



ĀTIAWA KI WHAKARONGOTAI

Whakarongotai o te moana Whakarongotai o te wā

KAITIAKITANGA PLAN *for* TE ĀTIAWA KI WHAKARONGOTAI





Nā Te Ātiawa ki Whakarongotai te mana katoa o tēnei tuhinga.
Whakarongotai o te moana, Whakarongotai o te wā

The information contained in this plan is original work, and
protected by Te Ātiawa ki Whakarongotai Charitable Trust.



Whakarongo atu ki ngā tai o Raukawa moana
e pāpaki mai ra, ia rā, ia rā.

Mutunga kore, pāpaki tū ana ngā tai ki uta.

I tēnei rā kua pāpaki mai ngā tai o te ao ki a Te Ātiawa.

Pī kē pea te piki atu, rere haere ai ki runga i te kaha
o te ao hurihuri;

Me kore pea te kitea he maramatanga ki ngā
whakaritenga o te wā e tika ai tātou te iwi.

Nō reira, whakarongotai o te moana,
whakarongotai o te wā.

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This Kaitiakitanga Plan was launched by the people of Te Ātiawa ki Whakarongotai at Whakarongotai Marae on Orongonui o Pipiri, 2019.

Ānei te mihi aroha ki a koutou katoa.

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1 Kupu Arataki

1.1 He Mihi

Kāhore anō au i koropiko ki te mana o te Kuini.

Kāhore ano au i takoto atu ki ngā whakahaere a ngā rangatira o te motu nei.

Nō te mea, e kaha ana te kai pēhi i te mana me te kaha ki raro ki ōku waewae.

nā Tohu Kakahi

Tēnā tātou katoa e whiwhi ana te mahi whai tikanga o Ātiawa ki Whakarongotai, kia pātūtū te taiao mai Kūkūtauākī ki Whareroa, tatū atu ki Paripari. Rere whakauta ngā tini tapu ko Wainui, ko Maunganui, Pukemore, Kapakapanui, Pukeatua ūngutu atu ki te pou whakararo ki Ngawhakangutu, ko Ātiawa ki Whakarongotai e.

Nei rā te mihi te whakaminenga me te rahi ka rarau i te kaupapa kia tohua ai ā tātou tēnei pukapuka, 'Whakarongotai o te moana, Whakarongotai o te wā'. Tēnā tātou katoa.

Ātiawa ki Whakarongotai Charitable Trust inherits the responsibility for maintaining and progressively promoting the generational values of our tūpuna to express kaitiakitanga as mana whenua.

The Trust recognises our collective iwi leadership and the contributions of successive governance and operational kaitiaki who have contributed to the vision and application of ngā kaupapa tuku iho embedded in this new Iwi Kaitiakitanga Plan. The unique and defining relationship within the confederation of hapū and iwi of Ātiawa ki Whakarongotai, Ngāti Raukawa and Ngāti Toa Rangatira endures, and will continue to be informed by the Plan.

The Plan will also support achieving appropriate engagement with Kāwanatanga to ensure compliance with mana whenua under Te Tiriti o Waitangi. It will support our iwi to articulate the nature of partnership arrangements they want to see with the Kāwanatanga, including local government. Through the course of reviewing our partnership arrangements we have also identified

the following three key kaupapa to guide our own governance:

1. **Nōu te rourou, Nāku te rourou;** clear designation of roles within Ātiawa ki Whakarongotai iwi structure.
2. **Mahi Ngaio;** ensuring competence of Ātiawa ki Whakarongotai representation and work.
3. **Kotahitanga;** a cohesive approach to representing Ātiawa ki Whakarongotai taiao interests.

The Plan will also support the iwi in our role to respond to resource consenting as we face ever-increasing development in our rohe.

I commend the visionary leaders and creators of our iwi for their individual and collective expertise that has culminated in the genesis of our Iwi Kaitiakitanga Plan and commit this taonga to our future and the generations yet to follow.

Nā reira, Kia Piki Te Ora,

André Baker

Chairman

Ātiawa ki Whakarongotai Charitable Trust

The name of this Iwi Kaitiakitanga Plan; 'Whakarongotai o te moana, Whakarongotai o te wā' is a pepeha taken from a speech given by Wi Te Kākākura Parata, where he proclaimed that 'As you listen to the tides of the ocean, so must you listen to the tides of the time.'

The development of this Plan occurred at a time for Ātiawa ki Whakarongotai where we have been slowly but surely building capacity and capability to respond to unprecedented levels of development and other pressures on te taiao in our rohe. We have been expanding our team that actively works to exercise kaitiakitanga on behalf of the iwi. To do this in a way that is cohesive and truly reflective of the vision of our people, we have developed this Plan to guide us all in our work. The Plan articulates our own kaupapa or values, our own tikanga or 'best practice' and our own huanga, or measures of well-being.

I wish to acknowledge the many strong and visionary kaitiaki that have come before us, and who continue to guide us today. The work to develop this Plan has been a labour of love for our people and the whenua and wai that sustain us all. We will take great pride in inheriting their legacy of caring for the taiao and one another.

Mahina-a-rangi Baker

Pou Takawaenga Taiao

Ātiawa ki Whakarongotai Charitable Trust

1.2 Aronga – Purpose of this Iwi Kaitiakitanga Plan

The purpose of this Kaitiakitanga Plan is to identify the key kaupapa, huanga and tikanga (values, objectives and policies) of Te Ātiawa ki Whakarongotai (TAKW) that guide our kaitiakitanga as mana whenua. The key intention of this plan is to be internally focused, in order to support and direct the kaitiaki practice of our iwi. It is a living document that should be periodically reviewed and updated as the objectives, policies and values of the iwi continue to develop and adapt over time.

The development of the plan has been overseen by the Taiao Committee of the Ātiawa ki Whakarongotai Charitable Trust. The Trust is the mandated iwi organisation that works to benefit the community and all members of Ātiawa ki Whakarongotai and has responsibilities under its trust deed to 'exercise and assist with kaitiakitanga over the environment and to protect and preserve all wāhi tapu, urupā and ngā taonga tuku iho'.

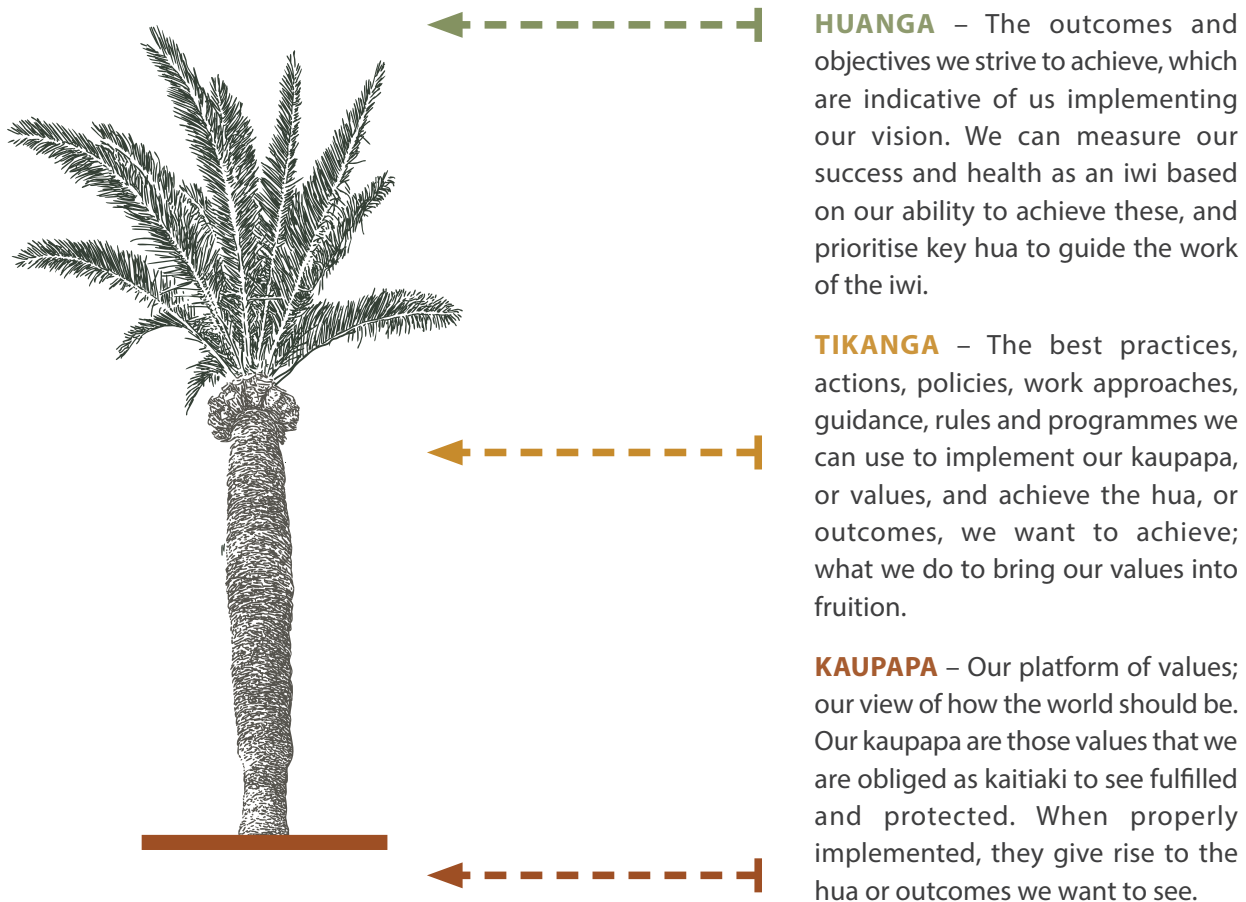
The plan may, however, be used to inform other entities of the values and policies of the iwi, and in particular, should provide more insight and detail regarding specific key concepts and values within the environmental statutory framework. The plan has been lodged with the relevant local authorities and thus must be taken into account when regional policy statements or regional and district plans are prepared or changed.

