

RANGITĀNE O MANAWATŪ

ENVIRONMENTAL MANAGEMENT PLAN



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First Edition

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Prepared by

Te Ao Turoa Environmental Centre

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KARAKIA

*Karanga, karanga ki a Ranginui i runga nei
Karanga, karanga ki a Papatūānuku i raro nei
He putanga ariki, he putanga tauira
Kia hora pai ai te ara kupu matua*

Nā Rongomātāne

Nā Rehua Kaiariki

Nā Tāne Te Waiora

Tāne Whakapiripiri

Tāne Mahuta

nā Tānenuiārangi

Ka puta ki ngā hautapu a Tāwhirimātea

Ki te whai ao

Ki te ao mārama

Haumi e, hui e

Tāiki e

Kei ngā tini mate kua whetūrangitia

*Haere ki Hawaiki nui, ki Hawaiki roa, ki Hawaiki
pāmamao*

*Ki te hononga wairua, ki te urunga mai o te
kauheke*

Kauheke kaumātua

He tipua, He taniwhā

Kei aku nui kei aku rahi

Kei aku rangatira e manaaki nei, e tiaki nei i te taiao

*Ko tēnei te reo whakamihi o Rangitāne o
Manawatū*

Tēnā koutou katoa.

KUPU MAI I TE TUMUAKI WORDS FROM THE CEO



It is with great humility, after many years of continuing the traditions of our tupuna as kaitiaki of the environment, that we have developed our Rangitāne o Manawatū Iwi Environmental Management Plan.

There were many discussions around what kind of Korowai to weave the strands of our plan through and after much consideration we settled on the Korowai of Whānau ora as its outcomes underpin everything we are and do as Iwi. Its focus is on empowerment, what we can do for each other and to protect our environment for future generations as our tupuna did for us.

If we can implement and uphold the values of Whānau Ora, then we have a chance to have a planet to be proud of in the future. Thus, we as Rangitāne have a significant and critical role as the Treaty partner to Councils to ensure our plan is fully implemented and adequately resourced by Councils to ensure Rangitāne o Manawatū Environmental Lore is upheld and given effect to. This plan is a living plan and will evolve as we respond to changes in this space.

I conclude by acknowledging and honouring Siobhan Karaitiana who authored our plan and who walks in a world that is dedicated to the betterment of our Environment embedded in Te Ao Māori.

A handwritten signature in blue ink, appearing to read 'Danielle Harris'.

Danielle Harris O.N.Z.M, LLB, PGDipBusAdmin

Chief Executive Officer



Figure 1: Rimū near the Manawatū Awa Walkway.

HOAKETANGA

PURPOSE OF AN IWI MANAGEMENT PLAN

Iwi/hapū management plans are planning documents that are:

- *recognised by an iwi authority*
- *relevant to the resource management issues of the region/district/rohe*
- *lodged with the relevant local authority.*

They must be taken into account when preparing or changing policy statements, regional and district plans. They are used by iwi/hapū to express kaitiakitanga.

This plan has been endorsed by Tanenuiarangi Manawatū Incorporated and Rangitāne o Manawatū Settlement Trust.

This plan must be taken into account by Horizons Regional Council (HRC), Palmerston North City Council (PNCC),

Manawatu District Council (MDC) and Horowhenua District Council (HWC) when preparing and updating their respective regional or district plans. Detailed written assessment against Rangitāne o Manawatū EMP must be made by councils and council planners during these processes. Furthermore, this plan will provide a range of stakeholders with a high-level understanding of the priorities and responsibilities Rangitāne o Manawatū hold regarding their Kaitiakitanga within their rohe. Te Ao Turoa Environmental Centre are responsible for administering this plan. They can be contacted on tmi@rangitaane.iwi.nz or 06 353 1881.

We are aware of the implications of the RMA reforms and see this plan as a key document in these reforms.

Lodgement	Date	Signature
Horizons Regional Council		
Palmerston North City Council		
Manawatū District Council		
Horowhenua District Council		



PART A

RANGITĀNE O MANAWATŪ

RANGITĀNE O MANAWATŪ WHAKAPAPA

Ancestors of Rangitāne o Manawatū arrived in Aotearoa aboard the Kurahaupō waka over 30 generations ago.

Whatonga was a captain of the Kurahaupō waka and is the eponymous ancestor whom the people of Rangitāne o Manawatū trace their lineage. He settled in the Heretaunga area (Hawkes Bay) and explored a large

part of Aotearoa. Rangitāne was the grandson of Whatonga whose descendants occupy the Manawatū and other areas of the lower North Island and the top of the South Island today.

Tini whetu ki te rangi, ko Rangitānenui ki te whenua

As numerous as the stars in the sky are the people of great Rangitāne upon the land



MĀTAURANGA A RANGITĀNE

Rangitāne o Manawatū worldview is based on the holistic principle that all elements are interrelated.

Every part of the environment is understood to have a common genealogy, descending from a common ancestor. The principle ancestors being Io Matua te Kore (the nothingness), Ranginui and Papatūānuku (Sky Father and Earth Mother). This genealogy places Rangitāne iwi as descendants of the environment they have inhabited for many centuries. It reinforces cultural identity and a deep connection to the land. This mātauranga links Rangitāne o Manawatū to the world creating an inseparable bond and a responsibility to protect the environment physically and metaphysically in its widest sense from misuse and further degradation.

Rangitāne o Manawatu have been mana whenua for hundreds of years, thus have a significant and deep connection to life-giving land and waters of the Manawatū and an obligation to protect, enhance and restore the mauri for future generations.

MANAWATŪ AWA

At the turn of the 19th century Rangitāne and Rangitāne whānaunga held mana over nearly the entire drainage basin of the Manawatū Awa for many hundreds of years. Life centred around the Manawatū Awa, its tributaries, lakes, and wetlands, which came to shape the worldview and values system of Rangitāne today. Thus, the naming of the Manawatū Awa and its creation feature prominently in Rangitāne lore.

THE STORY OF HAUNUI A NANAIA AND NAMING OF THE MANAWATŪ RIVER

After Haunui moved to the west coast of the North Island, his wife Wairaka ran away with a man named Weku or Weka. Haunui set off in pursuit of the runaways who had gone southward along the coast. As Haunui followed them he named many of the rivers he had to cross on his journey. One morning he came to a river so cold, wide, and deep that it made his breath stand still. He called it Manawa-tū, meaning still breath. Haunui overtook Weku and Wairaka at Pukerua Bay, after arriving at the summit of the Rimutaka Range he called upon his god Rongomai to return him to his home on the west coast.



THE STORY OF OKATIA AND THE CREATION OF THE
MANAWATŪ RIVER

In the distance past lived a totara tree growing on the slopes of Puketoi Range. This totara tree became possessed by a supernatural being called Okatia. Under the influence of the spirit, the tree began to move gouging a large channel north-west. Before long it came to the Ruahine-Tararua Mountain Belt, the totara tree turned westward and hammered its way through the mountain chain breaking through, exhausted the totara tree meandered across the Manawatū plains until it reached the Foxton River mouth and made its way out to sea.

RANGITĀNE O MANAWATŪ WHĀNAU, HAPŪ, IWI

Traditional entry to the Manawatū interior was gained by paddling and poling waka along the Manawatū Awa. At each major awa bend, a permanent or seasonal village or pā existed within our history.^{1,2}

The awa linked hapū (sub family groups) and whānau (family groups) together to form who we are, now known as Rangitāne o Manawatū. We are a collective of six hapū. Hapū members work closely together and each hapū has a representative on the Rangitāne o Manawatū Settlement Trust.

This collaboration forms one avenue of mandate for Rangitāne.

The six hapū are listed below in no particular order. Their collective area of interest is pictured in Figure 1.

NGĀTI MAIREHAU (ALSO KNOWN AS NGAI TUAHURIRI)

Ngāti Mairehau, also known as Ngāti Tuahuriri, occupy the east bank of the Manawatū Awa from Fitzherbert to Linton, Tokomaru and Foxton. Whānau include the Hemara Hoterini, Hemara Haeana, Renata Ropiha and Te Ra.

NGĀTI TE KAPUARANGI

Ngāti Te Kapuarangi descend from the land surrounding the current city of Palmerston North. Ihaka Te Rangimauriora was one of the aristocratic gentlemen who took an active part in tribal issues during the 1860's major land acquisition period in the Rangitāne o Manawatū District. He often identified himself as Ngati Te Kapuarangi (a hapū offshoot of Ngāti Hineaute). It is from this man that we get the name of Ihaka Street in Palmerston North City. Many of his descendants are found across the Tamaki Nui a Rua (Dannevirke), Pahiatua, and Manawatū region. Present day whānau include the whānau of Fitzgerald, Whaiapu, Tataurangi, Mitchel and Duncan.

¹ Taylor & Sutton (1999). Inventory of Rangitāne Heritage sites in Palmerston North City, 1999. Palmerston North City Council.

² Tanenuiarangi Manawatū Inc (1999). Rangitāne Mahinga Kai Project. Palmerston North.

NGĀTI HINEAUTE

Ngāti Hineaute occupy the banks of the Awa between Te Apiti and the present city of Te Papaioea. One of the leading men of this hapū at the time of the land acquisition by the Crown was Te Peeti Te Awe Awe, whose statue stands in Te Marae o Hine (the Square) which was once the pā site of Rakaumai. Rakaumai was one of the many children of Hineaute, and from his four wives come the families named below and others. The descendants of Ngati Hineaute are now almost innumerable and spread widely. Other leading rangatira of the day who took an active interest in the settlement of Palmerston North were Taitoko Te Matai, Kerei Te Panau, Hoani Meihana Te Rangiotu, Huru Te Hiaro, Te Hirawanui Kaimokopuna and Horomona Paro to mention a few. Their family interests were recognised in the establishment of the Hokowhitu Reserves.

Present day whānau of Ngati Hineaute include the whānau of Te Rangi, Tamati, Fitzgerald, Kawana, Te Awe Awe (Larkins), Walker, Apatari, Kopu, Moffatt, Paki, Anderson, Tamihana, Karaitiana, Wirihana, Whaiapu, Tataurangi, Mitchell and Paewai.

NGĀTI RANGITEPAIA (ALSO KNOWN AS NGĀTI RANGI)

Ngāti Rangitepaia occupied the west bank of the Awa from the vicinity of the city of Te Papaioea to the mouth of the Oroua Awa. A principal man of this hapū at the time of the land acquisition by the Crown was Hoani Meihana Te Rangiotu, after whom the village of Rangiotu was named after his passing. This was previously known as Oroua Piriti. Present day members include the whānau of Te Rangi, Tamati, Te Awe Awe (Larkins), Kawana, Durie, Jury, Te Ra, Manawatū, Paewai, Ratima and Matai.

NGĀTI RANGIARANAKI

Ngāti Rangiaranaki occupy the banks of the Awa between Te Apiti and Te Papaioea, sharing the land with Ngati Hineaute. A leading man at the time of the land acquisition was Te Hirawanui Kaimokopuna. Present day whānau include Karaitiana, Wirihana Tamati, Kawana, Te Rangi, Fitzgerald, Tataurangi, Mitchell and Paewai.

NGĀTI TAUIRA, A RANGITĀNE – NGĀTI APA HAPŪ

Ngāti Tauira occupy the area from the mouth of the Manawatū Awa to the mouth of the Rangitikei Awa up to the source of the Oroua Awa. This hapū is an interesting mix of both Rangitāne and Ngāti Apa. The chieftains of this hapū, at the time of the signing of the Treaty of Waitangi, were Hamuera Te Raikokiritia, Te Hanea and Te Auahituroa.

Ngāti Tauira and Ngāti Apa often fought over the abundant food resource that was the Taonui Basin. As often is the case with iwi and hapū groups who clash, peace was brought about through inter-marriage. In the late 19th Century Kawana Ropiha (Chief of Ngāti Tauira) married Mererikiriki the first (Rangitepaia) and produced Mererikiriki (Tohunga o Te Wairu Tapu). Whānau include Tamati, Kawana, Te Panau, Kingi, Ranginui, Mathews, Paki, Rawhiti, Tiako, Marumaru to name but a few. Many of the families are widely spread now but those Rangitāne Ngāti Apa associations are celebrated.

