



Te Kaahui o Rauru
PUUTAI AO MANAGEMENT PLAN



HE KUPU WHAKATAKI

E te rauiti, e te raunui, koutou i whai whakaaro atu ki te puutake o teenei Puutere moo te Puutaiao teenaa koutou teenaa hoki taatou.

Hei aha raa koia, kia rere taahuuhuu atu ki oo taatou nei maatua, oo taatou nei tuupuna kua taanikotia atu ki te maatotorutanga o Ranginui araa, kua whetuurangitia. Kei ngaa waha kaakaanui, kei ngaa tootara whakaruruhau, kei ngaa rata whakamarumarū, koutou kua wahanguu atu ki te ao tee kitea, tee raangona, e rarau, okioki atu ai.

Kia aatea te titiro ki te ao tuuroa nei e maatike ai raa taatou ki ngaa taonga tuku iho o raatou maa. Ko te ao raa teenei o Rauru te tupuna me aana uki e whakatakatuu ana ki ngaa takenui o te puutaiao, koia tonu ki taa te ngaakau waihanga moo te ao maaori ake o Rauru tangata. Noo reira e te ao takatuu maranga ake! Teenei ngaa uki o te waa e waananga ana i te whaiaaipoo o te mate koia teeraa ko te ora, e kimi aa tangata nei i te ia o Taane Te Pukenga, o Taane Te Waananga, o Taane Te Waiora.

E huri ake ana ki ngaa mahi i whakaritea moo teenei kaupapa i taangia ki ngaa rau whaarangi tinimano nei, koia teeraa ko te NGAA RAURU KIITAHI PUUTERE TIAKI PUUTAIAO. Kua huraina raa eenei whaarangi hei maatorohanga maa koutou ngaa uki heoi anoo maa taatou katoa o roto i te rahi o Ngaa Rauru Kiitahi.

Teenei e tukuna atu ana te reo karanga ki ngaai taatou ngaa kaawai heke e oha iho ki a taatou katoa teenaa koutou, teenaa koutou, teenaa katoa taatou.





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OUR PURPOSE

1.1 OVERVIEW

We want to ensure that the behaviour, actions, and decisions that are made in our environment today, support the restoration and revitalisation of our people, communities, taonga and the ecosystems that we rely on, to ensure that our mokopuna can thrive, and can look back and look to us as good ancestor's.

This plan is deliberate in its intent to highlight that the people of Ngaa Rauru Kiitahi still maintain mana motuhake, rangatiratanga and Ngaa Raurutanga over all its taonga and as such, have a role, right, and responsibility to care for and protect it for future generations. Our environment is a part of who we are. We seek to protect and preserve our spiritual, cultural and historic connection to the environment. As kaitiaki we are responsible for the mauri of our natural and physical resources.

This Puutaiao Management Plan (PMP) outlines the expectations that Ngaa Rauru Kiitahi has for protecting and managing natural resources and taonga tuku iho within our rohe. Deeply founded on Te Kawa Ora, it reflects our values and principles, our world view and knowledge, and our tikanga and kawa, which are all integral to ensuring the mauri of our environment is thriving. It provides a clear framework for resource users, councils, and decision-makers to engage meaningfully with Ngaa Rauru Kiitahi, ensuring that our needs, aspirations, and values are central to planning, management, and development.

1.2 PURPOSE OF THE PLAN

The purpose of this PMP is to protect and restore Te Kawa Ora - the sacred balance and wellbeing of our atua domains – whilst enabling Ngaa Rauru Kiitahi to exercise our role as tangata whenua. It provides resource users, councils, and decision-makers with a clear understanding of Ngaa Rauru values, aspirations, and maatauranga, supporting meaningful collaboration and partnership. The plan serves as a mechanism to restore balance and harmony within our environment and communities, addressing the challenges faced by te taiao and outlining the policies and objectives needed to guide resource use, restore ecosystems, and sustain our taonga for future generations.

1.3 STATUTORY CONTEXT

Te Tiriti o Waitangi is the founding agreement between Māori and the Crown. It guarantees iwi the right to exercise rangatiratanga over their lands, waters, and taonga, while placing a duty on the Crown, and by extension, councils, agencies, and resource users, to actively protect these rights and ensure iwi can participate meaningfully in decisions that affect them. These legal obligations are grounded in the principles of genuine partnership, active protection, and equitable participation in decision-making at all levels.. Te Tiriti o Waitangi carries enduring legal weight and is embedded in New Zealand's constitutional and statutory framework, including through Treaty settlements and planning laws.

The Ngaa Rauru Kiitahi Claims Settlement Act 2005 ('the Settlement Act') reinforces these rights and responsibilities. The Settlement Act formally recognises the deep historical, spiritual, cultural, and traditional relationship that we hold with our whenua, awa, moana, and the flora and fauna that inhabits it. This recognition is legally embedded in Statutory Acknowledgements, Deeds of Recognition, and Cultural Redress properties, which extend across the landscape and waterways of our rohe.

This Puutaiao Management Plan carries statutory weight. The Resource Management Act (RMA) requires councils to take this PMP into account in planning and policy processes. Through the Settlement Act, statutory authorities and decision-makers, including regional councils, district councils, and Environment Court are legally required to acknowledge and meaningfully consider the perspectives, values, and tikanga of Ngaa Rauru when making any decisions

related to these recognised areas. This Puutaiao Management Plan is an articulation of these values, priorities, concerns, and perspectives.

Resource consent applicants, resource users, and anyone seeking to undertake activities that impact upon the whenua, wai, and coastal areas within the Ngaa Rauru Kiitahi rohe must:

- Engage meaningfully with Ngaa Rauru at the earliest possible stage of planning or development, as per the principles of meaningful engagement set out in 7.1.
- Work with us to determine how Ngaa Rauru values, tikanga, and interests will be considered and incorporated into your activity, plan, or process.
- Ensure that proposed activities do not undermine the cultural, environmental, or spiritual integrity (Te Kawa Ora), in particularly those places recognised through Treaty settlement.
- Respect the statutory weight and significance of Te Tiriti o Waitangi, our Treaty Settlement, and this Iwi Management Plan.

This plan provides a clear and practical framework to honour and uphold Te Tiriti o Waitangi and the Settlement Act in resource management practice. It ensures that the voice, authority, and responsibilities of Ngaa Rauru Kiitahi, as kaitiaki, are acknowledged, and actively embedded in the future of environmental and land-based decision-making.





OUR PEOPLE

This section lays the foundation for our Puutaiao Management Plan by grounding it in our whakapapa and world view. It is not just who we are but how we understand and interact with our environment that shapes our approach to kaitiakitanga¹. Underpinned by whakapapa, Ngaa Raurutanga, and mana motuhake, we demonstrate that maintaining the sacred lores of creation is essential to restoring balance in our world. Without this foundation, the values, objectives, policies, and methods in this document lack true context, which includes acknowledging the challenges that our environment has faced and allowing our past to shape our path forward.

2.1 OUR ANCESTORS AND DESCENDANTS

Ngaa Rauru Kiitahi are the iwi taketake, the original inhabitants, of this whenua. We descend from Te Kaahui Rere, the people who lived in the South Taranaki area well before the arrival of the Aotea waka. Te Kaahui Rere were referred to as 'the flying people'; they travelled by sea and landed at Paatea and Waitootara. Our eponymous ancestor Rauru belonged to Te Kaahui Rere. Rauru had a reputation as a warrior and a man of his word. Ngaa Rauru have a saying that goes, "Ko Rauru kiitahi, e kore te kupu e whati," which means, "Rauru of the one word; never would that word be broken."

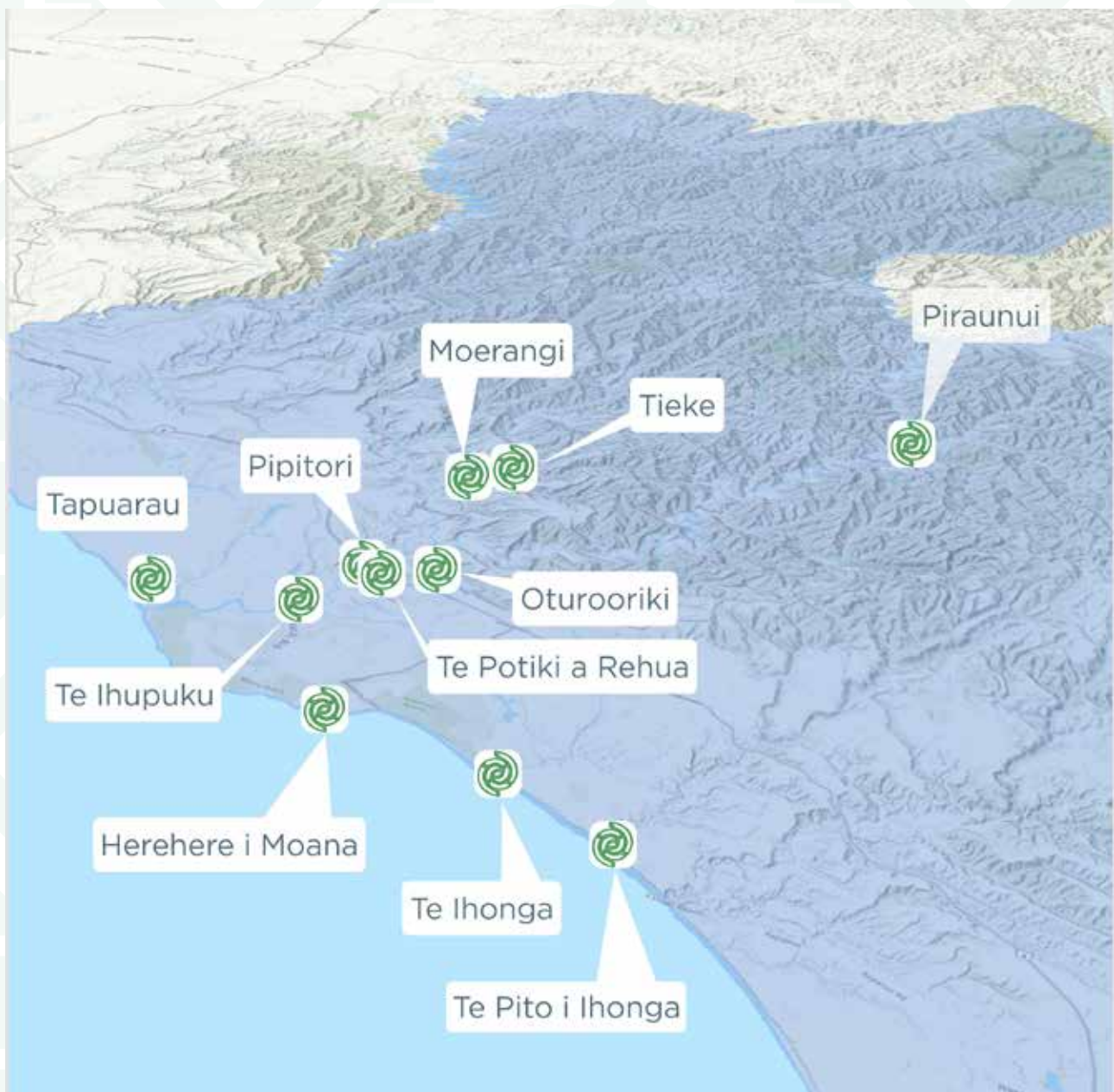
¹Kaitiakitanga, as understood by our iwi, is a sacred, spiritual responsibility tied to the balance of the natural world—one that is carried by those to whom it has been bestowed, rather than a role anyone can simply adopt. Our understanding differs from how the term is often used today, but we reference it here for consistency with resource management documents.

