

Ko Tā Whanganui Titiro/Whanganui Hapū/Iwi World View



Outstanding Natural Landscapes Cultural Assessment Report

Prepared by Te Rūnanga o Tamaupoko & Te Rūnanga o Tūpoho to inform the Whanganui District Plan Review – Proposed Plan Change 48

He Rārangi Kōrero: Table of Contents

He Papa Kupu: Glossary of Terms	3
He Timatanga Kōrero: Introduction	4
Te Awa, Te Iwi: The River, The People	4
He Tirohanga Māori: Māori Worldview	5
He Tirohanga Whanganui: Whanganui Iwi Worldview	5
Te Kawa o Te Iwi: Understanding Iwi Values.....	6
Tā Te Ture: Legal Context.....	6
Case Law and Outstanding Natural Landscapes.....	7
Te Ahunga Mai: How did this Cultural Assessment Project come about?.....	7
Ngā Tikanga Whakahaere: Methodology.....	8
Ngā Kaupapa Matua: Common Themes.....	9
Ngā Hiahia: What we want to see.....	9
Ngā Whāinga: What we want to achieve.....	10
Ngā Hua: Outcomes of the Report.....	10
Kei Tua: Beyond the Cultural Assessment Report.....	10
Whanganuitanga – Declaration of Nationhood (1994): Whanganui Iwi Position Statement.....	12
Ngā Kōrero a Rohe: Cultural Assessment by Rohe.....	12
Area 1: Ōtoko	13
Area 2: Pipiriki	14
Area 3: Hiruhārama/Jerusalem	15
Area 4: Rānana	16
Area 5: Matahiwi.....	17
Area 6: Korinitī.....	18
Area 7: Ātene.....	19
Area 8: Parikino	20
Area 9: Pungarehu.....	21
Area 10: Kaiwhaiki.....	22
Area 11: Aramoho	23
Area 12: Pūtiki Wharanui	24
Area 11: Tamareheroto.....	25
Ā Muri Ake Nei: The Next Stage for Council.....	26
Ngā Rauemi Tautoko: References	26
Ngā Ture: Legislation (referenced).....	26
Appendix A: The Whanganui District and the extent of the potential Outstanding Natural Landscapes (as identified in the Hudson Report (2015)).....	27
Appendix B: Background Research for Outstanding Natural Landscape Report.....	28
Appendix C: Additional Information (maps, evidence) provided by Hapū/Marae during this process.....	28

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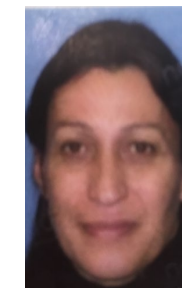
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He Papa Kupu: Glossary of Terms

Below is a summary of terms used in this document that may not be familiar to the general public.

Ahi kā	The continuous length of time a tribe’s residential fires of occupation have burned within the Hapū/Iwi domain, undisturbed by conquest
District Council	A type of local government responsible for local utilities and managing development
District Plan	A document prepared under the RMA that outlines all planning requirements within a District. This must be reviewed at least every ten years. Whanganui District Council is reviewing its Plan in sections. Each time a change to the Plan is made, it is required to go through a Plan Change process
Hapū	Kinship group, clan, tribe, subtribe; section of a large kinship group and the primary political unit in traditional Iwi society. Hapū consisted of a number of Whānau (family in the broadest sense) sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the people's history. A number of related Hapū usually shared adjacent territories forming a looser tribal federation (Iwi)
Harakeke	Flax – native/natural resource
Hui	Meeting, gathering
Iwi	Extended kinship group, tribe, nation, people, nationality, race. Often refers to a collective of related Hapū, descended from a common ancestor and associated with a distinct territory
Kaitiakitanga	Guardianship, stewardship, trusteeship; also referred to as tiakitanga
Kaiwhakahaere	Administrator, director, organiser, manager
Kanohi ki te kanohi	Face to face
Kaupapa	Purpose, reason to come together
Kawa	Manifestation of the cosmogenic tree of life, from which all life forms evolve; intrinsic values
Kāwanatanga	Government
Kōrero tawhito	Oral tradition
Mana	Respect, regard, esteem, prestige, ability to effect change
Māori	A colonial name for all Tāngata Whenua, also used to describe the language (Te Reo Māori)
Marae/Pā	Meeting place, grounds and buildings where Iwi/Hapū related through blood ties to a common ancestor that connects them to a particular area of land can gather

Rohe	Boundary, district, region, territory, area, border (of land) of Hapū/Iwi tribal nation
Resource Management Act 1991 (RMA)	New Zealand’s main legislation for environmental planning and sustainability
Regional Council	A middle level of government located between central government and local government. Regional Councils are responsible for air and water quality under the RMA, regional aspects of emergency management (hazards) and transportation planning
Rūnanga	Council, tribal council, assembly, board, Iwi authority, assemblies called to discuss issues of concern to Iwi or the community
Tāngata Whenua	Indigenous people of the land
Taonga	Precious, gift
Te Awa o Whanganui	The Whanganui River
Te Tiriti o Waitangi	Signed in 1840 between Tāngata Whenua and Queen Victoria’s representative. Acknowledged as the founding document of Aotearoa/New Zealand
Tiakitanga	Guardianship, stewardship, trusteeship; also referred to as kaitiakitanga
Tikanga	Customary practices, behaviours
Tino Rangatiratanga	Self-determination, sovereignty, autonomy, self-government, domination, rule, control, power
Tupuna	Ancestor
Tupuna rohe	Ancestral regions
Uri	Descendant
Wāhi tapu	Sacred sites of significance to Tāngata Whenua
Whakapapa	Genealogy
Whakataukī	Proverb
Whanganuitanga	Declaration of Nationhood; Whanganui Iwi Position Statement
Whare wānanga	Traditional house of learning, knowledge system

He Timatanga Kōrero: Introduction

Ko Ruapehu te Maunga
Ko Whanganui te Awa
Ko Te Āti Haunui-a-Pāpārangī te Iwi
Ko Tamaupoko, ko Tūpoho e mihi atu nei.

This Cultural Assessment Report incorporates the worldviews of Hapū affiliated with Te Rūnanga o Tamaupoko and Te Rūnanga o Tūpoho in respect to Outstanding Natural Landscapes, as required under the Resource Management Act and the Horizons' One Plan, currently being undertaken by the Whanganui District Council.

All Councils have an obligation under the Resource Management Act 1991 to protect areas it identifies as Outstanding Natural Landscapes, regardless of hapū/Iwi participation. Better outcomes are envisaged for all if Iwi as Tāngata Whenua participate and assist local government to arrive at sensible decisions regarding the sustainable protection of our taonga. That protection may be no more than our continued tiakitanga of these areas. This would need to be formally stated as a method of protection to enable local government to meet its legal requirements which are set out below. This formal recognition of how we sustainably manage our resources is a key outcome of this report.

Outstanding Natural Landscapes have been a matter of national importance in New Zealand since 1991. Horizons Regional Council considered that Whanganui had at least three of these landscapes, which has been noted in their planning documents since the mid-1990s (the National Park, the Whanganui River valley and the coastline). The Whanganui District Council's first planning response noted that the District contained these types of landscapes, but did not develop any policies and procedures, rules and regulations, methods or even mapped these areas.

Twenty years later this issue was raised with the District Plan Working Party to review. The District Plan Working Party agreed that the first step was to map these areas. The National Park and coastline were defined by their legal boundaries. The Whanganui River valley was harder to define. Therefore, using Horizons Regional Council's criteria, an attempt was made by visiting the Whanganui River valley and mapping what could be seen from the Whanganui River Road. Draft provisions were prepared and together with the maps, were circulated to the District Plan Working Party, major stakeholders and the public.

Council identified that a more technical approach was required in order to ensure that what was in the Plan would be legally sound. Hudson Associates (Registered Landscape Architects, with significant experience) was engaged to accurately define and map those areas which in case law would be defined as Outstanding Natural Landscapes and provide comment on proposed methods of protection of such areas. His report dramatically altered the shape of the proposed areas, added other areas, and recommended that the level of protection for these areas be raised.

This report will be read in conjunction with the Hudson Report (2015), and will be used by the Whanganui District Council to inform the Plan Change relating to Outstanding Natural Landscapes.

Te Awa, Te Iwi: The River, The People

Te Awa o Whanganui is a tupuna and a vital taonga to Whanganui Iwi, recognised and protected in Te Awa Tupua (Whanganui River Claims Settlement) Act 2017. The Act reaffirms the inextricable link between Whanganui Iwi and the Awa, and as per the whakataukī "Ko au te Awa, ko te Awa ko au", **Iwi and Awa are considered indivisible** from each other.

Whanganui Iwi settlement along the Awa reaches back to the beginnings of our creation narratives, which concern the origins of Te Kāhui Maunga (the cluster of mountains formed in the Central Plateau area), the Awa and other waterways. Whanganui Iwi claim descent from tūpuna which include **Ruatipua, Paerangi, and Haunui-a-Pāpārangī**. It is the latter who lends his name to the Iwi name and affiliation, Te Āti Haunui-a-Pāpārangī.

Uri of the Awa also whakapapa to three tūpuna siblings – **Tamaupoko, Hinengākau and Tūpoho** – who have land and river rights throughout the Whanganui River area. As such, uri are organised under tupuna rohe that give effect to this whakapapa. Two of these tūpuna rohe are within the Whanganui District: Tamaupoko tupuna rohe is located in the middle reaches of the Awa, whilst Tūpoho tupuna rohe is situated in the lower reaches and along the Whanganui coastline. The third tupuna rohe, Hinengākau, is located in the upper reaches of the Whanganui River, around Taumarunui and into the Ruapehu District.

Two other Iwi, Ngā Rauru Kītahi and Ngā Wairiki-Ngāti Apa, also have interests within the Whanganui District, as their rohe lie partly within its boundaries.

The tūpuna rohe of Tamaupoko and Tūpoho are made up of the following **Hapū** within the Whanganui District boundaries:

Ngā Hapū o Tamaupoko

- | | |
|--|-----------------------------------|
| ▪ Ngāti Kurawhatia | Pārāweka Marae |
| ▪ Ngāti Hau | Patiarero Marae, Peterehema Marae |
| ▪ Ngāti Ruaka, Ngāti Hine, Ngāti Rangī | Rānana Marae |
| ▪ Ngāti Hinekōrako | Te Pou o Rongo Marae |
| ▪ Ngā Poutama, Ngāti Tānewai, Ngāti Āokehu | Matahiwi Marae |

Ngā Hapū o Tūpoho

- | | |
|---|--|
| ▪ Te Awa Iti, Ngāti Waikarapu, Ngāti Hine-o-te-rā, Ngāti Ruawai | Ōtoko Marae |
| ▪ Ngāti Pāmoana | Koriniti Marae |
| ▪ Ngāti Hineoneone | Ātene Marae |
| ▪ Ngāti Hinearō, Ngāti Tuera | Parikino Marae |
| ▪ Ngāti Tuera | Pungarehu Marae |
| ▪ Ngā Paerangi | Kaiwhaiki Pā, Rākato Marae |
| ▪ Ngāti Tūpoho, Ngāti Rangī | Te Ao Hou Marae |
| ▪ Ngāti Tūpoho, Ngāti Tūmango | Pūtiki Wharanui Marae |
| ▪ Tamareheroto | Kai Iwi Marae, Taipakē Marae, Te Aroha Marae |

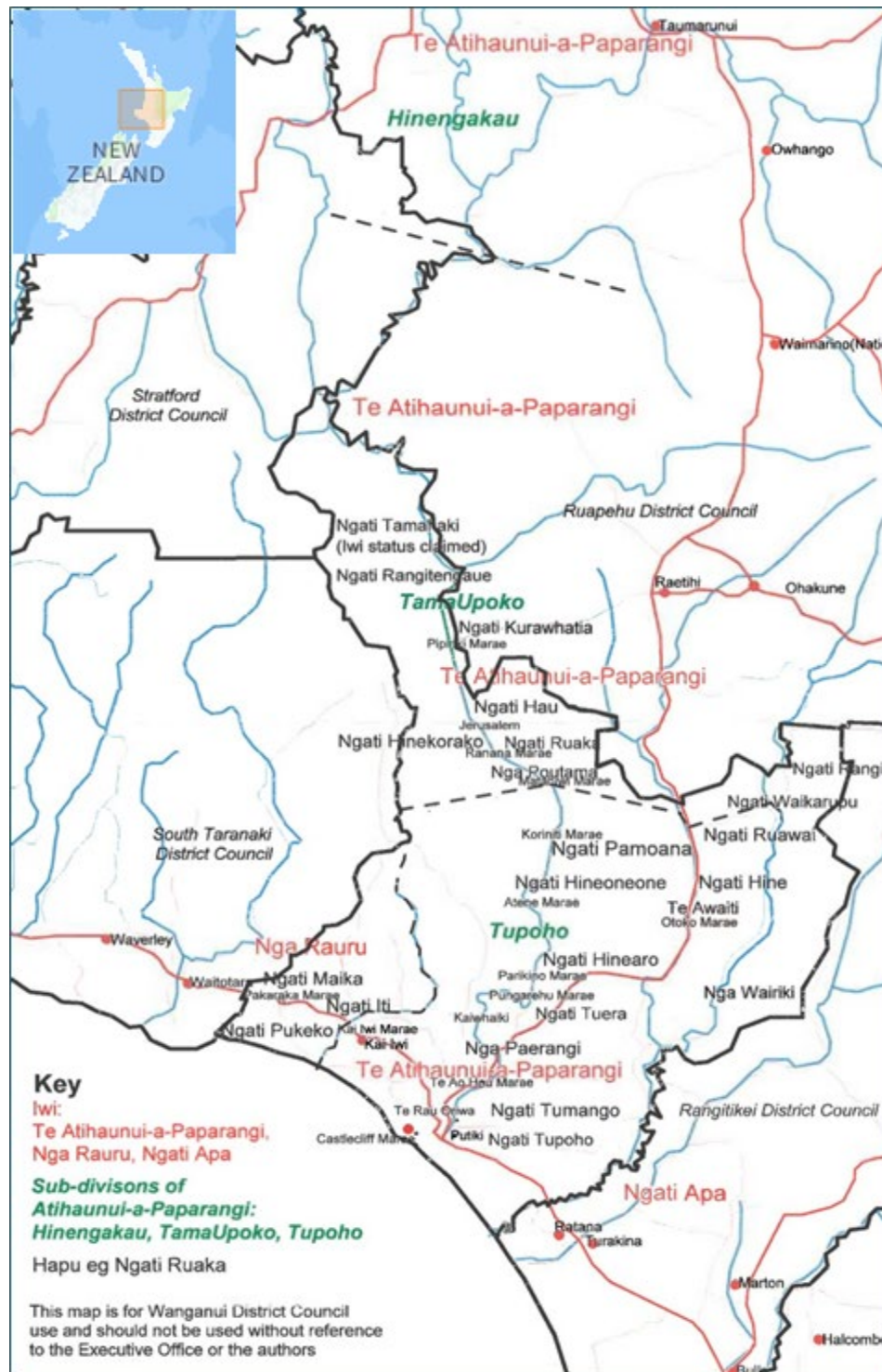


Figure 1 Indicative Hapū and Iwi locations around the Whanganui District, with Whanganui District Council boundaries shown

He Tirohanga Māori: Māori Worldview

The need for a Māori perspective on landscapes to be seen and heard in the political sphere is increasingly important. However understanding this perspective is often difficult as it is often viewed through a western lens or through the modern conservation movement, both of which have different foundations, ethics and understandings. Generally speaking, a Māori worldview is underpinned by the following notions:

1. The universe is holistic and dynamic; there is within it an ongoing process of **continuous creation** and recreation.
2. Everything in the universe, inanimate and animate, has its own whakapapa, and all things are **ultimately linked** to the two primal beings of Ranginui and Papatūānuku.
3. There is no distinction or break in this cosmogony, nor in the whakapapa between supernatural and natural. Both are part of a **unified whole**.
4. The bond this creates between human beings and the rest of the physical world is both **indisputable and non-severable**.
5. Uri share this **descent from the elemental gods**, goddesses, super natural guardians, and demi-gods.

Thus, a Māori worldview contributed to the development and practise of a unique environmental ethic that holds those areas identified as Outstanding Natural Landscapes as intensely sacred or special places and spaces. This ethic does not instruct preservation; rather, it centres on sustainable use and guardianship. Māori relate to nature in a meaningful way because they live it as Tāngata Whenua, and they are imbedded in nature.

Sustainability was ensured through the handing down of a sophisticated system of customary practices that were developed over several generations. An environmental ethic has ensured that Māori interact and care for Outstanding Natural Landscapes. It is an ethic that embodies the historical, spiritual, and cultural association with land. Through kōrero tawhito and practical observation, this knowledge is passed on to the next generation. These practises are absolutely vital for Māori well-being and cultural survival.

He Tirohanga Whanganui: Whanganui Iwi Worldview

As each tribal nation is considered independent of others, their **Tikanga will vary**. The distinction of each tribe is based upon their exercising of individual Rangatiratanga, defined by their tribal whare wānanga. Some Iwi prefer the term 'Mana Motuhake' to Rangatiratanga, by virtue that the latter is deemed a post-Treaty term to explain the status of sovereignty.

The worldview of Whanganui Iwi is in accordance with the **Kawa** of the Aotea Whare Wānanga, where Kawa, in the context of today's thinking, is the **manifestation of the cosmogenic tree of life**, from which all life forms evolve. The role of man was described by Te Rangiāhuta Broughton: Man is only an integral part of the whole.

Therefore, based upon an integrated familial relationship with his environment, man, according to our customary laws, shares a symbiotic relationship with all living things, both animate and inanimate. This is most evident with Te Awa o Whanganui, which flows through all of the recognised landscapes and is our tupuna. A Whanganui Iwi whakataukī states: E rere kau mai te Awa nui, mai i te Kāhui Maunga ki Tangaroa; Ko au te Awa, Ko te Awa ko au (The great River flows from the mountains to the sea, I am the River and the River is ME).

Te Kawa o Te Iwi: Understanding Iwi Values

A Tāngata Whenua view of an Outstanding Natural Landscape comes from a genealogical connection since time immemorial. The longevity of recall clearly identifies intergenerational layers of kōrero tawhito that bespeak the land. Concentric to the Tāngata Whenua viewpoint is the customary right and authority over land defined by **ahi kā** – the continuous length of time a tribe’s residential fires of occupation have burned within the Hapū/Iwi domain, undisturbed by conquest. This can be termed a subjective approach, based upon the environmental familial conservation ethic.

A mainstream or objective approach views a landscape as an inanimate commodity with aesthetic values. There is no historical memory or personal connection to the landscape, but rather a simple visual appreciation of the here and now. As Chanwai and Richardson (1999, p. 3) stress:

What is important is the development of new cross cultural approaches to resource management that synthesise the contributions of both European science and technology with the traditional knowledge and cultural worldview offered by Indigenous People.

Tupua Te Kawa – Intrinsic values for Te Awa Tupua

Under the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017, a set of intrinsic values – Tupua Te Kawa – is established and recognised. Tupua Te Kawa comprise the following four values which represent the essence of Te Awa Tupua:

Ko te Awa te mātāpuna o te ora

(The River is the source of spiritual and physical sustenance)

Te Awa Tupua is a spiritual and physical entity that supports and sustains both the life and natural resources within the Whanganui River and the health and well-being of the Iwi, Hapū and other communities of the River.

E rere kau mai te Awa nui mai i Te Kāhui Maunga ki Tangaroa

(The great River flows from the mountains to the sea)

Te Awa Tupua is an indivisible and living whole from the mountains to the sea, incorporating the Whanganui River and all of its physical and metaphysical elements.

Ko au te Awa, ko te Awa ko au

(I am the River and the River is me)

Iwi and Hapū of the Whanganui River have an inalienable interconnection with, and responsibility to, Te Awa Tupua and its health and well-being.

Ngā manga iti, ngā manga nui e honohono kau ana, ka tupu hei Awa Tupua

(The small and large streams that flow into one another and form one River)

Te Awa Tupua is a singular entity composed of many elements and communities, working collaboratively to the common purpose of the health and well-being of Te Awa Tupua.

Decision makers under the primary legislation affecting the Whanganui River must recognise and provide for both the legal status of Te Awa Tupua and Tupua Te Kawa.

