



## **DRAFT REGIONAL POLICY STATEMENT**

**May 2016**

### **Chapter 1**

#### **Tāngata Whenua Iwi o Whakatū**

*Take o te hiranga ki ngā Iwi o Whakatū*

## **I.1 Significant Resource Management Issues: Issues of Significance to Iwi of Whakatū**

Land, water, and air are taonga to Māori. Their use and management require special care and attention. Council has a leadership role in working together with Iwi to protect and improve both our natural environment and the things we build, as well as the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga.

Nelson City Council acknowledges the Crown's apology to the Iwi of Te Tau Ihu in the Treaty Settlement legislation, and the role that Tikanga (what we do) and Kawa (the way we do it) and the value base associated with these concepts have in delivering the sustainable management of natural and physical resources of the region. Nelson City Council also acknowledges its role in supporting the Iwi of Te Tau Ihu post Treaty Settlements.

The resource management issues of significance to Iwi authorities in Whakatū are:

### **Issue Tahī Te Tiriti o Waitangi and its principles need greater acknowledgement in resource management in Whakatū.**

Putting a level of understanding of Te Tiriti o Waitangi into practice is still challenging for Council. Council owns, administers and/or maintains a significant area of the district including the coastal environment, rivers, forestry, and reserves. As such Council activities themselves can have a significant impact on both resource management and providing for the implementation of Te Tiriti o Waitangi across activities.

Many groups and organisations have attempted to develop principles based on the Treaty. The principles have been almost as contentious and as widely varied in interpretation as that of the Treaty. The RMA requires that in exercising its functions and powers, the Council takes into account the principles of the Treaty of Waitangi.

Active participation by Māori in the planning process supports the achievement of Treaty principles. There has been some resourcing for Iwi participation in Council resource management functions and this relationship continues to strengthen.

Treaty Settlement legislation includes statutory acknowledgements, which Council must have regard to when deciding if Iwi are affected persons. In addition the Settlements provide for the eight Iwi of Te Tau

Ihu to participate in a Freshwater and Rivers Advisory Committee. The Committee provides input into Council policy and decision making in relation to the management of rivers and fresh water under the Resource Management Act 1991, and applies across the top of the south within the jurisdictions of Marlborough District Council, Nelson City Council and Tasman District Council.

The ability of Council to undertake a partnership approach to resource management and provide for active protection is provided by sections 6, 7 and 8 of the RMA. Generally Iwi consider Council to be an agent of the Crown, however Council does not see itself as such, but acknowledges the need to establish and maintain strong relationships with Iwi in order to give effect to its duties, functions and obligations. Council is empowered to perform its duties and functions through the legislation. There is a need to move beyond legislative obligations and to continue to work on strengthening relationships.

Taking into account the principles of the Treaty as part of Council functions and duties under the RMA requires a willingness and desire for both parties to develop a relationship and to define what is expected. This relationship is a work in progress for both Council and the Iwi of Te Tau Ihu.

**Issue Rua      Enabling environmental, commercial, social and cultural development of Iwi, hapu and whanau natural and physical resources.**

In 2014 the eight Iwi of Te Tau Ihu settled claims with the Crown for breaches of the Treaty. Treaty Settlement legislation addresses historic breaches of the Treaty through an apology, a range of acknowledgments, and a range of redress including the transfer of Crown-owned land parcels to claimants. Some land is acquired as 'cultural redress' (generally reserves) and other land is acquired as 'commercial redress'. Commercial redress is intended to form an economic base for the Iwi.

Whakatū tangata whenua Iwi consider that resource management provisions should seek to address the implications of the Settlements for resource management and the development and use of Treaty Settlement land, in accordance with the outcomes sought under the Settlements. Iwi also consider that enabling development of, and access to, all Iwi, hapu and whanau natural and physical resources should be acknowledged in resource management provisions as an expression of Council giving effect to sections 6, 7 and 8.

