

IN THE ENVIRONMENT COURT  
AT WELLINGTON

I TE KŌTI TAIAO O AOTEAROA  
KI TE WHANGANUI-A-TARA

IN THE MATTER of an appeal under cl 14 of Schedule 1 to  
the Resource Management Act 1991

BETWEEN RANGITĀNE TŪ MAI RĀ TRUST  
and RANGITĀNE O WAIRARAPA  
INC SOCIETY

(ENV-2019-WLG-000125)

Appellants

AND WELLINGTON REGIONAL  
COUNCIL

Respondent

Court: Environment Judge B P Dwyer sitting alone under s 279 of the  
Act

Date of Order: 27 October 2021

Date of Issue: 27 October 2021

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CONSENT ORDER

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- A: Under s 279(1)(b) of the Resource Management Act 1991, the Environment Court, by consent, orders that the changes set out in **Appendix A** be made to the Proposed Plan.
- B: The part of the appeal concerning Topic 19 – Objective 16 and Policy 21 is otherwise dismissed.



C: Under s 285 of the Resource Management Act 1991, there is no order as to costs.

## REASONS

### **Introduction**

[1] The Court has read the notice of appeal and the memorandum of the parties received 14 July 2021.

### **Other relevant matters**

[2] The following persons gave notice of an intention to become parties to the appeal under s 274 of the Act, and have signed the consent memorandum setting out the relief sought:

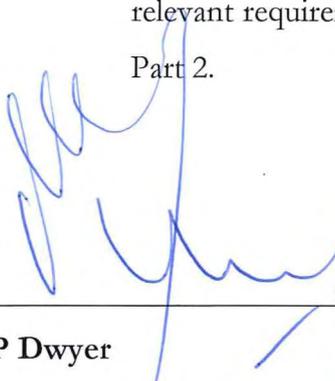
- CentrePort Ltd and CentrePort Properties Ltd;
- Wellington Water Ltd;
- Wellington International Airport Ltd;
- First Gas Ltd; and
- Wellington Fish and Game Council.

[3] Royal Forest and Bird Protection Society of New Zealand Inc did not sign the consent memorandum, but in accordance with the Court's direction in its minute dated 28 April 2021, it is deemed to have accepted the consent memorandum and order.

[4] The Regional Council advised that s 274 parties Fire and Emergency New Zealand and Federated Farmers of New Zealand were supplied with the consent order in accordance with the Court's 4 June 2021 direction. Both confirmed they have no interest in the matter.

[5] The Court is making this order under s 279(1) of the Act, such order being by consent, rather than representing a decision or determination on the merits pursuant to s 297. The Court understands for present purposes that:

- (a) all parties to the proceedings have executed the memorandum requesting this order or are deemed to have done so in accordance with the Court's minute of 28 April 2021;
- (b) all parties are satisfied that all matters proposed for the Court's endorsement fall within the Court's jurisdiction, and conform to the relevant requirements and objectives of the Act including, in particular, Part 2.



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**B P Dwyer**  
Environment Judge



**KEY:**

Green track - changes in the Decisions Version of the PNRP, with clause 16 changes

Red track - changes made at mediation

**APPENDIX A - RELEVANT PROVISIONS - (DECISIONS VERSION -  
WITH CLAUSE 16 CHANGES) - TOPIC 19**

*Objective O14* 

The relationships of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga are recognised and provided for, including: Māori relationships with air, land and water are recognised, maintained and improved.

- (a) maintaining and improving opportunities for Māori customary use of the coastal marine area, rivers, lakes and their margins and natural wetlands, and
- (b) maintaining and improving the availability of mahinga kai species, in terms of quantity, quality and diversity, to support Māori customary harvest, and
- (c) providing for the relationship of mana whenua with Ngā Taonga Nui a Kiwa, and including by maintaining or improving Ngā Taonga Nui a Kiwa so that the huanga identified in Schedule B are provided for, and
- (d) protecting sites with significant mana whenua values from use and development that will adversely affect their values and restoring those sites to a state where their characteristics and qualities sustain the identified values.

