



**Ngāti Kahungunu**  
ki Tāmaki-nui-a-Rua

**Kahungunu Pae-Tata  
Kahungunu Pae-Tawhiti**  
Taiao Management Plan 2025



# Ngāti Kahungunu ki Tāmaki-nui-a-Rua

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2025

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**Ngāti Kahungunu**  
ki Tāmaki-nui-a-Rua

# Taiao Management Plan 2025



# MIHI - KARAKIA

Ko te hā o lo hei pūtake, hei whakatipu  
ki a Ranginui rāua ko Papatūānuku.  
Whakapupū ana te uru o te whenua,  
ka tū ki tipua, ka tū ki tawhito, ka tū ki māneanea  
ki ngā tihi o ngā pae maunga o Tararua me Ruahine,  
ki te one tapu o Tāmaki-nui-a-Ruamatua,  
Tihei mauri ora!

The breath of lo is the source  
That transcends Ranginui above to Papatūānuku below.  
The life force of the land spreads out,  
Standing tall and strong,  
Reaching the peaks of the Tararua and Ruahine ranges  
and across the sacred lands of Tāmaki-nui-a-Ruamatua  
This is the breath of life!



## ACKNOWLEDGEMENTS

Many people have contributed to the creation of the Ngāti Kahungunu ki Tāmaki-nui-a-Rua Taiao Management Plan. First and foremost, to our kaumātua and whānau members who attended various wānanga, engaged in discussions on a wide range of issues, and provided their mātauranga, understandings, solutions, and aspirations, tēnā koutou katoa. You provided the basis for a robust framework that will shape how we manage our resources, relationships, mātauranga and exemplifies what kaitiakitanga should look and sound like in our rohe. Special thanks to our kaimahi from Ngāti Kahungunu ki Tāmaki-nui-a-Rua who provided critical feedback and reviewed our document. To our tamariki and future mokopuna, this document is for you. This document serves as a foundation on which we can ensure our vision is fulfilled.

“To have a thriving community with strong and trusted leadership, building a better future for Kahungunu peoples, all Māori, all iwi, and all peoples in Tāmaki-nui-a-Rua.” - “Mā te pōkaikaha ka hua ake te iti Kahurangi.”

Mauri Ora!

# WORDS FROM THE CHAIR



Ki tō manawa, e kura, ki tōku manawa  
Ka irihia, ka irihia ki Wai-o-nuku  
Ka irihia, ka irihia, ki Wai-o-rangi  
Kua taea e tātau ki te whaiao, ki te ao mārama  
Kia tipu kerekere, kia tipu wanawana  
Haumi ē! Hui ē! Tāiki ē!

Ka hoki mahara ki a rātau kua riro ki te Pō, rātau ngā tini mate kua whetūrangitia.  
He kura tangihia, he maimai aroha ki o tātau piki amokura o tēnā marae, o tēnā marae.  
Nō reira, me moe, me moe, kāti. Ka waiho rātau, ngā tini wairua, ki a rātau, tātau, ngā tini  
oranga, ki a tātau.

Ka huri ngā mihi mānawanui ki te whare ariki o tātau kuīni, Ngā Wai Hono i te Pō.  
Te mana o te Kīngitanga, Te Ariki o te kotahitanga. Rire, rire hau, Pai Mārire.

Ka hoki rā ki te tāwharau o Ruahine, kei aku rangatira, ngā mana, ngā tapu, ngā hapū o  
Ngāti Kahungunu ki Tāmaki-nui-a-Rua, tēnei te mihi maioha ki a koutou katoa.

Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Tihei Kahungunu!

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# Section 1

Ko Wai Mātou - Who Are We



# 1.1 Ngāti Kahungunu

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## Pre-Colonisation History

Ngāti Kahungunu, is the second largest tribal rohe in the country and stretches from the lower eastern side of the North Island from Paritū, north of Te Māhia Peninsula, down to Turakirae (Cape Palliser). From the 16th century, Ngāti Kahungunu extended their mana over the lands of Tamatea (Central Hawke's Bay) and (Tāmaki-nui-a-Rua) through inter-tribal marriages, gifting of whenua, warfare, conquest and occupation. Today, mana whenua in Tāmaki-nui-a-Rua have a combined ancestry from Ngāti Kahungunu, and Rangitāne. We must also acknowledge our earlier whakapapa connections to Whatu Māmoe - Ngāti Māmoe who we all descend from as well.

During the 1800's over 80% of whenua in Tāmaki-nui-a-Rua was lost through corrupt crown land sales and confiscation. By 1900 Ngāti Kahungunu ki Tāmaki-nui-a-Rua was left with less than 18,000 hectares of land. This included Te Tapere-nui-o-Whātonga (also known as the 70 Mile Bush) which once stood in our rohe. It was renowned for both its density and richness of biodiversity. Most of our native forests were felled by Scandinavian settlers and converted to pastoral land for farming opportunities from 1872 as part of a government-sponsored settlement scheme. Our hapū of Ngāti Kahungunu in Tāmaki-nui-a-Rua recognise their responsibility as kaitiaki to protect the natural environment and resources, despite the diminished area. This role includes enhancing and restoring the environment to what it once was.



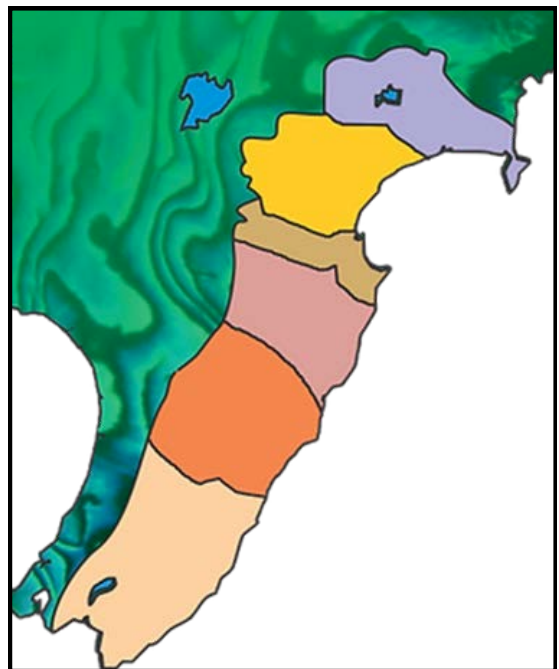
**Figure 1** Ngāti Kahungunu iwi boundary  
Highlighted in red.

# 1.2 Ngāti Kahungunu ki Tāmaki-nui-a-Rua

## NKKTNAR

Ngāti Kahungunu ki Tāmaki-nui-a-Rua (NKKTNAR) represents the collective interests of those whānau and hapū who affiliate to Ngāti Kahungunu, and who reside in or have interests in Tāmaki-nui-a-Rua, our tribal area that includes the Tararua District within the Manawatū-Whanganui Region.

We are affiliated with Ngāti Kahungunu Iwi Incorporated but operate independently. We uphold our tino rangatiratanga (self-determination) and mana motuhake (autonomy) within Tāmaki-nui-a-Rua. Our organisation represents the collective interests of Ngāti Kahungunu whānau in Tāmaki-nui-a-Rua. This includes managing matters such as fisheries claims, Treaty settlements, and other important issues for our people.



**Figure 2** Ngāti Kahungunu Taiwhenua Boundaries, Tāmaki-nui-a-Rua rohe represented in orange (Taiwhenua, 2024).

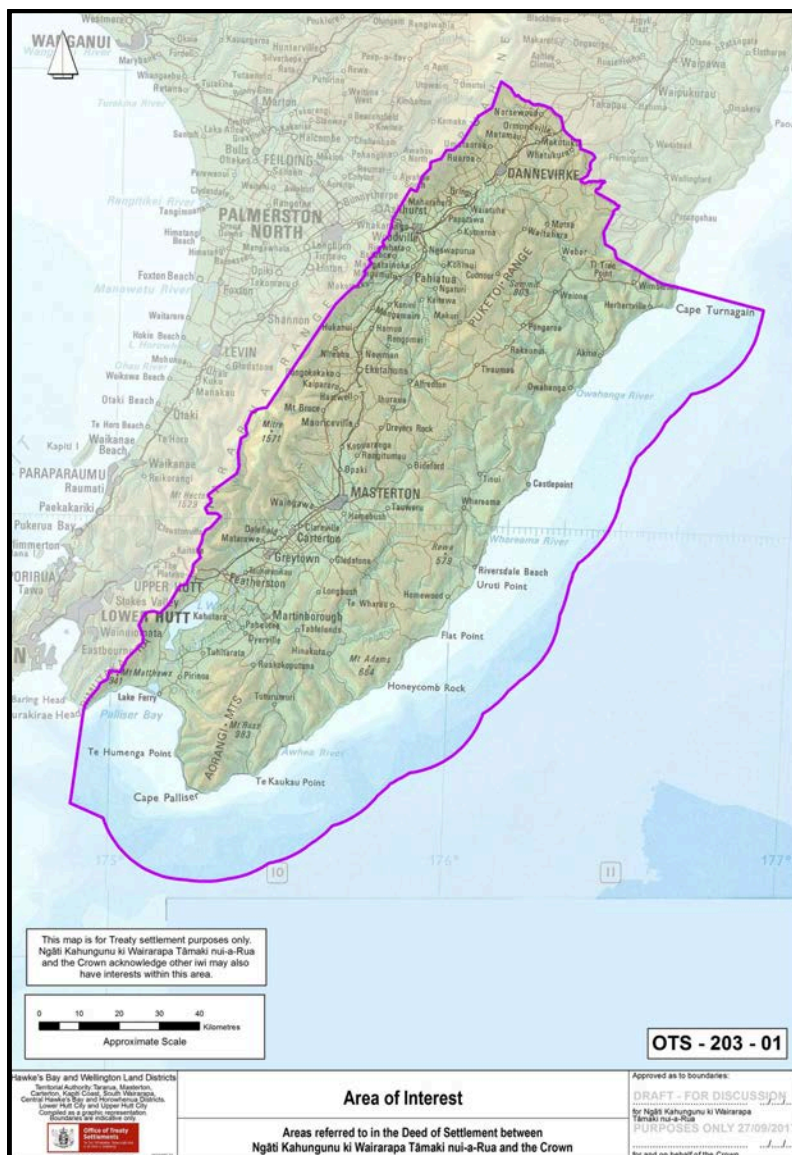


**Figure 3** Schematic highlights the connection between Ngāti Kahungunu ki Tāmaki-nui-a-Rua (NKKTNAR) and wider Settlement and Fisheries entities.

# 1.3 NKKTNAR Settlement Journey

The Crown acknowledged that over time the Ngāti Kahungunu environment within Tāmaki-nui-a-Rua had suffered from degradation through deforestation, erosion, river works, pollution of waterways, and the extensive drainage of wetlands. Through these acts of environmental degradation, taonga species of importance to Ngāti Kahungunu suffered a decline in population, some to the point of extinction. For example, the Huia bird that once populated the Tararua and Ruahine ranges due to exploitation and lack of management, they are now extinct.

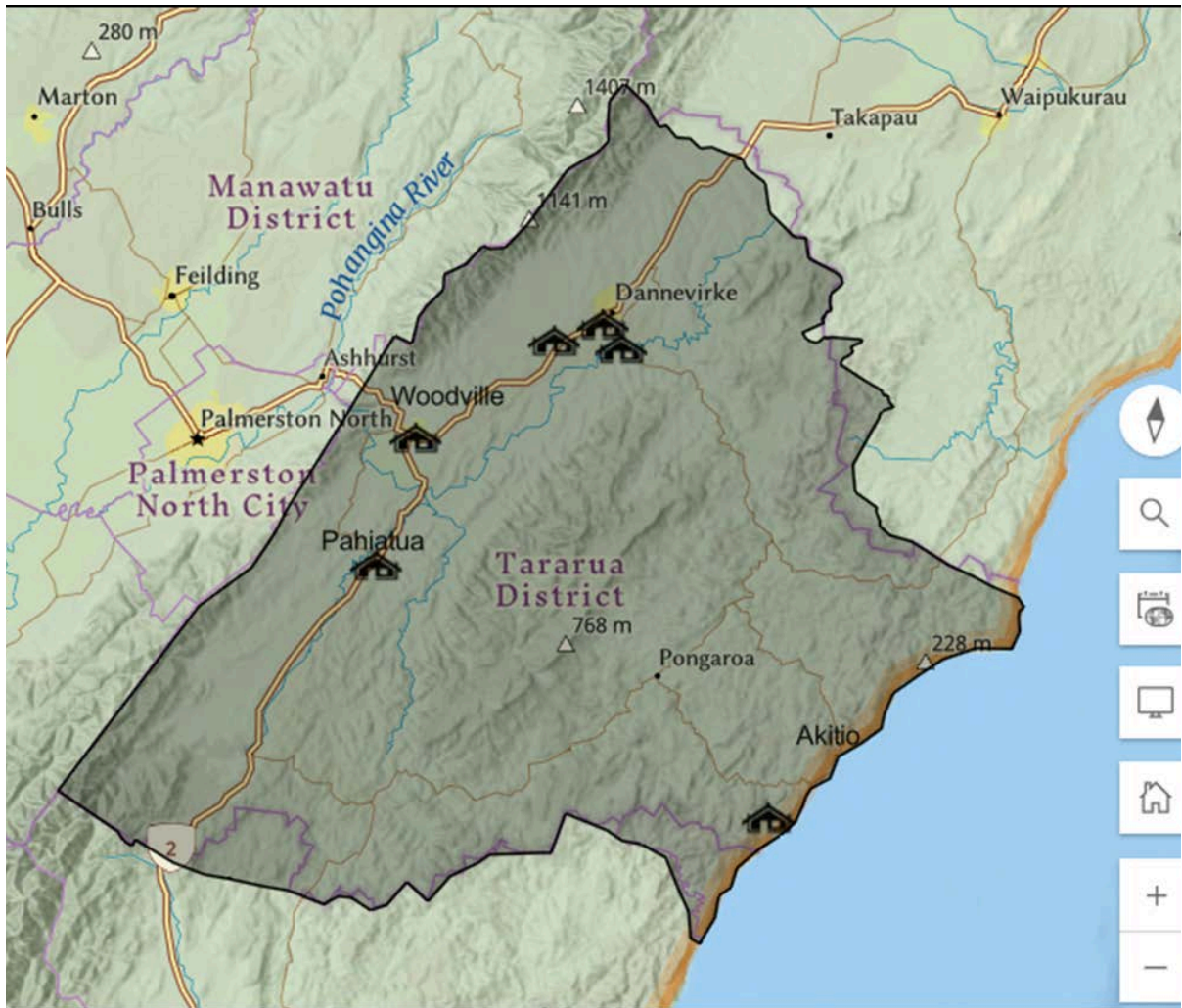
The Crown has acknowledged that Ngāti Kahungunu suffered various grievances, and cultural redress was formally acknowledged through the Treaty settlement process and enactment of the Ngāti Kahungunu ki Wairarapa Tāmaki-nui-a-Rua Claims Settlement Act in December 2022.