Tā Te Ture: Legal Context

Due to differing interpretations of Te Tiriti o Waitangi, the Waitangi Tribunal applies a set of principles based on what Te Tiriti o Waitangi stood for, which have been adopted into law. The main principles are:

Partnership	Both the Crown and Iwi agree to act towards each other with good faith. The obligations of partnership include the duty to consult Tāngata Whenua.
Reciprocity	The partnership is a reciprocal one. Tāngata whenua ceded to the Crown kāwanatanga of the country in return for a guarantee that Tino Rangatiratanga (full authority) over their land, people and taonga would be protected.
Autonomy	The Crown guaranteed to protect Tāngata Whenua autonomy.
Active protection	The Crown’s duty to protect Tāngata Whenua rights and interests is not merely passive, but extends to active protection and full consultation.
Equal treatment	The Crown is required to treat all Iwi/Hapū fairly and not advantage one Iwi/Hapū over another if their circumstances, rights and interests are broadly the same.

For this report, the most relevant sections of the Local Government Act 2002 are:

Local Government Act 2002	
S4	In order to recognise and respect the Crown’s responsibility to take appropriate account of the principles of the Treaty of Waitangi and to maintain and improve opportunities for Māori to contribute to local government decision-making processes
S14	In performing its role, a local authority must act in accordance with the following principles: ... a local authority should provide opportunities for Māori to contribute to its decision-making processes.
S77	A local authority must, in the course of the decision-making process: <ul style="list-style-type: none"> (a) seek to identify all reasonably practicable options for the achievement of the objective of a decision; and (b) assess the options in terms of their advantages and disadvantages; and (c) if any of the options identified under paragraph (a) involves a significant decision in relation to land or a body of water, take into account the relationship of Maori and their culture and traditions with their ancestral land, water, sites, waahi tapu, valued flora and fauna, and other taonga.
S81	(1) A local authority must— <ul style="list-style-type: none"> (a) establish and maintain processes to provide opportunities for Māori to contribute to the decision-making processes of the local authority; and (b) consider ways in which it may foster the development of Māori capacity to contribute to the decision making processes of the local authority; and (c) provide relevant information to Māori for the purposes of paragraphs (a) and (b). (2) A local authority, in exercising its responsibility to make judgments about the manner in which subsection (1) is to be complied with, must have regard to— <ul style="list-style-type: none"> (a) the role of the local authority, as set out in section 11; and (b) such other matters as the local authority considers on reasonable grounds to be relevant to those judgments.

Again, for this report, the most relevant sections of the Resource Management Act 1991 are:

Resource Management Act 1991

- S6** In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall recognise and provide for the following matters of national importance: ...
- (a) the preservation of the natural character of the coastal environment (including the coastal marine area), wetlands, and lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use, and development:
 - (b) the protection of outstanding natural features and landscapes from inappropriate subdivision, use, and development:
 - (e) the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga:
 - (f) the protection of historic heritage from inappropriate subdivision, use, and development:
 - (g) the protection of protected customary rights
- S7** In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall have particular regard to—
- (a) Kaitiakitanga
 - (aa) the ethic of stewardship
 - (c) the maintenance and enhancement of amenity values
 - (d) intrinsic values of ecosystems.
- S8** In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

Case Law and Outstanding Natural Landscapes

Whanganui District Council is required to implement any relevant policy statements or environmental standards issued by central government, must have regard for the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017, the pending land settlements, and any relevant objectives and policies issued by the Manawatu-Whanganui Regional Council (known as Horizons). There are currently no Statements of Associations or Hapū/Iwi Management Plans prepared by Tamaupoko or Tūpoho to consider. In order to determine if a landscape or feature is ‘outstanding’ according to the law, the following factors are considered:

Natural Science Values	Geological / Geomorphological Biological / Ecological Hydrological
Perceptual Values	Memorability Legibility / Expressiveness Transient Aesthetic Naturalness
Associational Values	Historical Tāngata Whenua Shared / Recognised

A landscape or feature can be considered ‘outstanding’ if it meets the majority or all of these factors. The Hudson Report (2015) considers many of these factors, but was not qualified or informed about the associational values, which this report seeks to assess from a Tāngata Whenua point of view.

Te Ahunga Mai: How did this Cultural Assessment Project come about?

The Council’s Plan Change started off like any other. Preliminary maps were drafted and the topic was raised in District Plan Working Party meetings over several months. At one of these meetings, Council staff stated that they needed to hire a consultant to more accurately define Outstanding Natural Landscapes. We as Iwi representatives on the District Plan Working Party agreed, with the provision that the pre-draft report would be presented to the District Plan Working Party for comment and contribution, before going out for consultation.

A meeting was arranged to review the outcomes of the Hudson Report (2015) and recommendations. However, we were then hit with the Whanganui River floods. All meetings were cancelled as Council staff and Hapū/Iwi resources were diverted to dealing with the immediate situation. Council staff resources recovered first and, while we were still in recovery mode, they started laying the groundwork to notify this Plan Change, including writing to affected land owners.

Three weeks after the letters were sent, the District Plan Working Party met and Hapū/Iwi representatives perused the Hudson Report (2015) and the draft text changes to the District Plan. We were informed that in two weeks the Plan Change would be formally notified, with only token preliminary Iwi consultation.

What we saw in these documents offended and angered us. There was no recognition of our cultural associations to our landscapes – which by Council’s criteria was a critical element. The report and draft text did not look at the landscapes through the lens of Tāngata Whenua and totally ignored our history. At the same time, negotiations concerning our Treaty of Waitangi settlement were considering lands that might form part of a settlement package. We were concerned that under this Plan Change, we might not be able to secure those lands for this purpose. We were already exhausted after the floods, and now we had to put a case to Council regarding these landscapes. It was physically, emotionally and mentally exhausting.

Tamaupoko opposed the Hudson Report, as ONL definitions impacted on their lands.

Immediately, Tūpoho representatives emailed their delegates and provided information and called for an executive Hui. A request to meet with Whanganui District Council directly and to ask them to stop this Plan Change was actioned:

While holding Whanganui District Council at bay, we were trying to bring our people together to understanding the intent of this overlay. (Tamaupoko and Tūpoho Outstanding Natural Landscapes (ONL) Engagement Team, 2016)

Council staff agreed to meet with us and discuss the issue. It was made clear to Council staff that what was proposed was an insult to everything that Whanganui Hapū/Iwi had been working for with Council and the ignorance of or ignoring of Tāngata Whenua values was not tolerated, as the Hudson Report (2015) failed to adequately address the relationship of Hapū/Iwi with our land. Tamaupoko and Tūpoho agreed with Council to undertake an engagement process led by Tupuna Rohe Hapū representatives to explain Council’s responsibilities towards Outstanding Natural Landscapes, to

- determine if Hapū want to be involved in the Outstanding Natural Landscapes cultural assessment
- assist to define what areas are considered Outstanding Natural Landscapes in this District.
- This agreement also provided us with time and resource to research and fully understand what Outstanding Natural Landscapes meant in law and practically for our people.

Ngā Tikanga Whakahaere: Methodology

Council funded an engagement project with Hapū representatives from Tamaupoko and Tūpoho. A series of three Hui were planned for each Marae/Pā/Hapū within the rohe (total of 13 clusters). The other Iwi, Ngā Rauru Kītahi and Ngā Wairiki-Ngāti Apa were included through the Treaty of Waitangi settlement process. In addition, the Whanganui Land Settlement Negotiation Trust announced that the Crown had recognised their mandate to represent the Whanganui Land Settlement Large Natural Group in Treaty of Waitangi settlement negotiations with the Crown.

Series of Hui

Council provided information, resources and maps on request. Through Hapū representatives, most of the Hui were held on weekends as they had to fit in around existing Hapū/Marae meetings to encourage and maintain an effective engagement process.

- Hui 1** Tupuna Rohe Hapū representatives met with Hapū/marae and advised hapū of
- what had happened to date and the proposed way forward, (particularly with regard to the process leading to the Hudson Report, 2015)
 - the effect of the flood and the draft Plan Change being rejected by Hapū.
 - It was explained what Outstanding Natural Landscapes was in relation to the legislation, to the Hapū and community groups of the Whanganui River
 - why they should be involved and what was hoped to be achieved by this Cultural Assessment Report.
 - Background information, including copies of the technical assessment, a summary document of the legal requirements, aerial photos and topographical maps were made available.
 - A very high level of disillusionment was reported at this stage.
- Hui 2** Hapū of Marae that chose to invite Council staff onsite were able to ask questions and request additional information.
- Council apologised to Hapū representatives at those Marae and other venues for the process to date and acknowledged they could and would do better.
 - Council also presented information on all known alternative protection methods for Outstanding Natural Landscapes.
 - From this, the majority of Hapū worked to determine what was an Outstanding Natural Landscape in their eyes. If Hapū already protected it, how Outstanding Natural Landscapes they identified should be protected.
 - At what level Council should be involved. Each Hapū had different ideas on the level of protection and Council's involvement.
- Hui 3** Tupuna Rohe representatives and Council have the opportunity to return to Marae.
- Hapū will review and comment on the draft Cultural Assessment Report presented.
 - Finalisation of this Cultural Assessment Report will be dependent upon feedback received for ratification.

This report will be presented to the Council and will inform the Plan Change process. It does not replace any rights regarding consultation or engagement of Hapū/Iwi as part of the Plan Change.

An innovative approach

This has been an entirely new process for Council and Iwi. It was the first time any of the following had happened:

- Comprehensive engagement between Council and ngā Hapū o Tamaupoko, o Tūpoho;
- For some Marae, it was the first time Council staff had been invited by the Hapū onto their land and listened to their issues;
- Council commissioning a report from Tāngata Whenua to assist them to gather information and make recommendations according to their worldview;
- Tāngata whenua asked to shape their thoughts into a planning document that would be owned by them and reflect their local Hapū/Iwi views and understandings;
- Council acknowledging that the cultural assessment was just as important as the technical assessment;
- Staff and Tāngata Whenua representatives had to sit down and work out exactly what the law offered Hapū and Iwi and how Council could facilitate the exercising of Tāngata Whenua rights under the Resource Management Act 1991;
- Considering how to undertake planning and RMA processes in light of the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017.



Figure 2 Opening karakia for Hui 2 in Te Waiherehere meeting house at Koriniti Marae. Here, Mr and Mrs Hutton are gifting pākohe taonga (Source: John Maihi)

Ngā Kaupapa Matua: Common Themes

Identified below are some common themes which emerged from each Hui:

Multiple Hapū interests

There can be multiple Hapū claiming areas as theirs (who may or may not agree with other Hapū claims) for different reasons. All need to be involved in the decision making. This creates potential tension as Council needs to know who to engage with in relation to each area.

Varying Hapū understandings

What works for one Hapū will not necessarily work for the next. The Hapū from Ōtoko within Tūpoho boundaries were very clear that they did not want any of their lands considered as Outstanding Natural Landscapes within the Plan Change. Other Hapū see this as an opportunity to protect land that is no longer in their ownership, yet still retain important values.

Consultation versus collaboration

There is a huge difference between consultation and being part of collaborative development and decision making. The first attempt at this Plan Change was akin to consultation about our own land. What is proving more appropriate is collaborative decision making, a new objective of the Plan Change as a result of this project.

Capability building and support

New Zealand legislation gives a mandated role to Tangata Whenua to participate in decision making. However no recompense or training is provided to help Māori achieve this at any government level. Therefore there is little ability or incentive to achieve a meeting of minds on an issue, as Whanganui Hapū/Iwi have to fit this and other requests around their lives, Whānau commitments and community obligations.

Holistic worldview

Our Iwi viewpoint is holistic. This cultural assessment means that planners need to be flexible and willing to work beyond the requirements of the RMA. An example of this is that one of the cultural measures for the health of the Whanganui River is the health of the people of the Awa (and vice versa). Normally, planners would look at the ecology of the Awa and let the District Health Board consider the health of the people. We see things differently based on Whanganui Kawa and Tikanga.

Appropriate terminology

Council has been considering a second landscape protection for those areas that did not meet the technical definition of Outstanding Natural Landscapes, yet were still important to the community. In the draft Plan Change it was called the Amenity Overlay. The term 'amenity' in planning terms means the characteristics of an area that contribute to people's appreciation of it. However as one of our Hapū explained, it can also mean 'bathroom'. As one of the early ideas was to call sections of Tāngata Whenua land 'amenity', this was not well received by Hapū. Once Council planners understood that this was potentially being heard as an insult, it was agreed to change the name to 'Significant Landscapes Overlay'. For this report we have continued to call it 'Significant', to avoid confusion.

Modes of engagement

Not responding to a letter does not equate to having no issues with a Plan Change. Letters are not an effective communication tool to advise/consult with Hapū. Council needs to specifically ask representatives to take issues back to the Hapū for consideration, or go themselves onto the Pā/Marae. This is because we have a preference for kanohi ki te kanohi (face-to-face) dialogue. This needs to be acknowledged, respected and practised by Council.

Sensitivity of information

One of the biggest cultural hurdles is the fact that any information held by Council is potentially available to the public by official request. For Hapū and Iwi there are some landscapes and features, where the site is so valued that the information on it is sensitive and only known to a few. Therefore the issue is how to protect these landscapes in an evidence-based planning system, when the evidence is not to be released to the public but enabling it to be used effectively by approaching Council officers.

Future intent

Any future intent of Outstanding Natural Landscapes needs to be considered carefully, as there is scepticism amongst some Hapū as to what their information will be used for. **Local and central government are not to use the Outstanding Natural Landscapes process to expand the conservation estate** whilst reducing multiply owned Māori land.

Ngā Hiahia: What we want to see

Based on what was shared at Hui, the following have been identified as ways to recognise this Cultural Assessment Report within the Plan Change 48 for Outstanding Natural Landscapes:

Specific Hapū engagement

Hapū have indicated that they wish to be specifically engaged in relation to activities within their rohe, rather than just consultation with the Iwi body at large. This will allow for the **Voice of the Hapū to be heard clearly and the values and effects to be considered at the source.**

Recognise ownership as a form of protection

Government has controlled (currently under Treaty negotiations with Iwi) the Whanganui National Park, which is protected under the Whanganui National Park Management Plan. Ngāpukewhākapū (a Hapū-based Trust to the east of the Whanganui River) and its associated Hapū of Ōtoko has always owned the land around Ōtoko considered to be Outstanding Natural Landscapes. Apart from State Highway 4, the Trust has protected these lands from inappropriate use or development. They do not wish to be further involved in this project or have their land identified in the Plan Change.

Provide for Hapū/Iwi Management Plans within the District Plan context

Hapū have indicated a strong interest in developing Hapū/Iwi Management Plans as a way of protection into the future. The aim of these plans is to protect what is important to each Hapū without having to establish a standardised approach across all Hapū or Iwi. Council has a **responsibility to take into account any Hapū/Iwi Management Plans** formally lodged with it, and **inclusion of a specific reference within the District Plan** will help remind developers and staff to do this.

Potential Threats to Outstanding Natural Landscapes/Significant Landscapes that affect us

The following were considered to be potential threats that affect Marae and Hapū: forestry; subdivision and/or development (beyond Papakāinga); infrastructure (including hydrogenation); earthworks (particularly where they affect areas important to us); native vegetation clearance (outside of cultural use); and tourism.

A new permitted activity – Recognises and provides for the relationship of Hapū with ancestral lands

The Resource Management Act 1991 gives the same level of importance to recognising and protecting the relationships of Tāngata Whenua with their ancestral lands as it does Outstanding Natural Landscapes. Therefore, the protection of Outstanding Natural Landscapes should not be at the expense of our relationship with our land, our waters and our taonga. The way to achieve both is to ensure that Tāngata Whenua activities that respect or enhance our relationship are permitted activities in the Outstanding Natural Landscapes areas.

Ngā Whāinga: What we want to achieve

Through the Hapū/Marae Hui that were held, the following have been identified as outcomes arising from this Cultural Assessment project within the Plan Change 48 for Outstanding Natural Landscapes:

- The values and qualities of important landscapes (as defined by Tāngata Whenua) should not be compromised;
- Increased awareness of the different landscape values (cultural and technical) and the requirement to assess the effects of both;
- The protection of Outstanding Natural Landscapes within the District Plan context will not impact traditional and contemporary Hapū and Iwi activities;
- Ongoing reciprocal effective engagement with Hapū about any activities that may in the future be proposed to establish in areas that are important to Hapū; and
- Assistance to Hapū and Iwi to develop their own Hapū/Iwi Management Plans.
- Create a new activity that will be permitted in the Outstanding Natural Landscape zones that states:
Tāngata whenua activities: ... activities undertaken by members of a Hapū that maintains or enhances the relationship between them and their ancestral land/waters/taonga and includes (but not limited to) Papakāinga, activities on or related to the Whanganui River, native flora or fauna enhancement and activities provided for in Hapū and Iwi Management Plans.

The advantage of these methods is that:

- Council meets all its S6 Resource Management Act 1991 requirements, instead of breaching its duty to recognise and provide for Tāngata Whenua relationships with the land; and
- Hapū kaitiakitanga, Hapū self-governance and Tino Rangatiranga is recognised.

Managing use within Outstanding Natural Landscapes/Significant Landscapes

The following are proposed as ideas to manage Outstanding Natural Landscapes/Significant Landscapes:

- Recognise the Whanganuitanga – Declaration of Nationhood (Whanganui Iwi Position Statement). This can be done by:
 - Whakamana:** Empowering, enabling and connecting, through establishing a network with Hapū/Iwi;
 - Mātauranga:** Informing, collating, developing and providing Hapū/Iwi with information necessary to increase their awareness and knowledge of practices, issues and benefits occurring within their rohe; and
 - Rawa:** Equipping Hapū/Iwi with the tools they need to carry out meaningful, sustainable and authentic cultural landscape development and management within their rohe.
- Effective Hapū/Iwi engagement process as a standard part of resource consent applications for new development within Outstanding Natural Landscapes and Significant Landscape areas.
- Proposed new activities need to be consistent with Statements of Association and any Hapū/Iwi Management Plans.
- Council processes recognise and implement Iwi Relationship Documents.
- Visual setback for buildings and forestry from ridges to coastline, to preserve their natural state and spiritual qualities.

Ngā Hua: Outcomes of the Report

As we near the end of this project we feel hopeful that what has occurred over the past year has provided the foundations for a better working relationship with Council officers. There were some challenges we had to overcome including our fears of history repeating and a local election potentially changing the direction of Council.

Compared with the start of this process, we feel comfortable that we understand the legal definition of Outstanding Natural Landscapes and Council has improved its understanding of how Hapū/Iwi view and regard their landscapes. The following comments have also been raised during the Hui:

- Hapū feel comfortable that there is better understanding of the views held by Hapū/Iwi and the Council;
- We feel Council better respects our sites of significance and our voices will now be heard;
- Effective engagement between Hapū/Iwi and Council is improving and is more meaningful;
- There is potential for Hapū/Iwi being a part of decision making into the future due to increased trust;
- We have developed skills to participate in more collaborations, activities and reports in the future;
- There will be more collaboration of what is important to Hapū/Iwi;
- There has been increased interest within the Hapū/Iwi in Resource Management Act 1991 training;
- This process has contributed towards a shared management relationship between Hapū/Iwi and Council; and
- This project has highlighted the value of Hapū/Iwi Management Plans. The development of Hapū/Iwi Management Plans will enable us to exercise our Tino Rangatiranga within our rohe and have a greater effect on Council plans, projects, policies, procedures, rules and regulations.

Kei Tua: Beyond the Cultural Assessment Report

There are many outcomes of the project beyond this report that are needed to progress the Plan Change. Below is a summary of the main benefits, both short and long term.

Improved relationships

By working in a shared management relationship, Hapū/Iwi provided Council the opportunity for onsite Marae visits whilst in reciprocation, Council increased Hapū awareness of planning and provided a pathway to get information on other Plan Change topics and their rights.

Increased technical knowledge

Within the Outstanding Natural Landscapes project, both Hapū and Council have increased their knowledge. The Resource Management Act requires Council to protect Outstanding Natural Landscapes, but it does not stipulate how this might be done. Tupuna Rohe representatives asked Council at the beginning of their engagement to research and report on all potential types of protection, rather than just the Whanganui District Plan provisions. This additional piece of work empowered the Hapū to consider alternative methods of protection and for those that supported the potential District Plan provisions, to feel more informed. Council staff also felt more secure in their knowledge and better able to be flexible in accommodating alternative or combined methods of protection.