WHAKAPAPA/HISTORY CONTEXT

Rauru was a grandson of Toitehuatahi, a revered tupuna that many people around the Bay of Plenty descend from. The eldest son of Ruarangi and Rongoueroa, Rauru travelled right throughout Aotearoa before settling in South Taranaki. Places that we frequent today, such as Te Ihonga, Tieke, Tapuarau, Potiki-a-Rehua, Oturooriki, Te Kiri-o-Rauru, and Moerangi, were named by Rauru and thus have a rich and deep history that is interwoven with our whakapapa.

When the Aotea waka arrived in Paatea, Turi (the leader) and his people settled amongst Te Kaahui Rere. Turi and his wife, Rongorongo, had four children. Over time, the family grew and became deeply entwined with the Te Kaahui Rere people. As the population continued to grow, the descendants of their eldest son moved further south of Paatea. The two youngest siblings moved their people to Whenuakura and Waitootara, and the people of Taaneroa, their daughter, moved northwest. These generations grew into many hapuu, of which 15 hapuu and 12 marae remain active today.

A FEW OF THE PLACES NAMED BY OUR TUUPUNA



OUR WHAKAPAPA

Ngaa Rauru Kiitahi emanated from the celestial and spiritual trees of the gods, down from the legion of spirits who were not seen but heard, through the generations of Te Kaahui Rere, eventually intertwining with the genealogies of Aotea waka.





2.2 OUR FOUNDATIONS

Whakapapa is the foundation of our world view, shaping how we perceive, experience, and understand the world around us. As descendants of nga atua, we are the teina, responsible for caring for life on earth and maintaining the balance and wellbeing of the natural world. Our knowledge and practices have evolved to fulfil this very purpose.

Similarly, we look to nature as our tuakana, a living body of wisdom, mauri, and life force that we are inextricably linked with. We view everything holistically, a woven tapestry where physical, cultural, and spiritual elements of life cannot be viewed in isolation. Time and space is not linear and we maintain deep connections to those who have come before us and those who will come after.

Our knowledge, traditions, practices, and values are an expression of that connection. This is embodied in Ngaa Raurutanga – the way we live, practice, and enact our responsibilities as kaitiaki². It is also embodied in Te Kawa Ora, our framework for this plan.

Central to kaitiakitanga is a deep understanding that the health of the environment is directly linked to the health and sustenance of our people. We inherit the role of kaitiaki from our ancestors and therefore it is incumbent on us to leave things in a better state than we found them, so that future generations can thrive.

Mana motuhake is this intrinsic authority that we hold as kaitiaki. Having the resources, capacity, and support to fulfil these responsibilities is essential to enact our role as kaitiaki.



2.3 OUR VITAL ROLE AS KAITIAKI

Through our intergenerational occupation, Ngaa Rauru has developed maatauranga based on our intimate connection to, and care for, te taiao. This maatauranga exists within the iwi and at the whaanau, marae and hapuu level.

Over the last 190 years, te taiao, the wai and whenua of the Ngaa Rauru Kiitahi Paahuki have seen significant and devastating changes, and the realms of Maru, Papatuaanuku and indeed of all atua have been shifted from a previous state of balance.

Concurrent with the degradation of te taiao has been the disenfranchisement of Ngaa Rauru Kiitahi, hapuu, whaanau and uki and their ability to care for, make decisions for, connect to and appropriately utilise te taiao in accordance with kaitiakitanga, rangatiratanga, mana motuhake and Ngaa Raurutanga.

Factors which have contributed to this are multiple and complex, but key issues include the Taranaki Land Wars and land confiscations, the various tools deployed by the Government and its agencies, disenfranchisement from decision-making for the taiao, and the intensification of land and water use in the Paahuki³.

Ngaa Rauru Kiitahi are deeply concerned with the mismanagement of te taiao. The state of our waterways has been the cause of mamae and whakamaa for generations, and continually causes cultural and material deprivation.

Despite this, the whakapapa of whaanau, hapuu and iwi remains. Ngaa Rauru Kiitahi considers all land within the Paahuki to be ancestral land: even if we are not the 'owners', we are the kaitiaki. Resource users and decision-makers have a responsibility to recognise this relationship and actively support Ngaa Rauru Kiitahi in restoring rightful access to whenua and wai. This includes building partnerships that enable trust-based relationships and practical pathways for access.

The restoration and implementation of maatauranga aa-iwi, maatauranga aa-hapuu, and maatauranga aa-whaanau is crucial to restoring te taiao to a state of balance. However, this restoration cannot be achieved without access. Ngaa Rauru Kiitahi have a strong desire to work alongside resource users to remove barriers and enable the return of whenua and wai that are rightfully ours to care for. We believe that this is central to kaitiakitanga and critical to protect the health of the environment for all future generations.

2.4 OUR PEOPLE TODAY

Ngaa Rauru is a growing iwi, with more uki reconnecting with their whakapapa and seeking to embody their culture. We care deeply for one another and strive to create an environment where our mokopuna can thrive.

Ngaa Rauru seek to actively participate in resource management policy development, decision-making, and implementation at local, regional, and national levels. Over the past decade, we have strategically developed

frameworks and plans that lay the groundwork for this participation, while also building capacity for our people to get out on the whenua and into their awa, roto and repo to actively carry out their role as kaitiaki. This includes kaupapa Maaori monitoring, restoration projects, and building relationships that support the protection of our natural resources. Through these efforts, we strive to restore the mauri of our environment and ensure that our people remain strong kaitiaki for future generations.

² For our iwi, kaitiaki are spiritual beings with sacred roles and responsibilities in maintaining balance. While the term is widely used today in ways that differ from our understanding, we reference kaitiakitanga here for consistency with resource management documents.

³ These issues are well cited in relevant Waitangi Tribunal Findings and settlement documentation (eg, Taranaki Maunga Settlement and the Deed of Settlement of the Historical Claims of Ngaa Rauru Kiitahi 2003).

OUR VALUES



Our values form the foundation of every decision and action we take. They serve as a compass, ensuring everything we do aligns with our core beliefs and aspirations. We expect these values to be understood and respected by those who engage with us, recognising that we are best placed to determine whether a decision truly aligns with them.



Kia Maraetia

The marae is our principal home.



Mana Whenua

Our rohe is our geographical inheritance. It must be protected.



Mana Tangata

Our people are our wealth.



Mana Motuhake

We must continually strive to reclaim self determination.



Taonga Tuku Iho

Our reo, tikanga, and koorero tuupuna are to be treasured.