**Figure 4** Ngāti Kahungunu ki Wairarapa Tāmaki-nui-a-Rua Settlement rohe boundary.

## 1.4 Marae and Hapū

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**Figure 5** Ngāti Kahungunu ki Tāmaki-nui-a-Rua rohe boundary, with location of marae shown

---



**Image 1**

Kaitoke Marae,  
Dannevirke

## KAITOKE

**Wharenui:** Kaitoke Memorial Hall

**Hapū:** Ngāti Pakapaka, Ngāti Rangiwihakaewa

**Contact Details:**

**Address:** Weber Rd, Dannevirke

**Phone:** 06 374 6479 **Email:** temaraeokaitoki@gmail.com



**Image 2**

Pāpāuma Marae,  
Pongaroa

## PĀPĀUMA

**Wharenui:** Pāpāuma Marae

**Hapū:** Te Hika a Pāpāuma

**Contact Details:**

**Address:** 468 Owahanga Rd, Pongaroa

**Website:** aohangainc.co.nz **Email:** aohangamaraekomiti@gmail.com



**Image 3**

Whiti Te Rā Marae,  
Dannevirke

## WHITI TE RĀ

**Wharenui:** Whiti Te Rā

**Hapū:** Ihaka Rautahi

**Contact Details:**

**Address:** Maharahara Road, Dannevirke

**Phone:** 06 374 7369

**Email:** whititeramarae60@gmail.com



**Image 4**

Te Ahu A Turanga  
Marae, Woodville

## TE AHU A TURANGA

**Wharenui:** Te Huinga o Ngā Waka

**Hapū:** Ngā Hau e Whā

**Contact Details:**

**Address:** 59 Tay St, Woodville

**Phone:** 06 376 5582

**Email:** teahuaturangamarae94@gmail.com



**Image 5**

Pahiatua Marae,  
Pahiatua

## PAHIATUA MARAE

**Wharenui:** Te Kōhanga Whakawhāiti o Te Iwi

**Hapū:** Ngāti Hāmua, Te Kapuārangi,

**Contact Details:**

**Address:** 2/24 Riccarton Rd, Pahiatua

**Phone:** 06 376 6167

**Email:** pahiatuamarae@gmail.com



**Image 6**

Makirikiri Marae,  
Dannevirke

## MAKIRIKIRI

**Wharenui:** Aotea Tuatoru

**Hapū:** Ngāti Mutuahi

**Contact Details:**

**Address:** 23 Makirikiri Rd, Dannevirke

**Phone:** 0274723924

**Email:** cjpaewai@xtra.co.nz

## 1.5 Vision

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**Our whānau, hapū, and Iwi are thriving culturally, economically and socially.**



**Image 7** Whānau on Te Ahu a Turanga Highway - Ruahine Pae-Maunga.

## 1.6 Mission Statement

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**Tō tātou rohe – Ka ora te taiao, ka ora te tangata**  
**Our place – A healthy environment where our people thrive.**



**Image 8** Rangatahi Planting Harakeke

## 1.7 Mātāpono – Guiding Principles

The taiao, our natural environment, provides our physical sustenance as well as a constant connection to our tīpuna and the spiritual aspect of our existence. NKKTNAR believes that the health of our environment has a direct influence on the health of our people. Our cultural, physical and spiritual wellness is intrinsically influenced by access to, and engagement with the natural environment, te taiao.

NKKTNAR endeavours to support the management of natural resources throughout our rohe by applying a NKKTNAR lens with principles that have been passed down by our tīpuna. This mātauranga/traditional knowledge has evolved through living closely with our taiao and applying our principles of kaitiakitanga, manaakitanga, whanaungatanga and whakapapa.

### 1.71 Ngāti Kahungunu Guiding Principles

- **Ngā Tūhonohotanga o Kahungunu**  
Tapestry of whakapapa that makes us who we are today.
- **Ngā Hononga Māreikura o Takitimu**  
How we weave and celebrate our connection to all iwi.
- **Te Kotahitanga**  
Unity as a people.
- **Te Whakaputanga o te Ao**  
Declaration of independence.
- **Te Tiriti o Waitangi**  
Self-determination and chiefly authority.
- **Kanohi ki te kanohi**  
“Face to face”.
- **Pakihiwi ki te pakihiwi**  
“Shoulder to shoulder” - How we do things.

# Section 2

## Take Mahere - About This Plan



# 2.1 Taiao Strategy

---

## Kahungunu Pae-Tata, Kahungunu Pae-Tawhiti

Our Taiao Strategy, Kahungunu Pae-Tata, Kahungunu Pae-Tawhiti, Ngā Ika-Tuku o Te Ika-a-Māui — the people of Tāmaki-nui-a-Rua who stand as kaitiaki of the great confluences and waterways that form the main arteries that sustain te wai oranga o Te Ika-a-Māui.

Our responsibility extends to two unique umbilical cords: the sacred waters of Awakura, which flow east to Ākitio (Pacific Ocean), and the sacred waters of the Manawatū at Ngamotu, which flow west to Awahou/Foxton (Tasman Sea). These connections, which help sustain Te Ika-a-Māui, emphasise the need for a co-ordinated approach to uphold the mauri, mana, and oranga of our taiao.

### **Kahungunu Pae Tata (Our Opportunity)**

This represents the essence of our past and the knowledge that shapes our aspirations today — our immediate horizon, our vision. In practice, it means that caring for our taiao begins at home: within our whānau conversations, our everyday actions, and our collective practices.

### **Kahungunu Pae Tawhiti (The Distant Horizon)**

This reflects our desired future — where our people, through shared aspirations, remain deeply connected to their natural environments: our mountains, rivers, lakes, lands, forests, beaches, and seas. It envisions a future where mauri is vibrant and empowering for all whānau. In practice, this looks like restoration of wetlands, ngahere and safe clean waterways and unlimited customary access (mahinga kai, and non mahinga kai) through specific projects.

This strategy encourages a practical, hands-on approach to kaitiakitanga, where the oranga/wellbeing of our wai, whenua, and whānau are strengthened together. It reflects a deep respect for Te Taiao through a Kahungunu lens, recognising that each one depends on the other and that real change comes through whakawhanaungatanga (shared experience) and kotahitanga (collective action).



## 2.2 Plans Aim

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This plan is focused on the wellbeing of the taiao from our maunga out to our moana, including all waterways and tributaries, wetlands, whenua, waitai (moana), and all natural toanga within the Tāmaki-nui-a-Rua rohe. Ultimately this plan aims to:

- Guide whānau wanting to actively participate and contribute to the responsible and sustainable management of our taiao within Tāmaki-nui-a-Rua
- Support the sustainable use of the taiao in line with our responsibilities as kaitiaki and protect our natural environment from potential adverse effects.
- Provide a framework for managing our taiao aligned with Tāmaki-nui-a-Rua values, aspirations and goals with policies.
- Assist central and local government bodies, communities, resource consent applicants, consent holders, resources users, landowners, environmental groups and other interested parties to understand our aspirations, including our taiao framework and our expectations for involvement in environmental decisions.



**Image 9**

Our Ngā Manu Taiao team establishing wetland plantings 2024

## 2.3 Who is this Plan for?

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This Plan is for both Ngāti Kahungunu ki Tāmaki-nui-a-Rua whānau as well as everyone who interacts with or has an interest in our taiao across Tāmaki-nui-a-Rua. Particularly for government agencies, local councils, resource consent applicants, landowners, resource users and other interested parties within the Tāmaki-nui-a-Rua rohe.

### **Statutes and regulations this plan is relevant to (but are not limited to):**

- Ngāti Kahungunu ki Wairarapa Tāmaki-nui-a-Rua Settlement Claim Act 2022
- Resource Management Act 1991
- Local Government Act 2002
- Conservation Act 1987
- Fisheries Act 1996
- Crown Minerals Act 1991
- Biosecurity Act 1993
- Heritage New Zealand Pouhere Taonga Act 2014
- Marine and Coastal Area (Takutai Moana) Act 2011
- Biosecurity Act 1993
- Plant Variety Rights Act 2022
- Hazardous Substances and New Organisms Act 1996
- Exclusive Economic Zone and Continental Shelf (Environmental Effects) Act 2012
- The Fast-Track Approvals Act 2024

All regulations, plans or strategies that apply within the Tāmaki-nui-a-Rua rohe

- prepared by Territorial or Regional Authorities, MPI, DOC, Fish and Game NZ, or other relevant entities.

NKKTNAR is committed to building and maintaining durable relationships across our rohe as mana whenua of the Tāmaki-nui-a-Rua region. This includes government agencies who exercise functions and duties on behalf of the Crown which includes:

## Central Government Agencies:

- Department of Conservation
- Ministry for Primary Industries
- Te Puni Kōkiri
- Ministry for the Environment
- Department of Internal Affairs
- Land Information New Zealand
- Heritage NZ
- New Zealand Transport Agency
- Office of Māori-Crown Relation
- Heritage NZ
- Ministry of Business Innovation and Employment

## Local Government Authorities:

- Horizons Regional Council
- Tararua District Council

## Non-government Organisations:

- Fish and Game NZ
- Landowners
- Consent holders
- Local communities
- Local businesses
- Community groups



**Image 10** NKKTNAR & Horizons MOP Signing March 2024

## 2.4 When should this Plan be used

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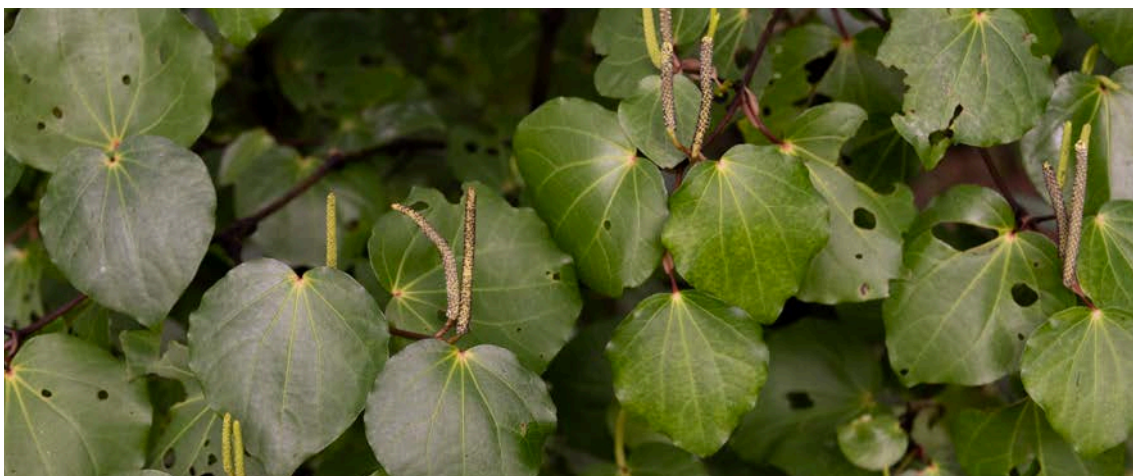
Ngāti Kahungunu ki Tāmaki-nui-a-Rua (NKKTNAR) has recognised this plan as a relevant planning document, in accordance with any council and government planning documents. We aim to collaborate with all responsible for the environment and expect everyone to consider this plan when making decisions or documents related to natural resource management in the Tāmaki-nui-a-Rua area.