Specifically, the plan assists in providing information to support the implementation of the following parts of the statutory framework:

- Section 6(e) of the Resource Management Act 1991 (RMA), by providing information on the nature of the relationship of TAKW and their culture and traditions with their ancestral land, water, sites, wāhi tapu and other taonga
- Section 7 of the RMA, by providing policy that, if supported and abided by, can demonstrate how persons exercising functions and the RMA can have regard for the kaitiakitanga of TAKW
- Section 8 of the RMA, by providing information on the key interests of TAKW that should be subject to active protection by the Crown
- Objective AA1 of the National Policy Statement for Freshwater Management (NPS-FM), by providing information on the connection between the health of water and the health of people, and the values that must inform the setting of freshwater objectives and limits
- The National Objectives Framework of the NPS-FM, by providing information on mahinga kai species and places, and policy on how this value can be protected and inform freshwater management
- The Natural Resources Plan for the Wellington Region, by providing a framework that supports an understanding of the interconnections between a range of different values, and policies for how our relationship with natural and physical resources can be managed in a holistic and integrated manner.

1.3 Kaupapa Māori Planning Framework

This Kaitiakitanga Plan has been developed within a kaupapa Māori planning framework. 'Kaupapa Māori' refers broadly 'to any plan of action created by Māori, expressing Māori aspirations and certain Māori values and principles'.¹ There are typically three key conceptual components to kaupapa Māori plans:



Kaupapa are often fundamental in that they seldom change, except perhaps in terms of how they are seen in the world. In contrast, tikanga can change and develop slowly over several generations as new 'best practices' emerge, and huanga are likely to change and develop more quickly, ideally as iwi continue to achieve their objectives, and as new generations face new contexts, challenges and priorities across which to implement kaupapa tuku iho, or the enduring values they've inherited.

For a kaupapa Māori plan to be coherent, it should identify a clear progression from each kaupapa, through to the respective tikanga or practices required to implement them, and then to the respective hua or outcomes we would see as a result of implementing them. This plan is structured in accordance with this kaupapa Māori framework.

¹ Royal, 2012. Politics and knowledge: Kaupapa Māori and mātauranga Māori. *New Zealand Journal of Educational Studies*. 47(2).

1.4 Hua Parakore – A Kaupapa Māori Framework for Achieving Environmental Integrity through Balance

A wide range of different kaupapa Māori planning frameworks exist to support different types of work that iwi and Māori communities are engaged in. In the environment and kaitiakitanga field, 'Hua Parakore' emerged as a framework developed by Te Waka Kai Ora, the Māori Organics Collective, to provide guidance and support to growers in implementing tikanga Māori to produce 'hua parakore', or 'pure products'.

The Hua Parakore Framework requires that practitioners provide documentation or demonstration of the practices they use to implement the six key kaupapa identified in the framework as central to Hua Parakore production.

These six kaupapa are:

- Whakapapa
- Wairua
- Mana
- Māramatanga
- Te Ao Tūroa
- Mauri.

The six kaupapa reflect a broad spectrum of different types of values, from tangible values of energy and biology, through to more abstract values of connectivity and spirituality. However, the key theoretical concept of Hua Parakore, as illustrated in Figure 2, is that when all the diverse values represented by the different colours are integrated together in holistic practice, and balanced so that the expression of one hasn't been achieved at the expense of another, integrity is manifested, as reflected by the white component. This is what is meant by Hua Parakore.²



The structure of the plan has been informed by this vision of manifesting environmental integrity through the balance of diverse values. Te Ātiawa ki Whakarongotai recognises the wisdom in these six kaupapa of Hua Parakore being identified as essential, and has adopted them in the plan, and follows the guidance of Hua Parakore that practitioners should seek to develop plans with their own whānau, hapū and iwi articulations of those key kaupapa, the tikanga to implement them and the vision of what achieving integrity looks like.

² Te Waka Kai Ora, 2011. Te Papawhāriki mō Hua Parakore; Ngā Ahuatanga o Hua Parakore: Resource 1. Te Waka Kai Ora, Kaikohe.

1.5 Iwi Input into the Kaitiakitanga Plan

A key intention when developing this plan has been to ensure that it reflects as best as possible the collective environmental vision, values and position inherited and held by Te Ātiawa ki Whakarongotai.

A rigorous method of kōrero collection and analysis has been used to ensure full iwi input into the development plan. Collection of kōrero for input into the plan was facilitated both through passive means, by utilising existing information and any opportunities where engagement was occurring with iwi members, and through targeted means, by interviewing or conducting workshops with groups to gap-fill particular parts of the plan where information didn't already exist. This included the following methods:

- full review of all historical and existing iwi environmental and planning documents that were available to ensure the legacy of previous generations is built upon
- full review of all archived oral interview transcripts and recordings held by the iwi where consent for such use had been provided
- three marae-based workshops, one focused on rangatahi

Kaitiaki Wānanga. Photo by: Jordan Housiaux.





Kaitiaki Wānanga. Photo by: Jordan Housiaux.

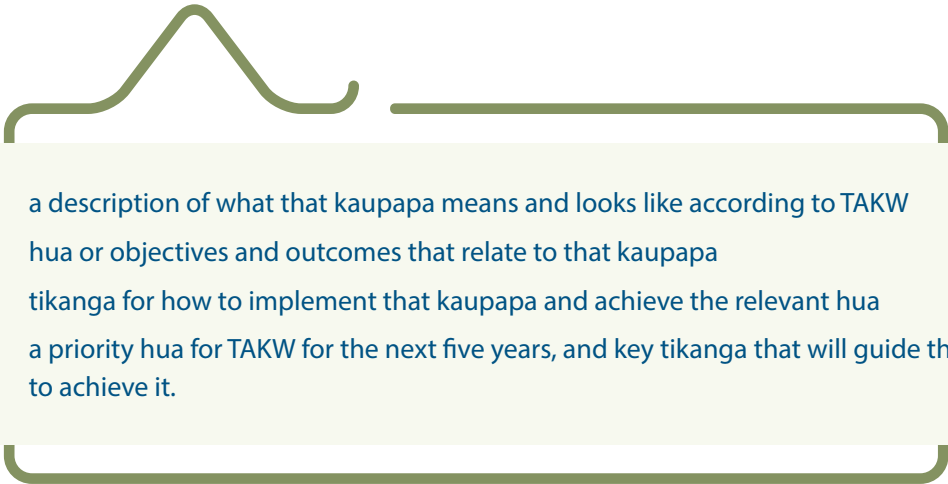
- three focused workshops with mahinga kai and kaitiakitanga experts
- structured interviews with 12 mahinga kai and kaitiakitanga experts
- an online survey.

This generated a large volume of rich information, which then needed to be analysed to identify key kaupapa, hua and tikanga, and how that information could be input into the plan. The qualitative data analysis software NVivo was then used to apply a grounded theory methodology to systematically read through all kōrero generated through the kōrero collection phase, and code the information with key kaupapa themes that arose from kōrero. This allowed for key kaupapa, hua and tikanga that were widely repeated to emerge, and ensured that all kōrero collected contributed to the final kōrero presented in the plan.

1.6 Plan Structure

The structure of this Kaitiakitanga Plan is based on a kaupapa Māori approach, and the guidance of the Hua Parakore Framework.

It comprises six interconnected parts, one for each key kaupapa, and sets out the following for each:

- 
- a description of what that kaupapa means and looks like according to TAKW
 - hua or objectives and outcomes that relate to that kaupapa
 - tikanga for how to implement that kaupapa and achieve the relevant hua
 - a priority hua for TAKW for the next five years, and key tikanga that will guide them to achieve it.



2 Whakapapa

2.1 Whakapapa o Te Ātiawa ki Whakarongotai

Mai i Kūkūtauākī ki Whareroa, tatu atu ki Paripari
Rere whakauta ngā tinitapu ko Wainui, Ko Maunganui,
Pukemore, Kapakapanui, Pukeatua,
Ūngutu atu ki te pou whakararo ki Ngāwhakangutu
Ko Te Ātiawa ki Whakarongotai e

Our unique identity as indigenous mana whenua, as Te Ātiawa ki Whakarongotai, arises from the land and water. As much as we influence the local land and waterscapes, they have shaped who we are as a people; our identities are inextricably linked. The pepeha outlines our rohe from the key waterways and peaks that mark the extent of our mana whenua. Whakapapa, or the genealogical lineage and connection to the land and water, is a fundamental value for the people of Te Ātiawa. It is through this whakapapa to Te Ātiawa ki Whakarongotai that we inherit our birthright and responsibility as kaitiaki of all that is living and existing within our rohe.

Through our whakapapa to land and water, we are also connected to the atua, or the divine processes that are physically manifest in the natural world. All descendants of Te Ātiawa have always recognised their lineage from divine origins, as encapsulated in the pepeha:

Te Ātiawa nō runga i te rangi.
“ *Te Ātiawa who descend from the heavens.* ”

The earliest accounts of Te Ātiawa in the rohe go back to the Kāhui Mounga collective that had spread itself from Taranaki and the Central Plateau region through to Te Upoko o te Ika. Since then, further waves of migration have occurred. The journey of the ancestor named Haunui-a-Nanaia, who has a direct relationship with the ancestral canoes of Kurahaupō and Aotea, is widely known.

During his pursuit of his wife, Wairaka, he named various tributaries and landmarks from Whanganui to Wellington, within the boundaries of Te Ātiawa ki Whakarongotai. This included Waimeha and Waikanae. Tāhuhu kōrero connected to our rohe such as this, which have been passed on through successive occupants of the land, provide invaluable insight into the natural history of our rohe.