Add the following Statements of Association to Schedule D3 of the PNRP under the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017 acknowledgement:

*Statements of Association*

Coastal marine area



Rangitāne trace their connection to the coastal marine area from Te Aho a Maui ( Cape Turnagain) to Turakirae back to the earliest Māori ancestors. The archaeological sites of early Māori coastal settlement, such as those in Palliser Bay, date from the period of Rangitāne occupation. Traditionally, Rangitāne maintained their ancestral relationship with the coastal area for at least 28 generations through migrations to seasonal fishing camps, and knowledge of ancestral relationships and usage rights. The associations to the coastal marine area outlined below include the interests of Te Hika o Pāpāuma.

Te Aho a Maui is the ancestral name for Cape Turnagain on the Wairarapa coastline. The name means ‘Maui’s fishing line’, which is part of the well known story of Maui and his brothers fishing up the land mass now known as the North Island. Further north, Te Matau a Maui, sometimes referred to as Te Kauae a Maui, (Cape Kidnappers) is the hook used by Maui, and the coastline running south is his line. The bend in the line at Cape Turnagain is seen as representing where the line was held. Rangitāne consider Maui to be an important ancestor. Rangitāne’s mother was from Te Aitanga-a-Kupe, who were descended from Maui. One of the Rangitāne fishing grounds offshore from Te Aho a Maui was called Poroporo.

The next important ancestor was the great voyager Kupe. When he came to Rangiwhakaoma (Castlepoint), he battled the octopus Te Wheke o Mutorangi, which had hidden in a cave in the reef below the lighthouse. The cave is known as Te Ana o te Wheke o Mutorangi. Kupe also settled the Kawakawa (Palliser Bay) area. The next explorer was Whātonga, the grandfather of Rangitāne, who settled for a time at Rangiwhakaoma, where he built a pā called Matirie on the site of the current lighthouse. Rangiwhakaoma has always been an important location for Rangitāne. The lagoon made a natural sheltered stopping point for travelers along the Eastern coastline, where they could replenish food and water supplies. Rangiwhakaoma has a long history of Rangitāne occupation and resource

use. There are a number of traditional fishing grounds off the coast at Rangiwakaoma.

There are numerous places along the length of the coastline where Rangitāne had permanent and seasonal occupational sites. Beach-side kāinga were used as a base to harvest koura, inanga, kina, pāua, oysters and other shellfish, shark and other fish species. The beaches were used as location to dry and/or smoke the harvest which was then stored, and could be traded or taken to inland settlements. The locations used by Rangitāne hapū for occupation and coastal resource use include: Tautāne, Wainui, Akitio, Owahanga, Mātaikona, Whakataki, Rangiwakaoma, Outhami, Waimimiha, Whareama, Oruhi, Motukairangi, Uruti, Okautete, Kaihoata, Te Ununu, Waikēkeno, Pukaroro, Te Awaiti, Matakītaki, Ngāwīhi, Te Kawakawa (Palliser Bay), and Ōnoke Moana.

Rangitāne have many wāhi tapu along the coastal area. It was traditional for sand dunes to be used for burials, and urupā can be found along the coastline. One such urupā area is the sandhills at Ocean Beach, north of Rangiwakaoma, where kōiwi and other artifacts are exposed from time to time. Rangitāne were involved in a number of battles at coastal pā, such as Oruhi at Whareama. Battles took place on the beaches and foreshore, where tupuna were killed. Another wāhi tapu is the large rock on the foreshore at Mātaikona, Te Rerenga o Te Aohuruhuru, where Aohuruhuru leapt to her death after being shamed by her husband. Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua commemorate locations where drowning's have occurred.

In some dangerous fishing and swimming spots, there is kōrero about taniwha who live below the water who drag swimmers, divers or fishermen to their deaths. For example, a taniwha is said to live under a rock at the mouth of the Owahanga River. The taniwha serves as a warning against the strong currents which can drag swimmers underneath the rock and into the jaws of the taniwha.

Similarly, the octopus Muturangi is said to be responsible for drowning's on the reef at Rangiwakaoma.

The coastal marine area is of strong significance for Rangitāne people. Whilst most of the kōrero here connects to the landward area, the fishing rohe of Rangitāne extended many miles out to sea and Rangitāne tūpuna intimately knew the nature of the underwater terrain and fishing grounds offshore. Their interests extended well below the sight of land. Te Rua Hikurangi which runs the length of the East Coast is a significant feature. Being a deep undersea trench it brought many deep sea species close in to shore. It was also a migratory route for mammals, koura and tuna (inanga).