### **This includes:**

- Relevant Ministers when developing national direction, national policy statements and national environmental standards.
- Horizons Regional Council in preparing, reviewing, or updating the Regional Plan or Regional Policy Statement.
- Tararua District Council when preparing, reviewing, or updating its District Plan.
- Horizons Regional Council and Tararua District Council when considering resource consent applications.
- Department of Conservation in developing and implementing Conservation Management Strategies, Conservation Management Plans and Forest Park Management Plans.
- Department of Conservation when considering applications for concessions on conservation estate or exercising other powers under the Conservation Act within the NKKTNAR rohe.
- Fish and Game NZ .
- All other entities exercising statutory powers within the Tāmaki-nui-a-Rua rohe, must consider this plan in relation to their functions, duties, and powers.

### **SPECIAL NOTE:**

Our interests in the taiao extend to include flora, fauna, foreshores and seabed, as well as taonga species.



**Image 11** Kawa Kawa Plant - Dannevirke

# Section 3

## Ngā Kōrero Tūhonohono Consultation & Engagement



# 3.1 Future Development

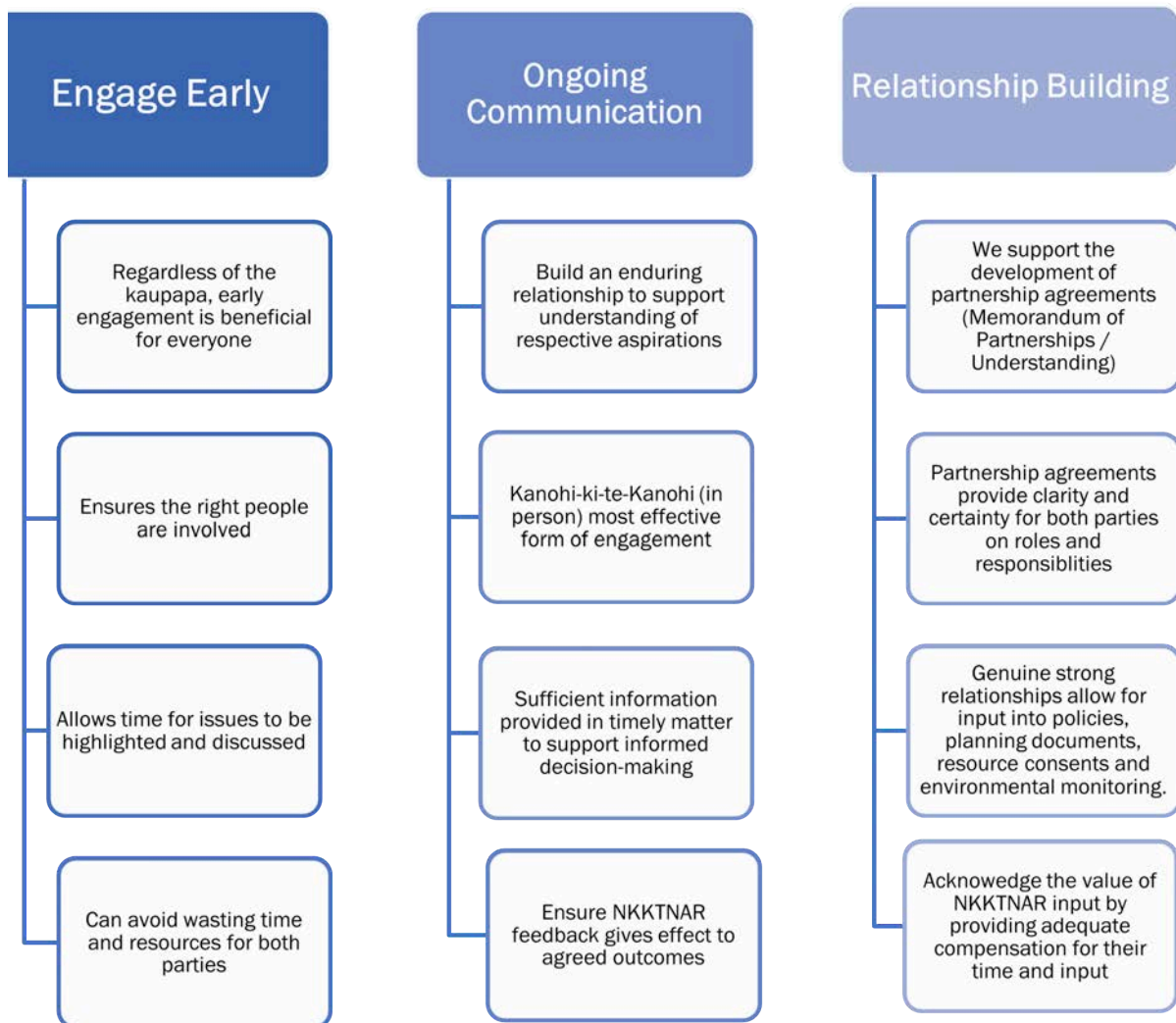
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NKKTNAR must be consulted with for any development (commercial, industrial, rural) within the Tāmaki-nui-a-Rua rohe as we have a deep cultural, spiritual, and historical connection to the rohe. This consultation ensures that development respects and protects sacred sites/wāhi tapu, any environmental implications and the health and wellbeing of individuals involved in the development. The following policies will ensure that the views and interest of NKKTNAR are integrated into all future development ventures.

## 3.11 Development Policies

- 1 The NKKTNAR expects to be actively involved in all stages of development projects within its rohe. This includes consultation and partnership in the planning, design, and management of developments to ensure that iwi values and interests are incorporated into decision-making processes.
- 2 Any development must include clear plans for mitigating environmental impacts, including the restoration of habitats and the management of stormwater, waste, and emissions. Iwi will collaborate with developers to ensure that appropriate environmental safeguards are in place to protect the land and waterways.
- 3 NKKTNAR will retain oversight of all developments within its rohe through regular monitoring of environmental impacts including air, water, and land quality. Developers must comply with iwi monitoring protocols, and any breaches of environmental standards will result in penalties or required remediation.
- 4 Future development projects should contribute to the long-term stewardship of the NKKTNAR lands and resources. Iwi will seek to develop frameworks where profits from commercial developments are reinvested into the iwi's environmental and cultural protection programs, ensuring that development is a vehicle for sustaining iwi well-being.

## 3.2 Engagement Principles



**Figure 6** Summary of Engagement Principles

## 3.3 Instances for Engagement

---

### 3.31 Consenting, Policy, Project Development.

At a minimum NKKTNAR expect that engagement/consultation is required for the following situations:

- Consenting, planning processes, and any project or activity that is going to have an effect on the taiao/natural resources within the rohe of Tāmaki-nui-a-Rua (our waterways, land, wetlands, forests, air spaces, and acquisition of taonga species).
- Planning and decision-making processes under existing relationship agreements with other entities where we have interests – this includes the Memorandum of Partnerships with both Horizons Regional Council and Tararua District Council.
- In any situation where NKKTNAR is being involved as a representative for planning, policy changes, and related projects (eg. steering groups, committees, review panel, hearing panel).
- Councils and Central Government Agencies review or preparation of:
  - District By Laws
  - Long Term Plans, Annual Plans, Strategic Growth Plans
  - Statutory strategies
  - Non-statutory strategies, plans or policies.
- Permitted activities carried out on DOC land that requires a permit.

### 3.32 Mātauranga

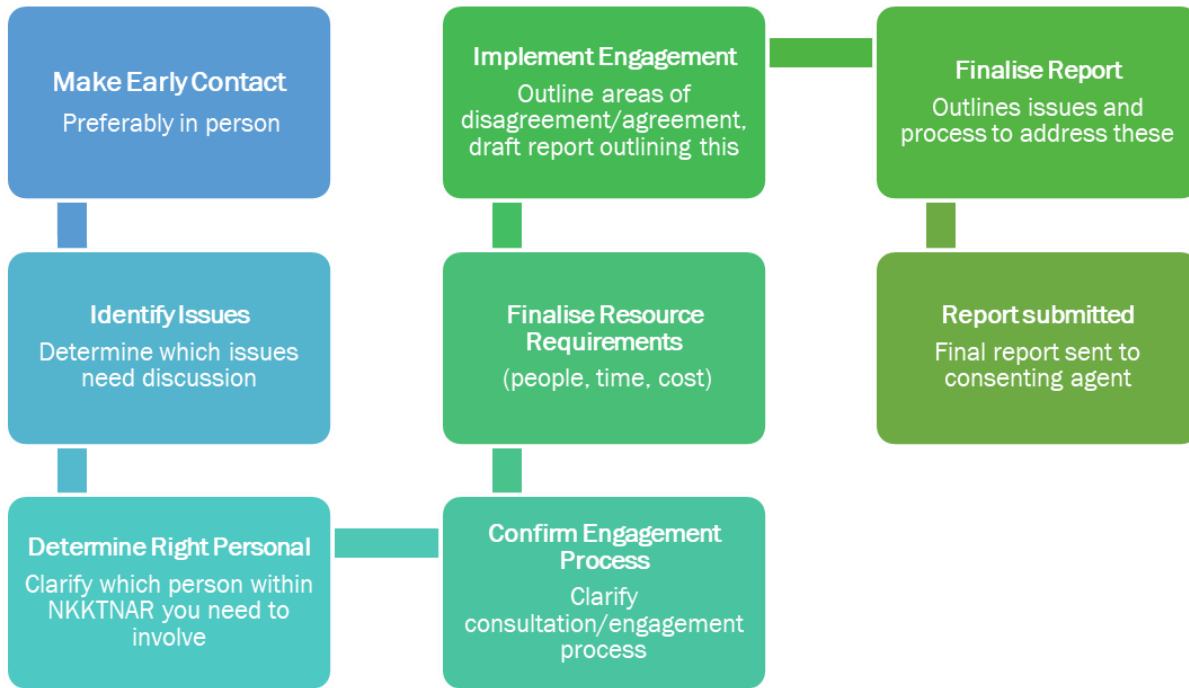
- Where any individual/agency is seeking to utilise mātauranga about our rohe to seek name changes, or create new names for places.
- To initiate approval for use of mātauranga a written request, as well as a kanohi ki te kanohi meeting is expected.

### 3.33 Research

- When any research that impacts the taiao is being proposed or undertaken.
- Any research projects should be discussed with NKKTNAR before it commences.
- Access to research findings should be made available to NKKTNAR.
- Seek opportunities to partner and provide insight into research within NKKTNAR rohe.
- Promote capability building for whānau/rangatahi as part of research project outcomes.

# 3.4 Preferred Engagement Process

For all resource consents the below process is outlined to help ensure the most efficient use of time and resource to submit a consent. This process will allow for mutual benefits to both parties and ensure the value, aspirations and issues of NKKTNAR are considered.



**Figure 7** Summary of Engagement Process.



**Image 12** Engagement ensures we care for our Taiao: Ngahere - Ruahine Ranges

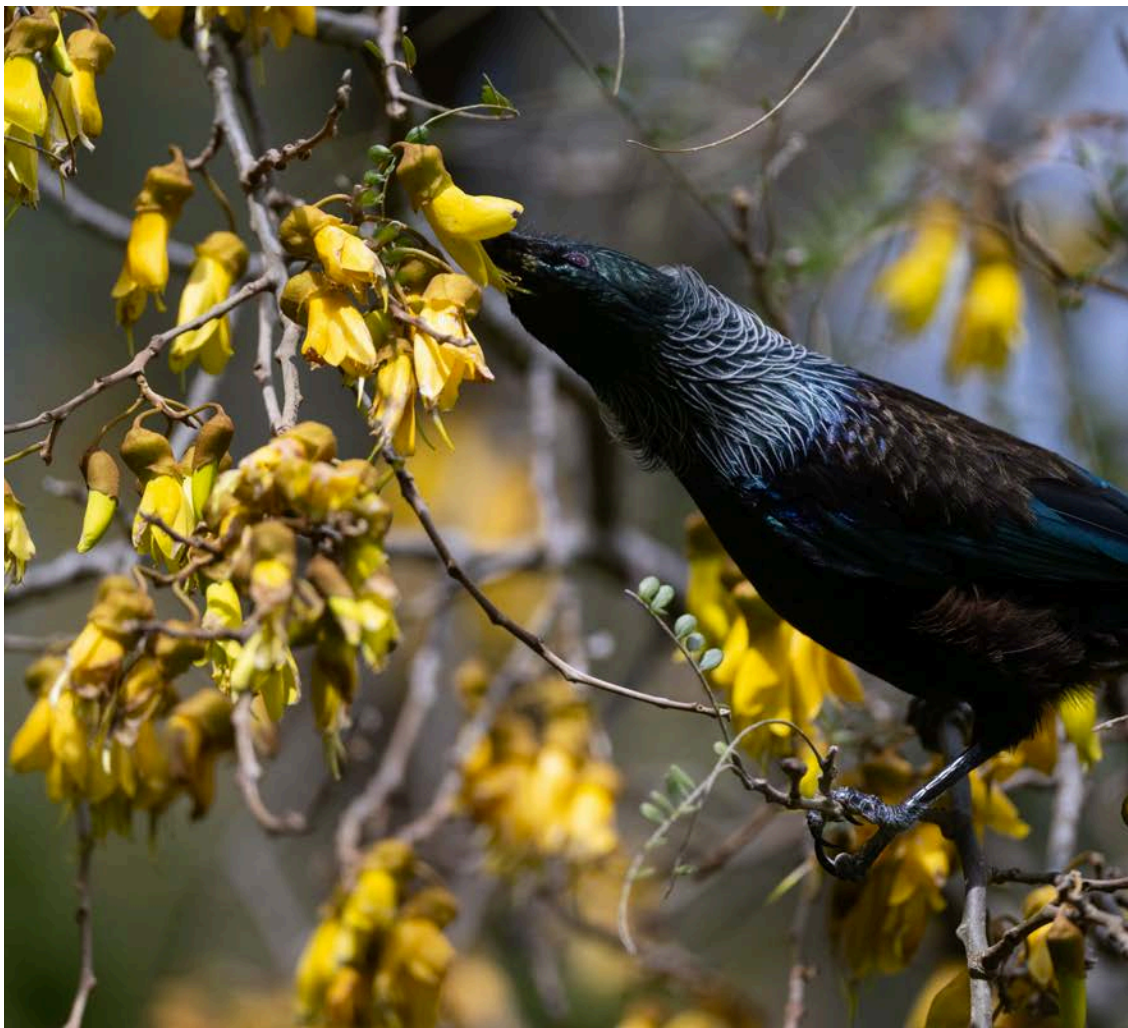
## 3.5 Remuneration/Fees

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NKKTNAR provide valuable expertise and knowledge regarding the taiao of Tāmaki-nui-a-Rua. We expect everyone seeking information, advice or expertise from NKKTNAR will recognise the value of our input by providing appropriate financial compensation for our time and mātauranga.