OUR ROHE

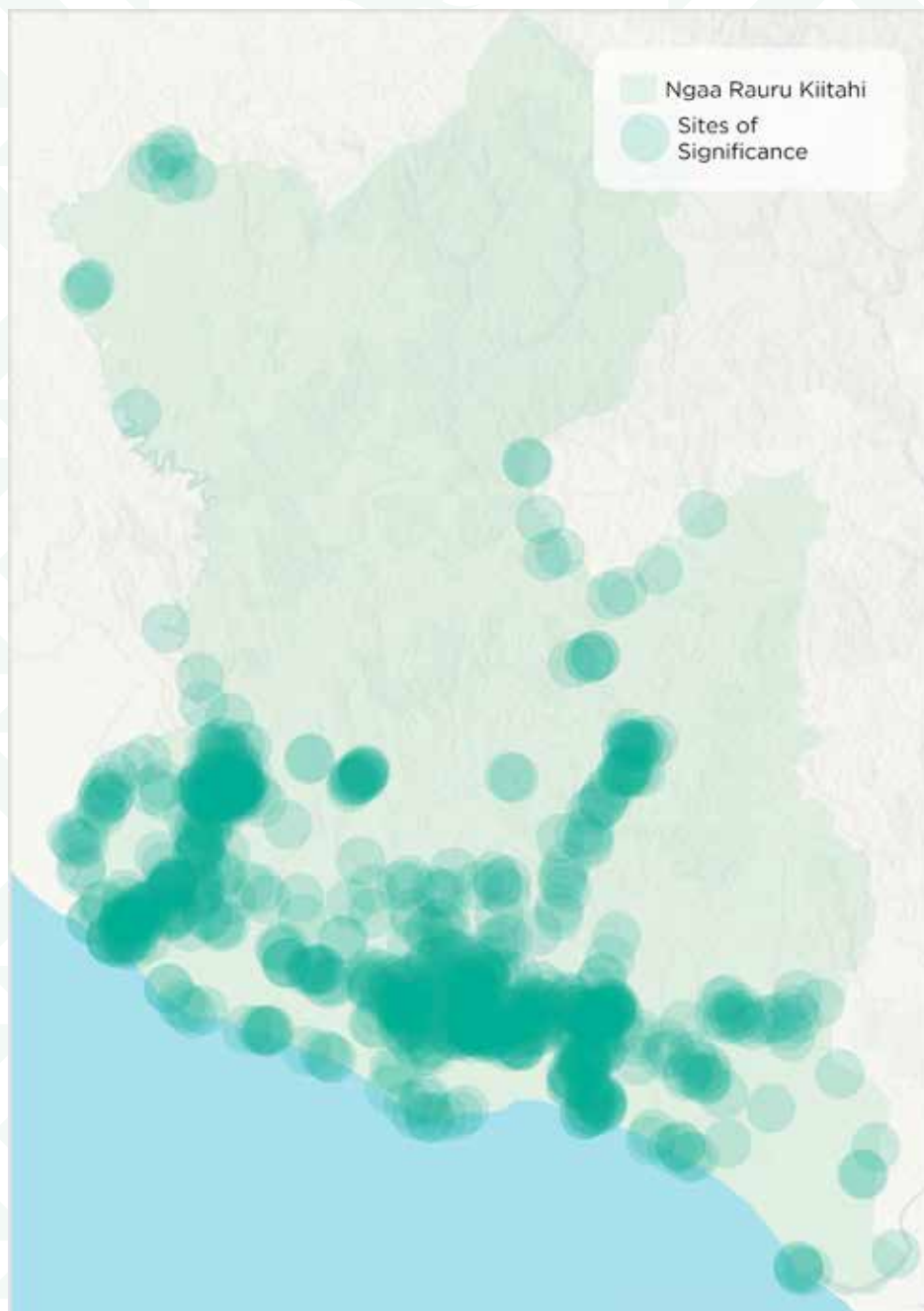
Our whakapapa binds us to all things, from the sky to the land, from inland to the coast. Atua domains hold sanctity, shaping our respectful interaction with the environment, past and present, recognising that our actions in one space will impact another space. Therefore, we cannot restore elements of our environment in isolation. We recognise the intricate interdependencies between species, ecosystems, and humans, and work holistically to foster balance and synergy. A holistic approach ensures that our efforts contribute to the wellbeing of both nature and our communities.



4.1 TRIBAL BOUNDARIES

Our entire rohe is interlaced with places of significance to us, places where our tuupuna lived, gathered kai, travelled, fought, and lay to rest. The paahuki of Ngaa Rauru Kiitahi in 1840 began at Te Kaihau-a-Kupe / Ookupe (the mouth of the Whanganui River). Many Ngaa Rauru Kiitahi paa and kaainga were also situated along Te Awanui-a-Taiehu, such as Oowhio, Kaiwaka, Arakirikiri, Ngaa-papa-tara-iwi, Tutumaahoe and Parikaarangeranga. At the mouth of the river sat the kaainga and marae of Rangitaawhi and Wai-o-Turi which remain today. Along the shoreline between Rangitaawhi and Tuaropaki lies Te Kiri o Rauru. Between Rangitaawhi and the mouth of the Whenuakura River stood Tihoi Paa (where Te Rauparaha rested). From Tihoi the rohe extends to Waipipi, Tapuarau, Waitootara River, Waiinu, Waikaramihi and Te Wai-o-Mahuki (near Te Ihonga). It continues past the Oototoka Stream to Poopoia (the marae of Aohehu at the mouth of the Ookehu Stream), and then continues onwards to the mouth of the Kai iwi Stream near the marae of Taipake Tuuturu. From here the rohe stretches past Tutaramoana (he kaitiaki moana) back to Te Kaihau-a-Kupe.

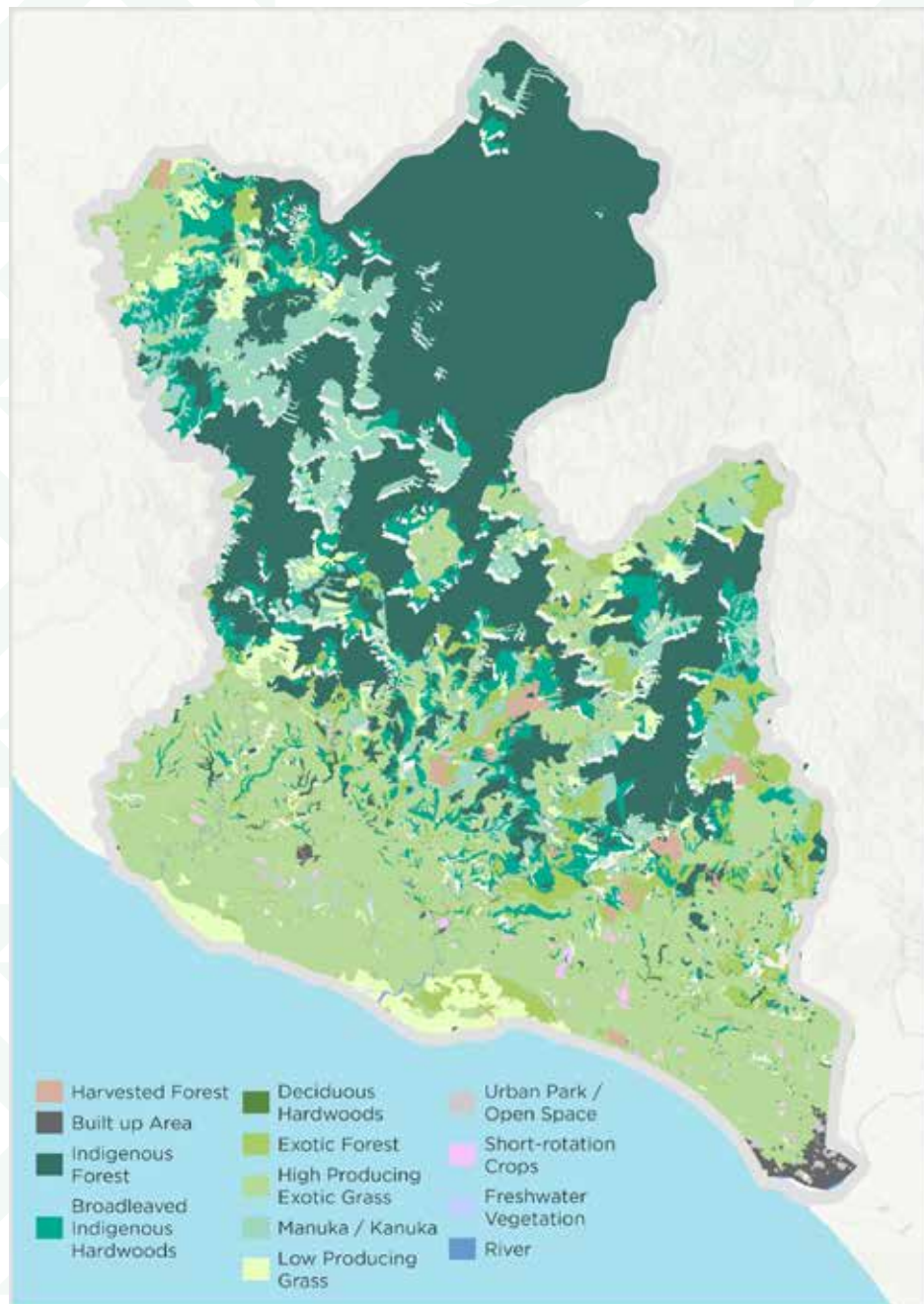
SOME OF THE SITES THAT HOLD SIGNIFICANCE TO OUR PEOPLE



4.2 OUR LANDSCAPE TODAY

Our entire rohe is interlaced with places of significance to us, places where our tuupuna lived, gathered kai, travelled, fought, and lay to rest. The paahuki of Ngaa Rauru Kiihahi in 1840 began at Te Kaihau-a-Kupe / Ookupe (the mouth of the Whanganui River). Many Ngaa Rauru Kiihahi paa and kaainga were also situated along Te Awanui-a-Taikahu, such as Oowhio, Kaiwaka, Arakirikiri, Ngaa-papa-tara-iwi, Tutumaahoe and Parikaarangaranga. At the mouth of the river sat the kaainga and marae of Rangitaawhi and Wai-o-Turi which remain today. Along the shoreline between Rangitaawhi and Tuaropaki lies Te Kiri o Rauru. Between Rangitaawhi and the mouth of the Whenuakura River stood Tihoi Paa (where Te Rauparaha rested). From Tihoi the rohe extends to Waipipi, Tapuarau, Waitootara River, Waiinu, Waikaramihi and Te Wai-o-Mahuki (near Te Ihonga). It continues past the Oototoka Stream to Poopoa (the marae of Aohehu at the mouth of the Ookehu Stream), and then continues onwards to the mouth of the Kai iwi Stream near the marae of Taipake Tuuturu. From here the rohe stretches past Tutaramoana (he kaitiaki moana) back to Te Kaihau-a-Kupe.

TYPES OF LAND USE AND VEGETATION IN OUR ROHE



WORK WITH US

This section provides a framework for engaging and partnering with Ngāa Rauru. This plan does not constitute engagement. Local authorities, resource users, developers and other stakeholders must engage directly with Ngāa Rauru.