While there were many tuku arrangements between Rangitāne and other non-Rangitāne hapū/iwi, Rangitāne maintain their customary rights and interests along their coastal area.

### **Ruamahanga River and its tributaries**

Ruamahanga River is the most significant river in the South Wairarapa District and runs from its source in the northern Tararua Ranges, south through the Wairarapa plains to Lake Wairarapa, and out to the sea at Palliser Bay. All of the main valley rivers run into it including the Kopuaranga, Waipoua, Waingawa, Tauweru, Waiohine and the Huangarua. For Rangitāne o Wairarapa, the river is an ancestral waterway, which many hapū refer to as their awa in their pepeha. The waters of the river are seen as the blood which flows through the veins of Papatūānuku, the earth mother. The waters are referred to as 'Te Wai Ora', (the life giving water), which is important for maintaining the health and well being of all life forms.

The river was one of the landmarks named by Rangitāne ancestor, Haunui a Nanaia on his return journey through the Wairarapa. When he came to the river he found two birds in the fork of a tree, rua (two - for the birds) and mahanga (twin -for the fork in the tree). As well as being an icon of Rangitāne tribal identity, the river between Tawera and Te Whiti (area near Te Whiti homestead) was vital for the existence of Rangitāne communities. It provided fresh water, plentiful kai, and a means of transport. The Ruamahanga was known for the quality of its eels and fresh water koura.

Ruamahanga River provided a route for travellers coming either across the Tararua Ranges, or from the north through Te Tapere-nui-o-Whātonga. Rangitāne could travel along the river from Tawera and Pukaha, where the river emerges from the ranges down to the fertile river valley settlements in the Kopuaranga/Masterton area, and on to the sea at Ōnoke. Rangitāne had turanga waka along the river, such as at Tirohanga, where waka were landed and stored. Many Rangitāne settlements were established on both banks of the river. There were traditionally 25 Ngāti Hāmua marae along the river, each of which had associated urupā and other wāhi tapu. Settlements were often at junctions where tributaries joined the river. Settlements along the river which were associated with Rangitāne o Wairarapa include Tawera, Tirohanga, Ruataniwha, Mokonui, Matapihi, Te Wao o Kairangi, Kohekutu, Heipipi, Ahipanepane, Te Ore Ore, Tukuwahine, Potaerau, and Hurunui o Rangi.

### Lowes Bush Scenic Reserve

Lowes Bush Scenic Reserve lies on the Taratahi plains between modern day Masterton and Carterton. The plains between the Waingawa River and Wairarapa Moana were once a vast swamp land covered with lowland kahikatea forest. The bush was a popular bird-snaring area with creeks and swamps providing kōkopu, koura, tuna and Te Hau (a specific variety of eel). Lowes Bush is one of the last significant remnants of the Kahikatea Swamp.

Although the swamp lands meant that Rangitāne travellers preferred to use the Ruamahanga River to travel south from Masterton, there was an overland route across the Taratahi plains and on to the Papawai area. The Taratahi name means ‘one peak’. It refers to the area known today by non-Māori as Mount Holdsworth, which is the most prominent peak in the Tararua Ranges when viewed from Hauhaupounamu (modern day Carterton).

During the second half of the nineteenth century Rangitāne ancestors associated with the Taratahi area included Raniera and Marakaia Tawaroa

and Ngatuere Tawhirimatea Tawhao. Rangitāne know of an old Rangitāne pā site to the east of the scenic reserve.

### **Oumakura Scenic Reserve**

Oumakura is a significant pā site in the hills just inland from the coast. It is part of a region of early Rangitāne settlement and ongoing Rangitāne customary associations.

The nearby coastline from Pahaoa northwards contains archaeological remains of Rangitāne settlements and gardens. The Rangitāne ancestor Te Ikiorangi had coastal kāinga named Mangareia, Waiuru, Waiohaera, and Waiohingaia. The site is also connected to Waikekeno (an area on the coast east of Glenburn) on the coast and was an inland retreat for Rangitāne. A number of taonga have been found nearby, along with remains of Māori gardens and special waterway wāhi tapu. Remains of walled gardens can be seen at Waikekeno. The coastline was an important settlement area and mahinga kai. Following several tuku of land by Rangitāne tūpuna, Rangitāne continued to occupy the area and intermarried with the new migrant peoples.