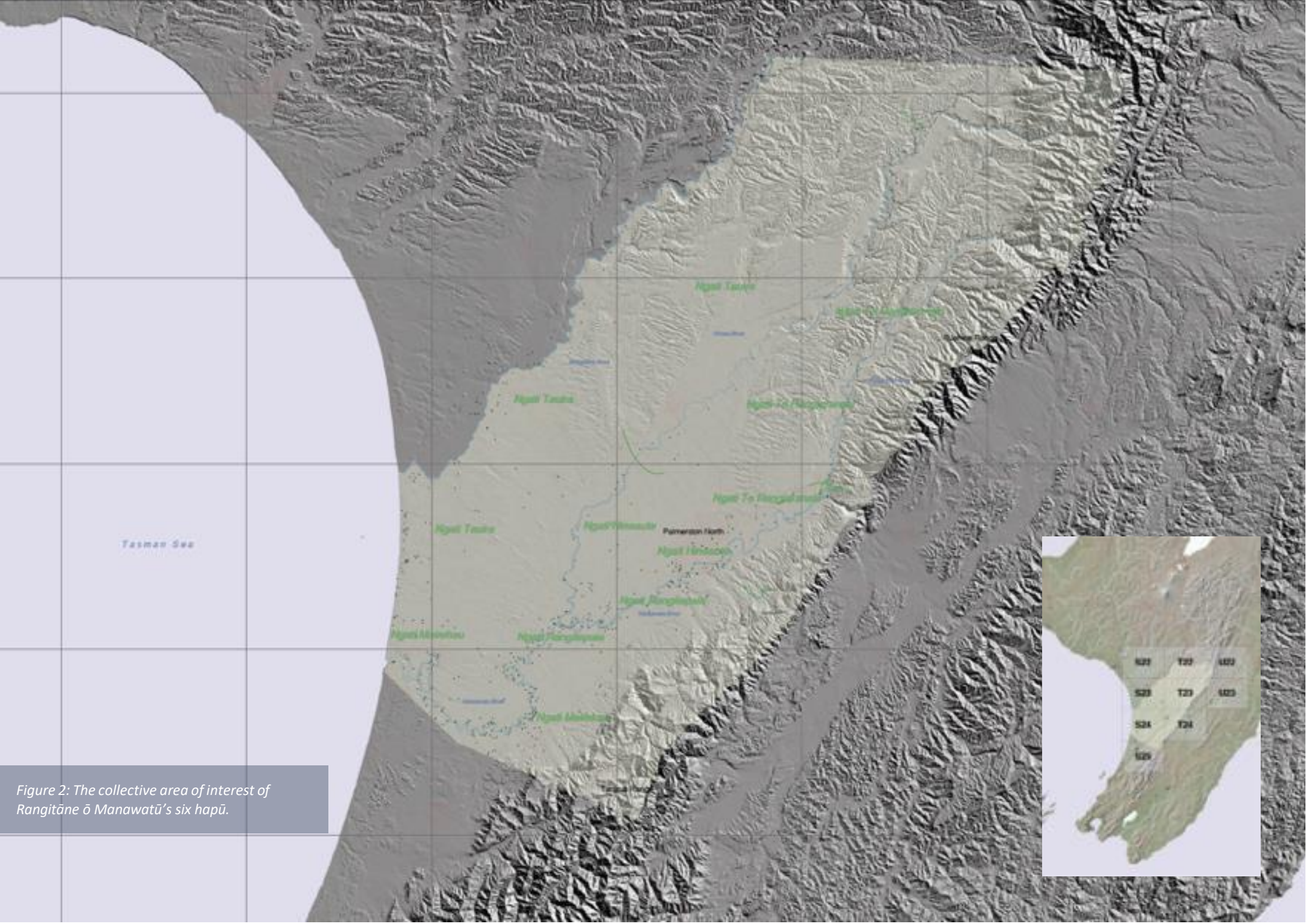


Figure 2: The collective area of interest of Rangitāne ō Manawatū's six hapū.

TE TIRITI O WAITANGI (TREATY OF WAITANGI)

Rangitāne o Manawatū filed their treaty settlement claim, Wai182, on December 20th, 1990. After a long and testing journey finally settled in 2016.

The Rangitāne o Manawatū Claims Settlement Act (2016) has set the scene for a post treaty settlement journey for the iwi. The following writing is taken from the Settlement Act, detailing the historical account, apology and acknowledgments made by the Crown for historical injustices.

HISTORICAL ACCOUNT

The Crown's acknowledgements and apology to the settling group in part 3 are based on this historical account.

Rangitāne o Manawatu Before 1840

Rangitāne o Manawatu trace their origins back to Whātonga, one of three rangatira who commanded the Kurahaupō waka as it sailed from Hawaiki to New Zealand. After landing at Nukutaurua, a small bay on Māhia Peninsula, Whātonga eventually settled at Heretaunga in Hawke's Bay. Whātonga and his second wife Reretua had a son called Tautoki, who married Waipuna, a great granddaughter of the navigator Kupe. Rangitāne o Manawatu take their name from the son of Tautoki, their eponymous ancestor Rangitāne.

The descendants of Whātonga explored the lower North and upper South Islands, and settled in Wairarapa, Te Whanganui a Tara, Wairau, and the Marlborough Sounds. A considerable number of Rangitāne continued to reside at Heretaunga.

In the sixteenth century two brothers, Tawhakahiku and Mangere, led a party of Rangitāne from Heretaunga to Manawatu. Initially they followed a route through Te Apiti (the Manawatu Gorge), as Whātonga had done during his exploration of the lower North Island. However, after meeting resistance from another iwi, Tawhakahiku and Mangere entered Manawatu via a route near the Pahiatua track, passing through what is now known as Aokoutere to settle along the Manawatu River.

As the Rangitāne o Manawatu population grew, they established pā, kainga, and mahinga kai sites along the Manawatu River and exerted control over resources in the area. Their customary rohe follows the Manawatu River, extending north as far as the Rangitikei River, from the Tararua and Ruahine Ranges to the West Coast, south to the Manawatu River mouth. A number of neighbouring iwi also had interests in parts of this area. Rangitāne o Manawatu pā and kainga included Hotuiti, Tokomaru, Paparewa, Raewera, Puketotara, Tiakitahuna, Te Kuipaka, Awapuni, Te Motu o Poutoa, and Te Wi.

Rangitāne o Manawatu lived largely peacefully until the 1820s, when musket armed iwi migrating from the north arrived in Manawatu. Rangitāne o Manawatu suffered disruption as a result of battles with the northern iwi and their movements into and through their area.

New Zealand Company Purchases and the Spain Commission, 1839-1844

The New Zealand Company was a private land-settlement company established in London in May 1839. In late August 1839 the British Government dispatched Captain William Hobson to negotiate with Māori for the cession of New Zealand to the British Crown. One of the instructions given to Hobson was to establish the Crown's sole right to purchase land (pre-emption). The Company sent representatives to New Zealand ahead of Hobson to purchase the land it desired before pre-emption was established.

In October 1839, the Company entered into the Kāpiti deed of purchase with another iwi. Through this deed, the Company purported to purchase vast tracts of the upper South and lower North Islands, including the Rangitāne o Manawatu rohe. Rangitāne o Manawatu did not sign this Company deed.

In January 1840 the Crown issued three proclamations. The third established pre-emption and announced the Crown would create a Commission to investigate earlier land transactions between Māori and private parties.

In May 1840 the Crown proclaimed sovereignty over the North Island of New Zealand based on the Treaty of Waitangi and over the South Island on the basis of discovery. Although Crown representatives took the Treaty to Manawatu in May 1840, it was not signed by Rangitāne o Manawaturangatira.

In September 1841 the Crown waived pre-emption in certain areas, including a defined area of Manawatu. The Company could then make additional payments to Māori in order to complete transactions it had begun before pre-emption was proclaimed. In February 1842, the Company signed a Deed of Purchase with another iwi at Te Papangaio pā at the Manawatu River mouth, conveying an area of land between the Tararua Ranges and the Rangitikei and Horowhenua Rivers. Rangitāne o Manawatu did not participate in the sale. When New Zealand Company surveyors arrived in Manawatu in early 1842 Rangitāne o Manawatu and another iwi objected to the survey. Rangitāne o Manawatu burnt down the surveyors' huts.

In December 1841, Land Claims Commissioner William Spain arrived in New Zealand to investigate the Company's land claims. In 1843 and 1844 Spain heard evidence from Company officials, European settlers, and other iwi about the Company's Manawatu transactions. In 1872 a rangatira from another iwi testified that Commissioner Spain was told in 1844 that Rangitāne o Manawatu had not agreed to the sale of their lands and were not present when the lands were purportedly sold. Spain did not seek evidence from Rangitāne o Manawatu witnesses.

In his 1845 report, Commissioner Spain found the New Zealand Company's claims in Manawatu failed aside from a 100-acre block at Horowhenua secured by way of further compensation, paid to other iwi in 1844. The Commissioner recommended, in light of the previous attempt to purchase the land, the Company be given a right of pre-emption to the lands between the Rangitikei and Horowhenua Rivers so that, with the permission of the Crown, they might complete the purchase at a later date.

There were no further land purchases in the Rangitāne o Manawatu rohe until the 1850s, by which time the Company had gone out of business. Nevertheless, the Crown still considered itself responsible for providing land to settlers who had purchased land from the Company before it had purchased the land from Māori.

Crown Purchase of the Te Awahou Block, 1859

In 1858 legislation was enacted providing that settlers who held Company land orders in Manawatu would be entitled to be granted land in this region when Māori titles had been extinguished. In 1859 the Crown purchased approximately 37,000 acres in the Te Awahou block on the lower north bank of the Manawatu River. The chief who sold the land later agreed that others should have been included in the sale. As a result, some Rangitāne o Manawatu received a share of the purchase money from the vendors of the block. In 1873 the Native Land Court awarded some Rangitāne o Manawatu individuals 76 acres at Iwitekai, just south of Moutoa, which had been reserved from the purchase.

Te Ahuaturanga Purchase, 1864

In 1850 the Crown had initial discussions with Rangitāne o Manawatu regarding the acquisition of what became the Te Ahuaturanga block. However, no boundaries were discussed, and negotiations did not resume until 1858. At this time, a Rangitāne o Manawatu rangatira, Te Hirawanui Kaimokopuna, offered to sell the Te Ahuaturanga block, estimated by Crown officials to be 170,000 acres, to the Crown. Rangitāne o Manawatu wanted to encourage European settlement in northern Manawatu so they could participate in the developing settler economy.

The Crown purchase agent wanted to negotiate using a rough sketch of the block as a guide to the area under discussion. However, Te Hirawanui told the Crown agent that “before the land could be sold that it must be surveyed all-round the Boundaries and then paid for at the rate of 30/- per acre – that [the] land was of immense extent and that it should not be sold in the dark.” Te Hirawanui understood that the Crown had already promised to have the land surveyed before sale.

The Crown refused to negotiate a per acre price for the land and sought instead to negotiate on a lump sum basis. Negotiations for the sale broke down by late 1859, after Te Hirawanui rejected Crown offers of first £5,000 and then £6,000 for the block.

In 1862 the Crown, under the Native Lands Act 1862, established the Native Land Court to determine the owners of Māori land “according to native custom”, and to provide these owners with titles derived from the Crown. The Act waived the Crown’s right of pre-emption, allowing the owners identified by the Native Land Court to sell their land “to any person or persons whomsoever.”

The Crown still wanted to acquire land to pass on to settlers who held New Zealand Company land orders in Manawatu. The Crown therefore exempted a defined area of Manawatu, including the Te Ahuaturanga and Rangitikei-Manawatu blocks from the operation of the 1862 Act. The exemption of these lands from the 1862 Act meant the Native Land Court did not have jurisdiction to investigate land ownership in Manawatu, and only the Crown could purchase Rangitāne o Manawatu land.

In April 1862, the Governor authorised the superintendent of the Wellington Provincial Council to purchase land on behalf of the Crown and, in 1863, the Crown resumed negotiations for Te Ahuaturanga with Rangitāne o Manawatu. The Crown purchase agent told Rangitāne o Manawatu that he considered the previous Crown offer of £6,000 ‘insufficient’ and promoted the benefits of rapid Pākehā settlement ‘provided that the Reserves were ample and well selected’. The Te Ahuaturanga deed of sale was signed on 23 July 1864 and transferred approximately 250,000 acres to the Crown. The purchase price of £12,000 was paid to Rangitāne o Manawatu on 19 August 1864. The Te Ahuaturanga block extended from just north of present day Tokomaru to the headwaters of the Oroua River, bounded to the east by the Tararua and Ruahine Ranges and to the west by the Oroua River to just above Feilding, then cutting a line just west of the Taonui Stream and across the Manawatu River.

