

Kaitiaki O Te Rakato

Tangata Whenua O Ngā Taonga Katoa

ENVIRONMENT RESOURCE MANAGEMENT PLAN

**NGĀ KAITIAKI O TE RAKATO MARAE
MAHIA MAI TAWHITI**

TE RAKATO MARAE

Vision: Develop sustainable employment on the Kaiwaitau whenua and surrounding areas. Protect our whenua



SUSTAINABLE EMPLOYMENT

Sustain a healthy community

Objectives

Cultural Identity

Environmental Care

Economic Development

Social, Health and education

ECONOMIC DEVELOPMENT

year 1

Land Transfer Station

Horticulture Nursery

Education /Training

Social Services Seniors, /Kidz

year 5

Marine Farming Mangawhio

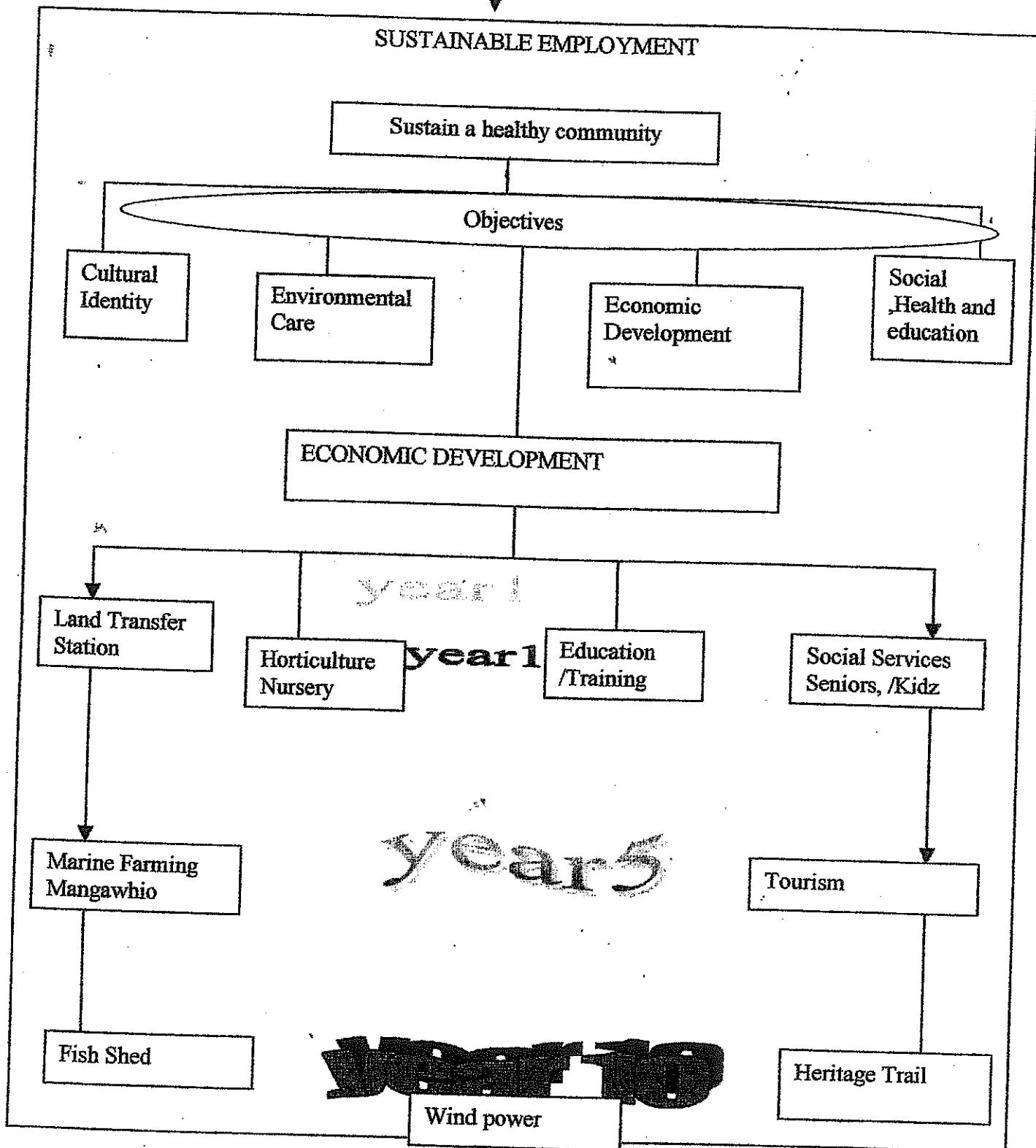
Tourism

Fish Shed

~~WIND POWER~~

Wind power

Heritage Trail



TE RAKATO MARAE TRUSTEES-RESOURCE MANAGEMENT PLAN FOR THE PROTECTION OF RESOURCES

PURPOSE:

To Provide:

The Whānau of Te Rakato Hapu with an appropriate form for discussions and debate on all issues that have to do with interests and resources within the boundaries and jurisdiction of the Tangata Whenua.

To Provide:

Supporting documentation and references to all territorial groups that are charged with the implementation of the Resource Management Act, and any other government legislation or statute that impacts on the people of Te Rakato.

To Form:

The basis of negotiation with Regional Councils, District Councils or any other body incorporate or unincorporated, and Government agencies who as part of their responsibilities wish to carry out consultation with the Tangata Whenua of Te Rakato.

To Provide:

An umbrella for the facilitation and for the practical implementation of policies in regard to the protection and development of Resource Management issues.

To Provide:

The foundation upon which to build a pathway that will lead to the prosperity and sustainable management of natural resources.

To Provide: guidelines for the implementation of Tikanga and Kawa of the Tangata Whenua in accordance with the customs of the Hapu and associated Whānau of Te Rakato Marae.

CONSULTATION

Where any public authority or organisation requires information, including the clarification of issues it is expected that resources to support the hui will be provided. Any proposed activity is required in writing to outline:

- Objectives of the Proposal
- It's likely impacts