### 3.51 Remuneration criteria

- This includes support provided by any kaitiaki, or person who provides their time, mātauranga, and expertise.
- These personnel should be remunerated at the same level as other technical or specialist subject experts.
- Therefore, any service provided by NKKTNAR as part of the consultation process, including but not limited to cultural impact assessments or providing feedback, should be appropriately remunerated.



**Image 13** Tui feeding from Kōwhai (Ruahine Ranges)

# Section 4

## Te Tūāpapa Ahurea - Cultural Framework



## 4.1 Ngā Tikanga - Values and Principles

In the NKKTNAR world view, all things, living and inanimate, are connected by whakapapa/genealogy and descend from the primordial parents, Ranginui (the sky) and Papatūānuku (the earth). Our world view acknowledges people as an integral part of the natural world and is premised on principles of balance and reciprocity.

The health and wellbeing of our iwi, hapū and whānau is directly impacted by the health and wellbeing of our environment. If our environment is healthy, our people are healthy – Toitū te marae a Tane, Toitū te marae a Tangaroa, Toitū te iwi. If our environment is degraded, the mana and mauri of our people will also be diminished. Ka ora te whenua, ka ora te tangata.

The connections between Atua, whenua and people are derived from our whakapapa links to the taiao, creating obligations on us as kaitiaki to respect these whakapapa links and treat our environment with respect to maintain balance and ensure the health and wellbeing of both current and future generations.

NKKTNAR are kaitiaki of our taiao in Tāmaki-nui-a-Rua and we partner and work alongside others with responsibilities for environmental management in our rohe to restore and maintain the health and wellbeing of our taiao.

NKKTNAR will reconnect whānau and hapū with their taiao and restore the connections with our tīpuna. This will also support the retention and intergenerational transfer of our mātauranga associated with these taonga and strengthen our cultural identity as NKKTNAR, especially for our future generations.

NKKTNAR are guided by the following values and principles as kaitiaki. These values/principles allow us to be innovative, responsive, and resilient when confronting changes in the taiao, while ensuring our responses are guided by our tikanga and kawa.

### 4.11 Wairuatanga

Wairuatanga can take many forms, encompassing the past, present, and future. It can signal the essence of the past wairua from historical events, as well as creative ideas, future projections, and opportunity. It can be taken, given and destroyed. Often expressed through karakia, actions of acknowledgement to the different realms from the atua, spiritual realm, down to the physical world.

Tāmaki-nui-a-Rua is a region abundant in historical sites and has long served as a vital crossroads connecting Tāmaki-nui-a-Rua, Wairarapa, Manawatū, and Ngā Takutai Moana. It has been a key route for our ancestors, used for travel, warfare, and hunting and gathering. The land is deeply imbued with the wairua (spiritual essence) of our people, which remains strongly connected to the landscape.

- For Ngāti Kahungunu, it is culturally essential to be involved in any development or disturbance of this land, as it holds the essence and spirit of our iwi.
- This involvement includes performing karakia (prayers and rituals) to protect the integrity of the project, both physically and spiritually, from start to finish.
- Reserve the right to protect all wāhi tapu sites within our rohe – recorded and non-recorded.

## 4.12 Atuatanga

Atuatanga is a form of recognising te taiao as celestial-beings where they're recognised as influencers of the natural world. All sitting within their own domains/realms. Atua hold power of the domains in which people rely on. A description of these atua are listed below.

Atua (ingoa)	Domain/Realm
Papatūānuku	Mother earth, mother of the gods of the physical world.
Ranginui	Sky father, rain (his tears), cosmic and ozone, father of the gods of the physical world.
Tāne Mahuta	Ngahere (Forest), flora and fauna, ngā manu (birds), fungi, rōngoa (medicine), organic matter from the plant bodies.
Tangaroa	Waterbodies, moana (ocean), roto (lake), awa (river), manga (stream). Me ona uri (his descendants) ngā ika (fish), tuna (eel), ngā ngārara.
Tāwhiri-mātea	Seasons, hōtoke (winter), raumati (summer) etc., storms, wind and climate.
Tūmatauenga	God of war and man.
Rongo-mā-tāne	Cultivated foods, hua whenua, kūmara, rīwai (vegetables, food grown from Pāpatūānuku).
Haumia-tiketike	Wild foods, derived from the ngāhere (forest) hua rākau (berries etc.) ngā manu (birds) as well as the awa (river).

**Table 1** Summary Atua & Realm

## Papatūānuku

This is the acknowledgement of our earth mother. Anything involving the soil or land means we are interacting with her. As NKKTNAR we specifically acknowledge the many ranges and plains of our rohe that sit within her domain. Modern activities that impact her include earth works, roading, building construction, forestry, gravel/earth work quarrying and dairy discharge.

## Ranginui

This is the acknowledgement of our sky father. He alongside papatūānuku are the parents of all the gods of the physical world and us tangata. Modern activities within our rohe that interact with Ranginui include factory air discharge, motor vehicle exhaust, smoke and gas from fires/heating, and aircrafts (planes/helicopters). He is a key provider of fresh water within our rohe.

## Tāne Mahuta

Often referred to as god of the forest, this also includes all trees, animals, and plants within that domain. His domain is hugely important to NKKTNAR as we are kaitiaki of the remainder of the forest Te Tapere-nui-o-Whātonga and also have huge native forest still remaining on our tīpuna pae maunga Ruahine and Tararua.

## Tangaroa

More commonly known as god of the sea, his domain includes the ocean, rivers, lakes and streams. He is the father of all sea life (including seafood that we eat) and interacts closely with Tānemahuta. NKKTNAR acknowledges his importance as we are home of many waterways, puna, and also have a vast coastline to care for alongside our neighbouring Kahungunu whānau.

## Tāwhiri-mātea

The god of the storms, wind, weather and climate. His role is instrumental in understanding the cyclic nature of our environment which NKKNTAR rate as important given the impact of climate change and the need to develop resilience within our rohe. Especially as the development of new wind farms continue to grow.

## Tūmatauenga

The god of man and war, here he is acknowledged in modern times for his efforts to give strength during times of trial and inspire us to stand up for what we believe in and fight for tino rangatiratanga.

## Rongo-mā-tāne

The god responsible for any food source that comes from Papatūānuku. With pressures on society to survive and us getting in touch with our roots of living off the land we acknowledge the role of Rongo-mā-tāne in harvesting any mahinga kai from within our rohe.

## Haumia-tiketike

The god responsible for all other food sources that are not from Papatūānuku. Any birdlife, fruits or seafood/fish. Given the importance of food for life, and the richness of the ability to grow kai in our rohe, NKKTNAR continue to advocate and are mindful of the impacts that effect the ability to have kai.



**Image 14** Depiction of Ranginui & Papatūānuku - Tāmaki-nui-a-Rua

## 4.13 Whakapapa

Whakapapa is the origins of all living organisms, from a blade of grass to a drop of water, beginning with Ranginui, Papatūānuku and their children then people. Whakapapa provides a direct line of priority. It's the physical and spiritual bond between people and Te Ao Māori. Whakapapa defines who we are and how we interact to each other, as well as our relationships with Papatūānuku and our rohe and whenua, this value is especially significant when it comes to tangata whenua rights and interests.

The way in which we perform whanaungatanga and lay out our personal whakapapa (pēpeha) is the same in which the whakapapa of our taiao presents itself beginning with ngā atua (gods), to our mountain, to our waterways, to our ancestors then to ourselves last. The spiritual and cultural connection between this process and tangata whenua (Māori) strongly inhibits all other pou (values & principles). Ki uta ki tai, is intrinsically linked to Māori through our whakapapa and mātauranga.

Whakapapa o te wai, ki uta ki tai from the mountains to the sea, otherwise known as the biogeochemical process “water cycle” in western terminologies is described as a continuous movement and relapse of water. Through the prism of Te Ao Māori this can be recognised as “Whakapapa o te wai”. The energy flowing from the peak of the mountains through the tributaries (the veins) and wetlands (kidneys) to the rivers (arteries of the fish), out to the ocean finally returning to Ranginui (sky father).

Whakapapa o te ngahere (of the forest), specifically are remnants of the old 70-mile bush of Tāmaki-nui-a-Rua which becomes rightfully an extremely culturally sensitive area. As it is our tīpuna rākau that reside here, when we speak of the importance of our tīpuna rākau, it is articulated through our tuākana-teina principles. In the world of creation of Te Ao Māori Tāne Mahuta and his children came first as the tuākana (older sibling/s) and people as the teina (younger sibling/s). Therefore, we're obligated to hold our tuākana to higher esteem, not only as a living entity but prioritising their conservation, and sustainability before our needs.



## 4.15 Rangatiratanga

Rangatiratanga is the ability to have autonomy - mana motuhake, or mana Māori, not as an organisation but as an iwi. Ngāti Kahungunu ki Tāmaki-nui-a-Rua strives to create and seek opportunities to help our whānau become independent people that are self-sufficient and sustainable.

In consideration of any upcoming projects that impact the taiao, we promote that these business/entities seek to help support and promote rangatiratanga within our people and land. Through job opportunities of planting, cultural monitoring, labour. This enables us to conserve and restore ngā pou tikanga (wairuatanga, mauri, whanaungatanga, kaitiakitanga, maanakitanga etc.)

## 4.16 Whanaungatanga

Whanaungatanga is the practice of caring for the relationships between whānau and close friends. This is done through the reconciliation of connectivity through historical events, shared whakapapa, purpose and ambitions.

Working together on future projects can offer both historical and educational opportunities for local schools, tangata whenua and participants from outside the community, fostering the creation of whanaungatanga and manaakitanga. When external parties/contractors work within our rohe, Ngāti Kahungunu is committed to upholding these cultural responsibilities by caring for our manuhiri (guests) from a point of manaakitanga (care). It also provides a chance to establish enduring relationships with Māori who have lived here for generations, strengthening the bond of whanaungatanga between those who come to learn, study the land, history, and culture of our people.

## 4.17 Kaitiakitanga

Kaitiakitanga is extremely important for NKKTNAR as it is the protectorship of taonga tuku iho the gifts passed down from the beginning of time from our ancestors and Atua. It is the obligation as iwi, hapū and whānau, to nurture and care for whenua, mauri, knowledge, history and each other. The responsibility is divided amongst hapū, and whānau holding their own role to carry out to ensure the mauri, physical, spiritual well-being and wairuatanga of our rohe, whakapapa and history remains intact. Kaitiakitanga also holds the role of restoration.

Kaitiakitanga is the battle of protection, conservation and preservation of the natural world and its resources for the purpose of future generations. It is to ensure the natural flow, energies and cycles of te taiao, there is a circle in which people have a role they need to understand.

Modern times have led people to believe we sit in the middle, however recent catastrophes have revealed what NKKTNAR have always believed to be true, which is we are whole with the natural world, not dictators. This was shown through, cyclone Gabrielle, destruction of roads, erosion from lack of tīpuna rākau, degradation of waterways, blockages of debris causing floods, loss of habitat, wildlife and extreme loss.

Kaitiakitanga practices have a strong connection to mana and self-determination. Mana whenua is a combination of identity, whakapapa, and their relationship to the taiao. It is imperative that every chance exists to reinvigorate the purpose and use of kaitiakitanga, so that future generations can continue to reap the taonga of the natural world. Traditional knowledge has been lost through generations, it is crucial that Kahungunu attend to the planning of succession as it is necessary to “tutungu i te ahi” stoke the fires of mātauranga Māori and strengthen the conservation of the kaitiaki. Maintaining and protecting Mauri is part of kaitiakitanga, which aims to preserve the health of the environment's resources.

