

IN THE MATTER of the Resource Management Act 1991

AND

IN THE MATTER Proposed Change 1 to the Regional Policy Statement
for the Wellington Region Hearing Stream 6 –
Indigenous Biodiversity

STATEMENT OF CULTURAL EVIDENCE OF AMBER MARIE CRAIG

26 JANUARY 2024

INTRODUCTION

1. Ko Tararua te pae maunga.

Ko Wairarapa te moana.

Ko Waiohine rātou ko Ruamahanga, ko Huangarua ngā awa.

Ko Kurahaupō rāua ko Takitimu ngā waka.

Ko Rangitāne o Wairarapa rāua ko Ngāti Kahungunu ki Wairarapa ngā iwi.

Ko Ngāti Moe rātou ko Ngāti Kahukuraawhitia, ko Ngāti Hikawera, ko Ngāti Moretu, ko Ngāti Hāmua ngā hapū.

Ko Papawai rāua ko Hurunui-o-rangi ngā Marae.

Ko Matiaha rātou ko Hemi, ko Ngātuere, ko Namana, Ko Taueki, Ko Maika, Ko Patene ngā whānau i uri au.

Nō Wairarapa au,

Kei te Waiohine te kāinga.

Ko Amber Marie Craig tāku ingoa.

Tēnā koutou, tēnā koutou, tēnā koutou katoa

2. I am a Pou Rautaki Whenua for Rangitāne o Wairarapa.

3. I am authorised to provide this evidence on behalf of the Rūnanga - Rangitāne o Wairarapa.

CODE OF CONDUCT

4. I confirm that I have read the Expert Witness Code of Conduct set out in the Environment Court's Practice Note 2023. I have complied with the Code of Conduct in preparing this evidence and agree to comply with it while giving oral evidence. Except where I state that I am relying on the evidence of another person, this written evidence is within my area of expertise. I have not omitted to consider material facts known to me that might alter or detract from the opinions expressed in this evidence.

MATERIAL RELIED ON

In preparing my evidence I have read the following:

- The Regional Policy Statement for the Wellington Region
 - The material comprising Proposed Plan Change 1
 - The s32 report for PC1 where it relates to matters addressed in Hearing Stream 6
 - The submissions and further submissions on PC1 made by Rangitāne o Wairarapa.
 - Planning evidence of Maggie Rose Burns
5. I also rely on the Rangitāne o Wairarapa – Te Mana o te Wai Expression in support of my evidence.

SCOPE OF EVIDENCE

6. I will be providing evidence in relation to the submission by Rangitāne o Wairarapa in relation to provisions being addressed in Hearing Stream 6. I will cover:
 - (a) our whakapapa
 - (b) the role of kaitiakitanga

(c) Te Tiriti o Waitangi

(d) Mana Mātauranga-a-hapū / Māori Data Sovereignty

7. This is my written evidence and I will be talking further to these points in my verbal evidence.

Some general statements to outline:

8. Rangitāne o Wairarapa never ceded our sovereignty.
9. Rangitāne o Wairarapa have defined our expression of Te Mana o te Wai.
10. Rangitāne o Wairarapa are unwilling to see the continued loss of our wetlands, our whenua, see the extraction of gravel, the discharge of waste water or see the degregation of our awa.

Our whakapapa and how we are interconnected, supporting a discussion on integrated management.

11. For Rangitāne, the entire earth is known as Papatūānnuku (sometimes referred to as the earth mother). Whether this is in her physical representation as the earth or within our consciousness of her as a spiritual being or through all her mokopuna that dwell upon her (all flora and fauna are her grandchildren, the children of her offspring e.g. all the birds and insects of the forest are referred to as the children of Tānemahuta).
12. Papatūānuku is our Ātua who gives birth to all living things of this world. She is the birthplace and the place to which all things must return, and from a Rangitāne perspective, is considered the foundation for human existence.
13. These Ātua guide us in the natural world and our kaupapa is about upholding and supporting them all.

14. In Wairarapa, our Kaumātua share with us pūrākau about how Papatūānuku's skin is the land, our grasses and rākau are her hair and dressing to keep her warm, how our wetlands are her kidneys and our waterways are the veins.
15. Our Kaumātua also tell us to "look at the hills that have no cloak, Papatūānuku's skin is left unprotected, it will become dry and it will fall away." As like our skin peels after too much sun, it is the same with Papatūānuku, but we call this erosion.
16. We also have pūrākau that talks to how floods, rains and storms are ways for Papatūānuku to flush away the paru, the illness and heal herself through Rongoā. Therefore it is important as tangata that our role is to awhina her in this process and not to build infrastructure that will cause her more harm.
17. Our kaumātua stories also share with us our place in this world. It is to never put ourselves first, but Papatūānuku first. By supporting, uplifting and upholding her mana and health, we can have a healthy taiao.
18. We as tangata whenua are intrinsically linked to our waters and our taiao. If they die, so too does our people.
19. Indigenous Biodiversity is our whakapapa, and our taonga.
20. Indigenous Biodiversity cannot be done without us as tangata whenua.