- How it will be assessed
- Monitoring processes
- Anticipated benefits
- Costs-ongoing
- Supporting evidence and documentation
- Details and relevant diagrams and maps
- Future anticipated impacts
- Action required by Tangata Whenua

The Trustees of Te Rakato Marae are also mandated to consider the following

Expressions of Interest:

- Letters of understanding
- Memorandum of Agreement
- Contracts and Sub-Contracts
- Co-Operatives
- Tuhonohono Agreements

The agreements expressed above will require the consent of the Hapu and Whānau before entering into any proposals with any person for any activity.

MATTERS OF SIGNIFICANCE

Tikanga Tiaki-The Customs of Guardianship

Definition:

Conservation, customs and traditions including its purpose and means

Institution:

To prohibit exploitation, depletion degeneration of a Resource and its pollution of the environment to the point where the pro-life processes with the biological and ecosystems of Papatuanuki might collapse. Western values would refer to this method as Rotation farming.

Kawa:

To aid the process of regeneration and appropriate ritual would take place. The Kawa of the Tribe determines this ritual.

RANGATIRATANGA

Definition:

Authority to control the exercise of a range of user rights in resources, including conditions of access use and conservation management. Rangatiratanga incorporates the right to make, alter and enforce decisions pertaining to how a resource is to be used and managed and by whom.

Institution:

Rangatiratanga and Mana are inextricably related and that Rangatiratanga denotes the Mana not only to possess what one owns but emphasis to manage and control in accordance with the preferences of the owner.

Kawa:

Processes and ritual in accordance with Kawa and preference of the Tribe.

TAONGA

Definition:

All things highly prized and includes both tangible and intangible things. The term equates to the concept of a resource but is capable of incorporating a range of economic, spiritual and cultural associations.

Institution:

All resources were Taonga or something of value derived from ancestors. It encompasses a deep sense of conservation and responsibility to the future, which covers thinking, attitude and behaviour towards resources as spiritually given.