Te Ahuaturanga Reserves

At the outset of the Te Ahuaturanga negotiations the Crown instructed its purchase agent to be on guard against Rangitāne o Manawatu requests for high prices and large reserves, and to urge them to sell as much land as possible. In September 1858 a Crown purchase agent proposed that 5,000 acres be set aside as reserves. However, after meeting Rangitāne o Manawatu at Puketotara on 27 October, he reported that ‘we arranged anew the reserves, reducing them very much in extent’.

The Crown surveyed the reserves over a year later, in November 1859. They totaled 2,570 acres. At the request of Te Hirawanui, the Crown set aside a 200 acre reserve at Wairarapa, on the west bank of the Pohangina River. The other reserves were at Te Wi, 650 acres on the west bank of the Manawatu River near Raukawa Pā; at Hokowhitu, 890 acres on the west bank of the Manawatu River between the river and the northern end of Papaioea clearing; and at Te Kairanga, 830 acres on the east bank of the Manawatu River.

The Te Ahuaturanga deed of 1864 attached a plan showing the boundary of the land sold, and the boundaries of the reserves for Rangitāne o Manawatu. The reserves were not described in the body of the deed.

The Crown issued grants to Rangitāne o Manawatu for these reserves between 1873 and 1879, after the Native Land Court had determined their ownership. At the request of Rangitāne o Manawatu rangatira the Hokowhitu reserve was subdivided into seven sections between Rangitāne o Manawatu hapū and awarded to 54 individuals. A further 43 Rangitāne o Manawatu people were registered by the Native Land Court, under section 17 of the Native Lands Act 1867, as having an interest in the reserve. The Te Wi and Wairarapa reserves were granted to 3 and 8 people respectively.

The location of reserves caused much discontent for Rangitāne o Manawatu for several years after the Te Ahuaturanga sale, as they excluded wāhi tapu such as Raukawa Pā, Awapuni lagoon and kainga, Te Motu o Poutoa, Maraetarata and Tiakitahuna. In 1866 Rangitāne o Manawatu sought unsuccessfully to have the Crown include Raukawa Pā and Awapuni lagoon in their reserves.

In November 1866 the Wellington provincial government auctioned the first sections of the Te Ahuaturanga block. Sections were offered at higher prices than the shilling per acre the Crown paid Rangitāne o Manawatu two years earlier. Between 1866 and 1873 Rangitāne o Manawatu participated in auctions of the Te Ahuaturanga block to re-acquire several of their kainga. Their acquisitions included 105 acres at Awapuni (which became a principal settlement of Rangitāne o Manawatu until the 1920s and the site of their marae Kikiwhenua); 168 acres at Karere (including Tiakitahuna kainga), 100 acres on the Manawatu River opposite Tiakitahuna, and small plots in the town of Palmerston North. In 1879 Hoani Meihana told the Native Land Court that he purchased Tiakitahuna ‘on behalf of the people’. While Rangitāne o Manawatu repurchased some wāhi tapu, other sites of significance such as Raukawa Pā were sold to settlers and not subsequently repurchased.

Papaioea Clearing

The Papaioea clearing, later the site of Palmerston North, was located within the Te Ahuaturanga block. It had been the pā site of the Rangitāne o Manawatu rangatira Rakaumau and was a significant site for Rangitāne o Manawatu.

In August 1865, after the sale of Te Ahuaturanga, Rangitāne o Manawatu rangatira, Kerei Te Panau and Huru Te Hiaro, proposed that a part of the Papaioea clearing be made a Rangitāne o Manawatu reserve so that their land at Hokowhitu could be adjoined to Papaioea and held ‘in one piece’. They proposed exchanging the reserve at Te Wi for land at Papaioea. The Crown

did not act on the proposal. This was likely because the Crown had identified Papaioea as a good site for a township. In late 1866 the Wellington Provincial government began auctioning the Papaioea land.

In 1867, the Crown did not consult with Rangitāne o Manawatu before purchasing 71 acres of the Papaioea clearing from the Wellington provincial government so that it could be given to another iwi as part of an exchange including land outside Manawatu. The block, located in central Palmerston North, is now valuable commercial and residential real estate.

Rangitikei-Manawatu Purchase, 1866

From the 1840s, Rangitāne o Manawatu, alongside other iwi, leased out large tracts of land between the Rangitikei and Manawatu Rivers to settlers. In 1863 a dispute arose among several iwi, including Rangitāne o Manawatu, over the distribution of rental proceeds from leases of around 80,000 acres between the Rangitikei and Manawatu rivers. The Crown intervened when the dispute threatened to escalate into armed conflict.

In 1863 the Crown held hui with the three principal iwi party to the dispute, including Rangitāne o Manawatu. At these hui Crown agents offered to refer the dispute to the Governor or to resolve the matter through arbitration. However, neither solution could be agreed upon by all parties. At a hui on 16 January 1864 one of the iwi with interests in the block offered the land for sale to the Crown. On 27 January 1864, the superintendent of Wellington province secured agreements from all parties that rents from the block would be suspended until the dispute was settled. Rangitāne o Manawatu and another iwi favoured arbitration to resolve the disagreement and wrote to Governor Grey and the superintendent protesting the proposed sale of the land.

At a hui with the superintendent and a number of other rangatira at Whārangī in October 1864, Hoani Meihana, a Rangitāne o Manawatu rangatira, consented to the sale of the block. However other Rangitāne o Manawatu rangatira were not present.

In 1865 the Native Lands Act 1862 was repealed and replaced by the Native Lands Act 1865. The new legislation retained the clause excluding the Manawatu block from the operation of the 1862 Act. As before, the land could only be acquired by the Crown, and the Native Land Court had no role in determining its customary ownership.

Late in 1865 the superintendent travelled to Manawatu and met with Rangitāne o Manawatu and the other iwi with interests in the block. He said to a rangatira of another iwi that the exclusion of the block from the Act prevented what he called the “farce” of a Native Land Court investigation, given its ownership was so strongly disputed. At a meeting at Puketotara Te Peeti Te Awe Awe, a Rangitāne o Manawatu rangatira, told the superintendent he had not attended the Whārangī hui in October 1864 where the chiefs agreed to sell the land. Te Awe Awe said that he refused to sell and that he wanted the rents to be released because Rangitāne o Manawatu were “living upon” them. Hoani Meihana repeated his preference to sell the Rangitikei- Manawatu block, but opposed the further sale of any land east of the Oroua River, later known as the Aorangi block, saying that:

We must keep it as a reserve for our children, and for their children after them. We must have it partitioned and get Crown grants for it. My determination to sell is confined to the disputed lands.

The Superintendent offered to distribute the suspended rents if the involved iwi could reach a unanimous decision on their release and division, but no consensus was reached.

In April 1866 representatives of the three principal iwi in the dispute met to discuss terms of sale. Te Peeti Te Awe Awe and Kerei Te Panau now consented to the sale on behalf of Rangitāne o Manawatu. The price agreed for the block was £25,000, and the superintendent called upon the iwi to determine the division of the money before signing a deed. Reserve areas would be determined on the completion of the purchase. Rangitāne o Manawatu believed the purchase money should be divided equally and paid directly to the three principal iwi in the block with their share given to Te Peeti Te Awe Awe.

When the iwi gathered at Parewanui on 5 December 1866, the allocation of the purchase money had not been agreed. Before the hui the superintendent outlined to the Native Minister a proposed division of the purchase money that would have given Rangitāne o Manawatu £5,000. At the Parewanui hui, Rangitāne o Manawatu expressed their preference for an equal distribution of the purchase money among the three principal iwi. When this was not agreed to, Rangitāne o Manawatu supported a further proposal which would have seen them receive £5,000. No consensus could be reached for this proposal either. After lengthy discussions Rangitāne o Manawatu informed the superintendent that they had entered an arrangement with one of the other principal iwi. This iwi would represent Rangitāne interests and allocate them a share of the purchase price.

The deed of sale for the approximate 241,000-acre block was signed at Parewanui on 13 December 1866. Approximately 96 Rangitāne o Manawatu signed the purchase deed. The Crown paid £15,000 of the purchase money to the iwi from whom Rangitāne o Manawatu had arranged to receive payment. Rangitāne o Manawatu received only £600 despite having consistently sought at least £5,000 for their interests.

Rangitikei-Manawatu Reserves

No reserves were defined in the Rangitikei-Manawatu deed, despite the Native Minister's recommendation that they be included, in line with established practice. The purchase had been completed on the basis that reserves would be allocated after sale. However, in the years following the sale, the provision of reserves to Rangitāne o Manawatu from the Rangitikei-Manawatu block became intertwined with their protests over the payment of the purchase money.

In January 1867 a large gathering of Rangitāne o Manawatu met with the superintendent at Puketotara Pā, extremely angry with their share of the payment from the Rangitikei-Manawatu sale. Rangitāne o Manawatu sought his assistance in securing what they considered their full share of the purchase money. Te Peeti Awe Awe requested the superintendent to "make good the loss" by giving Rangitāne o Manawatu a reserve of 3,000 acres at Puketotara. The superintendent said that he sympathised with Rangitāne o Manawatu but refused to intervene in the dispute. He offered Rangitāne o Manawatu a 1,000-acre reserve at Puketotara as compensation. The superintendent also indicated that the government had identified a site where a township could be established within the reserve. He suggested Rangitāne o Manawatu establish the town themselves for their own benefit.

Rangitāne o Manawatu initially refused the offer of 1,000 acres and repeated their request for 3,000 acres. In March 1867, however, Te Peeti Te Awe Awe accepted the offer of 1,000 acres at Puketotara. The memorandum of agreement signed by Te Awe Awe and the superintendent assigned the 1,000 acres as a 'tribal reserve' and included a provision that gave the Crown the right to build public roads through the reserve. The Puketotara reserve did not end Rangitāne o Manawatu protests and over the following decade they unsuccessfully petitioned the Crown on more than twelve occasions to have their concerns about the purchase payments addressed and a further payment made.

The conclusion of the purchase left the matter of the rent that had been suspended since 1864. In November 1869, the superintendent, acting as land purchase commissioner, reported that, unable to reach an agreement, the vendors of the Rangitikei-Manawatu block resolved to leave the apportionment of the suspended rents, totaling £4,699, in his hands. Rangitāne o Manawatu wanted the rents to be apportioned equally. When the Crown distributed the rents in late 1869 Rangitāne o Manawatu received £525, rather than the equal share they sought. The land commissioner told Rangitāne o Manawatu that £300 of the payment represented compensation for what the Crown considered the unfair payment they received for the Rangitikei-Manawatu purchase.

In November 1870, Rangitāne o Manawatu rangatira sought an additional 10,000 acres of reserves in lieu of the £4,400 they said had not been received from the Rangitikei-Manawatu purchase. The Minister of Native Affairs conceded that Rangitāne o Manawatu appeared to “have suffered great loss.” He awarded further reserves. These included a further 1,100 acres at Puketotara for the “Rangitāne tribe,” 100 acres on the west bank of the confluence of the Oroua and Manawatu Rivers (that included Puketotara pā), and three small sections to individuals along the west bank of the Oroua River totaling 56.5 acres and covering urupā and eel fisheries. Hare Rakena Te Awe Awe had not consented to the sale and was awarded a 500-acre reserve at Puketotara. In 1871 the Minister of Native Affairs described the greater portion of the reserves he created for Māori in the Rangitikei-Manawatu block as being composed of “sand hills, swamp, and broken bush”.

Between 1871 and 1874, Rangitāne o Manawatu sought, unsuccessfully, to have the Crown increase the size of their Oroua River reserves. One of the reserves encompassed 35.5 acres on the bank of the Oroua River and included part of the lagoon at Te Awa a Pūnoke, which was an important eel fishery for Rangitāne o Manawatu. In 1872 Hoani Meihana asked the Native Minister to add old cultivations at Te Awa a Pūnoke to the reserve. The Crown declined this request after a Crown surveyor was unable to find any cultivations and considered the area Hoani had identified to be about 1,000 acres. In 1874 the Crown declined a request by Hoani to expand the reserve to include the whole lagoon.

In the mid-1870s Rangitāne o Manawatu continued to feel aggrieved over the Rangitikei-Manawatu sale and felt their claims had not been satisfactorily addressed by the Crown. As European settlement on the Rangitikei-Manawatu block neared areas of Rangitāne o Manawatu occupation, some Rangitāne o Manawatu individuals began to obstruct the survey and development of the land.