Our role as Kaitiaki

21. Kaitiakitanga is a obligation placed on us when we are born through our whakapapa.

22. Kaitiaki contains a full concept behind the kupu and does not just mean Guardianship. Therefore Kaitiakitanga is a tangata whenua role that we hold mātauranga on how to enact.
23. Kaitiakitanga is also about upholding the mana of Whakapapa.
24. Within Kaitiakitanga, mahi-ā-wairua is a role that needs to be undertaken by specialist skillsets within our whānau and hapū. Rangitāne o Wairarapa and our whānau, hapū require the space and time to persue this mahi without prejudice or barriers.
25. Wairua and Mauri is discussed in Te Mana o Te Wai, however there are some practices that cannot and should not be written down due to their tapu nature.
26. Only tangata whenua can be the experts on Mātauranga Māori on their takiwā. Non Māori can utilise this knowledge but it is the role of our whānau, hapū and iwi to ensure that contextually this mātauranga Māori is applied appropriately to keep everyone, including taiao, safe physically but also within the wairua.
27. Having our whānau, hapū and iwi led mātauranga also allows us to maintain our tino rangatiratanga for taiao as stated in Te Tiriti o Waitangi.
28. Various whānau, hapū and iwi within the same takiwā can have different stories and “truths” but they can all be valid and right. Only having one right truth is a colonial view on our mātauranga.
29. Our kaitiakitanga roles sometimes take us into National Libraries and archives to read through manuscripts of our tīpuna, observing their mātauranga and restoring practices that may have had barriers put in place for us to enact.

30. Safe spaces are required for our whānau to restore and enact our kaitiaki responsibilities.

Te Tiriti o Waitangi

31. Our rights as Kaitiaki are not derived from Te Tiriti o Waitangi, but from our whakapapa.
32. Te Tiriti o Waitangi merely reaffirms our rights through our whakapapa that we hold tino rangatiratanga over our taonga.
33. Our values are guiding principles on how we exist and act within Te Ao Māori.
34. Tino Rangatiratanga is commonly translated as “self-determination, sovereignty, autonomy, self-government, domination, rule, control, power”.
35. Tino Rangatiratanga is not partnership or collaboration.
36. Te Tiriti o Waitangi needs to be honoured; it is not to be reduced to principles that do not honour what was agreed.
37. Te Tiriti o Waitangi is not the same as the Treaty of Waitangi.
38. Indigenous Biodiversity is part of our whakapapa and therefore is a taonga to us.

Signature of Amber Marie Craig

Dated June 2023

AMBER MARIE CRAIG

Proposed Change 1 to the Regional
Policy Statement for the Wellington
Region – Hearing Stream 6



Amber Marie Craig

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Appendix A: Te Mana o te Wai Expression



Rangitāne o Wairarapa Inc.
Mandated Iwi Authority

Te Mana o te Wai Expression for GWRC Regional Policy Statement

PREPARED FOR

Greater Wellington Regional Council Regional Policy Statement

PREPARED BY

Amber Craig
Rangitāne o Wairarapa

AMBER MARIE CRAIG

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Mihimihi

Mai-ararā te maunga o Rangitūmau e tu nei	There hither stands our sacred mountain Rangitūmau
Mai-ararā te awa o Ruamahanga e tere nei	There hither flows our spiritual river Ruamahanga
Mai-ararā whakamaua kia tina	There hither hold firm
Tina-te-pū	Hold firm your origins
Tina-te-aka	Hold firm your lineage
Tina-tamore-i-Hawaiki	Hold firm your ancestral homeland
Kia kotahi ko te kāhui-ariki	As the terrestrial bodies gather together
Kia kotahi ko te kāhui-tipua	As the celestial bodies gather together
Kia kotahi ko ngā uri o Rangitāne e tau nei	So also do the descendants of Rangitāne Connect, Combine, Together
Haumi ē, Hui ē, Tāiki ē	

Vision

As Rangitāne o Wairarapa, our people are descendants of Ranginui and Papatūānuku. When our atua mātua were separated by their tamariki, they mourn for each other ever since. This is their gift to us, te Hurihanga Wai. This is the cycle of water as we know today and, in all forms, Wai is a taonga. Led by our people, we as humanity need to return our Wai to tūhauora (good health). As captured by the pepeha above, the spiritual connections we have to our rivers such as Ruamahanga are immeasurable.