Kawa:

As per the customs of the Tribe

WAAHI TAPU

Definition:

Māori cultural sites maybe classed as follows:

1. Every day cultural sites, any place of significance, anywhere where cultural ceremonies may take place, historical locations, homes of spiritual domain, healing places and waters, mountains, trees, rocks, dwelling place of rare animals and birds and any other place that comes under the jurisdiction of traditional customs of the Hapu/Whānau/Marae.

Waahi Tapu:

Definition:

Sacred place may be classed as follows:

2. Designated to be a sacred place in accordance with the history and traditional customs of the Hapu/Whānau/Marae.

There are levels of difficulty in assertion of Rangatiratanga over Waahi Tapu and other cultural sites.

- A. **Māori Land:** Māori are able to assert Rangatiratanga to an approximation of its full extent over cultural sites, which are on Māori land.
- B. **Crown Land:** Including National parks and protected areas. It may be apparent that if the Tiriti relationship of good faith or partnerships between Māori and the Crown is reaffirmed then Māori should be in a position to negotiate with the Crown to gain greater control and protection of cultural sites on Crown Lands.
- C. **Private Land:** Assertion of Rangatiratanga over Waahi Tapu on private land presents a much greater problem for Māori. Private land titles may have been in non-Māori ownership for generations and in many cases the current owners will have little sympathy for Māori who are concerned with a Waahi Tapu site, especially if there is any possibility of monetary gain to the landowner.

Note: No Specific Act exists to protect Waahi Tapu or to enable Māori to assert Rangatiratanga over these sites. In other words Kawanatanga still dominates Rangatiratanga.

Local Government Act 1974-Purposes and Structure of Local Government Section 37k Purpose of Local Government

To Provide Appropriate level of Government at a Local Level:

- a. Recognise existence of different communities
- b. Recognise the identity and value of each community
- c. Enforcement of appropriate rights
- d. Provide choices for different kinds of local public facilities and services.
- e. Operate trading undertakings on a competitively neutral basis.
- f. Delivery of facilities and services on behalf of Central Government.
- g. Recognition of communities of interest.
- h. Involve local persons in Local Government.

**Local Government Act 1974-Recreation and Community Development
Section 601-Powers of Council in Relation to Recreation and Community
Development**

- 1 May act with other Local Authorities, organisations, body of people to undertake, promote, encourage the Development of services, facilities, amenities and programmes it considers necessary for the amusement recreation, instruction of the public.
2. It may undertake-the purchase, acquire provide land, buildings,....equipment, maintain, improve or develop any land or building.
3. Meet the cost of such expenses relating to recreational, educational services and activities and amusement.
4. Carry out research surveys.
5. Development of walkways as per Walkway Act.
6. Prepare a recreation plan as association with its district scheme.
7. May make such charges for services facilitation or equipment.
8. Provide free Library membership to district residents.
9. May charge for Library Services.
10. The Council may:-make grants of money or advances-as it sees fit with or without interest.
 - Grant leases of land
 - Promotion of any form of culture, or the improvement or development of amenities.

Hapu management Plan:

1. Introduction.

The RMA retains and expands recognition of the relationship of Maori with natural resources and Taonga as a matter of national importance, introduces the concept of kaitiakitanga (s7(a)), and requires planning authorities to take into account the principles of the Treaty Of Waitangi.

In the development of plans and policy statements Hapu (people) are to be consulted, and any Hapu management plans are to be given regard to (ss61, 66 and 74). The partition of maori Lands is exempt from the subdivision provisions of the RMA (s11) and is mostly controlled by the Maori Land Court. Furthermore, the RMA provides for the transfer of most powers under the RMA from the Territorial and Local Authorities to other public authorities, including Tangata whenua.(s33)

2 Purpose & Direction:

- Negotiate with Territorial and Local Authorities (s33) for the transference of powers for Kaiwaitau, Isthmus to the Hapu authority of Ngai Te Rakato.
- The Transfer of powers is a discretionary action by Local Council (s33(1)).
- The conditions that need to be met before a Local Authority transfers any function under the Act (s33 (4) c). The section reads: Both Authorities agree that the transfer is desirable on all of the following grounds.

- (1) The Authorities to which the transfer is made represents the appropriate community of interest relating to the exercise or performance of the function, power or duty.
- (2) Efficiency.
- (3) Technical or special capability or expertise.

