



TE ĀTIAWA

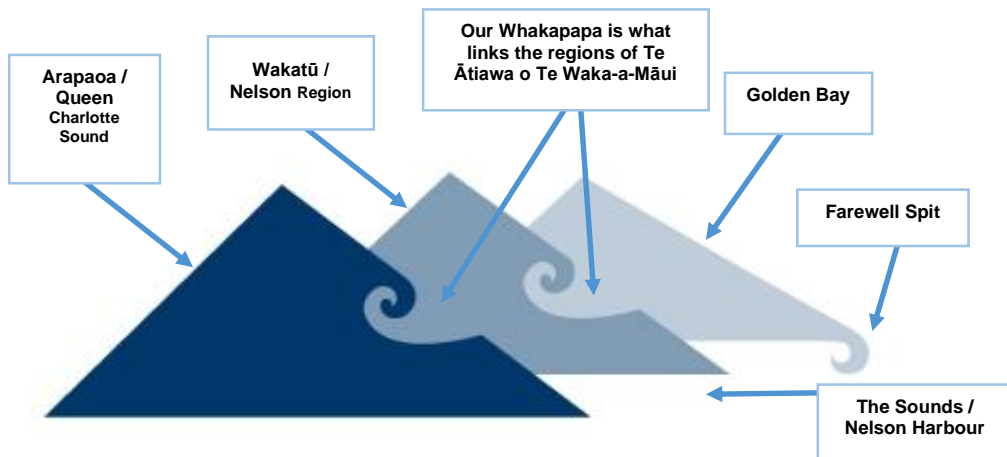
*O TE WAKA-A-MĀUI*

**IWI**

**ENVIRONMENTAL**

**MANAGEMENT**

**PLAN**



# TE ĀTIAWA

*O TE WAKA-A-MĀUI*

Published in August 2014 by :  
**Te Ātiawa o Te Waka-a-Māui**  
PO Box 340, Picton 7250  
New Zealand

ISBN 978-0-473-29386-4

# MIHIMIHI

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Tihei Mauri Ora!

Maunga Titohea, Maunga Hauhunga, Maunga Taranaki

Tamarau nō runga i te rangi

Heke iho ki raro ki te whakamarimari, tē tatari ai

Te hurahanga o te tāpora o Rongoueroa

Taku kuia e! Taku kuia e!

Te ara o taku tūpuna i tohi ai au

Ko Te Ātiawa nō runga i te rangi

Te toki, tē tangatanga i te rā

Taringa mangō, ko te kete ngē

Hue hā, hue hā

Behold!

I pay homage to our sacred mountain Taranaki

Physically distant but spiritually close, we greet you

Tamarau from the heavens above came down to make love and waited

Until he could have Rongo-u-eroa to wife

She is our Kuia! She is our Kuia!

This therefore is the consecrated pathway of my ancestors

Te Ātiawa from the heavens above

The adze (of Tamarau) which can remove the very sun from its axis

# I TE TIMATANGA

---

Me wehi ki te Atua.

Kei tō tātou Maunga Taranaki, tawhiti i te tirohanga kanohi, tata ki te tirohanga wairua,  
tēnā koe,

Ko te moana o Tōtaranui, o Kura Te Au e rere mai ana, nā kōrua te karanga o te rā,  
mā mātou e whakautu.

Ki a rātou kua mene ki te pō, haere, haere, hoki atu rā.

Huri noa ki a koutou o te whānau pani, kia kaha, kia māia, kia manawanui, i a koutou a pīkau  
ana i te kākahu taratara o mate.

Tae noa ki a tātou, ngā waihotanga o rātou mā,

Te Ātiawa iwi, Te Ātiawa tāngata, tēnā koutou, tēnā koutou, tēnā tātou katoa.

Huri noa ki te kaupapa o te pūrongo nei.

Behold!

I pay homage to our Creator.

Our mountain Taranaki, physically distant but spiritually close, we greet you.

The flowing oceans Tōtaranui and Kura Te Au, you have called and we have responded.

To those that have recently passed away, we bid you farewell.

To those of you that are bereaved, be strong, be brave, be of stout heart as you don the  
prickly cloak of grief.

And turning to us, who are the remnants of those who have passed away,

Te Ātiawa tribe, Te Ātiawa people, greetings.

And so, to the purpose of this report.

Tēnā anō tātou katoa,

**Glenice Paine**

**Tumuaki**

**Te Ātiawa o Te Waka-a-Māui**



Arapaoa, Waikawa Marae, Picton

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Te Ātiawa Ki Te Tau Ihu acknowledge all those people and groups who have contributed to the development of this IEMP since its inception. Ngā mihi nui ki a koutou, tenei te mihi atu.

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## FOREWORD

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Ko Piripiri te maunga, ko Waitohi te awa, ko Waikawa te Marae, Ko Te Ātiawa te iwi,

Ko Glenice Paine taku ingoa.

This Iwi Environmental Management Plan is about Te Ātiawa ki Te Tau Ihu. Te Ātiawa has a relationship with Te Tau Ihu derived from our tūpuna who came to this area in the early 1800s. That relationship confers upon us responsibilities for the well-being of our environment and our people. The IEMP outlines how Te Ātiawa intends to respond to those responsibilities or challenges presented by the contemporary environment; it will show how, as kaitiaki, Te Ātiawa will engage with our own people and those people and organisations who engage with the resources of our rohe. Te Ātiawa is principally represented at four main marae in Te Tau Ihu. The marae are: Waikawa in Picton; Whakatū in Nelson; Te Āwhina in Motueka and Onetahua in Mohua.

This IEMP canvasses those generic principles common to all Te Ātiawa, no matter where they live, in Marlborough or in the Tasman and Golden Bays, or elsewhere. It focuses on those resource management kaupapa specific to Te Ātiawa in Marlborough. It is hoped once the environmental plan for the Tasman and Golden Bay rohe has been developed it can then be added to this current IEMP. Meanwhile, those cultural concepts outlined in the plan will continue to apply to all of Te Tau Ihu, with input being required on specific topics from each of the areas; Nelson, Motueka and Mohua.

Since 1993 Te Ātiawa has endeavoured to manage the natural resources in its rohe based on principles passed down by our tūpuna. These principles and methods were not the result of legislation or even as a result of the Treaty of Waitangi, they were a result of Te Ātiawa being kaitiaki, Te Ātiawa holding ahi kaa, Te Ātiawa practising manaakitanga, whānaukatanga and respecting that all things have interconnected whakapapa and then acting accordingly. Te Ao Turoa is about the natural environment, it is about unlocking and utilising, in a sustainable way those resources in our rohe.

This IEMP has been developed to formalise Te Ātiawa as being kaitiaki in this area and to share our expectations on how the rohe is to be managed, with others in the resource management field.

Ngā mihi

Glenice Paine  
Chairperson  
Te Ātiawa o Te Waka-a-Māui Trust



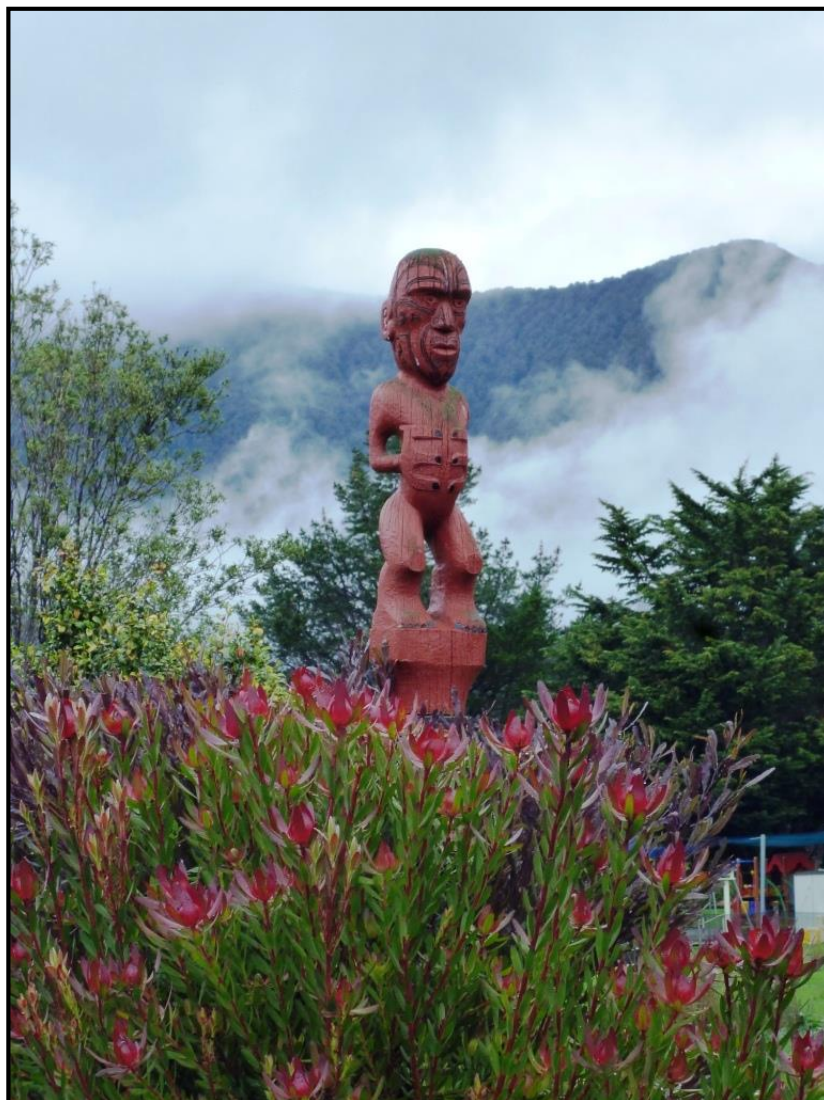
## SECTION 1

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### Te Ātiawa Ki Te Tau Ihu Iwi Environmental Management Plan

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#### Strategic



Ko Te Ātiawa nō runga i te rangi  
Te toki, tē tangatanga i te rā  
Taringa mangō, ko te kete ngē  
Hue hā, hue hā

# 1. Te Ātiawa Iwi Environmental Management Plan (IEMP)

## Purpose

This Iwi Environmental Management Plan (IEMP) is about managing the rohe of Te Ātiawa in Marlborough. It involves the most important responsibilities and aspirations and provides a clear statement about the orientation, guidance, information and requirements Te Ātiawa expects from those involved with resource management processes that affect the rohe and associated taonga.

### 1.1 A Strategy for Te Tau Ihu

Te Ātiawa hold mana whenua mana moana in Te Tau Ihu, and as such are engaged with, and participate in, the management of the natural resources, the upholding of customary practises and in ensuring the mauri of the environment is protected or enhanced.

At a high level, this IEMP, which has its focus on Marlborough, also embraces Te Ātiawa tikanga and aspirations in both Marlborough and the greater Tasman areas. It sets out, in a generic sense, those values that are common to Te Ātiawa and recognises the different challenges that Te Ātiawa face in each of their different rohe. This IEMP empowers each individual area to give expression to their rangatiratanga and kaitiakitanga in an appropriate manner.

This IEMP has further been developed in a transitional setting, that is, pre and post-settlement of the Treaty of Waitangi claims. Therefore, the implementation aims are limited to outcomes aligned to priority kaupapa and also 'state of the rohe' monitoring aspirations have been limited at this time to a pilot monitoring approach.

More importantly however, as the environment changes over time, so too do the responses of tangata whenua. Therefore, Te Ātiawa intends to treat this plan as a living and dynamic document which will develop over time and be periodically reviewed to ensure it best represents expectations and protects interests of the iwi.

At a regional level, and in parallel to this IEMP, Te Ātiawa in the Tasman rohe, under the umbrella of Tiakina Te Taiao, is in the process of developing an independent Iwi Environmental Management Plan that focuses on those matters of particular relevance and importance to them.

## Outline

The IEMP is presented in three distinct sections supported by a glossary and appendices:

**Section 1 – Strategic** - provides an understanding about the nature, scope and relevance of the IEMP, who Te Ātiawa Iwi are, their whakapapa and association with the rohe including aspirations for the future. This has an emphasis on the long-term future.

**Section 2 – Strategic Resource Management** - presents the sustainable management framework for the rohe and for all principal taonga, in resource management language – with an emphasis on short-term uptake.

**Section 3 – Operational** - this part has direct application to IEMP processes on a day-to-day basis, pertinent under the RMA and other related statutes and to those who participate in those processes.

## 2. Te Ātiawa o Te Waka-a-Māui

### 2.1 Whakapapa

Whakapapa is a cultural process that captures not only genealogical knowledge but the stories and knowledge developed since the realm of the atua/spiritual descended to the realm of the living. It is history and it is identity and it helps those generations presently living to know who they are and their role and responsibilities for now and for future generations.

Te Ātiawa settlement of Te Tau Ihu, the region at the top of the South Island, occurred over a number of years. Land was first settled through migration from the North Island in 1832, and by 1840 Te Ātiawa occupied land from Totaranui (Queen Charlotte Sound) to Mohua (Golden Bay). Today, the mana whenua status of Te Ātiawa is recognised within the four Marae across Te Tau Ihu: Waikawa, Whakatu, Te Awhina and Onetahua.



## Kaitiakitanga

Te Ātiawa ki Te Tau Ihu is kaitiaki in its Te Tau Ihu rohe. Te Tau Ihu is their unique place and it is the essence of identity and as kaitiaki Te Ātiawa is obligated to ensure that the environment is sustainably used and managed. This concept is kaitiakitanga.

For Te Ātiawa, kaitiakitanga means more than just mere guardianship and/or stewardship. It is an inherited and intergenerational responsibility to care for the environment for future generations. The purpose of kaitiakitanga is not only about protecting the life supporting capacity of resources, but of fulfilling spiritual and inherited responsibilities to the environment, of maintaining mana over those resources, and of ensuring the welfare of the people those resources support. Kaitiakitanga is the key cultural means by which sustainability is achieved.

In order for Te Ātiawa to meet their kaitiaki obligations, the IEMP has been developed as a tool for progressive implementation along with regular monitoring of the 'state of the rohe' and of principal taonga. To ensure the IEMP remains relevant, an Implementation Programme and a Monitoring Programme have been established; further differentiated through the use of key 'indicators', both scientific and cultural.

Kaitiakitanga in the rohe of Te Ātiawa ki te Tau Ihu will be about active commitment to sustainable management. It will involve day-to-day participation in resource and conservation management processes. The IEMP will inform all participants involved in the management of the rohe of the specific position and aspirations of the iwi.

It is important to note the natural world knows no boundaries on its ecosystems such as an IEMP. In Māori terms this is often referred to in the whakataukī – *ki uta ki tai* – literally a metaphor for the movement of water across the landscape from the mountains to the sea, and a reference to the relationship of the land, the interior of the country, to the coast. It is expected therefore that activities outside the rohe of Te Ātiawa will impinge on activities within the rohe. Partly this can be mitigated through valuable relationships with relevant parties so that co-management is possible or at least allowing each other to understand their respective actions.

Sections 2 and 3 of the IEMP will provide the tactical and operational information that support the role of kaitiaki and how the iwi will exercise its rights and responsibilities under the RMA, the Conservation Act, Historic Heritage legislation and other statutory provisions that apply to iwi as kaitiaki and managers.

The establishment of trusting and respectful relationships and the willingness of Crown agencies and local government, not only to act with integrity and good faith, but also to realise their Treaty responsibilities, will be key to the success of the IEMP.

Te Ātiawa advocates a *kanohi ki te kanohi* (face to face) approach in the initial stages of all relationships they develop through this IEMP and wider connections in order to establish the development and nurturing of a mutual beneficial relationship for the long term.



## 2.2 Tino Taonga – Our Principal Treasures

Te Ātiawa is obligated through whakapapa to maintain the mauri and integrity of those matters of importance to Te Ātiawa. The most important of these matters are listed below and are the foundation, underpinning the iwi approach to the management and care of the natural and physical resources within the rohe:

- Te Ātiawa whakapapa – the specific tribal history, including Te Ātiawa world-view
- Mātauranga o Te Ātiawa, including tikanga-a-iwi
- Te Ātiawa iwi, hapū and Whānau - tribe, sub-tribe(s) and families
- Te Ātiawa rohe - the area of responsibility, particularly;
  - Totaranui - Queen Charlotte Sound, and
  - Kura Te Au – Tory Channel and adjacent environs
- Te wai Māori – freshwater resources generally
- Waahi tapu - our sacred places (including waahi tūpuna)
- Waahi taonga - our treasured natural resources
- Ngā taonga koiora – native flora and fauna
- Ngā taonga tuku iho – valued flora and fauna



## 2.3 Te Ātiawa o Te Waka-a-Māui Trust

A charitable trust was established in 1993 to represent the interests of Te Ātiawa iwi who whakapapa to Te Tau Ihu. This was *Te Ātiawa Manawhenua Ki Te Tau Ihu Trust* (Te Ātiawa Trust).

Following the signing of the Deed of Settlement between the iwi and Crown on 21 December 2012, a post-settlement governance entity was established to receive assets from the Crown. This entity is *Te Ātiawa o Te Waka-a-Māui Trust*. As Te Ātiawa o Te Waka-a-Māui Trust assumes the governance role for the iwi, the pre-existing Charitable Trust will be downscaled and focus primarily on giving effect to iwi charitable outcomes.

## 2.4 Treaty of Waitangi

Te Tiriti o Waitangi (The Treaty) begins with a Preamble, which contemplates a new society of Māori and immigrants, living together in peace. The Treaty looks to the future and promotes a vision for all New Zealanders. While there is reference to The Treaty in a number of New Zealand statutes, The Treaty itself is not part of New Zealand's statutory framework. The Treaty resides in international law as a substantial and continuing binding agreement between two peoples.

### A Te Ātiawa Perspective

On 5 May 1840, twenty-seven Ngāti Āwa (Te Ātiawa) chiefs signed the Treaty in Totaranui, Queen Charlotte Sound, in the presence of Henry Williams and George Thomas Clayton.<sup>1</sup> They did so believing that “te tino rangatiratanga”, guaranteed under Article II in the Māori text, protected not only their lands and taonga, but also the mana to control them in accordance with their own customs and having regard to their own cultural preferences.<sup>2</sup>

Te Ātiawa regards the Treaty as the most important document in New Zealand's history. The Treaty is fundamental to the foundation of contemporary New Zealand society and provides the basis on which the partnership between Māori and the Crown was established. Te Ātiawa regards the Crown as the Treaty partner and expects all Crown agencies, including territorial authorities with statutory obligations under legislation which recognises the Treaty of Waitangi, to act honourably in the discharge of their duties as befits a partnership.

There has been considerable direct and indirect recognition of the Treaty by statute of the obligations of the Crown to Māori. The New Zealand Government, judiciary and the Waitangi Tribunal have chosen to interpret the Treaty in terms of its principles. Te Ātiawa maintains that it is the Treaty itself that provides the basis for any dealings between the Crown and Te Ātiawa. However, Te Ātiawa recognises that the principles do assist in clarifying some of the underlying mutual obligations and responsibilities the Treaty places on the respective parties. Therefore, while the principles are useful to the extent that they provide a practical framework for Te Ātiawa participation in environmental decision-making they are not a substitute for the Treaty and neither do they negate tino rangatiratanga.

---

<sup>1</sup> A Riwaka (2000)

<sup>2</sup> Waitangi Tribunal (1983), Wai 6

## 2.5 Natural Resource Legislation

Te Ātiawa maintains its role in resource management is derived principally from their inherited kaitiaki responsibility; the Treaty and the principle of te tino rangatiratanga. However, the statutory mechanisms for giving effect to these roles are minimal. Only a few pieces of natural resources legislation make provision for Iwi. Te Ātiawa recognises that the need for iwi-driven natural resources legislation is of paramount importance which can be demonstrated in a legal co-management regime. The statutory provisions currently of key interest to iwi are as follows:

### **Resource Management Act 1991**

#### RMA Section 5 Purpose

The over-riding purpose of the Resource Management Act (RMA) is “to promote the sustainable management of natural and physical resources”. Fortuitously, this approach accords closely with the kaitiakitanga aspirations of Te Ātiawa. (Refer to Appendix G)

### **Conservation Act 1987**

The purpose of the Conservation Act is to promote conservation of New Zealand’s natural and historic resources. The Act established the Department of Conservation for this purpose. The Department has direct responsibilities to administer and manage resources within the Conservation Estate, as described in its Conservation Management Strategy and other management plans, such as a National Park Management Plan. The Department also has an advocacy role on a range of issues. (Refer to Appendix G)

### **Heritage New Zealand Pouhere Taonga Act 2014:**

The Heritage New Zealand Pouhere Taonga Act reforms the governance of the New Zealand Historic Places Trust in line with its status as a Crown entity and streamlines the bureaucracy needed to ensure heritage protection. The statutory name of the Historic Places Trust has been changed to Heritage New Zealand Pouhere Taonga. The existing Māori Heritage Council is retained in its current size and form. Heritage New Zealand Pouhere Taonga will work in consultation with the council on all applications affecting sites of interest to Māori.

(Refer to Appendix G)

### **Fisheries Act 1996**

Primarily, the Fisheries Act deals with commercial fishing and the quota management system, however, there are provisions in relation to customary fishing within the Act.