Development of Hapū/Iwi Management Plans

One of the most popular alternative methods of protection to District Plan rules has been the idea of creating Hapū/Iwi Management Plans. Under the Resource Management Act 1991, Councils must “take into account” any Iwi Management Plans lodged with them. This does not mean that Councils must comply with those plans, but there needs to be clear reasons given if Councils try to do something clearly opposed in such plans.

The future development of Hapū/Iwi Management Plans will address many of the issues raised during the Outstanding Natural Landscapes process. It is a way to communicate to Council the rohe boundaries and how Hapū wish to be engaged, and on which issues. This might be specific to each Hapū, instead of blanket rules over all Hapū/Iwi, and can advise of sensitive issues without releasing full information in a public forum.

However, the main concern with Hapū/Iwi Management Plans was the lack of time, resources and technical skill within Hapū/Iwi to prepare such plans. To assist, Council has developed a guide to Hapū/Iwi Management Plans that outlines their purpose, how Whanganui District Council will treat them, and a simple checklist and template for the Plans to reduce the costs and skills required to develop them. Planners can still pānui to Hapū their willingness to help Hapū develop and draw up their own Hapū Management Plans, if requested.

The benefits of building relationships with Hapū through supporting Hapū to develop Hapū Management Plans include:

- Providing Council with an opportunity to meet Hapū members kanohi-ki-te-kanohi;
- Demonstrating to Hapū that Council mean what they say in both professional and practical terms;
- Assisting Hapū in a very real and practical way; and
- Reducing the likelihood of misunderstandings and poor communication.

Council also encourages Hapū/Iwi to lodge any Hapū/Iwi Management Plans with any government department or agency that Iwi wish to work with (Health Board, Department of Conservation, Transport Agency, Regional Council, local authorities and others). Resourcing the necessary engagement with Hapū must be provided by the Council, department or agency involved.

Potential for Joint Management Agreements

Certain Hapū were concerned that by agreeing to this Cultural Assessment Report and/or the Plan Change, Council would be taking away their Tino Rangatiratanga over their land. However with the increasing knowledge of Tāngata Whenua about the planning process, there is now the potential for Joint Management Agreements where, if the Hapū/Iwi have the technical skill, Council can delegate the ability to make planning decisions for particular topics to the Hapū/Iwi, or a panel of mixed Council and Hapū/Iwi representatives (which already occurs, but is not formally guaranteed).

Increased requirements for Landscape Reviews

Whanganui is the last District within our region to recognise Outstanding Natural Landscapes, but is the only District Council to work this closely with Hapū/Iwi. Other Iwi are already asking neighbouring District Councils to look at reviewing their Outstanding Natural Landscapes again and use Whanganui's model of engagement and decision making as a template for this work.

Opportunities for Geographical Information System (GIS) Mapping

One of the issues raised by the Plan Change process was that sensitive information given to Council must not be made available publicly. An idea was put forward by Hapū/Iwi that the information mapped as part of their Treaty of Waitangi settlement claims (Southern Cluster) process be made available to Council to use within their internal mapping system. This would mean that the information would be easily available and accessible to staff. The offer of this information alone was a significant step for Hapū/Iwi. Several meetings were held and it was decided that if the Hapū that contributed to the initial information were happy for Council to use this information, then on receipt of a written letter of approval from each supportive Hapū, a written letter of agreement with the Council be prepared, stating what Hapū land information may be used and who and/or how it would be accessed.

This offer would not have been made if it wasn't for this project and the attitude and flexibility of planners to work with Hapū as well as provide an opportunity for Hapū to participate in GIS mapping opportunities.

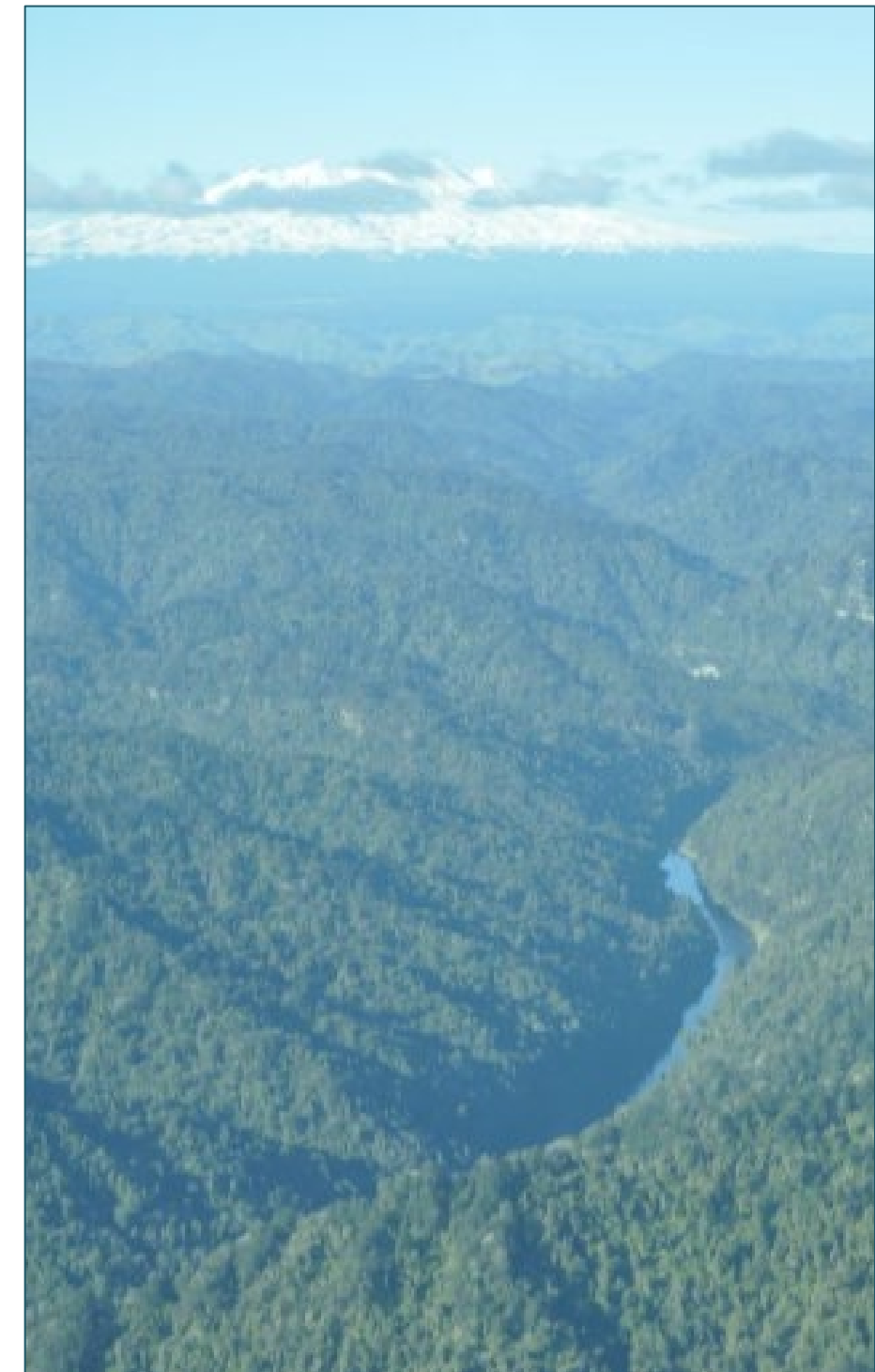


Figure 3 Whanganui National Park looking towards Ruapehu

Whanganuitanga – Declaration of Nationhood (1994): Whanganui Iwi Position Statement

The following articles are recognised by Whanganui Iwi as reaffirming our supreme absolute authority over all our rivers, lakes, streams, mountains, lands and all other taonga (tangible and intangible).

1. That the Mana and Tino Rangatiratanga of Whanganui Iwi – Whanganuitanga – was, and is, the supreme and absolute authority which incorporated and incorporates our inherent right to utilise and exercise full and total control over all our rivers, lakes, streams, mountains, lands and all other taonga (tangible and intangible).
2. That the Mana and Tino Rangatiratanga of Whanganui Iwi – Whanganuitanga – incorporated and incorporates full and total decision authority of all structures, institutions and processes that involves our rivers, lakes, streams, mountains, lands and all other taonga (tangible and intangible).
3. That the Mana and Tino Rangatiratanga of Whanganui Iwi – Whanganuitanga – incorporated and incorporates our inherent right to fully participate in benefits from, and make all decisions about, the use and application of existing future industrial, commercial and technological advances, as they affect and relate to all our rivers, lakes, streams, mountains, lands and all other taonga (tangible and intangible) for the collective well-being of our people.
4. That the Mana and Tino Rangatiratanga of Whanganui Iwi – Whanganuitanga – incorporated and incorporates our inherent right to protect, enhance and fully control the transmission of the spiritual, intellectual, cultural, historical, political, educational, social, economic knowledges in te Tikanga o Te Iwi o Whanganui through:

Rārangī Matua
Whare Wānanga
Rūnanga-a-Iwi

5. That the Mana and Tino Rangatiratanga of Whanganui Iwi – Whanganuitanga – incorporated and incorporates our inherent right to all physical, emotional and intellectual development for the collective well-being of our people, our tribal nation by:
Rārangī Matua
Whare Wānanga
Rūnanga-a-Iwi

**TOI TŪ TE KUPU, TOI TŪ TE MANA, TOI TŪ TE WHENUA, TOI TŪ TE WHANGANUITANGA,
TOI TŪ TE MATUA IWI. TIHEI MAURI ORA!**

**CONTROL OVER OUR DESTINY IS SELF DETERMINATION
SELF DETERMINATION IS INDEPENDENCE
INDEPENDENCE IS NATIONHOOD
NATIONHOOD IS RANGATIRATANGA**

Ngā Kōrero a Rohe: Cultural Assessment by Rohe

The comments under each Hapū and Marae area are based on the minutes of Hui and collectively are summarised together in the section “Ngā Hua: Outcomes of the Report”.

Whanganuitanga – Declaration of Nationhood

- Upholds our tūpuna expectations that we must control our own destiny;
- Reaffirms our right to control and rule ourselves as Tāngata Whenua of Whanganui;
- Reaffirms the Declaration of Independence, in particular our right as a sovereign nation of Whanganui;
- Reaffirms Te Tiriti o Waitangi, in particular Hapū upholding our Tino Rangatiratanga; and
- Reaffirms our Whanganui Iwi Position Statement ©.

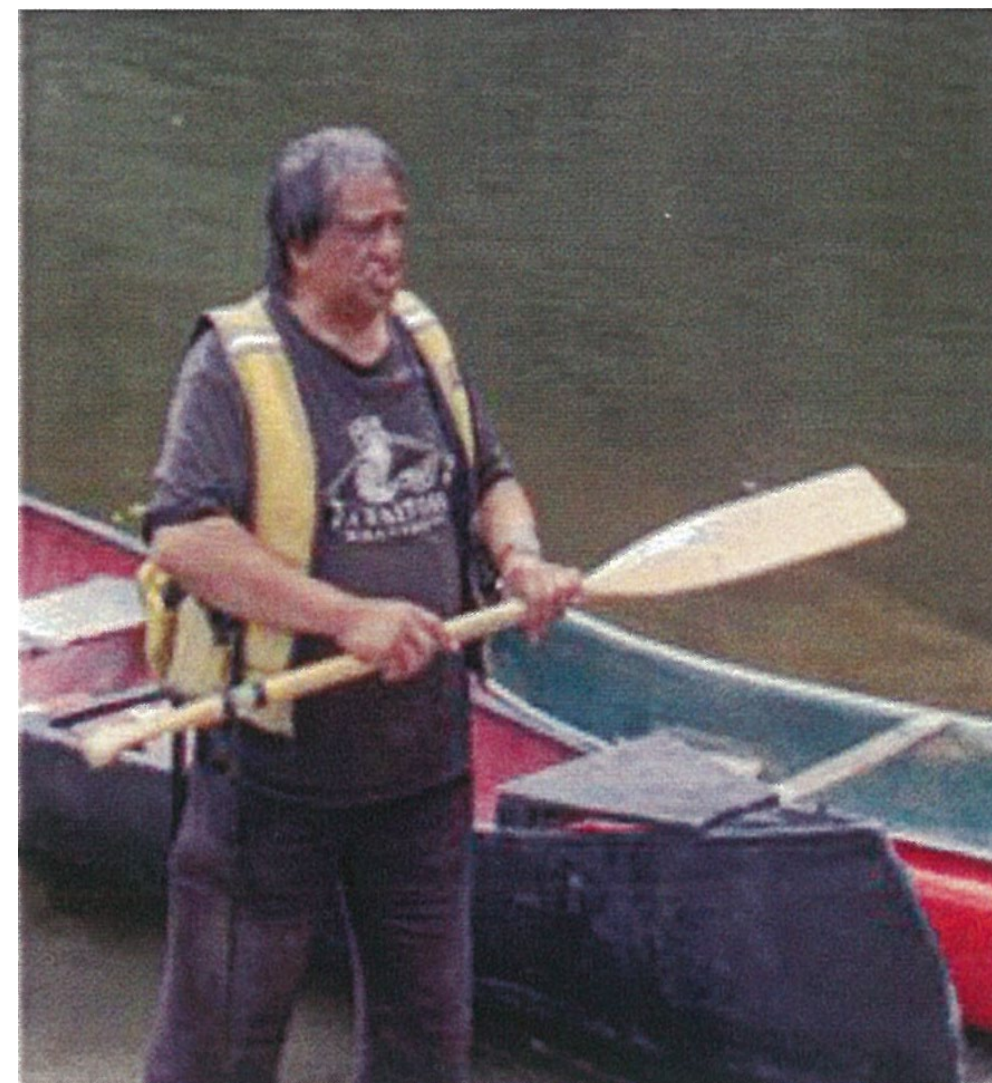


Figure 4 The late Piripi Haami (Source: Tira Hoe Waka Committee)

The Whanganuitanga Declaration of Nationhood was presented by Whanganui Iwi to the Waitangi Tribunal Whanganui River Claims hearing sitting at Putiki Marae, March/April 1994.

Area 1: Ōtoko

Te Awaiti, Ngāti Waikarapu, Ngāti Hine-o-te-rā, Ngāti Ruawai Hapū (Ōtoko Marae)

Summary of Technical Assessment Recommendations

Within the rohe of our Hapū, the Hudson Report (2015) identifies portions of our land as Outstanding Natural Landscapes.

Issues identified by the Hapū/Marae

- Our land was divided and our values were ignored by the Government; State Highway 4 goes through our land as opposed to around, which was agreed.
- Our land belongs to us and is protected; we have Tino Rangatiratanga.
- We do not want to be a part of this process as it offers us nothing and could result in more of our land being taken by the Government.

Cultural Values Identified

The land at Ōtoko identified as Outstanding Natural Landscapes by the Hudson Report (2015) is not accepted as an Outstanding Natural Landscapes area by our people.

Protection of ONL Sites or Features/Significant Landscapes

- Te Awaiti, Ngāti Waikarapu, Ngāti Hine-o-te-rā and Ngāti Ruawai have clearly stated that the land in this area comes under their Tino Rangatiratanga, guardianship and stewardship (S7 of RMA) by owning the land, except for that which is currently managed by the Department of Conservation and under a Treaty of Waitangi settlement claim, to be returned to Hapū under settlement.
- There is a strategy, however these documents are confidential and not available for viewing.

Recommendations to Council

Recommended actions that the Hapū make to Council:

- **That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a Sovereign Nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- **That** land at Ōtoko will not be identified or mapped as part of the Plan Change or this project.
- **That** Hapū be acknowledged as the rightful guardians of the Ōtoko area, and as such, retain Tino Rangatiratanga.
- **That** Te Rūnanga o Tūpoho continue to have a representative to the District Plan Review Working Party, to protect Whānau, Hapū and Iwi interests.



Figure 5 Ōtoko Marae with its surrounding landscapes

Area 2: Pipiriki

Ngāti Kurawhatia Hapū (Pārāweka Marae)

Summary of Technical Assessment Recommendations

Within the rohe of our Hapū, the Hudson Report (2015) identifies portions of our land as Outstanding Natural Landscapes, particularly the National Park and the Whanganui River valley. It is also noted that much of our land is already designated Outstanding Natural Landscapes under the Ruapehu District Plan. The Council has also considered parts of our land a potential Significant Landscape Overlay area.

Issues identified by the Hapū/Marae

- The Hudson Report (2015) does not consider our Ngāti Kurawhatia worldview.
- Ngāti Kurawhatia are frustrated that the Council's Iwi engagement process is a last minute addition to the Outstanding Natural Landscapes project.
- Concerns that Council do not have a system that ensures historical information and Hapū preferences are recorded or flagged as having cultural significance for future planners' knowledge.
- Hapū are frustrated with continually providing the same information and advice to Council.
- Council do not ensure they include Hapū/Marae in decision making processes over our lands.

Cultural Values Identified

- Hapū/Marae Tikanga and Kawa is upheld.
- Kanohi-ki-te-kanohi is preferred for all matters concerning the Hapū/Marae.
- Effective engagement is imperative to commence any process of implementing a Ngāti Kurawhatia Hapū Management Plan.
- Claims and settlement background information and *He Whiritaunoka: The Whanganui Land Report* must be utilised to assist in understanding Hapū aspirations and as a starting point of engagement with Ngāti Kurawhatia.

Protection of ONL Sites or Features/Significant Landscapes

- Ngāti Kurawhatia methods of protection will be guided by Iwi/Hapū/Marae Tikanga and Kawa.
- A cultural values impact report is conducted for any plan/project pertaining to Ngāti Kurawhatia.
- Ngāti Kurawhatia be included in all decisions regarding Ngāti Kurawhatia rohe.
- Ngāti Kurawhatia develop a Hapū Management Plan for their rohe to assist in outlining Hapū aspirations, and articulate Hapū concerns and issues with the expectation that Council take notice of these plans.

Recommendations to Council

Recommend actions that the Hapū make to Council:

- **That** Council create a system and/or database that ensures continuum of historical information and Hapū preferences, to record and mark areas identified as having cultural significance.
- **That** processes are developed by Council to ensure future planners are able to access and obtain the historical information that identifies and guides them as to who the Mana Whenua are for each area.
- **That** plans, policies and rules must incorporate Mana Whenua perspectives in relation to the rohe.
- **That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.

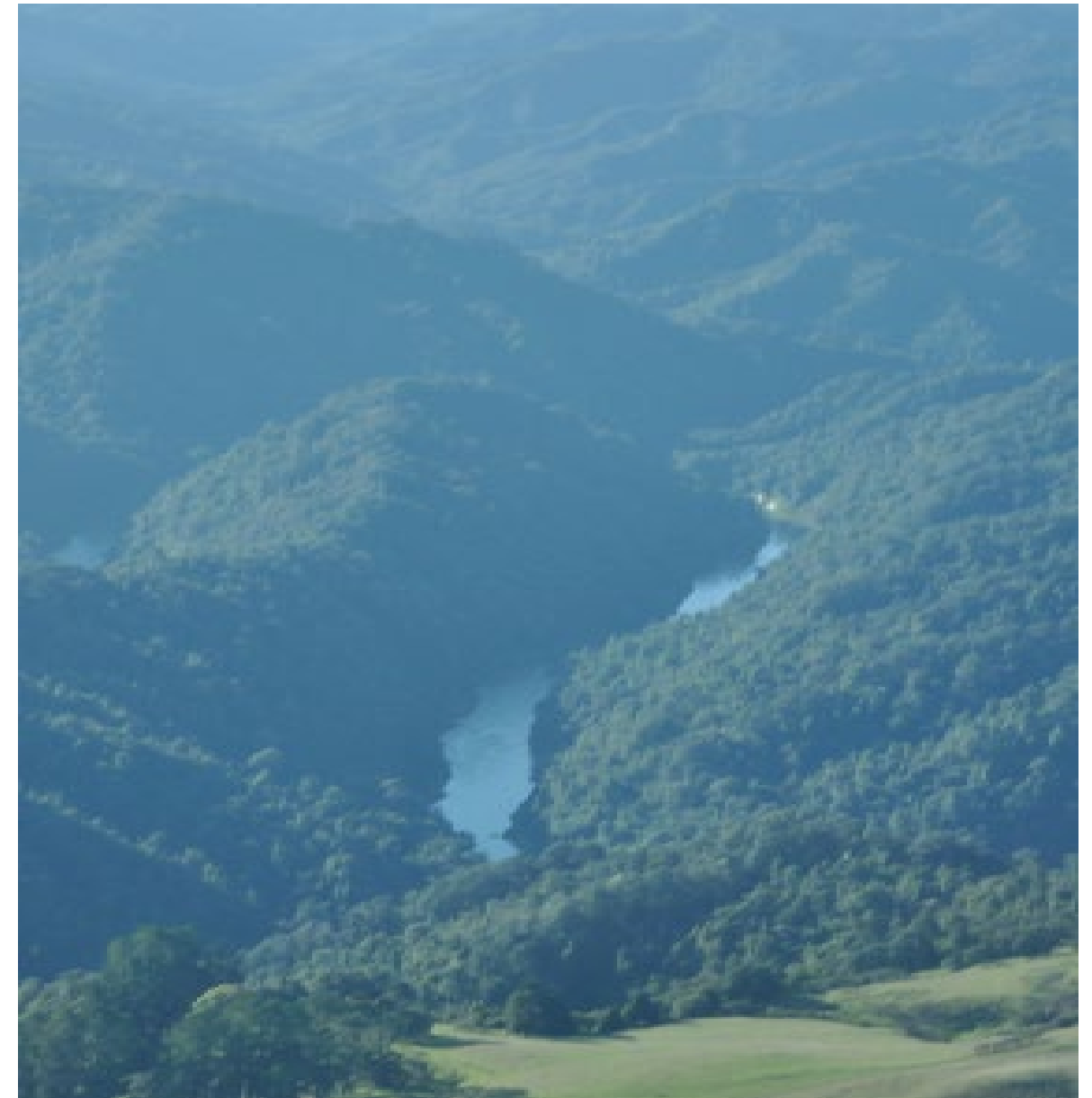


Figure 6 Pipiriki with its surrounding landscapes

Area 3: Hiruhārama/Jerusalem

Ngāti Hau Hapū (Patiarero and Peterehema Marae)

Summary of Technical Assessment Recommendations

Within the rohe of this Hapū, the Hudson Report (2015) identified parts of our land as Outstanding Natural Landscapes. Council considers much of the rest to be Significant Landscape Overlay area.