All life comes from Wai and it is only through water that our life can survive. When our Wai is suffering we as a people will suffer. When you look at our descendants of Rangitāne o Wairarapa and the impacts colonisation has had on our awa, our people, you can clearly see the detrimental effects.

Papatūānuku is the embodiment of our taiao (environment). Our moana is the heart, our awa is the veins and our Wai is the blood of Papatūānuku.

Our vision at Rangitāne o Wairarapa is to assist Papatūānuku to return her waters to tūhauora as they once were and that we as Rangitāne descendants are thriving. That humanity stops trying to manage, move or shift our waters and instead works to awhina (support) the natural healing that Papatūānuku is already trying to do.

Our objectives over the next 30+ years will work to achieve our vision. Our objectives are to return to our people full autonomy of our Wai, our pūrākau,

practicing safely our tikanga and mātauranga collaboratively with western science. Although we have tikanga, we are in a quite different world to the 19th century.

Our goal as a whānau and hapū is to work through how we bring our tikanga, obligations, mātauranga into the world that we now exist in. However, collaboratively working with our wider communities is just as important for Rangitāne o Wairarapa. Ehara taku toa i te toa takitahi, engari he toa takitini. We cannot do this alone.

The way western society looks at our Wai, there is a mindset that Wai is a resource and requires management. Within Te Ao Māori Wai is a taonga to us and is something we need to awhina, not just for the Wai itself but for us as people and for our intrinsic link to our waters.

“It goes without saying therefore, that at the absolute minimum for us; all elements are inseparable as without one or the other, we will not function the way that we are supposed to. By way of example, if you were to pollute one of our awa as it has been in the past, you will see a direct impact on our people due to the role that our awa plays in our world, ‘ki te ora te wai, ka ora te whenua, ka ora te tangata’ meaning, ‘if the water is healthy, the land and the people will be nourished’. Thus if the water is not healthy, then the land and the people will be deprived.”

Statement of Evidence of Michael Ian Joseph Kawana on Behalf of Rangitāne Tū-Mai-Rā Trust and Rangitāne o Wairarapa. 2017.

This kōrero is also supported by many of our whakatauki, one example is outlined below:

He puna manawa, he manawa whenua!

He manawa whenua, he manawa ora!

He manawa whenua, he manawa tū!

He manawa whenua, he manawa tangata!

A spring of water from the heart of Papatūānuku

An eternal spring of water, unfailing

An eternal spring supports life

An eternal spring supports longevity

An eternal spring supports eternal well-being

Principles

The Te Mana o te Wai framework under the National Policy Statement for Freshwater Management 2020 lists 6 principles - Mana whakahaere, Kaitiakitanga, Manaakitanga, Governance, Stewardship, Care and respect. Our kaupapa at Rangitāne o Wairarapa is guided by these principles, and others, which are outlined below. These explanations are not a full conceptual description of each principle.

Haputanga, whanautanga & ngā uri o Rangitāne

All kaupapa we do will be for the benefit of our whānau and hapū, to bring back our customs true to our whenua, awa, maunga, moana, āngi, the ecosystem and our tipuna Rangitāne tuturu. We want to ensure that we protect our taiao for all descendants of Rangitāne to enjoy for generations to come.

Tangata tū, tangata ora

Giving our people empowerment to innovate and create our own solutions. To be responsible for our own autonomy. We need to ensure we have all the information for our whānau, our hapū and our iwi on the impacts of any kaupapa so that we as a whānau, hapū and iwi can make informed decisions.

Whakapapa

From the types of soil to the types of waters, everything we do has a whakapapa. Whakapapa is a huge part of who we are, and it shapes us as people. Understanding whakapapa in everything we do is vital for how we interact, have a say and provide solutions. Ensuring that we understand we are just a blip in the timeline of our own whakapapa and that all we do is for the continuation of our whakapapa, for our future mokopuna.

Tino Rangatiratanga

Self-determination, sovereignty, independence and autonomy starts to describe how we look at Tino Rangatiratanga. Rangitāne o Wairarapa whānau having autonomy and self-determination over our taonga - awa, whenua and the kaupapa that apply to them is important.