#### Section 186. Regulations relating to customary fishing

The Governor-General may from time to time, by Order in Council, make regulations recognising and providing for customary food gathering by Māori and the special relationship between tangata whenua and places of importance for customary food gathering (including tauranga ika and mahinga mataitai), to the extent that such food gathering is neither commercial in any way nor for pecuniary gain or trade.

Section 186 provides for mataitai to be established for food gathering. Mataitai provisions allow those who manage it, to put restrictions and prohibitions in respect to taking of fish, aquatic life or seaweed. Māori komiti, marae komiti or kaitiaki are able to allow the taking of fish, aquatic life, or seaweed for marae purposes, notwithstanding any by-laws to the contrary.

## 2.6 Other Acts

Other Acts of interest to Te Ātiawa include (but are not limited to):

- Treaty of Waitangi Act 1975 (and amendments)
- Public Works Act 1981
- The Environment Act 1986
- Māori Language Act 1987
- Treaty of Waitangi (State Enterprises) Act 1988
- Crown Minerals Act 1991
- Te Ture Whenua Māori – Māori Land Act 1993 (and amendments)
- Biosecurity Act 1993
- Maritime Transport Act 1994 (and amendments)
- Hazardous Substances and New Organisms Act 1996
- Local Government Act 2002
- Māori Fisheries Act 2004
- Aquaculture Reform Act 2004
- Marine and Coastal Area Act 2011
- Freedom Camping Act 2011
- Environmental Protection Authority Act 2011
- Marine and Coastal Area (Takutai Moana) Act 2011

## 2.7 Statutory Acknowledgements

On 21 December 2012 Te Ātiawa signed their Deed of Settlement (DOS) with the Crown.

The Deed of Settlement is the full and final settlement of all historical Treaty of Waitangi claims of Te Ātiawa ki te Tau Ihu resulting from acts of omissions by the Crown prior to 21 September 1992, and is made up of a package that includes:

- An agreed historical account, Crown acknowledgements and apology to Te Ātiawa;
- Cultural redress;
- Financial and commercial redress.

It is expected that the DOS will have statutory confirmation and become law during 2014. That law will include certain statutory acknowledgements and requirements that will need specific actions by Te Ātiawa in the ongoing management of its rohe.

Consequently, when this IEMP is reviewed, details will be provided in that document about how the statutory acknowledgements, arising from the DOS, will be managed.



## 2.8 Whānaungatanga: Relationships With Others

Te Ātiawa enjoys unique relationships with the eight other iwi of Te Waipounamu - the South Island. South Island iwi are comprised of members who often share whakapapa and these familial interconnections often bind the iwi at the primary whānau level and serve to strengthen inter-iwi ties in a positive way.

Firstly, the historically linked Tainui/Taranaki iwi group of Te Ātiawa, Ngāti Tama, Ngāti Rarua and Ngāti Koata. Secondly, the four other iwi, Ngāti Toarangatira, Ngāti Apa Ki Te Ra To, Ngāti Kuaia, and Rangitāne o Wairau, whose rohe also collectively comprise Te Tau Ihu, the Top of the South Island; and thirdly, the Ngāi Tahu iwi whose rohe comprise the balance of Te Waipounamu.

Beyond Te Tau Ihu and the wider Te Waipounamu connections, Te Ātiawa also maintains close links with Te Ātiawa nui tonu in both Taranaki and Wellington regions and with other iwi across Aotearoa generally.

The nine South Island iwi are also mutually involved in a number of dedicated iwi fora that foster the benefits of pan-iwi cultural, intellectual and political capital. These fora often have direct applicability to resource management. These include, but are not limited to, the Marlborough District Council's Iwi Working Group, Te Tau Ihu Fisheries Forum, Pan-iwi Water Group, and a relationship agreement with Ngāi Tahu fostering closer relations.

The iwi of Te Waipounamu share aspirations for the responsible management of natural and physical resources and for positive outcomes for their people. Managers of natural and physical resources can expect a continuing development of closer ties between Te Waipounamu Iwi, as the Treaty settlement process works its way towards completion. An example of the progress in this field is the *Te Waka a Māui me ona Toka Mahi Tuna – Te Tau Ihu Eel Management Plan* –formulated by Te Waipounamu iwi and non-Māori commercial and non-commercial eel fishers. Summary details of the Eel Management Plan are outlined in Appendix H.

### Tiakina Te Taiao

Tiakina Te Taiao Ltd (Tiakina) is an iwi mandated resource management entity that provides a proactive and professional iwi resource management and environmental advisory service to elevate iwi values and profile in resource management within Te Tau Ihu. Tiakina also advocates for the protection of cultural heritage. Likewise, Tiakina provides cultural, social and educational aspects for understanding on council, urban and rural development, and enhancement and protection of the natural environment from a Māori worldview for the wider Tasman and Nelson communities.

Tiakina largely looks after Te Ātiawa resource management interests in the Tasman / Nelson rohe; however, it maintains a continuing and valuable collaborative link with the managers of the Marlborough Rohe (Refer to Appendix E).

## 2.9 Agency Relationships

In practical terms, it is expected that most of the *formal* active involvement in the management of natural and physical resources will involve local and regional government, the Department of Conservation, the New Zealand Historic Places Trust, the Ministry for Primary Industries, and the Ministry for Business, Innovation and Enterprise.

### **Marlborough District Council (MDC)**

Te Ātiawa and MDC worked collaboratively in drafting this IEMP. This collaborative approach is an extension of the existing valuable partnership between Te Ātiawa ki Te Tau Ihu and MDC. Te Ātiawa is also a member of MDC's Iwi Working Group (IWG) tasked with providing a tangata whenua perspective as an essential component of the current review of the Marlborough Regional Policy Statement (Marlborough RPS).

Te Ātiawa also has had general representation on MDC standing committees, historically through the inclusion of a Pan-iwi Representative on each of the committees. A Pan-iwi Representative is also a member of the Council-convened Marlborough Sounds Advisory Group, which has direct relevance to rohe matters.

Collaborative arrangements like this enable a desirable alignment between the IEMP and the Marlborough RPS, in a way that they can pull together and complement each other. In this regard, MDC has been positive about offering Te Ātiawa a level of technical support to assist with the production of the IEMP, and also to continue work with the thinking around a level of alignment between the IEMP and the Marlborough RPS.

### **Department of Conservation (DOC) - Te Papa Atawhai**

Te Ātiawa has a long-standing working relationship with DOC, both with the DOC area offices in Picton, Tasman and Nelson and with the Regional Conservancy. With DOC also in the process of reviewing its Conservation Management Strategy (CMS) there are also opportunities for a level of topical and aspirational alignment between this IEMP and the reviewed CMS.

### **Heritage New Zealand - Pouhere Taonga**

Te Ātiawa has long and closely aligned connections with the Crown's heritage agency, now Heritage New Zealand. This is a highly valued and essential relationship as it relates directly to the effective and positive management of sites of significance to Te Ātiawa - all archaeological sites and a range of cultural sites. This collaborative management arrangement often extends to links with the New Zealand Archaeological Association (NZAA).

The recent legislation changes will affect heritage management, and it is imperative that Te Ātiawa understands these changes and how they might affect the workings of its relationship with Heritage New Zealand.

### **Ministry for Primary Industries (MPI) - Manatū Ahu Matua**

The MPI was formed from the merger of the Ministry of Agriculture and Forestry, the Ministry of Fisheries and the New Zealand Food Safety Authority. The stated vision of the MPI, on formation was:

‘... .. to grow and protect New Zealand. We do this by: maximising export opportunities for the primary industries; improving sector productivity; increasing sustainable resource use; and protecting New Zealand from biological risk.’

Te Ātiawa is expanding and consolidating its relationship with MPI, as it has customary, contemporary and commercial interests that come within its ambit, including fisheries and forestry.

### 3. Consultation

#### 3.1 Basic Consultation Principles

The foundation for effective consultation lies in robust relationships. Developing, maintaining and improving relationships ensures the values held by Te Ātiawa are represented and reflected in strategies, plans, policies and statements and in key national initiatives. It also requires a shared voice on planning and decision making boards and involvement in everyday consent and concession management processes.

The ability to maintain effective relationships requires long-term commitment and must recognise change.

The most effective consultation is ideally based upon an existing trustful relationship, where mutual respect is central. Conversely, the least effective form of consultation might be a last-minute rush to engage with an iwi so as to push a proposal through formal processes.

Te Ātiawa along with any co-manager of resources, will have inextricable links and mutual interests in outcomes. Positive outcomes for both are founded on responsible human behaviour, how parties relate to each other, and how each relate to, and treat, the natural world. Put simply, it is mutually beneficial to take steps to get to know each other.

#### 3.2 Effective Participation – The Common Goal - What It Looks Like<sup>3</sup>

The common goal between Te Ātiawa, Central Government agencies and Regional / Local Government is the sustainable management of the rohe, for the social, cultural, economic, and environmental well-being of tangata whenua and the wider community, for now and into the future. In pursuit of this goal it is essential the parties acknowledge the Treaty of Waitangi and further develop relationships based on good faith, co-operation and understanding and:

- a commitment to work towards solutions with reasonableness and honesty of purpose;
- all parties respect and seek to accommodate different cultural values and ways of working;
- that agencies recognise a range of philosophies and practices of environmental and regional / local government management and acknowledge that tangata whenua, as kaitiaki, is working to restore an iwi environmental management system;
- that issues relating to Māori are appropriately addressed in the central and local government decision making processes;
- that the specific relationship of tangata whenua and their culture and traditions with their ancestral land, water, sites, waahi tapu, waahi taonga, valued flora and fauna, and other taonga will be considered in all significant decisions in relation to land or water bodies.

Such goals and their continued effectiveness need to acknowledge the Treaty of Waitangi and also give effect to Treaty principles and the relationship between tangata whenua and the environment. This continues to emphasise the fundamental need for effective communication and collaboration, which is key to implementing this IEMP.

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<sup>3</sup> Adapted from the Ministry for the Environment Website

### 3.3 The Value of Consultation

The value of consultation with iwi by Central and Regional / Local Government, and other agencies responsible for the sustainable management of natural and physical resources, is that it helps to ensure resource management kaupapa of relevance to tangata whenua are identified and options for various methods of achieving stated objectives are explored in the development of plans and strategies under statute;

- It assists in the identification of effects and recognises for Part 2 matters under the RMA and other legislative requirements;
- It can result in better outcomes and environmental protection; and
- It enables the exploration of opportunities for tangata whenua to be actively involved in the exercise of kaitiakitanga.

The value of consultation for tangata whenua is that:

- It recognises tino rangatiratanga;
- It acknowledges whakapapa and therefore mana;
- It facilitates the exercise of kaitiakitanga; and
- Matters that are of cultural, spiritual or historical importance to tangata whenua can be protected and measures put in place to avoid, remedy or mitigate any adverse effects.

The value of consultation for a consent applicant is that:

- It assists in the identification of effects and therefore the preparation of any Assessment of Environmental Effects (AEE);
- It may lead to the resolution or narrowing of issues prior to lodgement of the application;
- It can save time, cost and emotional anxiety;
- It can result in better outcomes and environmental protection; and
- It can provide greater certainty in outcome.

The principles of consultation can be summarised as including, but are not limited to, the following points:

- The nature and object of consultation must be related to the circumstances;
- The purpose of the consultation needs to be made clear at the outset;
- Adequate information of a proposal is to be given in a timely manner so that those consulted know what is proposed;
- Those consulted must be given a reasonable opportunity to state their views;
- Consultation is never to be treated perfunctorily or as a mere formality;
- All parties must approach the consultation with an open mind;
- Consultation is not merely to tell or present;
- The person consulted needs to be provided with adequate information so that they can understand how they may be affected by a proposal;
- Consultation does not necessarily result in resolution by agreement or written approval, although there may be points of consensus;
- Provided the person consulted has been given both the time and the opportunity to state their views, they cannot complain if they then fail to take the opportunity to do so;
- Neither party is entitled to make demands;
- Consultation does not give the party consulted the right to veto;
- There is no set form or duration, but neither should it go on indefinitely;
- The process is to be underlain by reasonableness and fairness.

## SECTION 2

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### Te Ātiawa Ki Te Tau Ihu Iwi Environmental Management Plan

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#### Strategic Resource Management



Tataranui viewed from Mount Freeth.

Photo supplied by Peter Hamill, Marlborough District Council

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**Toitu te marae o Tane**  
**Toitu te marae o Tangaroa**  
**Toitu te iwi**

*If the domain of Tane survives to give sustenance,  
and the domain of Tangaroa likewise remains,  
so too will the people*



## 4. Strategic Management Concepts

This section identifies the approaches necessary for the IEMP to be successfully implemented at the operational level.

Over many centuries, the close relationship of Māori with the environment resulted in the development of a sophisticated set of resource management practices that sustained people and natural resources generationally. Since 1840, Māori systems of resource management have seldom been recognised in European approaches to resource management and planning. This IEMP is one of the various tools aimed at redressing that imbalance.

Resource management in the rohe comprises the big picture and the consideration of specific issues:

1. The Natural World at large; and
2. Matters of particular or specific importance to Te Ātiawa ki Te Tau Ihu.

### 4.1 The Natural World at Large

#### Summary of Management Approach

For the purposes of these provisions, the natural world comprises water, soil, air and indigenous and non-indigenous biodiversity, along with human communities.

It is not the role of this plan to replicate the provisions of other planning documents, such as the Marlborough Regional Policy Statement and the resource management plan(s) facilitated and administered by the Marlborough District Council.

In the overall context of the integrated sustainable management of the natural and physical resources of the rohe, Te Ātiawa is seeking high environmental standards (e.g. National Environmental Standards (NES) being the minimum standard) and provisions that can defensibly regulate and engage the local community of interest to achieve these standards. These provisions would also include appropriate, regular and transparent monitoring, using robust and meaningful cultural and scientific indicators with regular reporting, and effective and considered enforcement in response to breaches of regulations. The same standards will be applied to matters of specific importance to Te Ātiawa.

#### 4.2 Matters of Particular Importance to Te Ātiawa Ki Te Tau Ihu (Kaupapa)

The approach this IEMP follows is to identify those matters that are of particular strategic importance to Te Ātiawa as the basis for the management of the resources in Te Ātiawa rohe.

The following kaupapa are central to Te Ātiawa tikanga. They are the embodiment of all aspirations for the iwi. When matters that relate to these kaupapa are being considered in Te Ātiawa rohe, Te Ātiawa should be contacted at the outset.

**Kaupapa 1:** **TINO RANGATIRATANGA** (Self-determination: Asserting mana whenua - authority in Te Ātiawa rohe).

**Kaupapa 2:** Exercising the role as **KAITIAKI** (guardians).

**Kaupapa 3:** Sustainable management of **WAAHI TAPU** (sites of significance; cultural / spiritual sacred places).

**Kaupapa 4:** Sustainable management of **WAAHI TAONGA** (sites of significance; treasured natural resources).

**Kaupapa 5:** Sustainable management of **WHENUA** (land).

**Kaupapa 6:** Sustainable management of **TE WAI MĀORI** (fresh water management).

**Kaupapa 7:** Sustainable management of **MOANA** (sea – coastal / marine area).

**Kaupapa 8:** Sustainable resource use opportunities for **IWI, HAPŪ, and WHĀNAU**

## 5. Resource Management Framework for Te Ātiawa Ki Te Tau Ihu Rohe

### 5.1 Framework

This framework aligns with general resource management / planning convention in Aotearoa/New Zealand. The aim of the framework is to ensure this core component of the IEMP is easy to use and understand.



**Traditional planning cycle**

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#### Framework body and explanation

Each of the eight kaupapa identified in the preceding Section 4.2, is now considered sequentially and in detail as follows:

**Kaupapa:**

As identified in section 4.2

**Context:**

Where the kaupapa fits for Te Ātiawa Ki Te Tau Ihu

**Focus of issue:**

What is most important to that kaupapa

**Objectives and Policies**

These are given in detail in Section 3.



## 6. Kaupapa and Context

### 6.1 Tino Rangatiratanga (Self-determination: Asserting mana whenua - authority in Te Ātiawa rohe).

#### Focus of kaupapa:

- Te Ātiawa whakapapa
- Achievement of recognition of mana whenua, mana moana status
- Capacity development

#### Context:

Te Ātiawa as tangata whenua hold (and has traditionally held) mana whenua mana moana over the lands and waters of the Marlborough Sounds, particularly Totaranui (Queen Charlotte Sound), and Kura Te Au (Tory Channel) and environs – Te Ātiawa rohe (traditional area). This is captured and expressed in whakapapa and is central to the identity of the iwi and individuals.

Te Ātiawa has a long history of participation in traditional and cultural practices in its occupation and engagement in the rohe. Consequently, the state of the rohe and participation in traditional and contemporary practices are central to exercising rangatiratanga.

Examples of contemporary issues for Te Ātiawa are:

- The ability of Te Ātiawa to practice their customs and traditions as provided for under the Treaty is limited by a number of Acts, including the National Parks Act 1980 and the Wildlife Act 1953. The Crown has been reluctant to provide for customary use practices within National Parks, unless provided for in a management plan. Therefore, customary use practice is subject to public approval and the ability of Te Ātiawa to foster a good relationship with the Department of Conservation responsible for the management of those lands.
- Failure to adequately provide for Te Ātiawa participation in policy and planning, resource consent and concession processes has resulted in the desecration and destruction of urupā, waahi tapu and other taonga. The destruction and/or modification of significant landforms, including headlands and pa sites, has also resulted from subdivision developments and other land use activities being undertaken without iwi consultation.
- The lack of detailed information available to Te Ātiawa about the current condition of natural resources in Te Tau Ihu, and about significant changes and threats to the future viability and well-being of those resources. Crown agencies and territorial / regional authorities have historically undertaken management and protection of freshwater resources with little regard to the status of Te Ātiawa as kaitiaki of those resources. Subsequently, the inability to practice kaitiakitanga has resulted in the loss of traditional knowledge of customary practices and the disconnection of the iwi from those areas of importance to Te Ātiawa in Te Tau Ihu.

## 6.2 Exercising the role as KAITIAKI (Guardians)

### Focus of kaupapa:

- Acknowledgement of kaitiaki
- Application of kaitiakitanga
- Capacity development to support kaitiakitanga

### Context:

Kaitiakitanga lies at the heart of Māori culture. It can be defined as the inherited responsibilities and kaupapa, passed down from tūpuna, for each generation to take care of places, natural resources and other taonga, including people. It is an obligation of whānau, hapū and iwi to look after and protect the spiritual well-being of the natural resources within their rohe. As such, Te Ātiawa iwi are kaitiaki (guardians) within Te Ātiawa rohe and carry a responsibility for ensuring that the mauri or essential life principle of the natural world is maintained.

The practices associated with kaitiakitanga are closely linked with mana and self-determination. Mana is directly related to whakapapa and identity and to the ability of Te Ātiawa to carry out kaitiaki responsibilities – individually or collectively and to uphold the sacred elements important to te Ao Māori.

In contemporary times the kaitiaki role of iwi has been diminished. Divergent interests of different communities and contemporary practices and interests have marginalised the opportunity for kaitiaki to undertake their responsibilities. This has not diminished their inherited responsibilities however, and it is important that all opportunities to restore the function and application of kaitiakitanga, to ensure the benefits accrued from the natural world, will be available to future generations.

It is apparent also that the traditional knowledge aligned to kaitiaki responsibilities has been marginalised for many and diverse reasons. As each generation is lost, so too is much of their specific knowledge. It is important therefore that iwi address the need for succession to the kaitiaki role and to the capturing and dissemination of mātauranga as appropriate to ensure kaitiaki can undertake their role now and in the future.

### 6.3 Sustainable management of WAAHI TAPU

#### Focus of kaupapa:

- Protection of waahi tapu
- Recognition of and respect for waahi tapu
- Capacity building to support the sustainable management of waahi tapu

#### Context:

Waahi tapu are sacred places with associated values that provide physical, emotional and spiritual links to the ancestors. Waahi tapu signify “ahi kaa” - an historic and enduring presence. They are tangible indicators of Māori identity, which are confirmed and protected by the application of tapu – effectively prohibition through divine protection. Only tangata whenua can determine the existence of waahi tapu.

Waahi tapu are of national importance. Protection of waahi tapu is of primary importance to all Māori, and specifically to Te Ātiawa in this rohe. New Zealand law recognises and supports cultural lore in the recognition and protection of waahi tapu.

Whilst numerous waahi tapu are on public record and many sites are the subject of registration by the New Zealand Archaeological Association. The location of certain waahi tapu can be highly sensitive and may only be known by a small number of individuals. How information on waahi tapu is kept and who has access to it, is a matter of great importance to Te Ātiawa.

### 6.4 Sustainable management of WAAHI TAONGA

#### Focus of kaupapa:

- Protection of waahi taonga
- Recognition and respect for waahi taonga
- Capacity development for the sustainable management of waahi taonga

#### Context:

A waahi taonga is something that is highly valued. Waahi taonga comprises all those resources that sustain life, that are culturally, spiritually, physically and historically important to Te Ātiawa.

Certain cultural resources are regarded as waahi taonga. These comprise a broad category of resources used in cultural practices and activities of Māori. Such resources, which are infused into the whakapapa of the natural world, and, by genealogy to the people themselves, include flora and fauna for rongoa Māori (medicine), prized flora and fauna for weaving (e.g., pingao, kiekie, kereru or pigeon feathers), and wood (e.g., tōtara) for carving purposes. As might be expected specific sites are associated with these resources.