Issues identified by the Hapū/Marae

- The Hudson Report (2015) does not currently consider our viewpoint.
- Hiruhārama/Jerusalem does not willingly choose to participate in the Outstanding Natural Landscape Policy information gathering process.
- The Draft Cultural Assessment Report compiled for the Outstanding Natural Landscapes and presented at Patiadero Marae does not align with the Ngāti Hau perspective on many levels.

Cultural Values Identified

- Ngāti Hau will assert and exercise its cultural, social, environmental and economic aspirations as the Hapū chooses, within its rohe from Te Pua to Haumoana.
- Ngāti Hau is not willing to contribute to the Outstanding Natural Landscapes report that exploits Ngāti Hau as a Hapū in a public document.

Protection of ONL Sites or Features/Significant Landscapes

Some areas are deemed to be protected by not bringing them to the Government's attention.

Recommendations to Council

Recommended actions that the Hapū make to Council:

- **That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a Sovereign Nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- **That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement Act 2017) and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.
- **That** recognition of and provision for Hapū Management Plans are provided for within the provisions.
- **That** Council create a database of alerts and guides of who the Mana Whenua are for each area.
- **That** Te Rūnanga o Tamaupoko continue to have a representative to the District Plan Review Working Party, to protect Whānau, Hapū and Iwi interests.



Figure 7 Hiruhārama/Jerusalem with its surrounding landscapes

Area 4: Rānana

Ngāti Ruaka, Ngāti Hine, Ngāti Rangī and Ngāti Hinekōrako Hapū (Rānana and Te Pou o Rongo Marae)

Summary of Technical Assessment Recommendations

Outstanding Natural Landscapes do not impact on this Hapū, but Council has highlighted areas within this rohe as potential Significant Landscape Overlay area.

Issues identified by the Hapū/Marae

There is concern that the assessment stage for Outstanding Natural Landscapes is already completed and therefore what they identify will not have any effect.

Cultural Values Identified

- Rānana Marae has a Marae charter that contains much information about significant areas to the Hapū that are governed by the Rānana Marae Trustees. However, Hapū associated with Rānana Marae and Te Pou o Rongo have very few areas that needed protecting in the Whanganui District Plan.
- There was concern about whether the Moutoa Island Māori Reservation would be included. The formation of the island has changed recently due to the 2015 flood event.
- Apart from Moutoa Island, two other sites were also identified as possible Outstanding Natural Landscapes or Significant Landscape Overlay areas.

Protection of ONL Sites or Features/Significant Landscapes

No comments were made as the Hudson Report (2015) does not identify any areas relevant to them.

Recommendations to Council

Recommended actions that the Hapū make to Council:

- **That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a Sovereign Nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- **That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement Act 2017) and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.
- **That** Council recognise and acknowledge the Rānana Marae Trustees Charter, especially 'Ngā Whenua Tūpuna' as the protection statement and mechanism for sites of significance that come under the responsibility of the Rānana Marae Trustees on behalf of all Hapū members and/or land owners.
- **That** Hapū of Rānana may consider the Significant Landscape Overlay as a way to protect their important landscapes from adverse development on land beyond the Marae or Hapū control. However they do not want Council controlling Hapū/Marae activities as our relationship to the land will ensure ongoing protection.
- **That** recognition of and provision for Hapū Management Plans are provided for within the provisions.
- **That** Council create a database of alerts and guides of who the Mana Whenua are for each area.



Figure 8 Moutoa Island, located at Rānana

Area 5: Matahiwi

Ngā Poutama and Ngāti Tānewai Hapū (Matahiwi Marae) – Ngāti Āokehu

Summary of Technical Assessment Recommendations

Outstanding Natural Landscapes impact a significant amount of land within this rohe. The draft plan change also identified much of the land as Significant Landscape Overlay area.

Issues identified by the Hapū/Marae

- Concern expressed as to how this Plan Change will affect the relationship with the land, Awa and sky, as well as the area.
- Hapū believe that the Outstanding Natural Landscapes in its current form threatens and restricts the use of affected land for present and future generations of Hapū.
- Future intent of Outstanding Natural Landscapes: Māori land is not to be used through the Outstanding Natural Landscapes process as a vehicle to expand the conservation estate.
- Concern expressed as to how this plan change affects the Treaty of Waitangi settlement redress for Ngā Poutamanui-a-awa collective of Hapū.

Cultural Values Identified

The land, Awa and its tributaries are our tūpuna and are considered part of us, our past, present and future. It is the centre of our world and influences how we see, think and interact with the world around us. Because of this we must be engaged early for any use or development that has the potential to affect this relationship.

Protection of ONL Sites or Features/Significant Landscapes

- Matahiwi Hapū practise Mana Whenua and kaitiakitanga on a daily basis as their protection mechanism.
- Protection through the Plan Change should focus on requiring developers to engage Hapū before submitting consent for use and development.
- That Outstanding Natural Landscapes provisions need to provide for Ngā Poutamanui-a-awa Hapū collective (Matahiwi Marae) to continue their relationship with the land and Awa without under Council influence (i.e. resource consent).

Recommendations to Council

Recommended actions that the Hapū make to Council:

- **That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a sovereign nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- **That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.
- **That** recognition of and provision for Hapū Management Plans are provided for within the provisions.
- **That** Council create a database of alerts and guides of who the Mana Whenua are for each area.
- **That** Ngā Poutama/Ngāti Tānewai (Matahiwi Marae) Ngāti Āokehu continue to have a representative to the District Plan Review Working Party, to protect Whānau, Hapū and Iwi interests.
- **That** Tāngata Whenua activities (Papakāinga, Awa activities, flora and fauna) shall remain permitted in these areas and this occurs via a new activity definition.
- **That** Ngā Poutamanui-a-awa Hapū collective be considered as an Authority under S33 of the RMA (WAI 903-w, 1254,1483)



Figure 9 Moutere Island, located at Matahiwi



Figure 10 Opposite Matahiwi

Area 6: Koriniti

Ngāti Pāmoana Hapū (Koriniti Marae)

Summary of Technical Assessment recommendations

Within the rohe of our Hapū, the Hudson Report (2015) identifies significant portions of land as an Outstanding Natural Landscape. The draft Plan Change also identified much of the rest as Significant Landscape Overlay.

Issues identified by the Hapū/Marae

- Concerns were raised around wāhi tapu, and that developers, when acquiring road works consents, should have been informed to contact Marae/Hapū. With no process in place to protect these wāhi tapu areas, earthworks continue to go ahead without any acknowledgment for the physical and spiritual well-being of the sites of significance of our Hapū.
- Much of our Hapū land is currently being used by the Department of Conservation (under Treaty of Waitangi settlement negotiations) and are not able to be used how we envision it.

Cultural Values Identified

The National Park and the Whanganui River valley.

Protection of ONL Sites or Features/Significant Landscapes

- Current methods of protection have been due to government vesting our land in the National Park. Such methods provide minimal protection of our values.
- Assist our Hapū in developing a Hapū Management Plan for our rohe to outline Hapū aspirations, as well as articulate Hapū concerns and issues, with the expectation that Council take notice of these plans.

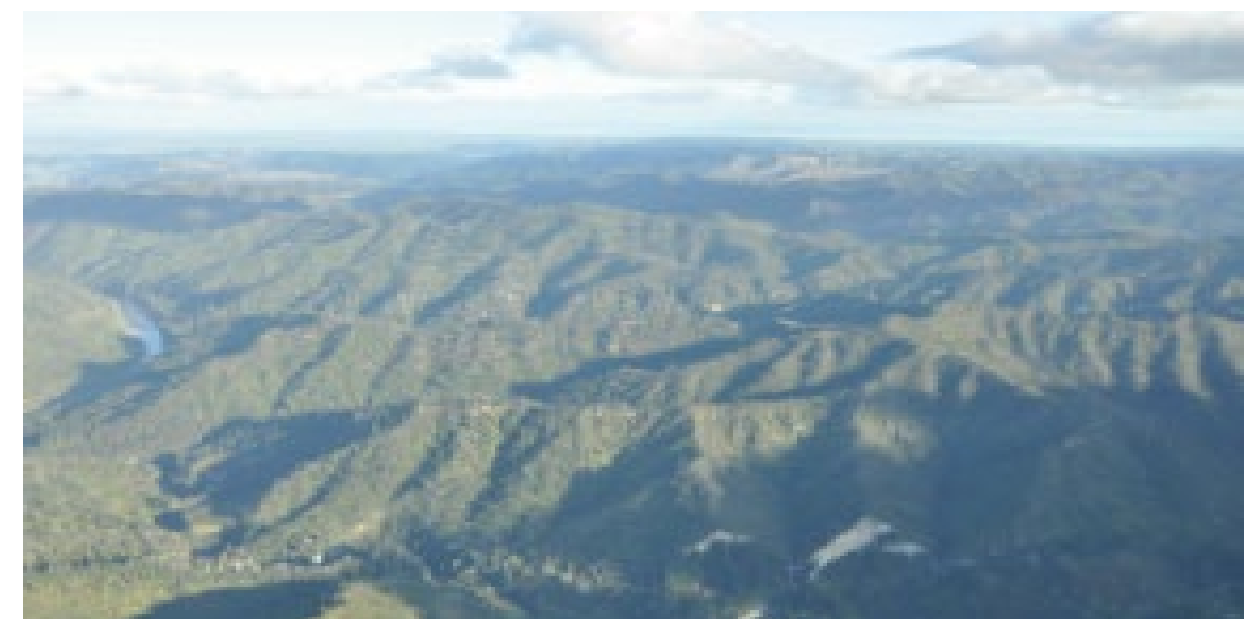
Recommendations to Council

Recommended actions that the Hapū make to Council:

- **That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a Sovereign Nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- **That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.
- **That** recognition of and provision for Hapū Management Plans are provided for within the provisions.
- **That** the Hapū/Iwi Cultural Overlay, be fully endorsed.
- **That** Council provide Hapū with additional protection for our landscapes which requires recognition of our worldview and approval from the relevant Hapū (it is believed that the Outstanding Natural Landscapes Plan Change will achieve this).
- **That** Council create a database of alerts and guides of who Mana Whenua are for each area.
- **That** Te Rūnanga o Tūpoho continue to have a representative to the District Plan Review Working Party, to protect Whānau, Hapū and Iwi interests.



Figures 11 and 12 Koriniti (Source: Hudson Report (2015))



Area 7: Ātene

Ngāti Hineoneone Hapū (Ātene Marae)

Summary of Technical Assessment Recommendations

Within the rohe of this Hapū, the Hudson Report (2015) identified parts of our land as Outstanding Natural Landscapes. Council considers much of the rest to be Significant Landscape Overlay.

Issues identified by the Hapū/Marae

- Neither Council's draft nor the Hudson Report (2015) considers a Ngāti Hineoneone viewpoint.
- Ngāti Hineoneone are frustrated with Council's process that Hapū/Iwi engagement is a last minute addition to the project.
- The Hapū has no trust in Council process, and is unsure whether this current process or policy is the right mechanism as 'inappropriate subdivision/use' is a Council decision.
- Concerns that Council do not have a system that ensures historical information and Hapū preferences are recorded or flagged as having cultural significance for future planners' knowledge.
- Hapū are frustrated with continually providing the same information and advice to Council.
- Council do not ensure they include Hapū/Marae in decision making processes over our lands.

Cultural Values Identified

- Hapū and Marae Tikanga and Kawa is upheld.
- Kanohi-ki-te-kanohi is preferred for all matters concerning our Hapū and Marae.
- Effective engagement is imperative to commence any process of implementing a Ngāti Hineoneone Hapū Management Plan.
- Claims and settlement background information and *He Whiritaunoka: The Whanganui Land Report* must be utilised to assist in understanding Hapū aspirations and as a starting point of engagement with Ngāti Hineoneone.

Protection of ONL Sites or Features/Significant Landscapes

- Ngāti Hineoneone methods of protection will be guided by Iwi/Hapū/Marae Tikanga and Kawa.
- A Cultural Values Impact report is conducted for any plan or project pertaining to Ngāti Hineoneone.
- Ngāti Hineoneone will be included in all decisions regarding Ngāti Hineoneone rohe.
- Ngāti Hineoneone develop a Hapū Management Plan for their rohe to assist in outlining Hapū aspirations, and articulate Hapū concerns and issues with the expectation that Council take notice of these plans.
- Ngāti Hineoneone require Iwi, Hapū and Marae areas and rights to be protected.

Recommendations to Council

Recommended actions that the Hapū make to Council:

- **That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a Sovereign Nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- **That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.
- **That** policies and rules will incorporate Mana Whenua perspectives in relation to the rohe.
- **That** recognition of and provision for Hapū Management Plans are provided for within the provisions.

- **That** Council create a system and/or database that ensures continuum of historical information and Hapū preferences, to record and mark areas identified as having cultural significance.
- **That** processes are developed by Council to ensure future planners are able to access and obtain the historical information that identifies and guides them as to who the Mana Whenua are for each area.
- **That** Hapū are represented at the District Plan Review Working Party to monitor and protect our Whānau, Hapū and Iwi interests, either via Hapū/Marae directly, or Te Rūnanga o Tūpoho appointment.



Figure 13 Ātene (Source: Hudson Report (2015))

Area 8: Parikino

Ngāti Hinearo and Ngāti Tuera Hapū (Parikino Marae)

Summary of Technical Assessment Recommendations

Outstanding Natural Landscapes do not impact on this Hapū, although Council highlighted areas within this rohe as potential Significant Landscape Overlay area.

Issues identified by the Hapū/Marae

The Hapū consider that all their landscapes are Outstanding Natural Landscapes, and that they are all important to them: Every blade of grass is significant.

Cultural Values Identified

There are no Outstanding Natural Landscapes identified by the Hudson Report (2015) or by the Hapū/Marae. However, it was acknowledged that this is a collective issue that affects multiple Hapū along the Awa and the Hapū support the views of other Whanganui Hapū outlined in this report and through this process.

Protection of ONL Sites or Features/Significant Landscapes

Recognition and provision for Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 by Council.

Recommendations to Council

Recommended actions that the Hapū make to Council:

- **That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a Sovereign Nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- **That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.
- **That** the Hapū/Iwi Cultural Overlay, be fully endorsed.
- **That** recognition of and provision for Hapū Management Plans are provided for within the provisions.
- **That** Council create a database of alerts and guides as to who Mana Whenua are for each area.
- **That** Te Rūnanga o Tūpoho continue to have a representative to the District Plan Review Working Party, to protect Whānau, Hapū and Iwi interests



Figure 14 Parikino (Source: Ki Tai)

Area 9: Pungarehu

Ngāti Tuera Hapū (Pungarehu Marae)

Summary of Technical Assessment Recommendations

Outstanding Natural Landscapes do not impact on this Hapū, but Council has highlighted areas within this Hapū rohe as potential Significant Landscape Overlay area.

Issues identified by the Hapū/Marae

The people expressed their concern about exactly how this Plan Change would affect Hapū and any plans they may have for use or development of their lands if deemed part of the Significant Landscape Overlay.

Cultural Values Identified

There are no Outstanding Natural Landscapes identified by the Hudson Report (2015) or by the Hapū/Marae. However, it was acknowledged that this is a collective issue that affects multiple Hapū along the Awa and the Hapū support the views of other Whanganui Hapū outlined in this report and through this process.

Protection of ONL Sites or Features/Significant Landscapes

No methods suggested.

Recommendations to Council

Recommended actions that the Hapū make to Council:

- **That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a Sovereign Nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- **That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.
- **That** recognition of and provision for Hapū Management Plans are provided for within the provisions.
- **That** Council create a database of alerts and guides as to who Mana Whenua are for each area.
- **That** Te Rūnanga o Tūpoho continue to have a representative to the District Plan Review Working Party, to protect Whānau, Hapū and Iwi interests.



Figure 15 Lower Whanganui River valley, with Pungarehu in the distance (Source: James Shook, via: https://commons.wikimedia.org/wiki/File:Whanganui_River.jpg)



Figure 16 Papakāinga (whare kōhatu housing) at Pungarehu

Area 10: Kaiwhaiki

Ngā Paerangi Hapū (Kaiwhaiki Pā and Rākato Marae)

Summary of Technical Assessment Recommendations

Outstanding Natural Landscapes do not impact on this Hapū however Council and Hapū will highlight areas within this Hapū rohe as potential Significant Landscape Overlay areas.

Issues identified by the Hapū/Marae

- The Marae expressed concern that the Outstanding Natural Landscapes plan change could restrict Papakāinga development within any area identified as Significant Landscape Overlay, while Plan Change 37 provides for these as permitted activities on ancestral land.
- There exists a general distrust of Council, in having their Hapū information misinterpreted and misused. Ngā Paerangi have therefore included an Intellectual Property recommendation for Council.

Cultural Values Identified

- We have reviewed the information provided by the Hudson Report (2015) and Council documents and consider that within the Ngā Paerangi rohe there are additional significant sites to consider which have been identified and mapped in the Council GIS system.
- Ngā Paerangi area of interests based on the original 1865 Native Land Court Block Titles (listed below).
- Beginning in the north on the east bank Ōmaru, Upokongaro #1, Kanihinihi, Maramaratōtara, Pariroa, Kuaomoa, Takahuri and Kaiwhaiki. On the west bank beginning with Puketarata, Ramahiku, Tokomaru including Raorikia Reserve, Hikawera Reserve and Te Wakatauranga Reserve, Tauwhare, Poutama, Rākato, Tunuhaere and Te Kōrito which were all listed in the Ngā Paerangi Wai 1051 Statement of Claim. Confirmation of the above block names are outlined in the Paula Berghan's *Block Research Narratives 1865-2000: Report for the Wai 903 Whanganui District Inquiry* and recognises Ngā Paerangi Mana Whenua.
- Within the Whanganui Purchase boundary east bank, the Ngā Paerangi interests are as follows: Waipākura Reserve, Waitaha, Waikupa, Kaimatira Reserve, Mateongaonga Reserve and Onetere (Pūtiki Reserve). Whanganui Purchase west bank includes Waipuna Reserve, Ngāturi Reserve, Kaiaraara Reserve, Aramoho Reserve, Tauraroa Reserve, and shared interests with Ngā Poutama.
- Ngā Paerangi archaeological sites have also been mapped and identified in the Council database.
- Some Ngā Paerangi taonga have been registered as Historical Sites of Significance by Michael Taylor and Michelle Harwood, and are held in their database.
- Ngā Paerangi wish to be engaged in all developments within our rohe whether they are publicly notified or not.