2. Decision-making (ss. 77,78,79,80,81,82,83,and 84)
3. Policy on remission and postponement of rates on Maori freehold land (s 108)
4. Development of Maori capacity to contribute to decision-making processes (Pt 1 sec 5).
5. Treaty of Waitangi (Part 1, preliminary provisions (sec 4). In order to recognise and respect the Crowns responsibility to take appropriate account of the principles of the Treaty of Waitangi.

Hapu Management - Mana Wai Plan

He Kaupapa:

The kaupapa of this planning document is formulated into two parts,

- 1 Asserting the tino rangatiratanga of Whanau, Hapu - of the Rongomaiwahine Tribe.
- 2 Influence the policy statements of the Wairoa District Council and Government Departments and the consent applications of Developers.

The Resource Set includes the following areas:

- 1 Forests
- 2 Wetlands
- 3 River mouth
- 4 Estuaries
- 5 Lagoons
- 6 Dunes
- 7 Foreshore

The plan includes developing "Joint Management" and control systems to address the following:

- 1 land management
- 2 erosion control
- 3 siltation control
- 4 riparian management
- 5 recreational activities
- 6 access management
- 7 wildlife management
- 8 conservation
- 9 enhancement
- 10 restoration activities
- 11 discharges

VISION:

Te toto o te tangata, he kai, te oranga o te tangata, he oranga taonga tuku iho

Food supplies the blood of the people, their welfare depends on the health of the treasures left by our ancestors.

Vision statement:

The general public, owners and developers concern, Hapu and Rongomaiwahine Tribe that water sources and waterways within our rohe/takiwa are subject to continued pressures.

WATER is central to all Maori life. It is a taonga left by our ancestors to provide and sustain life. It is the responsibility of the current generation as a kaitiaki for the resource to ensure that the taonga is available for future generations.

The waterways of the rohe/takiwa were a shrine, a way of life, traditionally a place for baptism, karakia, significant source of kai for the hapu including tuna, munga, lamprey, koaro and patiki. The coastal waters into which these waterways drain were also significant in terms of kaimoana. Many of the traditionally significant species have part of their life cycle at sea. Therefore the freshwater/saltwater (mana wai) interface is also important. It is important also where areas identified as waahi tapu, still are significant to whanau hapu.

Aims and Purpose:

- a) achieving greater public understanding of natural resources and objectives
- b) providing a basis from from which Ngai TeRakato participation in natural resources management is further developed.

Statement of kaitiakitanga:

Kaitiakitanga is our continuing role as guardians and the basis of that role is a concept fundamental to view of resources management. The kaitiaki is the tribal guardian, which can be a taniwha or a person, their role is to protect all hapu, tribal taonga. The person or group of people who are kaitiaki must also hold manawhenua, mana wai.

Tiaki includes notions of guardianship, care and wise management. This involves developing a process or system of exercising kaitiaki responsibilities and roles and are not limited to;

- a) The protection and maintenance of waahi tapu and other heritage sites.
- b) Placing of rahui to allow replenishment of harvested resources.
- c) Directing development in ways, which are in keeping with tikanga and the environment.
- d) Observing the tikanga associated with traditional activities.
- e) Active opposition to developments with actual or potential adverse effects on taonga.
- f) Providing for the needs of present and future generations.

Policies;

- a) Within the limits of our resources, kaitiaki representatives will actively participate in all relevant aspects of resource management.

- b) By promoting the sustainable management of the environment in accordance with Te tikanga o ngai TeRakato mea nga tikanga o Rongomaiwahine Tribe.
- c) By ensuring all agencies involved in resource management within our rohe/takiwa o Kaiwaitau mea nga Isthmus, recognise our role as kaitiaki, and by working with these agencies to establish methods by which our role as kaitiaki is given effect.
- d) By ensuring Wananga and other programmes are held to educate hapu/ tribal members on issues regarding resource management and ngai TeRakato Tikanga.