Waahi taonga can hold both tangible and intangible values – values that transcend the generations and are passed on to future generations. The location / nature of waahi taonga can be highly sensitive and may only be known by a small number of individuals. How this information is kept and who has access to it, is a matter of great importance to Te Ātiawa.

## 6.5 Sustainable management of WHENUA

### Focus of kaupapa:

- Sustainable land management
- Land ownership and land occupation in the rohe by Te Ātiawa Iwi
- Capacity to support governance and management roles
- Access to land for cultural purposes
- Land development opportunities

### Context:

Whenua (land) is represented through Papatūānuku and is life itself – it unites kinship and individual identity and provides a link between the past, present and future. Land is also an integral part of Māori culture and is the basis of sustainability, tribal territory and mana. The close spiritual relationship Te Ātiawa has with the land derives from the traditional concepts of the origins of all peoples.

When iwi speak of the whenua or land, they speak also of the resources which survive on it, the flora and fauna which clothe the whenua, and of the relationship between all these elements as neither can survive with integrity without the other.

### Indicative land management concerns

An indicative sample of a number of continuing Te Ātiawa concerns about land management follows:

The land management regimes of successive governments have failed to protect the customary relationship and interest of Te Ātiawa in traditional resources in Te Tau Ihu. Resource management decision-making has generally excluded iwi and as a result, land management practices have failed to provide for iwi customary and cultural values; for example, the introduction of exotic species and the spread of weeds, gorse, rabbits, possums and other pests have resulted in habitat destruction, competition with indigenous species for food and space, and destruction of native species through predation. Pest management has become the focus, rather than the protection and enhancement of indigenous species. The environmental impacts of pest control are of concern to Te Ātiawa, because of the limited amount of information available on the adverse effects of these control mechanisms on indigenous species and natural ecosystems

Land management regimes have also failed to recognise the integrated nature of the natural resource upon which Te Ātiawa bases many traditions and customs. For example, land disturbance activities carried out near water have resulted in the sedimentation of estuary areas and associated kai moana beds.

Rongoa resources have been lost due to habitat destruction. Currently, the value of these medicinal resources is not recognised and the integrity of sites from which these resources are collected can be compromised as a result.

## 6.6 Sustainable management of TE WAI MĀORI (fresh water)

### Focus of kaupapa:

- Water quality and quantity
- Habitat integrity
- Provision for customary practices, including access

### Context:

Wai (water) is of great significance to Te Ātiawa – it is an essential element of life. As kaitiaki, Te Ātiawa believes that the maintenance of the mauri, or life-supporting capacity, of water is vital to the physical and spiritual health and well-being of all living things.

Water is a taonga. Water has been, and remains, an integral cultural, spiritual, political and economic taonga for Te Ātiawa. Te Ātiawa believes that the maintenance of the mauri, or life-supporting capacity of water is fundamental to ensuring the physical and spiritual survival of all living things. A water body with mauri intact is able to sustain healthy ecosystems. Therefore, the well-being of Te Ātiawa depends on the well-being of river, stream and wetland ecosystems.

The rohe of Te Ātiawa Ki Te Tau Ihu is dominated by the sea and surrounding hills, with little flat land occurring; there are no nationally significant rivers or lakes located within it. Additionally, there is very limited groundwater available in the rohe, with the exception of minor resources in the Linkwater flats and other similar areas. However, aside from this, the Marlborough Sounds' streams are numerous and often highly vulnerable. Their health is also inextricably linked to the health of the terrestrial and coastal marine ecology of the rohe. Freshwater wetlands also play a vital role in maintaining the mauri of fresh water through filtration processes and unique habitat characteristics. The valuable contribution these wetlands make has been historically undervalued.

### Indicative fresh water management concerns

Te Ātiawa is very concerned about the discharge of contaminants into water, including fertilisers, agrichemical and herbicide spray on stream margins, agricultural run-off, direct stock access to waterways (Linkwater), septic tank overflows (Sounds' housing generally) and stormwater discharges into catchment drainage (particularly the Picton and Waikawa basins). All of these discharges potentially impact on the health of the fresh water ecosystem(s) subsequently affecting mahinga kai, including watercress and tuna and other facets of the environment. Te Ātiawa is also concerned about the advent of mining in the rohe and the potential implications of that activity on Te wai Māori.

The drainage of freshwater wetlands has resulted in the loss of significant ecosystems important as spawning areas for native fish, sediment traps and areas rich in food and nutrients for bird and plant life. Many wetlands in Te Tau Ihu have already been lost through drainage and reclamation. Of great concern to Te Ātiawa is the current low priority given to the retention and restoration of wetlands generally. Wetlands have traditionally been places for gathering mahinga kai and a range of other cultural materials, important to the customs and economy of tangata whenua. Therefore the loss of these significant resources has had a huge impact on the spiritual and cultural values of tangata whenua.

## 6.7 Sustainable management of MOANA - (sea – coastal / marine area)

### Focus of kaupapa:

- Coastal / marine water quality
- Habitat integrity
- Provision for customary practices, including access

### Context:

The coast is the meeting place of Papatūānuku and Tangaroa. Traditionally, Te Ātiawa fished in lagoons, estuaries, river mouths and at sea. Fishing and the taking of shellfish, beached whales and marine flora all played an important role in Te Ātiawa economy and in social and spiritual life. The relationship of Te Ātiawa with the coastal and marine environments is of the utmost importance, both in terms of maintaining relevant customs and traditions associated with the sea, and as kaitiaki.

Historically, Te Ātiawa have lived by, travelled on, been sustained by, and made their living from the sea. The sea has an enduring spiritual importance. In many ways, this is still the case today. What has changed, however, is the pressure put on the sea and its natural resources by the behaviour of contemporary society; what's out of sight is out of mind and so the precious moana has often been used as a dumping ground for waste – solid and liquid – and the ecosystem has further suffered damage (e.g. removal of salt-marsh wetlands) and it has been heavily over-fished.

### Indicative fresh water management concerns

The management of the rohe coastal and marine resources currently lies with the Ministry for Primary Industries, the Department of Conservation and the Marlborough District Council. Until recently, there has been a lack of recognition of the customary and spiritual relationship between Te Ātiawa and the coastal and marine resources in current legislation, policies and planning documents.

Also until relatively recently, there has been no integrated management framework for the lands, resources and coastal waters of the rohe, and there has been little recognition of the fact that there are clear associations (physical and spiritual) between land and water ecosystems. For example, tuna/eels move from one ecosystem to another.

There is also a lack of information available regarding the cumulative effects of a range of activities undertaken in the coastal waters of the rohe. Past and continuing degradation of the marine environment, deterioration of ecological health, the decrease in the abundance of key fish species and changes in water quality all indicate that current management of the rohe coastal resources is far from sustainable. As a result, the mauri, or life supporting capacity of the coastal and marine environments is being compromised.

There remains a loss of access to, and protection and enhancement of, Te Ātiawa customs, associated with mahinga mataitai, waahi tapu and waahi taonga, and a lack of involvement by Te Ātiawa in the management of islands and marine reserves. Marine reserves have also been established prior to the provision of customary fisheries, such as taiapure and mahinga mataitai.

## 6.8 Sustainable resource use opportunities for IWI, HAPŪ , and WHĀNAU

### Focus of kaupapa:

- Whakapapa
- Opportunities to use the resources of the rohe
- Resource use guided and enhanced by kaitiakitanga
- Capacity-building to support lifestyle and economic opportunities

### Context:

This applies primarily to Te Ātiawa living in the contemporary world - living, working and recreationally using resources in the rohe. This is the point where use, development and sustainability inevitably collide, and where there will continue to be a necessary and healthy debate within the ranks of tangata whenua about being true to kaitiaki responsibilities. At the same time it is pertinent to acknowledge those making a living and enjoying life in the rohe, into the future and through succeeding generations. This is a matter that draws from whakapapa and kaitiakitanga in everyday living.

Traditionally, Te Ātiawa iwi enjoyed a seamless existence in the rohe; where work, play and life at large were one experience underpinned by tribal lore. That position based on traditional values, although ideal, is compromised in a contemporary world with many external factors impinging on it.

Te Ao Hurihuri, or the changing world, is a reality in these times and it is the responsibility of all people to look to the future whilst learning from the past. The realities of the present time are an economy and lifestyle for most which bears little resemblance to that of recent generations. Further change is imminent in technology – the ultimate expression of ‘te ao hurihuri’!

### Potential areas of activity anticipated:

- Residential and rural subdivision and housing
- Papakainga housing
- Marae-based and off-marae cultural activities
- Traditional and customary cultural activities, including community activities
- Structures, moorings and access in the coastal marine area
- Fishing (including diving for fishing purposes)
- Customary wild (fin/shell) - optional management, rahui, mataitai, taiapure
- Commercial wild (fin/shell) – seeded/farmed (fin/shell/landbased)
- Recreational wild (fin/shell)
- Forestry – commercial plantation, commercial carbon sequestration, eco services
- Tourism
- General business / employment
- Emerging green industries, e.g. Sustainable-renewable energy
- Petroleum and mineral exploration

Te Ātiawa business people are another responsible player in the general Aotearoa / New Zealand business community, contributing to the overall economy. They are indigenous people – Māori – making a living in their home country. And uniquely, they and only they can legitimately carry out business genuinely based upon Tikanga Māori – Māori customary practices.



## SECTION 3

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### Te Ātiawa Ki Te Tau Ihu Iwi Environmental Management Plan

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#### Implementation Framework



Moioio Island – Kura Te Au (Tory Channel)

Te au kakara i te moana  
*The sweet aroma of the ocean breeze*



## 7. Implementation Overview

### 7.1 Framework

This implementation framework aligns with general resource management / planning convention in Aotearoa/New Zealand. The aim of the framework is to make this core component of the IEMP easy to use and understand.

#### Framework body and explanation

Each of the eight kaupapa, identified in the preceding Section 4.3, is now considered, sequentially and in detail as follows:

<b>KAUPAPA</b>	
<b>HEADLINE OBJECTIVE</b>	
Over-arching planned outcome / goal	
<b>Objectives</b>	<b>Targeted planned outcomes / goals</b>
<b>Policies</b>	<b>Pathways to follow to reach objectives</b>
<b>Explanation (of approach):</b>	
Why this particular direction has been chosen	
<b>Management Methods</b>	
Ways to achieve policy outcomes via:	
1.	Leadership
2.	Relationships
3.	Participation
4.	Capacity-building
5.	Advocacy
6.	Monitoring

**7.2 Tino Rangatiratanga (Self-determination: asserting mana whenua / mana moana in Te Ātiawa rohe)**

**Focus of kaupapa:**

- Te Ātiawa whakapapa
- Achievement of recognition of mana whenua status
- Capacity development

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**HEADLINE OBJECTIVE**

**Te Ātiawa – will be pre-eminent in the sustainable management of the rohe.**

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**Objective 1 Te Ātiawa will continue to actively assert mana whenua** (read mana whenua mana moana) **within the rohe.**

Policy 1 Take a lead role, as iwi, in the management of matters of direct importance to Te Ātiawa within the rohe.

Policy 2 Participate, as tangata whenua, in the management of matters led by others and affecting Te Ātiawa within the rohe.

Policy 3 Act on a wide range of opportunities when Te Ātiawa consider it appropriate to assert traditional authority – mana whenua - over the environment.

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**Objective 2 Te Ātiawa will be widely recognised and acknowledged as tangata whenua iwi in matters concerning the resources of the rohe.**

Policy 1 Visibly contribute to the sustainable management of the rohe.

Policy 2 Inform the community of interest about iwi, in the context of asserting mana of the rohe.

Policy 3 Consolidate, develop and maintain active relationships that contribute to achieving Te Ātiawa environmental objectives.

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**Objective 3 Te Ātiawa as the holders of Te Ātiawa tikanga will promote understanding of that tikanga.**

Policy 1 Improve the knowledge of and up-skill Te Ātiawa iwi members with a particular interest in tikanga that relate to understanding the status and responsibility of mana whenua, so they can pass on this knowledge to other iwi members.

Policy 2 Make learning opportunities available for any iwi members who wish to develop knowledge of Te Ātiawa tikanga.

Policy 3 Develop the capacity and take active steps to acquaint the co-managers of the rohe with relevant aspects of Te Ātiawa tikanga.

**Explanation:**

The application of rangatiratanga as a principle and process which supports Te Ātiawa in a contemporary world and looking to the future is imperative.

**Management Methods**

1. **Leadership** – Governance action will, where Te Ātiawa consider it appropriate:
  - a. Assert Te Ātiawa mana as tangata whenua iwi in matters concerning the rohe.
  - b. Plan strategically to support the status, role and responsibility of Te Ātiawa in the rohe
  - c. Make the priority decisions in questions of mana.
  - d. Take the lead initiative in important kaupapa concerning management of the rohe.
2. **Relationships**
  - a. Actively maintain and develop contextual relationships with relevant co-managers of the rohe.
  - b. Engage with the Marlborough District Council's Pan-iwi Representatives on the various Council standing committees.
  - c. Collaborate with other Te Waipounamu Iwi.
  - d. Collaborate with other iwi nationally as appropriate
3. **Participation** – Identifying opportunities to assert mana whenua in areas that Te Ātiawa wishes to influence, such as:
  - a. The Marlborough District Council's political mandate and statutory duties.
  - b. The Department of Conservation's statutory obligations.
  - c. Heritage New Zealand's involvement in the rohe.
  - d. Matters concerning the Ministry for Primary Industries and other central government ministries' involvement in the rohe.
  - e. Initiatives by Non Government Organisations (NGOs) and other co-managers of the rohe.
4. **Capacity-building**
  - a. Develop and provide a 24 hour/day, 7 day-a-week, contact service (widely available contact information) to enable co-managers of the rohe to contact tangata whenua representatives about rohe management kaupapa.
  - b. Develop and hold targeted wānanga, to provide opportunities to enhance the understanding of Te Ātiawa tikanga by co-managers of the rohe.
5. **Advocacy**
  - a. To maximise opportunities to acquaint the community of the rohe with the mana whenua status of Te Ātiawa iwi.
  - b. To remove barriers for access to Marlborough District Council processes.
  - c. To seek the appointment of an Iwi liaison Officer by the Marlborough District Council.

6. **Monitoring**

- a. Select, measure and report on a number of key indicators.

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
Te Ātiawa is accepted and acknowledged, by those who live, work and play in the rohe, as the iwi holding mana whenua.	<ul style="list-style-type: none"> <li>• Various periodic social surveys<sup>4</sup> will be conducted to assess whether anticipated outcomes are being achieved.</li> </ul>
Te Ātiawa leads and influences the management of the natural and physical resources of the rohe.	
The co-managers of the rohe are conversant with the status and responsibility of Te Ātiawa as tangata whenua, and are able to effectively support Te Ātiawa in the sustainable management of the rohe.	
Te Ātiawa develops and maintain relationships with external groups as appropriate.	
Te Ātiawa iwi members are familiar with tikanga as it applies to mana whenua authority, and actively participate in and support that responsibility.	
Collectively and individually Te Ātiawa gain strength through knowledge of whakapapa and tikanga as related to their natural world.	
The Marlborough District Council's Pan-iwi Representatives on the various Council standing committees will support Te Ātiawa Kaupapa	<ul style="list-style-type: none"> <li>• Verify regular scheduled meetings with MDC Pan-iwi Representatives</li> </ul>
A 24 hour/day, 7 day-a-week, contact service will be established	<ul style="list-style-type: none"> <li>• Verify the establishment of a 24 hour/day, 7 day-a-week, contact service</li> </ul>

<sup>4</sup> For all aspects of monitoring, including the socio-cultural components, an initial baseline survey will be required, to provide a picture of the present position before the inception of the monitoring / verification programme. Results can then be compared with follow-up surveys, in order to understand related trends and the effects that the implementation programme is having.

### 7.3 Exercising the role as KAITIAKI (guardians)

**Focus of kaupapa:**

- Acknowledgement of kaitiaki
- Application of kaitiakitanga
- Capacity development to support kaitiakitanga

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#### HEADLINE OBJECTIVE

**Te Ātiawa, as kaitiaki, will be effective in ensuring that the mauri or essential life principle of the natural world within the rohe is maintained and enhanced.**

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**Objective 1 Te Ātiawa Iwi will continue to assert kaitiakitanga within the rohe.**

- Policy 1 Take a lead role, as kaitiaki, in the management of matters of direct importance to Te Ātiawa within the rohe.
- Policy 2 In collaborating with the co-managers of the rohe, deliberately assert the role of Te Ātiawa Iwi as kaitiaki in the sustainable management of water, soil, air and indigenous and non-indigenous biodiversity in the rohe.
- Policy 3 Develop and promote the implementation of management regimes which protect the customary use of resources and give effect to kaitiakitanga.

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**Objective 2 Te Ātiawa Iwi will be widely recognised and acknowledged as kaitiaki in matters concerning the resources of the rohe.**

- Policy 1 Visibly discharge the role of kaitiakitanga in the rohe.
- Policy 2 Take steps to inform the community of interest about the role of Te Ātiawa Iwi as kaitiaki, in the context of the sustainable management of the rohe.
- Policy 3 Create and use opportunities to raise the profile of Te Ātiawa iwi as kaitiaki within the rohe.

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**Objective 3 Te Ātiawa Iwi will be the holders of Te Ātiawa tikanga.**

- Policy 1 Improve the knowledge of, and up-skill, Te Ātiawa iwi members, with a particular commitment to kaitiakitanga in all aspects of tikanga that relate to the responsibilities of exercising kaitiakitanga.
- Policy 2 Provide learning opportunities for any iwi who wish to develop their knowledge of Te Ātiawa tikanga, with a focus on active participation in kaitiakitanga in the rohe.
- Policy 3 Develop the capacity and take active steps to acquaint co-managers of the rohe with the role of Te Ātiawa as kaitiaki.

**Explanation:**

In the contemporary world there are two distinct issues for Te Ātiawa relative to kaitiakitanga; the wider recognition of the principle of kaitiakitanga and the inherent cultural responsibility incumbent upon tangata whenua as kaitiaki.

The effect on Te Ātiawa as tangata whenua through a limited ability to undertake their kaitiaki role in recent generations is apparent. This is important as the pressures from contemporary activities on resources is generally compounding and it is important for iwi to ensure resources will be managed appropriately for future generations

**Management methods:**

**1. Leadership**

- a. Assert the role of Te Ātiawa as kaitiaki.
- b. Take the initiative in kaitiakitanga leadership.
- c. Strategically plan the natural resource management in the rohe.
- d. Make priority decisions around kaitiakitanga issues.

**2. Relationships**

- a. Develop working relationships with key agencies and other co-managers of the rohe.
- b. Engage with the Marlborough District Council's Pan-iwi Representative on the relevant Council committees.
- c. Collaborate with other Te Waipounamu iwi in the exercise of kaitiakitanga.
- d. Collaborate with other iwi nationally as appropriate

**3. Participation** – Identifying opportunities to assert kaitiakitanga in areas that Te Ātiawa wishes to influence, such as:

- a. The specific aspirations of Te Ātiawa Iwi as it acts kaitiaki in the rohe.
- b. The Marlborough District Council's resource management and local government planning processes.
- c. The Department of Conservation's planning for and management of the rohe.
- d. Heritage New Zealand's role and participation in the rohe.
- e. The Ministry for Primary Industries and other central government ministries' involvement with the rohe and its resources.
- f. Initiatives by NGOs and other co-managers of the rohe, with implications for the rohe and its resources.

**4. Capacity-building**

- a. Develop and provide a 24 hour, 7 day-a-week, contact service to enable co-managers of the rohe to contact tangata whenua representatives about any emergency rohe management issues that may arise.
- b. Initiate regular wānanga, on various key aspects of kaitiakitanga, to enhance the knowledge of iwi members (e.g. Iwi Monitors).
- c. Provide regular wānanga for iwi and individuals versed in kaitiakitanga mātauranga, to share that kaupapa with interested fellow iwi.

- d. Develop and hold targeted wānanga to provide opportunities to enhance the understanding of kaitiakitanga by co-managers of the rohe.

**5. Advocacy**

- a. To maximise opportunities to acquaint the community of the rohe with the Kaitiaki status of Te Ātiawa iwi.
- b. To remove barriers for access to the Marlborough District Council's resource management and community planning processes.
- c. To the Marlborough District Council for the appointment of Iwi Commissioners to the Marlborough District Council's Hearings Committee when the Committee considers resource management related hearings, where iwi interests are involved.
- d. To the Marlborough District Council for transfers of powers and functions, delegations of authority, negotiated agreements and or contracts for service that support Te Ātiawa Iwi to meet its responsibilities as kaitiaki.
- e. To the Department of Conservation for the completion of the Conservation Management Strategy for Te Tau Ihu and for the continued involvement of Te Ātiawa in that process.

**6. Monitoring**

- a. Select, measure and report on a number of key indicators.