Protection of ONL Sites or Features/Significant Landscapes

- There are many interests/land blocks that are no longer under Ngā Paerangi ownership and we consider it vitally important that we are involved in any discussion pertaining to these blocks.
- Although not currently in place, the Hapū are interested in developing a Hapū Management Plan for their rohe to outline Hapū aspirations as well as articulate Hapū concerns and issues with the expectation that Council would take notice of these plans. A committee was formed to commence and progress this kaupapa at the Kaiwhaiki TTE Outstanding Natural Landscapes Hui 2.

Recommendations to Council

Recommended actions that the Hapū make to Council:

- **That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a Sovereign Nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- **That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.
- **That** Council are cognisant of Rainey Collins Lawyers Memo to Mr Kenneth Clarke (Wai 1051), *He Whiritaunoka: The Whanganui Land Report (Wai 903)*; Matter No.: CLA162201.
- **That** recognition of and provision for Hapū Management Plans are provided for within the provisions.
- **That** In the use of intellectual property, Council agrees to request permission from Ngā Paerangi prior to using any publicly accessible or Council accessible Geographic Information System (GIS) information. Archaeological information or other information and images provided belong to Ngā Paerangi. This will ensure that the information and images will reflect Ngā Paerangi association correctly and proper acknowledgement is included.
- **That** Te Rūnanga o Tūpoho continue to have a representative to the District Plan Review Working Party, to protect Whānau, Hapū and Iwi interests.



Figure 17: Tunuhaere (Source: Ken Clarke)



Figure 18: Kemp's Pole (Source: Ken Clarke)

Area 11: Aramoho

Ngāti Tūpoho and Ngāti Rangī Hapū (Te Ao Hou Marae)

Summary of Technical Assessment Recommendations

Outstanding Natural Landscapes do not impact on this Hapū, but the Hapū are interested in the Significant Landscape Overlay and how it could potentially impact their future plans to utilise or develop their land.

Issues identified by the Hapū/Marae

This Hapū indicated that they are currently focusing on the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 and do not want this process impeding access at any time or in any form to the Awa. For example if the Hapū/Marae wanted to build a slipway they would not want the Outstanding Natural Landscapes provisions to prevent or impede this.

Cultural Values Identified

- There were no Outstanding Natural Landscape areas identified in the Hudson Report (2015) relevant to the Hapū rohe and none were identified during this process.
- The Whanganui River is an essential part of our well-being and heritage and therefore it must be prioritised in any plan/policy consideration.

Protection of ONL Sites or Features/Significant Landscapes

Recognition and provision for Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 by Council.

Recommendations to Council

Recommended actions that the Hapū make to Council:

- **That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a Sovereign Nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- **That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement Act 2017 and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.
- **That** Council ensure that matters relating to the slipway and the consent process to build a slipway, does not impede on Tikanga.
- **That** recognition of and provision for Hapū Management Plans are provided for within the provisions.
- **That** Council create a database of alerts and guides of who Mana Whenua are for each area.
- **That** Te Rūnanga o Tūpoho continue to have a representative to the District Plan Review Working Party, to protect Whānau, Hapū and Iwi interests.



Figure 19 Te Ao Hou Marae and the Whanganui River

Area 12: Pūtiki Wharanui

Ngāti Tūpoho and Ngāti Tūmango Hapū (Pūtiki Wharanui Marae)

Summary of Technical Assessment recommendations

Within the rohe of these Hapū, the Hudson Report (2015) only identified the coastline as an Outstanding Natural Landscape.

Issues identified by the Hapū/Marae

There were concerns about how this process impacted customary fishing rights and the negotiations with Council over the Harbour Endowment lands.

Cultural Values Identified

- Historically Pūtiki Wharanui was the landing place for Tamatea Pōkai Whenua when he ventured to explore the inner basin of the Whanganui River. Upon seeing smoke rising in the distance he prepared himself to be received by the Tāngata Whenua with local harakeke.
- The coastline is important to our Hapū because of customary fishing rights.
- Māwae was the name of that particular land block which is commonly known today as Corliss or Pig Island. Awarua Stream ran its natural course through that land block to the Whanganui River. Over the years the Awa has changed, and disastrous flooding has impacted not only the Awa but also the land. With these changes, the floods have gouged a pathway with the support of the Awarua Stream to change the relief of this particular block. Otawe Pā was a significant site and point of interest which straddled the Awarua Stream, as it provided a variety of food sources.
- Pihaia, located on the Onetere Block and the Pūtiki Rifle Range, was a Marae of mana and status as it accommodated various Iwi prior to the New Zealand Lands Wars. The urupā is situated in the forest area and of particular significance is that Rereomaki Te Anaua is interred there.
- On the face of Taumata Karoro/Te Riri a Te Hore is a cave that was the first Pūtiki Mission/Church built by Rev Richard Taylor.

Protection of ONL Sites or Features/Significant Landscapes

- Current methods of protection have relied on kōrero with Council.
- The Hapū are interested in developing a Hapū Management Plan for their rohe to outline Hapū aspirations as well as articulate Hapū concerns and issues with the expectation that Council take notice of these plans.

Recommendations to Council

Recommended actions that the Hapū make to Council:

- That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a Sovereign Nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement) Act (2017) and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.
- That** the coastline remain an Outstanding Natural Landscape.

- That** Māwae be considered an important Outstanding Natural Landscape or Significant Landscape Overlay area for the reasons stated above.
- That** recognition of and provision for Hapū Management Plans are provided for within the provisions.
- That** Council create a database of alerts and guides of who Mana Whenua are for each area.
- That** the Hapū/Iwi Cultural Overlay, be fully endorsed.
- That** Te Rūnanga o Tūpoho continue to have a representative to the District Plan Review Working Party, to protect Whānau, Hapū and Iwi interests.



Figure 20 Areas noted in Pūtiki Wharanui assessment (Source: Hudson Report (2015))

Area 11: Tamareheroto

Tamareheroto Hapū (Kai Iwi Marae, Taipakē Marae and Te Aroha Marae)

Summary of Technical Assessment recommendations

Within the rohe of our Hapū, the Hudson Report (2015) identifies portions of our land as Outstanding Natural Landscapes. Our lands include the coastline from the Whanganui River mouth, north into the South Taranaki District.

Issues identified by the Hapū/Marae

- The Marae expressed concern that Outstanding Natural Landscapes protection might hinder development for Hapū.
- They also stated that they are interested in engaging as Kaitiaki for Outstanding Natural Landscapes and other projects.

Cultural Values Identified

- Many of the landscapes included in these areas contain wāhi tapu.
- The coastline for us extends beyond the boundaries set by the Whanganui District Council, although we note that much of the area is outside Whanganui District Council jurisdiction.

Protection of ONL Sites or Features/Significant Landscapes

- Currently the primary contact regarding the coastline is the Chair of Ngā Rauru.
- As Ngā Rāuru Kītahi has received a Treaty settlement, there is the potential for Statements of Association in the future.

Recommendations to Council

Recommended actions that the Hapū make to Council:

- **That** Regional and District Council plans, policies and rules must recognise the Whanganuitanga – Declaration of Nationhood, which acknowledges the Whanganui Iwi Position Statement, and in particular the right of Whanganui as a Sovereign Nation. It also reaffirms the significance of the Treaty of Waitangi, and in particular, acknowledges Tino Rangatiratanga of the Hapū over their landscapes and resources.
- **That** plans, policies and rules will recognise Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 and provide for Hapū to carry out Tikanga and Kawa for all Hapū/Marae activities, and in relation to our inextricable and enduring relationship with the Whanganui River.
- **That** plans, policies and rules will recognise and allow for Tamareheroto to continue to exercise or initiate their traditional and contemporary relationship with all areas within their tribal estate (which are of relevant concern to this policy).
- **That** nothing within this plan change and policy will amount to alienation of Tamareheroto lands from Hapū/Iwi ownership, control or management.
- **That** recognition of and provision for Hapū Management Plans are provided for within the provisions.
- **That** the coastline should be recognised as an Outstanding Natural landscape and its cultural values highlighted.
- **That** Council will provide financial and logistical resource to Tamareheroto to allow for the identification and recording of sites of significance.
- **That** Council create a database of alerts and guides as to who the Mana Whenua are for each area.
- **That** the Plan Change requires people and businesses to consult with Tamareheroto for activities near as well as within the coastal Outstanding Natural Landscape.

- **That** the establishment of Papakāinga will be permitted and actively supported by Council/Horizons within the defined area.
- **That** Te Rūnanga o Tūpoho continue to have a representative to the District Plan Review Working Party, to protect Whānau, Hapū and Iwi interests.



Figures 21 and 22 Areas noted in the Tamareheroto assessment (Source: Google Images)



Ā Muri Ake Nei: The Next Stage for Council

Once this report is ratified and finalised it will be provided to Council to inform its process in reviewing the District Plan provisions relating to Outstanding Natural Landscapes broadly as follows:

1. Planners will review the report and consider its findings. This will be considered along with the original technical report prepared by Hudson Associates.
2. Some basic conclusions will be drafted and guidance sought through discussions with the District Plan Review Working Party and the Tamaupoko and Tūpoho ONL Engagement Working Party members to confirm an approach to the formal Plan Change.
3. New District Plan provisions will be drafted, based on information heard at Hui and detailed in this Cultural Assessment Report. Within the bounds of the case law, Council planners want to provide the opportunity for Hapū/Iwi development on their land, as long as the activity doesn't impact the essence of why the landscape is outstanding.
4. The tricky part is Council will potentially be drafting provisions prior to any Hapū/Iwi Management Plans being completed to guide Council. It is desirable that the Plan Change and several Hapū/Iwi Management Plans be developed in tandem.
5. Council hopes that the Plan Change will be notified in 2017, however Council will take the time necessary to engage with Hapū/Iwi at each stage both prior to and during the eventual formal notification of the Plan Change.

Council has the Hudson Report (2015) that recognises the Outstanding Natural Landscapes within the District and suggests strong regulations for everyone based on case law. Now Council will have another report stating that Whanganui Iwi claim Tino Rangatiratanga over much of this land and want to develop and protect as they see fit without undue Council interference.

There will be additional requirements to consider for Outstanding Natural Landscapes as Treaty of Waitangi settlements are passed into law and planners must consider them when processing resource consents.

As the Plan Change progresses, there will be the chance for notification consultation and engagement with Hapū/Iwi and the ability to submit and speak at a hearing which will be heard by Council and Whanganui Hapū/Iwi Hearing Commissioners.

Ngā Rauemi Tautoko: References

- Berghan, P. (2003). *Block research narratives 1865-2000: Report for the Wai 903 Whanganui District Inquiry*. Wellington, NZ: Waitangi Tribunal.
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- Waitangi Tribunal. (2015). *He Whiritaukoka: The Whanganui Land Report*. Wellington, NZ: Waitangi Tribunal.
- Whanganui Iwi. (1994). *Whanganuitanga Declaration of Nationhood: Whanganui Iwi Position Statement*. Whanganui, NZ: Whanganui Iwi – Presented to Waitangi Tribunal Whanganui River Claims hearing/sitting at Putiki Marae, April 1994.

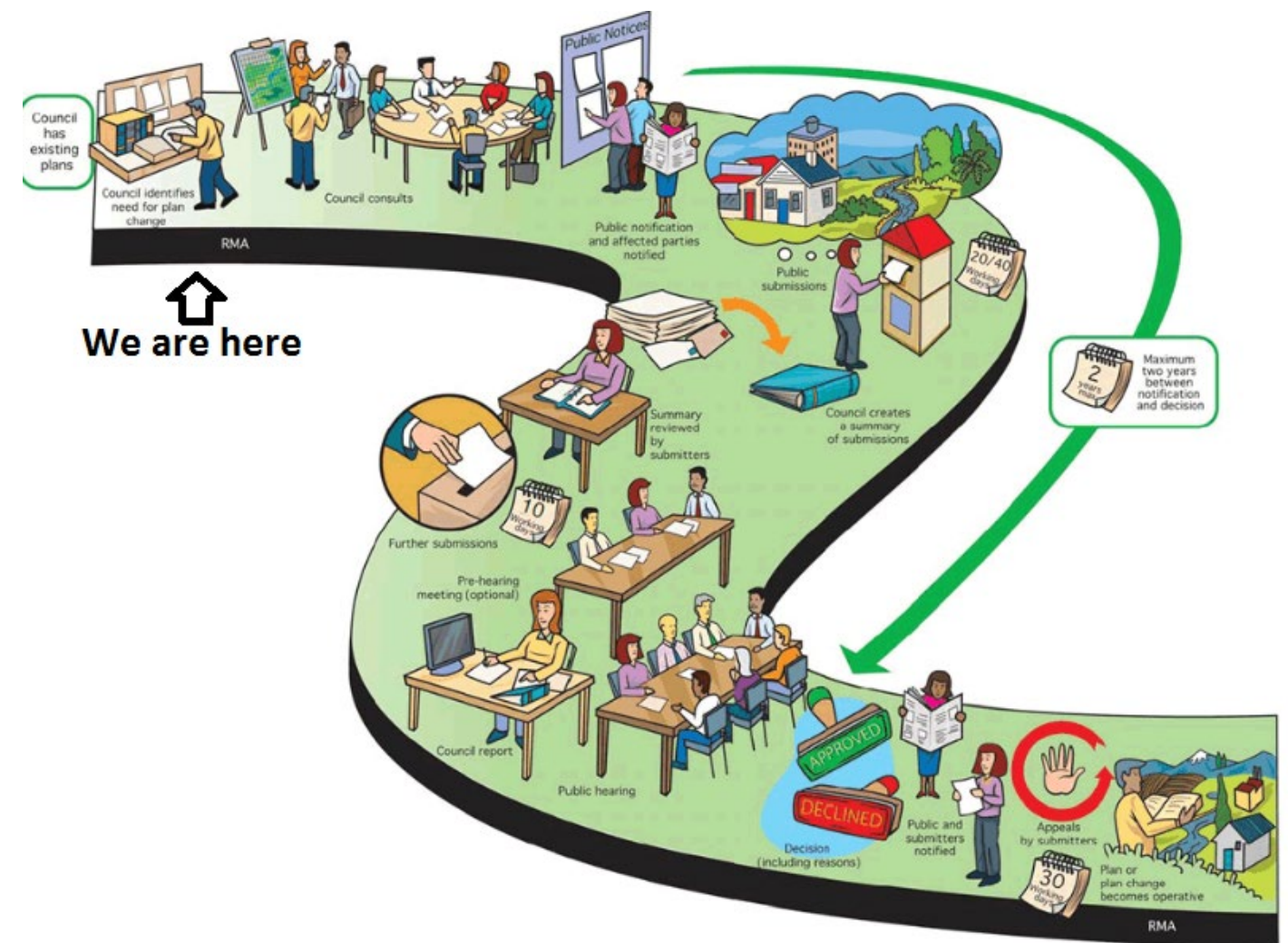


Figure 23 Flow Chart of a Plan Change (Source: Ministry for the Environment)

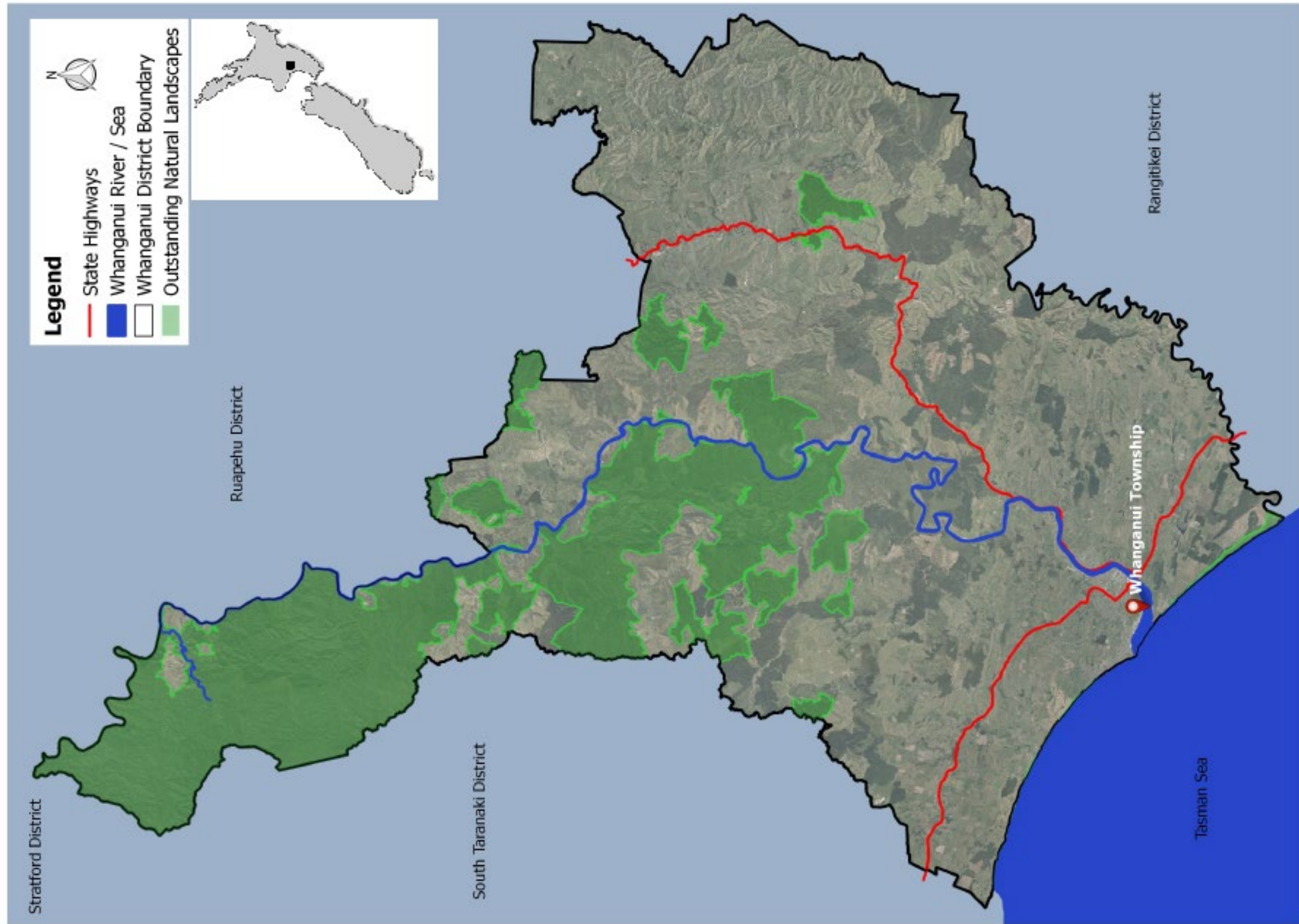
Ngā Ture: Legislation (referenced)

- Local Government Act 2002
 Resource Management Act 1991
 Te Awa Tupua (Whanganui River Claims Settlement Act 2017)

Ngā Mihi:

- Indigidigm Ltd - Raukura Waitai) Researchers
 Turama Hawira) Whanganui Cultural/Technical Advisor
- Dr Rawiri Tinirau, PhD. - Deputy Chair, Ngā Tangata Tiaki – Post Settlement Entity
 - Whanganui Iwi Cultural/Technical Advisor
 - RMA Accredited Commissioner

Appendix A: The Whanganui District and the extent of the potential Outstanding Natural Landscapes (as identified in the Hudson Report (2015))





Appendix B: Background Research for Outstanding Natural Landscape Report – Through an Iwi Lens

- Indigidigm Ltd – Raukura Waitai & Turama Hawira

Appendix C: Additional Information (maps, evidence) provided by Hapū/Marae during this process

- The Southern Cluster Mapping Booklet

Appendix B: Background Research for Outstanding Natural Landscape Report



Through An Iwi Lens

Prepared by Indigidigm Ltd
for Te Rūnanga o Tamaupoko and Te Rūnanga o Tūpoho
Outstanding Natural Landscape Engagement Project, July 2017

Edited by the Tamaupoko and Tūpoho ONL Engagement Team, 2017-2018

Table of Contents

PART ONE	31	
1. Purpose of Cultural Assessment Report	31	
1.1 Report Outcomes	31	
1.2 Introduction	31	
PART TWO	32	
2. Māori Worldview: Cross-cultural Differences	32	
2.1 Generic Understanding of a Māori Worldview	32	
2.2 Māori Customary Law	33	
2.3 Relationship to Whenua	33	
2.4 Kaitiaki and Kaitiakitanga	33	
2.5 Whanganui Iwi Worldview	34	
2.6 Whanganui Whare Wānanga	34	
2.7 Te Kawa o Aotea Waka	34	
2.8 Whakapapa	34	
2.9 Tupua Te Kawa (Te Awa Tupua Values)	34	
2.10 Whanganuitanga Declaration of Nationhood	35	
PART THREE	36	
3. The Hudson Report (2015)	36	
PART FOUR	37	
4. Relevant legislation, strategies, plans, existing agreements and Iwi position statements	37	37
4.1 Local Government Act 2002	37	
4.2 Resource Management Act 1991	37	
4.3 Reforms to the Resource Management Act 1991	37	
4.3.1 Consistency with Hapū/Iwi Engagement	37	
4.3.2 Opportunities to consider Draft Policy Statements and Plans	38	
4.3.3 Iwi Authorities	38	
4.4 Te Awa Tupua (Whanganui River Claims Settlement) Act 2017	38	
4.4.1 Legal recognition of Te Awa Tupua	38	
4.4.2 Tupua te Kawa	38	
4.4.3 Ruruku Whakatupua – Te Mana o Te Iwi o Whanganui	38	
4.5 One Plan (2014)	39	
4.6 Leading Edge (2014)	40	
4.7 Te Whakarauhītanga o te Tangata: Relationship Document between Te Rūnanga o Tūpoho and Whanganui District Council	40	
4.8 Relationship Document between Te Rūnanga o Tamaupoko and Whanganui District Council 40		
4.9 Whanganui Land Settlement Negotiation Trust – Founding Principles	41	
4.10 Whanganui River Water Rights Charter	42	
PART FIVE	42	
5. Tamaupoko and Tūpoho Cultural Assessment	42	
5.1 Commentary and Summary	42	
5.2 Recommendations	43	
5.2.1 Recommendation 1	43	
5.2.2 Recommendation 2	43	
5.2.3 Recommendation 3	43	
5.2.4 Recommendation 4	43	
5.2.5 Recommendation 5	43	
References	44	
Legislation	44	
Acknowledgements	44	

PART ONE

1. Purpose of Cultural Assessment Report

The purpose of this report is to support Tamaupoko and Tūpoho Outstanding Natural Landscapes (ONL) Engagement Team, by identifying and compiling research underlying Tāngata Whenua values and the holistic view of protecting Outstanding Natural Landscapes and Significant Landscapes.