Manawhenua [kaitiaki] and Manamoana [Taitiaki]

The key elements are whakapapa, including where relevant the whakapapa relationships between hapu and whanau. Hapu are represented in terms of five marae or tipuna as follows.

<u>Marae</u>	<u>Hapu</u>
Ruawharo	Ngai Tama
TeRakato	Ngai TeRakato/ Ngai Tarewa
Mahanga	Ngai Tu
Kaiuku	Ngai Tu
Tuahuru	Ngai Tu
	Ngati Hikairoa

The principal hapu of the Rongomaiwahine Tribe are Ngai TeRakatoa, Ngai Tama, Ngai Tarewa, Ngai Tu, Ngati Hikairoa. To the north of Mahia the Rongomaiwahine Tribe shares its boundary at Paritu with ngai Tamanuhiri. To the south, the boundary is shared with Rakaipaaka at the mouth of the Nuhaka River. The people of Mahia trace their ancestry from two waka.

Rongomaiwahine is descended from Popoto Kahautu of the Kurahaupo waka and Ruawharo the Tohunga of the Takitimu. However Rongomaiwahine people have maintained their *ahi kaa* status since the arrival of the Kurahaupo, which is strenuously defended to this day.

The following excerpts are evidence of the Whanau, Hapu of the Rongomaiwahine Tribe taking a pro-active approach to secure and enhance the mana of their Tipuna. Records can be accessed from the following references.

- a) Judith Binney (1995) encapsulates the status of Rongomaiwahine *ahikaatanga* in a description of Te Toiroa, a renowned seer or matakite in her publication of redemption songs, *A life of Te Kooti Arikirang Te Taruki* (chapter 1- the Shadow of Prediction).
- b) In recent times, Huitau Te Hau and others petitioned the Government in 1943 to reserve the coastline out to the 2-mile limit as exclusive fishing grounds for Rongomaiwahine only. The government agreed to develop fishing regulations to control fishing practices in the general area around the whole of Te Mahia.

Part 4 Of the petition is orth repating, and hich describes the last resort for people

other then Rongomaiwahine who may encroach on her fishing grounds:

Para 4 "that in ancient days these fishing grounds were always the reserved property of the Ngati Rongomaiwahine Tribe and the neighbouring tribes dared not encroach upon such property for fear of being attacked and killed by the owners"

- c) In March 1992, Te whanau o Rongomaiwahine resolved to prepare a tribal policy statement. The aim as to clearly state the social, cultural, enviromental and political aspirations of Rongomaiwahine. As a result, the Nga Tikanga O Rongomaiwahine document as confirmed and distributed to all government agencies in the district.
- d) A recent decision by the Government Select Committee on the new Fisheries Bill has recommended to the Government to recognise two groups as iwi for the purposes of distribution of fishing assets by Te Ohu Kaimoana. Rongomaiwahine is notably one of those groups.

This assertion of autonomy and self-governance and development has been contested in the highest courts of the land. It is significant in the determination of identify, that issues of money or mana appears to be at the fore of the argument. However this lastest decision by the Government Select Committee is the key result of 12 years of pro-active advocacy by members of the Rongomaiwahine, Hapu, Marae.

Tangata Whenua O Ngā Taonga Katoa

Background:

Te Tangata Whenua of Te Rakato Marae form a significant proportion of the population of the Mahia and Tawhiti district and are also substantial landowners. They have a long, established skills and customary practices in the management and use of every natural resource including the effects of development on the environment.

The area of Mai Tawhiti and Mahia is deep in history and for over a thousand years, significant historical activity has occurred. This activity wasn't confined to static pockets of historical value but included the whole area. During these times closer relations were formed with other Iwi and Hapu including the far North and continuing down to the Waipounamu. There is a very strong link with Te Kahungunu Ki Heretaunga.

Customary practices have continued with ongoing generations for the protection and sustainable management of resources that border the Rohe of Rongomaiwaihine but more specifically those areas that are shadowed by the mana of the descendants of Kaiwaitau and Te Rakato Marae.