Generations later, in 1821, 'Te Heke Mai Raro' began. These were the migrations of Te Ātiawa from Taranaki with their Ngāti Toa kin to the Kāpiti area, with Ngāti Raukawa eventually joining. This culminated in the establishment of resource rights and relationships for Te Ātiawa through raupatu, or conquest in their present-day rohe. Various pā and kāinga have been established since, but Whakarongotai Marae has become the principal home of the iwi. More comprehensive information on the history of Te Ātiawa ki Whakarongotai can be found in Appendix H – Tāhuhu Kōrero.

Since then, our relationship to our rohe, and the Waikanae River in particular, has informed the development of our collective identity as Te Ātiawa ki Whakarongotai. The river is layered with a history of intimate relationships between it and various whānau. There are many historical and present-day kāinga and mahinga kai sites along the length of the river that have been accessed to sustain and nourish the whānau that reside there. This intimacy of our relationships to the natural world means that we have inherited a cultural memory of how natural features like waterways should look, taste, smell, sound, feel and behave.

Our whakapapa to the natural world also tells us about our close kinship to other living beings that we share the world with. Some are of particular significance to us; Te Ātiawa have always had a special connection to ngārara, the taxonomic group that includes taniwha, lizards and insects. The taniwha Mukukai is an important kaitiaki of the whole of Te Upoko o te Ika, who appears at times of abundance. Tuatara are recognised as our tuakana and spiritual protectors; they are respected for their third eye, denoting wisdom and the ability to see the unseen. The tuatara Kopaeara is the

Kuia Queenie Rikihana and her mokopuna Mahia Vieira. Photo by: Mishy Vieira.



guardian of knowledge from higher realms and is depicted on the pou Te Puna o te Aroha, which stands on Whakarongotai Marae.

Whakapapa is also felt through our connection to certain mahinga kai species, sites and customary practices. Certain kai such as a piharau have long been associated with people from Taranaki and evoke our connections there. Equally, our people have typically taken local delicacies such as pipi or whitebait back to Taranaki, or ensured it is served at our marae for special events as a reflection of our identity on the Kāpiti Coast. The activity of mahinga kai is a central part of our way of life, and going out as a family to special places to fish or camp renews those whakapapa connections to place, to the atua and to each other. Our whakapapa connections across neighbouring iwi have also always provided us with the ability to access sites outside our own rohe, and share resources. Kaumātua talk fondly of taking trips to connect with relations from Ngāti Toa and Ngāti Raukawa to go diving or fish the tuna heke together.

Appendix I – Te Rohe o Te Ātiawa ki Whakarongotai presents a depiction of the GIS map held by the Charitable Trust of all sites and waterways of significance, which is annotated with relevant information on their associated values, practices and stories that reflect our whakapapa to the land, water and each other.

Through our collective whakapapa, we are connected to one another as the people of Te Ātiawa ki Whakarongotai. We share the same ancestral maunga, awa, tūpuna and histories. It is from understanding our position within this network of relationships to land and water, ngā atua, and each other that we find a sense of identity and place in the world, that we find meaning in knowing who we are:

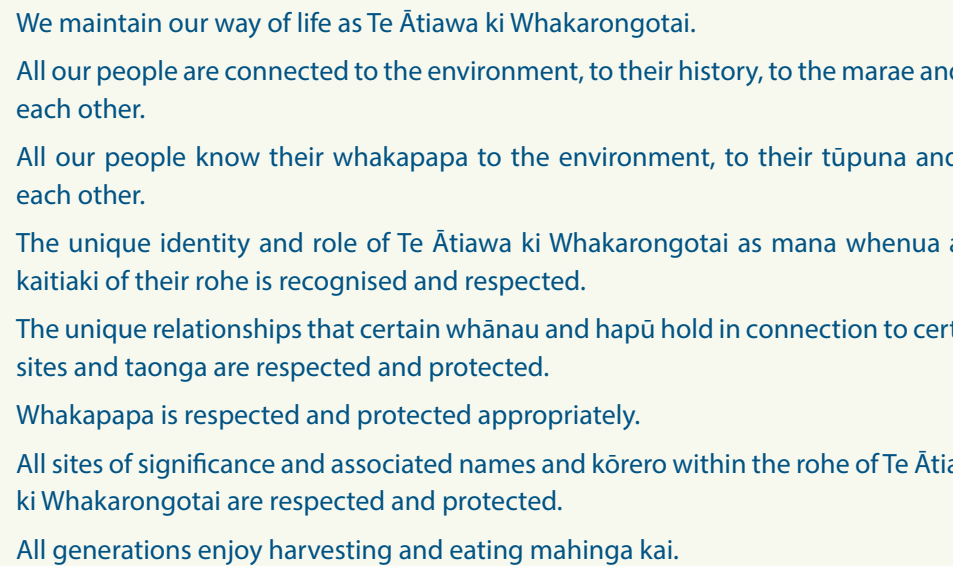
Ko Te Ātiawa ki Whakarongotai e.

Whakarongotai Marae. Photo by: Mahina-a-rangi Baker.





2.2 Whakapapa: Ngā Huanga

The following are the key objectives of the iwi that relate to our whakapapa:

- 
- A. We maintain our way of life as Te Ātiawa ki Whakarongotai.
 - B. All our people are connected to the environment, to their history, to the marae and to each other.
 - C. All our people know their whakapapa to the environment, to their tūpuna and to each other.
 - D. The unique identity and role of Te Ātiawa ki Whakarongotai as mana whenua and kaitiaki of their rohe is recognised and respected.
 - E. The unique relationships that certain whānau and hapū hold in connection to certain sites and taonga are respected and protected.
 - F. Whakapapa is respected and protected appropriately.
 - G. All sites of significance and associated names and kōrero within the rohe of Te Ātiawa ki Whakarongotai are respected and protected.
 - H. All generations enjoy harvesting and eating mahinga kai.

2.3 Whakapapa: Ngā Tikanga

The implementation of the following tikanga will support the achievement of ngā huanga:

- 
- A. Regular visits as whānau, hapū and iwi that take place to important sites (i.e. awa, marae) to maintain connections and foster kaitiakitanga are provided for and supported.
 - B. Individuals live a lifestyle that provides for them to have regular contact with nature.
 - C. Iwi members are involved in kaitiakitanga of the natural environment through involvement in the protection, care, nurturing, growing and restoration of natural sites and systems.
 - D. The right to carry out customary use and activities as mana whenua is provided for and protected.
 - E. Effort will always be made to involve whānau and hapū as leaders in environmental planning for places or areas they have special relationships to.
 - F. The Charitable Trust will develop and implement a naming policy for adoption by local government to ensure the rights to name roads and other sites.
 - G. Where they exist, all original names of sites, features and areas will be given precedence.
 - H. Gathering, preparation, cooking and eating of mahinga kai is provided for and taught.
 - I. The use of traditional natural foods, fibres, medicines and other resources is provided for, supported and encouraged.
 - J. Tamariki and rangatahi are familiar with mahinga kai and are taught to appreciate our traditional delicacies.
 - K. Efforts are made to bring hui and kaupapa to the marae.
 - L. Appropriate knowledge of whakapapa is shared intergenerationally so that people of Te Ātiawa have a strong understanding of their identity.
 - M. Wānanga are held to learn our histories, waiata, te reo, tikanga, mahinga kai, rongoā, etc.
 - N. Connection and reconnection to the iwi and Taiao activities are supported through the communication and sharing of information by the Charitable Trust.
 - O. The iwi do not support genetic engineering or the taking, analysis, use or sharing of genetic information without their explicit consent.
- 

2.4 Whakapapa: Five-Year Priorities

The key priority whakapapa huanga for Te Ātiawa ki Whakarongotai to work towards in the next five years is:

2.2.A. We maintain our way of life as Te Ātiawa ki Whakarongotai.

This huanga is somewhat all-encompassing in that it requires us to protect and support the continuation of all the aspects of our life that give expression to our whakapapa. A key aspect of maintaining our unique way of life is the ability to continue traditional practices that connect us to the environment, our tūpuna and each other.

Tikanga 2.2.C. and H. have been identified as priorities for Te Ātiawa ki Whakarongotai to support the achievement of Huanga 2.2.A. and will be implemented in the following ways:

- Any wānanga or learning opportunities such as Hui Rangatahi will include opportunities for teaching and experiencing traditional practices such as rongoā and mahinga kai.
- The Charitable Trust will promote with Treaty partners and the community the need to provide opportunities to include iwi members in environmental work in the rohe.
- Environmental monitoring and natural resource management work carried out by the Trust will prioritise attention to species and sites that support traditional customary use practices.
- The Charitable Trust will support the pursuit of vocational opportunities that involve kaitiakitanga practices such as natural habitat restoration, environmental monitoring, etc.
- The Charitable Trust will develop initiatives that promote the enjoyment of mahinga kai.



3 Wairua

3.1 Kaupapa Kōrero mō te Wairua

” *Ko tōku Waikanaetanga tēnei. This is my peace and humility.* ”

This pepeha comes from Haunui-a-Nanaia, who bestowed the name Waikanae based on the tranquil nature of the area he felt when he arrived there on his journey. The association with the beauty of the area, and the river in particular, as a source of peace and humility is still held today.

The well-being of the environment and the well-being of the people are intricately connected. Wairua is the aspect of well-being that reflects the connection between the human condition, in particular our mental, emotional, psychological and spiritual well-being, and that of the wider physical and non-physical environment.

Different parts of the land and waterscapes are imbued with different wairua, or different spiritual and emotional characters, often as a result of events that have occurred there over time. A key aspect of keeping the wairua of the people well and safe is having knowledge or a sense of the character of natural spaces, in order to interact with them in an appropriate way.

Some spaces are nourishing for the wairua of people as a place to visit and interact with. People might describe them as a sanctuary or haven. People may go there to find solace and calm. People may visit spaces that stir feelings of connection to place. Certain spaces may hold significance for different whānau, as being places where they have shared important experiences with one another.