This issue in Whakamahere Whakatū – Nelson Plan is a significant shift from previous resource management plans where recognition of Treaty

Settlements was limited to appending statutory acknowledgments to the plan, as required by the Settlement Acts and the only provisions in relation to Iwi, whanau and hapu land were for papakāinga. This issue takes a broader view of the effect of the settlement of Treaty claims on how natural and physical resources are accessed and managed in Whakatū, including the need to recognise and provide for the relationship of mana whenua with all Iwi, hapu and whanau natural and physical resources. This issue therefore applies to all land and resources owned and traditionally used by tangata whenua Iwi members living in the rohe, and to both the access to those resources and their development and management.

Land acquired through Treaty Settlements is land with which Maori have a relationship as a matter of national importance (Section 6(e) the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga).

**Issue Toru      Erosion of cultural and natural resource values.**

The Whakatū landscape and coastline is rich in Iwi heritage. This history is reflected in the many sites and features of particular significance to Iwi (either individually or collectively). These sites are connected to Iwi histories, traditions and tikanga, some of which are broadly described in the Statutory Acknowledgements coming out of the Treaty Settlements for Te Tau Ihu. Examples include mahinga mataitai (places for gathering seafood), Waahi Tapu (ancestral sites), landscape features that define Iwi boundaries, arawhito (significant trails), access points to rivers, wetlands and the coast, places of Iwi occupation such as pā and marae, urupā (burial sites), battle grounds, and mineral fossicking areas. These sites, features and landscapes are collectively part of the cultural heritage of each of Whakatū's tangata whenua Iwi.

Māori place names are also part of Whakatū's cultural heritage. These provide an important link to the significance of traditional sites, historical events and spiritual associations. Many local Māori place names have been lost from general community use.

The destruction and degradation, or reduction in access, to cultural heritage sites, features, resources and landscapes of significance to Iwi has occurred in the past as a result of the use and development of Whakatū's resources, particularly for land development. Whakatū's tangata whenua Iwi believe this makes those areas that do remain even more significant.

Collectively habitat loss and resource degradation has a cumulative effect on the mauri of natural resources, and on the wellbeing of

tangata whenua of Whakatū. Protection of the mauri of natural resources should be the overarching goal for all resource management practices in Whakatū. Therefore there is a strong need for Māori environmental practices, such as kaitiakitanga, to be recognised and implemented across the freshwater, air, coastal and land resources. These practices are documented in the Māori Worldview for Te Tau Ihu in the introduction section of the Regional Policy Statement.

The change in land tenure that has occurred with European settlement has also created difficulties for Whakatū's tangata whenua Iwi in physically accessing mahinga kai as well as areas that contain other cultural resources. Some areas are now privately owned or can only be accessed through private land, creating barriers to the ability of Whakatū's tangata whenua Iwi to continue their cultural harvest or activities, as they were historically able to. Legal barriers can also prevent the harvest of traditional kai (foods) and other cultural resources, such as the protection afforded to endangered species.

The difficulties in accessing mahinga kai and using traditional foods have an impact upon the mana of Whakatū's tangata whenua Iwi as it adversely affects the ability of each Iwi, and whanau within the Iwi, to provide for their family members and to care for guests. It also compromises their mana by impairing their ability to fulfil their role and responsibilities as kaitiaki and, further, it presents barriers to the maintenance and enhancement of traditional cultural practices.

**Issue Whā**      **Council and government agencies need to work in partnership with Iwi in a way that recognises the status of Iwi as Kaitiaki and enables expression of kaitiakitanga in decision making processes at all levels.**

The Iwi of Te Tau Ihu have developed an Aoturoa Framework for the sustainable management of natural resources, which is embodied in kaitiakitanga. The responsibility of kaitiaki includes the aim of protecting the mauri as well as the duty to pass the environment onto future generations in a state which is as good as, or better than, the current state. While there has been recognition, there has been very little understanding as to how to enable kaitiakitanga in resource management decision and policy making in Whakatū.

Council also acts as guardians of Whakatū's future and as such needs to make decisions that enable kaitiakitanga to be expressed and to improve the social and physical world around us. A significant step in enabling Iwi to express kaitiakitanga is to provide greater involvement by Iwi in decision making. Whakatū's tangata whenua Iwi seek the opportunity to explore ways of improving their participation in resource

management decision making processes as a practical expression of kaitiakitanga.