INTRODUCTION:

The purpose of the Resource Management Act is to promote the sustainable management of natural and physical resources [Sect.3[1] by definition "sustainable." Management includes the protection of the communities' enjoyment of these natural and physical resources. In achieving these purposes, matters of national importance are specified. One of those matters is a requirement to recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, waters, sites, waahi tapu and other toanga. [tangible and intangible]

One of the main concerns for Te Rakato Marae is that the Cultural and spiritual decisions concerning their Taonga were left to the discretion of local authorities and other Tribunals. There is a mandatory obligation upon all persons exercising powers under the Act to recognise and make provision for Māori cultural values in all aspects of Resource Management in the preparation and administration of Regional and District plans.

Section 7:

Reiterates the cultural emphasis.

The reference to Kaitiakitanga in Sect.7[a] is specific. It applies to Traditional Māori Guardianship over such resources as Native Forests and Kaimoana. Part 11 of the Resource Management Act deals with the Purpose and Principles which provide the ground rules for everyone exercising powers under the Act and concluded with Section 8 which requires that the Principles of the Tiriti O Waitangi be taken into account in the Management of Natural resources.

This acknowledges the Crown's Obligations under Article 11 of the Tiriti O Waitangi to preserve for Māori their Cultural and Traditional way of life.

The Act lays down the ground rules by which these Obligations are to be met in the preparation and administration of plans for the Management of New Zealand Resources.

Section 8:

Provided that: in achieving the purpose of this Act all persons exercising functions and powers under it, in relation to managing the use, development, and protection of Natural and Physical Resources shall take into account the Principles of Te Tiriti O Waitangi.

This provision introduces Te Tiriti O Waitangi partners into the Management of our Natural Resources. This is acknowledgement that there is a separately identifiable interest of one of these parties i.e. Māori, which must be taken into account 'is achieving the purpose of this Act' by the application of the Principles of Te Tiriti O Waitangi in the management by the Crown, the other party or its delegated authority [Regional or Local Bodies] of Natural Resources.

KAUPAPA and TIKANGA**Kaupapa:**

Is derived from two words Kau and Papa in this context Kau means: to appear for the first time, to come into view, to disclose.

Papa means: ground or foundation. Hence Kaupapa, meaning ground rules, first principles, general principles.

Tikanga:

Means method, plan, reasons, the right way of doing things.

Therefore, the essentials of this plan are based on Māori Customary practice according to the customs of its Hapu of Te Rakato. Te Rakato Marae, Tangata Whenua are balanced by the requirements of the Resource Management Act 1991.

HISTORICAL BACKGROUND**Rongomaiwaihine, Ancesters, Tangata Whenua**

Over the main entrance of the house of Takitimu [Wairoa] has been carved a female figure with two legs reaching across the doorway. It is the custom in important Meeting houses to have over the doorway such a figure representing origin of the life of the tribe. The figure over the entrance of Takitimu represents Rongomaiwaihine of the Mahia.-Takitimu 1972.

It has been known in the past that the High Māori Chiefs have refused to enter certain Meeting houses lest they give honour to an ancestors not their own in the episodes of Māori trying to defy life and death by returning the way he was born but only received death had bearing on the name of women. In certain circumstances it might mean some of the lowering of one's prestige. In this instance it was known that King Koroki had descended through a high line from Rongomaiwaihine, therefore he willingly entered the house with added, rather than decreased dignity.

She is descended from Popoto, the commander of the Kurahaupo Waka that made it's first landing at Mahia. Ruawharo, High Priest of the Takitimu waka, and Paikea famous Ngati-Porou ancestor. It is through these high lines of ancestry that make her status as Te Ariki o Te Mahia Mai Tawhiti. She undoubtedly possessed both Mana and Tapu-the key attributes of a High Chief. In Ngā Morehu-the survivors, 1986-Women were also Tohunga and great was the Mana of a woman Tohunga.

Childless women or any woman could from her position a first born become Tohunga and under take all tasks expected of the position. She would be instructed as a full Tohunga and would eat all the sacred food that a Chief Priest would eat.