Other spaces may have the power to provide people with a feeling of connection to the atua, or the natural elements, that is important to keeping them healthy. People generally associate familiarity with the natural world in the form of atua, with the ability to keep themselves safe. Iwi members call on atua, and that feeling of connection to the natural world in different practices such as karakia and waerea in order to clear their minds, or to feel grounded in their day-to-day lives, as a way of ensuring they are mentally, emotionally and spiritually well. Familiarity with the environment is also important for ensuring physical safety and well-being. In the modern-day context, this familiarity and connection to what is happening in the environment ensures that people don't access areas that are physically dangerous or unsafe, or consume things that are unsafe.

Some spaces are important for providing cleansing of wairua. In particular, certain water sites have always had a crucial role in providing for physical and spiritual cleansing of the people. There are several specific sites known to have been used for traditional cleansing practices, and many iwi members talk about going to visit waterways when they need spiritual cleansing, often from whatever might be causing stress in their life. This may be through using water, being submerged in water or feeling the clarity that is often generated by simply visiting water sites. Groundwater in particular is highly valued for its pristine quality and safety and therefore being ideal for cleansing.

It is not just the visitation of spaces that is good for the wairua but also certain types of activities that the environment provides for. Mahinga kai in particular is good for the wairua of the people. People get a great deal of enjoyment and stimulation not just out of eating mahinga kai but also from the process of gathering and preparing it, and the connection to the land and water they experience through that activity. It is an activity that has a calming and relaxing effect on people. Many of our elders have fond memories of gathering mahinga kai as it always gave them something to do as children. It supports people's self-esteem and their sense of satisfaction to be able to continue these practices, and to be able to provide for their whānau and for others. Further to that, the broader activity of being capable kaitiaki collectively as an iwi is important to the emotional and psychological well-being of the people, as it is central to our identity as mana whenua.

“ *It's the enjoyment at the end; eating the food is all to do with the gathering and the cleaning.* ”

Photo by: Daniel Brown.







Matua Les Mullens at Waikanae River Mouth. Photo by: Mahina-a-rangi Baker.

It is important to be aware that some spaces should not be accessed, but left alone, to show reverence for certain historical events that have given that site a state of tapu. This applies especially to areas where people have been buried or fallen in battle. In particular, it is not appropriate to disturb these sites or gather food there. The protection of these sites is an important way to show respect for the dignity and identity of those who have gone before us. Many highly tapu sites, including urupā, have already been desecrated or destroyed. This process of making the history of Te Ātiawa ki Whakarongotai invisible on the landscape has generated profound trauma for our people, who continue to fight to maintain their identity as tangata whenua, people of the land. It has also meant that there is significant ignorance in the wider community about the true history and heritage of our rohe, which also puts our well-being and wairua at risk. The work to protect and respect wāhi tapu is therefore not in the interests of just our people but also the community at large. Certain wāhi tapu, or sacred sites, are identified in Appendix I. Not all sites are made available publicly, and some information on the location and nature of sites is held in confidence by the Trust, kaumātua or whānau of the iwi.

In addition to the physical spaces or artefacts whose protection is important for maintaining the well-being of our wairua, there is a range of other taonga, such as tikanga and kōrero tuku iho, that are also important to protect. This includes certain knowledges, memories, aspects of language, stories, rituals, practices, concepts, taniwha kaitiaki, karakia and waiata that the people of Te Ātiawa ki Whakarongotai have inherited as their ancestors' legacy to protect.


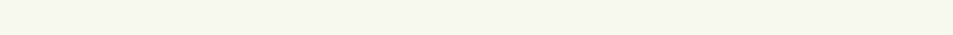
3.2 Wairua: Ngā Huanga



The following are the key objectives of the iwi that relate to wairua:

- 
- A. The environment is a place that supports healthy wairua of the people. It is clean, calm, safe and conflict free.
 - B. The presence of native animals can be observed and heard in the environment.
 - C. The wairua of people is supported through their ability to practise mahinga kai.
 - D. The people of Te Ātiawa ki Whakarongotai have good self-esteem about the state of the environment.
 - E. Our people feel a sense of pride and fulfilment about the capability of our iwi as kaitiaki.
 - F. The people of Te Ātiawa ki Whakarongotai are free of stress and trauma brought about through environmental degradation and change.
 - G. Wāhi tapu, tikanga and kōrero tuku iho are respected and protected.
 - H. Tikanga Māori and the mana motuhake of Te Ātiawa ki Whakarongotai is abided by in the active protection of wāhi tapu and kōrero tuku iho.
- 

3.3 Wairua: Ngā Tikanga

The implementation of the following tikanga will support the achievement of ngā huanga:

- 
- A. The qualities of the environment that restore, cleanse and heal wairua are protected and enhanced where possible.
 - B. Access to places that are good for the wairua are protected and provided for. That includes both those that provide solace and serenity, and those that support mahinga kai, or other types of recreation.
- 

- 
- C. The people of Te Ātiawa ki Whakarongotai are able to understand and practise tikanga that connect them to the atua and the environment, and protect their wairua, e.g. karakia, whakawātea, pure, conflict resolution.
 - D. The conduct of iwi members working in kaitiakitanga is always cognisant and respectful of the well-being of people's wairua, including their own.
 - E. Events are held in which people can share experiences that support healthy and healing wairua, e.g. noho marae, te reo, waiata, rongoā wānanga, whare tāpere, seminars.
 - F. Te Ātiawa ki Whakarongotai identify and support initiatives that support the healing of trauma created through environmental degradation and change.
 - G. The role of mana whenua as kaitiaki is recognised and upheld in any management of cultural heritage issues.
 - H. Wāhi tapu sites are mapped so that kaitiaki can ensure any potential effects of development on them are avoided.
 - I. Kaitiaki determine measures for providing necessary protection for wāhi tapu, wāhi tūpuna and archaeological sites.
 - J. The Accidental Discovery Protocols are abided by in any earthworks undertaken in the rohe of Te Ātiawa ki Whakarongotai (Appendix A).
 - K. Cultural monitoring of any earthworks is undertaken in accordance with the Cultural Monitoring Protocols (Appendix B).
 - L. Any response to an accidental discovery of kōiwi is undertaken through the guidance of kaumātua, and in a way that creates limited disturbance to people and the environment.
 - M. The collection, holding, use and dissemination of taonga, tikanga and kōrero tuku iho that are under the kaitiakitanga of Te Ātiawa ki Whakarongotai is always conducted with the clear consent of the individuals from whom it was sourced, or their whānau if they are no longer living.
 - N. Taonga tuku iho, archaeological artefacts or deceased animals discovered in the rohe of Te Ātiawa ki Whakarongotai are held and managed under their kaitiakitanga. Whale strandings and discoveries are managed in accordance with the Whale Protocols (Appendix F).
 - O. Te Ātiawa ki Whakarongotai supports only the trade of taonga made from bone or feathers of native animals that has been sourced under tikanga Māori with the consent of mana whenua, and requires that the origin of source is known.
- 

3.4 Wairua: Five-Year Priorities

The key priority wairua huanga for Te Ātiawa ki Whakarongotai to work towards in the next five years is:

*3.2.A. The environment is a place that supports healthy wairua of the people.
It is clean, calm, safe and conflict free.*

Through consultation with the iwi, two key interactions with the environment have been identified as high priorities to support the wairua of the people:

- the ability to partake in mahinga kai activities for enjoyment and good self-esteem
- the ability to swim or be submerged in water to cleanse or restore wairua.

Poor water and soil quality, and the contamination of water, soil and mahinga kai itself is currently prohibiting the ability to undertake these activities freely, in that it can be unsafe to have contact with water or consume mahinga kai. Not only does this limit the ability of people to undertake activities that are good for their wairua, but knowing that we haven't been able to prevent the causes of contamination as kaitiaki creates further distress for people.

Tikanga 3.3.A. and B. have been identified as priorities for Te Ātiawa ki Whakarongotai to support the achievement of Huanga 3.2.A. and will be implemented in the following ways:

- Kaitiaki monitoring of water and mahinga kai quality will be implemented to understand the nature of water quality and contamination issues.
- Activities that are contributing to water quality and contamination issues will be addressed by the iwi.
- The iwi will pursue means for bioremediation of areas that are particularly affected by contamination.
- New activities or development will not further degrade environmental health.
- New activities or developments must not breach iwi water quality standards or objectives.

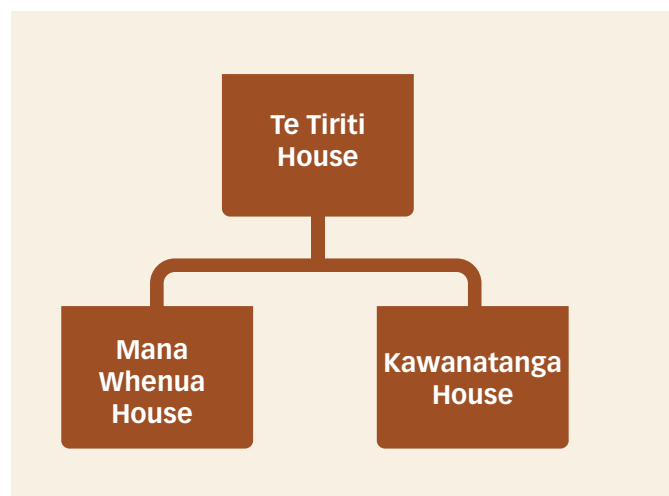


4 Mana

4.1 Kaupapa Kōrero mō te Mana

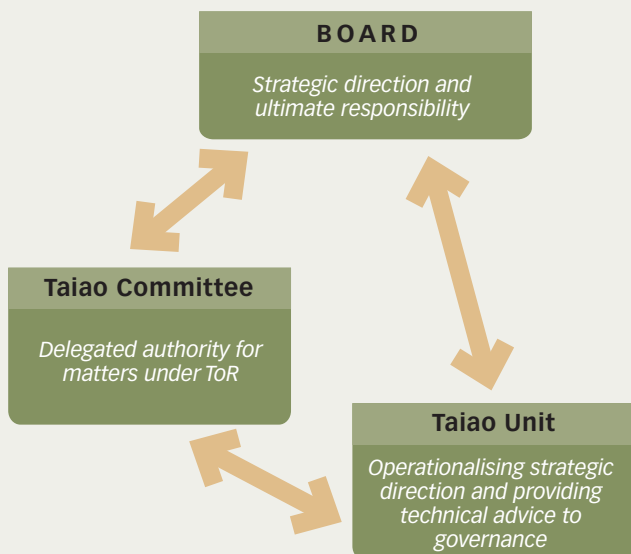
Mana is the authority that Te Ātiawa ki Whakarongotai holds as mana whenua from Kūkūtauākī in the north to Paripari in the south. Te Ātiawa's mana whenua derives from our whakapapa to the taiao as well as our undisturbed occupation of the whenua.