1.1 Report Outcomes

The time appointed to this report was 40 hours. Within this time the writers sought to provide guidance regarding the following points:

- To provide a Tamaupoko and Tūpoho worldview, whakapapa and the intrinsic relationship held with their whenua;
- To align relevance to the Hudson Report (2015);
- To align the cultural assessment with relevant legislation;
- To research Resource Management Act 1991 legislative reform, particularly regarding Iwi engagement; and
- Complete no later than 20 July 2017.

The key outcomes identified were:

- To find wording which will gain protection without losing customary and other Tāngata Whenua rights; and
- To include explanatory whakapapa.

Further to the contractual expectations, aspirations were verbalised in a kanohi-ki-te-kanohi discussion with the writer/s. The parties acknowledged the limitations of what could realistically be achieved in the timeframe given. Despite this, the writers have acted in good faith in our attempt to compile useful information for the Tamaupoko Tūpoho Outstanding Natural Landscapes Engagement Team.

During hui conducted by the Tamaupoko Tūpoho Outstanding Natural Landscapes Engagement Team, a key issue for Hapū included distrust and fear that Outstanding Natural Landscape status and hence protection, would lead to further land loss and Tāngata Whenua control and authority over ancestral lands. It was with this in mind that the purpose of report and the first key outcome listed above was formulated.

A number of recommendations have been included in Part Five of this Cultural Assessment Report for consideration or to guide direction.

1.2 Introduction

The proposed Outstanding Natural Landscapes sites identified are rich in Tāngata Whenua cultural and historic heritage. The ancestral relationship of Whanganui Whānau, Hapū and Iwi with these lands stretches back over **seventy generations**.

Because of this long-standing **intergenerational relationship**, wāhi tapu and wāhi tūpuna (**sacred and significant sites** to Tāngata Whenua) are found throughout these Outstanding Natural Landscapes. They are places of immense **spiritual, cultural and historical** importance to Tāngata Whenua. They bind the past, present and future generations together. They also bind the people and the land together – to the extent that the people and the land are **inseparable**. Consequently, the protection and preservation of the sanctity and integrity of these places, in accordance with Tikanga, is of utmost importance.

A further outcome of this close ancestral relationship is an extensive body of **specialist knowledge** and management systems associated with the natural resources of these lands. This body of knowledge – developed over generations – is known locally as **Wānanga**. The practise of this knowledge is known as **Tikanga**. Continuing to manage **cultural taonga** (natural resources of cultural and spiritual significance) according to ancestral knowledge and management practice, and allowing access to those resources for Whānau, Hapū and Iwi activities, ensures the **intergenerational transfer** of wānanga and tikanga – taonga in themselves, to be handed down to future generations (Tāngata Whenua Working Group, March 2018).



Figure 4 Tira Hoe Waka (Source: Tira Hoe Waka Committee)

PART TWO

2. Māori Worldview: Cross-cultural Differences

Māori, like other indigenous peoples, are increasingly involved in attempts to provide appropriate **cultural responses to environmental issues**. These include efforts to translate and incorporate isolated parts of their language and traditional practices into the prevailing culture.

Major problems with this process are the incommensurability of such attempts whereby the **real meaning** of a custom or a word is frequently **debased** and divorced from its traditional cultural setting, so that its proper function is impaired. Added to this is the **ignorance** on the part of many concerning the conceptual worldview, traditional beliefs and practices of the Māori – or, if knowing these things, a lack of respect for their **validity**.

On the other hand, there are some, especially among the modern conservation movement, who have a more empathetic attitude towards **indigenous ecological knowledge**, but who thereby assume that their environmental ethics and those of indigenous peoples are motivated by similar philosophies and share similar aims. Not only is this assumption often wrong, it may also contribute to the **inability** of the western conservation movement to properly serve the needs of, and to fully empower, indigenous conservation aspirations as guaranteed to Māori under Te Tiriti o Waitangi (Roberts, Norman, Minhinnick, Wihongi & Kirkwood, 1995).

The need for a Māori perspective on conservation to be seen and heard in the scientific and political literature is indeed important. There are, however, considerable **problems** associated with this endeavour, which relate in large part to the training and methodology of western trained scientists that permit only objective and testable explanations of natural phenomena. These constraints, combined with an **unfamiliarity** with other cultural perspectives, make our task of communication a **difficult** one.

An example of the historical mainstream attitudes towards outstanding natural landscapes is highlighted in the following extract by Dr Jacinta Ruru, writing about the colonialist regard for the central plateau mountains, draws on the views of Pawson (2002):

During this early colonial era, mountains were “often viewed as **wastelands**, unless commodified for purposes of tourism or used for character-building recreational pursuits.” For instance, protecting the mountains in central North Island under the Tongariro National Park label, allowed the “**useless**” and “**worthless**” area to become “a very great pleasure-resort for all kinds of people.” (Pawson, 2002, as cited in Ruru, 2004, pp. 116-117)



Figure 5 Eruption of Ruapehu, 1995 (Source: GNS Science, via: <https://www.civildefence.govt.nz/resources/photo-library/volcano/>)

2.1 Generic Understanding of a Māori Worldview

A Māori worldview places central importance on whakapapa and personification of the natural world. As with many indigenous peoples, Māori see the world as a **unified whole** where all elements are **genealogically connected**. The land and the environment in which people live become the foundation of their view of the world, the centre of their universe and the basis of their identity as citizens or members of a social unit (Mead, 2003). Chesterton (as cited in James, 1907) states:

... the most practical and important thing about a man is still his view of the universe. (Chesterton, as cited in James, 1907, p. 3)

Philosophy is significant for the whole of society for it provides a **frame of reference and a world outlook** which gives meaning to life, sets standards of conduct and forms the basis of political convictions. In other words, philosophy provides values.

Te Rangikāheke, a tohunga of Te Arawa, explains that the primal ancestors of Māori are Ranginui and Papatūānuku:

Kotahi ano te tupuna o te tangata Maori, ko Rangi-nui e tu nei, ko Papa-tua-nuku e takoto nei. (Grey, 1854, p. 1)

(Translation: There is but one ancestor of the Māori people, **Ranginui** who stands above and **Papatūānuku** who lies below)

This indigenous paradigm is further illustrated by Te Rangihūta Broughton, acknowledged tohunga of the Aotea people:

He tokopae tonu raa ngaa Atua i puta mai i a Rangi raaua ko Papa. Ko te mea nui he maumahara, ko ngaa Atua nei kaaore hoki i rite ki taa te Paakehaa maatakitaki atu. He tuupuna tonu ngaa Atua nei noo te Maaori ... (Broughton, 1993, p. 207)

There are indeed **multiple Gods** that evolve from Ranginui and Papatūānuku. The important thing to remember is that these Gods are dissimilar to what Pākehā observe. They are **our ancestors**.

Several important points emerge from a Māori worldview:

- The universe is holistic and dynamic; there is within it an ongoing process of **continuous creation** and recreation;
- Everything in the universe, inanimate and animate, has its own whakapapa, and all things are **ultimately linked via the gods** to Ranginui and Papatūānuku;
- There is no distinction or break in this cosmogony, and hence in the whakapapa between supernatural and natural. Both are part of a **unified whole**;
- The bond this creates between humans and the rest of the physical world is both **indisputable and non-severable**; and
- Every Māori shares this **descent from the elemental gods**, goddesses, supernatural guardians, and demi-gods.

An important theme expressed in each account of this worldview is that humans are a part of nature; they belong with all other things, animate and inanimate, to what Yoon (2017) refers to as **environmental families**.

This Māori environmental epistemology sharply **contrasts** with the Judeo-Christian view, in which because man is created in God's image, s/he is superior to and given dominion over the rest of creation, thus establishing a man-nature dichotomy. As White (1967) expresses it:

God planned all of this [creation] explicitly for man's benefit and rule: no item in the physical creation had any purpose save to serve man's purposes ... Christianity is the most anthropocentric religion the world has seen ... [it] not only established a **dualism** of man and nature but ... by destroying pagan animism, Christianity made it possible to **exploit** nature in a mood of indifference to the feelings of natural objects. (White, 1967, p. 1205)

Glacken (1992) suggests that this attitude persists and lies at the heart of the Western conservation paradigm.

As stated by the late Māori Marsden (1992):

Myth and legend in the Maori cultural context are neither fables embodying primitive faith in the supernatural, nor marvellous fireside stories of ancient times. They were **deliberate constructs** employed by the ancient seers and sages to encapsulate and condense into easily assimilable forms their view of the world, of **ultimate reality** and the relationship between the Creator, the universe and man. (Marsden, 1992, p. 2)

Dr Ranginui Walker (1978) posits:

A myth might provide a reflection of current social practise, in which case it has an **instructional and validating function** or it is an outward **protection** of an ideal against which human performance can be measured and perfected. (Walker, 1978, pp. 19-20)

This Māori worldview contributed to the development and practise of a unique environmental ethic that holds those areas identified as Outstanding Natural Landscapes as **intensely sacred** natural landscapes.

Dr Jacinta Ruru (2004) explains that the ethic of being related to the environment:

... does not instruct preservation; rather, it centres on **sustainable use**. Māori are expected to relate to nature in a meaningful way because their world view positions humans as tangata whenua (people of the land) and, as such, not above nature, but an **integral part** of it. (Ruru, 2004 p. 115)

Sustainability was ensured through **ritual**. This environmental ethic has ensured that Māori interact and care for Outstanding Natural Landscapes. It is an ethic that embodies the **historical, spiritual, and cultural** association with land. Through kōrero tawhito and practical observation, this knowledge is passed on to the next generation. These practises are **absolutely vital** for Māori well-being and cultural survival.

2.2 Māori Customary Law

The term for Māori customary law is **Tikanga**. 'Tika' can cover a range of meanings, from right and proper, true, honest, just, personally and culturally correct or proper to upright. Tikanga does not denote a static set of **rules**. Hence, a Māori system of law is based on **values** and being a **values-based system**, Māori adhered to **principles** rather than rules.

Kōrero tawhito were one means of establishing the **law** of traditional society. They explained why certain chains of events occurred and established **precedents** for appropriate behaviour. Kōrero tawhito also reflected the thought concepts, philosophies, ideals, norms and underlying values of Māori society. The values derived out of the kōrero tawhito were the basis for the **integrity, harmony and balance** of Māori society. Therefore, kōrero tawhito are one of the **origins** of tikanga Māori. Kōrero tawhito illustrate the **world's evolution** and Māori have extracted their tikanga from kōrero tawhito and adopted the principles to create a **Māori legal order**.

2.3 Relationship to Whenua

Once one has some understanding of Māori cosmogony, one can then begin to understand the nature of the **traditional relationship** between Māori and land. As Māori Marsden (1992) explains it:

Just as the foetus is nurtured in the **mother's womb** and after the baby's birth upon her breast, so all life forms are nurtured in the womb and upon the earth's breast. Man is thus an **integral part** therefore of the natural order and recipient of her bounty. He is her son and therefore as every son has **social obligations** to fulfil towards his parents, siblings and other members of the whanau, so has man an **obligation** to mother earth and her whanau to promote their welfare and good. (Marsden, 1992, p.14)

2.4 Kaitiaki and Kaitiakitanga

Kaitiaki is a word derived from the verb 'tiaki', meaning to guard, protect, keep, watch for or wait for; with the prefix 'kai', kaitiaki denotes the doer of this or these actions. Hence, kaitiaki can be translated as a guardian, and kaitiakitanga is the **act of guardianship**. Relationships among the various offspring of Papatūānuku were governed in traditional Māori society by complex laws or **tribal Tikanga** (culturally correct customary practises). Compliance with these rules, based upon **respect and reciprocity**, were enforced primarily by fear of **divine retribution**, or failing that, by human acts of **murū** (confiscation of resources).

Kaitiaki acting directly or indirectly through the medium of tohunga or animal guardians were an essential **controlling component** of this complex network of checks and balances whereby relationships with the environmental family were maintained.

Christianity **supplanted** the ancestral atua or spiritual kaitiaki, and active suppression of the role of the tohunga was effected by various means including the **Tohunga Suppression Act 1907**. Allied with loss of land, Māori traditional relationships with the environment were **seriously impaired**. Contemporary Māori have therefore had to fight not only to regain their land but also to obtain **recognition** of their traditional customs and values relating to the management of environmental resources. This has not been easy to achieve. However, some progress was made by the passing of the Treaty of Waitangi Act 1975 and the subsequent establishment of the **Waitangi Tribunal** (Robertson et al., 1995).

The relationship of Hapū/Iwi with their land is often characterised as a **spiritual bond** with Papatūānuku and a cultural kinship with the source of life – it is no coincidence that the word for the **sustainer of life** within the womb, the source of **nourishment** after birth, the earth itself, is in each case 'whenua'. But the relationship is also a **legal** one that creates **rights and obligations** for those who by whakapapa share a spiritual and cultural tie with particular pieces of land.

Tikanga are the means by which a Hapū/Iwi gives **expression** to their values, their ideals and their way of seeing the world. Customary law is the way in which Hapū/Iwi ensures that its values and its taonga are **regulated, protected** and made **safe**. Hapū/Iwi law provides the mechanisms and defines the rights and obligations that help the custom, culture and lore to **survive**. Those rights and obligations are given practical expression within the legal processes and rules of each Hapū/Iwi. The legal processes were in turn given effect through the exercise of political power or **sovereignty** necessary for the application and enforcement of any law. In general terms that vested authority is **Rangatiratanga**.

This sovereign power exercised by each Hapū/Iwi is a political authority and obligation to care not just for the land. If Papatūānuku is the mother and kaitiaki of us all, the people who live with her are **Tangata Tiaki**, and customary law exists to **protect** them both. The Rangatiratanga of Hapū/Iwi is a right to not only be a protector of the whenua, but also the **authority to regulate relations** between the people of the whenua. Thus Hapū/Iwi could make laws

to regulate all that in the lives of its people. They could make the **laws** not only to monitor the taking of food from land and sea, but could also establish **legal processes** to ensure the welfare of the young and the old.

Because Tāngata Whenua are born of and with the land, they live not under but with the law of the land. And that law exists to ensure that Papatūānuku is protected and nurtured in order that the collective Hapū/Iwi may also be safe and secure. To make **laws for the protection of the whenua** is to make **laws for the protection of Iwi** (M. Jackson, personal communication, May 12, 1995).

2.5 Whanganui Iwi Worldview

Having provided some basis of understanding of the underlying value system that underpins the fundamental premise of the Māori psyche, it is essential now to further refine the generic understanding to a more relevant view of the worldview **according to Whanganui Iwi**. It should be noted that this section has intentionally been kept with the Māori worldview section.

2.6 Whanganui Whare Wānanga

If we understand that kōrero tawhito refers to oral traditions, then more important are the **sacred tribal institutions** that maintained the sacred narratives. These are known as **Whare Wānanga** and from within came the learned elite or **Tohunga**, who carried the many aspects of rituals. Rituals required to maintain the **balance of the Kawa**. The following whakatauhākī of Rangitihī Tahupārae, has relevance to Whare Wānanga:

Tou piki amokura nou, toku piki amokura nou

Translation: You have your tribal house of knowledge, as I have mine.

Each tribal nation is independent of the other, therefore, their Tikanga will vary. The distinction of each tribe is based upon their exercising of individual **Rangatiratanga** defined by their tribal Whare Wānanga. Some Iwi prefer the term **Mana Motuhake** to Rangatiratanga, by virtue that the latter is deemed a post-Treaty term to explain the status of **sovereignty**.

2.7 Te Kawa o Aotea Waka

The worldview of Whanganui Iwi is in accordance with the Kawa of **Aotea Whare Wānanga**. Kawa, in the context of today's thinking, is the manifestation of the **cosmogonical tree** of life, from which all life forms evolve. The role of man is described by Te Rangīāhuta Broughton:

Man is only an **integral part** of the whole.

Therefore, based upon an integrated familial relationship with his environment, man, according to our customary laws, shares a **sybiotic relationship** with all living things, both animate and inanimate. The Kawa is the **sacred order of creation**, retained in ritual narratives of ancient genealogies. The function of these rituals is to maintain the **equilibrium of nature** and **govern** the human activities between man and his environmental relations. Tohunga mentors maintained that if the sacred Kawa is ever **broken** or placed into a state of **imbalance**, then we will all pay the **due consequence** of our actions.

2.8 Whakapapa

Whakapapa authenticates the longevity of memorability held by the ancestors represented under the guise of Tamaupoko and Tūpoho. This is defined in *Ko Tā Whanganui Titiro: Outstanding Natural Landscapes Cultural Assessment Report*.



Figure 6 Te Wai-a-Moe, on Ruapehu (Source: Strange Sounds, via: <http://strangesounds.org/2016/04/volcanic-earthquake-swarm-water-temperature-rising-mount-ruapehu-new-zealand.html>)

2.9 Tupua Te Kawa (Te Awa Tupua Values)

Under the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017, a set of intrinsic values – Tupua te Kawa – is established and recognised. Tupua te Kawa comprise the following four values which represent the essence of Te Awa Tupua:

- **Ko te Awa te mātāpuna o te ora**
(The River is the source of spiritual and physical sustenance)
Te Awa Tupua is a spiritual and physical entity that supports and sustains both the life and natural resources within the Whanganui River and the health and wellbeing of the Iwi, Hapū and other communities of the River.
- **E rere kau mai te Awa nui mai te Kāhui Maunga ki Tangaroa**
(The great River flows from the mountains to the sea)
Te Awa Tupua is an indivisible and living whole from the mountains to the sea, incorporating the Whanganui River and all of its physical and metaphysical elements.
- **Ko au te Awa, ko te Awa ko au**
(I am the River and the River is me)
The Iwi and Hapū of the Whanganui River have an inalienable interconnection with, and responsibility to, Te Awa Tupua and its health and wellbeing.
- **Ngā manga iti, ngā manga nui e honohono kau ana, ka tupu hei Awa Tupua**
(The small and large streams that flow into one another and form one River)
Te Awa Tupua is a singular entity composed of many elements and communities, working collaboratively to the common purpose of the health and wellbeing of Te Awa Tupua.

Decision makers under the primary legislation affecting the Whanganui River must recognise and provide for both the legal status of Te Awa Tupua and Tupua Te Kawa.