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
Te Ātiawa is accepted and acknowledged to, as kaitiaki, by those who live, work and play in the rohe.	<ul style="list-style-type: none"> <li>• Various periodic social surveys<sup>5</sup> will be conducted to assess whether anticipated outcomes are being achieved.</li> </ul>
Te Ātiawa leads and influences the management of the natural and physical resources of the rohe.	
The co-managers of the rohe are conversant with the role of Te Ātiawa as tangata whenua, and are able to effectively support Te Ātiawa in the sustainable management of the rohe.	
Te Ātiawa iwi members are able to promote kaitiakitanga through the example they set as kaitiaki of the rohe.	
Te Ātiawa iwi members are familiar with kaitiakitanga in the rohe, and actively participate in and support that responsibility.	
The Marlborough District Council's Pan-iwi Representatives on the various Council standing committees will support Te Ātiawa Kaupapa	<ul style="list-style-type: none"> <li>• Verify regular scheduled meetings with MDC Pan-iwi Representatives</li> </ul>
A 24 hour/day, 7 day-a-week, contact service will be established	<ul style="list-style-type: none"> <li>• Verify the establishment of a 24 hour/day, 7 day-a-week, contact service</li> </ul>

<sup>5</sup> For all aspects of monitoring, including the socio-cultural components, an initial baseline survey will be required, to provide a picture of the present position before the inception of the monitoring / verification programme. Results can then be compared with follow-up surveys, in order to understand related trends and the effects that the implementation programme is having.



## 7.4 Sustainable management of WAAHI TAPU

### Focus of kaupapa:

- Protection of waahi tapu
- Recognition of, and respect for, waahi tapu
- Capacity building to support the sustainable management of waahi tapu

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### HEADLINE OBJECTIVE

**Waahi tapu in the rohe will be protected, respected and sustained, as a management priority by Te Ātiawa Iwi, co-managers of the rohe, and by all those who live, work and play in the rohe.**

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**Objective 1 Urupā and koiwi will be acknowledged as the first priority in waahi tapu management, and will be respected and protected accordingly.**

Policy 1 Develop and maintain comprehensive records of urupā and koiwi waahi tapu sites in the rohe.

Policy 2 Manage waahi tapu site records, so that the information provided robustly supports the sustainable management of urupā and koiwi waahi tapu sites in the rohe.

Policy 3 Engage with the agencies charged with the statutory management of sites of significance, to ensure they are adequately informed about urupā and koiwi in the rohe, to support their legal duties around the protection of waahi tapu.

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**Objective 2 The integrity and sustainable management of any archaeological remains and other highly significant cultural sites of Māori occupation in the rohe, aside from urupā and koiwi, will be respected, when development is proposed.**

Policy 1 Develop and maintain comprehensive records of archaeological sites and other highly significant cultural waahi tapu sites of Māori occupation, in the rohe, aside from urupā and koiwi sites.

Policy 2 Manage the archaeological / cultural sites' record, so that the information it provides robustly supports the sustainable management of waahi tapu sites in the rohe.

Policy 3 Engage with the agencies charged with the statutory management of sites of significance, to ensure that they are adequately informed about these cultural sites in the rohe, to support their legal duties around the protection of waahi tapu.

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**Objective 3 Te Ātiawa Iwi will be familiar with the kaitiaki responsibilities relative to the management of waahi tapu.**

- Policy 1 Nominated people from the iwi will take a custodial role in holding the information on waahi tapu in the rohe.
- Policy 2 Train Iwi Monitors to provide site management services for waahi tapu in the rohe.
- Policy 3 Provide opportunities for Te Ātiawa Iwi to learn about the whakapapa of waahi tapu and koiwi in the rohe, and about their sustainable management.

**Explanation:**

Waahi tapu and koiwi are an inextricable part of Te Ātiawa Iwi and our rohe. Post colonisation activities have resulted in the progressive and substantial loss of waahi tapu. This situation continues, particularly as a consequence of development pressures within a highly sensitive rohe. The rohe is a highly desirable place in which to live, play and work. That is why Māori settled here in the first place, and that is precisely why the pressures of intervention with resources / development practices continue to degrade waahi tapu.

Because Te Ātiawa iwi is kaitiaki, it is also responsible for traditional Māori sites of significance that predate Te Ātiawa occupation of the rohe. Te Ātiawa takes this responsibility very seriously; in the common understanding of the importance of these places to all Māori.

It can be expected that the care and protection of waahi tapu will be central to the role of Te Ātiawa as kaitiaki and that there will be very little tolerance when actions occur that compromise the integrity of waahi tapu.

**Management methods:**

1. **Leadership** – Governance action will:
  - a. Take the lead-initiative to ensure the importance of waahi tapu is communicated to and understood by any managing agencies and by land owners and occupiers and all parties involved in development work in the rohe.
  - b. Make priority decisions for the provision and application of resources to support waahi tapu management.
2. **Relationships**
  - a. Collaborate with the various agencies, as appropriate, and other iwi on all aspects of waahi tapu management.
  - b. Build relationships with landowners in the rohe whose properties contain waahi tapu.
3. **Participation** – Identify key opportunities for continuing to influence the sustainable management of waahi tapu, such as:
  - a. Evaluate applications for resource consent for waahi tapu issues.
  - b. Evaluate applications for DOC Concessions for waahi tapu issues.
  - c. Work alongside and support field work by the NZ Archaeological Association.
  - d. Work with the Marlborough District Council and the Heritage New Zealand as they meet their statutory responsibilities in managing sites of significance.

- e. Provide a rostered Iwi Monitor service (cost recovery based) to monitor development work on sensitive waahi tapu sites.
- f. Provide a Cultural Impact Assessment service (cost recovery based) for development projects proposed for sensitive waahi tapu sites.

**4. Capacity-building**

- a. Dedicate human resources to manage waahi tapu issues, in conjunction with waahi taonga issues, on a day-to-day basis.
- b. Access mapping software to spatially record (both public and silent-file-sites) the extent of waahi tapu in the rohe, and associated whakapapa.
- c. Develop and provide a 24 hour, 7 day-a-week, contact service to enable co-managers of the rohe to contact tangata whenua representatives about urgent waahi tapu management matters.
- d. Source wānanga opportunities to enhance the knowledge of iwi members, with a dedicated interest in waahi tapu, to develop and maintain a support-base of trained Iwi Monitors.
- e. Develop and hold targeted wānanga, to provide opportunities to enhance the understanding of the sustainable management of waahi tapu by co-managers of the rohe.

**5. Advocacy**

- a. To maximise opportunities to ensure that the importance of waahi tapu is understood by managing agencies, land owners and occupiers and all parties involved in development work in the rohe.

**6. Monitoring**

- a. Select, measure and report on a number of specific key indicators for waahi tapu.

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
Te Ātiawa waahi tapu are acknowledged, recorded, respected and protected by all those who live, work and play in the rohe.	<ul style="list-style-type: none"> <li>• Various periodic social surveys<sup>6</sup> will be conducted to assess whether anticipated outcomes are being achieved.</li> <li>• The effectiveness of waahi tapu management will be periodically reviewed in consultation with lead agencies.</li> </ul>
Te Ātiawa Iwi undertake site supervision of development works and the production of Cultural Impact Assessments.	
Co-managers of the rohe fully understand the issues around the sustainable management of waahi tapu in the rohe and act accordingly.	
Lead agencies are successful in discharging their statutory duties around the protection of waahi tapu.	
Waahi tapu are sustained in the rohe, essentially without threat.	
A 24 hour/day, 7 day-a-week, contact service will be established	<ul style="list-style-type: none"> <li>• Verify the establishment of a 24 hour/day, 7 day-a-week, contact service</li> </ul>
A rostered Iwi Monitor service will be available	<ul style="list-style-type: none"> <li>• Verify the establishment of Iwi Monitor processes and conduct a periodic review on effectiveness.</li> </ul>

<sup>6</sup> For all aspects of monitoring, including the socio-cultural components, an initial baseline survey will be required, to provide a picture of the present position before the inception of the monitoring / verification programme. Results can then be compared with follow-up surveys, in order to understand related trends and the effects that the implementation programme is having.

## 7.5 Sustainable management of WAAHI TAONGA

### Focus of kaupapa:

- Protection of waahi taonga
- Recognition and respect for waahi taonga
- Capacity development for the sustainable management of waahi taonga

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### HEADLINE OBJECTIVE

**Waahi taonga in the rohe will be protected, respected and sustained, as a management priority by Te Ātiawa Iwi, co-managers of the rohe, and by all those who live, work and play in the rohe.**

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**Objective 1 The integrity of the site / area and the sustainable management of waahi taonga, will be respected, and protection prioritised, when development is proposed.**

Policy 1 Develop and maintain comprehensive records of waahi taonga sites / areas in the rohe.

Policy 2 Manage waahi taonga records, so that the information provided robustly supports the sustainable management of waahi taonga sites / areas in the rohe.

Policy 3 Engage with the agencies charged with the statutory management of sites of significance, to ensure they are adequately informed about these cultural sites in the rohe, to support their legal duties around the protection of waahi taonga.

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**Objective 2 Te Ātiawa Iwi members will be familiar with the kaitiaki responsibilities relative to the management of waahi taonga.**

Policy 1 Nominated iwi members will take a custodial role in holding the information on waahi taonga in the rohe.

Policy 2 Train Iwi Monitors to provide site management services for waahi taonga.

Policy 3 Provide opportunities for Te Ātiawa Iwi to learn about the whakapapa of waahi taonga in the rohe and about their sustainable management.

**Explanation:**

Waahi taonga are an inextricable part of Te Ātiawa Iwi and the rohe. Post colonisation activities have also impacted substantially on waahi taonga. This situation continues, particularly as a consequence of development pressures within a highly sensitive rohe. The takiwā is a highly desirable place in which to live, play and work, one of the reasons Māori settled here, and it is precisely why the pressures of intervention with resources / development practices continue to adversely affect waahi taonga.

Because Te Ātiawa iwi is kaitiaki, it is also responsible for traditional Māori sites of significance that predate Te Ātiawa occupation of the rohe. Te Ātiawa takes this responsibility very seriously; in the common understanding of the importance of these places to all Māori.

It can be expected that the care and protection of waahi taonga will be central to the role of Te Ātiawa as kaitiaki, and there will be very little tolerance when actions occur that compromise waahi taonga.

**Management methods:**

1. **Leadership** - Governance action will:
  - a. Take the lead-initiative to ensure the importance of waahi taonga is communicated to and understood by any managing agencies and by land owners and occupiers and all parties involved in development work in the rohe
  - b. Make priority decisions for the provision and application of resources to support waahi taonga management.
2. **Relationships**
  - a. Work closely with the various agencies, as appropriate, and with iwi on all aspects of waahi taonga management
  - b. Build relationships with landowners in the rohe whose properties contain waahi taonga locations.
3. **Participation** – Identify opportunities for continuing to influence the sustainable management of waahi taonga, such as:
  - a. Evaluate applications for resource consent for waahi taonga issues.
  - b. Evaluate applications for DOC Concessions for waahi taonga issues.
  - c. Work alongside and supporting field work by the NZ Archaeological Association, as might be applicable to waahi taonga.
  - d. Work with the Marlborough District Council and the Heritage New Zealand as they meet their statutory responsibility in managing sites of significance.
  - e. Provide a rostered Iwi Monitor service (cost recovery based) to monitor development work on sensitive waahi taonga sites / areas.
  - f. Provide a Cultural Impact Assessment service (cost recovery based) for development projects proposed for sensitive waahi taonga sites / areas.

4. **Capacity-building**

- a. Dedicate human resources to manage waahi taonga issues, in conjunction with the management of waahi tapu, on a day-to-day basis.
- b. Access mapping software / services to progressively compile (both public and silent-file-sites) detailed electronic mapping records (including silent-files, as necessary) covering the location and details about waahi taonga, in the rohe.
- c. Develop and provide a 24 hour, 7 day-a-week, contact service to enable co-managers of the rohe to make contact with a tangata whenua representative about urgent waahi taonga management matters.
- d. Source wānanga opportunities to enhance the knowledge of iwi members, with a dedicated interest in waahi taonga, to develop and maintain a support-base of trained Iwi Monitors.
- e. Develop and hold targeted wānanga, to provide opportunities to enhance the understanding of the sustainable management of waahi taonga by co-managers of the rohe.

5. **Advocacy**

- a. To maximise opportunities to ensure that the importance waahi taonga is understood by managing agencies, land owners and occupiers and all parties involved in development work in the rohe.

6. **Monitoring**

- a. Select, measure and report on a number of specific key indicators for waahi taonga.



Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
Te Ātiawa waahi taonga are acknowledged, recorded, respected and protected by all those who live, work and play in the rohe.	<ul style="list-style-type: none"> <li>• Various periodic social surveys<sup>7</sup> will be conducted to assess whether anticipated outcomes are being achieved.</li> <li>• The effectiveness of waahi taonga management will be periodically reviewed in consultation with lead agencies.</li> </ul>
Te Ātiawa Iwi Monitors are numerous and available to undertake site supervision of development works and the necessary production of Cultural Impact Assessments.	
Co-managers of the rohe fully understand the issues around the sustainable management of waahi taonga in the rohe and act accordingly.	
Lead agencies are successful in discharging their statutory duties around the protection of waahi taonga.	
Waahi taonga are sustained in the rohe, essentially without threat.	
A 24 hour/day, 7 day-a-week, contact service will be established	<ul style="list-style-type: none"> <li>• Verify the establishment of a 24 hour/day, 7 day-a-week, contact service</li> </ul>
A rostered Iwi Monitor service will be available	<ul style="list-style-type: none"> <li>• Verify the establishment of Iwi Monitor processes and conduct a periodic review on effectiveness.</li> </ul>

<sup>7</sup> For all aspects of monitoring, including the socio-cultural components, an initial baseline survey will be required, to provide a picture of the present position before the inception of the monitoring / verification programme. Results can then be compared with follow-up surveys, in order to understand related trends and the effects that the implementation programme is having.

## 7.6 Sustainable management of WHENUA (land)

### Focus of kaupapa:

- Sustainable land management
- Land ownership and land occupation in the rohe by Te Ātiawa
- Capacity to support governance and management roles
- Access to land for cultural purposes
- Land development opportunities

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### HEADLINE OBJECTIVE

**The mauri of whenua in the rohe will be sustained in perpetuity, and Te Ātiawa cultural practices and contemporary aspirations involving whenua will be realised.**

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**Objective 1 The land resources in the rohe will be sustainably managed by kaitiaki, in collaboration with co-managers of the rohe and all those who live, work and play in the rohe.**

Policy 1 Work with the co-managers of land in the rohe to ensure sustainable land management outcomes.

Policy 2 Take steps to acquaint those who live work and play in the rohe with the role of Te Ātiawa as kaitiaki of the land and what that means for participating in sustainable land management practices.

Policy 3 Actively oppose practices and proposals that counter the sustainable management of the land resource in the rohe.

Policy 4 Consider legal enforcement where activities are being undertaken that have the potential to compromise sustainable management of land in the rohe.

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**Objective 2 Te Ātiawa Iwi will enjoy an increasing level of land ownership and land occupation in the rohe**

Policy 1 Maximise opportunities to enable the vesting of land in the rohe into Te Ātiawa ownership.

Policy 2 Ensure that a range of desirable housing options, including papakainga and other collective housing developments, are available to meet the various needs of iwi.

Policy 3 Identify and target capacity building to support governance and management roles for whenua management

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**Objective 3 Te Ātiawa iwi, hapū and whānau will access land in the rohe to provide for traditional practices and contemporary aspirations.**

- Policy 1 Support, where appropriate, the relationship of Te Ātiawa iwi members with their ancestral lands, associated areas and/or sites of significance.
- Policy 2 Sustain and consolidate, amongst Te Ātiawa iwi, hapū and whānau, the knowledge of the tikanga, the history and associations of places, land forms and land resources in the rohe.
- Policy 3 Maximise land access opportunities and associated cultural practices and avoid further losses and constraints imposed on land.
- Policy 4 Ensure iwi have rights of access to the land from the sea in Totaranui (Queen Charlotte Sound) and Kura Te Au (Tory Channel) through the availability of moorings and foreshore structures and through the provision of adequate port and marina facilities.

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**Objective 4 Te Ātiawa iwi, hapū and whānau will be provided with subdivision, partitioning and land development opportunities, supporting cultural relationships and aspirations including papakainga, marae and marae based activities**

- Policy 1 Work with land management agencies, with statutory responsibilities, to support the subdivision and partitioning of land owned by Te Ātiawa Iwi members, in ways that meet the traditional and contemporary cultural aspirations of iwi.
- Policy 2 Encourage land management agencies to support the development of land owned by Te Ātiawa Iwi members, in ways that meet the traditional and contemporary cultural aspirations of iwi.
- Policy 3 Ensure the maintenance, establishment and the evolution of papakainga, marae and marae-based-activities are formally accommodated by land management agencies.
-

**Explanation:**

The key concerns of Te Ātiawa Iwi for the sustainable management of the WHENUA – land - resources of the rohe, include, but are not restricted to:

**CULTURAL CONCERNS**

**The ability of Te Ātiawa people to engage in traditional cultural practices and realise contemporary aspirations associated with land in the rohe.**

**THREATS TO SUSTAINING MAURI (examples of):**

- Hazardous substance discharges to land - urban and rural  
e.g. use of herbicides for weed control
- Dumping of industrial and other waste and landfill management
- Road network impacts
- Commercial forest harvest and wildling spread impacts
- Noxious terrestrial plants
- Loss of habitat for flora and fauna
- Exotic forestry
- Introduction of exotic species and organisms
- Vegetation clearance
- Subdivision and life-style block development
- Earthworks
- Mining

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Te Ātiawa will maintain a high degree of awareness of these listed activities which singularly or collectively have the capacity to profoundly degrade the mauri of the land resources of the rohe.

**Management methods**

1. **Leadership** - Governance action will:
  - a. Take the lead-initiative to ensure the importance of land sustainability is communicated and understood by the governance and executive of managing agencies and by land owners and occupiers and all parties involved in development work in the rohe.
  - b. Make provision for Te Ātiawa to undertake the ongoing strategic planning required to effectively continue to implement traditional and contemporary kaitiakitanga for the land resources of the rohe.
2. **Relationships**
  - a. Maintain, strengthen and develop relationships with governance representatives, managers and professional personnel of agencies and organisations, associated with the management and use of the land resources of the rohe.
3. **Participation**
  - a. Develop models / strategies for papakainga, marae and marae based activities that can assist managing agencies to accommodate those developments in their policy documents.
  - b. Become actively involved, at all levels, in the Marlborough District Council's environmental monitoring programme, as it applies to the "state of the rohe"; and land ecosystems.

- c. Engage directly with the Marlborough District Council, the Department of Conservation and the New Zealand Historic Places Trust to preserve land values of significance to hapū and whānau, through the protection of taonga, waahi tapu, indigenous flora and fauna, rongoa and the diversity of species and habitats associated with land-based ecosystems.

#### 4. **Capacity-building**

- a. Research, identify, develop and apply the use of cultural indicators for state of the environment monitoring and reporting in relation to land resources of the rohe.
- b. Develop a database of mātauranga – traditional and local ecological knowledge – in partnership with statutory agencies, covering the distribution of indigenous species and their habitat needs, seasonal indicators of health and productivity, and other values and information relevant to improving the understanding of the cultural and natural ecology of the land resources of the rohe.
- c. Facilitate wānanga, coupled with practical application, to enhance the knowledge of interested Te Ātiawa Iwi, in all aspects of traditional and contemporary land resource management, including an understanding of traditional customary practices, particularly the protection and teachings of tikanga and mātauranga.

#### 5. **Advocacy**

- a. To managing agencies to provide mechanisms and plan provisions to support the use of tikanga practices, customary indicators, and traditional management methods, such as tapu and rahui, applicable to the management of the land resources of the rohe.
- b. To central government and managing agencies for changes to legislation and regulation, that will enhance the ability of Te Ātiawa Iwi to gain access to the land resources of the rohe for traditional and contemporary cultural practices.
- c. To Port Marlborough New Zealand for provision of port/marina access for hapū and whanau.
- d. To the Marlborough District Council to support the particular needs for hapu and whanau, to access land from the sea through appropriate provisions for moorings and foreshore structures.

#### 6. **Monitoring**

- a. Select, measure and report on a number of specific indicators for land sustainability (including the development of a number of key - 'pilot' - "cultural indicators").

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
<p>The land resources in the rohe are sustainably managed by kaitiaki, in collaboration with the co-managers of the rohe and all those who live, work and play in the rohe.</p>	<ul style="list-style-type: none"> <li>• The state of land resources in the rohe will be periodically reviewed in consultation with lead agencies and other selected co-managers.</li> <li>• Various periodic social surveys<sup>8</sup> will be conducted to assess whether anticipated outcomes are being achieved</li> <li>• Verify the development of cultural indicators and a mātauranga database</li> </ul>
<p>Te Ātiawa iwi members enjoy an increasing level of land ownership and land occupation in the rohe.</p>	
<p>Te Ātiawa iwi, hapū and whānau can access land in the rohe, in ways that provide for traditional cultural practices and also support contemporary aspirations for the use of land resources.</p>	
<p>Te Ātiawa iwi, hapū and Whānau can partake in subdivision, partitioning and land development opportunities, that support their cultural relationship with land in the rohe and their aspirations for the use of the land in the rohe; including papakainga, marae and marae based activities.</p>	
<p>A database of mātauranga – traditional and local ecological knowledge – will be available and cultural indicators will be established.</p>	

<sup>8</sup> For all aspects of monitoring, including the socio-cultural components, an initial baseline survey will be required, to provide a picture of the present position before the inception of the monitoring / verification programme. Results can then be compared with follow-up surveys, in order to understand related trends and the effects that the implementation programme is having.