Te Tiriti o Waitangi is the founding document of Aotearoa. It guarantees the tino rangatiratanga of Te Ātiawa ki Whakarongotai over the land, waterways and all other taonga in our rohe. This type of authority differs from other forms of authority, such as that from the kāwanatanga or the governance of local or central government, which is subject to the tino rangatiratanga of mana whenua. A Tiriti partnership recognises these two types of authorities functioning together. This is represented in the 'Tiriti House Model', which shows that a Tiriti approach to decision-making ensures equal recognition of, protection of and input from each house.



Tino rangatiratanga should be enacted at all levels of decision-making, from governance and decision-making, through to the social and technical inputs into decision-making, into the analysis of decision-making, and in ensuring compliance with decision-making and other types of regulation. Tino rangatiratanga cannot be facilitated through tokenistic input. Appendix G sets out the Te Ātiawa ki Whakarongotai Charitable Trust Partnership Strategy. It establishes the following three kaupapa that inform how the Trust should conduct its partnership: clear designation of roles, ensuring competency of representation and work, and a cohesive approach to representing the iwi's interests. The diagram (over) shows how the key roles of the Trust function together.

Flowing from our position as mana whenua and our tino rangatiratanga is the responsibility we inherit through whakapapa as kaitiaki. As kaitiaki we have rights to access our taonga but implicit



in this are the responsibilities to sustainably manage use of our taonga so that they endure for future generations. Our ability to exercise our kaitiakitanga appropriately greatly affects our mana. An example of sustainable management is the practice of rotating the waterbodies that are fished. This ensures that people are able to provide kai to whānau year-round, but also ensures that fish stocks are only disrupted for short periods, and then for the remainder of the year the mahinga kai communities regenerate. Resources should be cared for in a way that prioritises their health and ability to support the community to thrive over the ability to generate profit. This is particularly critical for the care of water that all life relies on to survive.

Mana is also reflected in a community with social cohesion and community strength. Connection to each other through connection to the taiao is a key factor in strengthening social cohesion and enhancing the mana of Te Ātiawa. The ability to share resources also ensures social cohesion and community strength, and reflects on the mana of the people. The ability to connect to the land and water has been limited in recent generations through alienation of the people from their land and waterways.


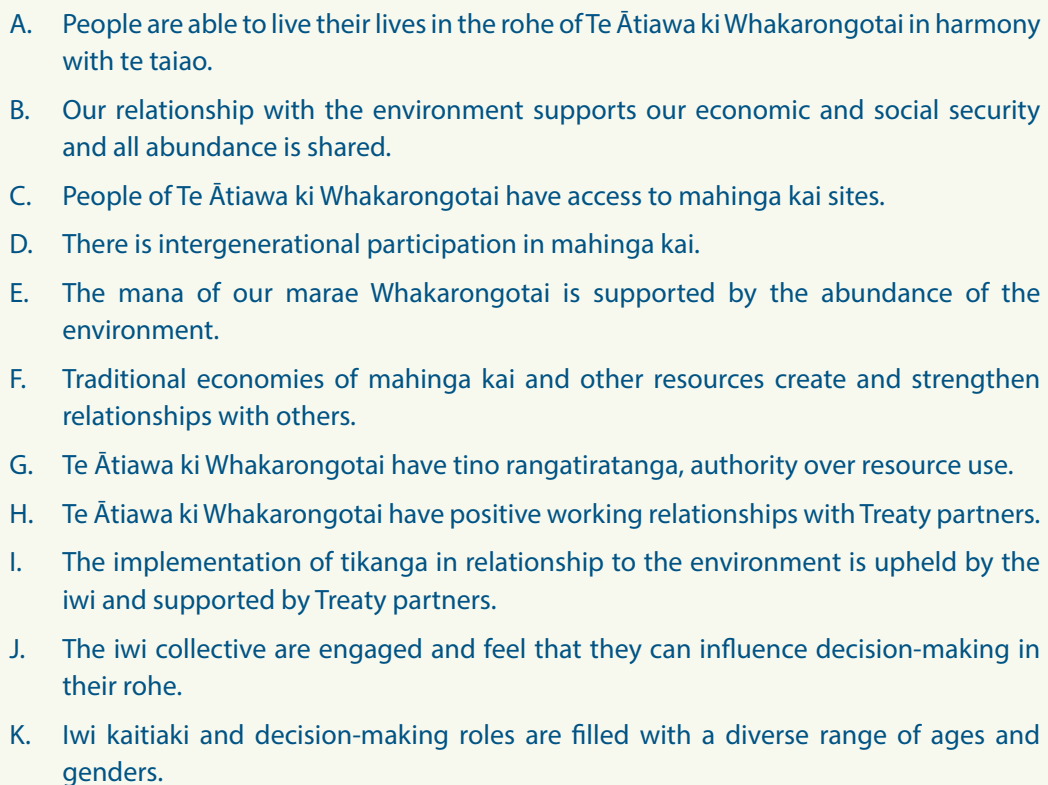

An important concept that is intertwined with the mana of Te Ātiawa is manaakitanga, which is the acknowledgement of the mana of others through showing aroha, respect, generosity and care. Through the practice of manaakitanga, the mana of both the person practising manaakitanga and the person receiving the benefits of that manaaki is enhanced. Te Ātiawa commonly expresses manaakitanga through our ability to provide kai at hui where we are hosting manuhiri. An inability to provide plentiful kai to manuhiri would greatly affect the mana of Te Ātiawa, and therefore, it is critical that we are able to continue to access healthy abundant mahinga kai that is sourced in our rohe.

The expression mana tangata, the mana of the people, can sometimes be in excess, and create imbalance in the relationship between people and the environment. The well-being of the environment, including the ability to access this kai or clean and safe water, has diminished greatly in recent generations due to an increase in development that has not ensured that its impacts to the environment are minimal. This has affected the relationship Te Ātiawa has to the taiao through mahinga kai, and to others through the practice of manaakitanga, and consequently, the mana of Te Ātiawa has been affected.

Ultimately, the mana of Te Ātiawa ki Whakarongotai is reflected through free expression of tino rangatiratanga and the upholding of kawa and tikanga Māori at all opportunities.

4.2 Mana: Ngā Huanga

The following are the key objectives of Te Ātiawa ki Whakarongotai that relate to our mana:

- 
- 
- A. People are able to live their lives in the rohe of Te Ātiawa ki Whakarongotai in harmony with te taiao.
 - B. Our relationship with the environment supports our economic and social security and all abundance is shared.
 - C. People of Te Ātiawa ki Whakarongotai have access to mahinga kai sites.
 - D. There is intergenerational participation in mahinga kai.
 - E. The mana of our marae Whakarongotai is supported by the abundance of the environment.
 - F. Traditional economies of mahinga kai and other resources create and strengthen relationships with others.
 - G. Te Ātiawa ki Whakarongotai have tino rangatiratanga, authority over resource use.
 - H. Te Ātiawa ki Whakarongotai have positive working relationships with Treaty partners.
 - I. The implementation of tikanga in relationship to the environment is upheld by the iwi and supported by Treaty partners.
 - J. The iwi collective are engaged and feel that they can influence decision-making in their rohe.
 - K. Iwi kaitiaki and decision-making roles are filled with a diverse range of ages and genders.
- 

4.3 Mana: Ngā Tikanga

The implementation of the following tikanga will support the achievement of ngā huanga:

- 
- 
- A. Ensure the sustainable use of taonga and minimal impacts to our taonga and community through decision-making around development.
 - B. Lead by example in the way we live in our rohe and utilise resources, particularly to ensure the regeneration of traditional food sources accessed by Te Ātiawa.
 - C. Freely express tino rangatiratanga through upholding our kawa and tikanga.
 - D. Enact and uphold the Tiriti House Model in our partnership arrangements.
 - E. Ensure there is clarity about the roles of each group within the internal structure of the Trust.
 - F. Support the capability of all those who work for the Trust to enact their roles.
 - G. Representatives report back to the Trust to ensure a transparent and cohesive approach.
 - H. Use technology to communicate and re-engage the wider iwi in decision-making.
 - I. Employ valuation of the environment in terms of how it sustains and supports life to thrive, rather than in terms of financial value.
 - J. Connect with the taiao as whānau, hapū and iwi collectives through activities such as mahinga kai, maara kai and restoration work.
 - K. Increase iwi holdings of land.
 - L. Enact and empower sharing economies.
 - M. Uphold the mana of Whakarongotai and the mana of Te Ātiawa through manaakitanga.
- 

4.4 Mana: Five-Year Priorities

The priority mana huanga for Te Ātiawa ki Whakarongotai to work towards in the next five years is:

4.2.A. People are able to live their lives in the rohe of Te Ātiawa ki Whakarongotai in harmony with te taiao.

The iwi have identified that one of the key determinants of overall well-being of their rohe is the way that development occurs, or the way that residents in the rohe live their lives, interact with the environment and use resources. In particular, quality of decision-making determines how development is planned and implemented to minimise risks to the community and their values.

