

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 7 - Small
topics, wrap up and Variation 1

STATEMENT OF CULTURAL EVIDENCE OF AMBER MARIE CRAIG

25 MARCH 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

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.

SCOPE OF EVIDENCE

4. I will be providing evidence in relation to the submission by Rangitāne o Wairarapa in relation to provisions being addressed in Hearing Stream 7. I will cover:
- (a) Whakapapa, Te Ao Māori and Scope
 - (b) Te Tiriti o Waitangi and Partnering
 - (c) Timeframes
 - (d) Policies and behaviours on the ground
 - (e) Our current environment
 - (f) Our mana mātauranga-a-hapū (Māori Data Sovereignty)

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

Some general statements to outline:

5. Rangitāne o Wairarapa never ceded our sovereignty.
6. Rangitāne o Wairarapa have defined our expression of Te Mana o te Wai.
7. Rangitāne o Wairarapa are unwilling to see the continued loss of our wetlands, our whenua, see the extraction of gravel, the discharge of wastewater or see the degradation of our awa.

Whakapapa, Te Ao Māori and Scope:

8. For Rangitāne, the entire earth is known as Papatūānuku (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).
9. 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.
10. These Ātua guide us in the natural world and our kaupapa is about upholding and supporting them all.
11. 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.
12. 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.
13. 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.

14. 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 will have a healthy taiao.
15. We as tangata whenua are intrinsincally linked to our waters and our taiao. If they die, so too does our people.
16. Integrated Management must uphold Te Mana o te Wai, as any actions that occur within integrated management must consider the health of Papatūānuku and more specifically her waterways.
17. Everything in taiao has a whakapapa and is a tuakana to us as tangata. We whakapapa to our Indigenous species. They are a taonga to us.
18. We are not bound by scope. Our scope is the betterment of Papatūānuku, Taiao, and improving te ao for our future mokopuna.
- 19.** We will do what is right for our Ātua, Tīpuna, Mokopuna and tangata.

Te Tiriti o Waitangi and partnering

20. Our rights as kaitiaki are not derived from Te Tiriti o Waitangi, but from our whakapapa.
21. Te Tiriti o Waitangi merely reaffirms our rights through our whakapapa that we hold tino rangatiratanga over our taonga.
22. Tino Rangatiratanga is commonly translated as “self-determination, sovereignty, autonomy, self-government, domination, rule, control, power”.
23. Tino Rangatiratanga is not partnership or collaboration.
24. Te Tiriti o Waitangi needs to be honoured and to not have just principles followed.
25. Te Tiriti o Waitangi is not the same as Treaty of Waitangi.
- 26.** Partnering is not ideal but we will accept no less. We will always strive for our whānau, hapū and iwi to return to a place where we are living tino rangatiratanga.

Timeframes

27. We have been waiting 184+ years for councils and other organisations to do the right thing.
28. Ensuring our Taiao is nurtured, supported and cared for is long over due and we want to ensure Greater Wellington Regional Council sets firm targets that enable people to do the right thing.
29. Every action we take now that support Papatūānuku to heal herself is less para our mokopuna will have to deal with.

Policies and behaviours on the ground

30. We want to refer back to previous verbal evidence given by ourselves during Hearings 2, 4, 5 and 6 referring to how we wish to see Policies written.
31. We strongly advise Greater Wellington Regional Council to look at how to address our concerns for Mātauranga Māori being included in all Policies to drive the right behaviours on the ground.

Our current Environment

32. We are aware that these are turbulent times around Legislation, Policies and indications of what may be removed.
33. Our strong recommendation is that we should proceed with the changes to push for strong, bold actions to support Papatūānuku to heal.
34. From our experience is that legislation drives bare minimum behaviour on the ground and from our experience, and we want to be proud to support a high standard within our rohe.

Our mana mātauranga-a-hapū (Māori Data Sovereignty)


35. Our mana mātauranga-a-hapū (Māori Data Sovereignty)
36. Data for us as a people is a taonga and therefore needs to be honoured as part of Te Tiriti o Waitangi. It is the responsibility of our treaty partners to protect.
37. As a taonga, we as Rangitāne o Wairarapa should have tino rangatiratanga over our data and that our whānau, hapū and iwi should define what is Māori data, how to manage it and how to operate it.
38. 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.

39. 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.
40. 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.

Signature of Amber Marie Craig

Dated March 2024



Amber Marie Craig