In 1876 Rangitāne o Manawatu opposed the survey and drainage of a large block of land encompassing a number of swamps and lagoons, including Te Awa a Pūnoke. Rangitāne o Manawatu occupied the block in protest. Hoani Meihana told a Crown official that Rangitāne o Manawatu were “anxious lest the Awapunoke be drained, and their eels thereby be destroyed.” A Crown official commented sympathetically that “every attempt to drain [the swamps] has been opposed by the Natives, who argue with some show of reason that to open out these swamps would destroy the object for which these reserves were made”.

Rangitāne o Manawatu rangatira Hoani Meihana and Te Peeti Te Awe Awe linked the protest and occupation to their wider grievance over the money paid to Rangitāne o Manawatu in the Rangitikei-Manawatu purchase. In 1877 the Crown laid charges against two Rangitāne o Manawatu individuals who had occupied the disputed block but later dropped the prosecution and the survey proceeded.

In the late 1870s the Crown granted Hoani Meihana 1,473 acres adjacent to the Rangitāne o Manawatu reserve at Puketotara in recognition of the grievance over the draining of Te Awa o Pūnoke. This grant generated protest among other members of Rangitāne o Manawatu who considered that the land should be the property of the whole iwi for their remaining grievances over the Rangitikei-Manawatu sale.

Rangitāne o Manawatu continue to believe they were inadequately compensated by the Crown for the loss of their land in the Rangitikei-Manawatu block.

Rangitāne o Manawatu and the Taranaki Campaign, 1866-1869

Rangitāne o Manawatu, like some other iwi, voluntarily joined the native military contingent in 1866 at the request of the superintendent of Wellington province. Under the command of Major General Trevor Chute and Major Kemp they fought in the Taranaki Campaign and in the 1868-1869 campaign against Titokowaru.

The Crown recognised the contribution of Rangitāne o Manawatu in these wars by awarding Te Peeti Te Awe Awe a sword of honour and the Tanenuiarangi Flag. Rangitāne o Manawatu believe their rangatira fought in order to protect their remaining land from alienation.

Rangitāne o Manawatu and the Native Land Court

From the late 1860s to the early twentieth century, land in Manawatu which had not already been purchased by the Crown passed through the Native Land Court. The Native Land Court, under the Native Lands Act 1865, was to determine the owners of Māori land “according to native custom” and to convert customary title into title derived from the Crown.

The native land laws introduced a significant change to the Māori land tenure system. Customary tenure was able to accommodate multiple and overlapping interests to the same land, but effective participation in the post 1840 economy required clear land boundaries and certainty of ownership. The Native Land Court was not designed to accommodate the complex and fluid customary land usages of Māori within its processes, because it assigned permanent ownership. In addition, land rights under customary tenure were generally communal but the new land laws tended to give rights to individuals, instead of hapū and iwi.

The Crown aimed, with these measures, to provide a means by which disputes over the ownership of lands could be settled and facilitate the opening up of Māori customary lands to Pākehā settlement. It was expected that land title reform would eventually lead Māori to abandon the tribal and communal structures of traditional land holdings.

Under the native land laws individuals could submit claims to the Court without reference to their whānau or hapū. If awarded title by the Court, individuals held that title as their own property. They were free to dispose of their title, subject to the various native land acts. It was not until the 1894 that legislation provided for title to be held by iwi as corporate bodies.

The Native Lands Act 1867 gave the Governor discretion to refer claims to the Rangitikei-Manawatu block to the Native Land Court. However, claims could only be received from persons who had not signed the 1866 Deed of Sale. As most Rangitāne o Manawatu rangatira had signed the Deed of Sale, they were prevented from bringing claims regarding the Rangitikei-Manawatu block before the Native Land Court.

However, from the late 1860s through to the early twentieth century, Rangitāne o Manawatu rangatira participated widely in Court investigations of ownership for other Manawatu land. In total, the Native Land Court awarded Rangitāne o Manawatu owners almost 12,000 acres, primarily in the Aorangi, Taonui–Ahuaturanga, and Tuwhakatupua blocks.

After the large Crown purchases of the 1860s, Rangitāne o Manawatu sought to retain their remaining lands acquired through the Native Land Court for their own support. In 1873, shortly after the title hearing of the Aorangi block where Rangitāne o Manawatu were awarded the southern portion (Aorangi 3), Hoani Meihana informed the superintendent of Wellington province that:

Rangitāne portion [of Aorangi] is 5,200 acres. This is my word to you. I will never consent to the sale of this piece; it must be left for maintenance for ourselves and children. If the Government purchase, I will never give my consent to sell.

European Settlement and the Alienation of Remaining Land

By the end of the 1880s Rangitāne o Manawatu held approximately 20,000 acres in reserves from Crown purchases, land they had been awarded by the Native Land Court, and land they had repurchased in the Te Ahuaturanga block. After acquiring the Rangitikei-Manawatu block, the Crown made few further purchases from Rangitāne o Manawatu. In 1876, the Crown purchased a small strip of land across the Aorangi 3 block for the Foxton Light Railway. In 1890 the Native Land Court awarded the Crown 300 acres from the same block to pay its survey costs. In 1897 the Crown purchased the 1,026-acre Tuwhakatupua 1A block on the southern bank of the Manawatu River.

From the early 1870s the Crown assisted significant numbers of European settlers to immigrate and settle in the upper Manawatu. In 1870 a block of 3,000 to 4,000 acres was made available to settle Scandinavian immigrants near Rangitāne o Manawatu settlements at Awapuni and Te Wi. Large virgin forests and swamps such as Taonui, Makurerua and Moutoa, which once provided a rich resource to Rangitāne o Manawatu, became over time fertile farmland and towns. The arrival of these settlers and the development of rural and urban areas in Manawatu brought many changes to Rangitāne o Manawatu and their rohe. As the region's agricultural economy developed, settlers and speculators began purchasing land from Rangitāne o Manawatu. From the late nineteenth century private purchasing accounted for the alienation of the majority of the remaining land of Rangitāne o Manawatu.

Except to a limited extent at Puketotara, the Rangitāne o Manawatu reserves in the Te Ahuaturanga and Rangitikei-Manawatu blocks were too small and fragmented to sustain either traditional subsistence or modern agriculture. The four original Te Ahuaturanga reserves had been leased out by Rangitāne o Manawatu to generate income for hapū and whānau. On their wooded Hokowhitu reserve, Rangitāne o Manawatu had entered into a joint venture with a European sawmilling company. By 1900 these reserves had all been sold to private interests, along with most of the land that had been repurchased. Reasons given for selling the Hokowhitu reserve included the erosion of the block by the Manawatu River and to pay debts owed to the Crown on the Aorangi 3 block. The effect of these sales was to leave only a small area of land in Rangitāne o Manawatu ownership in the core of their traditional rohe.

During the 1880s and 1890s, the Native Land Court partitioned much of the land it awarded Rangitāne o Manawatu in the Aorangi and Taonui-Ahuaturanga blocks, into smaller blocks which were then sold by their owners. This included over 2,500 acres of Aorangi 3 which was located in the middle of the Taonui swamp, away from road and rail lines.

By 1900 over 10,000 acres in total, more than half of the remaining land held by Rangitāne o Manawatu had been alienated.

The Puketotara reserve (two blocks totaling 2,178 acres) remained intact until the early twentieth century. In 1876 Te Peeti Awe Awe and Hoani Meihana had title to Puketotara issued, under the Rangitikei-Manawatu Crown Grants Act 1873, to ten grantees who acted as trustees on behalf of 100 owners. This arrangement lasted until 1902 when a case was brought before the Native Land Court to establish ownership of the Puketotara reserves beyond the ten

original grantees. As a result, in 1904 the number of owners to Puketotara was greatly expanded. Between 1908 and 1920 many of the new owners sought to partition out their individual interests, resulting in the Native Land Court ordering as many as 74 partitions. During the twentieth century most of the Puketotara reserve was sold.

Between 1900 and 1910 the number of private purchases fell dramatically. After 1910 this trend was reversed; over the next twenty years Rangitāne o Manawatu alienated, by way of private sales, 3,756 acres. By 1930 Rangitāne o Manawatu landholdings had been reduced to 2,903 acres. The remaining land was gradually eroded by further sales until the area of land owned by the iwi fell below 1,000 acres by 1990.

Conclusion

The Crown's purchases prior to 1866 left Rangitāne o Manawatu with very little land. Further Crown purchases and private sales of reserves left Rangitāne o Manawatu virtually landless by the early twentieth century. In spite of their social and economic marginalisation, Rangitāne o Manawatu have continued to contribute extensively to the cultural and economic development of Palmerston North and the Manawatu Region.

ACKNOWLEDGEMENTS AND APOLOGY

ACKNOWLEDGEMENTS

The Crown acknowledges that until now it has failed to address the longstanding grievances of Rangitāne o Manawatu in an appropriate way. The Crown hereby recognises the legitimacy of the historical grievances of Rangitāne o Manawatu and makes the following acknowledgements.

The Crown acknowledges that when it investigated the New Zealand Company claims in Manawatu in 1843-1844, it did not seek the views of Rangitāne o Manawatu about the transactions affecting their land.

- 3.1 The Crown acknowledges that between 1859 and 1866 it acquired most of the land in which Rangitāne o Manawatu held customary interests by purchasing over 500,000 acres in the Te Awahou, Te Ahuaturanga and Rangitikei-Manawatu blocks.

The Crown acknowledges that when it opened negotiations for the Te Ahuaturanga block, Rangitāne o Manawatu sought to have the boundaries of the block surveyed and the purchase conducted on a price per acre basis, but the Crown was only prepared to offer a lump sum payment for the land under negotiation.

The Crown acknowledges that:

- in 1865 and 1866, after the sale of the Te Ahuaturanga block, it declined requests from Rangitāne o Manawatu to have sites they used and occupied, such as Raukawa Pā and Awapuni lagoon, included in their reserves;
- between 1866 and 1873 Rangitāne o Manawatu re-purchased several hundred acres of Te Ahuaturanga land, including wāhi tapu and kāinga; and
- when purchasing the Te Ahuaturanga block the Crown failed to adequately protect the interests of Rangitāne o Manawatu by ensuring that adequate reserves were set aside for Rangitāne o Manawatu, and this failure was in breach of the Treaty of Waitangi and its principles.

The Crown acknowledges that:

- it did not act on a proposal by Rangitāne o Manawatu in 1865 to add land from the Papaioea clearing to their reserve at Hokowhitu in exchange for their reserve at Te Wi;
- in 1867 it purchased land from the Papaioea clearing for individuals from another iwi; and
- this purchase has remained a considerable grievance for Rangitāne o Manawatu to the present day.

The Crown acknowledges that:

- the manner in which it conducted its purchase of the Rangitikei-Manawatu block in 1866, including not defining reserves prior to the purchase deed being signed, gave rise to one of the deepest grievances of Rangitāne o Manawatu; and
- Rangitāne o Manawatu repeatedly sought redress from the Crown following the sale for what Rangitāne o Manawatu considered an insufficient payment and the Crown's response to those requests failed to alleviate this major grievance for Rangitāne o Manawatu. In particular, reserves created by the Crown in response to Rangitāne o Manawatu protests did not fully encompass those areas Rangitāne o Manawatu wanted to retain. As a consequence, the Rangitikei-Manawatu purchase has remained a major source of bitterness for Rangitāne o Manawatu down the generations to the present day.
- The Crown acknowledges that the operation and impact of the native land laws on the remaining lands of Rangitāne o Manawatu, in particular the awarding of land to individual Rangitāne o Manawatu rather than to iwi or hapū, made those lands more susceptible to partition, fragmentation, and alienation. This contributed to the erosion of the traditional tribal structures of Rangitāne o Manawatu. The Crown failed to take adequate steps to protect those structures, and this was a breach of the Treaty of Waitangi and its principles.

The Crown acknowledges that:

- by 1900 over half of the land still available to Rangitāne o Manawatu for their support and maintenance following the Te Ahuaturanga and Rangitikei- Manawatu purchases had been alienated, including much of their reserved land from those blocks;
- by 1992 only a fraction of the former lands of Rangitāne o Manawatu remained in their ownership;
- the cumulative effect of the Crown's acts and omissions, including the Te Ahuaturanga and Rangitikei-Manawatu purchases, the operation and impact of the native land laws, and private purchasing has left Rangitāne o Manawatu virtually landless; and
- the Crown's failure to ensure that Rangitāne o Manawatu retained sufficient land for their present and future needs was a breach of the Treaty of Waitangi and its principles. This hindered the social, cultural and economic development of Rangitāne o Manawatu as an iwi.