Tikanga 4.3.A., D. F. and I. have been identified as priorities for Te Ātiawa ki Whakarongotai to support the achievement of Huanga 4.2.A. and will be implemented in the following ways:

- All partnership arrangements with local government and Crown agencies will be reviewed to ensure they reflect Te Tiriti House Model and can implement the Ātiawa ki Whakarongotai Charitable Trust Partnership Strategy (Appendix G).
- Input to decision-making that has the broadest implications for the environment will be targeted.
- Governance capability and resourcing will be strengthened to ensure effectiveness in decision-making.
- This Kaitiakitanga Plan and the Information and Monitoring Strategy will be utilised to support planning and assessment of development.





5 Māramatanga

5.1 Kaupapa Kōrero mō te Māramatanga


Māramatanga is the enlightenment that arises from being in the world. It is inherited from the collective cultural memory of our tūpuna who have gone before us and is built on and created through our interaction with the world around us.

The pou that stands on the marae of Whakarongotai, 'Te Puna o te Aroha', signifies the Te Ātiawa ki Whakarongotai interpretation of how māramatanga is generated. It shows that the fundamental source and purpose of all pathways to enlightenment is aroha. It then shows the ascent to the heavens made by Tānenuiarangi in the pursuit of knowledge. It depicts the kaitiaki of knowledge, a tuatara named Kopaeara, sitting towards the top of this ascent, where Tāne had to overcome him to attain Ngā Kete o te Wānanga, the three baskets of knowledge creation:

- **Te Kete Tua-uri:**
knowledge that pertains to the 'real world' behind the world we perceive
- **Te Kete Aronui:**
knowledge that we gain from what we observe in the world
- **Te Kete Tua-ātea:**
knowledge we create about future worlds.



*Te Puna o Te Aroha, Whakarongotai Marae.
Photo by: Mahina-a-rangi Baker.*



Our māramatanga is informed through the development and attainment of mātauranga Māori, and then our ability to integrate this in our ngākau in a way that inspires us and brings enlightenment and true understanding. Māramatanga also comes from applying both existing and novel technologies in our activities as kaitiaki. Kaitiaki have always developed new technologies to support their kaitiakitanga and mahinga kai, and māramatanga is enhanced when the iwi has access to or develops new technologies.

Māramatanga provides us with important insight into the function and health of the environment. The survival and well-being of our taonga in the environment and knowledge are connected. Because the land and waterscape, and special places in our rohe are imbued with knowledge, about their historical and current value and use, the loss of or damage to land or water threatens the survival of this knowledge. Equally, much of the knowledge of the land and waterscape informs our understanding of its value and how to care for it, and therefore the loss of our traditional knowledge, stories, waiata and karakia threatens our ability to care for, protect and enhance our taonga.

From a Māori perspective, rather than knowledge being about the environment, about natural systems, knowledge is a part of the environment; it's a part of natural systems. Just like other aspects of natural systems, knowledge can have different characters and quality. Kaitiaki look at whether the knowledge that informs behaviour and decision-making is of good or poor quality, and look to manage and care for the quality of knowledge, as much as they care for the other parts of natural systems. Kaitiaki knowledge, as with all knowledge, is a taonga; it has a tapu, or sacred nature, to it due to its power to affirm or oppose different values and agenda. This means that the creation, application and sharing of it must be done in accordance with the tikanga and kawa of Te Ātiawa ki Whakarongotai. All knowledge that is utilised to reflect an iwi view must come from the iwi, to ensure that this is done in an appropriate way.

For decision-making about the environment and human use and activities to be well-informed and have integrity, it's absolutely critical that it is informed by the māramatanga of the iwi and reflects full awareness. As mana whenua and kaitiaki, Te Ātiawa ki Whakarongotai is the only entity that has the ability to provide knowledge input into decision-making from a kaitiaki perspective in the rohe. Due to the impacts of colonisation on Māori knowledge, we have to continue to reassert the validity, legitimacy and strength of our own knowledges as crucial in informing the management of human behaviour in relation to the environment.


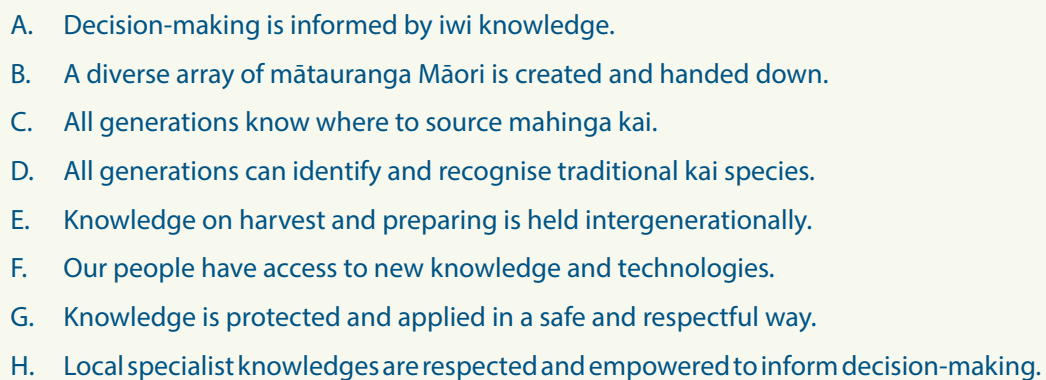

This also means that the transfer of intergenerational knowledge is extremely important, as this ensures not only that stories about our identity are passed on but that good quality knowledge required to protect the taiao and specific values in relation to it are passed on as well. The passing

on of knowledge is critical to the self-esteem of our people, to the succession of future kaitiaki and ultimately to the leadership of the iwi as a whole. It is also important to recognise that knowledge is passed on in a way that is deemed appropriate by knowledge holders. Some types of knowledge are not for common knowledge, but entrusted to those who will be able to apply it in an appropriate way. It's important that specialist knowledge holders are recognised for their important role as keepers and utilisers of knowledge. This is particularly important when responding to environmental issues in areas of significance to specific hapū and whānau. It's important that hapū and whānau are empowered as the knowledge holders to inform decision-making that relates to their taonga.

Each of the three baskets of knowledge is important to build and maintain to support the māramatanga of the iwi. Te Kete Tua-uri can be supported through the teaching and upholding of the fundamental understanding of our values, such as those set out in this Kaitiakitanga Plan. Te Kete Aronui can be supported through the various types of monitoring that kaitiaki do of their environment, and Te Kete Tua-ātea can be supported through enabling the various assessments and informed predictions that kaitiaki make about how our world will change and evolve, based on their knowledge from the first two kete.


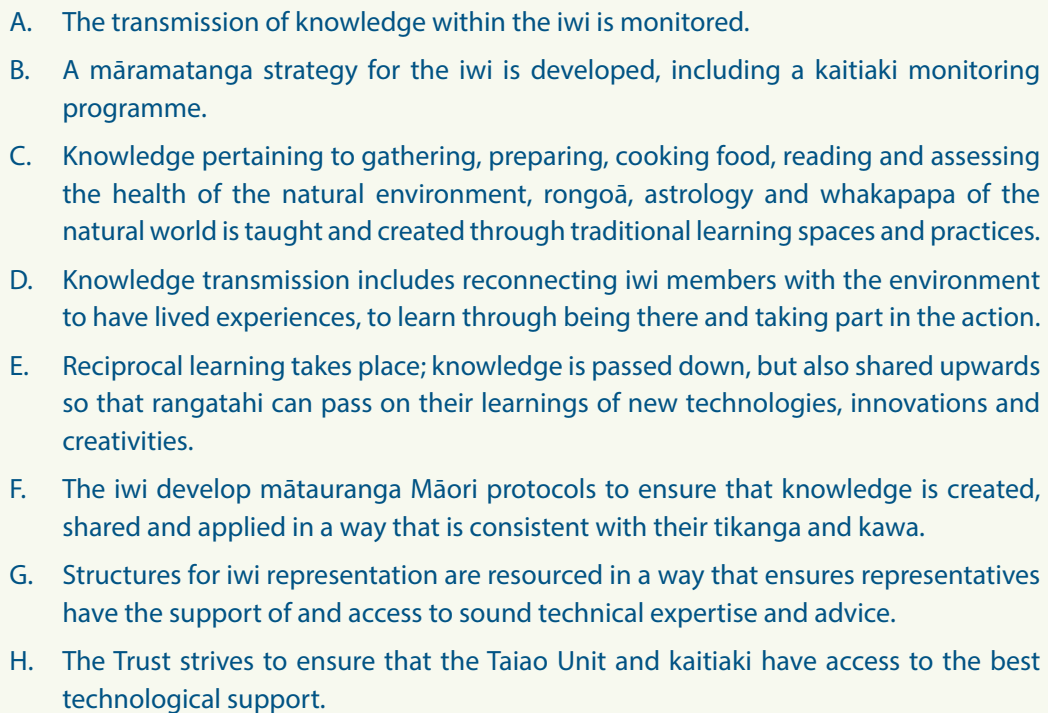

5.2 Māramatanga: Huangā

The following are the key objectives of Te Ātiawa ki Whakarongotai that relate to māramatanga:

- 
- 
- A. Decision-making is informed by iwi knowledge.
 - B. A diverse array of mātauranga Māori is created and handed down.
 - C. All generations know where to source mahinga kai.
 - D. All generations can identify and recognise traditional kai species.
 - E. Knowledge on harvest and preparing is held intergenerationally.
 - F. Our people have access to new knowledge and technologies.
 - G. Knowledge is protected and applied in a safe and respectful way.
 - H. Local specialist knowledges are respected and empowered to inform decision-making.
- 

5.3 Māramatanga: Ngā Tikanga

The implementation of the following tikanga will support the achievement of ngā huanga:

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- 
- A. The transmission of knowledge within the iwi is monitored.
 - B. A māramatanga strategy for the iwi is developed, including a kaitiaki monitoring programme.
 - C. Knowledge pertaining to gathering, preparing, cooking food, reading and assessing the health of the natural environment, rongoā, astrology and whakapapa of the natural world is taught and created through traditional learning spaces and practices.
 - D. Knowledge transmission includes reconnecting iwi members with the environment to have lived experiences, to learn through being there and taking part in the action.
 - E. Reciprocal learning takes place; knowledge is passed down, but also shared upwards so that rangatahi can pass on their learnings of new technologies, innovations and creativities.
 - F. The iwi develop mātauranga Māori protocols to ensure that knowledge is created, shared and applied in a way that is consistent with their tikanga and kawa.
 - G. Structures for iwi representation are resourced in a way that ensures representatives have the support of and access to sound technical expertise and advice.
 - H. The Trust strives to ensure that the Taiao Unit and kaitiaki have access to the best technological support.
- 

5.4 Māramatanga: Five-Year Priorities

The priority huanga of māramatanga for the iwi to work towards in the next five years is:

5.2.A. *Decision-making is informed by iwi knowledge.*

All tikanga that have been identified in this plan will be employed by Te Ātiawa ki Whakarongotai to support the achievement of Huanga 5.2.A. and will be implemented in the following ways:

- The implementation of this Kaitiakitanga Plan and the Information and Monitoring Strategy and lodgement of it with local authorities will be the first step in having better input into decision-making; all environmental decisions will be informed in terms of the kaupapa, tikanga and huanga set out in this plan.
- A plan for kaitiaki monitoring will be developed and implemented on a regular basis, to generate mātauranga that can be used to inform decision-making.
- The review of our partnership arrangements as set out in Section 4.4 will identify ways to ensure that governance representatives on decision-making groups will have access to and support from the technical expertise of the iwi.
- Hui Rangatahi will be held at the marae to support intergenerational knowledge transmission.
- The findings of our kaitiaki monitoring will be regularly reported back to iwi members.

Matua Les Mullens teaching Anaru Clegg how to process tuna, Kōwhai Stream. Photo by: Mahina-a-rangi Baker.



6 Te Ao Tūroa

6.1 Kaupapa Kōrero mō Te Ao Tūroa

Te Ao Tūroa, literally ‘the enduring world’, is the world of natural order, balance and pattern that is fundamental to the world we live in. Te Ao Tūroa comprises the characteristics of living systems that ensure balance in what would otherwise be a chaotic world. We see and interpret this balance in terms of balance between all the different atua of the natural world, all the different deities and the various natural processes that they reflect.

Understanding the value of Te Ao Tūroa, the value of natural order and balance, informs the holistic Māori view of kaitiaki, that the health of one component of the environment can’t be understood in isolation from the whole, that all things are connected and that the well-being of the whole always has to be the frame within which kaitiakitanga is actioned.

This also informs an understanding that change in one aspect can have systemic effects that are felt across a broad range of aspects. This is particularly important in the present day; as the population increases, kaitiakitanga anticipates that these changes inevitably will create further change and stresses on other parts of the environment, and kaitiakitanga guides us to alter our behaviour and our expectations of what we can consume and how we can treat the environment in order to protect what we have. An adaptive approach to managing human behaviour is absolutely fundamental to kaitiakitanga.

The valuing of balance in systems means ensuring that all the critical components of systems are protected, are well-functioning and are connected. Kaitiakitanga is therefore deeply interested in protection of the diverse and healthy habitat that is required to support life.

Wetlands are a particularly important habitat to the people of Te Ātiawa ki Whakarongotai. When our ancestors first arrived in the rohe, it was the abundance and vitality of the wetland habitat they saw that led them to decide it was a place they could stay to be sustained and nourished. The wetlands support not only a range of mahinga kai species but also important ecological processes in the waterways in our rohe. Water passing through wetlands is cleaned as sediment drops out, and the organisms living in wetlands remediate contaminants they might bring.

Protecting connectivity between diverse habitats is also important for system health. In the water networks of our rohe, tributaries and other small watercourses have their own important role in the health of the larger river and stream channels. These include the upper catchment area, which ensures that there is attenuation in water catchments, to hold water and release it slowly into the catchment. They also provide the different habitats that are required for many of our mahinga kai species in their different life-cycle stages. For example, inanga spawning habitat has been identified as a priority habitat to protect for the well-being of freshwater systems, as it provides for a critical part of the life cycle of whitebait species. Good habitat availability ensures healthy and diverse populations of mahinga kai species and therefore healthy mahinga kai catches. Connectivity in freshwater systems should always be protected to ensure there are no barriers to movement of aquatic species throughout the freshwater network.

Order in natural systems is also interpreted to mean that the right type of organism or ecological community is living in the right place. Native species are valued because of the important role they play in maintaining the natural structure of ecological communities. This underscores the importance of native flora and fauna being able to thrive, and the need to limit the impact of invasive and exotic species that threaten the order and balance of natural systems.

The value of Te Ao Tūroa, of balance and order, also informs the way that we as humans interact with and use the natural world. This is particularly important in informing and regulating the practice of harvesting mahinga kai; harvest should always occur in a way that ensures the sustainability of stocks. Kaitiakitanga is based on tikanga Māori, a regulatory approach that promotes people abiding by their sense and collective understanding and consciousness of the 'right way' to live. Ideally, communities intuitively follow practices that are appropriate and endorsed collectively. Te Ātiawa ki Whakarongotai have observed, however, that people's general disconnection from the environment and understanding of their impact on it has led to a lack of consciousness and an inability to rely on people's sense of the 'right way' to live and interact with the environment. Where necessary, Te Ātiawa ki Whakarongotai have had to develop explicit policy and tikanga to regulate human behaviour and use (see Appendix C, the Te Ātiawa ki Whakarongotai Freshwater Customary Use Tikanga). Te Ātiawa ki Whakarongotai look forward to communities and people relearning how to live in a way that requires less enforcement of top-down regulation.

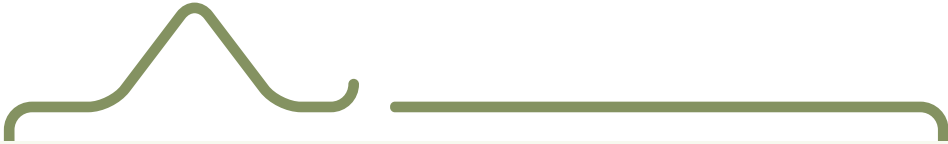
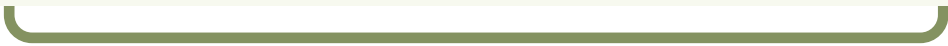
In supporting communities and people to self-regulate their behaviour, use and interaction with the environment, the natural patterns of Te Ao Tūroa are highly valuable to our people. These patterns are observed and relied upon to predict changes of state in the environment. The observation of tohu, or environmental indicators, is used to determine when it is the best time to harvest, and also to determine whether a system is in a state of imbalance, which can then trigger a management response.

Changes in climate caused by global warming have created unprecedented threat to the natural order, balance and patterns of the environment. Climate change has set in place new system dynamics that are working to re-establish balance and order, which may ultimately result in changes to the climate and planet that make our existence in it impossible. These new climate and environmental dynamics are altering the patterns and consequently the occurrence of environmental indicators that our people have relied upon to guide their interactions with the environment for many generations. Environmental indicators may now be seen at different times, at different scales or not at all, which indicates significant environmental changes and threat to different species.

Valuing Te Ao Tūroa is also about valuing the natural āhua, or natural character of the environment. For example, this may be about ensuring that there is the appropriate flow in the river for the types of activities people want to enjoy. Or ensuring that waterways have the right bed morphology. However, much of the natural character of the environment has been threatened or destroyed through human modification. This might also inform design and development, by recognising the superiority of nature as a designer, and ensuring that natural patterns and processes are utilised as much as possible. An example of this would be in dealing with the issue of waste, in ensuring that resources are used in a closed system. Ultimately, valuing Te Ao Tūroa is about valuing the divine wisdom in the natural order and balance of our world, and demonstrating this through the conscientious practice of kaitiakitanga.


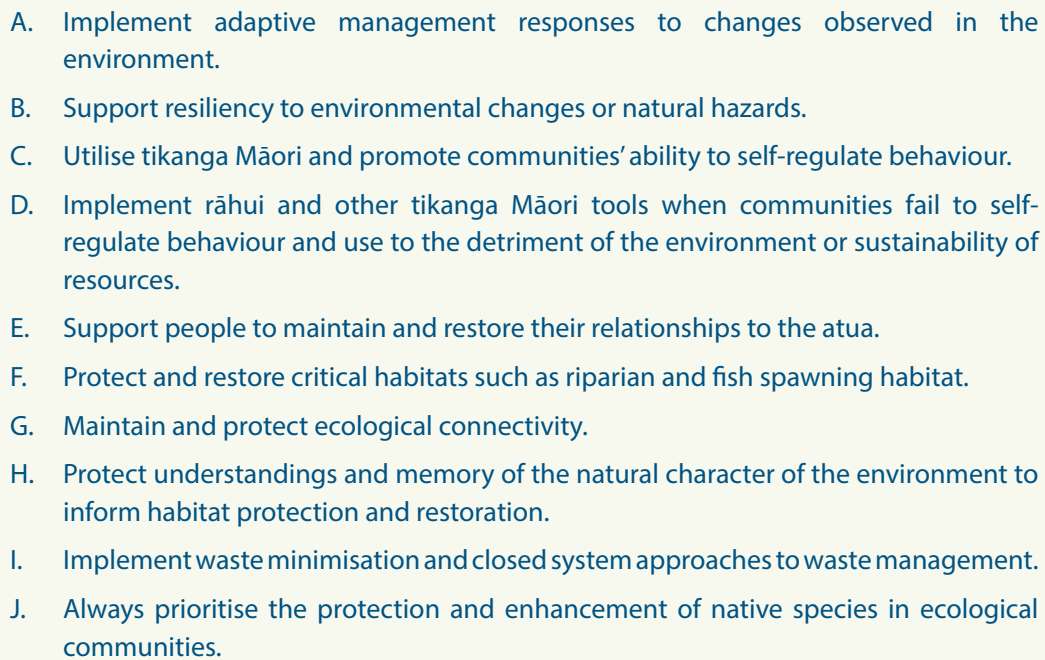

6.2 Te Ao Tūroa: Huanga

The following are the key objectives of Te Ātiawa ki Whakarongotai that relate to Te Ao Tūroa:

- 
- 
- A. The natural order and balance of the environment is maintained to support the security of the people who rely upon it.
 - B. People's behaviour, use and interaction with the environment is regulated by the collective respect for Te Ao Tūroa, for all the atua and for natural order and balance.
 - C. Habitat that's required to support mahinga kai and other native species is available.
 - D. The natural character of the environment waterbodies is protected and enhanced.
 - E. Diverse mahinga kai can be sourced efficiently in all seasons and harvest methods should not allow for exploitation.
 - F. Native fauna are able to complete their full life cycle.
 - G. Ecological communities are well-structured and stable.