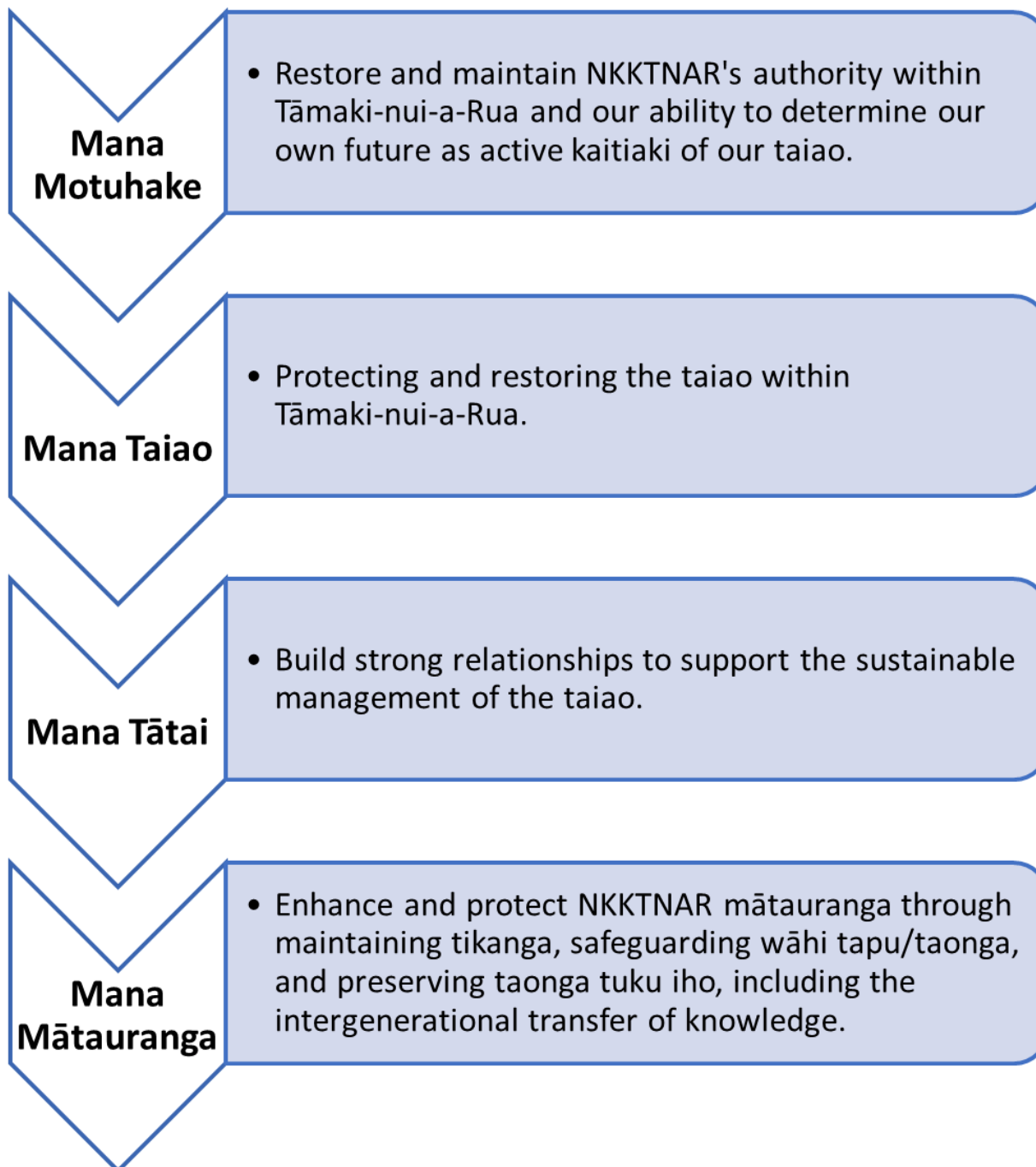
In these past events our ancestors, tried to battle against the threats to our taonga, to conserve, protect and preserve for future generations. However, the laws of colonisation, with the help of other natives in this circumstance managed to steal and burn the essence of mauri, wairuatanga, mātauranga, history, atuatanga o Te Ao Māori and hearts of our ancestors.

In this Taiao Management Plan, in terms of kaitiakitanga, Ngāti Kahungunu ki Tāmaki-nui-a-Rua, look for opportunities to save restore, and resettle mauri, wairuatanga, of the taiao.

#### 4.18 Manaakitanga

Manaakitanga underpins the values of hospitality, kindness, and caring. It involves showing respect, generosity, and nurturing the well-being of our people, our taiao, and our manuhiri (visitors). Manaakitanga is the practice of a person or group, of people sowing and nurturing relationships through care, giving and protection Mana-a-ki (giving from a standpoint of mana). Our ability to be good hosts depends on how successful we are at looking after the taiao. To ensure we have sufficient supplies of mahinga kai for manuhiri we must look after our mahinga kai sites/resources.

## 4.2 Strategic Priorities



# Section 5

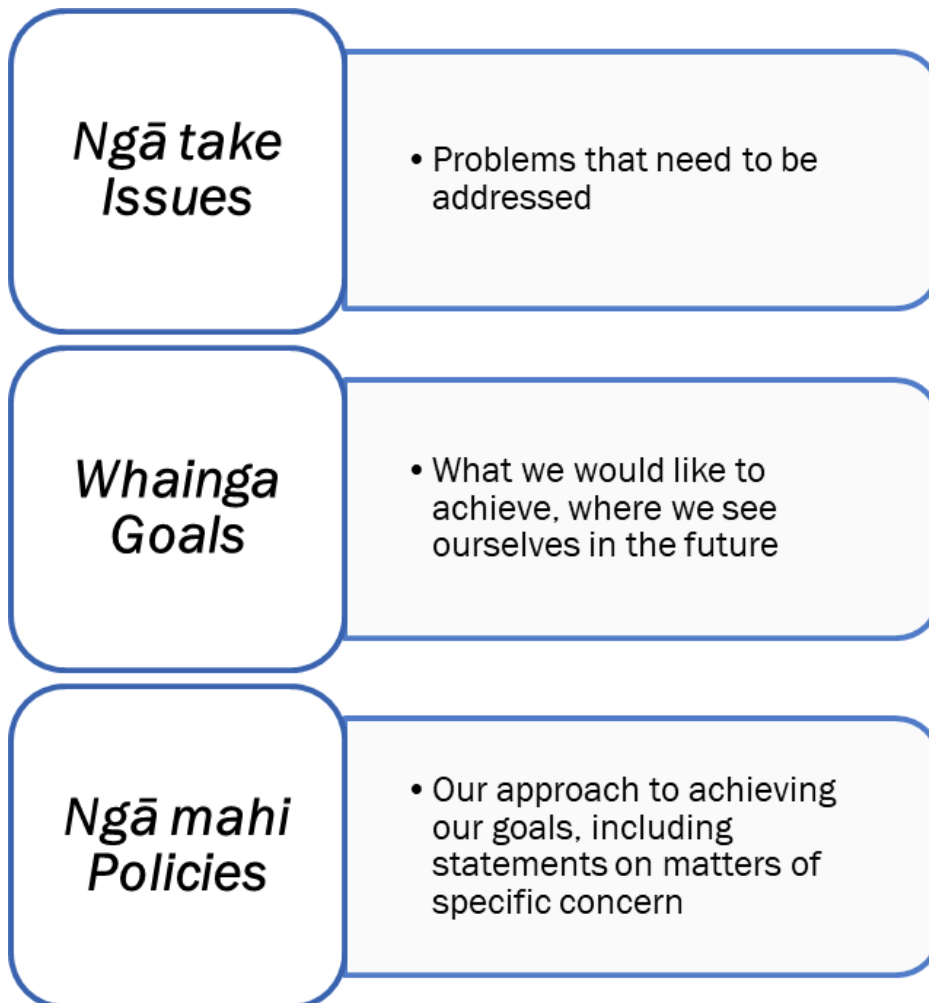
## Te Tūāpapa Whakahaere Management Framework



# 5.1 Introduction

This section outlines our four strategic priorities for restoring and protecting the taiao and resources within the NKKTNAR rohe: Mana Motuhake, Mana Taiao, Mana Tatai, and Mana Mātauranga. This section will outline the use of terminology that is typically found within council planning documents such as:

## 5.12 Defining Issues, goals, policies



## 5.2 Mana Motuhake

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Mana Motuhake relates to NKKTNAR having the authority and capability to manage, restore, and protect the taiao within our rohe, this is crucial for us to be able to exercise our rights and meet our obligations as kaitiaki

### 5.21 Issues / Ngā Take

- 1 NKKTNAR rights and interests, values and mātauranga have not been adequately recognised and provided for in resource management decision making processes affecting our rohe.
- 2 NKKTNAR have been given unrealistic timeframes to effectively contribute to engagement/consultation processes – have been rushed via a written/electronic process.

### 5.22 Our Goals / Ngā Whāinga

- 1 The relationship of NKKTNAR and our culture and traditions with our ancestral lands, waters, sites, wāhi tapu and other taonga is recognised and provided for as a matter of national significance by everyone exercising functions or powers relating to the taiao of Tāmaki-nui-a-Rua.
- 2 NKKTNAR are actively participating in decisions impacting the management, monitoring, and restoration of resources within our rohe.
- 3 NKKTNAR are supported to lead and/or be actively involved in all projects restoring, maintaining, or enhancing the taiao within Tāmaki-nui-a-Rua.
- 4 NKKTNAR interests, values, principles and tikanga are recognised and acknowledged in resource management decision making processes within Tāmaki-nui-a-Rua.
- 5 Our mātauranga is used appropriately and only with the permission of NKKTNAR. This is through both a written and verbal – kanohi ki te kanohi agreement.
- 6 Grow the capacity of NKKTNAR to participate in resource management decision-making processes

## 5.23 Policies / Ngā Tukanga

- 1 NKKTNAR should be invited to actively participate in any advisory panel or working group related to taiao policy development within Tāmaki-nui-a-Rua.
- 2 NKKTNAR participate in decision making that impacts resource consenting within Tāmaki-nui-a-Rua.
- 3 NKKTNAR have an appointee on all hearing panels for consents and plan hearings within Tāmaki-nui-a-Rua.
- 4 NKKTNAR to identify opportunities to:
  - Participate in resource management training. (MGD or other e.g. RMA 101)
  - Participate in resource consent and plan development processes.
  - To prepare effective consent/policy submissions.
  - Upskill kaitiaki in environmental monitoring processes.
  - Build capacity to respond to consent and plan hearings/submissions and fast-tracking processes.



**Image 15** Signing of MOP between NKKTNAR and Tararua District Council 2021

## 5.3 Mana Taiao

Mana Taiao relates to the aspiration of NKKTNAR to be active kaitiaki. As kaitiaki we have an obligation to manage, protect, and restore resources and other taonga within our rohe. This section has been separated into different environments which includes fresh water, coastal and marine, land, wetlands, air and biodiversity.

### 5.31 Wai Māori – Fresh Water

Wai Māori/Freshwater is one of the most important natural resources for NKKTNAR. The health and wellbeing of our wai is intimately linked to the health and wellbeing of our iwi, hapū, whānau and communities.

Water flows in a continuous cycle from Ranginui, to Papatūānuku, sustaining her and her children by flowing through the land before entering the moana/oceans and ultimately returning to Ranginui through evaporation to begin the cycle again. Te Mana o te Wai/Te Mauri o te wai – the health and wellbeing of a waterbody – can be measured by how well a waterbody supports the environment within and surrounding the awa. For example, one measure of the mauri of a waterbody may be the abundance of mahinga kai (traditional food) species and the ability of whānau to harvest and consume that kai safely.

There is a vast network of rivers and tributaries within Tāmaki-nui-a-Rua these are our awa tīpuna. Our whakapapa connects us directly to these awa tīpuna. NKKTNAR believe that each of these waters have their own mauri (life force). The mauri of this wai is both shared with, and supported by, the taiao and the resources that are connected to each particular waterbody, including people.

Our traditional names for each waterbody often reflect the values and attributes of each waterbody, or they may be named after tīpuna or events associated with that wai, emphasising the innate connection between NKKTNAR and our wai.

For NKKTNAR the ultimate goal is for all our waterways to be safe to swim in, safe to drink from and safe to collect mahinga kai/food from. If we are able to do these things safely, the mauri of the water body is strong/healthy. This is paramount for NKKTNAR.

This section outlines our issues, aspirations and policies relating to our awa tīpuna.