OVERARCHING PRINCIPLE

The environment comes first. Decision makers and applicants must give back to the environment in any activity that they undertake. This is fundamental to Ngāa Rauru.

PRINCIPLES OF MEANINGFUL ENGAGEMENT



TIMELY

Engage with Ngāa Rauru early to ensure that the right people are involved and there is sufficient time to respond and participate.



INFORMED

Review this plan prior to engagement.



CLEAR

Provide sufficient and clear information to enable Ngāa Rauru to make informed decisions.



CONSTRUCTIVE

Approach discussions with a genuine intent to collaborate and find shared solutions.



GENUINE

Build genuine partnerships, with a preference for kanohi ki te kanohi (face-to-face) engagement. Collaboration should start early and be honest.

Key Considerations:

1. Maatauranga must come from Ngāa Rauru.
2. Engagement does not mean agreement.
3. A feedback loop is essential. Ngāa Rauru expects to be informed of how their feedback is acted upon.
4. The pace we will move forward at is determined by the level of trust between parties.
5. Just as any technical expert expects to get paid for their knowledge, Ngāa Rauru expects payment for our expertise. This will be discussed at the time of engagement.



OUR FOUNDATION

Te Kawa Ora is represented in the form of a sacred tree. The elements of the tree illustrate our philosophical and metaphorical approach to our Climate Change Strategy and are central to reclaiming a state of balance.

Te Kawa Ora is the heart of this PMP, a value and knowledge system that is rooted firmly in a Māori worldview. These values must come first, serving as the filter through which all decisions, policies, and practices in our rohe are made.

For our whenua, waterways, and communities to thrive, Te Kawa Ora must be respected and upheld by everyone engaging with this land. While we have provided context within a Western resource management framework, Te Kawa Ora remains paramount, the foundation upon which all engagement with this land must be based. Nothing in this plan can be separated from these values, and if any interpretation or action diverges from this foundation, it calls for immediate adjustment and realignment.

Ngāa Rauru Kaitahi are best equipped to uphold Te Kawa Ora and to ensure others do the same. This is not a set of guidelines to be adapted or diluted but the unwavering standard by which all actions in our rohe must be measured.

5.1 TE KAWA ORA

In the domain of Ranginui, the sun provides us warmth and energy to sustain life on earth, Taawhirimaatea, the winds, who influence our weather patterns and climate conditions, and the moon and stars who guide the patterns of all living things. Papatuuaanuku grows the life that sustains us and becomes the final resting place of our physical form. From her grow the forests of Taanemahuta, which are home to our manu and other taonga and provide resources for our marae, our homes, and our waka. Through Papatuuaanuku the waters of Maru flow, in which we drink and swim, and rely on, for physical and spiritual sustenance before they eventually meet the realm of Hinemoana. Within the dominion of Tangaroa and Hinemoana live the kaimoana which sustain us. This realm plays a critical role in keeping protecting the balance of Papatuuaanuku. The sea, traversed by our tuupuna to reach Aotearoa, is also the connecting point to the whenua. Significantly, we acknowledge the domains of our atua as intricate and interconnected through whakapapa. To this end, a whole-system approach acknowledges our links and connections between and beyond.



TE KAWA ORA COMPONENTS

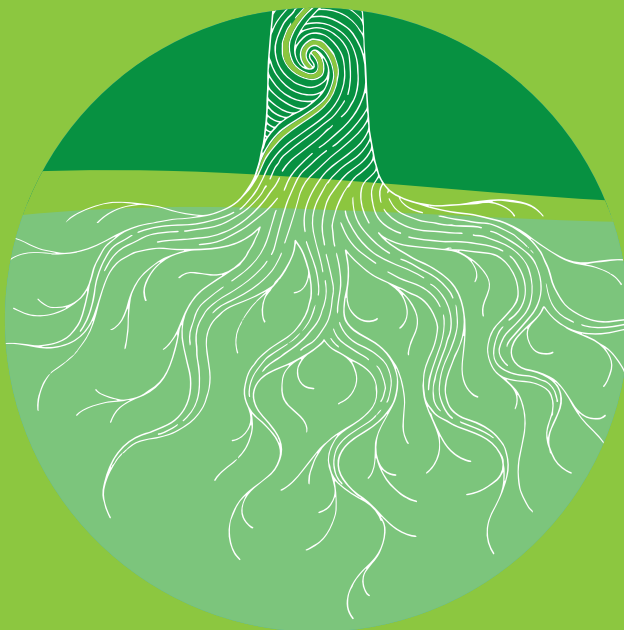


TE KAWA ORA

The overarching canopy of the tree is Te Kawa Ora - the sacred order of creation. This order acknowledges a view of creation based on relativity, interconnectedness, collectivism and balance

TINANA

The main trunk provides the people, the workforce, the support, the strategy, and the connection between our paiaka (roots) and our hua (desired outcomes).



PAIAKA

Our roots refer to our kawa, our maataapono, our maatauranga and our whakapapa. The paiaka must be strong and deep enough to withstand time, and to ground us through storms and other challenges. This component is the foundation of the strategy that sets our approaches and understandings as Ngaa Rauru Kiitahi iwi apart from others.



KAUPEKA

The larger branches represent atua domains. Acknowledging that many atua domains are embraced by Papatuaanuku and Ranginui.



PEKA

Our policies, are the smaller branches, representing key priority areas.



RAU

Are the leaves that require sustenance – represented in the resources required to produce the hua (fruits/outcomes).



HUA

Are the fruits or outcomes that we wish to achieve.



ATUA DOMAINS



RANGINUI

PAPATUUAANUKU



MARU

TAANE

HINEMOANA

PEKA

5.2 PEKA

These peka are central to Te Kawa Ora and apply across all Atua Domains. To avoid repetition throughout this PMP, we've outlined them below and refer back to them throughout the document.

5.2.1

Ngaa Rauru are actively and meaningfully involved in all levels of decision-making across Atua domains — including resource consents, spatial planning, plan development and changes, designations, limit setting, and community-based processes.

5.2.2

All decisions about planning and the use of resources or the natural environment ensure that the health and wellbeing of each Atua domain, and all the life within them, is healthy, flourishing, and resilient. There is no further degradation as a result of land use, discharges, development or any other activity.

5.2.3

Ngaa Rauru supports decisions about planning, infrastructure and the natural environment that put the needs of the Atua first. This means:

- a. Protecting and enhancing native biodiversity and ecosystems across land, water, and sky;
- b. Restoring degraded ecosystems, including forests, waterways, wetlands, coastal areas, and the atmosphere;
- c. Eliminating pollution and waste across all domains, including air, land, and water;
- d. Supporting the health and diversity of life systems from soils, forests, and rivers to oceans, estuaries and skies;
- e. Improving the resilience and mauri of all living and physical systems within each Atua domain.

5.2.4

Ngaa Rauru expects all parties to give back to the Atua in all their activities. This includes national and local government, land-users, consent holders and applicants, the community, and ourselves as Ngaa Rauru. All decisions should include mechanisms to 'give back' to the te taiao in their consents. Ngaa Rauru will help guide what this could look like in each situation.

5.2.5

All decisions that affect te kawa ora, te taiao, or our relationship with it, must demonstrate how they have considered and applied the principle of 'mai i te rangi ki te koopu o te whenua, mai uta ki tai'. This means understanding that your actions affect more than just the immediate site. It requires considering how water, soil, species, and ecosystems are connected, and showing that you've thought about how your decision might impact those relationships, upstream, downstream, and beyond.

5.2.6

Where possible, resource management decisions will include mechanisms for greater access for Ngaa Ruaru uki⁴ to the wai and whenua, including resource consent conditions that provide physical access across land.

⁴ The descendants of Ngaa Rauru



KAUPEKA: OUR ATUA DOMAINS



6.1 PAPATUUAANUKU

The relationship between Ngāa Rauru and Papatūānuku is central to our identity. Papatūānuku embodies the land, fertility, and the sustenance of all living things. For Ngāa Rauru, she is a source of life, grounding our connection to the whenua and our role as kaitiaki.

Our concerns regarding Papatūānuku stem primarily from the effects of human activities. The ability of Ngāa Rauru Kaitiaki to make decisions about the whenua has been severely marginalised through alienation, intensification of land use and various pieces of legislation. This has resulted in the mismanagement of land resources which has impacts on habitat availability, terrestrial biodiversity, soil health, water quality, aquatic biodiversity, heritage protection and the survival of our indigenous flora and fauna. Inappropriate activities that have adverse impacts on Papatūānuku are not acceptable to Ngāa Rauru.

6.1.1 ISSUES

The key issues for Papatuanuku are as follows:

- Land contamination from heavy metals, 'forever' chemicals, pesticides, microplastics and other contaminants
- Loss of soil biodiversity
- Soil loss through erosion
- Decreased soil condition from soil compaction, fertilisers and pesticides
- Climate change impacts – droughts impacting soil health and extreme weather eroding the soil
- Impervious surfaces impacting on soil biodiversity, erosion, moisture, temperature and structure, as well as potentially polluting the soil with contaminated run-off.
- Mining
- Changes to natural landforms through construction, mining and agriculture
- Extractive industries damaging the whenua
- 'Landfarming' contaminating the soil and the food chain

6.1.2 HUA

The realm of Papatuaanuku is managed appropriately in accordance with Ngaa Raurutanga. That means:

- a. Ngaa Rauru are actively involved in decisions about Papatuaanuku in our rohe, exercising kaitiakitanga and mana whakahaere in accordance with kawa, tikanga and ngaa moohiotanga o Rauru.
- b. The mauri of Papatuaanuku is flourishing. Soil ecosystems are thriving, healthy and self-sustaining, and can support all living species within those systems.
- c. The needs of the land are put first in all decisions (see peka 5.2.3)
- d. The whenua is managed using the principle of mai i te rangi ki te koopu o te whenua, mai uta ki tai (see peka 5.2.5)
- e. Ngaa Rauru connections to and koorero about Papatuaanuku are protected, upheld and revitalised
- f. The whenua is managed and restored so that Ngaa Rauru are able to gain sustenance from the land, exercise our tikanga, and undertake and pass on our traditional practices.
- g. Maatauranga aa-iwi is used to support the monitoring, protection, restoration and regeneration of the whenua and all its biodiversity.