Ngāti Hāmua whānau, which were usually based at inland settlements, followed seasonal migration patterns to the coastal settlements. They made use of inland pā and kāinga as stopping points along the way to the coast. As well as the food and other resources found in the bush, the springs and pools at Oumakura made it an attractive location for bathing and water supply. Archaeological remains of gardens are evident today at Oumakura.

### **Pukeahurangi / Jumbo; and**

### **Pukeamoamo/ Mitre**

Pukeahurangi / Jumbo and Pukeamoamo / Mitre are two of the highest peaks in the Tararua Ranges. Pukeahurangi means ‘high up’ or ‘elevated’

and Pukeamoamo refers to the pou of the whareniui on which the ancestors are carved.

The Tararua Ranges are a key feature in Rangitāne identity and history. Rangitāne traditions state that the iwi is descended from the original ancestors who first journeyed through the area and named the Tararua Ranges. Before Rangitāne himself was born, his grandfather Whātonga explored the southern North Island. He travelled up the Manawatū River and climbed up onto the northern reaches of the Tararua Range. At one stage the clouds parted to reveal two prominent peaks. Whātonga was reminded of his two wives, Hotuwaipara and Reretua, and so he named the mountains ‘Tararua’, meaning twin or two peaks.

Another Rangitāne tradition refers to Kupe, from whom Rangitāne are also descended, who on arrival near Rangiwakaoma found both the Tararua and Ruahine Ranges clearly visible. Accounts state Kupe was intrigued with the two peaks on the Tararua Range which distinguished themselves from others. This prompted Kupe to reflect on two dear and special female members of his family and so the northern reaches of these ranges he named Ruahine (e rua ngā kohine) and those to the south he named Tararua with inference to the female genital; hence Ruahine and Tararua are an integral part of each other. Another reference to the Tararua’s is ‘Te waewae Kāpiti a Tara rāua ko Rangitāne’ (the spanned legs of Tara [over the ranges]), which refers to Whātonga’s two sons, Tara and Tautoki (the father of Rangitāne). This was a boundary line drawn between Kāpiti Island and Rangiwakaoma which was said to divide the territory of Tara to the South and Rangitāne to the North.

Pukeamoamo and Pukeahurangi are said to have been named by the Rangitāne ancestor Hineteorangi. The landmarks linked her to her ancestors, as she would gaze from Tirohanga pā (north of Masterton) and use the twin peaks Pukeamoamo and Pukeahurangi to guide her line of sight towards Kāpiti Island. The important ancestors, Whātonga, Hotuwaipara, Tara, Tuteremoana and Te Wharekohu were buried in a cave at the southern end of the island. The peaks therefore maintained the link between Rangitāne in the Masterton region with their founding ancestors.

### Rewa Bush Conservation Area

The location of Rewa Bush on the hill country between Masterton and the coast south of Castlepoint, in the Whareama area, was within the traditional takiwā of Ngāti Hāmua. Hapū and whānau usually based in the wider Masterton area made seasonal trips to coastal settlements to harvest and dry kaimoana to take back to the inland kāinga. As kaitiaki, they also made use of the food, timber, and rongoa resources in the bush covered ranges of the Whareama area. There were known 'kai trails' for trapping kiore and birds, as well as collecting berries and other kai.

Rangitāne traditions record that Rangitāne leaders made agreements with other closely related hapū who migrated to the area, whereby they occupied land in South Wairarapa District. Rangitāne tūpuna Te Whakamana and his daughter Hineiputerangi, Te Rerewā, Te Angatū, and Te Ikiorangi gave permission for other iwi groups to settle in the area. Although Rangitāne made such gifts of land on the Wairarapa coast, Rangitāne retained rights and continued to occupy the land. In the Native Land Court, claims for blocks in the wider area were made based on descent from Rangitāne ancestors such as Hinematua.

Rangitāne continue to maintain their kaitiaki role over this block.