**Ki te ora te wai,**

**Ka ora te whenua**

**Ka ora hoki te tangata**

**If the water is healthy**

**The land is healthy**

**People are healthy too**

**Main awa tīpuna include:**

- Manawatū
- Ākitio
- Tiraumea
- Owahanga
- Wainui
- Mangatainoka
- Makakahi
- Manga-one
- Mangaha
- Mataikona
- Tāmaki

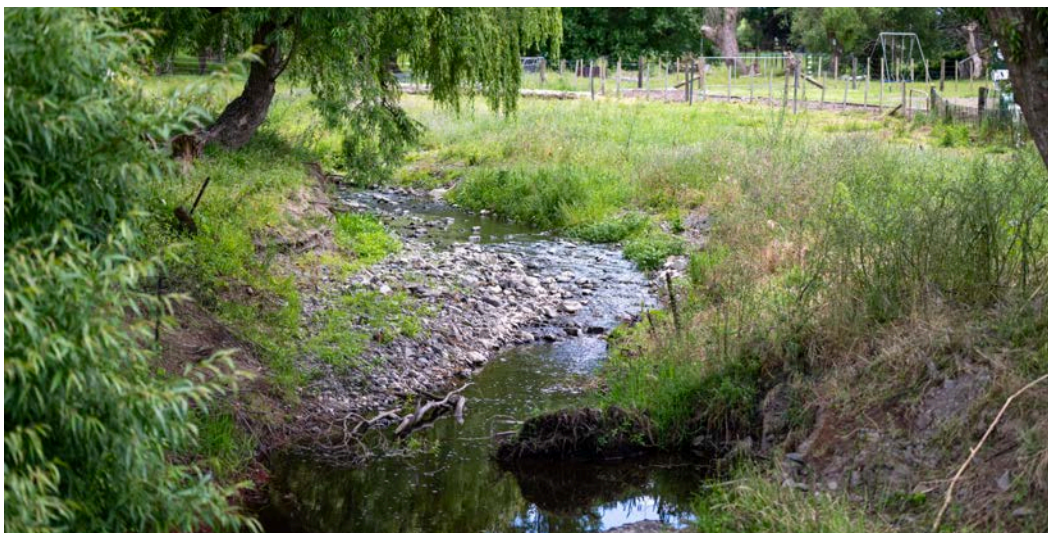
**Additional awa include:**

- Manga Atua
- Manga Manaia
- Manga Papa
- Manga te wai nui
- Manga te wai iti
- Kai Hinaki
- Whitianga a take
- Mangatera
- Makuri
- Kumea
- Mangamaire
- Mangatoro

(This is not a complete list)



**Image 16** Manawatū Stream



**Image 17** Makirikiri Stream

## Issues / Ngā Take

- 1 Removal of forests and ongoing land use intensification has significantly reduced water quality including gully erosion, increased sediment load, agricultural run-off, pollutants, and industrial discharges, as well as the overallocation and extraction of water.
- 2 Ongoing environmental degradation has impacted on the abundance, range and health of mahinga kai species.
- 3 Continued spread of pest species is having a significant detrimental effect on taonga species.
- 4 Loss and/or reduced access to waterways impacts our ability to carry out cultural practices and intergenerational knowledge transfer.
- 5 Over allocation of water take consents negatively impact the flows of our waterways and degrades the habitats of our flora and fauna (and taonga species).
- 6 Increased risk of floods and droughts caused by loss of wetlands due to overallocation of water.

## Our Goals / Ngā Whāinga

- 1 NKKTNAR are recognised as kaitiaki of all waterbodies within Tāmaki-nui-a-Rua.
- 2 Give effect to Te Mana o Te Wai in all decisions affecting waterbodies within Tāmaki-nui-a-Rua.
- 3 Improve the health and wellbeing of all rivers and tributaries (Wai) within Tāmaki-nui-a-Rua to the point where we can drink, swim and collect mahinga kai from them all safely.
- 4 Both Mātauranga Māori and western scientific methods are utilised effectively in the integrated management of waterbodies.
- 5 Increase riparian planting that utilises appropriate taonga species supporting both stream health.
- 6 That robust minimum flows/water take limits that give effect to Te Mana o Te Wai.
- 7 Significant waterbodies (wai) are established in the Horizons Regional Council One Plan, and any other national policies that impact oranga o te wai (wellbeing of waterways).
- 8 The impacts of discharges to water are managed through effective rules in appropriate legislation, planning documents and systems with Tararua District Council and Horizons Regional Council.
- 9 Storm water is being managed effectively to minimise the effects on water quality and natural flow of outsourced pathways.
- 10 Taonga fish species habitats are being restored and protected, and native fish are able to migrate across their full natural range.

## Policies / Ngā Tukanga

- 1 NKKTNAR wish to be involved in all levels of decision making and planning regarding the use and protection of water/wai within Tāmaki-nui-a-Rua.
- 2 Everyone exercising authority or decision-making powers regarding freshwater in Tāmaki-nui-a-Rua must give effect to Te Mana o te Wai.
- 3 NKKTNAR must be involved in any work programmes and activities associated with giving effect to Te Mana O Te Wai – as required by the National Policy Statement for Freshwater Management 2020.
- 4 The government, central government, councils and any entities who share responsibility for managing water must take active steps to ensure water quality doesn't decline at rate to which it is currently within Tāmaki-nui-a-Rua.
- 5 NKKTNAR assert our pre-existing rights and interests in water which includes a right to control and own an equitable share of allocatable water, consistent with our rights guaranteed in Te Tiriti o Waitangi.
- 6 The ecological habitats surrounding waterways should be restored, protected and enhanced to promote the mauri and health around the waterways of Tāmaki-nui-a-Rua.
- 7 NKKTNAR expects to be directly engaged by all government entities especially Horizons Regional Council when it exercises its functions and powers that impact waterways this includes:
  - Setting water quantity and quality limits
  - Allocating water take permits
  - Establishing discharge limits and permits (both point and non-point source) allocations, and discharges (both point and non-point source)
- 8 Horizons Regional Council will actively involve NKKTNAR in water quality monitoring programs in Tāmaki-nui-a-Rua.
- 9 Buffer zones must be required around horticultural crops, to support soil health and reduce run-off of chemicals and sediment into waterways.
- 10 Adequate fish passage must be installed in all culverts, dams, weirs and any other manmade structures in waterways to enable the migration of taonga/native fish species.

## 5.32 Whenua – Land

NKKTNAR are Mana whenua of Tāmaki-nui-a-Rua. Even though as a result of land loss through confiscation and land sale's, whānau and hapū continue to maintain an enduring relationship with the whenua. Deforestation and changes in land use, such as intensive farming, quarrying, forestry, and recreational use continues to have a widespread detrimental impact, including a mass degradation of soil health and fertility. For NKKTNAR the whenua is Papatūānuku (earth mother). Her well-being is paramount to the well-being of our environment, including people and communities. Papatūānuku provides sustainable food and water, as well as many of the resources our local economy relies on. We all have a responsibility to ensure the life-sustaining qualities of our whenua are protected and used sustainably.

This section outlines our issues, goals and policies for whenua within Tāmaki-nui-a-Rua.

### Issues / Ngā Take

- 1 Extensive land use changes for farming, forestry and roading.
- 2 Soil loss from removal of ngahere/native forest and more intensive land use is causing surface runoff erosion and sedimentation of our waterways.
- 3 Excessive quarrying can be detrimental to the environment as it can destroy habitats.
- 4 Inappropriate land classification, subdivision and development is causing stress on existing water supply and stormwater networks and leading to increased contaminants entering our waterways.
- 5 Accumulation of waste leaching toxins and contaminants, from landfills and wastewater treatment plants into our whenua.
- 6 Invasive pest plants and animals continue to have a detrimental impact by predating or competing with taonga species and other resources.
- 7 NKKTNAR are unable to undertake traditional cultural practices due to lack of access to whenua and/or depletion of taonga resources such as mahinga kai species.

## Our Goals / Ngā Whāinga

- 1 Increase the abundance of taonga species/native flora and fauna to support wellbeing of Papatūānuku.
- 2 Farming and forestry practices are conducted sustainably so this supports wellbeing of Papatūānuku.
- 3 Enhance and restore (whakaora) the abundance of taonga species (native flora/fauna) to support NKKTNAR customary use.
- 4 Control and/or eradicate pests to support restoration and enhancement of taonga species.
- 5 Land use is aligned to land capability to support and maintain the mauri of Papatūānuku.
- 6 Waste is both minimised and managed appropriately to avoid further degradation to Papatūānuku.
- 7 Soil health/oranga of the whenua (specifically fertilizer application) is effectively managed to prevent excess nutrient loss.
- 8 Integrated contemporary and mātauranga māori approach to restore mauri of whenua/ ngahere.
- 9 Effectively manage all activities that accelerate soil erosion and diminish soil health.
- 10 Road construction is carried out and managed to prevent further degradation of Papatūānuku.
- 11 All quarrying activities are managed so that wāhi tapu/taonga are protected as well as the wellbeing of Pāpātuanuku and surrounding waterbodies.



**Image 18**

Construction of Te Ahu a Turanga Highway looking towards Pahiataua / Woodville

## Policies / Ngā Tukanga

- 1 Work with landowners and local authorities to prioritise the retirement of highly erodible land and promote protection and restoration of those higher-risk areas/classification of whenua.
- 2 Encourage mauri enhancing (restorative) farming practices.
- 3 All whenua development or projects impacting Papatūānuku must have adequate sediment and erosion control measures.
- 4 Land use activities must match the land use capability. Land users should be encouraged to transition to more suitable land use where existing use is unsuitable or unsustainable.
- 5 Regulation of plantation forestry, including all relevant standards and national legislation, must require forestry owners to comply with sustainable forestry practices including planting of native/riparian buffer zones around wetland/waterways, sediment management, and harvest practise to mitigate negative effects on papatūānuku.
- 6 NKKTNAR promotes the conservation and storage of tipu/seed sourced from tīpuna rākau in our rohe.
- 7 Indigenous biodiversity, especially indigenous forests, across Tāmaki-nui-a-Rua should be protected and actively restored.
- 8 NKKTNAR access to taonga species (native flora/fauna) for traditional cultural purposes is supported on public land, including council lands and public conservation estate.
- 9 National, regional and district land use regulation must require all land use within Tāmaki-nui-a-Rua to be sustainable long term and any adverse effects on the taiao that are no more than minor, including cumulative effects, are avoided, remedied, or mitigated.
- 10 All activities involving soil/whenua movement, including roading projects, within Tāmaki-nui-a-Rua must ensure adequate mitigation strategies so minimal sediment enters our waterways.
- 11 Gravel extraction must be prohibited in areas of environmental or cultural significance to NKKTNAR. Gravel extraction activities must also be carried out in such a way as to not detrimentally impact the spawning, migration, or habitat of any taonga species including taonga species (fish/flora/fauna).

## 5.33 Ngā Repo - Wetlands

NKKTNAR recognise the importance of wetlands and their role in mitigating flooding and high flow events, managing nutrients and mitigating sedimentation within ecosystems. They provide a critical natural buffer during flood events and because of this are regarded as the “bridge” between land and water ways. Wetlands are often a mix of both fresh and salt water (waitī & waitā) and are rich in biodiversity, providing habitats for many flora and fauna, as well as spawning grounds for native fish/taonga species.

This section outlines NKKTNAR’s aspirations for restoring and maintaining wetlands within Tāmaki-nui-a-Rua.

### Issues / Ngā Take

- 1 The significant loss of wetlands due to drainage and changes in land use across Tāmaki-nui-a-Rua.
- 2 Diminished connectivity between waterways and wetlands has upset the natural balance of the taiao.
- 3 The Loss of drought and flood resilience provided by wetlands placing biodiversity, local economies and whānau within our rohe/communities at risk.
- 4 Pollution and run-off from adjacent activities such as farming, forestry, roads and stormwater is having a negative effect on wetland ecosystems.
- 5 Pest species (plants and animals) are competing with and displacing native taonga species.
- 6 Limited access to remaining wetlands is impacting the ability of NKKTNAR to carry out cultural activities, including mahinga kai, and exercise our rights and obligations as kaitiaki of these areas.

### Our Goals / Ngā Whainga

- 1 To enhance and protect all existing wetlands and their connectivity to waterways within Tāmaki-nui-a-Rua.
- 2 Restore significant and support development of new wetlands to provide future flood and drought resilience, as well as supporting “te mana o te wai” and indigenous biodiversity across Tāmaki-nui-a-Rua.
- 3 Pests are eradicated and controlled within existing wetlands.
- 4 NKKTNAR have increased access to wetlands to undertake traditional cultural activities, including harvesting mahinga kai.

## Policies / Ngā Tukanga

- 1 Draining or otherwise destroying wetlands is deemed a prohibited activity within our rohe
- 2 All land use practices that could have a detrimental impact on wetland health/hauora within Tāmaki-nui-a-Rua must be regulated and any consent to undertake such activities must include a requirement to avoid, remedy or mitigate any adverse effects, including excessive fertilizer application, discharges to the wetlands, sedimentation, and water overallocation leading to draining.
- 3 Restoration and re-establishment of wetlands is promoted as a method to improve water quality, provide climate resilience (flood and drought) as well to support indigenous biodiversity.

### 5.34 Wai Tai – Marine and Coastal Areas

The ocean and coastal areas are an integral part of the history and cultural identity, intertwined deeply to our Kahungunutanga for NKKTNAR and significance of the Tākitimu Waka. This is the domain of Tangaroa. Major areas of concern include the detrimental impacts of inappropriate and unsustainable land use on the coastal and marine environment, as well as the impacts of commercial and recreational fishing on the ability of NKKTNAR to exercise their customary fishing rights and mahinga kai activities.

This section looks to address this matter.

## Issues / Ngā Take

- 1 Development of coastal marine areas are impacting wahi taonga/sites of cultural significance.
- 2 Unsustainable land use activities across Tāmaki-nui-a-Rua having adverse effects on health and wellbeing of downstream coastal marine areas.
- 3 Abundance and health of marine species, including mahinga kai species, continues to reduce due to pollution and over-fishing.
- 4 Discharges and run-off from land into waterways continue to introduce contaminants to the marine and coastal areas, adversely affecting water quality (oranga moana) and ocean life.
- 5 NKKTNAR ability to provide manaakitanga is diminished by inability to access mahinga kai
- 6 The use of traditional management tools like rāhui to protect marine environments is not always recognised and respected.