2.10 Whanganuitanga Declaration of Nationhood - 1994

Within the climate of the early to mid-1990s, marked by the **Whanganui River Tribunal Hearings** and the reclamation of **Pākaitore/Moutoa Gardens**, the representative elders of the collective Whanganui Hapū/Iwi convened a formal hui at Koriniti Marae to give **mandate** to the Whanganui Iwi Declaration of Nationhood, also referred to as the **Whanganuitanga Declaration of Nationhood**. This Declaration highlights the contemporary **Whanganui Iwi Position Statement** and due to endorsement by the **Rārangi Mātua** of the time, provides the premise to any formal relationship sought external to the Iwi order, including Crown departments and territorial authorities.

The Whanganuitanga Declaration of Nationhood was presented to the Waitangi Tribunal hearing at the Whanganui River Claims sitting at Putiki Marae – April 1994.

Whanganuitanga Declaration of Nationhood (1994): Whanganui Iwi Position Statement

The following articles are recognised by the Whanganui Iwi as reaffirming our supreme absolute authority over all our rivers, lakes, streams, mountains, lands and all other tāonga (tangible and intangible).

1. That the Mana and Tino Rangatiratanga of Whanganui Iwi – Whanganuitanga – was, and is, the supreme absolute authority which incorporated and incorporates our inherent right to utilise and exercise full and total control over all our rivers, lakes, streams, mountains, lands and all other tāonga (tangible and intangible).
2. That the Mana and Tino Rangatiratanga of Whanganui Iwi – Whanganuitanga – incorporated and incorporates full and total decision making authority of all structures, institutions and processes that involves our rivers, lakes, streams, mountains, lands and all other tāonga (tangible and intangible).
3. That the Mana and Tino Rangatiratanga of Whanganui Iwi – Whanganuitanga – incorporated and incorporates our inherent right to fully participate in benefits from, and make all decisions about, the use and application of existing future industrial, commercial and technological advances, as they affect and relate to all our rivers, lakes, streams, mountains, lands and all other tāonga (tangible and intangible) for the collective well-being of our people.
4. That the Mana and Tino Rangatiratanga of Whanganui Iwi – Whanganuitanga – incorporated and incorporates our inherent right to protect, enhance and fully control the transmission of the spiritual, intellectual, cultural, historical, political, educational, social, economic, knowledges in te tikanga of the Iwi o Whanganui through:

Rārangi Mātua
Whare Wānanga
Rūnanga-a-Iwi

5. That the Mana and Tino Rangatiratanga of Whanganui Iwi – Whanganuitanga – incorporated and incorporates our inherent right to all physical, emotional and intellectual development for the collective well-being of our people, our tribal nation by:

Rārangi Mātua
Whare Wānanga
Rūnanga-a-Iwi

TOI TŪ TE KUPU, TOI TŪ TE MANA, TOI TŪ TE WHENUA, TOI TŪ TE WHANGANUITANGA, TOI TŪ TE MATUA
IWI. TIHEI MAURI ORA!

CONTROL OVER OUR DESTINY IS SELF DETERMINATION
SELF DETERMINATION IS INDEPENDENCE
INDEPENDENCE IS NATIONHOOD
NATIONHOOD IS RANGATIRATANGA

Whanganui Declaration of Nationhood

- Upholds our tūpuna expectations that we must control our own destiny;
- Reaffirms our right to control and rule ourselves as Tāngata Whenua of Whanganui;
- Reaffirms the Declaration of Independence, in particular our right as a sovereign nation of Whanganui;
- Reaffirms Te Tiriti o Waitangi, in particular Hapū upholding our Tino Rangatiratanga; and
- Reaffirms our Whanganui Iwi Position Statement ©.



Figure 7 The late Piripi Haami (Source: Tira Hoe Waka Committee)

PART THREE

3. The Hudson Report (2015)

The Hudson Report (2015) is an academic based report that seeks to highlight the value based assessment framework suitable for assessing the criteria for defining what constitutes an Outstanding Natural Landscape. The author acknowledges the scope of his report requires input from cultural representatives. It seeks to focus primarily on sec 6 (b) of the RMA, and the assessment criteria categories seek to give value to the tangible and to some extent, intangible unique qualities of a selected landscape. Based upon the three sites identified as potential Outstanding Natural Landscapes, there is an immediate concern from Hapū/Iwi, regarding **the undisturbed possession, protection and maintenance of wāhi tapu and wāhi tupuna** located in these areas, as well, as the **undisturbed customary right of access and usage**.

The framework is indeed **limited** in its application, as it does not take into account those sections most **relevant to Tāngata Whenua**, as defined in the Resource Management Act 1991, Part 2, Section 6 – Purpose and Principles: Sections 6e, 6g, 7a, 7c, 7d and 8. Within the current format, Hapū/Iwi may argue that if the focus is to remain on Section 6c, then there needs to be given some **binding assurances** that the status of an Outstanding Natural Landscape does not **adversely impact** on the rights and obligations of Tāngata Whenua as identified in Sections 6e, 6g, 7a and 8. Another option is for Hapū/Iwi to **advocate for the inclusion of the aforementioned sections**. Therefore 'Significant Landscapes' for Hapū/Iwi (previously known as Amenity Landscapes) that exist within an identified Outstanding Natural Landscape, are identified and protected in parallel with the wider Outstanding Natural Landscapes.



Figure 8 Kai Iwi Beach (Source: Barney Brewster, via: www.brewster.co.nz/2013/09/september-2013-nightscaapes/_dsc3571/)

The report highlights also the **contrast of worldviews** held by the author and that held by Tāngata Whenua. The rationale from a Tāngata Whenua viewpoint, is that Tāngata Whenua view of an Outstanding Natural Landscape comes from a **genealogical connection** spanning **1850** years. The longevity of recall clearly identifies intergenerational layers of kōrero tawhito that **bespeak** the land. Concentric to the Tāngata Whenua viewpoint is the customary right and authority over land defined by **ahi kā** – the continuous length of time a tribe's residential fires of occupation, have burned within the Hapū/Iwi domain, undisturbed by conquest. This can be termed a **subjective** approach, based upon the environmental familial conservation ethic.

Mainstream academia is an **objective** approach that views a landscape as an inanimate **commodity** with aesthetic values. There is **no historical memory** or personal **connection** to the landscape, but rather a simple visual appreciation of the here and now. As Chanwai and Richardson (1999) stress:

What is important is the development of new **cross cultural** approaches to resource management that **synthesise** the contributions of both **European** science and technology with the traditional knowledge and cultural worldview offered by **Indigenous** people. (Chanwai & Richardson, 1999, p. 3)

PART FOUR

4. Relevant legislation, strategies, plans, existing agreements and Iwi position statements

4.1 Local Government Act 2002

The following sections of the Local Government Act 2002 deal specifically with 'Māori':

Local Government Act 2002	
S4	In order to recognise and respect the Crown's responsibility to take appropriate account of the principles of the Treaty of Waitangi and to maintain and improve opportunities for Māori to contribute to local government decision-making processes
S14	In performing its role, a local authority must act in accordance with the following principles: ... a local authority should provide opportunities for Māori to contribute to its decision-making processes.
S77	A local authority must, in the course of the decision-making process: <ol style="list-style-type: none"> seek to identify all reasonably practicable options for the achievement of the objective of a decision; and assess the options in terms of their advantages and disadvantages; and if any of the options identified under paragraph (a) involves a significant decision in relation to land or a body of water, take into account the relationship of Maori and their culture and traditions with their ancestral land, water, sites, waahi tapu, valued flora and fauna, and other taonga.
S81	(1) A local authority must— <ol style="list-style-type: none"> establish and maintain processes to provide opportunities for Māori to contribute to the decision-making processes of the local authority; and consider ways in which it may foster the development of Māori capacity to contribute to the decision making processes of the local authority; and provide relevant information to Māori for the purposes of paragraphs (a) and (b). (2) A local authority, in exercising its responsibility to make judgments about the manner in which subsection (1) is to be complied with, must have regard to— <ol style="list-style-type: none"> the role of the local authority, as set out in section 11; and such other matters as the local authority considers on reasonable grounds to be relevant to those judgments.

4.2 Resource Management Act 1991

With regard to Outstanding Natural Landscapes, the Hudson Report (2015) makes mention of Sections 6(a), (b), (e), and Section 7 (c).

Resource Management Act 1991	
S6	<ol style="list-style-type: none"> The preservation of the natural character of the coastal environment (including the coastal marine area), wetlands, and lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use, and development. The protection of outstanding natural features and landscapes from inappropriate subdivision, use, and development. The relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga.
S7	<ol style="list-style-type: none"> The maintenance and enhancement of amenity values.

It should be noted, however, that Sections 6(f), 6(g), 7(a), 7(aa), 7(c), 7(d), and 8 of the Resource Management Act 1991 are also relevant:

Resource Management Act 1991	
S6	In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall recognise and provide for the following matters of national importance: ... <ol style="list-style-type: none"> the protection of historic heritage from inappropriate subdivision, use, and development: the protection of protected customary rights
S7	In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall have particular regard to— <ol style="list-style-type: none"> Kaitiakitanga the ethic of stewardship the maintenance and enhancement of amenity values intrinsic values of ecosystems.
S8	In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

Sections concerning engagement with Iwi are found in section 58L to 58U of the Resource Legislation Amendment Act 2017.



Figure 9 Ruapehu (Source: Visit Ruapehu, via: <http://www.visitruapehu.com/explore/mount-ruapehu/>)

4.3 Reforms to the Resource Management Act 1991

There have been recent changes to the Resource Management Act 1991 regarding Māori participation, which came into effect on 19 April 2017. The key areas to note here are consistency with Hapū/Iwi engagement, and opportunities to consider draft policy statements and plans.

4.3.1 Consistency with Hapū/Iwi Engagement

The different relationships between Councils and Māori within the context of the Resource Management Act 1991 has varied and is inconsistent across New Zealand, particularly in areas of planning and consenting. This inconsistent variation is exemplified in different regions, where varying levels of relationships between Māori

(Hapū/Iwi) and Council are evident, resulting in regions having either limited or no access to engage in resource management effectively. Some Hapū/Iwi have informal arrangements; a memoranda of understanding; statutory joint management arrangement; Treaty of Waitangi settlement arrangements; or advisory boards to Council, while others do not (Ministry for the Environment, 2017).

In order to establish working relationships between Hapū/Iwi and Council, creating a statutory requirement for Councils can remediate potential disagreements and delays within the planning process. Furthermore, the Resource Management Act 1991 has been amended to:

- Enhance opportunities for Iwi input to the Resource Management Act plan-making processes
- Introduce a new process for establishing agreements between Tāngata Whenua (through Iwi Authorities) and Councils, called 'Mana Whakahono a Rohe' or Iwi participation arrangements (Ministry for the Environment, 2017).

The aforementioned amendments to the Resource Management Act 1991 are made to facilitate improved working relationships between Hapū/Iwi and Council as well as enhance Māori participation within the resource management process. Council must further consult with Iwi Authorities regarding:

- Draft plans and policies statements prior to notification
- Consult with potentially affected Tāngata Whenua through Iwi Authorities

(Both of which are outlined in Clause 3 of Schedule 1 of the Resource Management Act (Resource Legislation Amendments 2017).

4.3.2 Opportunities to consider Draft Policy Statements and Plans

Further amendments have been made to Schedule 1 of the Resource Management Act 1991 to insert Clause 4A, which requires that Councils:

- Provide a copy of any draft policy statement or plan. This policy statement or plan must be prepared before any Iwi Authorities that were previously consulted under Clause 3 of Schedule 1 are notified.
- Allow adequate time and opportunity for those Iwi Authorities to consider the draft and provide advice back to the Council.
- Have particular regard to any advice received from those Iwi Authorities before notifying the plan.

It is advisable that the Council and Iwi Authorities discuss and agree beforehand the time frame for the Clause 4A stage of the process (for example, this could be discussed during the previous consultation under Clause 3). This time frame could be important for Iwi Authorities who may need to make further preparations regarding the size of the policy statement as well as planning or who may be undergoing other external and ongoing consultation processes at the time (that is, Treaty settlements or the establishment of a Mana Whakahono a Rohe), as this may influence Iwi authority advice and planning for Council (Ministry for the Environment, 2017).

Clause 4A does not apply to the new collaborative or streamlined planning processes under Parts 4 or 5 of Schedule 1, however:

- A corresponding requirement applies for the collaborative planning process under clause 48 of Schedule 1; and
- A Minister's direction for a streamlined planning process must be provided during consultation with affected Iwi Authorities (if not already undertaken) under Clause 77 of Schedule 1.

The Council under Section 32 of the RMA requires the preparation and publishing of evaluation reports about proposed plans, plan changes and policy statements. **Furthermore, Section 32 of the RMA has been amended** to require any evaluation reports about proposed policy statements, plans or plan changes (prepared under Schedule 1 through the standard, streamlined or collaborative planning processes) to include following summaries:

- All advice received from Iwi Authorities on the proposal; and
- How the proposal responds to that advice, including reference to any proposed provisions that are intended to give effect to the advice (Ministry for the Environment, 2017).

4.3.3 Iwi Authorities

The Resource Management Act 1991 (Part 1, Section 2) defines an Iwi authority as the authority which represents an Iwi and which is recognised by that Iwi as having authority to do so. Te Rūnanga o Tamaupoko is the mandated Iwi authority within the Tupuna Rohe o Tamaupoko. Te Rūnanga o Tūpoho is the mandated Iwi authority to support, advocate and make recommendations on behalf of Ngā Hapū within the Tupuna Rohe o Tūpoho. **Te Rūnanga o Tamaupoko and Te Rūnanga o Tūpoho will not engage in the Mana Whakahono a Rohe agreement.** We will maintain our Hapū voice through our collective Rūnanga, the Whanganuitanga Declaration of Nationhood (1994) and the development of Hapū/Iwi Management Plans.



Figure 10 Kai Iwi Beach (Source: Phillip Capper, via: <https://www.flickr.com/photos/flissphil/136813964>)

4.4 Te Awa Tupua (Whanganui River Claims Settlement) Act 2017

The Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 is comprehensive with implications for other legislation including the Resource Management Act 1991. Leading to enactment, the Whanganui District Council expressed their support for the Act and its' intention to uphold their obligations in terms of the Act. The following is a summary of the main aspects of the settlement. The four intrinsic values – Tupua Te Kawa – reflect a Whanganui Iwi worldview.

4.4.1 Legal recognition of Te Awa Tupua

Under the settlement, Te Awa Tupua is recognised in legislation as an indivisible and living whole comprising the Whanganui River from the mountains to the sea, incorporating its tributaries and all its physical and metaphysical elements. Te Awa Tupua is also recognised as a legal person. Reflecting the view of the River as a living and integrated whole, Te Awa Tupua has its own legal personality with all the corresponding rights, duties and liabilities of a legal person.

4.4.2 Tupua te Kawa

Under the settlement, a set of intrinsic values – Tupua te Kawa – is established and recognised. These are outline in 2.9 of this report.

4.4.3 Ruruku Whakatupua – Te Mana o Te Iwi o Whanganui

Ruruku Whakatupua – Te Mana o Te Iwi o Whanganui contains an Iwi narrative, an agreed historical account, Crown acknowledgements and apology, and cultural and financial redress for Whanganui Iwi.



Figure 11 Whanganui Uri – Toiora Hāwira & Waiwai Southern (Source: Toiora Hāwira)

4.5 One Plan (2014)

Within the One Plan (2014) of Horizons Regional Council, the sections of particular relevance are Chapter 2 Te Ao Māori, Resource Management Issues of Significance to Hapū and Iwi, and Chapter 6 Indigenous Biological Diversity, Landscape and Historic Heritage. The following sections relate to or stem directly from these sections of Horizons One Plan 2014.

The purpose of Chapter 2 Te Ao Māori, Resource Management Issues of Significance to Hapū and Iwi is to identify:

... the resource management issues of significance to Hapū and Iwi of the Region in accordance with s62(1)(b) RMA, and sets out how these issues are addressed. It acts as a central point of reference for Hapū and Iwi resource management issues and sets the scene for examining Māori concepts and expressions within modern resource management practice... The chapter provides background on the Region's Hapū and Iwi, Hapū and Iwi involvement in resource management, an understanding of Māori values including mauri, taonga, wāhi tapu, wāhi tūpuna, tikanga Māori and kaitiakitanga, and resource management issues of concern to Hapū and Iwi ... (Horizons Regional Council, 2014, p. 2-1)

Chapter 2 includes reference to:

- the importance of Iwi Management Plans as a means to express Iwi resource management aspirations;
- the special and unique role of Tangata Whenua as kaitiaki within the region;
- the special position of Hapū and Iwi as a Treaty partner, as reflected in the specific provisions for Māori under the Resource Management Act;
- the principles of the Treaty of Waitangi deemed by Regional Council to be relevant, including: a) principle of active protection, b) duty to act in good faith, c) duty to make informed decisions through consultation, d) principle of redress and duty not to create new grievances, e) principle of reciprocity, and f) principle of mutual benefit;
- Regional Council acknowledgement of the special relationship that Hapū and Iwi have with the environment;
- Regional Council commitment to strengthening relationships and partnerships to involve Hapū and Iwi more actively in managing the Region's resources;
- Issues of significance to Hapū and Iwi and how these will be addressed.

References to Māori values are defined and described in this chapter, including:

Māori values	Definition
Mauri	Mauri means “essential life force or principle a metaphysical quality inherent in all things, both animate and inanimate”... All things, both animate and inanimate, have been imbued with the mauri generated from within the realm of te kore. Nothing in the natural world is without this essential element - mauri represents the interconnectedness of all things that have being. Humans have an added responsibility to ensure that the mauri inherent in natural resources is maintained. Inappropriate use of resources, for example, discharge of sewage to water impacts directly on the mauri of water and therefore all factors associated with it. The natural balance which exists amongst all things is disturbed and, in many cases, irreversibly damaged. (Horizons Regional Council, 2014, p. 2-4)
Taonga	Taonga means “all things prized or treasured, both tangible and intangible”,... The concept of taonga relates to anything that is prized, treasured or valued for what it is, where it came from and what its potential is. The cultural and spiritual relationship of Māori with their ancestral lands, water, sites, wāhi tapu and other taonga is referred to in the RMA as a matter of national importance. This implies that the word taonga incorporates not only the stated resources in s6(e) RMA, but also anything that is highly prized – physically, mentally, spiritually and culturally. Physically, taonga include traditional forms of food and natural material harvested for traditional purposes. Adverse effects on these would not only see the demise of the physical taonga (food and weaving materials), but the demise of spiritual and cultural taonga also. Hapū and Iwi are concerned that resources of cultural and spiritual significance be protected. (Horizons Regional Council, 2014, p. 2-4 – 2-5)
Wāhi Tapu Wāhi Tūpuna	Wāhi Tapu means “a site sacred to Māori in the traditional, spiritual, religious, ritual, or mythological sense and includes rua kōiwi”. Wāhi Tūpuna means “a site of cultural and historical significance to Hapū or Iwi - though not necessarily in a state of tapu”... Wāhi Tapu relates specifically to sites including areas or locations that remain in a state of tapu. These may include, but are not exclusively, urupā (burial sites), rua kōiwi (sites where human skeletal remains are traditionally placed), wai tohi (streams where baptismal rites are performed), and wāhi pakanga (battle sites). As Hapū and Iwi have the knowledge of their Wāhi Tapu, the task of defining Wāhi Tapu must rest with them. However, there may be some ambiguity as to which sites remain in a state of tapu. It is important to note that Wāhi Tūpuna exist (though not necessarily in a state of tapu) and should be protected. Such Wāhi Tūpuna may be ancient pā sites, important caves, landscape features, ancient pathways or tribal boundary indicators. (Horizons Regional Council, 2014, p. 2-5 – 2-6)
Tikanga Māori	Tikanga Māori is defined in the RMA as meaning “Māori customary values and practices” and that definition is used in this Plan ... Tikanga Māori not only encompasses the lore, customs and practices of Māori but also the guiding principles of social, economic and political life - a way of life that accounts for all these factors whilst practising a close affinity with nature. Tikanga Māori also gives physical expression, through social norms and behaviour, to the concepts of kaitiakitanga and mana. (Horizons Regional Council, 2014, p. 2-6)
Kaitiakitanga	Kaitiakitanga is defined in the RMA as meaning “the exercise of guardianship by the Tangata Whenua of an area in accordance with tikanga Māori in relation to natural and physical resources and includes the ethic of stewardship” and that definition is used in this Plan....The concept of kaitiakitanga is based on spiritual and physical guardianship met within the social norms and everyday practices of tikanga Māori. Recognition of the mauri held by particular resources also necessitates communication with the spiritual kaitiaki (guardian) to whom that resource is dedicated. The physical responsibility of kaitiakitanga is met by the recognition of the interconnectedness of all elements - mauri and wairua, tapu and noa, mana and tikanga Māori. Therefore, the ethics that underpin Hapū and Iwi responsibility to practise kaitiakitanga are based on spiritual and cultural practices and wise resource management to ensure a healthy environment for future generations. (Horizons Regional Council, 2014, p. 2-6 – 2-7)

Note that Chapter 2 also contributes to the management of historic heritage, in particular *sites* of significance to Māori, including Wāhi Tapu.