Whakatū's tangata whenua Iwi consider it is important for a resource consent/plan change applicant to work with the relevant Iwi authority where the interests of an Iwi are potentially affected by a proposal. Indicators of the matters that may affect an Iwi are the matters set out in Iwi Management Plans and Section 6(e), Section 7(a), and section 8 of the RMA. The provisions of this chapter and other chapters in the Whakamahere Whakatū Nelson Plan and Iwi Management Plans also assist to identify these matters.

Working with the Iwi authority allows an assessment of cultural effects to be carried out and, where necessary, the preparation of a cultural impact assessment, as part of the process of assessing environmental effects.

Whakatū's tangata whenua Iwi have identified that a significant barrier to participation in resource management decision making is the capacity to participate. Iwi have to spread resources across the full range of topics that Council seeks to consult Iwi on, and across the three local authorities of Te Tau Ihu. It is therefore the view of most Iwi that they do not currently have the capacity to effectively take part in the two processes that they have the greatest interest in, resource consent processing and policy development. As part of addressing capacity issues, Whakatū's tangata whenua Iwi seek to develop mechanisms for effectively managing cross boundary issues across rohe and local authority boundaries.

## **R.1 Resource Management Responses: Issues of Significance to Iwi of Whakatū**

### **Objectives**

- |                       |                                                                                                                                                                                                                      |
|-----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Objective Tahī</b> | <b>Te Tiriti o Waitangi and its principles are acknowledged in resource management policies and practice.</b>                                                                                                        |
| <b>Objective Rua</b>  | <b>Natural and physical resources are managed in a manner that provides for tikanga Māori and the spiritual and cultural values of Whakatū's tangata whenua Iwi.</b>                                                 |
| <b>Objective Toru</b> | <b>The cultural and traditional relationship of Whakatū's tangata whenua Iwi with their ancestral lands, water, air, coastal environment, waahi tapu and other sites and taonga are recognised and provided for.</b> |

**Objective Wha**                    **Opportunities are provided for development of tangata whenua Iwi natural and physical resources in a way that respects the relationship of Whakatū's tangata whenua Iwi with land, water (fresh and marine), air, significant sites and waahi tapu.**

**Objective Rima**                    **Resource management decision making processes will give particular consideration to the cultural and spiritual values of Whakatū's tangata whenua Iwi.**

## **Policies**

**Policy Tahī**                    **The development and use of Treaty Settlement land and resources and other Iwi, hapu and whanau land and resources is provided for, recognising that:**

- a) Cultural redress is intended to address the cultural needs of the tangata whenua Iwi**
- b) Commercial redress is intended to acknowledge the grievance for tangata whenua and contribute to the social and economic development of tangata whenua Iwi.**

### **Explanation**

This policy addresses Issue Rua by identifying that Council has a role in supporting Iwi post Treaty Settlements by enabling the use and development of Treaty Settlement land and resources. The policy recognises the historical significance of the Treaty Settlement process in restoring Tangata Whenua Iwi well-being through strengthening connections with cultural resources and through enabling economic and social development. Māori land has unique constraints compared to other land in the District. This is due to the tenure of Māori land and the multiple ownership of this land, which has historically made it difficult for Iwi to develop their land efficiently. In addition and partially as a result of limited development, most Iwi, hapu and whanau land contains areas of ecological, cultural and landscape values that contribute to the amenity and character of Whakatū. It is important that Whakamahere Whakatū recognises these unique constraints and characteristics to ensure that Iwi, hapu and whanau land can still be developed efficiently in accordance with the needs and aspirations of the Iwi, and the intention of cultural and commercial redress under the Treaty Settlements.