## Our Goals / Ngā Whāinga

- 1 Adverse effects of land-use activities on the Tāmaki-nui-a-Rua coastal marine area are avoided, remedied or mitigated.
- 2 Marine species are thriving and sufficiently abundant for NKKTNAR to gather mahinga kai and manaaki manuhiri.
- 3 Rāhui are recognised and respected as a legitimate and practical tool for protecting the moana within Tāmaki-nui-a-Rua.

## Policies / Ngā Tukanga

- 1 NKKTNAR have the ability to exercise their customary rights associated with coastal and marine environments.
- 2 As kaitiaki of the Coastal Marine Area NKKTNAR will work with relevant stakeholders, including councils, the Department of Conservation, landowners, quota holders, recreational fishers, and other interested parties to ensure the coastal environment and resources of Tāmaki-nui-a-Rua are managed sustainably.
- 3 NKKTNAR will work with relevant parties to protect sites of cultural significance along the coastline from avoidable adverse effects and damage.
- 4 NKKTNAR will work with MPI/Fisheries NZ, commercial and recreational fishers to promote TACC and recreational catch limits in Tāmaki-nui-a-Rua that support a sustainable customary fishery.
- 5 NKKTNAR will work with other stakeholders to manage the localised impacts of climate change and also encourage transition to lower emission activities where possible to mitigate impacts on ocean resources.
- 6 Be included in any climate mitigation management, to reduce the amount of pollution entering the ocean.
- 7 NKKTNAR will liaise with relevant agencies and communities when placing rāhui within Tāmaki-nui-a-Rua marine boundaries.



**Image 19** Ngā Manu Taiao kaimahi at Eketāhuna Wetland planting.

## 5.35 Āngi - Air

Air is essential to the existence of all life. The effect of air on the environment and mauri (life force) is profound, as air quality directly influences the health of ecosystems and living beings. Polluted air can harm plants, animals, and human health by disrupting natural processes and diminishing the vitality (mauri) of the environment.

For NKKTNAR, air quality is primarily linked to the wellbeing of both Ranginui, the sky father, and Tāwhirimātea, the god of wind and weather. Like all parts of the taiao, ngā hau/air cannot be considered in isolation from the other elements which are both supported by good air quality and directly impact the realm of Ranginui and Tāwhirimātea. and then follow-on effects to support other life forms. Air is the one element that touches all other aspects of our taiao.

This section focuses on the impacts of activities on the atmosphere including air pollution, climate change and energy production.

### Issues / Ngā Take

- 1 Air pollution, including from industry, transport, agriculture, horticulture and domestic fires is diminishing air quality and the mauri of air across Tāmaki-nui-a-Rua.
- 2 Development of wind farms utilising air, can impact surrounding indigenous biodiversity, wāhi tapu, and whenua.
- 3 Trees, plants and the ngahere are the lungs of Papatūānuku and the ability of the taiao to treat air pollution/cleanse itself from has been significantly reduced due to deforestation and clearance of indigenous forests across Tāmaki-nui-a-Rua, including Te Tapere-nui-o-Whātonga.
- 4 The creation of dust through industrial and business activities creates air pollutants which is hazardous to all those living in our rohe.
- 5 Presence and use of spray/fertilizer drift diminishes the air quality and negatively affects the health of plants, animals and humans.
- 6 Increased presence of smoke inhalants that weaken the air quality and again health of those in our rohe.

## NKKTNAR Our Goals / Ngā Whaingā

- 1 To restore and protect the mauri of air and the atmosphere across Tāmaki-nui-a-Rua.
- 2 Air pollution across Tāmaki-nui-a-Rua is minimised to support the optimal health of all people, flora, fauna, land, waterways and oceans.
- 3 Indigenous forests are re-established across the region to support optimal air quality.
- 4 NKKTNAR have a climate resilience strategy to mitigate impacts of climate change on our communities, taiao and taonga.
- 5 Development of renewable energy generation is managed to ensure any adverse effects on the taiao are avoided, remedied or mitigated, including any effects on the values of NKKTNAR.

## Policies / Ngā Tukanga

- 1 Advocate for robust regulation, including stringent consent conditions on all discharges to air to mitigate adverse effects.
- 2 Promote the uptake of alternative low emission/more environmentally friendly technology to reduce air pollution.
- 3 That Horizon Regional Council ensures compliance with all rules and regulations as well as plan provisions and consent conditions regarding ambient air quality, including appropriate monitoring and enforcement action where necessary.
- 4 Promote the restoration of indigenous forest across Tāmaki-nui-a-Rua including in areas where multiple objectives can be achieved such as riparian planting to protect both waterways and improved air quality.



**Image 20**

Kiwi Lumber - next to Manawatū on outskirts of Dannevirke

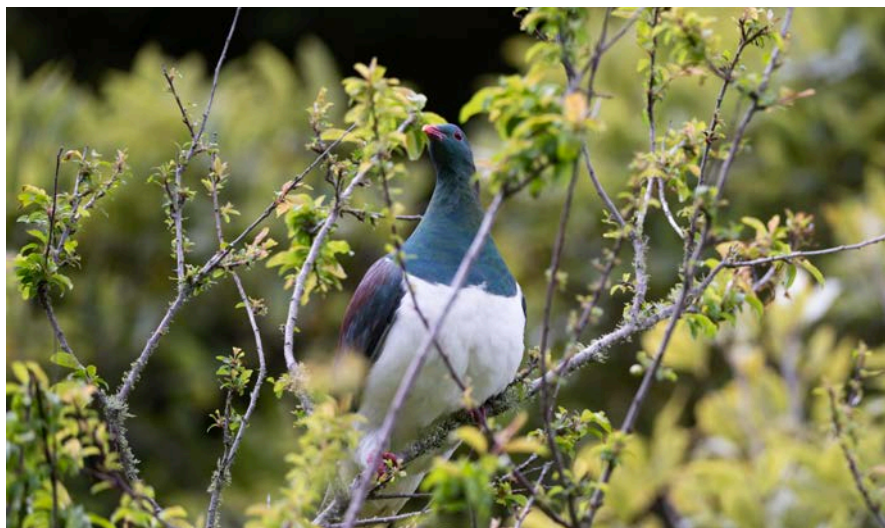
## 5.36 Uenukurangi - Indigenous Biodiversity

As kaitiaki NKKTNAR have an obligation to protect the health and wellbeing of our taiao, including indigenous biodiversity. Various Atua Māori hold domain over indigenous biodiversity. For example, Tane Māhuta over the Trees and birds, Rongomā-tāne over cultivated food, Haumia-tiketike over wild foods, and Tangaroa over fish and water life. NKKTNAR traditionally relied heavily on these taonga species for food, medicine, tools, shelter and transport.

This section of the plan is focused on our unique native ecosystems and the need to protect, enhance, and restore the indigenous biodiversity within our rohe. Again, we outline the issues, goals and aspirations of NKKTNAR. For many of the goals and policies in this section there is a synergy with previous sections, and the importance of these issues is highlighted.

### Issues/Ngā Take

- 1 Deforestation, intensification of land-use for horticulture, agriculture and forestry, along with climate change, stormwater, waste discharges, and invasive pest species are all having a negative effect on the unique indigenous biodiversity across Tāmaki-nui-a-Rua.
- 2 Biosecurity risks are increasing, including new diseases and pests establishing in nearby regions. Diseases such as kauri die-back, which is now thought to be able to transfer to tōtara, and myrtle rust are of particular concern to NKKTNAR.
- 3 Areas with high biodiversity values are already being severely impacted by invasive pest species including possums, deer, goats, and rats, as well as mustelids such as ferrets and stoats.
- 4 NKKTNAR have limited ability to exercise their rights and meet their obligations as kaitiaki over indigenous biodiversity, including taonga species, within Tāmaki-nui-a-Rua.



**Image 21** Kererū - Ruahine Ranges

## Our Goals/Ngā Whāinga

- 1 NKKTNAR are recognised as kaitiaki of indigenous biodiversity within Tāmaki-nui-a-Rua.
- 2 NKKTNAR are actively participating in efforts to protect and restore indigenous biodiversity within Tāmaki-nui-a-Rua.
- 3 Horizons Regional Council develop a Pest & Weed Management Plan in partnership with NKKTNAR, landowners, communities and other relevant stakeholders to manage and eradicate invasive pest species from Tāmaki-nui-a-Rua.
- 4 Clearance of any significant areas of indigenous forest is a prohibited activity within Tāmaki-nui-a-Rua.
- 5 Significant areas of indigenous biodiversity are actively protected, including through regional and district plans, as well as via programmes such as QEII and Ngā Whenua Rāhui.
- 6 All areas of high biodiversity be given the highest level of protection and enhancement to maintain indigenous flora and fauna.

## Policies/Ngā Tukanga

- 1 NKKTNAR will develop and maintain an inventory of all indigenous biodiversity within Tāmaki-nui-a-Rua.
- 2 Any activity that may have an adverse effect on indigenous flora in Tāmaki-nui-a-Rua must be deemed a discretionary activity within any plans covering Tāmaki-nui-a-Rua and consent applications must identify any indigenous species that could be adversely affected.
- 3 NKKTNAR support Te Mana o Te Taiao the Aotearoa New Zealand Biodiversity Strategy 2020 and encourage all relevant stakeholders, including all statutory agencies to actively implement the strategy.
- 4 NKKTNAR will only support activities which may have adverse effects on indigenous biodiversity following appropriate engagement and where mitigation and remediation actions have been agreed upon.
- 5 NKKTNAR recommend that the government establish and implement a national bioprospecting regime.
- 6 Any bioprospecting activities within Tāmaki-nui-a-Rua must have consent from NKKTNAR before commencing.
- 7 Any applications for Plant Variety Rights involving indigenous plants from within Tāmaki-nui-a-Rua must include proof of consent from NKKTNAR.

## 5.37 Climate Change

This section of the plan is focused on our unique native ecosystems and the acknowledgement of climate change and its impacts on how we plan to protect, enhance, and restore these ecosystems within our rohe, and ability to adapt and support resilience within our whānau/hapū and marae/communities.

Rising sea levels, extreme weather events, and shifting ecosystems endanger whenua, mahinga kai sources, and taonga (fish/flora/fauna) species. These environmental changes challenge the practice of kaitiakitanga and weaken the mauri of the taiao and all living things. Climate change also disrupts traditional Māori practices and threatens the intergenerational transfer of knowledge - taonga tuku iho unique to Tāmaki-nui-a-Rua. For NKKTNAR addressing climate change is not only about environmental protection but also about ensuring the survival of our cultural heritage and sustaining our responsibilities as kaitiaki for everything within our rohe.

Again, we outline the issues, goals and aspirations of NKKTNAR. For many of the goals and policies in this section there is synergy with previous sections, and the importance of these issues is highlighted.

### Issues/Ngā Take

- 1 Rising temperatures are directly affecting both our taonga species and the balance within our rohe.
- 2 Increased biosecurity risks with the range and ability allow invasive pest species to establish themselves.
- 3 Negative impact of climate change such as: sea-level rising, coastal erosion and flooding threatening our marae, wāhi tapu and traditional mahinga kai gathering locations.
- 4 Threat to our taonga tuku iho, and knowledge systems that pertain to the unique areas within our rohe, through loss of existence or change in accessibility.
- 5 Challenge to exercise kaitiakitanga and care for the taiao is increasing due to escalating impacts of climate change.
- 6 Increase in extreme weather events, and the negative impacts on the taiao.
- 7 Climate change is causing increasing sea temperatures and levels of ocean acidification.

## Our Goals/Ngā Whāinga

- 1 Safeguard iwi lands from sea-level rising, erosion, and extreme weather events through adaptive land management practices.
- 2 Enhance resilience of communities: Build infrastructure and systems that support iwi communities in responding to and recovering from climate-related disruptions.
- 3 Sustain traditional food sources: preserve and restore traditional food sources like fisheries, wetlands, and gardens, ensuring they remain abundant and healthy for future generations.
- 4 Strengthen practices of kaitiakitanga to ensure sustainable use and protection of natural resources, including water, land, and biodiversity.
- 5 Reduce greenhouse gas emissions: Advocate for and implement strategies to lower emissions from iwi-owned assets and encourage sustainable energy and transport solutions.
- 6 Protect taonga species: Safeguard taonga species from the impacts of climate change, such as through habitat restoration and biodiversity protection efforts.

## Policies/Ngā Tukanga

- 1 NKKTNAR advocate for protection of wāhi tapu/taonga, cultural sites of significance.
- 2 NKKTNAR promote infrastructure and systems that support iwi communities in responding to and recovering from climate-related disruptions.
- 3 NKKTNAR promote and strengthen practices to ensure sustainable use and protection of natural resources, including water, land, and biodiversity.
- 4 NKKTNAR advocate for and implement strategies to encourage sustainable energy and transport solutions.
- 5 NKKTNAR safeguard and protect culturally significant species from the impacts of climate change, such as through habitat restoration and biodiversity protection efforts.

## 5.4 Mana Tātai

Mana Tātai relates to NKKTNAR maintaining meaningful relationships with partners and stakeholders. These relationships are critical to achieving our goals and will allow NKKTNAR to take a stronger role in the restoration, maintenance and protection of the Taiao / resources within Tāmaki-nui-a-Rua. We place high importance on creating and strengthening relationships with Local and Regional Authorities, community groups, landowners and also neighbouring hapū/iwi. Everyone who lives here or visits, interacts with our taiao in some way so the better we can communicate and work with others in our rohe the easier and more effective our role as kaitiaki will become - Mahi tahi tātou (everyone working together towards a shared common goal). This section outlines NKKTNAR goals and aspirations for building and maintaining relationships with key stakeholders.