WAIATA WHAKAMANA-SONGS OF THE TOHUNGA

In about the year 1894, a move to strengthen their Church was made by leading Church of England Māori throughout the North Island. Inspirational rallies were held in many centres and many churches and Meeting Houses were erected as the results of this movement. To create enthusiasm among the people each tribe divided themselves into groups. Each group chose its strongest ancestor or ancestors worked upon it. At commencement of meetings each group marched on to the Marae or court yard, led by the standard bearer carrying their flag. [Takitimu 1972]

At the gatherings such as this the Māori people love to discuss their Tribal beginnings and the outstanding details of their History. Nor are any apologies made as the weaknesses and failures of other tribes are brought to light. The remarks are challenging in the extreme and are accompanied with physical and facial gestures and every other artifices of the orator. Feelings are not spared as each tribe endeavours to assert its superiority over the other. The Mahia group naturally selected Rongomaiwaihine as their Mana and designed their flag accordingly.

Eraiha Maru leader of the Mahia group composed songs on information supplied by Paora Tunge and several elders of the Wairoa District Eraiha and his people attended every meeting and sang the songs and such was the superior position of the Mahia people that the facts therein were never contradicted but received general approval. When flown, the flag of Rongomaiwaihine was placed at the top of the pole, above all others.

Rongomaiwaihine Arikinui o Mahia Mai Tawhiti

Te Rakato the Tipuna of the Ngai Te Rakato Hapu, ngā Toheriri Whānau, o Te Rakato Marae. Kaiwaitau descends from this Ancestry.
Whakapapa line: Rongomaiwaihine-Te Rakato-Toheriri.

Ngā Kaitiaki o Te Rakato Marae.

The Chairperson and Trustees of Te Rakato Marae are the mandated representatives of the Te Rakato Hapu/People.

The purpose of the Trustees is to promote and enhance the preservation of all Natural Resources and to protect all assets that are shadowed under the Mana o Rongomaiwaihine.

Roles and Responsibilities of the Trustees Include:

- Strategic and Management Plans
 - Organise hui and Facilitation
 - Encouragement, participation and generate support
 - Negotiate on behalf of Hapu members
 - Networking and Information gathering
 - Monitoring Government policies, local, regional, central issues that impact directly on Cultural values of its members warranting special consideration.
- Therefore activities that interface with the Spiritual and Customary values of Ngai Te Rakato Hapu include any consent/policy/order/activity under the Resource Management Act 1991. Specifically, however, includes any Act by any person under the Tikanga and Kawa of the Ngai Te Rakato people, Te Rakato Marae.
- Therefore the information this outlined is designed to monitor the Tangata Whenua Status of the Ngai Te Rakato Hapu with an over bearing emphasis of maintaining the Mana of Te Rakato, the Mana of Rongomaiwaihine.

TE TIRITI O WAITANGI

Te Tiriti o Waitangi was prepared and signed in both Māori and English. The two are not exact translation of each other and problems occur when considering the literal wording of the Tiriti in isolation. To overcome these difficulties the Waitangi Tribunal have developed the concepts of Principles of Te Tiriti. Parliament has followed this approach in a number of statues most notably the Resource Management Act 1991. This plan adopts the same approach, however using the Tiriti o Waitangi [Māori Version] as the document that was understood and signed by almost 500 Chiefs. The Principles are outlined below:

1. The essential origin-Sovereignty Kawanatanga-Article One of the Treaty
2. Tribal self regulation-Exclusive possession and Tino-Rangatiratanga-Article Two

The Waitangi Tribunal has said:

' We thought that Māori would have conveyed to the Māori people that: amongst other things they were to be protected not only in the possession of their Taonga but in the Mana to control them in accordance with their own customs and having regard to their own cultural preferences. [Nga Tahu Report 1991 pg.231 Partnerships. There is an exchange in the Tiriti-the Rights to govern and make laws in exchange for the right of Māori for their full Tribal authority [Rangatiratanga] and control over their lands and other valued possessions. It is the duty of both to act with the utmost good faith towards each other, and be able to co-operate reasonably and compromise wherever possible.