**Policy Rua**      **Where a proposal affects Māori land or resources, the following matters must be recognised and provided for in resource management processes:**

- a) The historical association of the tangata whenua Iwi of the area, and any historical, cultural or spiritual values associated with the site or area**
- b) Any relevant memorandum of understanding between Council and the Iwi**
- c) Any joint management and co-governance arrangements established.**

**Explanation**

Council and Iwi of Te Tau Ihu will seek to create and maintain a partnership approach to resource management in Whakatū in order to acknowledge Te Tiriti and its principles. It is important that Council, in exercising its resource management functions, has respect for traditional Māori knowledge (mātauranga Māori), and demonstrates this through incorporation of 'other' knowledge into plans, policy, management, decision-making and the development of new projects, and in the way outcomes are measured.

**Policy Toru**      **Management of natural and physical resources in Whakatū will be carried out in a manner that:**

- a) Takes into account the principles of Te Tiriti, including kawanatanga, rangatiratanga, partnership, active protection of natural resources, the right to development, redress, and informed decision making.**
- b) Recognises that how the principles of Te Tiriti will be applied will continue to evolve**
- c) Promotes awareness and understanding of the Council's obligations under the RMA regarding the principles of Te Tiriti among Council decision makers, staff and the community**
- d) Recognises that tangata whenua have rights protected by Te Tiriti and that consequently the RMA accords Iwi a particular status distinct from that of interest groups and members of the public**
- e) Recognises the right of each Iwi to define their own preferences for the sustainable management of natural and**



**physical resources, where this is not inconsistent with the RMA.**

**Explanation**

The policy identifies Te Tiriti o Waitangi principles that Whakatū's tangata whenua Iwi agree are important in terms of sustainably managing Whakatū's natural and physical resources and that how these principles are taken into account will continue to evolve over time.

**Policy Whā      The Council expects that applicants will consult early in the development of a proposal (for resource consent or a plan change) so that the necessary cultural values of Whakatū's tangata whenua Iwi can be taken into account.**

**Explanation**

Only Whakatū's tangata whenua Iwi can identify their relationship and that of their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga. This means only Iwi are in a position to determine whether a proposal will affect areas of significance for Iwi. Because of this, it is important that consultation with Iwi occurs early in the planning of a development (either by resource consent or a plan change) to ensure impacts are appropriately identified and addressed.

**Policy Rima      Where an application for resource consent or plan change is likely to affect the relationship of Whakatū's tangata whenua Iwi and their culture and traditions, decision makers shall ensure:**

- a) The ability for tangata whenua to exercise kaitiakitanga is maintained**
- b) Mauri is maintained or improved where degraded, particularly in relation to fresh and coastal waters, land and air**
- c) Mahinga kai and natural resources used for customary purposes are maintained or enhanced and these resources are healthy and accessible to tangata whenua**
- d) Tangata whenua values and interests are identified and reflected in the management of the region's freshwater resources**

**e) Assessment of the activity is undertaken against the Aoturoa Framework.**

**Explanation**

These are the matters that must be assessed by decision makers when considering an application for resource consent or a plan change in which there is a likelihood that particular values of significance to iwi may be adversely affected. The matters to be assessed in relation to the mauri of waterbodies are detailed further in the Freshwater section of Whakamahere Whakatū. Dependent on the circumstances of the consent application or plan change, these matters may need to be assessed. An example of this would be the use of a hearings commissioner with expertise in tikanga Māori in notified applications.

**Policy Ono Support and encourage Iwi to develop Iwi management plans that contain:**

- a) Specific requirements to address the management of coastal waters, land and air resources, including mauri and taonga**
- b) Protocols to give effect to their role of kaitiaki of water and land resources**
- c) Sites of cultural significance**
- d) Descriptions of how the document is to be used, monitored and reviewed**
- e) The outcomes expected from implementing the management plan**
- f) The use and development of natural and physical resources by Iwi.**

**Explanation**

Encouraging Whakatū's tangata whenua Iwi to develop and implement iwi management plans will help to achieve two significant outcomes. Ultimately it will help the Council to meet its requirements relating to Māori in the resource management planning process, especially when preparing new resource management policy and plans. Secondly, because the plans belong to the Iwi who prepared them, they will help Iwi express and identify the values and relationships iwi have with their resources and how they ought to be protected, maintained or enhanced. Iwi management plans can provide a framework for consultation on both plan reviews and resource consenting processes.