Chapter 6 of the One Plan ‘Indigenous Biological Diversity, Landscape and Historic Heritage’ addresses three matters:

- **Indigenous biological diversity** – The maintenance of indigenous biological diversity, the protection of areas of significant indigenous vegetation and significant habitats of indigenous fauna, and the division of responsibilities between the Regional Council and Territorial Authorities for managing indigenous biological diversity;
- **Natural features, landscapes and natural character** – The preservation of the natural character of the coastal environment, wetlands, rivers, lakes and their margins and the protection of them and outstanding natural features and landscapes from inappropriate use and development; and
- **Historic heritage** – The protection of historic heritage. (Horizons Regional Council, 2014, p. 6-1)

Outstanding Natural Landscapes is contained within section 6.1.3 Natural Features, Landscapes and Natural Character:

The protection of Outstanding Natural Features and Landscapes from inappropriate subdivision, use and development is a matter of national importance. Outstanding Natural Features and Landscapes are memorable, affording aesthetic pleasure and experiences that are shared and valued by a wider community. Outstanding Natural Features and Landscapes have natural and cultural dimensions that are central to a community’s identity and sense of belonging. They are places that reveal a community’s history and a coherence and connectedness of people’s lives through time and space. (Horizons Regional Council, 2014, p. 6-2)

A number of Outstanding Natural Features and Landscapes and their associated values are identified in Schedule G of the One Plan (2014), and includes the Whanganui River, Whanganui River Valley, upstream of Aramoana, the Whanganui National Park, and the Castlecliff to Nukumaru coastal cliffs (Horizons Regional Council, 2014).

4.6 Leading Edge (2014)

The Leading Edge (2014) strategy of the Whanganui District Council is divided into five broad areas:

- Community – Deeply united
- Connectivity – Globally connected
- Creativity – Powered by creative smarts
- Environment – Flowing with richness
- Economy – Works for everyone (Whanganui District Council, 2014).

Specific objectives regarding Iwi are listed under the areas of:

- Community: To ‘meet our obligations arising from the Whanganui River settlement, support a Māori worldview and increase visibility of our Māori culture ...’ (Whanganui District Council, 2014).
- Environment: To ‘safeguard the health of the Awa and let its richness shape us as a place ... Act as a kaitiaki for the environment – preserving and conserving our natural resources by seeking sustainable and innovative green solutions ...’ In terms of the Awa, the supporting action is to: ‘Partner with Iwi on achieving Te Awa Tupua aspirations’ (Whanganui District Council, 2014).

4.7 Te Whakarauhītanga o te Tangata: Relationship Document between Te Rūnanga o Tūpoho and Whanganui District Council

This Relationship Document exists between Te Rūnanga o Tūpoho & Whanganui District Council (for the period 2015-2020), and outlines values that are recognised by Council. The following shared values – Ngā Tikanga – underpin this relationship document:

Tikanga	Explanation
Kotahitanga (Unity)	Ngā Hapū o Tūpoho and the Whanganui District Council sharing a common voice and aspirations to achieve the goals stated in this document.
Rangatiratanga (Leadership)	To guide and facilitate well-grounded initiatives in pursuit of the goals stated in this relationship document.
Whakararata (Responsiveness)	To demonstrate responsiveness and awareness, understanding and appropriate consideration for the expectations of Ngā Hapū o Tūpoho and the Whanganui District Council.
Mahi Tahī (Collaboration)	To work with preferred organisations, relevant agencies, Ngā Hapū, Whānau o Tūpoho, Whanganui Iwi and the wider community to achieve the initiatives stated in this relationship document.
Values – Tikanga Statement	We, Te Rūnanga o Tūpoho and the Whanganui District Council, will act as a collective and responsible leaders in pursuing the initiatives stated in the relationship document 2015-2020, moving towards a more positive and progressive future that will benefit Whānau, Hapū, Iwi and the wider community (Te Rūnanga o Tūpoho & Whanganui District Council, 2015, p. 3).

4.8 Relationship Document between Te Rūnanga o Tamaupoko and Whanganui District Council

The following sections have been copied from the aforementioned document found on the Whanganui District Council website, which is currently under review. These statements are contributed by each party without comment by the other (Te Rūnanga o Tamaupoko & Whanganui District Council, n.d., pp. 2-3):

Te Rūnanga O Tamaupoko Values	Whanganui District Council Values
<p>In its Kaupapa Mana Whakahaere, Te Rūnanga o Tamaupoko states the following goals and objectives:</p> <ul style="list-style-type: none"> ▪ Improve Hapū wellbeing ▪ Strengthen the paepae ▪ Maintain whakapapa relationships ▪ Affirm Ngā Tikanga o Whanganui ▪ Respond effectively to Tūpuna responsibilities ▪ Be proactive <p>The Kaupapa Mana Whakahaere is the baseline for future development and implementation of Tamaupoko policies. The Whanganui River Water Rights Charter is an Iwi document which presents principles important to Ngā Hapū o Tamaupoko.</p>	<ul style="list-style-type: none"> ▪ Leadership – to provide leadership for the community and to advocate on its behalf ▪ Community stewardship – to effectively and efficiently manage community facilities and resources ▪ Participatory democracy – to consult with the community to identify needs and determine priorities for allocating resources ▪ Regional cooperation – to work with our regional partners ▪ Accountability to ratepayers - to balance the provision of services with the community’s ability to pay



Figure 12 Ātene Skyline (Source: Michal Klajban, via: [https://commons.wikimedia.org/wiki/File:Atene_Skyline_Track_-_view_of_Ahuahu_Valley,_Whanganui_National_Park,_New_Zealand_\(22\).JPG](https://commons.wikimedia.org/wiki/File:Atene_Skyline_Track_-_view_of_Ahuahu_Valley,_Whanganui_National_Park,_New_Zealand_(22).JPG))

4.9 Whanganui Land Settlement Negotiation Trust – Founding Principles

The following value statements were created to help guide behaviour and understanding within the context of the land claims presently to be discussed between Iwi and Crown. The underlying themes are consistent across kaupapa as they contribute to the reflection of Hapū/Iwi worldview (Whanganui Land Settlement Negotiation Trust, 2017, p. 5):

Value	Explanation
Wairuatanga	To encourage, maintain and promote spiritual identity and connection with our taonga, the spiritual existence, intertwined with the physical. It is expressed through the intimate connection of our people with the Maunga, Awa, Moana, Tūpuna and Atua.
Whakapapa	The definition of our Whanganui Iwi, Hapū and who we are – this is the bridge that links us to our land and Tūpuna – our identity – our turangawaewae.
Whanaungatanga	The understanding of relationships of Whanganui Hapū/Iwi that includes rights and responsibilities consistent with being part of a collective. It is the principle which binds our Whanganui Hapū/Iwi, and affirms the value of collectiveness.
Kotahitanga	The principle of unity, of moving together as Whanganui Iwi with purpose and vision to advance our land claims for the mutual benefit for Whanganui Hapū/Iwi, and celebrating our Whanganui Iwi diversity.
Rangatiratanga	To advance and promote Whanganui Hapū/Iwi self-determination, an expression of the characteristics of people who show strength in humility, leadership by example, generosity, diplomacy and knowledge throughout the land negotiations to benefit our Iwi and Hapū.
Mana Whenua	The principle that connects Whanganui Hapū/Iwi to our land, reaffirming this by our right of whakapapa. It defines our tūrangawaewae and ūkaipō, these places where we belong.
Manaakitanga	The principle of behaviour and attitude that acknowledges the upholding of our Whanganui Iwi Tikanga, we acknowledge the mana of others, as expressed through sharing of our resources, ideas, expertise and having trust and respect for each other throughout the land negotiations.

Te Reo	Our language that embodies, encompasses, expresses and defines our Kawa, Tikanga, values and beliefs of our Whanganui Hapū/Iwi worldview.
Kaitiakitanga	To provide a clean, safe and healthy environment by promoting the protection and restoration of our whole environment as Whanganui Hapū/Iwi.
Whakarauhiitanga	To ensure that all within Whanganui Hapū/Iwi are open, accountable and transparent to each other’s Hapū/Iwi as well as having excellent communication mechanisms that continually inform and update Whanganui Hapū/Iwi during the land claims negotiations.

The attitudes and behaviours of the Whanganui Land Settlement Trust and the Crown in these negotiations will be founded upon the tikanga of kōrero rangatira:

- The Mana Motuhake of both parties;
- The accountabilities and responsibilities owed to the constituent groups;
- The negotiation and settlement objectives, priorities and values contributing to a new generation of Crown/Whanganui relationship; and
- A commitment to a constructive relationship which enables the parties to work together to achieve the best outcomes.



Figure 13 Te Awa o Whanganui (Source: James Shook, via: https://commons.wikimedia.org/wiki/File:Whanganui_River.jpg)

4.10 Whanganui River Water Rights Charter

This charter, which consists of several principles, is attached to the Te Rūnanga o Tamaupoko and the Whanganui District Council Relationship Document (Te Rūnanga o Tamaupoko & Whanganui District Council, n.d., p. 8):

Principle	Explanation
The Principle of Tino Rangatiratanga and Kaitiakitanga	Hapū and Iwi have inherited an intergenerational responsibility to ensure that they pass on to their descendants an environment which has been enhanced by their presence and efforts.
The Principle of Hapū/Iwi Determination	Hapū and Iwi continue to apply their own tikanga in respect of the Tiakitanga of their waters. Any negotiations with Hapū and Iwi must therefore recognise the uniqueness of their interests and aspirations.
The Principle of Interdependency	Waters are taonga and are interdependent with all other taonga of the environment, physical, social, and cultural. Any activity involving waters will therefore directly impact on the rest of the environment.
The Principle of Collectivity	Hapū and Iwi are collective identities whose responsibilities and aspirations extend beyond any individual, organisation and generation.
The Principle of Mouri	Waters come from Papatūānuku and Ranginui. They are part of the mouri of the peoples. If the mouri of waters is damaged so too will be the mouri of the people.
The Principle of Development	Hapū and Iwi have the right to development of their resources.
The Principle of Use Management	In the exercising of Tino Rangatiratanga, Hapū and Iwi maintain the right to grant or withhold permission for the use or the development of their environment.

PART FIVE

5. Tamaupoko and Tūpoho Cultural Assessment

5.1 Commentary and Summary

Outstanding Natural Landscapes is but one of many that Hapū/Iwi find themselves drawn into through local government processes to make comment. Protection of Wāhi Tapu, Wāhi Tūpuna, Tūpuna (in the sense of Awa and Maunga for example) which encompasses everything and everywhere, is important but not to the extent that Hapū/Iwi are further alienated from their lands, mountains and waters. Herein lies the crux of the matter. Hapū/Iwi must be strategic in the responses they make to ensure that paths taken are proactive and not to the detriment of Hapū/Iwi and the relationship with their environment.

Outstanding Natural Landscapes are not an Iwi born concept. The term has been created, coupled with a set of criteria used to determine whether a landscape meets the definition or not. Tāngata Whenua values have been tidily grouped under 'associational', yet the intangible qualities grouped under 'perceptual' are understood and integral to Tāngata Whenua identity and relationships with the environment. Wairuatanga and its multiple facets would fall within this category, so too would the intimate understanding of mouri and the presence of elementals, for example.

Outstanding Natural Landscapes is a term that exists and Hapū/Iwi need to make an appropriate response. The opportunity to shape policy is here. The challenge for Hapū/Iwi is to take control of defining and rule making on a local scene. Do Hapū/Iwi want their landscapes to fall under such a definition or are there terms more appropriate

which don't surmount to alienation or having external authorities in positions of unwanted control? Hapū/Iwi need to state clearly what they want to see reflected in planning and policy documents. Already, Hapū/Iwi have successfully voiced concern with the term 'Amenity Landscapes' hence the term 'Significant Landscapes' is now being used by Council policy writers.

Hapū/Iwi have reason for concern on hearing that Outstanding Natural Landscapes have been identified as being of national importance. This immediately raises a flag of caution coupled with the knowledge of other ancestral lands (National Parks) that have been alienated into Crown control. Or is it the case that robust agreements can be formed between Hapū/Iwi and the territorial authorities to ensure the aspirations, the birth-rights of Hapū/Iwi are guaranteed? Provision for the recognition of Wāhi Tapu and Wāhi Tūpuna already appear within planning documents, the strength of which is questionable. The Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 has added layers of protection yet to be fully understood. Key values that will have impact beyond the water itself have been enshrined in legislation. So too the statements which elevates its' people as more than the average stakeholder. The ability for Hapū/Iwi to develop management plans already exist.

The writers were asked to lay a fresh set of eyes on Outstanding Natural Landscapes. Early discussions revealed a need for an expression of an Hapū/Iwi world view. This has been provided. It provides an understanding for Hapū/Iwi and non-Iwi alike of the source of Hapū/Iwi values in terms of their relationship with the environment. A positive aspect of having done this is that the information can be utilised across the spectrum of environmental matters, including assisting Hapū in developing their own management plans. Information has been collated and thoughts given. The next steps for the Tamaupoko Tūpoho Outstanding Natural Landscapes Engagement Team could include consideration of the following:

- Inserting Whanganui Iwi Position Statement into policy documents
- Utilise the Whanganuitanga Declaration of Nationhood (1994)
- Inserting values/principles into policy documents: Adopt and adapt if necessary Tupua Te Kawa values from Te Awa Tupua (Whanganui River Claims Settlement) Act 2017, and use information contained in this report to add to these.
- Protection mechanisms: Define Whanganui Hapū/Iwi understanding of what is being called an Outstanding Natural Landscape. The definitions presently belong to non-Iwi. It is important that Hapū/Iwi are the definers even if it means that Hapū/Iwi definition is different to that of a Territorial Authority, 'expert' or legislation. Have these understandings reflected in Territorial Authority policy documents. Also, have Whanganui District Council and Horizons recognise and acknowledge and uphold a list of Hapū/Iwi values and principles. Based on the above make **specific** requests:
 - That within certain guidelines that papakāinga be permitted within Outstanding Natural Landscapes or Significant Landscapes;
 - That customary practices and structures required to conduct such practices will not be interfered with;
 - That Hapū/Iwi ownership rights will not be affected; and
 - That the Mana Motuhake of Hapū/Iwi to interact, utilise, manage etc. their environment will not be interfered with.

Territorial authorities are required by law to uphold various legislations including:

- Te Awa Tupua (Whanganui River Claims Settlement) Act 2017
- Local Government Act 2002
- Resource Management Act 1991 and subsequent reforms
- Develop and lodge with territorial authorities Hapū/Iwi Management Plans

Ideally **all** agreements and plans should aim to reinforce the values/principles identified as important by Hapū/Iwi.

5.2 Recommendations

The following recommendations or strategic options for cross-cultural collaboration have been included for consideration. They are based on an analysis of the relevant legislation and other information collated in Part Four of this report. They may aid the engagement team in determining next steps.

5.2.1 Recommendation 1

Establish a set of high level principles/values as a premise to ensure the relationship with Whanganui District Council is enduring, transparent, robust and fit for purpose.

An initial response to the need to ensure that Tāngata Whenua values are given credence is the mutual recognition and endorsement by Whanganui District Council and Te Rūnanga o Tamaupoko and/or Te Rūnanga o Tūpoho to a set of high level principles/values that inform, guide, and commit both parties to a common outcome, in terms of protection of Outstanding Natural Landscapes.

With active cognition of an Iwi worldview, the suggestion is to utilise a combination of Iwi position statements (in particular the Whanganuitanga Declaration of Nationhood); existing agreements between Hapū/Iwi and Council; Whanganui District Council Leading Edge Strategy; Horizons One Plan; Resource Management Act, Local Government Act and Te Awa Tupua (Whanganui River Claims Settlement) Act to formulate this set of values/principles. Resistance to the Whanganuitanga Declaration of Nationhood may or may not be forthcoming. The more that the concept of Whanganuitanga is encountered by territorial authorities, the more likely that it will eventually be understood and embraced as a solution for moving forward. We would suggest that Hapū/Iwi Management Plans also considered the merit of using this document and Tupua Te Kawa within the values/principles sections.

The relevant sections of the following documents are found in Part Four:

- Local Government Act 2002
- Resource Management Act 1991 and reforms
- Te Awa Tupua (Whanganui River Claims Settlement) Act 2017
- One Plan (2014)
- Leading Edge (2014)
- Relationship document between Te Rūnanga o Tamaupoko and Whanganui District Council
- Te Whakarauhitanga o te Tanga: Relationship document between Te Rūnanga o Tūpoho and Whanganui District Council
- Whanganuitanga Declaration of Nationhood (1994)
- Whanganui River Water Rights Charter
- Whanganui Land Settlement Negotiation Trust – Founding principles

Re-occurring themes are seen throughout these documents.

5.2.2 Recommendation 2

Advocate for those sections of the Resource Management Act 1991 that protect Tangata Whenua/Māori interests to be inserted into the legal criteria for the assessment of Outstanding Natural Landscapes.

Relevant sections are found in Part Four of this report.

5.2.3 Recommendation 3

Identify and implement which option provided by legislation is the preferred choice of engagement structure to interact and collaborate with the Whanganui District Council, regarding Outstanding Natural Landscapes, and other Resource Management Act matters.

Te Rūnanga o Tamaupoko and Te Rūnanga o Tūpoho informally sit at the Whanganui District Council District Plan Review table. This relationship needs to be formalised. Hapū have already signalled a desire to formulate Hapū Management Plans which under legislation must be taken into account. Te Awa Tupua (Whanganui River Claims Settlement Act 2017, though yet to be tested, should offer leverage to Hapū/Iwi in the care, management and protection of areas within the Tūpuna Rohe of Tamaupoko and Tūpoho.

5.2.4 Recommendation 4

Research and design an indigenous landscape value-based assessment framework that is based on Whanganui ancestral precedent (kōrero tawhito, mātauranga Māori).

5.2.5 Recommendation 5

Research and develop a data base of Wāhi Tapu, Wāhi Tūpuna, Hapū identities located within the identified Outstanding Natural Landscapes.

Categories of Wāhi Tapu/Wāhi Tūpuna identified for protection within an Outstanding Natural Landscape. Wāhi Tapu and Wāhi Tūpuna include:

- Urupā, rua kōiwi (burial sites) and ana kōiwi (burial caves);
- Sites associated with birth or death;
- Sites associated with rituals, ceremonies or pilgrimage;
- Places imbued with the mana of Rangatira, Tupuna, Iwi or Hapū – Historic War Zone – 1829 Te Rauparaha – Taumata Karoro/Riria-te-hori;
- Places associated with kaitiaki;
- Battle sites and other places where blood has been spilled;
- Pā and kāinga sites (former and current);
- Places associated with traditional or religious events or movements;
- Places of temporary habitation (such as annual camp sites);
- Mahinga kai sites;
- Rongoa sites and sites with healing qualities;
- Natural geographical landmarks of cultural and spiritual importance;
- Other places of cultural and spiritual importance to Tāngata Whenua, such as ancestral mountains and rivers/waterways. (Department of Conservation, 2001, p. 2)

A key tool for the development of this project is a comprehensive data base of Wāhi Tapu/Wāhi Tūpuna/Hapū identities located within identified Outstanding Natural Landscapes. Once translated into a GIS Mapping format, this can inform decisions regarding Resource Management Act concession applications. Levels of information to be made available to agencies external to Hapū/Iwi will need to be censored in terms of what is Hapū/Iwi sensitive. In the wake of three Waitangi Tribunal Hearings within the Whanganui rohe, there is a large corpus of research, including maps that could be utilised to instigate this type of research project.

Hapū must have control over their own resources.

Ngā mihi,

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Legislation

Local Government Act 2002

Resource Management Act 1991

Te Awa Tupua (Whanganui River Claims Settlement) Act 2017

Tohunga Suppression Act 1907

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