Wairuatanga

Any kaupapa we do must maintain a level of spiritual safety for our whānau and anyone who works with us within our whenua, awa, maunga, moana and āngi. That if tohu are sent via our atua, tīpuna or the whenua herself, that we are listening and are guided by their messages. Ensuring when we go out to site, we maintain safety.

Pūmau o te Mana

Holdfast to the mana of our atua, our tīpuna, our hapū, our marae and our tangata.

Aroha Manaaki

Expressing empathy and compassion in everything we do, while upholding our mana. Creating safe spaces for our whānau, hapū and the wider community to share and collaborate within.

Kaitiakitanga

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Our obligation as tangata whenua is also to ensure we take up the role of kaitiaki. It is about understanding our role as kaitiaki, how that will adapt or change in today's society and ensuring we are able to enact this role to support Papatūānuku healing.

Mātauranga

Ensuring our knowledge is valued in its own right. Returning our knowledge and skill sets of our atua and our tīpuna to our people, as well as ensuring we protect and preserve that knowledge for future generations to come. Mātauranga can also be for our whānau, hapū or iwi only and that needs to be respected.

Whakakotahitanga

This is about bringing our people together while upholding the mana of each of us. Although we have autonomy within our whānau and hapū, we have an obligation to the wider kaupapa, to the wider Wairarapa region, as we are interconnected.

The removal of Rangitāne voice

The removal of our Rangitāne voice, stories and mātauranga has seen us observing the degradation of our waterways for the past 180 years. It has been heartbreaking and although generations before us have fought to be heard, degradation has continued. Now we are picking up the challenge.

Some examples of issues that have resulted in ongoing degradation of our waterways are:

- Ignoring or de-prioritising Mātauranga Māori knowledge.
- Human and economic needs are consistently prioritised above the health of our waterbodies.
- Mana Whenua have been alienated further from our waterways and unable to undertake our cultural practices.
- Lack of integrated and holistic approaches and solutions for our Wai at all levels.
- Lack of Mana Whenua participation in decision making on freshwater at all levels.

Objectives

Our vision at Rangitāne o Wairarapa is to assist Papatūānuku, to return her waters to tūhauora and that we as Rangitāne descendants are thriving.

One of our Wairarapa kuia, Hine Paewai would say, we do not dream – for dreams will never become real. These are our aspirations, this is what we need to do for our atua, our Wai, our future mokopuna and ourselves.

Hauora o te Wai.

Objective 01: All freshwater decision-making at all levels in the Wairarapa recognises and treats waterbodies as living entities with their own intrinsic values, identity and hauora under Te Whare Tapa Whā.

It is best for the tūhauora of our waters to be looked at in a holistic ecosystem. Te Whare tapa whā represents a Māori view of health and wellness for us as people, and was created by tā Mason Durie (Rangitāne, Ngāti Kauwhata, Ngāti Raukawa), originally for the health sector. The four dimensions of Te Whare tapa whā are: taha wairua (spiritual health), taha hinengaro (mental health), taha tinana (physical health) and taha whānau (family health). We utilise this framework as the hauora of our whānau is intrinsically linked to our taiao and we can apply the framework and its concepts to the waters herself.

Te Whare Tapa Whā repurposed for Wai in all its lifecycles is outlined below:

- **Taha Tinana** - the physical health of our Wai. Measured through water quality, water levels and mātauranga Māori monitoring.
- **Taha Hinengaro** - looks at the behaviour of wai and allows it to flow and process naturally. Allowing the river the time and ability to act itself, for example recharging of aquifers.
- **Taha Wairua** - how we spiritually support the needs of our Wai.
- **Taha Whānau** - the wider ecosystem and how this supports the health of our Wai. Whether through rākau, ika, one, parawhenua and how this supports the overall health. This is a guide for us within the Wairarapa to look at the full health of Wai and not make decisions about our awa on information or data that does not tell the full story.

When we focus on the hauora of the Wai, we will in turn return the hauora of our people and region.

Tino Rangatiratanga.

Objective 02: Tangata Whenua will define and make decisions on Te Hauora o te Wai at all levels - Governance, management and operations.

This objective is to return to our whānau and hapū having full autonomy of decision-making and self-determination for our Wai at Governance, Management and Operational levels. Ensuring these decisions align to our values, our tikanga and give back to the Wai, while we utilise her waters to sustain our people.

Mauri o te Wai.

Objective 03: Tangata Whenua are safely practicing and adapting their spiritual practices.