Including the matters identified within a) to f) of the policy and implementing an Iwi management plan will build and strengthen partnerships between Iwi and the Council as well building trust and good relationships.

**Policy Whitu    Ensure Iwi management plans are taken into account in resource management decision making processes.**

**Explanation**

Having supported and encouraged Whakatū's tangata whenua iwi to prepare iwi management plans, it is important that they are then taken into account by the Council when making decisions on resource management matters. Amongst other things, iwi management plans give local expression to the matters outlined in RMA sections 6(e) and 7(a). The Council is required by the RMA to take into account iwi management plans when preparing a regional policy statement. In terms of its decision making on resource consent applications the Council must have regard to, subject to Part 2, other matters the Council considers relevant and reasonably necessary to determine an application – Section 104(1)(c). This includes having regard to iwi management plans and maintaining a partnership approach as required in Policy Iwa. As more iwi management plans are prepared and lodged with the Council, it will be important they receive the appropriate recognition in decision making by the Council.

**Policy Waru    Enable opportunities for marae and papakāinga development on Iwi, whanau and hapu tangata whenua land that provides for a range of functions including living, working, cultural activities and recreation where it is of a scale, extent and intensity that is determined by the physical characteristics of the site, surrounding environment and tikanga Maori.**

**Explanation:**

The policy recognises that papakāinga and marae settlements are an essential means for Iwi to pursue the traditional relationship with their land. The policy encourages and strengthens this relationship by enabling development of Iwi, whanau and hapu land provided it is consistent with the matters set out in the policy. Iwi, whanau and hapu land includes land that is regarded as Māori land in terms of Te Ture Whenua Māori Act 1993, including multiple owned Māori land and customary land, other land returned to Iwi through Settlement processes, and land held individually by tangata whenua Iwi within the rohe.



**Policy Iwa      Maintain and enhance the essential partnership between Whakatū's tangata whenua Iwi, the Council and statutory management agencies on an ongoing basis.**

**Explanation:**

This policy highlights that in order to give effect to the other policies in this chapter, that a partnership between Whakatū's tangata whenua iwi, the Council and statutory agencies, such as the Department of Conservation and adjoining local authorities, will be necessary. The partnership principle is reflective in the holistic approach of iwi to resource management in being all encompassing. Fostering partnerships with Whakatū's tangata whenua iwi will assist in increasing capacity for iwi to add value to resource management decision making processes and to the Iwi economy and the economy of Whakatū Nelson at large. Additionally, there will be times when non-statutory groups will combine with the Council and iwi in the context of community involvement in the management of natural and physical resources.

**Methods**

<b>Regulatory methods</b>	<b>Who</b>	<b>Links to policy</b>
<b>Nelson Plan</b>		
Recognition of Statutory Acknowledgements and other Settlement instruments	Applicants, Council and Government Agencies, Consent Holders	Tahi, Rua, Toru, Rima
Consideration of Iwi Management Plans in development of Plan changes and resource consent processing and monitoring	Council, Applicants , Iwi	Toru, Wha, Rima, Ono, Whitu
Cultural Impact Assessments	Council, Applicants, Iwi	Toru, Wha, Rima
Provision for papakāinga	Council	Tahi, Waru
Maori Land Zone/Overlay	Council	Tahi, Rua, Toru, Waru
Property Plans (include definition in Appendix 1 Interpretation)	Council/Iwi	Tahi, Rua, Toru, Waru
Assessment against the Aoturoa Framework	Council, Applicants, Iwi	Tahi, Rua, Toru, Iwa
Use the Freshwater and Rivers Advisory Committee early in the development of policy and plans	Council, Applicants	Tahi, Rua, Toru, Wha, Rima, Iwa
<b>Other Statutory Plans</b>		
Have regard to Iwi Management Plans and Cultural Impact assessments in development of Council Policy and projects	Council	Toru, Wha, Rima, Ono, Whitu