## 7.7 Sustainable management of TE WAI MĀORI (fresh water management)

### Focus of kaupapa:

- Water quality and quantity
- Habitat integrity
- Provision for customary practices, including access

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### HEADLINE OBJECTIVE

**The mauri of wai will be maintained as a resource management priority throughout the rohe, and the traditional and contemporary relationship between Te Ātiawa Iwi and fresh water resources sustained.**

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**Objective 1 The quality of fresh water throughout the rohe will be a priority outcome for the community and for all of the managers of the rohe.**

Policy 1 Vigorously oppose all unauthorised discharges of contaminants to fresh water, throughout the rohe.

Policy 2 Support fresh water quality monitoring (both scientific and cultural) and reporting in the rohe.

Policy 3 Require legal enforcement where there is a breach of water quality standards.

Policy 4 Raise the understanding and awareness in the rohe community of kaitiakitanga and tikanga in relation to water quality.

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**Objective 2 The sustainable flow of all fresh water water-courses will be a priority outcome for managers.**

Policy 1 Take steps to ensure that water-takes, both casual and formal, do not compromise the sustainable flow of waterways throughout the rohe.

Policy 2 Support seasonal water management aimed at the retention of sustainable-flows.

Policy 3 Require legal enforcement where there is a breach of water-take requirements that impacts on sustainable flows.

Policy 4 Raise understanding and awareness in the rohe community of kaitiakitanga and tikanga in relation to water sufficiency.

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**Objective 3 The integrity of in-stream and riparian habitats which forms the ecosystem of waterways, and of terrestrial wetlands will be maintained throughout the rohe.**

- Policy 1 Work with co-managers of the rohe to maintain the mauri of the waterways, the fresh water wetlands and their associated ecosystems.
- Policy 2 Support monitoring and reporting of the integrity of riparian and fresh water wetland ecology in the rohe.
- Policy 3 Support projects (including research and development) aimed at enhancing the indigenous fresh water ecology of the rohe.
- Policy 4 Consider intervention options where activities are being undertaken with the potential to compromise waterway / riparian and fresh water wetland ecosystems in the rohe.

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**Objective 4 Te Ātiawa Iwi will be able to freely participate in both traditional and contemporary cultural practices, in engaging the fresh water resources of the rohe.**

- Policy 1 Protect and enhance, in conjunction with the co-managers of the rohe, those values of significance to Te Ātiawa associated with fresh water resources, through the protection of taonga, waahi tapu and mahinga kai.
- Policy 2 Take steps to ensure the customary practices associated with kaitiakitanga and fresh water body management are recognised and provided for, in planning processes, by statutory managers.
- Policy 3 Protect, in conjunction with the co-managers of the rohe, those sites, habitat and cultural areas and species identified as having cultural and spiritual significance to Te Ātiawa.
- Policy 4 Promote and support the implementation of management regimes which protect customary fresh water fisheries and give effect to kaitiakitanga in river / stream and terrestrial wetland environments.
- Policy 5 Avoid further losses and constraints, imposed through historic management practices, on access to customary fishing resources and the cultural practices that those resources sustain.

## Explanation

The key concerns of Te Ātiawa Iwi for the sustainable management of the fresh water resources of the rohe, include, but are not restricted to:

### CULTURAL CONCERNS

**The ability of Te Ātiawa to engage in traditional cultural practices and realise contemporary aspirations associated with the fresh water resources of the rohe.**

### THREATS TO SUSTAINING MAURI

- Economic value applied to water
- Discharges into waterways, urban and rural
- Community and domestic water-takes from small streams, with threats to ecology
- Damming and diversion of watercourses
- Draining of wetlands
- Noxious aquatic plants
- Loss of habitat for tuna and other fauna
- Use of herbicides for weed control
- Dairy run-off carrying fertilisers / agrichemicals
- Nitrogen and phosphorus levels
- Introduction of exotic species and organisms
- Quarrying – gravel and sand extraction
- Earthworks
- Mining

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Te Ātiawa will maintain a high degree of awareness of activities like these, which singularly or collectively have the capacity to profoundly degrade the mauri of the fresh water resources of the rohe.

## Management methods

1. **Leadership** - Governance action will:
  - a. Take the lead-initiative to ensure the importance of the mauri of the fresh water resources of the rohe is communicated to and understood by the governance and executive of managing agencies and by land owners and occupiers and all parties involved in development work in the rohe.
  - b. Make provision for Te Ātiawa to undertake the ongoing strategic planning required to effectively continue to implement traditional and contemporary kaitaikitanga for fresh water resources of the rohe.
2. **Relationships**
  - a. Maintain, strengthen and develop relationships with governance representatives, managers and professional personnel of agencies and organisations, associated with the management and use of the fresh water resources of the rohe.
3. **Participation**
  - a. Work with the Marlborough District Council to develop processes to support iwi participation in all aspects of management for the fresh water resources of the rohe.

- b. Partner managing agencies to develop research and monitoring programmes, to enable the assessment of the ecological health, carrying capacity and cumulative effects of activities such as, gravel and sand extraction, damming or diverting of waterways, water extraction, vegetation changes and the like.
  - c. Work with the Marlborough District Council towards the development and implementation of a comprehensive water quality monitoring regime, including both scientific and cultural indicators.
  - d. Become actively involved, at all levels, in the Marlborough District Council's environmental monitoring programme, as it applies to the "state of the rohe" and fresh water ecosystems.
  - e. Work collaboratively with the Marlborough District Council on enforcement matters, and seek enforcement support from the Council on matters of concern.
  - f. Work collaboratively with the Department of Conservation on matters that arise over the management of fresh water resources in the Conservation Estate in the rohe.
4. **Capacity-building**
- a. Research, identify, develop and apply the use of cultural indicators for state of the environment monitoring and reporting in relation to fresh water resources of the rohe.
  - b. Develop a database of mātauranga – traditional and local ecological knowledge – in partnership with statutory agencies, covering the distribution on native fish species and their habitat needs, seasonal indicators of health and productivity, and other values and information relevant to improving the understanding of the cultural and natural ecology of water ways and water bodies in the rohe.
  - c. Facilitate wānanga, coupled with practical application, to enhance the knowledge of interested Te Ātiawa Iwi members, in all aspects of traditional and contemporary fresh water resource management, including an understanding of water ways and water bodies and customary fisheries, particularly the protection and teachings of tikanga and mātauranga.
5. **Advocacy**
- a. To require managing agencies to provide mechanisms and plan provisions to support the use of tikanga practices, customary ecological indicators, and traditional management methods, such as tapu and rahui, applicable to the management of the fresh water resources of the rohe.
  - b. To central government and managing agencies for changes to legislation and regulation, that will enhance the ability of Te Ātiawa Iwi to gain access to the fresh water resources of the rohe for traditional and contemporary cultural practices.
6. **Monitoring**
- a. Select, measure and report on a number of specific indicators for fresh water resources (including the development of a number of key - 'pilot' - "cultural indicators").

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
The mauri of all freshwater resources in the rohe continues to be maintained / enhanced because of the knowledge and behaviour of all those who live, work and play in the rohe.	<ul style="list-style-type: none"> <li>• The state of freshwater resources in the rohe will be periodically reviewed, using Cultural Indicators, and by examining agency scientific monitoring results.</li> <li>• The state of freshwater management outcomes will be periodically reviewed, in consultation with lead agencies.</li> <li>• Periodic social surveys<sup>9</sup> of iwi members will be conducted to assess whether anticipated outcomes are being achieved.</li> </ul>
The ecology associated with the freshwater resources in the rohe continues to progressively improve.	
Lead agencies are successfully discharging their statutory duties around the management of the freshwater resources of the rohe.	
Te Ātiawa iwi members participate freely in traditional and contemporary cultural practices reliant on access to and the mauri of the freshwater resources of the rohe.	
A database of mātauranga – traditional and local ecological knowledge – will be available and cultural indicators will be established	<ul style="list-style-type: none"> <li>• Verify the development of cultural indicators and a mātauranga database</li> </ul>

<sup>9</sup> For all aspects of monitoring, including the socio-cultural components, an initial baseline survey will be required, to provide a picture of the present position before the inception of the monitoring / verification programme. Results can then be compared with follow-up surveys, in order to understand related trends and the effects that the implementation programme is having.

## 7.8 Sustainable management of the MOANA - (sea – coastal / marine area)

### Focus of kaupapa:

- Coastal / marine water quality
- Habitat integrity
- Provision for customary practices, including access

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### HEADLINE OBJECTIVE

**The mauri of the coastal / marine resources will be sustained in perpetuity, and traditional Te Ātiawa practices and iwi aspirations will be realised.**

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#### **Objective 1 The quality of coastal / marine water throughout the rohe will be a priority outcome for all managers.**

- Policy 1 Vigorously oppose all unauthorised discharges of contaminants to coastal / marine water and intertidal areas, throughout the rohe.
- Policy 2 Support coastal / marine water quality monitoring and reporting in the rohe – including the need for research and development as appropriate.
- Policy 3 Require legal enforcement where there is a breach of coastal / marine water quality standards.
- Policy 4 Raise the understanding and awareness of tikanga and kaitiakitanga in relation to coastal / marine water quality.

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#### **Objective 2 The integrity of the coastal / marine habitat, inclusive of saltwater wetlands and the coastal riparian habitat, which forms the coastal / marine ecosystem throughout the rohe, will be a priority outcome for the community and all the managers of the rohe.**

- Policy 1 Work with co-managers of the rohe to maintain the mauri of the coastal / marine ecosystems, including the saltwater wetlands and coastal riparian ecosystems.
- Policy 2 Support monitoring – including research and knowledge development – of the integrity of coastal, riparian and saltwater wetland ecology in the rohe.
- Policy 3 Support projects aimed at enhancing the indigenous coastal / marine area ecology of the rohe.
- Policy 4 Consider intervention options where activities are being undertaken with the potential to compromise coastal marine and associated ecosystems in the rohe.
-

**Objective 3 Te Ātiawa Iwi will be able to freely participate in both traditional and contemporary cultural practices, in engaging the coastal marine resources of the rohe.**

- Policy 1 Protect and enhance, in conjunction with the co-managers of the rohe, those cultural and spiritual values of significance to Te Ātiawa Iwi associated with coastal / marine resources, through the protection of taonga, waahi tapu, and other cultural sites, along with mahinga kai and kai moana, and including tangible landscape / seascape features, such as small bays, headlands and beaches.
- Policy 2 Take steps to ensure the customary practices associated with kaitiakitanga and coastal / marine management are recognised and provided for, in planning processes, by statutory managers.
- Policy 3 Promote and support the implementation of management regimes which protect customary fisheries and give effect to kaitiakitanga in the broad coastal / marine environment.
- Policy 4 Raise understanding and awareness in the wider community of tikanga and kaitiakitanga in relation to the coastal / marine environment.
- Policy 5 Avoid further losses and constraints, imposed through historic management practices, on access to customary fishing resources and to the cultural practices those resources sustain, and actively work to enhance those resources and re-establish cultural practices through methods such as taiapure, mahinga mataitai and rahui.

**Explanation:**

The key concerns of Te Ātiawa Iwi for the sustainable management of the coastal / marine resources of the rohe, include, but are not restricted to:

CULTURAL CONCERNS

**The ability of Te Ātiawa to engage in traditional cultural practices and realise contemporary aspirations associated with the coastal/marine area in the rohe, including:**

- Loss of opportunities for the establishment of taiapure, rahui and mataitai.
- Loss of customary use of the areas used for marine protected areas, cable zones and the like. Te Ātiawa is concerned about the lack of recognition and provision for the loss of customary use.
- Diminishing opportunities for the acquisition of mooring for access purposes, as a consequence of ad hoc allocation.



## THREATS TO SUSTAINING MAURI

### Water quality

- Discharge of stormwater and sewerage into the sea.
- Sedimentation from streams and land disturbance activity smothering kaimoana beds.
- Sewer pipelines in coastal areas contaminating mahinga kai and waahi tapu associated with those areas.
- The introduction of waters and/or organisms from other places can degrade the mauri of the coastal ecosystem; e.g. the release of ballast water contaminated with algae and other organisms or pollutants can be detrimental to the health and well-being of existing species.
- Reclamations undertaken for the development of roads, ports and marinas, reduce the ability to practice customs and traditions associated with these areas.
- Dredging and the subsequent dumping of dredged material in ecologically sensitive areas can have adverse effects on the intrinsic values of these areas.
- Inappropriate waste disposal, such as the dumping of waste into or next to estuaries has caused contamination of highly valued ecosystems and associated mahinga mataitai.
- Vessel wakes leading to water contamination and erosion of coastal marine areas, particularly adversely effecting kai moana beds and waahi tapu sites.

### Marine farming

Lack of existing research on the cumulative effects of marine farming including information on:

- Changes to water quality, affecting the mauri of the water body;
- Modification of hydrological conditions, flow changes, sedimentation;
- Modification of the benthic habitat through the accumulation of marine farm associated material such as faeces, shell litter and uneaten food; and
- Changes in marine biodiversity as a result of marine farming.

### Monitoring

The lack of data on ecological health and fish stock underscores the importance of monitoring, including monitoring of cumulative effects and use of customary indicators to ensure no further degradation results from activities being undertaken or proposed in Te Tau Ihu coastal and marine areas.

## Management methods

1. **Leadership** - Governance action will:
  - a. Take the lead-initiative to ensure that the importance of the sustainability of the coastal / marine area in the rohe is communicated to, and understood by, the governance , and executive of managing agencies, and also by marine farmers, land owners, owners and occupiers of foreshore structures, and all parties involved in development work and the use of the coastal marine resources of the rohe.
  - b. Make provision for Te Ātiawa to undertake the ongoing strategic planning that is required to effectively implement traditional and contemporary kaitiakitanga for the coastal / marine resources of the rohe.
2. **Relationships**
  - a. Maintain, strengthen and develop relationships with governance representatives, managers and professional personnel of agencies and organisations, associated with the management and use of the coastal / marine resources of the rohe.
3. **Participation**
  - a. Work with the Marlborough District Council to develop processes to support iwi participation in all aspects of management for the coastal / marine resources of the rohe.
  - b. Partner managing agencies to develop research and monitoring programmes, to enable the assessment of the ecological health, carrying capacity and cumulative effects of activities such as, aquaculture, moorings and the like.
  - c. Become actively involved, at all levels, in the Marlborough District Council's environmental monitoring programme, as it applies to the "state of the rohe"; coastal / marine ecosystems.
  - d. Work collaboratively with the Marlborough District Council on enforcement matters, and seek enforcement support from the Council on matters of concern.
  - e. Work collaboratively with the Department of Conservation on matters that arise over the management of coastal / marine resources in the Conservation Estate in the rohe.
4. **Capacity-building**
  - a. Research, identify, develop and apply the use of cultural indicators for state of the environment monitoring and reporting in relation to the coastal / marine resources of the rohe.
  - b. Develop a database of mātauranga – traditional and local ecological knowledge (in tandem with current scientific information) – in partnership with statutory agencies, covering the distribution of indigenous species and their habitat needs, seasonal indicators of health and productivity, and other values and information relevant to improving the understanding of cultural values and the natural ecology of the coastal / marine resources of the rohe.
  - c. Facilitate wānanga, coupled with practical application, to enhance the knowledge of interested Te Ātiawa Iwi, in all aspects of traditional and contemporary coastal / marine resource management, including an understanding of traditional customary practices, particularly the protection and teachings of tikanga and mātauranga.

**5. Advocacy**

- a. To managing agencies to support the use of tikanga practices, customary ecological indicators, and traditional management methods, such as tapu and rahui, applicable to the management of the coastal / marine resources of the rohe.
- b. To managing agencies to require the development of research and monitoring programmes, in partnership with Te Ātiawa, to enable the assessment of the ecological health, carrying capacity and cumulative effects of marine farming and other fishery practices within the rohe.
- c. To managing agencies for the provision of customary fisheries, such as taiapure and mahinga mātaimai.
- d. To managing agencies for the protection and enhancement of areas containing native plant communities, including estuaries and tidal-flat ecosystems.

**6. Monitoring**

- a. Select, measure and report on a number of specific indicators for coastal / marine sustainability (including the development of a number of key - ‘pilot’ - “cultural indicators”.)

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
The mauri of the coastal / marine habitat, inclusive of saltwater and intertidal wetlands and the coastal riparian habitat, which forms the coastal / marine ecosystem throughout the rohe, is a priority outcome for the community and all the managers of the rohe.	<ul style="list-style-type: none"> <li>• The state of coastal / marine resources in the rohe will be periodically reviewed, using Cultural Indicators, and by examining scientific monitoring results.</li> <li>• The state of coastal / marine resources in the rohe will be periodically reviewed, in consultation with lead agencies.</li> <li>• Various periodic surveys<sup>10</sup> will be conducted to assess whether anticipated outcomes are being achieved.</li> </ul>
Te Ātiawa iwi members participate freely in traditional and contemporary cultural practices, in engaging the coastal marine resources of the rohe.	
The coastal / marine resources of the rohe are sustainably managed by kaitiaki, in collaboration with the co-managers of the rohe and all those who live, work and play in the rohe.	
A database of mātauranga – traditional and local ecological knowledge – will be available and cultural indicators will be established	<ul style="list-style-type: none"> <li>• Verify the development of cultural indicators and a mātauranga database</li> </ul>

<sup>10</sup> For all aspects of monitoring, including the socio-cultural components, an initial baseline survey will be required, to provide a picture of the present position before the inception of the monitoring / verification programme. Results can then be compared with follow-up surveys, in order to understand related trends and the effects that the implementation programme is having.

## 7.9 Sustainable resource use opportunities for IWI, HAPŪ and WHĀNAU

### Focus of kaupapa:

- Whakapapa
- Opportunities to use the resources of the rohe
- Resource use guided and enhanced by kaitiakitanga
- Capacity-building to support lifestyle and business opportunities

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### HEADLINE OBJECTIVE

**Te Ātiawa iwi will maintain its whakapapa and achieve quality living standards, assisted by commercial success, in balance with the sustainable management of the natural and physical resources of the rohe**

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**Objective 1 Te Ātiawa iwi will enjoy a wide range of opportunities for their personal and commercial use and development of the natural and physical resources within the rohe.**

Policy 1 Maintain and enhance the continuing inter-generational relationship of Te Ātiawa iwi members with the rohe through supporting marae or related facilities (or any other informal marae-type premises).

Policy 2 Provide a range of opportunities (culturally, socially and economically) for Te Ātiawa Iwi, so that they have the choice to live, work and enjoy recreational activities in the rohe.

Policy 3 Use strategic opportunities to actively support the kaupapa of Te Ātiawa Iwi for the use and development of the rohe.

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**Objective 2 Adverse effects of use and development in the rohe will be positively offset by mitigation and enhancement measures to meet kaitiaki responsibilities.**

Policy 1 Set an example, as kaitiaki, through leadership in the conduct of business.

Policy 2 Take opportunities to inform other business practitioners in the rohe of the responsibilities and expectations of kaitiaki.

Policy 3 Develop an understanding of the state of the rohe, through the use of monitoring information, so informed business decisions can be made.

Policy 4 Business decisions will be moderated by precaution, when there is insufficient information to safely support the exercise of kaitiakitanga.

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**Objective 3** Te Ātiawa Iwi will be encouraged and supported in their aspirations to continue, develop and expand business activity in the rohe.

- Policy 1 Prepare and encourage Te Ātiawa iwi members to take up business opportunities in the rohe.
- Policy 2 Continue to work with the co-managers of the rohe to identify and develop business opportunities for Te Ātiawa.
- Policy 3 Identify and support culturally-based business opportunities, founded upon Te Ātiawa tikanga.
- Policy 4 Support the development and training (education) of the next generation of resource managers / kaitiaki.
- Policy 5 Foster business partnerships that support Te Ātiawa, with non-tangata whenua parties.
- Policy 6 Research opportunities and develop green-business initiatives, which will enable kaitiaki to lead by example.

**Explanation:**

Harnessing the natural and physical resource of the rohe in a way that will demonstrate the sustainable management of those resources is what Te Ātiawa expects of itself. However, this does not mean locking up the rohe for ourselves or others, it means striking an informed balance, which pivots on rangatiratanga and kaitiakitanga and respects the inter-related whakapapa of all things. Traditionally, Te Ātiawa made their living in this rohe, chiefly from the sea and should continue to make a living from the sea and through harnessing other opportunities – it is the home or turangawaewae of Te Ātiawa.

Planned succession is an important component of future-proofing the success and opportunities that exist for any iwi. Succession as future managers of the natural resources, including land interests, is an imperative that many older people are looking to guarantee beyond their own current contribution to these activities. It is important that this kaupapa is addressed through an approach that looks to supporting the future generations of Te Ātiawa in their learning and life choices they make (wherever they may be located!).

Whilst Te Ātiawa acknowledge the rights and opportunities of others to participate in resource use in the rohe, it is imperative that use and development by others should not compromise the resources of the rohe or be undertaken in a way that limits / constrains the resource use and development opportunities for Te Ātiawa. That said, it can be expected that Te Ātiawa will inevitably form partnerships, for development endeavours in the rohe, with non-tangata whenua parties. Partnerships would be appropriate where there are prospects for mutual and complementary benefits, with their justification based upon kaitiakitanga principles.