6.1.3 PEKA

6.1.3.1

Ngaa Rauru opposes all activities and decisions that:

- a. Degrade the mauri of the whenua
- b. Impact on the health of soil species and ecosystems and/or their life-supporting capacity; and/or
- c. Have not involved Ngaa Rauru in discussions or development
- d. Include direct discharge of contaminants to water.

6.1.3.2

Decisions or activities that could disturb or degrade the soil, should ensure that monitoring is in place, with long-term provisions to restore or improve degraded soil. Ngaa Rauru will have a key role in shaping and overseeing these monitoring conditions.

6.1.3.3

All parties (Ngaa Rauru, government, local government, businesses and individuals) work to reduce emissions, pollution and contamination, while supporting practices that build soil carbon and protect soil health. This includes native planting, avoiding prolonged bare soil, reducing tillage, minimising compaction from overgrazing, and using long-rotation, diverse pastures and regenerative methods.

6.1.3.4

Land-use activities must prioritise the health and retention of soil. Consent conditions will require soil retention and the use of organic and natural options over synthetic fertilisers to maintain long-term soil health, including for unpaved roads for forestry, wind farms and other similar activities.

6.1.3.5

Matauranga-aa-iwi is valued and applied to support regenerative and sustainable land use practices that protect our land and soil resource.

6.1.3.6

Land-use aligns with capacity, capability, availability and limits of the land.

6.1.3.7

Forestry activities must protect and retain soil on site by using practices that minimise disturbance and erosion. This includes prioritising continuous cover approaches where appropriate, controlling slash, maintaining generous riparian margins, and making use of organic waste to support soil health.

6.1.3.8

Consents for impervious surfaces will ensure soil health is protected from impacts of contaminant run-off, temperature changes, moisture loss and compaction.



6.1.4 HOW COULD THIS LOOK IN PRACTICE?

The following table shows examples of how these hua and peka could be put into practice across different industries.

FARMING
A local farm is working with hapū to better align their land use with cultural and ecological values. They've mapped out erosion-prone areas and tested soil health, adjusting crops and grazing patterns to reflect the natural conditions and capacity of the soil. They have fenced off native bush and are actively working to restore areas that were once wetlands back to wetlands. By applying organic compost and fertilisers, planting diverse pasture crops in each paddock, and using the maramataka to guide activities, the farm is improving soil health and carbon storage.
FORESTRY
A forestry operation is shifting to continuous cover practices to reduce soil disturbance. Harvesting is done in small blocks, maintaining canopy and root systems to stabilise the soil. Slash is mulched on site and reused, and larger riparian margins of natives are left to reduce runoff and sediment disturbance. Ngaa Rauru work with the companies environmental team to monitor soil health over time, and harvesting schedules are adjusted in line with weather patterns and seasonal considerations.
URBAN DEVELOPMENT
Urban development integrates maatauranga-aa-iwi by understanding what native ecosystems once existed in the area, and working to restore aspects of that through planting and design. Features like rain gardens, swales, and permeable surfaces help manage runoff and protect soil. Heavy machinery use pauses during large rainfall events to avoid compaction and runoff. The developers support Ngaa Rauru to carry out cultural health monitoring at nearby significant sites throughout the project, and for at least three years after construction.

KAUPEKA: OUR ATUA DOMAINS



6.2. RANGINUI

Ranginui, the sky father, and represents all facets associated with the weather, the sun and associated energies. Currently, Ngaa Rauru Kiitahi does not consider air quality in our rohe to be problematic. This is mainly because of the exposed nature of the region's landscape, the prevailing winds, low population density (compared to large urban centres) and a comparatively small number of industrial emissions.

6.2.1 ISSUES

The key issues in the realm of Ranginui include:

- Climate change impacts on air temperature, weather, heat waves, extreme rain events and droughts
- Greenhouse gasses
- Discharges of contaminants to the air. This includes local discharges as well as global discharges (for example, from wildfires)
- Odours, for example from agriculture
- Loud and consistent noise pollution
- Visual impacts, for example on landscape values
- Light pollution
- Space junk – while physically distant, space junk poses risks to global systems that Ngaa Rauru relies on, such as the internet, communications, GPS and monetary transactions.

6.2.2 HUA

The realm of Ranginui is managed in appropriately in accordance with Ngaa Raurutanga. That means:

- a. Ngaa Rauru are actively involved in decisions about Ranginui in our rohe, exercising kaitiakitanga and mana whakahaere in accordance with kawa, tikanga and ngaa moohiotanga o Rauru.
- b. The mauri of Ranginui is flourishing. The mauri of Ranginui is flourishing. This means the air is clean, skies are clear, manu can safely fly and climate patterns support the wellbeing of all living things.
- c. The needs of the air and atmosphere, and all creatures that rely upon it, are put first in all decisions (see peke 5.2.3)
- d. The air and atmosphere is managed using the principle of mai i te rangi ki te koopu o te whenua, mai uta ki tai (see peka 5.2.5)
- e. Ngaa Rauru connections to and koorero about Ranginui are protected, upheld and revitalised. The night sky is clear and bright, so that Ngaa Rauru can observe the moon for maramataka and stars for navigation.
- f. Maatauranga aa-iwi is used to support the monitoring, protection, restoration and regeneration of Ranginui's realm.

6.2.3 PEKA

6.2.3.1

Ngaa Rauru supports the protection and restoration of the air and atmosphere, and actively supports international, national and local initiatives that protect or improve the realm of Ranginui, particularly for climate change initiatives.

6.2.3.2

Ngaa Rauru opposes all activities and decisions that:

- Degrade the mauri of the air and atmosphere;
- Impact on the health, balance, life-supporting capacity, and natural patterns of the air and atmosphere and/or;
- Have not involved Ngaa Rauru in discussions or development;
- Involve direct discharges, emissions, pollutants, odours, or noise that compromises air quality, climate health, our cultural values.

6.2.3.3

Where relevant, councils and consent holders will have conditions in consents that:

- Monitor and report air emissions, odours, and noise; promote emissions and air quality monitoring or accounting, and;
- Support land use, industries, and activities to be greenhouse-gas neutral or positive⁵.

- Improve air quality where it is degraded, particularly through planting more native vegetation.
- Include Ngaa Rauru in compliance, monitoring, and adaptive management
- Reduce unnecessary night lighting and visual intrusions, particularly where these affect cultural values or natural character.

6.2.3.4

Ngaa Rauru supports local initiatives that improve air quality and climate resilience, such as greening urban environments, planting native forests, improving public transport and optimising building design to reduce heat and emissions.

6.2.3.5

All parties (Ngaa Rauru, government, local government, businesses and individuals) act to reduce air pollution and greenhouse gas emissions.

6.2.3.6

Maatauranga-aa-iwi will guide air quality management, climate adaptation, and sustainable practices that uphold the mauri of Ranginui and protect our ongoing existence on Earth.

6.2.4.4

Ngaa Rauru supports renewable energy but holds serious concerns about the cultural and practical impacts of wind farm developments. One of our biggest concerns is the long-term loss of access to our whenua. Wind farms reduce future land use options and undermine whanau ability to return to, live on, and care for their land.

Wind farms can:

- Restrict access, preventing marae or kaainga from being built;
- Disrupt the quiet and spiritual qualities of place, affecting our ability to karanga and connect;
- Permanently alter landscapes without proper engagement.

For any wind farm to proceed, Ngaa Rauru expects:

- Tangata whenua involvement from the outset through a dedicated project team;
- Meaningful taakoha, including fiscal compensation;
- Clear mechanisms to protect access and future use of the whenua;
- Protection and enhancement of te taiao.

⁵ that is, actively removing greenhouse gasses from the atmosphere



KAUPEKA: OUR ATUA DOMAINS



6.3 TAANE

The relationship between Ngāa Rauru and Taane is deeply significant, representing all living things within the natural world. Taane, the son of Ranginui and Papatūānuku, is the kaitiaki of the ngāahere, symbolising the connection between the physical and spiritual realms. For Ngāa Rauru, Taane's role as the bringer of light and the creator of life means a profound respect for biodiversity and ecological balance.

Koorero tuku iho from our tauheke spoke of a time when balance could be seen, heard, and felt within the ngāahere. The understorey was dense and diverse, demanding time and energy to push through. The deep whooshing of kereru in flight was a tohu—a sign—that the kereru were fat and thriving, nourished by the abundant fruits of a healthy forest. The ngāahere nourished our people too, providing kai, rongoaa, and fibres, as we lived in harmony with Taane, guided by the seasons and cycles.

Now, vast areas of native ecosystems have been cleared and degraded. Our native fauna are left without safe refuge or food, and the vital connections that once sustained balance and resilience have been fragmented. Ngāa Rauru believe it is time to shift land use practices and prioritise the needs of Taane. As kaitiaki, we must have access to whenua and a strong voice in decisions to support the wider community to revitalise this strong sense of responsibility.

6.3.1 ISSUES

Neglecting to adopt Te Kawa Ora, the principle of balance and equilibrium, will exacerbate the decline of biodiversity, impacting what can be grown, the health and resilience of bird life and other indigenous species, and the collapse of vital ecosystems.