<b>Non-regulatory methods</b>	<b>Who</b>	<b>Links to policy</b>
<b>Advocacy and education</b>		
Increase use of Maori places names and interpretation panels at significant sites.	Council/Iwi	Rua, Toru, Iwa
Council officer, Councillor and commissioner training on Te Tiriti o Waitangi	Council/Iwi	Iwa
Council officer training in basic Te Reo and Tikanga	Council/Iwi	Iwa
<b>Monitoring and information</b>		
Identify Treaty Settlement land on GIS database	Council	Tahi, Rua
Create formal consultation guidelines for applicants, including Council staff undertaking projects and asset management.	Council/Iwi, Applicants	Wha
<b>Funding and Assistance</b>		
Training and support to increase local Maori Commissioners, use of Maori Commissioners for appropriate resource management decision making.	Council Iwi	Iwa
Provide resources (funds, staff time, office space, training, equipment) and capacity building to assist Iwi to prepare, implement and monitor Iwi management plans	Council	Iwa
<b>Partnerships</b>		
Use of Maori Commissioners, expert witness, peer review during the resource consent and plan change process	Council Applicants	Toru, Rima, Iwa
Support Maori representation on Council Committees	Council	Toru, Rima, Iwa
Documenting and formalising partnerships between Council and the Iwi of Te Tau Ihu (i.e. MOUs, agreements, contracts for projects, co-management of resources and/or assets).	Council/Iwi	Rima, Iwa
Capacity building of staff in Council and Iwi	Council Iwi	Iwa
<b>Non-Statutory Agreements Plans and Strategies</b>		
Consideration of Iwi Management Plans and Cultural Impact Assessments in development of Council policy and projects	Council	Rima, Ono
Use the Freshwater and Rivers Advisory Committee early in the development of policy and plans	Council Iwi	Tahi, Rua, Wha
Help develop mutually beneficial projects that include stakeholders and community groups i.e. Project Maitai.	Council, Community Iwi	Toru, Rima, Iwa
Work with Iwi to identify future papakāinga aspirations	Council Iwi	Tahi, Rua, Waru, Iwa

## Anticipated Environmental Results

Anticipated Environmental Result	Link to policy	Indicator	Data Source
Iwi resource management issues are understood and addressed in an integrated manner across disciplines, Iwi and local authority and agency boundaries.	Whitu, Iwa, Wha	Iwi Management Plans, MOUs between agencies, integrated plan change and resource consent decision making. Maori world view representation on Council Committees. Environmental Indicators set by Iwi	Feedback from Hui. Evidence considered in plan change, section 32 reports and resource consent application decisions. Iwi authorities are satisfied with their involvement in resource management decision making.
Increased management and development by Iwi of Iwi, hapu and whanau land and resources.	Tahi, Rua, Toru, Ono	Development of iwi, whanau, hapu and tangata whenua land and resources, including papakāinga developments and marine farming. Use of cultural resource management methods such as rahui, taiapure. There is better access for tangata whenua to sites with mahinga kai and areas of natural resources used for customary purposes. The Mauri of the environment is in good health, particularly the rivers, streams and coastal environment.	Resource and building consents, MOUs, Iwi Development Plans Esplanade Reserves/ Strips Maori Environmental Indicator Monitoring Results State of the environment Reporting and Cultural Health Index Reports
Council meets its obligations in terms of Sections 6, 7 and 8 of the Resource Management Act 1991 in relation to Tangata Whenua, and in particular: Te Tiriti o Waitangi is acknowledged and a partnership approach is taken to resource management;	Toru, Wha, Rima	Number of heritage, waahi tapu, archaeological sites of cultural and spiritual significance items protected. Number of heritage items destroyed Number of iwi management plans formally lodged with Council. Use of Tikanga Maori tools in environmental management	Consents records Heritage NZ Pouhere Taonga records Number of assessments using the Auroa Framework Involvement in projects i.e. Nelson Nature

Anticipated Environmental Result	Link to policy	Indicator	Data Source
The development and use of Treaty settlement land and resources, in accordance with the outcomes of the settlement is provided for.	Toru, Rima, Iwa, Ono	Treaty Settlement land is developed Economic wellbeing of Iwi from Treaty Settlement Land is increased.	Number of resource /building consents approved for development on Treaty Settlement land. Cultural Impact Assessment results

## Principal Reasons

The objectives and policies seek to give effect to Council's responsibilities under the RMA to Tangata Whenua and address the resource management issues of significance to Iwi of Te Tau Ihu. Council recognises the special status of Tangata Whenua as separate and distinct from interest groups and further recognises the need for active protection of Tangata Whenua interests in dealing with other parties and in administering this plan/policy statement.