Active Protection

The Principle of Active Protection comes from the guarantee of Tino Rangatiratanga. It is a duty to protect Māori people in the use of their lands and Taonga to the fullest practicable extent. Māori should be protected as far as the Resource Management Act permits from restrictions imposed by plans, which prevent or limit them from using their lands and resources according to their cultural preferences.

Māori should also be protected from adverse effects of the activities of others. Māori should also be informed and supported in developing Resource Management Strategies for their lands and resources in participation in the Resource Management Process. The Principles of Active Protection is derived from the Tiriti o Waitangi.

Specific Matters of Particular Concern

In regards to Policy statements by Local and Regional Councils, that relate to types of resources and consent management, the following concerns are highlighted as issues that are encompassed in this plan:

- Water quality
- Housing, Marae Development/ Sacred sites and historic places
- Coastal and river wetlands, erosion, sooting, blocking,
- Places of cultural and historical significance including waahi tapu
- Designation of land for future reserves/Restrictions on the use of land
- Coastal stretches and the seas, including sheltered bays and river mouths.
- Air quality and air space
- Mauri and Wairuatanga
- Matters that maybe the status of Rangatiratanga by others
- Local and Regional councils sitting judgement on their own applications
- Overlapping boundaries of authorities, plans and policies.

Kanohi to kanohi

These issues embracing this plan and sets out a simple process for environmental and resource management planning should be enhanced by the Hapu in the earlier stages.

Hapu and Marae

Resources and Activity

For the purposes of the Te Rakato Marae Management Plan, a resource is something tangible or intangible from which positive net benefits are expected. This is a preliminary attempt athapu, Marae and Iwi resources, which are central in Māori planning.

Tohea Ki te tohe o te kai

Be Strenuous, Preserve as in the struggle for food

It is patent that the natural environment formed an indispensable pre-requisite of the economic activity of Te Rakato Marae and associated Hapu and Whānau. Their material culture was based upon the 'biological resources' and geological character of the Te Mahia Mai Tawhiti.

The plants, birds and fish drawn upon for food, the materials used for tools, clothes and housing could only be of the type which the land and sea and waterways produced.

The geographical distribution of the people themselves bore a certain relation to the position of natural resources and the various whānau tended to congregate near the sources of food supplies. Certain forms of the economic organisation resulted from the geographical distribution of the fauna, flora and minerals. It is enough to observe that even in the domain of economic organisation and material culture, the people of Te Rakato are in possession of the knowledge acquired from their fore fathers, the continuance to implement sustainable management for all natural resources that all under the shadow of Tangata Whenua.

Holistic Planning

Tipuna Māori managed the environment as a totality. Activities designed for one area were coordinated with those of another area. In terms of planning, the coastal domain was not separated from the land ward. All areas-land, sea, rivers, lakes and waters of all descriptions were designated for particular purposes. The over riding principle of traditional plans and management is the sense of seeing the natural world in its entirety.

As an indication that Māori are not the only people who have this close connectedness with mother earth (Papatuanuku) outlined below is a passage that bears similar meaning and depth.

"This connectedness with the land and with all living things is also apparent North American spirituality. For example in telling the story of his own Black Elk explains that it is not just a story of one life. It is the story of all life that is holy and is good to tell, and of us two leggeds sharing in it with the four leggeds and the wings of the air and all green things for these are children of one mother and their father is the spirit.

Mana taiao o Rongomaiwahine, Te Rakato
Checklist Resource Management:

General

District plan's ie local authorities, territorial authorities.

1. Consent application RMA/Landuse.
2. Social Impacts, ie Whanau Wellbeing
3. Mana Whenua ie Land Developments, Impact Reports, Engineering Reports, Geology reports.
5. Mana Wai ie Impacts, Health, Whanau Wellbeing.

Culturally

Mana Whenua / Mana Wai

1. The Creation ie Holistically – Ranganui, Papatuanuku, Taumamahuta, Fangaroo, Rongo ma Tane, Ruamoko, tawhirimatea, Whiro, Whatitiri, Uenuku Uru Te Ngangana, Haumi Tiketike, Rehua.
2. The tangible, The Intangible.
3. taonga tuku iho, ie te Tiriti
4. Whanau Wellbeing.