Key issues in the realm of Taane include:

- Climate change – shifting temperatures and altered weather patterns are disrupting local environments, leading to droughts, floods, washouts, and conditions unsuitable for local species.
- Invasive species, including mammalian predators and pest plants, are threatening the survival of our native species.
- Novel diseases (such as myrtle rust and kauri dieback) are putting our species at risk.
- Habitat and biodiversity loss, both historic and current, meaning places for birds, bats, frogs and reptiles, insects, plants, microbes and native fungi to live and thrive are too few and too small
- Vegetation clearance and loss of connectivity between sites and ecosystems is resulting in fragmentation across landscapes, limiting the ability of indigenous fauna to move safely through corridors, isolating populations and weakening ecosystems.

6.3.2 HUA

The realm of Taane is managed appropriately in accordance with Ngaa Raurutanga. That means:

- a. Ngaa Rauru are actively involved in decisions about Taane in our rohe, exercising kaitiakitanga and mana whakahaere in accordance with kawa, tikanga and ngaa moohiotanga o Rauru.
- b. The mauri of Taane is flourishing. Terrestrial ecosystems are thriving, healthy and self-sustaining, and can support all living species within those systems.
- c. The needs of the birds, bats, frogs and reptiles, insects, plants, microbes and native fungi are put first in all decisions (see peka 5.2.3).
- d. The realm of Taane is managed using the principle of mai i te rangi ki te koopu o te whenua, mai uta ki tai (see peka 5.2.5).
- e. Ngaa Rauru connections to and koorero about Taane are protected, upheld and revitalised. Terrestrial ecosystems are managed and restored so that Ngaa Rauru Kiitahi are able to gain sustenance and rongoaa from them, exercise our tikanga, and undertake and pass on our traditional practices.
- f. Maatauranga aa-iwi is used to support the monitoring, protection, restoration and regeneration of Taane's realm.
- g. Mahinga kai is healthy, abundant, and sustains the continuation of traditional practices.

6.3.3 PEKA

6.3.3.1

Ngaa Rauru supports the protection, restoration, and long-term resilience of terrestrial species, habitats, and ecosystems. We especially support community and whenua-based activities that improve native forests, dunes, alpine ecosystems, tussocklands, and the vital connections and corridors between them.

6.3.3.2

Ngaa Rauru opposes all activities and decisions that:

- a. Have not involved Ngaa Rauru in discussions or development
- b. Will degrade the mauri of the realm of Taane
- c. Fragment or disrupt the natural health, patterns, or connectivity of land-based ecosystems; and/or;
- d. Do not put the needs of the birds, bats, frogs and reptiles, insects, plants, microbes and native fungi first.

6.3.3.3

Where consents relate to terrestrial environments, they must include conditions that require restoration, monitoring, and long-term protection of biodiversity and habitat, especially where degradation has occurred. Consent conditions should include practical actions, such as pest and weed management, protection of remnant forests and terrestrial habitats, seasonal timing to

avoid nesting disruption, and buffer zones around sensitive areas or taonga species habitat. Ngaa Rauru will have a role in shaping and monitoring these conditions.

6.3.3.4

All parties (Ngaa Rauru, government, local government, businesses and individuals) act to reduce pollution and greenhouse gas emissions, to reduce climate change impacts on plants and animals. This includes planting diverse native forests, reducing direct discharges to land, minimising waste, substituting synthetic and chemical materials for natural, organic, and biodegradable materials, and creating insect and bird habitat.

6.3.3.5

Land-use activities must prioritise the health and protection of plants, animals, and other terrestrial biodiversity. Activities should be designed to maintain the life-supporting capacity of the land, enhance habitat connectivity, and promote restoration and resilience of terrestrial biodiversity and habitats.

6.3.3.6

Matauranga aa-iwi is recognised, resourced, and applied to guide decisions about the land and support sustainable land use practices that protect our plants and animals.



6.3.4 HOW COULD THIS LOOK IN PRACTICE?

The following table shows examples of how these hua and peka could be put into practice across different industries.

FARMING
A sheep and beef farm in steep hill country worked alongside local hapū and ecologists to identify high-value remnant bush and rare native species across the block. Together they created a biodiversity map and long-term protection plan. Stock were permanently excluded from sensitive areas, and slip-prone gullies were reforested with native vegetation. Instead of blanket spraying weeds, targeted removal was guided by cultural and ecological priorities. Over time, this approach reduced erosion, improved habitat connectivity, and reintroduced a visible presence of native birds and insects across the landscape.
ROADING
A sheep and beef farm in steep hill country worked alongside local hapū and ecologists to identify high-value remnant bush and rare native species across the block. Together they created a biodiversity map and long-term protection plan. Stock were permanently excluded from sensitive areas, and slip-prone gullies were reforested with native vegetation. Instead of blanket spraying weeds, targeted removal was guided by cultural and ecological priorities. Over time, this approach reduced erosion, improved habitat connectivity, and reintroduced a visible presence of native birds and insects across the landscape.
RURAL LIFESTYLE DEVELOPMENT
A rural lifestyle development is planned near a known lizard population and regenerating wetland. As part of the consent, earthworks are timed outside of nesting and basking periods during construction. Consent conditions require planting with indigenous shrubs that provide food and shelter for native species, and the creation of a no-light zone to prevent disturbance to nocturnal fauna. Ngāa Rauru is resourced to support the monitoring plan, carry out predator control and is involved in follow-up wānanga to assess mauri of the site over time.

KAUPEKA: OUR ATUA DOMAINS



6.4 MARU

Maru is known as the guardian of wai maaori – freshwater. Some of our whaanau also refer to the shallow coastal waters as Maru. However, for the purpose of this document, we will just discuss freshwater in this section. The rivers and waterways are places where our mokopuna swim and where we gather food. Old narratives from our kuia speak of how there was an abundance of whitebait, tuna, water, freshwater kooura, and watercress in our waterways. She recalls how whanaau from up the river used to frequent the rohe to fill their kete. Abundance is her childhood memory – always having access to kai in the waterways, rivers and beyond, in ways where there was plenty for all.

Ngaa Rauru believe that a kaupapa Maaori approach to management of wai maaori me te taiao across all levels; locally, regionally and nationally, is urgently required to recognise and restore the mauri and intrinsic value of our wai maaori. To address this widespread degradation, we must recognise the role and responsibility of taangata whenua and wider communities in relation to the protection and restoration of wai maaori. This is captured in the Ngaa Rauru statement of Te Mana o te Wai under the National Policy Statement for Freshwater Management 2020.

6.4.1 ISSUES

Despite the enduring mana whenua of the hapuu o Ngaa Rauru Kiitahi within our rohe, our freshwater rights and interests have been superseded and eroded over time. In tandem the rights and responsibilities of uri, hapuu and the iwi as well as the obligations of the Crown under Te Tiriti o Waitangi have not been appropriately recognised or fulfilled and this has led to the overall desecration of wai maaori and te taiao.

The health of our waterways is paramount to Ngaa Rauru Kiitahi. Freshwater is the source of all life. Many waahi tapu / waahi tuupuna sites can be found in or around water. Activities that involve the discharge of contaminants, in particular the discharge of sewage (both treated and untreated), are repugnant to Ngaa Rauru Kiitahi and leads to the degradation of our waterways and catchments.

Degradation of waterways from:

- Drainage of wetlands
- Point source discharges
- Introduction of exotic species
- Over-allocation of water
- Non-regulated bores
- Flood protection schemes
- Altered hydrology
- Impervious surfaces
- Fish passage blockages
- Stream straightening
- Stream and drain 'clearance'
- Eutrophication
- The removal of native vegetation from river and stream banks
- Sedimentation and
- Contaminants entering the waterways through diffuse discharges

The results of poor waterway management are poor water quality, pollution and the loss of groundwater, lake, wetland, river and stream habitats, as well as sick people, sick aquatic life and unhealthy ecosystems. Ngaa Rauru Kiitahi believes our rohe water quality is continually declining and urgent measures are needed to prevent further degradation.

6.4.2 HUA

The realm of Maru is managed in appropriately in accordance with Ngaa Raurutanga. That means

- a. Ngaa Rauru are actively involved in decisions about Maru in our rohe, exercising kaitiakitanga and mana whakahaere in accordance with kawa, tikanga and ngaa moohiotanga o Rauru.
- b. The mauri of Maru is flourishing. Freshwater ecosystems are thriving, healthy and self-sustaining, and can support all living species within those systems.
- c. The needs of the wai are put first in all decisions (see peka 5.2.3).
- d. The wai is managed using the principle of mai i te rangi ki te koopu o te whenua, mai uta ki tai (see peka 5.2.5)
- e. Ngaa Rauru connections to and koorero about Maru are protected, upheld and revitalised. The wai is managed and restored so that Ngaa Rauru are able to gain sustenance from the water and wetlands, exercise our tikanga, and undertake and pass on our traditional practices.
- f. Maatauranga aa-iwi is used to support the monitoring, protection, restoration and regeneration of Maru's realm.
- g. Mahinga kai is healthy, abundant, and sustains the continuation of traditional practices.

6.4.3 PEKA

6.4.3.1

Ngāa Rauru opposes all activities and decisions that:

- a. Degrade the mauri of the wai
- b. Have not involved Ngāa Rauru in discussions or development
- c. Impact on the health and connectivity of freshwater species and ecosystems and/or their life-supporting capacity; and/or
- d. Do not put the needs of the water first
- e. Include any direct discharge of contaminants to water and any diffuse discharges that degrade mauri, which includes discharges of untreated stormwater.
- f. Include any discharge of human effluent to water
- g. Include artificial straightening of watercourses
- h. Include any damming or diversions of natural waterbodies where these activities compromise the mauri, flow, or ecological function of the waterway, or disconnect it with its natural course.

6.4.3.2

Consent holders will have conditions in their consents that require water monitoring and must improve or restore the water where it is degraded and Ngāa Rauru will have input into the monitoring conditions.