The objectives and policies also seek to give certainty to, and enhance, the involvement of Iwi in resource management processes. The policies give guidance on how iwi values should be considered in the management of, and decision-making around, Whakatū's natural and physical environments, including freshwater and coastal ecosystems. This seeks to meet Council's obligations under national policy statements such as the New Zealand Coastal Policy Statement (NZCPS) and the NPS on Freshwater Management, including:

- a) objectives and policies in the NZCPS to take into account the principles of the Treaty of Waitangi, recognise the role of tangata whenua as kaitiaki and provide for tangata whenua involvement in management of the coastal environment (e.g. Objective 3 and Policy 2); and
- b) objectives in the NPS on Freshwater that are intended to provide for tangata whenua values and Te Mana o te Wai (eg objective D1 - tangata whenua roles and interests).

Although Treaty settlements reflect an agreement between the Crown and Iwi, they form part of the general legal context for Council when exercising its powers. Council also has an obligation to take the Treaty principles into account when making resource management decisions in accordance with RMA section 8. Council needs to consider the specific Treaty Settlement context in the region. One of the main purposes of Treaty Settlements, aside from acknowledging historical grievances, is to provide an economic platform for Iwi moving forward.

This aspect of Treaty Settlements recognises that one of the most significant breaches of the Treaty was economic suppression. In doing so Council needs to strike a reasonable balance between allowing Iwi to build their economic base and promoting the other aspects of sustainable management. Iwi in developing their land and resources, will also be seeking a balance between development and sustainable management duties in the Resource Management Act through their expression of kaitiakitanga. The objectives, policies and methods in this chapter, along with those in the district wide chapters, seek to provide for and support that balance.





## Appendix 1 Interpretation

Iwi	For the purposes of this document refers to the eight Iwi of Te Tau Ihu. The word Iwi refers to an extended tribal group, large natural tribal grouping of people who descend from a common ancestor and associated with a distinct geographical location and environment.
Iwi Property Plan	A property plan identifies the development (use and protection) aspirations of a property spatially. The implementation of the property plan can be staged over time. The plan needs to demonstrate spatially the relationship between development of an appropriate scale, character, intensity and range of activities relative to the physical constraints of a site, sustainable servicing and potential adverse effects on adjoining properties.
Kawa	Ceremonial rites, enactment of specific rites for protection and or removal of tapu. Rites required and acted upon according to the situation and custom.
Kaitiakitanga	To care for the physical environs to nurture, protect and manage for sustainable utilisation. An active role to provide for the guardianship, stewardship, trusteeship, of a specific taonga, environment, building, people and location.
Kawanatanga	Government, dominion, rule, authority, governorship, province.
Mahinga kai	A specific area where Iwi grew and harvested kai (food). Garden, cultivation, food-gathering place.
Mana whenua	Territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - 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.
Manaakitanga	Hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others. The act of providing for and caring and reciprocity.
Mauri	Life principle, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located.
Rangatiratanga	Chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the <i>rangatira</i> , noble birth, attributes of a chief.
Taiao	Natural environment, pertaining to all environs, flora, fauna, aquatic- marine, estuarine, freshwater, air, lands, mountains, glacial, snow, foreshore, seabed, riverbeds, lakes streams, rivers.
Tangata whenua	Local people, hosts, indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried.
Te Tiriti o Waitangi	The Treaty of Waitangi.
Tikanga	Rule, plan, method, custom, habit, according to Māori custom, to be applied correctly and with truth.
Whakatū	Nelson.