The Crown acknowledges that its actions have undermined the ability of Rangitāne o Manawatu to access many of their traditional resources, including rivers, lakes, forests, and wetlands. The Crown also acknowledges that Rangitāne o Manawatu has lost control of many of their significant sites, including wāhi tapu that they wished to retain, and that this has had an ongoing impact on their physical and spiritual relationship with the land.

APOLOGY

The Crown recognises the struggles of the ancestors of Rangitāne o Manawatu in pursuit of redress and justice for the Crown's wrongs and makes this apology to Rangitāne o Manawatu, to their ancestors and to their descendants.

The Crown is deeply sorry that it has not always lived up to its obligations under the Treaty of Waitangi in its dealings with Rangitāne o Manawatu and unreservedly apologises to Rangitāne o Manawatu for its breaches of the Treaty of Waitangi and its principles.

The Crown sincerely apologises for the cumulative effect of its acts and omissions which left Rangitāne o Manawatu virtually landless. The Crown greatly regrets that on a number of occasions it failed to protect Rangitāne o Manawatu interests when purchasing land in their rohe. By 1866 Rangitāne o Manawatu had been alienated from many of their traditional kainga, taonga and wāhi tapu, and were left with insufficient reserves. Despite the efforts of Rangitāne o Manawatu to retain and reacquire these lands, many have been lost forever. The Crown is deeply remorseful about the lasting sense of grievance its acts and omissions have caused Rangitāne o Manawatu.

The Crown profoundly and deeply regrets that over the generations the Crown's breaches of the Treaty of Waitangi undermined the social and traditional structures of Rangitāne o Manawatu and compromised the autonomy and ability of Rangitāne o Manawatu to exercise its customary rights and responsibilities.

The Crown deeply regrets its failure to appropriately acknowledge the mana and rangatiratanga of Rangitāne o Manawatu. Through this apology and by this settlement, the Crown seeks to atone for its wrongs and begin the process of healing. The Crown looks forward to re-establishing its relationship with Rangitāne o Manawatu based on mutual trust, co-operation, and respect for the Treaty of Waitangi and its principles.

Users of this Iwi Management Plan should take the time to become familiar with the following two documents, as they form the foundation upon which this Environmental Management Plan is set upon.

1. The full Deed of Settlement which forms the basis for the Rangitāne o Manawatū Settlement Claims Act (2016) found at:
<https://www.govt.nz/browse/history-culture-and-heritage/treaty-settlements/find-a-treaty-settlement/rangitane-o-manawatu/rangitane-o-manawatu-deed-of-settlement-documents/>
2. A set of statements of association for each of the statutory acknowledged lands and waterways relating to Rangitāne o Manawatū cultural redress within the Deed of Settlement found at:
<https://www.horizons.govt.nz/HRC/media/Media/Iwi%20and%20Hapu/Rangitane-o-Manawatu-Statutory-Acknowledgements.pdf>

TE AO TUROA ENVIRONMENTAL CENTRE

Te Ao Turoa Environmental Centre, which is part of Tanenuiarangi Manawatū Incorporated Rōpū, operated through Best Care (Whakapai Hauora) Charitable Trust, contribute to honouring and upholding kaitiakitanga on behalf of Rangitāne o Manawatū.

They work to promote the health and wellbeing of people, the environment, wāhi tapu and taonga by forming positive relationships and partnerships with local councils, governmental agencies, private developers, the community, and a range of other stakeholders. Te Ao Turoa Environmental Centre undertake ecological and cultural monitoring projects; restoration of waterways through planting, weed and pest control, and plastics in waterways reduction initiatives; education initiatives with the community; manage Rangitāne o Manawatū Cultural Settlement properties; provide responses in the Resource Management space; they engage in planning processes including local policy review, town planning, and resource consenting; and cover the width and breath of environmental mahi on behalf of Rangitāne o Manawatū.

Te Ao Turoa Environmental Centre is closely linked to Best Care (Whakapai Hauora) Charitable Trust, Te Hotu Manawa o Rangitāne o Manawatū Marae, Kia Ora FM 89.8, Rangitāne o Manawatū Settlement Trust, Rangitāne o Manawatū Cultural Trust, Rangitāne o Manawatū Investment Trust, Rangitāne o

Manawatū Hapū, Rangimārie Marae and Motuiti Marae. Te Ao Turoa Environmental Centre are the publishing organization of this plan, responsible for its implementation. With support from Kahu Environmental, the center developed a means of identifying and measuring outcomes sought by Rangitāne using the Whānau Ora Framework. The iwi are privileged and honoured to use such a framework which was co-created by one of our esteemed Rangitāne Rangatira Sir Mason Durie (also of Ngati Kauwhata and Ngāti Raukawa descent) and Dame Tariana Turia who is connected to Rangitāne as well.

PART B

TE MANA O TE WAI



TE MANA O TE WAI

In 2020, the Government updated the National Policy Statement for Freshwater Management 2020 (NPS-FM). This new NPS-FM brings Te Mana o te Wai to the forefront of freshwater decision making and Rangitāne Manawatū offer no compromises on their Te Mana o Te Wai statement.

Te Mana o te Wai is the fundamental concept underpinning the NPS-FM, and the NPS-FM directs all aspects of freshwater management to give effect to it. The NPS-FM requires councils to actively involve tangata whenua (including in decision making) in determining the local approach to giving effect to Te Mana o te Wai. This involvement is required to be meaningful and sincere as contemplated by Te Tiriti o Waitangi. It is also required according to the Rangitāne o Manawatū Treaty settlement Act 2016.

Every territorial and regional authority must include objectives, policies, and methods in its plan to promote positive effects, and avoid, remedy, or mitigate adverse effects (including cumulative effects), of development on the health and well-being of water bodies, freshwater ecosystems, and receiving environments. In doing so, they must adopt an integrated approach, ki uta ki tai, as required by Te Mana o te Wai, recognising the interconnectedness of the whole environment, from the mountains and lakes, rivers, lagoons, estuaries to the sea, and recognise interactions between freshwater, land, waterbodies, ecosystems, and receiving environments.

The NPS-FM requires authorities to use the best information available at the time and take all practicable steps to reduce uncertainty.

In this Iwi Management Plan, we detail our Rangitāne Te Mana o te Wai statement and freshwater values.

Figure 3: Ahimate Reserve, Spring kōanga bonfire: Rangitāne Pā and old clean fill site restored and celebrated in the traditional manner by lighting a bonfire to welcome spring/the Māori new year Puanga.



WHAT OUR STATEMENT SAYS

Our Te Mana o te Wai statement identifies:

- the area it applies to
- a statement from Rangitāne o Manawatū describing what Te Mana o te Wai means in our location.

WHERE OUR STATEMENT APPLIES

Manawatū Catchment Freshwater Management Unit, which includes:

- the Manawatū Awa
- coastal lakes
- their catchment, tributaries and connections, including groundwater, wetlands and lagoons.

TE MANA O TE WAI IN THE MANAWATŪ – OUR TE MANA O TE WAI STATEMENT

The most significant quality that flows through wai is mauri. The mauri is generated throughout the catchment and is carried through the connected tributaries, groundwater, wetlands and lagoons. It is the most crucial element that binds the physical, traditional and spiritual elements of all things together, generating, nurturing and upholding all life, including that of Rangitāne o Manawatū. The health and well-being of Rangitāne is inseparable from the health and well-being of wai. The Manawatū

Awa, its catchment, tributaries and connections, wetlands and lagoons are taonga and valued for the traditional abundance of mahinga kai and natural resources.

OUR OBJECTIVE ABOUT TE MANA O TE WAI

1. Land and freshwater within the Manawatū will be managed in a way that gives effect to Te Mana o Te Wai by:
 1. Protecting and restoring the mauri of the Manawatū Awa and coastal lagoons, their tributaries and connections so they can again physically, traditionally and spiritually sustain Rangitāne by ensuring:
 - the quality and quantity of water is sufficient to support all species that would be expected to be present in that place, including plants, birds, aquatic insects, mollusks, kōura and fish
 - rivers and streams have sufficient room on their flood plains to express their natural character, including changing course and connecting to wetlands
 - waterbodies have natural rhythm, geomorphology, hydrology and character

- mahinga kai species and freshwater resources are healthy, resilient, abundant, and safe to harvest and eat.
2. Recognising and providing for the relationship of Rangitāne o Manawatū with their waters by ensuring:
 - Rangitāne o Manawatū are enabled to undertake their kaitiakitanga duties, including decision-making, management, restoration and monitoring
 - Rangitāne o Manawatū can meaningfully exercise their mana whakahaere
 - Rangitāne o Manawatū cultural practices and tikanga tuku iho can be carried out, shared with the community and passed on to future generations, for example rāhui
 - The mātauranga of Rangitāne o Manawatū is recognised, its development and transmission is provided for.
 3. Recognising water as an interconnected whole by ensuring:
 - ephemeral and permanent waterways, from the smallest creeks, puna and wetlands to the largest lakes, groundwater bodies, rivers and coastal waters are provided for

- When providing for social, economic and cultural well-being (2c), the way water is taken and disposed of is integrated.

2. To give effect to Te Mana o te Wai, all management of fresh water in the Manawatū FMU shall prioritise:
 1. firstly, the health and well-being of waterbodies and freshwater ecosystems, and the ability of mana whenua to uphold these
 2. secondly, the health and well-being of people interacting with water through ingestion (such as drinking water, water for essential washing and cleaning (but not its disposal) and consuming harvested resources) and immersive activities (such as harvesting resources and recreation)
 3. thirdly, the ability of people and communities to provide for their social, economic and cultural well-being, now and in the future.

OUR VISION AND VALUES FOR THE MANAWATŪ

The essence of our vision for the Manawatū FMU is captured within our Te Mana o te Wai statement.

We require collaboration with Horizons to create SMART³ objectives for our vision that appropriately reflect engagement with the rest of the community. We must also collaborate on a timeframe for achieving that vision, one that reflects the journey required to restore the mauri in the Manawatū to health, and the urgent need to do so.

We have developed a set of values and a map of where in the catchment these values relate. We have decided not to share this within this plan at this stage as we first wish to understand how our Te Mana o te Wai statement, our request for collaboration around a vision will be managed.

The types of values we think are important for inclusion in the One Plan and other district plans are:

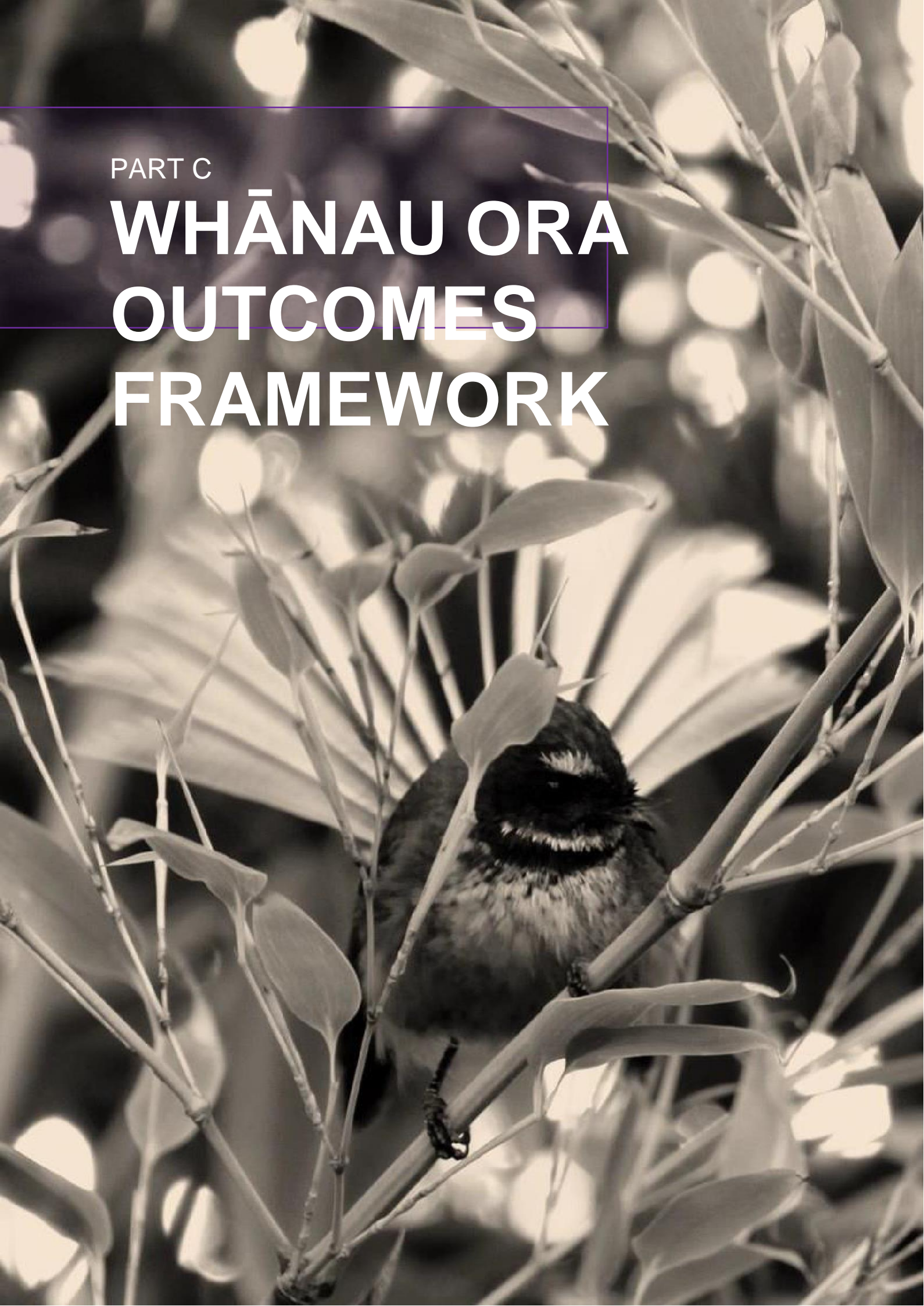
Value	Description
Taunaha	Taunaha are named landmarks claimed by right of discovery, by identifying the various landmarks with parts of the chief's body or that of his offspring, title to those areas are fixed and acknowledged through generations. Outcomes could include identifying whānau who whakapapa to the Taunaha, the aspirations of whānau are captured, access is provided to the Taunaha, a contemporary marker is created for each Taunaha.
Pā	Pā are the fortified villages of our ancestors where we identify our mana with mahi toi or appropriate markers. The immediate surrounding environment includes places where we collected resources on a day-to-day basis. Outcomes for Pā could include restoration of traditional resources, habitat, access, markers, and water quality outcomes.
Tauranga waka	Tauranga waka are appropriate places to launch watercraft. Our awa traditionally has many. Outcomes could include appropriate water depth is promoted/created, our people are trained to safely use the Tauranga waka and have appropriate access rights. Wai is safe to access.
Pā tuna	Pā tuna are places where we would catch or store prized tuna varieties or individuals. Outcomes could include enhanced tuna stocks, habitat, and access.
Mahinga kai	Mahinga kai are our seasonal food gathering places. The quality, resource diversity, abundance, safety, and health of stocks could shape outcomes.

³ SMART objectives are Specific, Measurable, Achievable, Relevant, and Time bound.

Ara	Ara are traditional pathways our ancestors took through swamp lands that may or may not have been lost. Their presence, recreation and useability are considerations for us.
Lost waterbodies	Too many of our traditional waterways have been lost. We wish to identify them and work towards recreating pockets in appropriate places.
Wāhi tapu	Wāhi tapu have strict tikanga around them. We are working to identify all of our wāhi, why they are tapu, and what the tikanga is around them. We expect we will be able to create outcomes and attributes around our wāhi tapu.
Recreation	Our people have bathed and enjoyed our wai for centuries. We wish to restore the ability to do this safely through improving water quality.
Wai ora	Wai ora are our cleansing waters, they should be healthy, safe to access and all species who should be there are present.
Drinking water	Groundwater provides drinking water to some of our people. The health of our pepi (babies), hapū māmā and our people in general must be protected from unhealthy levels of nitrate pollution. In particular, we wish to recognise and avoid the effects of blue baby syndrome and the elevated risk of developing bowel cancer.
Pā harakeke	Pā harakeke are specific types of mahinga kai with specific tikanga.

PART C

WHĀNAU ORA OUTCOMES FRAMEWORK



THE WHĀNAU ORA FRAMEWORK

Whānau Ora simply translates to “family health.” The philosophy is based on a set of consistent whānau-focused outcomes and is a framework for assessing the success of projects and directing project actions.

Whānau Ora was created in response to the recognition that standard ways of delivering social and health services was not working and outcomes particularly for Māori, were not improving. In 2010 Whānau Ora was launched as an innovative approach to supporting wellbeing and development.

STRUCTURING THE RANGITĀNE O MANAWATŪ ENVIRONMENTAL MANAGEMENT PLAN








In 2015 a Whānau Ora Partnership Group made up of six Iwi and six Crown representatives was established. This group provided a strategic oversight of Whānau Ora and advised the Minister for Whānau Ora. The Whānau Ora Outcomes Framework, agreed by the Whānau Ora Partnership Group, is the principle measurement for indicating success. The framework sets out seven principal outcomes that can be applied in any setting, to achieve improvements over the short, medium and long-term. Rangitāne o Manawatū mātauranga understands that health and wellbeing are intrinsically based on holistic and sustainable management of resources; thus, the aspiration to deliver the Whānau Ora

Framework within planning, merging the contemporary health and resource management disciplines, was born.

FRAMEWORK OUTCOMES

Whānau ora allows for iterative decision-making with outcomes that support an indigenous world view. The approach moves away from focusing on crisis and deficit language, to supporting aspirations. The seven principal outcomes are described below that were developed as part of the framework.

Whānau Ora is being met when whānau are:

-  self-managing and empowered leaders;
-  living healthy lifestyles;
-  confidently participating in te Ao Māori (the Māori world);
-  participating fully in society;
-  are economically secure and successfully involved in wealth creation;
-  cohesive, resilient, and nurturing; and
-  responsible stewards for their natural and living environments.

We acknowledge Te Tihi o Ruahine Whānau Ora Charitable Trust Alliance who gave life to the tohu of Whānau Ora we apply in this Region.

“Rather than trying to understand what’s the matter with you, we’re more interested in what matters to you.”

— Sir Mason Durie, Massey University

The Whānau Ora Outcomes Framework is applied in this Environmental Management Plan to ensure environmental management in the Rangitāne o Manawatū rohe is holistic in definition and design, has a positive impact on lifestyles and ecosystems, and can be easily tracked and monitored. The

National Policy Statement for Urban Development (NPS-UD) was released in 2020. Contained within is a focus on the ability to meet housing needs and throughout this process enable Māori to express their cultural norms and traditions, in particular tangata whenua aspirations and values in line with the principles of Te Tiriti o Waitangi and Rangitāne o Manawatū Settlement Act (2016). The provisions in the NPS-UD we refer to are detailed below.

Objective 1: New Zealand has well-functioning urban environments that enable all people and communities to provide for their social, economic, and cultural wellbeing, and for their health and safety, now and into the future.

Policy 1: Planning decisions contribute to well-functioning urban environments, which are urban environments that, as a minimum:

- (a) have or enable a variety of homes that:
- (ii) enable Māori to express their cultural traditions and norms; and

Policy 9: Local authorities, in taking account of the principles of the Treaty of Waitangi (Te Tiriti o Waitangi) in relation to urban environments, must:

- (a) involve hapū and iwi in the preparation of RMA planning documents and any FDSs by undertaking effective consultation that is early, meaningful and, as far as practicable, in accordance with tikanga Māori; and
- (b) when preparing RMA planning documents and FDSs, take into account the values and aspirations of hapū and iwi for urban development; and
- (c) provide opportunities in appropriate circumstances for Māori involvement in decision-making on resource consents, designations, heritage orders, and water conservation orders, including in relation to sites of significance to Māori and issues of cultural significance; and
- (d) operate in a way that is consistent with iwi participation legislation.

We also provide a traffic light assessment within the Framework on how well we think councils are achieving the outcomes we are seeking.

Score	Effect status
	Plan doesn’t give effect to outcomes
	Some progress toward outcomes
	Plan seeks to achieve outcomes
	More information required



RANGATIRATANGA SELF-MANAGING AND EMPOWERED LEADERS

Tino rangatiratanga is absolute sovereignty and self-determination, having ownership, rights, control of Rangitāne lands, waters, and taonga. Article Two of the Treaty guarantees Rangitāne tino

rangatiratanga, which is fundamental to Rangitāne wellbeing. Outcomes to achieve Tino Rangatiratanga in the current context within Environmental Management are described and reflect next steps for Rangitāne. Outcomes and priorities will change over time to reflect the journey Rangitāne o Manawatū are undertaking to fully achieve and regain Tino Rangatiratanga within the Manawatū.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Rangitāne o Manawatū (RoM) exercise Tino Rangatiratanga by collaborating in planning and governance within the rohe of RoM.	Councils resource RoM as its Treaty Partner to participate meaningfully and early in Plan Change processes.	Red	Green	Red	Green
	Councils resource RoM adequately to give effect to the outcomes in this Plan.	Red	Yellow	Red	Green
	Plan Changes by design are responsive to RoM priorities.	Red	Yellow	Red	Yellow
	10-year plans are responsive to RoM priorities.	Red	Yellow	Red	Yellow
	RoM have a representative on Council Environmental committees.	Red	Green	Red	Red
	RoM contribute to the choice of hearing panel members; panel members must be skilled in te mana o te wai and understand the Māori worldview.	Red	Red	Red	Red
	Rangitāne tikanga is understood and incorporated into Council practice and plan changes.	Red	Green	Red	Yellow
	RoM are supported to plan for and co-manage reserve areas and the Manawatū Awa under co-governance agreements.	Red	Yellow	Red	Red

RoM are aware of their interests in natural resources and have a clear idea of their opportunities, rights and responsibilities.	RoM representatives have a role in technical design teams as cultural advisors for Council projects of priority to RoM. These roles are resourced.	Red	Green	Red	Red
	RoM participate in 3 waters governance and technical decision-making processes.	Grey	Grey	Grey	Grey
	Regional Policy statements, Plan Changes and consent assessments give effect to the International Treaty for Climate Change "The Paris Agreement" or COP21.	Red	Red	Red	Red
	Impacts on any of the following will be reduced, mitigated and offset using robust Matauranga Māori scientific method and offsetting principles, in consultation with RoM.				
	Permanent streams	Yellow			
	Ephemeral and temporary waterways	Red			Red
	Indigenous wetlands	Red			Red
	Exotic dominated wetlands; and	Yellow			
	All indigenous biodiversity and indigenous vegetation.	Red	Yellow	Red	Yellow
	Impacts on RoM wāhi tapu are reduced, mitigated and offset as decided by RoM. Policy is developed to support this concept.	Red	Yellow		
All notification preclusion clauses relating to RoM are removed from Council Plans.	Red	Green	Yellow		
Rangitāne o Manawatū Accidental Discovery Protocol is included in all earthworks consents and when paddocks are turned over.	Yellow				
Cultural harm and appropriation by tourism operators working in significant cultural landscapes in minimized through consultation requirements.	Yellow				



HAUORANGA LEADING HEALTHY LIFESTYLES

Hauoranga outcomes are dedicated to ensuring that the physical and spiritual health of whānau is provided for and is integrated within resource management; that whānau can safely access the landscapes and waters that their tupuna once could; that they can practice their culture and provide for their tikanga.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau are able to support their hinengaro, wairua and physical wellbeing.	Shared use pathways, bus routes, schools, employment hubs, and natural spaces link in a safe and integrated manner.	Yellow	Yellow	Yellow	Yellow
	Appropriate areas around streams, the Manawatū Awa and within the Tararua and Ruahine Ranges are developed for recreation in partnership with RoM.	Yellow	Green	Red	Red
	RoM and whānau are supported to undertake Karakia and other aspects of tikanga such as place tapu and rāhui, for projects of significance to them within their rohe.	Yellow	Green	Yellow	Yellow
Whānau have access to and can safely interact with wai, whenua, taonga, and wāhi tapu.	E. coli, nitrogen, phosphorus, sediment runoff and plastic pollution are reduced to levels that protect contact recreation, ecological communities, and cultural health across Manawatū Region.	Red	Red	Red	Red
	Whānau can sustainably harvest mahinga kai in sufficient quantities, and that kai is free from the risk of contracting gastric disease across the entire RoM rohe.	Red	Red	Red	Red
	RoM are supported by Council to access and restore wāhi tapu held in private ownership and on inaccessible Council holdings.	Yellow	Green	Yellow	Yellow



**KOTAHITANGA
PARTICIPATING FULLY IN SOCIETY**

Whānau need access to warm, dry, affordable housing and quality education to be able to participate fully in society and reach their potential. Environmental Management should be outcomes led.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau can afford to buy and rent houses, in locations that allow them to fully interact within the community.	Develop greenfield housing in partnership with RoM. It must restore ecology, give access to new green spaces, public transport, recreation, shared use pathways and education and health facilities.				
	Councils work with RoM to identify the level of housing demand for Māori in Palmerston North and how they can support Māori into safe, healthy affordable housing.				
	Councils supports the creation of affordable housing for communities and whānau by requiring reduced and mixed section sizes and allowance of subsidiary dwellings.				
	Councils promote innovative pathways into home ownership for Māori.				
	Housing is developed in appropriate areas that are safe from natural hazards, avoiding areas within 100 m of the Manawatū Awa, 20 m of streams, and avoiding areas adjacent to the coastal area.				
	Papakāinga housing is included in the district and regional plan as a permitted activity provided all standards are met.				
Whānau can access quality education that is fully responsive to whānau priorities and whānau values.	RoM and schools are supported with resources and personnel to explore Rangitāne values around para kore, ecology, and environmental science.				
	Councils are familiar with the RoM education plan and support its implementation.				