6.4.3.3

Ngāa Rauru oppose takes and use of fresh water unless:

- a. The natural hydrology, character and habitat of the waterbody is maintained and protected, including recharge rates for groundwater
- b. Any potential effects on cultural values are avoided to Ngāa Rauru's satisfaction, or managed in partnership with Ngāa Rauru
- c. Takes do not occur during times of drought or low flow
- d. Allocation is prioritised for Ngāa Rauru and

the community

- e. The consent recognises and provides for statutory acknowledgements through partnership with Ngāa Rauru
- f. Cumulative effects are effectively managed, particularly impacts on flora and fauna; and
- g. The impact of the takes on water quality, particularly through lower dilution capacity is considered and avoided. Where flows are low, any associated discharges are reduced or stop to ensure contaminants do not concentrate and further degrade water quality.

6.4.3.4

Land-use activities must prioritise the retention of soil on land, and avoid or significantly reduce sediment, nutrient or pathogen discharges to water. Consent holders will have conditions in their consents that require soil retention and avoid nutrient and pathogen run-off. This includes actions such as riparian planting with deep-rooted natives, stock exclusion from riparian margins and springs, wetland protection and restoration for filtering nutrients and sediment.

6.4.3.5

Maatauranga ā-iwi is used to support sustainable practices (including for land use) that protect our wai. This includes protecting mahinga kai sites and practices, establishing wide, planted buffer zones, prioritising the protection of springs and wetlands, and kaupapa Māori monitoring.

6.4.3.6

Where possible, resource management decisions will include mechanisms for greater access for Ngāa Rauru ūki to the wai.

6.4.3.7

Ngāa Rauru supports the restoration of natural shape, form and function of waterbodies.



6.4.4 HOW COULD THIS LOOK IN PRACTICE?

The following table shows examples of how these hua and peka could be put into practice across different industries.

WETLAND RESTORATION ON FARM
A farmer wanted to work with Ngaa Rauru to protect a spring-fed wet area on their farm which was overgrown with willows and draining into a nearby stream. Together, they fenced off the area fro his cows, removed the invasive plants, and plated native sedges, rushes , and trees. Ngaa Rauru use the maramataka to guide seasonal planting, weeding and monitoring at the site. Over time, they observed how the wetland began to filter sediment, reduce nutrient runoff, and improve water clarity of the nearby stream, while also becoming habitat for tuna and manu. The farmer allows Ngaa Rauru access to the site to involve tamariki in seasonal cultural health monitoring.
URBAN CULVERT IMPROVEMENT
During routine maintenance of an urban culvert, Ngaa Rauru raised concerns that the structure was blocking native fish from migrating upstream. The council worked alongside them to redesign the culvert with fish friendly baffles and a gradual gradient. A riparian planning project was carried out downstream to reduce temperature stress and provide shade. Cultural health monitoring showed an increase in inanga upstream within the first year and this site has become one of many where mahinga kai sites are being restored in an urban setting.
INDUSTRIAL STORM-WATER UPGRADE
A factory near a river was facing pressure over poor stormwater discharge. In response, they worked with Ngaa Rauru to co-design a solution. They upgraded their stormwater processing plant to have higher filtration capacity and worked with Ngaa Rauru to construct a large wetland that intercepts and filters runoff before it reaches the river. The also restored 10 metres of riparian buffer using native plants, and now pause all discharges during low flow periods. The site is regularly monitored by Ngaa Rauru using kaupapa Maaori methods and the stream and wetland has become a place that Ngaa Rauru can access regularly.

6.4.5 TE MANA O TE WAI

Ngaa Rauru supports and adopts the definition of Te Mana o Te Wai found in the National Policy Statement 2020. In particular, we support the hierarchy of obligations that prioritises the health and well-being of water bodies and freshwater ecosystems. Ko te awa te tuatahi.

In addition, Te Mana o Te Wai also means the following to Ngaa Rauru:

- The mauri and life-sustaining capacity of wai maaori within the Ngaa Rauru paahuki is flourishing, and able to support the sustenance of the iwi in perpetuity.
- In relation to wai maaori, Ngaa Rauru uri exercise kaitiakitanga and mana whakahaere in accordance with kawa, tikanga and ngaa moohiotanga o Ngaa Rauru.
- Wai maaori is managed in accordance with the principle: mai i te rangi ki te koopu o te whenua, mai uta ki tai.
- Uri of Ngaa Rauru are able to use wai maaori (awa, roto, repo, puna, etc) in the same way as their tuupuna before them have, including for mahinga kai, drinking water, and as wai tapu. The knowledge systems associated with respective uses are restored, protected and transferred through generations.
- Waterbodies have healthy plant and animal communities in the water and on adjacent margins. These communities sustain taonga and mahinga kai species.
- Whaanau and uri of Ngaa Rauru have safe and unimpeded physical access to the water, their sites and areas of significance.
- Taonga and indigenous species have unimpeded access to move naturally within and between waterbodies, and habitats support an abundant and diverse range of taonga and indigenous species throughout all stages of their life cycles.
- Uri of Ngaa Rauru monitor wai within the paahuki in accordance with ngaa moohiotanga aa Ngaa Rauru, and other knowledge systems. Monitoring across the paahuki ensures that tangata whenua and others have sufficient data to make informed decisions in relation to wai maaori and land-use activities.





KAUPEKA: OUR ATUA DOMAINS



6.5 HINEMOANA

The realm of Hinemoana (the marine and coastal environment) is extremely precious to Ngāa Rauru Kītahi and has significant spiritual, cultural and historic importance. Whilst many of our people acknowledge Maru as the atua of coastal waters, and Tangaroa as the atua of deep ocean waters, we have decided to use Hinemoana as the atua for all salt water environments in this document. Thus far, we have recognised predominantly masculine atua and it is important that we acknowledge our atua wahine too. Hinemoana encompasses the vast and interconnected expanse of the ocean—both the depths and the space within which the realms of Maru and Tangaroa exist, thrive, and are sustained. Our relationship with the realm of Hinemoana is of utmost importance to us especially in terms of maintaining our customs and traditions associated with the realm of Hinemoana. As kaitiaki we have responsibilities to look after the realm of Hinemoana.

6.5.1 ISSUES

Ngaa Rauru Kītahi is alarmed at the impacts human activities are having on the realm of Hinemoana. Degraded coastal water and the ongoing loss of ecosystems and species habitats are the result of poor land development and the flow of contaminants from rivers. This renders coastal waters unsuitable for swimming, gathering shellfish and fishing. Compounding the problems in our coastal environment is the lack of coordination and common approach from the numerous agencies and stakeholders who have an interest in the realm of Hinemoana.

The realm of Hinemoana is coming under increased pressure through:

- Climate change, ocean warming and associated deoxygenation and acidification
- Increased commercial and residential coastal development
- Discharges of sewage, storm water and other contaminants (including heavy metals, pesticides and industrial chemicals)
- Increased recreational use
- Degradation of estuary ecosystems and environments
- Structures in the seabed and foreshore such as wharfs, jetties and marinas
- Run-off from farms bringing pathogens and nutrients into the water
- Sedimentation
- Sand extraction
- Seabed exploration and mining
- Poor local and central government policy, legislation and regulations
- Invasive species
- Habitat damage (eg shellfish juvenile habitat damage from vehicles)
- Microplastics and plastics
- Overfishing, bycatch and destructive fishing techniques
- Threats to seabird habitat and food supplies, including from plastics in the ocean
- Oil spills
- Contaminants in the food chain.

6.5.2 HUA

The realm of Hinemoana is managed in appropriately in accordance with Ngaa Raurutanga. That means:

- a. Ngaa Rauru are actively involved in decisions about Hinemoana in our rohe, exercising kaitiakitanga and mana whakahaere in accordance with kawa, tikanga and ngaa moohiotanga o Rauru.
- b. The mauri of Hinemoana is flourishing. Coastal and marine ecosystems are thriving, healthy and self-sustaining, and can support all living species within those systems.
- c. The needs of the coastal and marine ecosystems are put first in all decisions (see peka 5.2.3).
- d. The coast and sea is managed using the principle of mai i te rangi ki te koopu o te whenua, mai uta ki tai (see peka 5.2.5).
- e. Estuaries are healthy, resilient, and thriving, supporting abundant biodiversity and providing effective natural filtration.
- f. Ngaa Rauru connections to and koorero about Hinemoana and Tangaroa are protected, upheld and revitalised. The coast and sea are managed and restored so that Ngaa Rauru are able to gain sustenance from the takutai and the moana, exercise our tikanga, and undertake and pass on our traditional practices.
- g. Maatauranga aa-iwi is used to support the monitoring, protection, restoration and regeneration of the realm of Hinemoana.

6.5.3 PEKA

6.5.3.1

Ngaa Rauru supports the protection and enhancement of marine and coastal species and habitats, including dunes, estuaries, reefs, and shellfish beds. We actively support community-based initiatives that improve the marine and coastal environment, such as dune restoration and estuary monitoring.

6.5.3.2

Ngaa Rauru opposes resource consent processes, plan making and changing, and community-based decisions that:

- a. Degrade the mauri of the moana and the takutai
- b. Have not involved Ngaa Rauru in discussions or development.
- c. Impact on the health of marine and coastal species and ecosystems and/or their life-supporting capacity;
- d. Do not put the needs of the moana and the takutai first
- e. Include any discharge of contaminants to ocean, including from stormwater and/or
- f. Discharges human effluent to seawater in any form

6.5.3.3

All resource management decisions demonstrate how they have considered and applied the principle of 'mai i te rangi ki te koopu o te whenua, mai uta ki tai' in a practical way. This particularly applies to:

- a. Coastal use and development
- b. The health of our coastal and estuarine environments, particularly our kaimoana and the species that migrate between the sea and freshwater (eg whitebait, piharau, tuna etc)
- c. Our cultural heritage
- d. The cultural, social and economic wellbeing of our people.