**Management methods:**

1. **Leadership** – Governance action will:
  - a. Take steps to raise the profile of Waikawa Marae, as a cultural and social hub for Te Ātiawa Iwi members and as a focal-point for the wider community of the rohe.
  - b. Ensure that strategic corporate planning is explicit in supporting the inextricable mix of kaitiakitanga and business development in the rohe.
  - c. Leverage business opportunities, to provide support, where iwi members have developed plausible plans for business initiatives within the rohe.
  - d. Engage with the managers of key agencies (e.g. government agencies, Marlborough District Council, DOC, business groups) to advise of the aspirations of Te Ātiawa Iwi wishing to live, work and play in the rohe.
  
2. **Relationships**
  - a. Take direct steps to engage and broaden connections with established business sector groups in the rohe; e.g., sea-food industry, industry training, commercial forestry, tourism, building, with a view to improving business opportunity and sector expertise.
  - b. Seek guidance and support from other iwi organisations with successful business models / practices in the post Settlement environment, particularly with respect to culturally based and green business opportunities.
  - c. Strengthen connections with those co-managers of the rohe who are in a position to assist with business development; e.g., Te Tau Ihu Fisheries Forum, Picton Business Group, the Marlborough Chamber of Commerce.
  
3. **Participation** – Identify key opportunities for continuing to influence outcomes for Te Ātiawa iwi members to live work and play in the rohe, such as:
  - a. Continue to work with the Marlborough District Council in strategic planning, such as the Iwi Working Group, in support of the development of potential living and business opportunities for Te Ātiawa Iwi.
  - b. Continue to work with the Department of Conservation on the review of Te Tau Ihu Conservation Management Strategy, with a view to that strategy supporting the uptake of commercial concessions by Te Ātiawa Iwi members in the Conservation Estate.
  - c. Work with Marlborough businesses and industry groups.
  - d. Work with Te Tau Ihu Sustainability Forum around green business opportunities.
  - e. Work with relevant educational institutions, at all level, around the development of educational opportunities for Te Ātiawa Iwi and individuals.



4. **Capacity-building**

- a. Dedicate human resources to support business research and development in the rohe, involving Te Ātiawa Iwi and appropriate business partners.
- b. Develop an iwi focussed business network to support practitioners
- c. Support educational opportunities, at all levels, for Te Ātiawa Iwi members, with a view to positively influencing life-style choices, business opportunities and governance outcomes. Scholarships are one form of support, quality advice and work experience at entry levels are another.

5. **Advocacy**

- a. To the Department of Conservation for the completion of the Conservation Management Strategy for Te Tau Ihu.

6. **Monitoring**

- a. Select, measure and report on a number of specific cultural, social, intellectual and economic indicators.

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
<p>Te Ātiawa iwi members enjoy a quality lifestyle, while meeting their personal aspirations, as they live, work and play in the rohe, because they:</p> <ul style="list-style-type: none"> <li>• Are confident in their knowledge of whakapapa and identity</li> <li>• Are actively involved in a marae community that is acknowledged and widely supported as a social and cultural community hub for the rohe.</li> <li>• Enjoy a high standard of education that enables vocational choice.</li> <li>• Lead and participate in a variety of successful business enterprises in the rohe and elsewhere.</li> <li>• Set an example to the business community of the rohe, and beyond, of how business, coupled with kaitiakitanga, supports sustainability.</li> <li>• Establishment of an iwi business network</li> <li>• Are successful leaders of green business initiatives in the rohe and elsewhere.</li> </ul>	<p>Verify the development of:</p> <ul style="list-style-type: none"> <li>○ Educational scholarships</li> <li>○ Work experience opportunities</li> <li>○ Wānanga to support cultural and business development</li> <li>○ Establishment of an iwi business network</li> </ul> <p>Various periodic surveys<sup>11</sup> will be conducted to assess whether anticipated outcomes are being achieved.</p>
<p>Trusted relationships support quality cultural, social, environmental and economic outcomes for Te Ātiawa iwi members.</p>	

<sup>11</sup> An initial baseline survey to analyse the current situation will be necessary to provide a picture of the present position before the inception of the verification programme. Results can then be compared with follow-up surveys, in order to understand related trends and the effects that the implementation programme is having.

## 8. Exercising Kaitiakitanga in the Rohe

### 8.1 IEMP Implementation Programme

#### 8.1.1 First Priority Management Methods

##### Leadership

Assert Te Ātiawa mana as mana whenua iwi and kaitiaki in matters concerning the rohe.

Strategically plan to support the status, role and responsibility of Te Ātiawa in the rohe.

Take the lead initiative in:

- Important kaupapa concerning the management of the rohe.
- Kaitiakitanga leadership.
- Ensuring that the importance of waahi tapu; waahi taonga; the mauri of fresh water resources; land sustainability; and the sustainability of the coastal / marine area are all communicated to and understood by the managers of agencies and by land owners and occupiers, marine farmers and all parties involved in development work in the rohe.

Make priority decisions around:

- Mana whenua, mana moana and thereby mana tangata.
- Kaitiakitanga.
- The provision and application of resources to support waahi tapu, waahi taonga, freshwater, land and coastal/marine management.

##### Relationships

Engage with the Marlborough District Council's Pan-iwi Representatives on the various Council standing committees.

Collaborate with other Te Waipounamu Iwi, including the exercise of kaitiakitanga.  
Collaborate with other iwi nationally as appropriate

Collaborate with various agencies as appropriate, and with other iwi on aspects of waahi tapu and waahi taonga management.

Build relationships with landowners in the rohe whose properties contain waahi tapu and / or waahi taonga locations.

Actively maintain, strengthen and develop contextual relationships with the relevant co-managers of the rohe around the management of the resources of the rohe.

##### Participation

Identify key opportunities to assert mana whenu in areas that Te Ātiawa wishes to influence, such as :

- a. The Marlborough District Council's political mandate and statutory duties.
- b. The Department of Conservation's statutory obligations.
- c. Heritage New Zealand's involvement in the rohe.
- d. Matters concerning the Ministry for Primary Industries and other central government ministries' involvement in the role.
- e. Initiatives by Non-Government Organisations (NGOs) and other co-managers of the rohe.

Identify key opportunities to assert kaitiakitanga in areas that Te Ātiawa wishes to influence, such as:

- a. The particular aspirations of Te Ātiawa Iwi as it acts kaitiaki in the rohe.
- b. The Marlborough District Council's resource management and local government planning processes.
- c. The Department of Conservation's planning for and management of the rohe.
- d. Heritage New Zealand's role and participation in the rohe.

- e. The Ministry for Primary Industries and other central government ministries' involvement with the rohe and its resources.
- f. Initiatives by NGOs and other co-managers of the rohe, with implications for the rohe and its resources.

Identify key opportunities for continuing to influence the sustainable management of waahi tapu and waahi taonga, such as:

- a. Evaluate applications for resource consent for waahi tapu and waahi tapu issued.
- b. Work alongside and support field work by the NZ Archaeological Association.
- c. Work with the Marlborough District Council and the Heritage New Zealand as they meet their statutory responsibilities in managing sites of significance.
- d. Provide a rostered Iwi Monitor service (cost recovery based) to monitor development work on sensitive waahi tapu and waahi taonga sites.
- e. Provide a Cultural Impact Assessment service (cost recovery based) for development projects proposed for sensitive waahi tapu and waahi taonga sites.

Engage directly with the Marlborough District Council, DOC and the Heritage New Zealand to preserve land values of significance to hapū and whānau, through the protection of taonga, waahi tapu, indigenous flora and fauna, rongoa and the diversity of species and habitats associated ecosystems in the rohe.

- a. Work with the Marlborough District Council to develop processes to support iwi participation in all aspects of management for the land, fresh water and coastal marine resources of the rohe.
- b. Partner managing agencies to develop research and monitoring programmes, to enable the assessment of the ecological health, carrying capacity and cumulative effects of activities such as, gravel and sand extraction, damming or diverting of waterways, water extraction, vegetation changes and the like.
- c. Partner managing agencies to develop research and monitoring programmes, to enable the assessment of the ecological health, carrying capacity and cumulative effects of activities such as, aquaculture, moorings and the like.
- d. Work with the Marlborough District Council towards the development and implementation of a comprehensive water quality monitoring regime, including both scientific and cultural indicators.
- e. Become actively involved, at all levels, in the Marlborough District Council's environmental monitoring programme, as it applies to the "state of the rohe" and land, fresh water and coastal marine ecosystems.
- f. Work collaboratively with the Marlborough District Council on enforcement matters, and seek enforcement support from the Council on matters of concern.
- g. Work collaboratively with the Department of Conservation on matters that arise over the management of land, fresh water and coastal marine resources in the Conservation Estate in the rohe.

## Capacity-building

Initiate regular wānanga to enhance the knowledge of iwi members (e.g. Iwi Monitors), committed to that kaupapa.

## Advocacy

To remove barriers for access to Marlborough District Council processes.

To the Department of Conservation for the completion of the Conservation Management Strategy for Te Tau Ihu and for the continued involvement of Te Ātiawa in that process.

To maximise opportunities to ensure that the importance of waahi tapu and waahi taonga is understood by managing agencies, land owners and occupiers and all parties involved in development work in the rohe.

To the Marlborough District Council to support the particular needs for whānau and hapū to access land from the sea through appropriate provisions for moorings and foreshore structures.

## 8.1.2 Second Priority Management Methods

### Leadership

Make provision for Te Ātiawa to undertake the ongoing strategic planning required to effectively continue to implement traditional and contemporary kaitiakitanga for land, fresh water and/or coastal / marine resources of the rohe.

Take steps to raise the profile of Waikawa Marae, as a cultural and social hub for Te Ātiawa Iwi members and as a focal-point for the wider community of the rohe.

### Participation

Become actively involved, at all levels, in the Marlborough District Council's environmental monitoring programme, as it applies to the "state of the rohe" and the various ecosystems of the rohe.

Work with Te Tau Ihu Sustainability Forum around green business opportunities.

### Capacity-building

Develop and provide a 24 hour/day, 7 day-a-week, contact service (widely available contact information) to enable co-managers of the rohe to make contact with a tangata whenua representative about rohe management generally, emergency management issues and waahi tapu and waahi taonga issues.

Dedicate human resources to manage waahi taonga issues, in conjunction with the management of waahi tapu, on a day-to-day basis.

Research, identify, develop and apply the use of cultural indicators for state of the environment monitoring and reporting in relation to land, fresh water and coastal / marine resources of the rohe.

### Advocacy

To maximise opportunities to acquaint the community of the rohe with the mana whenua status of Te Ātiawa iwi.

To seek the appointment of an Iwi liaison officer by the Marlborough District Council.

To maximise opportunities to acquaint the community of the rohe with the Kaitiaki status of Te Ātiawa iwi.

To the Marlborough District Council for the appointment of Iwi Commissioners to the Marlborough District Council's Hearings Committee when the Committee considers resource management related hearings, where iwi interests are involved.

To managing agencies to provide mechanisms and plan provisions to support the use of tikanga practices, customary indicators, and traditional management methods, such as tapu and rahui, applicable to the management of the land resources of the rohe.

To Port Marlborough New Zealand for provision of port/marina access for whānau and hapū.

To require managing agencies to provide mechanisms and plan provisions to support the use of tikanga practices, customary ecological indicators, and traditional management methods, such as tapu and rahui, applicable to the management of the fresh water resources of the rohe.

To central government and managing agencies for changes to legislation and regulation, that will enhance the ability of Te Ātiawa Iwi to gain access to the fresh water resources of the rohe for traditional and contemporary cultural practices.

To managing agencies to support the use of tikanga practices, customary ecological indicators, and traditional management methods, such as tapu and rahui, applicable to the management of the coastal / marine resources of the rohe.

### 8.1.3 Third Priority Management Methods

#### Leadership

Ensure that strategic corporate planning is explicit in supporting the inextricable mix of kaitiakitanga and business development in the rohe.

Leverage business opportunities, to provide support, where iwi members have developed plausible plans for business initiatives within the rohe.

Engage with the rangatira of key agencies (e.g. Government agencies, Marlborough District Council, DOC, business groups and the like) to advise of the particular aspirations of Te Ātiawa iwi members wishing to live, work and play in the rohe.

#### Relationship

Take direct steps to engage and broaden connections with established business sector groups in the rohe; e.g., sea-food industry, commercial forestry, tourism, building, etc, with a view to improving business opportunity and sector expertise.

Seek guidance and support from other iwi organisations that have developed successful business models / practices in the post-Settlement environment, particularly with respect to culturally based business and green business opportunities.

Strengthen connections with those co-managers of the rohe who are in a position to assist with business development; e.g., Te Tau Ihu Fisheries Forum, Picton Business Group, the Marlborough Chamber of Commerce.

#### Participation

Partner managing agencies to develop research and monitoring programmes, to enable the assessment of the ecological health, carrying capacity and cumulative effects of activities in the rohe.

Develop models / strategies for papakainga, marae and marae based activities that can assist managing agencies to accommodate those developments in their policy documents.

Continue to work with the Department of Conservation on the review of Te Tau Ihu Conservation Management Strategy, with a view to that strategy supporting the uptake of commercial concessions by Te Ātiawa Iwi members in the Conservation Estate within the rohe.

Continue to work with the Marlborough District Council in strategic planning, such as the Iwi Working Group, in support of the development of potential living and business opportunities for Te Ātiawa Iwi members.

Work with Marlborough's business and industry groups.

Work with relevant educational institutions, at all level, around the development of educational opportunities for Te Ātiawa Iwi members.

## Capacity-building

Provide regular wānanga for iwi members, versed in Te Ātiawa tikanga and kaitiakitanga mātauranga, to share that kaupapa with other interested iwi.

Develop and hold targeted wānanga to provide opportunities to enhance the understanding of Te Ātiawa tikanga, including kaitiakitanga, waahi tapu and waahi taonga by co-managers of the rohe.

Access mapping software / services to spatially record (both public and silent-file-sites) covering the location and details about waahi taonga and the extent of waahi tapu in the rohe, and their associated whakapapa.

Source wānanga opportunities to enhance the knowledge of iwi members, with a dedicated interest in waahi tapu and or waahi taonga, to develop and maintain a support-base of trained Iwi Monitors.

Provide opportunities for Iwi Monitors to develop the skills to write Cultural Impact Assessments.

Facilitate wānanga, coupled with practical application, to enhance the knowledge of Te Ātiawa iwi members, in all aspects of traditional and contemporary land, fresh water, and coastal / marine resource management, including an understanding of traditional customary practices, particularly the protection and teachings of tikanga and mātauranga.

Develop a database of mātauranga – traditional and local ecological knowledge – in partnership with statutory agencies, covering the distribution on indigenous species and their habitat needs, seasonal indicators of health and productivity, and other values and information. Relevant to improving the understanding of the cultural and natural ecology of the land, freshwater and coastal / marine resources of the rohe.

Dedicate human resources to support business research and development in the rohe, involving Te Ātiawa iwi members and appropriate business partners.

Develop an iwi focussed business network to support practitioners

Support educational opportunities, at all levels, for Te Ātiawa iwi members, with a view to positively influencing life-style choices, business opportunities and governance outcomes.

## Advocacy

To the Marlborough District Council for transfers of powers and functions, delegations of authority, negotiated agreements and or contracts for service that support Te Ātiawa iwi to meet its responsibilities as kaitiaki.

To central government and managing agencies for changes to legislation and regulation, that will enhance the ability of Te Ātiawa iwi to gain access to the land resources of the rohe for traditional and contemporary cultural practices.

To managing agencies to require the development of research and monitoring programmes, in partnership with Te Ātiawa, to enable the assessment of the ecological health, carrying capacity and cumulative effects of marine farming and other fishery practices within the rohe.

To managing agencies for the provision of customary fisheries, such as taiapure and mahinga mātaimai.

To managing agencies for the protection and enhancement of areas containing native plant communities, including estuaries and tidal-flat ecosystems.



## Advocacy bundle

### Advocacy 1

1. To maximise opportunities to acquaint the community of the rohe with the mana whenua status of Te Ātiawa iwi.
2. To remove barriers for access to Marlborough District Council processes.
3. To seek the appointment of an Iwi liaison officer by the Marlborough District Council

### Advocacy 2

1. To maximise opportunities to acquaint the community of the rohe with the Kaitiaki status of Te Ātiawa iwi.
2. To remove barriers for access to the Marlborough District Council's resource management and community planning processes.
3. To the Marlborough District Council for the appointment of Iwi Commissioners to the Marlborough District Council's Hearings Committee when the Committee considers resource management related hearings, where iwi interests are involved.
4. To the Marlborough District Council for transfers of powers and functions, delegations of authority, negotiated agreements and or contracts for service that support Te Ātiawa Iwi to meet its responsibilities as kaitiaki.
5. To the Department of Conservation for the completion of the Conservation Management Strategy for Te Tau Ihu and for the continued involvement of Te Ātiawa in that process.

### Advocacy 3

1. To maximise opportunities to ensure that the importance of waahi tapu is understood by managing agencies, land owners and occupiers and all parties involved in development work in the rohe.

### Advocacy 4

1. To maximise opportunities to ensure that the importance waahi taonga is understood by managing agencies, land owners and occupiers and all parties involved in development work in the rohe.

### Advocacy 5

1. To managing agencies to provide mechanisms and plan provisions to support the use of tikanga practices, customary indicators, and traditional management methods, such as tapu and rahui, applicable to the management of the land resources of the rohe.
2. To central government and managing agencies for changes to legislation and regulation, that will enhance the ability of Te Ātiawa Iwi to gain access to the land resources of the rohe for traditional and contemporary cultural practices.
3. To Port Marlborough New Zealand for provision of port/marina access for whānau and hapū.



4. To the Marlborough District Council to support the particular needs for whānau and hapū to access land from the sea through appropriate provisions for moorings and foreshore structures.

**Advocacy 6**

1. To require managing agencies to provide mechanisms and plan provisions to support the use of tikanga practices, customary ecological indicators, and traditional management methods, such as tapu and rāhui, applicable to the management of the fresh water resources of the rohe.
2. To central government and managing agencies for changes to legislation and regulation, that will enhance the ability of Te Ātiawa Iwi to gain access to the fresh water resources of the rohe for traditional and contemporary cultural practices.

**Advocacy 7**

1. To managing agencies to support the use of tikanga practices, customary ecological indicators, and traditional management methods, such as tapu and rāhui, applicable to the management of the coastal / marine resources of the rohe.
2. To managing agencies to require the development of research and monitoring programmes, in partnership with Te Ātiawa, to enable the assessment of the ecological health, carrying capacity and cumulative effects of marine farming and other fishery practices within the rohe.
3. To managing agencies for the provision of customary fisheries, such as taiāpure and mahinga mātaītai.
4. To managing agencies for the protection and enhancement of areas containing native plant communities, including estuaries and tidal-flat ecosystems.

**Advocacy 8**

1. To the Department of Conservation for the completion of the Conservation Management Strategy for Te Tau Ihu.

## 8.2 IEMP Monitoring Programme - (Indicators: General / Scientific and Cultural)

### 8.2.1 General / Scientific Indicators

#### Kaupapa 1: Tino Rangatiratanga

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
Te Ātiawa is accepted and acknowledged, by those who live, work and play in the rohe, as the iwi holding mana whenua.	<ul style="list-style-type: none"> <li>• Various periodic social surveys <sup>12</sup> will be conducted to assess whether anticipated outcomes are being achieved.</li> </ul>
Te Ātiawa leads and influences the management of the natural and physical resources of the rohe.	
The co-managers of the rohe are conversant with the status and responsibility of Te Ātiawa as tangata whenua, and are able to effectively support Te Ātiawa in the sustainable management of the rohe.	
Te Ātiawa develops and maintain relationships with external groups as appropriate.	
Te Ātiawa iwi members are familiar with tikanga as it applies to mana whenua authority, and actively participate in and support that responsibility.	
Collectively and individually Te Ātiawa gain strength through knowledge of whakapapa and tikanga as related to their natural world.	
The Marlborough District Council's Pan-iwi Representatives on the various Council standing committees will support Te Atiawa Kaupapa	<ul style="list-style-type: none"> <li>• Verify regular scheduled meetings with MDC Pan-iwi Representatives</li> </ul>
A 24 hour/day, 7 day-a-week, contact service will be established	<ul style="list-style-type: none"> <li>• Verify the establishment of a 24 hour/day, 7 day-a-week, contact service</li> </ul>

<sup>12</sup> For all aspects of monitoring, including the socio-cultural components, an initial baseline survey will be required, to provide a picture of the present position before the inception of the monitoring / verification programme. Results can then be compared with follow-up surveys, in order to understand related trends and the effects that the implementation programme is having.