TUAKIRITANGA
CONFIDENTLY PARTICIPATING IN TE AO MĀORI

Whānau wellbeing is strengthened by exploration of Rangitānenuirawa and wider Māori values and participation in Māori social networks. The contribution of signage, art and information by RoM contributes to the visibility of Rangitānenuirawa, te Ao Māori and te Reo Māori in the wider community.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau are secure in their identity as Māori and actively participate in activities and events that celebrate their cultural make up.	A space is developed in partnership with RoM that is dedicated to Māori use including physical activity, kapa haka, pūrākau, building waka, mahi toi, teaching and training.	Red	Yellow	Red	
	Te Ao Maori events such as ahurei, waka ama, moko tini, kapa haka, spring kohanga bonfire are developed and celebrated.	Red	Yellow	Grey	
	Event planning in Palmerston North City seeks advice from RoM, partners where appropriate and is responsive to RoM values.		Yellow	Grey	
	Council rules support the building of more Rangitāne Marae.	Red		Grey	
Māori Language and RoM history is visible and celebrated in the wider community.	Te Reo is included in signage or replaces English.		Yellow		
	Councils prioritise signage, information boards and mahi toi within recreation areas to share RoM values and relationships with the land and waterways.	Red	Yellow	Grey	
	Councils work in partnership with RoM to identify original place names, values, significant site sand tupuna names as projects progress.	Red	Yellow	Red	



**PŪKENGA RAWA
ECONOMICALLY SECURE AND SUCCESSFULLY INVOLVED IN WEALTH CREATION**

Māori economic development is traditionally viewed alongside, rather than separate to, Māori social and cultural development. Whānau Ora is consistent with this view. Māori economic development has an intergenerational outlook with long term planning horizons, thinking future generations. A future focus implies building a sustainable economy and ensuring that it is accompanied by environmental health and cultural integrity.

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau business leaders are innovative, entrepreneurial and successful.	Enable education and business opportunities by revitalising natural areas. Remove barriers to natural areas to collect seeds, medicinal plants, kai and rongoā for private and economic purposes.	Red	Yellow	Red	Red
	Grants are developed to enable all landowners to transition to regenerative agriculture and sustainable business ventures.	Red	Red	Red	Red
	A Māori procurement policy is developed by Councils in partnership with RoM that supports commercial opportunities.	Red	Red	Red	Red
Whānau are able to actively participate in a sustainable economy.	Whānau are enabled through district and regional plans to utilise open-space areas for indigenous restoration, community solar projects and to grow māra/vegetable gardens and Rongoa.	Red	Yellow	Grey	Red
	The green spaces for māra, indigenous plants, fruit trees, and solar opportunities is mapped.	Red	Yellow	Red	Red
	Replace synthetic fertilizers with green waste/compost, biosolids, wastewater, and animal manure. This approach lends itself to social enterprise development and new local business opportunities.	Red	Red	Red	Red



PĀPORITANGA
COHESIVE, RESILIENT AND NURTURING

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Local Food Resiliency	Council invest in mapping food availability on fruit and nut trees accessible to the public within Palmerston North.	Red	Yellow	Red	Red
	Councils support the inclusion of fruit and nut trees on public reserves and in restoration across the Manawatū.		Yellow	Grey	Grey
	Councils partner with RoM to provide ongoing support for RoM pataka kai.		Yellow	Grey	Grey
	Kai Forests are encouraged that support access to traditional food.		Red	Red	Red
Emergency response and natural disaster resiliency	Councils support RoM marae to further develop their emergency response systems and enable their delivery, recognising that Māori are the best service providers for Māori.	Yellow	Yellow	Grey	Grey
	RoM have a representative on Council emergency response teams, training, and delivery. This person can then help develop RoM emergency response systems and training.	Yellow	Red	Grey	Grey
	Rangitāne hold a chapter in civil defence and emergency plans.	Red		Grey	Grey



**TIAKI TAI AO
RESPONSIBLE STEWARDS OF THEIR LIVING AND NATURAL ENVIRONMENTS**

KEY OUTCOMES	GIVING EFFECT TO THESE OUTCOMES	TRAFFIC LIGHT REVIEW			
		HRC	PNCC	MDC	HDC
Whānau exercise Rangitānenuirawa and kaitiakitanga over their natural environment and waterways, protecting the environment for future generations.	There is a formal cultural monitoring framework in place for freshwater monitoring that is properly resourced and enables a whānau and RoM-based response.	Red	Yellow	Red	
	Set pollution limits for all key stream pollutants, including phosphorus, nitrogen, sediment, <i>E.coli</i> and plastics to protect safe access to mahinga kai and the recovery of mahinga kai species.		Red		
	All fish barriers are systematically removed, all new stream and river works require fish passage installation in consultation with RoM.	Yellow	Yellow	Red	
	Fund basic conservation initiatives in indigenous bush remnants and the Manawatū River corridor, such as weed and pest control. Landowners adjacent must take responsibility for the river corridor.	Red	Red		
	RoM are supported to express kaitiakitanga by undertaking conservation initiatives in significant areas recognised under RoM Treaty Settlement.	Yellow	Yellow	Grey	
	Indigenous planting projects should use ecologically and culturally sourced seed and incorporate traditional plant species used for rongoā and RoM customary use.	Yellow	Yellow		
	Appropriate soundscape and lightscapes are required in new projects and upgraded in existent projects to protect taonga in natural and cultural areas, in consultation with RoM.	Yellow	Yellow	Grey	
	RoM fish plan is recognised and provided for.	Red	Red		

<p>Mauri is the life force of all living and non-living things. Excess use, damage or contamination to the environment will affect the mauri that it possesses.</p>	<p>Councils develop their understanding of Mauri. A full and thorough assessment on the impact of mauri is required for all resource consents and plan changes. These assessments must be reviewed or undertaken by RoM. The assessment must take into account the following principles.</p>				
	<p>Users of natural resources must protect AND enhance the mauri of the area. Tikanga requires users to leave the environment better off than what it initially was.</p>				
	<p>Streams and rivers need room to move. Stop banks and fences require widening and streams need revegetating. Re-naturalisation restores the mauri/life force of waterways.</p>				
	<p>Full assessment of mātauranga Māori undertaken by a qualified individual in consultation with RoM is required alongside western science to support plan changes.</p>				
	<p>Ensure Palmerston North wastewater is removed from the Manawatu River, that it is treated to the highest possible standard and disposed of in a way that is culturally suitable.</p>				
	<p>No new quarries alongside the Manawatū River are approved and existing quarries are phased out over time.</p>				
<p>Ki uta ki tai is a whole-of-landscape approach, understanding and managing interconnected resources and ecosystems from the mountains to the sea.</p>	<p>RoM and Council work collaboratively to structure plan for future growth and appropriate use of local landscapes by employing ki uta ki tai.</p>				
	<p>Existing indigenous wetlands require priority funding and protection in partnership with RoM.</p>				
	<p>Wetlands of scale need developing in partnership with RoM, in regionally strategic locations to protect urban and rural water quality and provide for biodiversity.</p>				
	<p>Develop biodiversity restoration and implementation plans for each major tributary of the Manawatū River within the RoM rohe.</p>				
	<p>Establish forest and wetland nodes within all urban suburbs to treat stormwater.</p>				

NEXT STEPS

Whānau Ora and Te Mana o te Wai has immense untapped potential to guide the way the Manawatū Region use resources.

If employed holistically and authentically, the integration of Whānau Ora and Te Mana o te Wai into Regional and District planning can provide a pathway to achieve wider strategy and goals. A whānau ora lens is best for everyone, with healthy, wholesome communities at its heart.

This plan will be reviewed as Rangitāne resources allow and will focus primarily on ensuring the outcome areas and giving effect to outcome areas are up to date with Rangitāne priorities. A traffic light assessment will also be undertaken upon each review. A baseline assessment is provided using a traffic light system above. As Rangitāne look forward, next steps focus on implementation, where Rangitāne must choose where to focus their limited resources. Local and Regional Councils have an overdue responsibility to invest in partnership with Rangitāne, this Environmental Management Plan will hopefully provide a guide as to how to go about this investment.





TE AO TŪROA
ENVIRONMENTAL CENTRE

APPENDIX ONE



BEST CARE (WHAKAPAI HAUORA) CHARITABLE TRUST
TE AO TUROA ENVIRONMENTAL CENTRE
RESOURCE CONSENT OR CONCESSION APPLICATION CONSULTATION FORM

A. APPLICANT DETAILS:

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

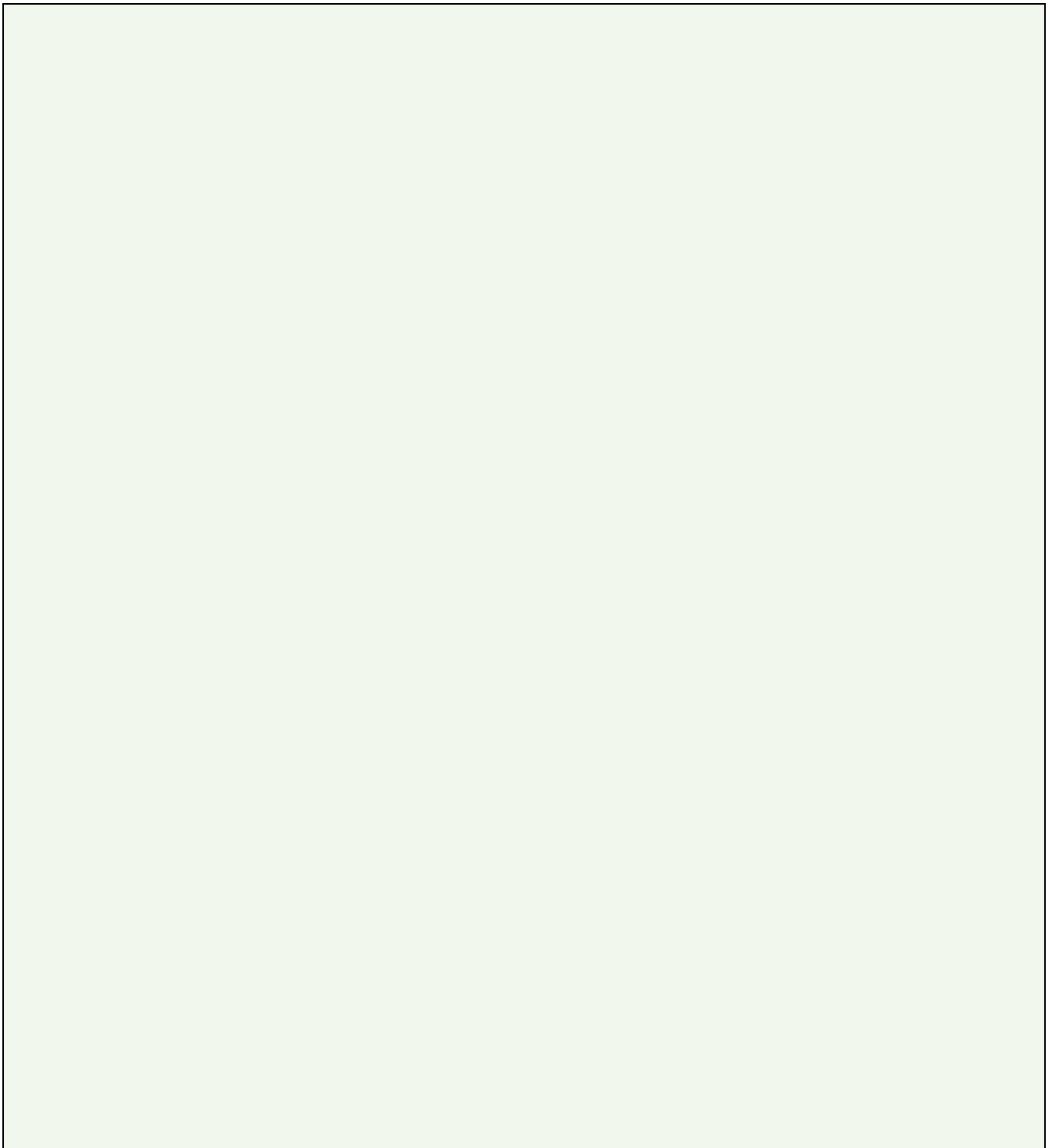
B. PROPOSED ACTIVITY:

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

C. POTENTIAL ENVIRONMENTAL EFFECTS

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

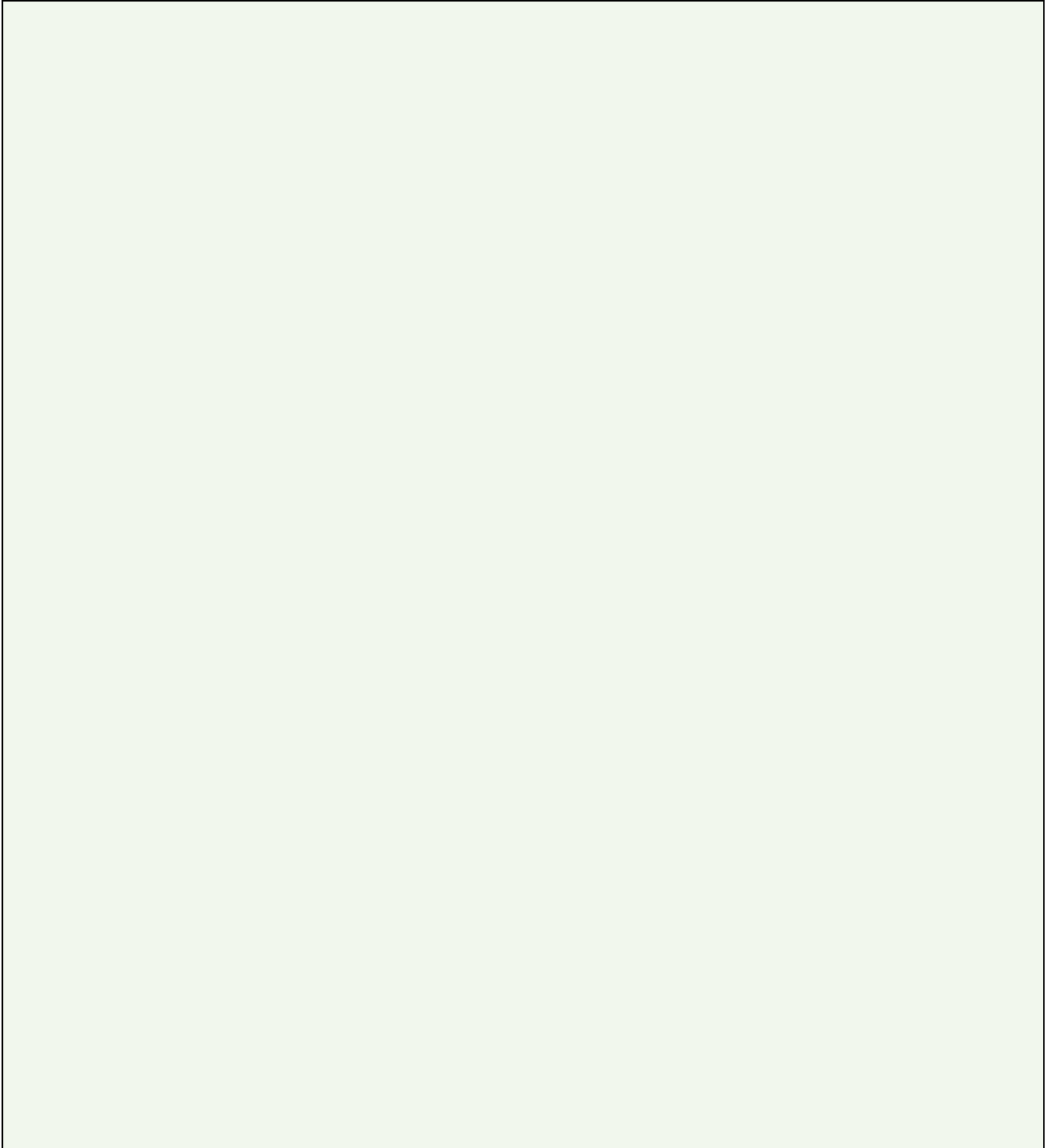
- Will it be taking place near waterways? If so, where?
- How will it impact on water bodies?
- Will there be earthworks? If so, how much?
- Will this activity impact on native flora and fauna? If so, please describe.
- Will this activity take place on unmodified land?
- It is our principle to leave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



D. POTENTIAL CULTURAL IMPACTS

In detail, describe the actual and potential cultural impacts resulting from this activity. If you are unsure consult further with Te Ao Turoa Environmental Centre. Consider the following points when describing this section:

- Rangitāne as an iwi
- Our connections to our ancestral water bodies
- Our connections to our ancestral lands
- Our connections to our ancestral maunga
- Native flora and fauna
- Cultural traditions and activities
- Mauri of the area
- Are you aware of any archaeological sites that may be affected?



E. MITIGATION MEASURES

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

F. SIGNATURE

Signing this document indicates to Te Ao Turoa Environmental Centre that the information you have provided is true and accurate.

Applicants Name:

Signature:

Date:

**PLEASE NOTE: IF YOU ARE UNSURE, PLEASE CONSULT FURTHER WITH
BEST CARE (WHAKAPAI HAUORA) CHARITABLE TRUST – TE AO TUROA ENVIRONMENTAL CENTRE
PHONE: (06) 353 1881**

APPENDIX TWO

ARCHAEOLOGICAL SITE

ACCIDENTAL DISCOVERY PROTOCOL

Between:

Best Care (Whakapai Hauora) Charitable Trust (“BCWH”) and XXXX

Purpose

The purpose of this protocol is:

- To manage and protect the integrity of “known” and “unknown” archaeological sites from damage and loss.
- To maximise the opportunity to retrieve physical and archaeological evidence from disturbed sites. In cases where sites clearly are unable to be retained intact, the orderly and systematic removal of archaeological evidence and information is of the utmost importance.
- Kōiwi Tangata (human skeletal remains) are from time to time unearthed through a range of causes, man-made and natural events. The dignified and appropriate cultural management of such sites and remains is of vital importance.
- To obtain quality information on the lives, activities, food, resource use, trails and camp sites of Rangitāne o Manawatū ancestors from archaeological sites. Early detection and assessment is dependent on early intervention to manage retrieval of such information.
- To obtain quality historic information on the lives of people, their activities, resource use and structures.
- To provide the conditions to be imposed on any earthworks consent.

Definition

“Archaeological site” means any place in New Zealand that —

(a) Either —

- (i) Was associated with human activity that occurred before 1900; or
- (ii) Is the site of the wreck of any vessel where that wreck occurred before 1900.

(b) Is or may be able through investigation by archaeological methods to provide evidence relating to the history of New Zealand” Historic Places Act 1993.

Process

XXXX shall consult with Best Care (Whakapai Hauora) Charitable Trust, the Iwi Authority for Rangitāne o Manawatū to determine, in accordance with Tikanga Māori, if there are any matters of protocol which Rangitāne o Manawatū as the tangata whenua wish to undertake in relation to the commencement of any development works, significant events or the commissioning of the completed works.

In the event of any discovery of suspected cultural remains (e.g. shells, charcoal or charcoal-stained soil, fire-fractured stone, or bones) the workman/contractor shall take the following action:

- 1 Cease all works immediately.
- 2 Advise the site supervisor of a find.
- 3 The site supervisor shall contact an appointed archaeologist to advise on the significance of the find and advise BCWH that this has happened.
- 4 If the find is of potential significance to BCWH “contact” person(s) from BCWH must be advised.
- 5 The Historic Places Trust must be advised in all cases (note that it is an offence under section 99 of the Historic Places Act 1993 to modify damage or destroy an archaeological site without the prior authority of the New Zealand Historic Places Trust).

In cases of wāhi taonga and wāhi tapu

- The nominated representative(s) of BCWH will be consulted by the archaeologist and site supervisor to determine what further actions are appropriate to avoid, reduce, remedy or mitigate any damage to archaeological sites.
- XXXX shall consult with BCWH on any matters of protocol, which they may wish to undertake in relation to the find and prior to the commencement of any investigation.
- XXXX shall consult with The Historic Places Trust for advice of any requirements under the Historic Places Act.

In cases of suspected Kōiwi Tangata

- The site supervisor shall take steps to immediately stop work, shut down all machinery or activity, secure the area to ensure that the remains are not touched and then notify the police and the nominated representative(s) of BCWH.

XXXX shall consult with The Historic Places Trust for advice of any requirements under the Historic Places Act.

- The site supervisor must ensure that staff are available to meet and guide Police (note that the Coroners Act applies), BCWH Kaumatua and Historic Places staff to the site and to assist with any requests made. The area shall be marked off and if the remains are of Māori origin, BCWH Kaumatua will decide what will happen to the remains and advise the Police and other parties of their decision.
- Work may only recommence in the area with the approval of the Police, BCWH Kaumatua and the Historic Places Trust.

In all other cases

- The archaeologist and site supervisor are to determine in consultation with BCWH what further actions are appropriate to avoid, reduce, remedy or mitigate any damage to archaeological sites.
- The Historic Places Trust shall be consulted for advice of any requirements under the Historic Places Act 1993.

Responsibilities

BCWH

- 1 To inform XXXX of the position of any known sites prior to earth disturbance.
- 2 To inform XXXX in accordance with tikanga Māori, if there are any matters of protocol which tangata whenua wish to undertake in relation to the commencement of work or significant events.
- 3 To provide a list of contact persons and phone, fax and mobile numbers to XXXX.
- 4 To adopt a policy of responding to notification of a “suspected site find” within a 24 hour time frame:
 - (a) this will consist of contacting appropriate people and organisations depending on the nature of the “find”;
 - (b) arranging a time for inspecting the site; and
 - (c) co-ordination of the appropriate action to remove or otherwise attend to any archaeological material from the site.

XXXX

- 1 To require all staff/contractors involved in drilling, earthmoving or mining operations to undertake a training session on the recognition of archaeological sites, wāhi tapu, wāhi taonga, urupa or kōiwi tangata. BCWH will be contracted to provide appropriate training to such staff.
- 2 To implement internal management protocols to ensure staff are aware of the requirement to monitor operations in a way that allows the identification of archaeological sites including wāhi tapu, wāhi taonga, urupā or historic (European) cultural sites.

- 3 To implement a reporting procedure in the event of a “find” of any archaeological material as described in the process above.
- 4 To ensure that XXXX will meet all statutory obligations under the Historic Places Act 1993 and comply with all conditions of resource consent as they relate to matters of archaeological significance.
- 5 To provide a copy of the work plan no less than 25 working days prior to any earth-moving works to BCWH and the Historic Places Trust setting out:
 - A schedule of the dates of all significant earthmoving events, their sequence and duration
 - A summary of all measures being undertaken to ensure that adverse effects on archaeological values are avoided, remedied or mitigated.
6. To invite BCWH to attend any episode of archaeological, monitoring or earthmoving activity.
7. To provide BCWH and the Historic Places Trust with a copy of all archaeological monitoring and investigation results with an invitation to respond, comment or meet to discuss any results.
8. To appoint an archaeologist(s) approved by BCWH to be available during all earthworks and excavations to act as an advisor on identification or protection of wāhi tapu, wāhi taonga, urupā or historic cultural sites. This person(s) to be on-site as required by conditions of resource consent or as required in the event of a discovery.