6.5.3.4

Where consents relate to coastal and marine environments, consent holders will have conditions in their consents that require monitoring of the area, its habitats and biodiversity, and must improve or restore those habitats where they are degraded. Ngaa Rauru will have input into the monitoring conditions.

6.5.3.5

All parties (Ngaa Rauru, government, local government, businesses and individuals) act to reduce pollution and greenhouse gas emissions, to reduce climate change impacts on the ocean. This includes coastal revegetation, sea grass regeneration, and nature-based solutions for erosion control to build climate resilience for Hinemoana.

6.5.3.6

Land-use activities must prioritise the health and well-being of the moana. Consent holders will have conditions in their consents that require soil retention and avoid nutrient and pathogen run-off. This could include native riparian planting, improving treatment of discharges that cannot be avoided, and reducing chemical inputs on farms.

6.5.3.7

Maatauranga-a-iwi is used to support sustainable land use practices that protect our moana and coast. This could include the restoration of traditional mahinga kai populations and their habitat, supporting iwi-led monitoring, customary practices, and education in coastal care.

6.5.3.8

The realm of Hinemoana is protected from inappropriate subdivision.



6.5.4 HOW COULD THIS LOOK IN PRACTICE?

The following table shows examples of how these hua and peka could be put into practice across different industries.

NEW SUBDIVISION PROTECTING SPAWNING HABITAT

A new subdivision was proposed near a coastal inlet known to Ngaa Rauru as a spawning ground for inanga and a resting site for migratory tuna. Ngaa Ruaru raised concerns and as a result, the subdivision design was changed to avoid development within the sensitive zone. A 20-metre vegetated buffer was established, stormwater systems were re-designed using rain gardens and swales, and a section of degraded stream was restored by hapuu-led planting. This 20-metre buffer is a regular place that local hapū come to do cultural health monitoring and stay connected to the place.

COASTAL FARM

A farm located near Patea Estuary worked with the local hapuu and marae to understand the flow of water from their paddocks into the Patea river mouth, moana, and estuary habitat. They retired their low-lying paddocks that were prone to flooding and replaced them with wetland buffers. Fenced out margins were planted in dense vegetation to slow runoff and trap sediment. The farmer reduced nutrient inputs and permanently removed stock from the edges of the estuary. Monitoring by the local marae showed that the shellfish beds were returning within three years.

COMMUNITY-LED PLASTICS AND MICROPLASTICS INITIATIVE

Concerned about microplastics entering the moana, a coastal community partnered with a local kura and hapuu to implement catchment-wide litter prevention. Filters were installed in stormwater drains, regular beach clean-ups were held, and businesses near the coast transitioned to compostable packaging. Hapū shared mātauranga about traditional materials and sustainable resource use. Over time, data showed reduced plastic debris in the local marine environment, with seabird nesting sites showing fewer signs of plastic ingestion.

KAUPEKA: OUR ATUA DOMAINS



6.6 TAONGA TUKU IHO - HE AHO NOO NGAA ATUA OUR HERITAGE – A THREAD FROM THE GODS

Taonga tuku iho refers to the sacred treasures passed down through generations, some have been gifted to us by the atua and carried through our tuupuna, others come directly from the wisdom and traditions of our tuupuna themselves. Both tangible and non-tangible, these taonga are our heritage, embodying our identity and providing enduring physical, spiritual, and emotional links to our past. Protecting our heritage, culture and traditions is vital to our continued wellbeing.

Allowing our culture and heritage to grow and develop is equally important. Too much has already been lost—waahi tapu have been disrespected, taonga have been taken, and sites of significance have been destroyed. Our waahi tapu and waahi tuupuna are sacred and irreplaceable threads of our identity. We need to ensure these places and taonga are protected and preserved, for once they are lost, they can never be replaced. We cannot afford to lose any more of our sacred sites, treasures, or histories.

6.6.1 ISSUES

Ngaa Rauru Kiitahi is deeply concerned about the loss and degradation of our taonga tuku iho, including waahi tapu, maatauranga, and cultural landscapes. Increased demand for natural and physical resources, alongside environmental and systemic challenges, continues to undermine our ability to protect and uphold our heritage

The pressures on our heritage include:

- Destruction of waahi tapu, waahi tuupuna, and cultural landscapes caused by land development and infrastructure projects.
- Unidentified heritage sites and heritage resources often being discovered only during development, highlighting the need for effective planning processes to protect them.
- Restricted access to traditional resources due to legislative barriers (e.g., it is illegal to take kereru and permits are required to collect plants used for traditional dyes on Public Conservation Land.
- Private landownership blocking access to waahi tuupuna, waahi tapu, rivers, lakes, and other significant sites.
- Environmental impacts affecting species critical to cultural practices (e.g. piingao, once used for tukutuku weaving, is now rare, shellfish stocks are declining, and tuna are increasingly threatened.
- Limited availability of species and materials needed for traditional practices, impinging on Ngaa Rauru Kiitahi's ability to uphold heritage and cultural traditions.

While objectives and policies across the atua sections of this plan address many of these aspects, the importance of our heritage—taonga tuku iho—demands dedicated recognition and protection.

6.6.2 HUA

Ngaa taonga tuku iho of Ngaa Rauru are protected and preserved so that Ngaa Rauru identity and maatauranga are maintained and strengthened across generations. That means:

- a. Waahi tapu, waahi tuupuna and other cultural landscapes are actively protected from destruction, degradation, and desecration.
- b. Ngaa taonga tuku iho, which includes any site, treasured object or building, practice, koorero or narrative, maatauranga, proverb, puuraakau, waiata, haka or any other taonga connected with Ngaa Rauru, are revitalised and passed on to future generations.
- c. The connection between Ngaa Rauru Kiitahi and the species, resources, and sites critical to our traditional practices is restored and strengthened.
- d. Access to traditional resources, species, and places is enabled and safeguarded.
- e. The mauri of culturally significant places, species, and landscapes is flourishing, supporting the continuation of tikanga and practices associated with them.
- f. Ngaa Rauru are able to practice, uphold, and transmit our cultural traditions without restriction.

6.6.3 PEKA

6.6.3.1

Waaahi tapu, waaahi tuupuna and waaahi taonga are protected through resource management processes. This includes preventing and avoiding any adverse effects on waaahi tapu from inappropriate subdivision, modification and development.

6.6.3.2

Resource management decisions ensure the protection, access, and restoration of traditional resources, species, and practices. This includes ensuring that access to rivers, lakes, forests, and waaahi tapu/waaahi tuupuna is not restricted by private land ownership without due consideration of Ngaa Rauru rights.

6.6.3.3

Resource users and decision makers work in partnership with Ngaa Rauru to identify waaahi tapu and waaahi tuupuna, and to understand their significance. Before any development or land use occurs, resource users are required to actively engage with Ngaa Rauru to seek this understanding.

6.6.3.4

Where sites of significance are located within an area of interest, resource users will compensate Ngaa Rauru to undertake cultural impact assessments (CIAs) and/or cultural value assessments (CVAs) to identify and evaluate the potential effects of proposed activities on cultural values, sites of significance, and te ao Maaori perspectives.

6.6.3.5

Environmental impacts on taonga species and

cultural resources, as defined by Ngaa Rauru, are actively reduced and reversed. This involves:

- a. The restoration of habitats and ecosystems necessary for taonga species and cultural resources;
- b. Reducing sedimentation, pollution, and other environmental impacts that affect taonga species or waaahi tapu/waaahi tuupuna;
- c. Removal of any discharges, including of contaminants, that impact sites of significance.

6.6.3.6

Maatauranga and tikanga are recognised, upheld, and integrated into all decisions affecting taonga tuku iho.

6.6.3.7

Legislative and policy barriers to accessing traditional resources are addressed and resolved.

6.6.3.8

All parties (Ngaa Rauru, government, local government, landowners, and developers) respect and uphold the importance of taonga tuku iho in their activities and decisions.

- a. Developers and consent holders must demonstrate how they have identified, considered, and protected taonga tuku iho.
- b. Partnerships are formed to support community-based restoration initiatives for cultural sites and landscapes and important species.

6.6.3.9

Dark skies in the rohe are protected so that Ngaa Rauru can undertake observations of the celestial bodies.



6.6.4 HOW COULD THIS LOOK IN PRACTICE?

The following table shows examples of how these hua and peka could be put into practice across different industries.

GAINING ACCESS TO LANDLOCKED WHENUA

Ngaa Rauru uki had long been unable to access a landlocked waahi tuupuna site due to surrounding private land. Through partnership with the local council and neighbouring landowners, a formal access agreement was created. A low-impact pathway was established with signage acknowledging the cultural significance of the site, and landowners participated in a whakawhanaungatanga waananga to understand the importance of the site and the purpose of access. The site is now used for rongoaa collection and whaanau outings, reconnecting uki with their ancestral landscape.

REVITALISING MAHINGA KAI

Along a degraded stream once rich in tuna and kooura, Ngaa Rauru worked with local schools and landowners to restore the habitat. Riparian margins were planted with natives, pollutants and sediment inputs were addressed, and maatauranga-led monitoring was carried out by whaanau. Access tracks were created for whaanau to safely harvest, and a mahinga kai management plan was developed to guide sustainable take. Over time, kai returned and whaanau were able to waananga onsite, reawakening seasonal practices and passing knowledge to the next generation.

PROTECTING WAAHI TAPU DURING DEVELOPMENT

A developer planning to build near a coastal dune system engaged early with Ngaa Rauru to get a Cultural Impact Assessment. The CIA confirmed the presence of a waahi tapu in the area. The developer amended their plans to avoid the site, agreed to set it aside as a protected area, and partnered with Ngaa Rauru to develop signage. Ongoing monitoring and cultural protocols were embedded in the resource consent, and the waahi tapu was formally recognised and respected as part of the development footprint.



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