**Kaupapa 2: Exercising the role as KAITIAKI (guardians).**

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
Te Ātiawa is accepted and acknowledged to, as kaitiaki, by those who live, work and play in the rohe.	<ul style="list-style-type: none"> <li>• Various periodic social surveys will be conducted to assess whether anticipated outcomes are being achieved.</li> </ul>
Te Ātiawa leads and influences the management of the natural and physical resources of the rohe.	
The co-managers of the rohe are conversant with the role of Te Ātiawa as tangata whenua, and are able to effectively support Te Ātiawa in the sustainable management of the rohe.	
Te Ātiawa iwi members are able to promote kaitiakitanga through the example they set as kaitiaki of the rohe.	
Te Ātiawa iwi members are familiar with kaitiakitanga in the rohe, and actively participate in and support that responsibility.	
The Marlborough District Council's Pan-iwi Representatives on the various Council standing committees will support Te Ātiawa Kaupapa	<ul style="list-style-type: none"> <li>• Verify regular scheduled meetings with MDC Pan-iwi Representatives</li> </ul>
A 24 hour/day, 7 day-a-week, contact service will be established	<ul style="list-style-type: none"> <li>• Verify the establishment of a 24 hour/day, 7 day-a-week, contact service</li> </ul>

**Kaupapa 3:** Sustainable management of **WAAHI TAPU** (sites of significance; cultural / spiritual sacred places).

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
Te Ātiawa waahi tapu are acknowledged, recorded, respected and protected by all those who live, work and play in the rohe.	<ul style="list-style-type: none"> <li>• Various periodic social surveys will be conducted to assess whether anticipated outcomes are being achieved.</li> <li>• Verify the establishment of Iwi Monitor processes and conduct a periodic review on effectiveness.</li> <li>• The effectiveness of waahi tapu management will be periodically reviewed in consultation with lead agencies.</li> </ul>
Te Ātiawa Iwi undertake site supervision of development works and the production of Cultural Impact Assessments.	
Co-managers of the rohe fully understand the issues around the sustainable management of waahi tapu in the rohe and act accordingly.	
Lead agencies are successful in discharging their statutory duties around the protection of waahi tapu.	
Waahi tapu are sustained in the rohe, essentially without threat.	
A 24 hour/day, 7 day-a-week, contact service will be established	<ul style="list-style-type: none"> <li>• Verify the establishment of a 24 hour/day, 7 day-a-week, contact service</li> </ul>
A rostered Iwi Monitor service will be available	<ul style="list-style-type: none"> <li>• Verify the establishment of Iwi Monitor processes and conduct a periodic review on effectiveness.</li> </ul>

**Kaupapa 4:** Sustainable management of **WAAHI TAONGA** (sites of significance; treasured natural resources).

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
Te Ātiawa waahi taonga are acknowledged, recorded, respected and protected by all those who live, work and play in the rohe.	<ul style="list-style-type: none"> <li>• Various periodic social survey will be conducted to assess whether anticipated outcomes are being achieved.</li> <li>• Verify the establishment of Iwi Monitor processes and conduct a periodic review on effectiveness.</li> <li>• The effectiveness of waahi taonga management will be periodically reviewed in consultation with lead agencies.</li> </ul>
Te Ātiawa Iwi Monitors are numerous and available to undertake site supervision of development works and the necessary production of Cultural Impact Assessments.	
Co-managers of the rohe fully understand the issues around the sustainable management of waahi taonga in the rohe and act accordingly.	
Lead agencies are successful in discharging their statutory duties around the protection of waahi taonga.	
Waahi taonga are sustained in the rohe, essentially without threat.	
A 24 hour/day, 7 day-a-week, contact service will be established	<ul style="list-style-type: none"> <li>• Verify the establishment of a 24 hour/day, 7 day-a-week, contact service</li> </ul>
A rostered Iwi Monitor service will be available	<ul style="list-style-type: none"> <li>• Verify the establishment of Iwi Monitor processes and conduct a periodic review on effectiveness.</li> </ul>

**Kaupapa 5:** Sustainable management of **WHENUA** (land).

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
<p>The land resources in the rohe are sustainably managed by kaitiaki, in collaboration with the co-managers of the rohe and all those who live, work and play in the rohe.</p>	<ul style="list-style-type: none"> <li>• The state of land resources in the rohe will be periodically reviewed in consultation with lead agencies and other selected co-managers.</li> <li>• Various periodic social surveys will be conducted to assess whether anticipated outcomes are being achieved</li> </ul>
<p>Te Ātiawa iwi members enjoy an increasing level of land ownership and land occupation in the rohe.</p>	
<p>Te Ātiawa iwi, hapū and whānau can access land in the rohe, in ways that provide for traditional cultural practices and also support contemporary aspirations for the use of land resources.</p>	
<p>Te Ātiawa iwi, hapū and Whānau can partake in subdivision, partitioning and land development opportunities, that support their cultural relationship with land in the rohe and their aspirations for the use of the land in the rohe; including papakainga, marae and marae based activities.</p>	
<p>A database of mātauranga – traditional and local ecological knowledge – will be available and cultural indicators will be established</p>	<ul style="list-style-type: none"> <li>• Verify the development of cultural indicators and a mātauranga database</li> </ul>

**Kaupapa 6:** Sustainable management of **TE WAI MĀORI** (fresh water management).

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
The mauri of all freshwater resources in the rohe continues to be maintained / enhanced because of the knowledge and behaviour of all those who live, work and play in the rohe.	<ul style="list-style-type: none"> <li>• The state of freshwater resources in the rohe will be periodically reviewed, using Cultural Indicators, and by examining agency scientific monitoring results.</li> <li>• The state of freshwater management outcomes will be periodically reviewed, in consultation with lead agencies.</li> <li>• Periodic social surveys of iwi members will be conducted to assess whether anticipated outcomes are being achieved.</li> </ul>
The ecology associated with the freshwater resources in the rohe continues to progressively improve.	
Lead agencies are successfully discharging their statutory duties around the management of the freshwater resources of the rohe.	
Te Ātiawa iwi members participate freely in traditional and contemporary cultural practices reliant on access to and the mauri of the freshwater resources of the rohe.	
A database of mātauranga – traditional and local ecological knowledge – will be available and cultural indicators will be established	<ul style="list-style-type: none"> <li>• Verify the development of cultural indicators and a mātauranga database</li> </ul>



**Kaupapa 7:** Sustainable management of **MOANA** (sea – coastal / marine area).

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
<p>The mauri of the coastal / marine habitat, inclusive of saltwater and intertidal wetlands and the coastal riparian habitat, which forms the coastal / marine ecosystem throughout the rohe, is a priority outcome for the community and all the managers of the rohe.</p>	<ul style="list-style-type: none"> <li>• The state of coastal / marine resources in the rohe will be periodically reviewed, using Cultural Indicators, and by examining agency scientific monitoring results.</li> <li>• The state of coastal / marine resources in the rohe will be periodically reviewed, in consultation with lead agencies.</li> <li>• Various periodic surveys will be conducted to assess whether anticipated outcomes are being achieved.</li> </ul>
<p>Te Ātiawa iwi members participate freely in traditional and contemporary cultural practices, in engaging the coastal marine resources of the rohe.</p>	
<p>The coastal / marine resources of the rohe are sustainably managed by kaitiaki, in collaboration with the co-managers of the rohe and all those who live, work and play in the rohe.</p>	
<p>A database of mātauranga – traditional and local ecological knowledge – will be available and cultural indicators will be established</p>	<ul style="list-style-type: none"> <li>• Verify the development of cultural indicators and a mātauranga database</li> </ul>

**Kaupapa 8:** Sustainable resource use opportunities for **IWI**, **HAPŪ**, and **WHĀNAU**

Anticipated Outcomes	Monitoring Tool Selected to Confirm Anticipated Outcomes
<p>Te Ātiawa iwi members enjoy a quality lifestyle, while meeting their personal aspirations, as they live, work and play in the rohe, because they:</p> <ul style="list-style-type: none"> <li>• Are confident in their knowledge of whakapapa and identity</li> <li>• Are actively involved in a marae community that is acknowledged and widely supported as a social and cultural community hub for the rohe.</li> <li>• Enjoy a high standard of education that enables vocational choice.</li> <li>• Lead and participate in a variety of successful business enterprises in the rohe and elsewhere.</li> <li>• Set an example to the business community of the rohe, and beyond, of how business, coupled with kaitiakitanga, supports sustainability.</li> <li>• Establishment of an iwi business network</li> </ul>	<p>Verify the development of:</p> <ul style="list-style-type: none"> <li>○ Educational scholarships</li> <li>○ Work experience opportunities</li> <li>○ Wānanga to support cultural and business development</li> <li>○ Establishment of an iwi business network</li> </ul> <p>Various periodic surveys will be conducted to assess whether anticipated outcomes are being achieved.</p>

## 8.2.2 Cultural Indicators

### What are cultural indicators?

Environmental monitoring involves measuring the health of aspects of the natural world, so that its state / condition can be understood and so that it can be managed in an informed way with the aim of achieving sustainable outcomes.

Environmental monitoring is not new to New Zealand. In coming to terms with their new host environment, Māori developed a system of interpreting the state of their natural world in Aotearoa New Zealand, knowing that their survival depended upon maintaining its health, but more importantly, appreciating the inter-linkages - the whakapapa - of the natural world, which included them. This continuing assessment of the health of the natural world, its mauri, was based upon human sensory perceptions and spiritual association. This traditional response to environmental care is expressed in the concept of kaitiakitanga, with Māori in the role of kaitiaki, guardians/custodians; in this contemporary world, honouring responsibilities to their ancestors and leaving a healthy legacy to all descendants.

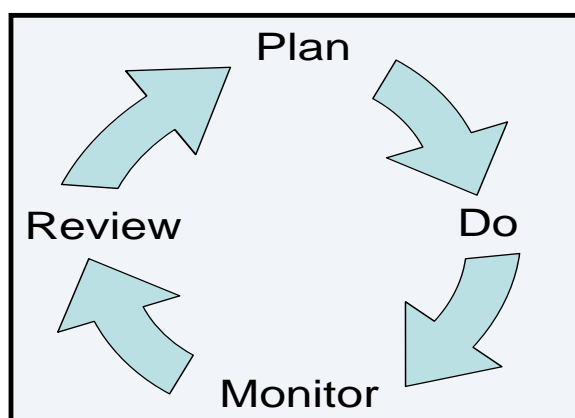
The use of cultural indicators is one way in which tangata whenua can apply the customary practices that underpin kaitiakitanga. It also presents an opportunity for co-management outcomes, whereby the suite of cultural indicators that might be developed will run in parallel, and be complementary to, existing scientific indicators. This collaborative approach to environmental monitoring can only improve knowledge by informing all engaged practitioners and so enhance the collective capacity of understanding.

As Te Ātiawa progressively refines its State of the Rohe Monitoring Programme, it is intended to progressively introduce robust and applicable Cultural Indicators to directly express Tikanga Māori and to complement the contemporary scientific method. It is expected that this approach will develop in collaboration with the Marlborough District Council and relevant Central Government agencies.

## 8.3 IEMP Review Programme

The resource management arena is highly dynamic; the constant is change. Additionally, IEMPs are about resource management relationships between iwi and local government. In this context, it is highly important that the IEMP remains as current as can be practically achieved, which means a commitment to a regular cycle of review as a 'dynamic' and 'living' document.

The planning cycle diagram, shows where the review process sits in the cycle of plan management, viz.: implementation / monitoring / review. The result is a reviewed plan to continue the implementation process with. Under a standard cycle of review, it is likely that this IEMP would be formally reviewed on a three year cycle, from the date of its formal adoption.



In early 2014, it is expected that the DOS will have statutory confirmation and become law. That law will include certain statutory acknowledgements and requirements that will require certain specific actions by Te Ātiawa in the ongoing management of its rohe. At that time, Te Ātiawa expects to embark on an extended consultation round that will harvest the opinion of Te Ātiawa people as to how best to translate the rohe management challenge into a post-Settlement environment.

How do these circumstances affect this IEMP? It is intended that this IEMP becomes an operative working document, as soon as practically possible, so that it can explicitly and formally express the Te Ātiawa position. However, in the context of the post-Settlement situation, it will inevitably become an interim document, which provides a transitional position. This has meant that the focus of its implementation aims has been essentially limited to outcomes for 'priority kaupapa', and that its state of the rohe monitoring aspirations have been limited to a 'pilot monitoring' approach.

Very importantly, however, this IEMP represents the views of Te Ātiawa o Te Waka-a-Māui Trust. It will provide a robust and largely modern platform for any forthcoming review process immediately when the DOS becomes law.

## 9. Glossary

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<b>Ahi kā roa</b>	Long-term residency; it includes those circumstances where a person's ancestors have kept the "smoke-rising" and the "Hearths warm"
<b>Atua</b>	Gods of the spiritual realm
<b>Hapū</b>	Sub-tribe
<b>Hikoi</b>	To step, stride, march or walk
<b>Hui</b>	Gathering
<b>Iwi</b>	Tribe/people
<b>Kai</b>	Food
<b>Kaimoana</b>	Seafood
<b>Kainga</b>	The sense of a community. Social organisation was not always entirely dependent on whakapapa. The concept of kainga highlights the importance of rules that did not necessarily require blood ties.
<b>Kaitiaki</b>	Trustee, guardian
<b>Kaitiakitanga</b>	The exercise of guardianship by manawhenua of an area and resources in accordance to tikanga Māori (customs and rules)
<b>Kaumātua</b>	A term used to describe a person who maintains an active leadership role. A kaumātua has social seniority, life experience and wisdom
<b>Kaupapa</b>	Plan or matter of discussion
<b>Kawa</b>	Protocol
<b>Koiwi</b>	Ancestral bones/remains
<b>Komiti</b>	Committee
<b>Korowai</b>	Cloak
<b>Māhinga kai</b>	Cultivation, gathering and preparation of kai
<b>Mana</b>	Prestige, authority, control, power, influence, status, spiritual power, charisma - <i>mana</i> is a supernatural force in a person, place or object
<b>Mana whenua</b>	Territorial rights, power from the land - power associated with possession and occupation of tribal land. The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and to provide hospitality for guests.
<b>Manuhiri</b>	Visitor, guest/s
<b>Marae</b>	Place of gathering for hui, karakia, tangi and wānanga
<b>Mātauranga Māori</b>	Traditional knowledge
<b>Mātaitai</b>	Fish or other food obtained from the sea
<b>Moana</b>	Sea
<b>Mokopuna</b>	Grandchild
<b>Motu</b>	Country / island

**Te Ātiawa Iwi Ki Te Tau Ihu – Iwi Environmental Management Plan**

<b>Pā</b>	Fortified village
<b>Papakāinga</b>	Village
<b>Puna</b>	Water springs or underground water
<b>Rāhui</b>	To put in place a temporary ritual prohibition, closed season, ban, reserve
<b>Rangatiratanga</b>	Chieftainship
<b>Rohe</b>	Territory / area
<b>Rongoā</b>	To treat, apply medicines
<b>Taiāpure</b>	A stretch of coast, reef or fishing ground set aside as a reserve for inland kinship groups to gather shellfish or to fish
<b>Takiwā</b>	District
<b>Tangata whenua</b>	People of the land. The community of Te Tau Ihu
<b>Tamariki</b>	Young (people)
<b>Taonga</b>	Gift/treasure (physical, metaphysical and spiritual)
<b>Taonga Tuku Iho</b>	Gifts / artefacts passed from our ancestors
<b>Tēnā koe</b>	Thank you (colloquial)
<b>Te Ao Hurihuri</b>	The changing world – future times
<b>Te Ao Turoa</b>	The natural world
<b>Te Tiriti o Waitangi</b>	The Treaty of Waitangi
<b>Te Tau Ihu</b>	The Top of the South Island (geographical location)
<b>Te Reo Māori</b>	The Māori language
<b>Tikanga</b>	Custom, tradition, method or habit
<b>Tino Rangatiratanga</b>	Self-determination, sovereignty, domination, rule, control, power
<b>Tino taonga</b>	Principal treasures
<b>Tipuna/tipuna – Tupuna/tūpuna</b>	Ancestor/ancestors
<b>Tohunga</b>	A specialist in a range of crafts and fields of knowledge, for carving, weaving and tattooing to the spiritual, mystical and healing arts.
<b>Tuna</b>	Eel
<b>Ture</b>	Legal connections
<b>Urupā</b>	Burial ground
<b>Wai</b>	Water
<b>Wāhi Tapu</b>	Sacred sites or places
<b>Wairua</b>	Spirit
<b>Wānanga</b>	To meet and discuss
<b>Whāinga</b>	Aim, goal, objective, purpose
<b>Whakapapa</b>	Genealogy/relationships
<b>Whakatauki</b>	Proverb or saying
<b>Whakatipu</b>	Growing time
<b>Whānau</b>	Refers to the extended family, although it can also mean, “to give birth”. The whānau was the basic social unit of Māori society; it usually included grandparents or great-grandparents and their direct descendants
<b>Whānaungatanga</b>	Extended family relationships
<b>Whatukura</b>	Heavenly guardian
<b>Whenua</b>	Land

## 10. Appendices

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### A. Te Ātiawa o Te Waka a Māui Trust

Te Ātiawa o Te Waka-a-Māui Trust (Te Ātiawa o Te Waka-a-Māui) represents Te Ātiawa people who whakapapa to Te Tau Ihu (the top of the South Island). The Trust was established in December 2012 as the post settlement governance entity to enable Te Ātiawa to receive Treaty settlement from the Crown. The Deed of Settlement was signed on 21 December 2012.

Accordingly, Te Ātiawa o Te Waka-a-Māui has assumed the governance role for the iwi from the charitable trust, Te Ātiawa Manawhenua ki Te Tau Ihu Trust. The charitable trust will continue to exist within the wider iwi structure, and will primarily focus on giving effect to the iwi charitable outcomes.

The Te Ātiawa strategic and Annual Plan endorsed in October 2013 provides the following principles looking to the future (see [www.teatiawatrust.co.nz](http://www.teatiawatrust.co.nz)).

**Vision:** the cultural, spiritual, social and economic development of Te Ātiawa for the prosperity and wellbeing of all generations.

**Values and guiding principles:** upholding the mana of Te Ātiawa and Te Ātiawa tikanga will be paramount in all that we do. The implementation of this plan is guided by the following principles:

- Manaakitanga – generosity, contributing and caring, behaviour that gives more than it demands or takes;
- Whānaungatanga – pride and dignity in our relationships;
- Kaitiakitanga – the responsibility of guardianship and stewardship;
- Pūmau – unity and commitment;
- Āta kitenga – transparency, accountability and communication;
- Tika – fairness;
- Pono – honesty and openness;
- Tino rangatiratanga – self-determination.

**Strategic direction:**

**Te kaitiakitanga me te tāhūhū** – competent and dynamic leadership – best practice governance and management that maximises the benefits of Te Ātiawa.

**Whānaungatanga** – relationships – strong positive relationships within Te Ātiawa, with other iwi, and the wider community.

**Whānau** – social development – whānau have physical, emotional, mental and spiritual health.

**Mātauranga** – education – opportunities and access to quality mātauranga, education and training.

**Te Ao Tūroa** – natural environment – actively protecting and exercising rangatiratanga and kaitiakitanga over our natural environment.

**Te Pūtea** – economic development a sustainable economic base to meet the needs and aspirations of Te Ātiawa.



## **B. The History of Te Ātiawa and the Migration to Te Tau Ihu – An Overview**

### **Toi-kai-rakau, the wood eater**

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Te Ātiawa stem from Toi-te-huatahi or Toi-kai-rakau, the wood eater. Toi was the progenitor of many tribes occupying a considerable stretch of country, eight generations prior to the waka migrations of the fourteenth century. Soon after Toi arrived in New Zealand with his people, he established a pa at Whakatane. In the years following, Toi's descendants moved further afield and different familial branches arose including: Te Tini o Awa, Te Marangaranga, Te Tini o Tuio, Te Tini o Taunga and Ngā Turanga.

One of Toi's son's, Ruarangi, married a woman named Rongoueroa. Rongoueroa was the mother of Awanuiarangi, the eponymous ancestor of Te Ātiawa. According to tradition, the father of Awanuiarangi was Tamarau-Te-Heketanga-A-Rangi (Tamarau), a whatukura or heavenly guardian from the tenth heaven. A child of Ranginui and Papatuanuku, Tamarau came down from the heavens after seeing Rongoueroa bathing beside a stream. He took the form of a man and embraced her. From their union, Awanuiarangi was born. From Awanuiarangi came the multitudes – Te Tini o Awanuiarangi. They grew strong and settled themselves principally at Taranaki and Whakatane.

### **The Awa people**

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The descendants of Awanuiarangi, the Awa people, occupied Taranaki for many generations. Te Ātiawa is sometimes referred to as the Awa tribes or Ngātiawa. Te Ātiawa connects with the three original hapū, Te Kahui Tu, Te Kahui Rangi and Te Kahui Tawake. These hapū originated from the ancestor Rua Taranaki, the first man to climb Maunga Taranaki. Some of the earliest tangata whenua to have occupied Totaranui and the surrounding districts came from these three hapū. The later arrival of the waka *Tokomaru* during the migration from Hawaiiiki saw intermarriage and consolidation of the iwi in North Taranaki.

The Awa people living in Northern Taranaki in the nineteenth century variously used the names Ngāti Awa, Te Ātiawa and Ātiawa. Te Ātiawa Manawhenua Ki Te Tau Ihu Trust recognises that the tūpuna of all its beneficiaries at one time came under these names. *Te Ātiawa nui tonu* now refers to all those groups who descend from both the awa and Taranaki regardless of present location.

Today, the manawhenua status of Te Ātiawa ki te Tau Ihu is recognised within the four Marae across Te Tau Ihu – Waikawa, Wakatu, Te Awhina and Onetahua – all have Te Ātiawa interests.

### **The arrival of the Europeans**

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The arrival of the Europeans with their muskets in the early 1800s had a huge impact on the Māori population. At first, chiefs seized on the new weapon as a deadly and effective way of settling old scores with old enemies. They quickly recognised that a taua armed with muskets had a decided advantage over one that was more traditionally armed. The conquest of new lands was possible on a far grander scale than ever before. As a result, people found themselves driven from their homes, either temporarily or permanently. In turn, they drove weaker opponents from their land, thereby causing the displacement of yet more tribes; those who were not killed in the fighting were absorbed into the conquering tribes. The events of this early period set off a chain reaction that would span almost the full length of the country.