### 5.41 Issues/Ngā Take

- 1 Limited involvement of NKKTNAR in decision making regarding the sustainable management of resources, including by both local authorities and other responsible agencies, stakeholders and groups.
- 2 Local and Regional Authorities and other agencies do not provide adequate time and resourcing to enable active participation in decision making processes.
- 3 NKKTNAR have limited capacity and/or capability to respond to planning and decision-making processes and be strong partners in co-management of environmental resources in Tāmaki-nui-a-Rua.
- 4 Co-management agreements not being “lived” by carrying out ongoing actions.
- 5 Consent applicants do not engage with NKKTNAR early to allow for efficient pre-application engagement and smoother consent application process.



**Image 22** Crown apology to Ngāti Kahungunu ki Wairarapa Tāmaki-nui-a-Rua for historic breaches to Te Tiriti o Waitangi.

## 5.42 Our Goals/Ngā Whāinga

- 1 NKKTNAR will seek to negotiate joint management agreements with Regional and District Councils to enable and support their participation in the governance and management of key resources.
- 2 NKKTNAR have established strong networks and partnerships with decision makers, resource users, landowners, industry, community groups, neighbouring iwi and other stakeholders across Tāmaki-nui-a-Rua.
- 3 NKKTNAR values, aspirations and goals are understood and valued by decision makers, resource users, landowners, communities and other stakeholders across Tāmaki-nui-a-Rua.
- 4 NKKTNAR are accepted as valuable partners in resource management kaupapa and are included at decision-making table by Local and Regional Authorities and other agencies and are appropriately resourced.
- 5 Resource consent applicants engage with NKKTNAR early in the consent process on relevant consent applications to ensure our interests are understood and provided for projects that will benefit the community without our rohe are carried out so that everyone is safe, and everyone benefits.

## 5.43 Policies/Ngā Tukanga

- 1 That NKKTNAR advocates for the values, aspirations, and goals of whānau to Local and Regional and National Authorities and Agencies.
- 2 NKKTNAR will develop and maintain strong genuine relationships with Local and Regional Authorities decision makers, resource users, landowners, communities, neighbouring iwi and other stakeholders across Tāmaki-nui-a-Rua.
- 3 NKKTNAR will continue to build our internal capacity and capability to meet our obligations as kaitiaki, including by working in partnership with all stakeholders who share our aspirations of a thriving taiao across Tāmaki-nui-a-Rua.
- 4 Local and Regional Authorities will support NKKTNAR participation in both decision making and wider environmental management activities.

## 5.5 Mana Mātauranga

Mana Mātauranga relates to our traditional knowledge including our reo/language, how we uphold our tikanga, pass taonga tuku iho onto future generations, protect our wāhi tapu/taonga and preserve and grow our mātauranga. This includes the adoption and integration of modern technology and technical knowledge such as soil and water monitoring data, and mapping tools using geospatial technologies. Our mātauranga has been developed over generations of intimate connections with the resources and taiao of Tāmaki-nui-a-Rua and can contribute greatly to the protection and management of our resources within the taiao.

This section outlines how NKKTNAR aspire for our mātauranga to be valued and incorporated into managing the taiao of Tāmaki-nui-a-Rua by working in partnership with existing western methodologies.

### 5.51 Issues/Ngā Take

- 1 Sites of significance to NKKTNAR, including wāhi tapu and wāhi taonga, continue to be impacted by climate change, inappropriate land-use and development, leading to ongoing environmental degradation and loss of our mātauranga associated with these sites.
- 2 Whānau are disconnected from many traditional sites of significance due to both lack of access and environmental degradation.
- 3 Many whānau feel disconnected from their NKKTNAR mātauranga and cultural practices, as a result of colonisation, urbanisation, loss of land, government policies and legislation that has created an intergenerational gap and taken away our ability to have a relationship with the taiao for many NKKTNAR whānau.



**Image 23** Kaimahi at Awakura Ngahere Block 2025

## 5.52 Our Goals/Ngā Whāinga

- 1 That NKKTNAR mātauranga is preserved through formal and informal sharing of our mātauranga within and between whānau.
- 2 NKKTNAR mātauranga is both recognised and utilised appropriately in the management of our taiao with the permission acknowledged and protected at the discretion of NKKTNAR.
- 3 Access to whenua, waterways, wāhi tapu and other resources including taonga species for customary and cultural use is enhanced and maintained.
- 4 The relationship of NKKTNAR and our culture, traditions and with our ancestral lands, water, sites wāhi tapu and other taonga is recognised and provided for as a matter of national significance by authorities, and statutory agencies.
- 5 NKKTNAR whānau are enabled to reconnect with their taiao to restore and preserve their cultural identity.
- 6 NKKTNAR are building and reclaiming mātauranga ensuring taonga tuku iho are passed onto our mokopuna.
- 7 That NKKTNAR increase opportunities for whānau to reconnect and build relationship with the taiao such as wānanga, waka ama, rākau plantings, māra kai, mahinga kai/traditional harvesting.

## 5.53 Policies/Ngā Tukanga

- 1 NKKTNAR actively encourage and provide opportunities for the passing down of our tikanga and mātauranga especially relating to our taiao waterways, whenua, taonga species and sites of significance.
- 2 Local, Regional and National Authorities must consider any activities that may negatively impact our wāhi tapu, wāhi taonga and other sites of significance, as well as our ability to carry out traditional customs/cultural activities (mahinga kai gathering, rongoā practices and the like).
- 3 NKKTNAR will protect our mātauranga-a-Kahungunu pertinent to Tāmaki-nui-a-Rua and seek opportunities to enhance and grow our mātauranga with the inclusion of modern technology to assist where appropriate.
- 4 Anyone seeking to use or benefit from NKKTNAR mātauranga must have the prior informed consent of NKKTNAR.

## 5.54 Wāhi Tapu Considerations

The whakapapa and identity of NKKTNAR is embodied within the whenua and wai of Tāmaki-nui-a-Rua. The history, heritage, and tikanga of our whānau and hapū are supported by multiple wāhi tapu/taonga/sites of significance. It is paramount for NKKTNAR that adequate care and protection is taken of these areas.

NKKTNAR must be consulted and our approval sought for any application for a resource consent or other land use authorisation that is in, on, nearby or will potentially impact a wāhi tapu, wāhi taonga, statutory acknowledgement site, or any other notified site of significance to NKKTNAR.

### **Areas of cultural significance include:**

- Marae, papakāinga, urupa
- Sites where cultural/spiritual ceremonies occurred
- Historical battle sites
- Ara tawhito – traditional trails/pathways where our tipuna travelled
- Mahinga kai sites
- Areas of native bush/wetlands that were used as sources of timber, rongōā, and other taonga species

### **Accidental Discovery Protocols**

NKKTNAR expect that any person undertaking earthworks, construction activities or any other activity that results in an accidental discovery of a taonga or other artefact within Tāmaki-nui-a-Rua will follow the process required under the Protected Objects Act 1975.

- In the case of the discovery of any ancestral human remains, work on the site must cease immediately
- Both the police and NKKTNAR are to be notified of the discovery.
- Adequate care and protection should also be taken to secure the area.
- Each discovery will be assessed and next steps determined on a case by case basis depending on the situation.
- In determining the next steps NKKTNAR will be guided by our Archeological Discovery Protocol (available upon request).

# Section 6

## Ngā Arotake Whakahaere Review & Control



# 6.1 Plan Review & Control

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**The distribution and management of this plan is determined by the trustees of NKKTNAR.**

**The plan will be formally lodged with local and regional authorities and agencies including:**

- Horizon Regional Council
- Tararua District Council
- Department of Conservation
- Ngāti Kahungunu Iwi Incorporated
- Ngāti Kahungunu ki Wairarapa Tāmaki-nui-a-Rua Settlement Trust

- Printed/electronic copies will be available on request to our whānau, hapū, marae, neighbouring hapū/iwi, and other interested stakeholders.
- This plan is a “living document” which will require review processes and document amendments as our requirements and aspirations change.
- Any requests to review, change, or make additions to this plan by a member of NKKTNAR must be made in writing and will be considered on a case-by-case basis.
- A formal review of this plan will be conducted 3-yearly at a minimum.

NKKTNAR can be contacted for any queries relating to this Taiao Management Plan at:

Ngāti Kahungunu ki Tāmaki-nui-a-Rua  
171 High St, PO Box 97  
Dannevirke 4930  
**[taiao@kahungunutnar.co.nz](mailto:taiao@kahungunutnar.co.nz)**  
0800 558 627

# Section 7

## Ngā Āpitianga – Appendices



## 7.1 Glossary

Atua	God, origin
Awa	River/Stream/Waterway
Hapū	Sub-tribe
Iwi	Tribe
Kai	Food
Kaitiaki	Guardian/caretakers
Karakia	Prayer/Incantation
Kaumatua	Elders
Kōiwi	Tipuna human remains
Mana	Prestige, responsibility, standing
Mātauranga	Traditional concepts of knowledge
Mauri	Life essence, life force
Manuhiri	Guest, visitor
Moana	Sea
Motuhake	Self determination
NKKTNAR	Descendents of Ngāti Kahungunu that reside in Tāmaki-nui-a-Rua
Ngā hau	Air, atmosphere
Ngā repo	Wetlands
Ngahere	Native forest/bush
Rāhui	Cordoned/closed off area for a specific timeframe
Rangatahi	Youth
Rongoā	Traditional medicine
Taiao	The natural environment
Tāngata	People

Tupuna	Ancestor
Wāhi taonga/tapu	Special or sacred area
Wai	Fresh water
Waitai	Sea water
Wairua	Spiritual
Whakapapa	Genealogy
Whānau	Family
Whānaungatanga	Kinship, relationship between people
Whenua	Land

**Table 2** Glossary of maorī words and meaning

## 7.2 Explanation of Terms

### NKKTNAR region/rohe/area

Tribal boundaries of Ngāti Kahungunu ki Tāmaki-nui-a-Rua

### Local Authorities/Government

Horizons Regional Council and Tararua District Council

### National Agencies

Any government department or subsidiary e.g. Department of Conservation, Ministry of Primary Industries, Ministry of Transport (NZTA)

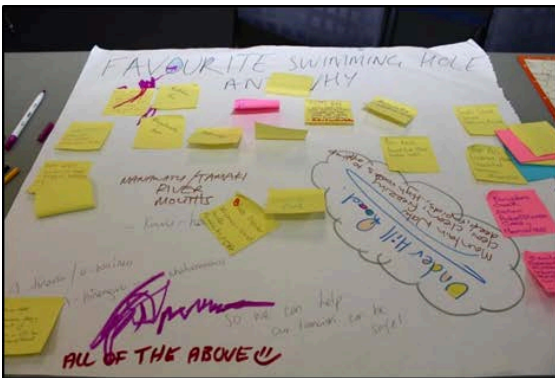
**Table 3** Definition of terms used in this Plan

## 7.3 How This Plan was Developed

This plan builds on the earlier “Korowai Manaaki” document developed by NKKTNAR in 2018, pre-settlement. Korowai Manaaki summarised a series of wānanga held with NKKTNAR whānau. Now that we have settled our Treaty claims (2022) and are moving into the post-settlement phase we have updated and expanded this document to reflect the current state of our taiao and NKKTNAR whānau/hapū aspirations.

### In preparing our Taiao Management Plan NKKTNAR have:

- Reviewed literature and existing environmental management plans.
- Built upon the earlier Korowai Manaaki developed from initial wānanga in 2018.
- Actively engaged with our kaumatua to get feedback on the plan’s strategic direction.
- Held a Taiao Wānanga to review aspirations and values 2024.
- Presented an initial draft to the NKKTNAR board for review 2025.
- Incorporated feedback into the final plan ready for publication and lodging key stakeholders and local authorities.



**Image 24 & 25** Wānanga held with whānau in 2024 - aspirations, goals, issues, and values defined

## 7.31 Thoughts from whānau - He Kōrero ā ngā Whānau

“Growing up, my mother would take us to a particular lake/puna to get kōura, that hasn’t been possible since I was a child.”

“We used to be able to jump off the cliff into the river safely (at particular spot) that is all eroded away and no longer there now.”

“We used to be able to collect watercress from the stream behind our home, none can be found there now.”

## 7.32 Consolidation of ideas from 2024 Wānanga

**How can I be an active kaitiaki**

- Mahinga Kai limits and being mindful of what you take
- Participating in wānanga to upskill
- Being a tidy kiwi
- Learning about and protecting our wāhi tapu

**Where is your favourite swimming spot and why**

- Blue Hole
- Tāmaki River mouth
- Manawatū River mouth
- Want our tamariki to be safe swimming in these spots
- South School Creek
- Ākitio

**What is the significance of our wāhi tapu?**

- Wāhi tapu tour (build with whānau and teach rangatahi)
- Creat Education resource, KKTNAR Pepeha tour
- Share through kohanga reo, kura kaupapa, wānanga, taikura, kapa haka,.

**What values are important to me?**

Manaakitanga  
Atuatanga  
Tinorangatiratanga  
Whakapapa  
Kaitiakitanga  
Wairuatanga  
Kotahitanga

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# Ngāti Kahungunu ki Tāmaki-nui-a-Rua

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