As Tangata Moana this is the spiritual mahi that will need to be completed to ensure we keep in alignment and balance with our atua, our waters and how we support them. The passing of the Tohunga Suppression Act 1907 removed our ability to practice our wairua and kaitiaki obligations, and as a result a lot of this wairua mahi

has been lost. It is the aim of our atua and tīpuna to reinstate our spiritual practices to ensure we look after the full health of our waterbodies.

Ako o te Wai.

Objective 04: Tangata whenua are actively monitoring in Mātauranga Māori, utilising wider data to achieve our objective for Hauora o te Wai and improving understanding of the health of our waterways.

Understanding our data, the pūrākau and mātauranga of our people is important. Ensuring we share and provide this information to our whānau and to our community in the right context is important for the health of our Wai. Education is a key aspect of how we can change behaviours in our region, not just for our rangatahi but also our pākeke. This includes recruiting our whānau, hapū and community to help support our monitoring and analysis of data and mātauranga.

Tikanga ā-hapū.

Objective 05: Tangata whenua are safely undertaking cultural practices for our communities.

This objective is to provide our whānau and hapū with safe spaces to practice our responsibilities and obligations as Tangata moana. Some these practices include, but are not limited to, tohi rites, removal of tapu tikanga, baptisms, blessings of people and items, child birthing or menstruation practising, use of water for collection, cleaning and cooking, preserving and storing kai, collection of Rongoā and materials for weaving processes, drinking wai, teaching and learning, meditation, transport, recreation, gathering of building resources, positioning of Pā, manaaki of the bountiful resources. A lot of these practices are closed practices for our whānau and hapū and therefore may be mentioned here but are not detailed any further.

Mana Mātauranga ā-hapū.

Objective 06: Mana Mātauranga ā-hapū is upheld. Tangata whenua safely collate, share, protect their mātauranga and know the full whakapapa of their data, following tikanga.

Mātauranga ā-hapū is about giving mana to uphold the mātauranga that is unique to a hapū. This is about hapū owning and deciding who may tell their stories, mātauranga and who can use their data. Although ownership is a non te ao Māori concept, this is to ensure we protect these stories for generations to come. As kaitiaki who descend from this data and stories, we need to protect the data, pūrākau and mātauranga from misuse, monetisation and someone miscontextualising our stories. This objective is also about protecting the use of such data without the explicit permission of the whānau and hapū who these stories descend from. Some mātauranga is also to be shared and practiced in closed practices so a form of protection is required.

Rangahau me Auaha.

Objective 07: Tangata whenua are leading innovation and research kaupapa for freshwater within the community.

Our world needs indigenous solutions, and this objective is to focus on the collaboration of mātauranga, pūtaiao and technology to create innovation solutions to awhina Papatūānuku in healing herself. Mātauranga is wrongly considered “in the past” and this objective is about embedding innovative te ao Māori practices, frameworks, kaupapa and solutions, to fight climate change and bring back the health of our Wai.

High Level step changes needed to achieve our objectives

The following summary sets out our expectations for how we will make progress towards our objectives over the short, medium, and long term.

Short term 0 – 10 years

- Identify what is needed to create safe spaces for our whānau, hapū and iwi to maintain their current cultural practices and work towards restoring practices that we have been prevented from doing.
- Joint decision-making between tangata whenua and GWRC for all decisions about our waterbodies.
- Put protections in place to ensure the health of our waters does not degrade further.
- Research, collate data and information to understand what the current state of health of our Wai is.
- Processes are being put in place to protect our mātauranga and data, including the identification of services that will hold our data onshore within New Zealand.
- Creation of a research and innovation team to investigate opportunities for new research and innovative solutions we should be focusing on delivering.

Medium term 10 – 20 years

- Plans are being implemented to provide safe spaces and restore our cultural practices.
- Tangata whenua have autonomy in decision-making processes for top priority waterbodies.
- Keep protections in place and implement plans to restore the health of our Wai.
- Increase monitoring with both mātauranga and pūtaiao; and keep track of how the state of the health of the Wai is changing, to ensure we are leading with a data and mātauranga led approach.

- All data about the Wai is moved into Tangata Whenua ownership and collaboratively shared with the community to ensure contextual use of data is maintained.

Long term 20 – 30 years

- All cultural practices can be implemented in a safe manner for our Wai and our people.
- Tangata whenua have autonomy in decision-making processes for all waterbodies.
- Tangata Whenua are enacting full kaitiakitanga.
- Continued ongoing monitoring occurs and live updates of the Hauora o te Wai informs our communities.
- Our data is held onshore, all parties understand their roles, policies and processes for protecting our mātauranga, data and information.