## **Warring amongst the northern tribes**

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It was from these beginnings and against a background of escalated warring amongst the more northern tribes that the 'Musket Wars' erupted. The Kawhia tribes, who were continually at war with the powerful Waikato and Maniapoto, became involved and, as a result, many Ngāti Toarangatira, Ngāti Rarua and Ngāti Koata chose to leave Kawhia. They decided that relocation to Kapiti would give them a better chance of survival. On the long journey south they were pursued by Waikato and, at Taranaki, Te Ātiawa stood with the Kawhia people and together they defeated Waikato at the battle of Motunui. Following this success, Te Ātiawa assisted the Kawhia people to Kapiti. The assistance given by Te Ātiawa to the Kawhia tribes made them a prime target for Waikato and Maniapoto and precipitated their departure to Kapiti, with the intent to secure muskets to defend themselves against Waikato and Maniapoto.

At least four main heke left Taranaki between 1822 and 1833. The first, already mentioned, Te Heke Mairaro, was as the escort to the Kawhia tribes. After the majority of Te Ātiawa people returned to Taranaki, the second heke, consisting largely of Ngāti Tama, moved south in Te Heke Hauhaua. They were followed by Te Heke Niho Puta, a large contingent of Ngāti Mutunga, Manukorihi and Puketapu (Te Ātiawa hapū), about 1824.

## **Demand for more land and resources and the conquest of Te Tau Ihu**

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As the numbers of Te Ātiawa increased in the lower North Island, so too did the demand for more land and resources. Inevitably, the Taranaki and Kawhia tribes turned their attention to the South Island. Te Ātiawa took up opportunities with the arrival of the early whalers and traders. They also took advantage of the opportunity to acquire land in Te Tau Ihu.

The conquest of Te Tau Ihu was a joint effort with the Kawhia tribes. Te Manutoheroa, Huriwhenua, Te Koihua, Whitikau and many others led the contingent for Te Ātiawa in a series of attacks. The main attack took place around 1829-1830. The Northern tribes fought battles against Rangitāne, Ngāti Apa and Tu-mata-kokiri, who were armed with traditional weapons. The local tribes never really stood a chance against the northern tribes who were well armed with muskets. Ngāi Tahu did not escape the wrath of the northern tribes either. The Poutini people occupying the West Coast were subdued and those on the East Coast suffered great losses.

## **Waikato and Maniapoto seek revenge, more Te Ātiawa head South**

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In 1832, Waikato and Maniapoto finally executed their threat to seek payment for both the assistance given to the Kawhia tribes at the Battle of Motunui, and for their subsequent loss of chiefs. Attacks were made at Pukerangiora and Ngamotu in North Taranaki. As a result, most of the remaining Te Ātiawa people, along with the Europeans who had helped them, decided to migrate south to join their relatives – many of whom were now widely distributed about the Cook Strait district and the Northern South Island. Te Heke Tama-te-uaua left Taranaki in 1833, with around two thousand men, women and children.

Te Ātiawa settlement of Te Tau Ihu was a gradual process. Land was first settled in 1832, and by 1840; Te Ātiawa occupied land from Totaranui (Queen Charlotte Sound) to Mohua (Golden Bay).

## Protecting the tribal estate of Te Ātiawa

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Many Te Ātiawa returned to Taranaki in 1848 and subsequent heke occurred after the mid 1850s. In both cases the return was influenced by concern about the land in Taranaki and, in the latter, as a result of the actions of the Colonial Government. The Taranaki Land Wars, one of the major events of the nineteenth century, stemmed from the desire of Wiremu Kingi Te Rangitaake to protect the tribal estate of Te Ātiawa. In 1860, the first of the country's land wars involving the Crown began and Māori resistance at Parihaka continued through until the end of the nineteenth century.

## Systematic loss of asset base and ability to exercise rangatiratanga

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By 1860 Te Ātiawa were more restricted in their movements, largely because huge land purchases had already taken place by this time. In the 1840s and 1850s reserves were established for Te Ātiawa to live on. These reserves were all that remained of their land. Apart from the fact that the reserves were inadequate, in many cases, the land was worthless. Through successive government legislation and policy, Te Ātiawa have been systematically stripped of their main asset base, and the ability to exercise rangatiratanga in accordance with Te Tiriti o Waitangi.

## The Aquaculture Settlement

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The Aquaculture Settlement and the pending settlement of the Te Ātiawa Tribunal Claim, while returning only a pittance of what was taken will provide for the re-establishment of an economic base and the ability to exercise some semblance of rangatiratanga for the future.

A more detailed account of Te Ātiawa history can be found in Ngā Hekenga O Te Ātiawa, by Alan Riwaka (2000), Te Ātiawa in Te Tau Ihu, by Alan Ward and the Mitchell Research Wai 56 and Wai 102 Reports for the Waitangi Tribunal.

## C. Māori World View – A Summary

### **The Māori World View** (From Marlborough District Council's Iwi Working Group)

The environmental management system of Marlborough's tangata whenua iwi has been developed over many centuries and has been exercised by numerous generations. It is still practiced today and is recognised in Te Tiriti o Waitangi. Of fundamental significance to this management philosophy is the Māori view of the natural world and its origins. The underlying set of principles arising from this view guides all interaction with the environment.

Iwi/hapū traditions discuss the origins of the universe as being with Io who dwelt in Te Korekore. Io created various realms, such as the numerous Pō, which lasted for eons. Ranginui (the sky father) and Papatūānuku (the earth mother) emerged from these realms and had some 70 children, all of which were Atua (Departmental Gods). The children of Ranginui and Papatūānuku created various domains in Te Ao Mārama, the world between earth and sky. Within these domains everything in the natural world was created. Hence the tangata whenua view of reality is that it is constructed of interrelated and interconnected domains of Atua.

Iwi/hapū traditions concerning the creation of the universe recount the emergence of the physical reality (taha tinana), but also the creation of the intellectual plane (taha hinengaro), the family plane (taha whānau) and, most importantly, the spiritual realm (taha wairua), which is present in all things.

The children of Ranginui and Papatūānuku breathed life or mauri, which originated from Io into their various domains. These children of Ranginui and Papatūānuku became the Atua of these domains and created the plants and animals within. They are the original kaitiaki or guardians of the domains. The authority of the Atua (mana Atua), which allows them to be kaitiaki, is handed down through whakapapa (genealogy). Mana is passed from Io to Ranginui and Papatūānuku, and then to the Atua. All things in the universe are interconnected through whakapapa. Some of these Atua and their domains include:

- Papatūānuku (land)
- Ranginui (sky)
- Tāne Mahuta (forests)
- Tangaroa (sea)
- Rūaumoko (earthquakes)
- Tāwhirimātea (winds)

Marlborough's tangata whenua iwi do not see their existence as separate from Te Ao Tūroa (the natural world), but an integral part of it. Through whakapapa all people and life forms descend from a common source. Whakapapa binds each iwi to the mountains, forests and waters and the life supported by them, and this is reflected in traditional attitudes towards the natural world and resource management. Whānaungatanga embraces whakapapa, through the relationship between people, and between people and the environment. The nature of these relationships determines people's rights and responsibilities in relation to the use and management of the resources of the natural world.

All natural and physical elements have the qualities of wairua (spiritual dimension) and mauri (life force), and have a genealogical relationship with each other. Mauri provides the common centre between the natural resources (taonga), the people or guardians who care for the taonga (the kaitiaki), and the management framework (tikanga) of how taonga are to be managed by the kaitiaki. It is through kawa (protocol) that the relationship between taonga, tikanga and kaitiakitanga is realised.

**D. Ngā Taonga Tuku Iho ki Aorere  
- The treasured resources of Tasman**

At the time of finalising this IEMP for Te Ātiawa Marlborough Sounds' Rohe, an IEMP for the Tasman Region is being developed, in conjunction with Tasman District Council, and with Tiakina Te Taio as facilitator. This document is being developed in tandem with iwi representatives of the Tasman Region (including Te Ātiawa iwi members, as tangata whenua representing the Tasman Rohe.)

## E. Tiakina Te Taiao Ltd (Tiakina)

Tiakina Te Taiao Ltd (Tiakina) is an iwi mandated resource management entity that provides a proactive and professional iwi resource management and environmental advisory service to elevate iwi values and profile in resource management. Tiakina also advocates for the protection of cultural heritage. Likewise, Tiakina provides cultural, social and educational aspects for understanding on Council urban and rural development, and enhancement and protection of the natural environment from a Māori worldview for the wider Tasman and Nelson communities.

The six member group represented by Tiakina includes the following iwi: Te Ātiawa, Ngāti Koata, Ngāti Tama and Ngāti Rarua and Ngāti Rarua Ātiawa Iwi Trust (NRAIT). The sixth member is Wakatu Incorporation (a Māori Incorporation originally constituted under the Māori Reserved Land Act 1955, by the Wakatu Incorporation order 1977), which represents approximately 4,000 owners who descend from Ngāti Koata, Ngāti Rārua, Ngāti Tama and Te Ātiawa. Collectively the iwi hold manawhenua status in Te Tau Ihu and have contributed whenua (land), wai (water), moana (sea) and flora and fauna to the communities of Tasman and Nelson.

Tiakina advises Council on iwi being engaged and consulted in Council processes and procedures. Tiakina assists in managing the environment and ngā taonga tuku iho which are core to manawhenua iwi identity and survival. Therefore the role of Tiakina is to raise awareness of tikanga and mātauranga Māori in resource management and environmental research and development of community based initiatives.

### OBJECTIVES

The key objectives of Tiakina:

- To facilitate, support and enable manawhenua iwi to practice kaitiakitanga in all areas of resource management in Te Tau Ihu;
- To provide a proactive and professional iwi resource management and environmental advisory service;
- To advocate for the protection of Māori cultural heritage (e.g. archaeological sites);
- To elevate iwi concerns, values and profile in the resource management and environmental area;
- To upskill and empower iwi members, to participate in this work in order to facilitate and implement kaitiakitanga (guardianship).

## F. Te Tiriti o Waitangi - Text and Principles

### The text of the Treaty

There are two versions of the Treaty of Waitangi; the English and Māori version. Te Ātiawa maintain that the Māori language text, signed by Te Ātiawa chiefs in 1840, is the version that takes precedence where there is ambiguity over interpretation of the two texts.

### The Principles of the Treaty<sup>13</sup>

In balancing the rights and obligations between Māori and the Crown, the Waitangi Tribunal and the courts have contributed to the development of the following principles. It is noted that these principles are by no means definitive and will continue to be refined and developed over time.

#### Custom<sup>14</sup>

The Treaty guarantees protection of Māori custom and cultural values.

This right extends to the control of property in accordance with custom and having regard for cultural preferences. It also extends to the protection of tino rangatiratanga, being the full authority, status and prestige as regards Māori possessions and interests. The right also encompasses the preservation of Māori customary title and the Crown's obligations to take active steps to ensure that Māori have and retain full exclusive and undisturbed possession of their culture. In part, Rangatiratanga is expressed through Māori participation in environmental decision-making.

#### Partnership

The principle of partnership requires that both Treaty partners act reasonably and in the utmost good faith towards each other.<sup>15</sup>

The principle of partnership for Te Ātiawa is one that requires that partners are on an equal footing. Partnership is broader than site or issue specific projects – the principle extends to overall management of natural resources.

#### Property

A fundamental principle of the Treaty is the protection and preservation of Māori property and taonga.<sup>16</sup>

The phrase “wenua o ratou kainga me o ratou taonga katoa” is used in the Māori version of the Treaty. W(h)enua signifies the lands and kainga habitation and the literal translation of the last three words - “all things valued or all things treasured”. Taonga may be tangible, such as fisheries, or intangible, such as the Māori language.

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<sup>13</sup> NZ Law Commission (2001:79 –82)

<sup>14</sup> Ibid (2001:82, 83)

<sup>15</sup> Waitangi Tribunal (1988), Wai 22

<sup>16</sup> See the Waitangi Tribunal report on the Manukau Claim – Wai 8 (Wellington 1985). See also New Zealand Māori Council v Attorney-General (1994) 1 NZLR 513,517 (PC), In NZ Law Commission (2001)



### **Active Protection**

The Crown is obliged to take positive action in the protection of Māori Treaty interests.

This principle requires the active protection of Te Ātiawa relationships and customs associated with natural resources. This includes the protection of the traditional relationship Te Ātiawa has with resources of significance to them. Secondly, agencies, including territorial authorities, with a responsibility to manage the natural environment have a responsibility to actively protect the resources that are of significance to Te Ātiawa. Implicit in this principle is the idea that the Crown cannot avoid its duty of active protection by delegating responsibilities to others.

### **Autonomy**

Māori have the right to determine their own policies, to actively participate in the development and interpretation of the law, to assume responsibility for their own affairs and to plan for the needs of future generations.<sup>17</sup>

### **Development**

The integrity of tikanga Māori is enhanced by its ability to adapt and evolve as society changes. This principle recognises that culture is not static.

### **Fiduciary duty**

The Crown owes a fiduciary<sup>18</sup> duty of good faith to Māori.<sup>19</sup> The obligations of such a duty is:

- To use any right of pre-emption to protect Māori from excess purchases, and not to use it to stifle competition for Māori land so as to deprive Māori of a fair price;
- The duty not to use other unfair means when dealing with Māori; and
- The obligation to abide by Māori traditional values.

### **Economic protection<sup>20</sup>**

The Crown has an obligation to protect, preserve and promote the economic development of Māori. This includes:

- A duty to ensure that Māori are left with sufficient land and other resources for their maintenance and support and livelihood, and that each hapū maintains a sufficient endowment for its foreseen needs;
- Such endowment is not just an endowment sufficient to survive, but sufficient to profit and to prosper; and
- Māori have the right to develop and expand such resources using modern technologies and are not consigned to those technologies known at the time of the Treaty.

This principle is consistent with trends towards iwi based social and economic development. Currently, Te Ātiawa control few resources. This can be directly attributed to alienation from their traditional resource base, from which cultural identity, well-being and economic sustenance is derived.

### **Redress**

The Crown will take active and positive steps to redress past grievances and will avoid actions, which prevent redress.

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<sup>17</sup> Waitangi Tribunal (1996), Wai 143

<sup>18</sup> 'Fiduciary' means to hold in trust.

<sup>19</sup> Waitangi Tribunal Report (1993), Wai 38

<sup>20</sup> Waitangi Tribunal (1992: 253-254), Wai 27

## **G. Summary of Statutes with Relevance to Iwi Resource Management<sup>21</sup>**

### **Resource Management Act 1991**

Section 5 requires that adverse effects occurring from an activity be avoided, remedied, or mitigated, irrespective of any benefits which may accrue from an activity.

### **Section 6 Matters of National importance**

In achieving the purpose of this Act and in relation to managing the use, development, and protection of natural and physical resources, all persons exercising functions and powers under it, shall recognise and provide for the following matters of national importance:

- a) the preservation of the natural character of the coastal environment (including coastal and marine), wetlands, and lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use and development;
- b) the protection of outstanding natural features and landscapes from inappropriate subdivision, use and development;
- c) the protection of significant indigenous vegetation and significant habitats of indigenous fauna;
- d) the maintenance and enhancement of public access to and along the coastal marine area, lakes and rivers; and
- e) the relationship of Māori and their culture and traditions with their ancestral lands, waters, sites, waahi tapu and other Taonga.

The standard required of councils in relation to matters of national importance is very high – that is to “recognise and provide for” such matters. Subsections 6(a) – 6(e) are all important to Te Ātiawa and attach to elements of resource management, including plan and policy statement development, as well as resource consent consideration. This Plan illustrates Te Ātiawa relationships and their culture and traditions with those matters listed in section 6(e). The challenge for the territorial authorities in Te Tau Ihu, as planners and consent authorities, is to show how they have recognised and provided for these matters.

In addition, section 6(c) is not necessarily restricted to threatened or rare flora and fauna – it can include areas which are significant for their use, such as planting harakeke for weaving.

### **Section 7 Other matters**

In achieving the purpose of this Act, all persons exercising functions and powers under the Act, in relation to managing the use, development and protection of natural and physical resources, shall have particular regard to-

- a) Kaitiakitanga:  
[(aa) The ethic of stewardship:]...

“Kaitiakitanga” means the exercise of guardianship by the tangata whenua of an area in accordance with Tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship”.

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<sup>21</sup> At the time of writing this IEMP, Central Government is embarking on a number of fundamental changes to Part 2 of the RMA, involving the RMAs “Purpose and Principles – Sections 5 – 8, which have implications for Māori.

Decision makers must have particular regard to Kaitiakitanga obligations of tangata whenua when making any decisions under the RMA.

### **Section 8 Treaty of Waitangi**

“In achieving the purpose of this Act, all persons...shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).”

A council considering a resource consent application is required to “take into account” the principles of the Treaty. This requires careful consideration of any additional information it might require in relation to particular applications. Although the courts have stated that territorial authorities are not subject to the obligations of the Crown under the Treaty, they must take the principles of the Treaty into account in reaching a decision on a resource consent application.<sup>22</sup> When iwi have a valued relationship with a natural and physical resource, which is the subject of a resource consent application, then the person responsible for preparing the report on the application for a consent authority should investigate and report on the extent to which the proposal would affect that relationship.

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## **Conservation Act 1987**

### **Section 4**

The most important section of the Act for iwi is section 4, which states:

“This Act should be so interpreted and administered as to give effect to the principles of the Treaty of Waitangi.”

Section 4 imposes the strongest legislative statement of Treaty responsibility in the field of resource management law. Section 4 applies to all legislation that is administered by the Department of Conservation, such as the Wildlife Act 1953, unless such legislation expressly provides otherwise.

### **Part II, Establishment of functions of the Department of Conservation**

The functions of the Department of Conservation are to administer the Conservation Act and Acts specified in the First Schedule, to which section 4 obligations also attach. A number of these Acts are of significance to Te Ātiawa including:

- The Fisheries Act 1983: Part V,
  - The Foreshore and Seabed Endowment Revesting Act 1991,
  - The Historic Places Act 1993,
  - The Marine Mammals Protection Act 1978,
  - The Marine Reserves Act 1971,
  - The National Parks Act 1980,
  - The Native Plants Protection Act 1934,
  - The New Zealand Walkways Act 1990,
  - The Reserves Act 1977,
  - The Wild Animal Control Act 1977,
  - The Wildlife Act 1953.
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<sup>22</sup> The principles as determined by the courts and Waitangi Tribunal are detailed in Chapter Five of this Plan.

## Heritage New Zealand Pouhere Taonga Act 2014

The Heritage New Zealand Pouhere Taonga Act 2014 replaces the Historic Places Act 1993 and streamlines the method of obtaining archaeological authorities, bringing the timeframe for consenting in line with the Resource Management Act.

It simplifies and speeds up the archaeological consenting procedure, reducing the red-tape burden on property owners while ensuring appropriate protection for heritage. It balances the important considerations of heritage protection, public safety and landowners' rights.

The Act also brings the structure of the re-named Heritage New Zealand Pouhere Taonga in line with its status as a Crown entity. An eight-member Board is established by Ministerial appointment. This will allow community based advocacy groups to campaign freely without the constraints of being part of a Crown entity, as had been the case under the Historic Places Trust's local branch structure.

The existing Māori Heritage Council is retained in its current size and form. Heritage New Zealand Pouhere Taonga will work in consultation with the council on all applications affecting sites of interest to Māori.

The Act introduces a number of measures, including an emergency archaeological authority in the wake of natural disasters such as earthquakes, to strike a sensible balance that minimises hold-ups while still protecting vulnerable heritage.

A National Historic Landmarks list will be established to set national priorities for heritage conservation and recognise the most important historic landmarks and precincts-----  
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Successive central governments regularly review and update statutes. Therefore, only specific reference to each of the relevant statutes, the RMA 1991, the Conservation Act 1987 and the Heritage New Zealand Pouhere Taonga Act 2014, have been provided as amendments to those acts over the operative time of the IEMP may mean that the content could be dated. The most up to date New Zealand statutes can be accessed online via the following website:

- [www.legislation.govt.nz](http://www.legislation.govt.nz)

## H. Te Waka a Māui me ona Toka Mahi Tuna - Te Tau Ihu Eel Management Plan

The Te Tau Ihu (South Island) Eel Management Plan (1996) was prepared by Te Waka a Māui me ona Toka Mahi Tuna, a Ministerial Advisory Body.

The Plan is an agreement between the tangata whenua of the South Island and the commercial fishing industry as to how best manage the South Island freshwater eel fishery (*Anguilla australis* and *Anguilla dieffenbachii*), a fragile and diminishing resource.

The Plan specifically addresses:

- The long-term sustainability of the fishery,
- Treaty of Waitangi responsibilities,
- Resource management responsibilities,
- The commercial development of the fishery,
- On-going fisheries management.

The Plan is not online as the document has been superseded by the 'Draft National Plan for Freshwater' published in July 2011. Accessing an electronic copy of the Draft National Plan for Freshwater is on the following link:

- [http://www.fish.govt.nz/NR/rdonlyres/48AFDA58-236F-4185-927C-1790A77551E3/0/draft\\_fisheries\\_plan\\_freshwater.pdf](http://www.fish.govt.nz/NR/rdonlyres/48AFDA58-236F-4185-927C-1790A77551E3/0/draft_fisheries_plan_freshwater.pdf)