6.3 Te Ao Tūroa: Tikanga

The implementation of the following tikanga will support the achievement of ngā huanga:

- 
- 
- A. Implement adaptive management responses to changes observed in the environment.
 - B. Support resiliency to environmental changes or natural hazards.
 - C. Utilise tikanga Māori and promote communities' ability to self-regulate behaviour.
 - D. Implement rāhui and other tikanga Māori tools when communities fail to self-regulate behaviour and use to the detriment of the environment or sustainability of resources.
 - E. Support people to maintain and restore their relationships to the atua.
 - F. Protect and restore critical habitats such as riparian and fish spawning habitat.
 - G. Maintain and protect ecological connectivity.
 - H. Protect understandings and memory of the natural character of the environment to inform habitat protection and restoration.
 - I. Implement waste minimisation and closed system approaches to waste management.
 - J. Always prioritise the protection and enhancement of native species in ecological communities.
- 

6.4 Te Ao Tūroa: Five-Year Priorities

The priority huanga of Te Ao Tūroa for our iwi to work towards for the next five years is:

6.2.A. The natural order and balance of the environment is maintained to support the security of the people who rely upon it.

As discussed in Section 6.1, climate change poses an unprecedented threat to the well-being and survival of people on planet earth. Regular climatic patterns have changed significantly to the extent that natural resources are at risk and extreme weather events pose threats, including loss of life to our community. Te Ātiawa ki Whakarongotai must work both towards halting global warming that drives climate change and to support the community to adapt in order to limit the impacts of climate change and extreme weather events.

Tikanga 6.3.A., B. and D. have been identified in this plan and will be employed to address climate change risks in the following ways:

- Enter into strategic relationships to work collaboratively to address climate change risks.
- Conduct a vulnerability assessment to understand the nature of vulnerability in our community and the areas at greatest risk.
- Support the managed retreat of people and key infrastructure from areas of highest vulnerability.
- Prevent land use that increases the risk of extreme weather events.
- Develop or enter into a zero-carbon strategy for Te Ātiawa ki Whakarongotai.

Waimeha Lagoon. Photo by: Reina Solomon.





7 Mauri

7.1 Kaupapa Kōrero mō te Mauri


Mauri is the essential energy required for all life. It is a systemic quality, and speaks to the vitality of processes and systems as opposed to individuals. Protection, nurturing and enhancement of mauri is our fundamental role as kaitiaki.

Mauri gives rise to the diversity and abundance of life on which our survival relies. It has a vibrational quality that reverberates through systems. When the mauri of our environment is well, the mauri of all that live in it is well. Our mauri is supported through the quality of the food and water we consume, or the healing we receive from the environment. Our kaumātua speak proudly about the great abundance and diversity of mahinga kai they enjoyed in their childhood in our rohe, and accounts of our tūpuna speak of our rohe as a place that thrived with life and vitality. This is the state of mauri that we seek to restore and enjoy again.

The following is a list of mahinga kai species that are all highly valued by our people, not just as a source of food, but as a necessary part of local ecological communities if they are to be in a state of mauri ora or thriving well-being:

Mahinga kai species of Te Ātiawa ki Whakarongotai

tuna (eel)	giant kōkopu	banded kōkopu	pipi, tuatua
short-jawed kōkopu	kōaro	inanga	paua
kanae (mullet)	pātiki (flounder)	oyster	watercress
kōura (crayfish)	kumukumu (gurnard)	common bully	kahawai
red fin bully	blue fin bully	herring	kākahi
piharau (lamprey)	karengo (seaweed)	kina (sea urchin)	snapper
tarakihi	butterfish	kingfish	cod
trevally	hapuka (cod)	puha	kererū



The health of certain key natural features in our rohe is also integral to the mauri of our rohe and our people. The Waikanae River is a highly valuable taonga, and the protection and enhancement of its mauri is of paramount importance. At times, it's been referred to as the lifeblood of our people. There are also various puna, or springs, in our rohe from which pristine and special waters still flow. The forests of our maunga, Wainui, Maunganui, Pukemore, Kapakapanui and Pukeatua, and the birds that live in them are highly valued by our people. And the islands of Kāpiti, Tokomāpuna, Tahoramaurea and Motungārara are all valued for the special native flora and fauna that have been able to flourish there.

Protecting mauri involves protecting the vital and life-giving character of ecosystems, and particularly relating to mahinga kai, ensuring that food has integrity in that its quality hasn't been compromised by contaminants. An imbalance of Te Ao Tūroa, for example, through the dominance of invasive species or tipping of chemical equilibria, typically leads to impacts on mauri, on the vitality and abundance of ecological communities. In recent times, excessive inputs of nutrients and other contaminants into waterways have created imbalance, and had devastating effects for the mauri of waterways, beaches, mahinga kai and our people.

The process of wānanga within the iwi has identified heavy metal contamination, in particular, as a serious threat to mauri in our rohe and a critical issue for Te Ātiawa ki Whakarongotai, as the type and scale of the effects of this are still not well understood. The inputs of this type of contamination in our waterways is making our mahinga kai unsafe for consumption, which is having profound systemic effects on our people across all our key kaupapa. Addressing this starts with restoring the mauri of the soil and waterways that are at the source of this contamination, and nurturing mauri back to a state of wellness again.

Te Ātiawa ki Whakarongotai looks forward to a future of restoring and enhancing mauri within its rohe, through activities such as removing invasive species, planting and restoring the right native plants back onto the land and waterscape, and stopping the input of contaminants into waterways. We look forward to once again enjoying the natural bounty that our rohe has to offer.

Tihei mauri ora.

7.2 Mauri: Ngā Huanga

The following are the key objectives of Te Ātiawa ki Whakarongotai that relate to mauri:

- A. Land, waterways and mahinga kai are healthy, clean and free of pollutants.
- B. The temperature and oxygen in waterways support stable ecological communities.
- C. Species are lively and in good condition.
- D. Mahinga kai is abundant.
- E. Mahinga kai tastes delicious.
- F. Biodiversity is strong in that the full suite of mahinga kai species can be found in our catchments.
- G. The land and waterways are safe for people to access.
- H. The vitality and health of people is strong.

Waikanae River. Photo by: Reina Solomon.





Long finned tuna. Photo by: Reina Solomon.

7.3 Mauri: Ngā Tikanga

The implementation of the following tikanga will support the achievement of ngā huanga:

- A. Prevent contaminants, excess nutrients and rubbish from entering all waterways.
- B. Remediate contaminated soils.
- C. Revegetate the land with the right types of vegetation.
- D. Prevent activities that cause erosion and sediment entering our waterways.
- E. Ensure there is adequate flow in waterways to sustain diverse and abundant mahinga kai.
- F. Protect, maintain and enhance all mahinga kai sites, including through reseeding stocks.
- G. Prevent mahinga kai species from being exposed to contaminated sites.
- H. Prioritise the protection of species that are threatened.
- I. Feed our people with clean, safe and delicious mahinga kai from our rohe.
- J. Heal people with clean and safe rongoā from our rohe.
- K. Eradicate invasive and pest predator species from our rohe.
- L. React quickly to knowledge about contamination or degradation of the environment.

7.4 Mauri: Five-Year Priorities

The priority huanga of mauri for the iwi to work towards in the next five years is:

7.2.A. Land, waterways and mahinga kai are clean and free of pollutants.

As mentioned in Section 7.1, heavy metal contamination of soil, waterways and mahinga kai has been identified as a critical issue for Te Ātiawa ki Whakarongotai. This type of contamination typically comes from old unlined landfills or the disturbance of sites that have historical land use that is likely to have contaminated soil, such as old market gardens and old industrial sites.

Tikanga 7.3.A., B., C. and D. have been identified in this plan and will be employed by Te Ātiawa ki Whakarongotai to support the achievement of Huanga 7.2.A. They will be implemented in the following ways:

- Identify all 'Selected Land Use Register' sites, and any other known or suspected contaminated sites in the rohe.
- Include testing for heavy metal and microbiological contamination of mahinga kai in kaitiaki monitoring.
- Prevent disturbance of all contaminated sites through response to resource consenting.
- Work to remediate or require responsible parties to remediate contaminated sites.

Appendices

Appendix A: Accidental Discovery Protocol

Ātiawa ki Whakarongotai Charitable Trust Accidental Discovery Protocol

Evidence of archaeological sites may include kōiwi (human skeletal remains), taonga Māori (Māori artefacts), oven stones, charcoal, shell middens, ditches, banks, pits and old building foundations.

If any archaeological site(s) are uncovered during physical works, Ātiawa ki Whakarongotai Charitable Trust will require the contractor to adopt the following protocols:

1. Work shall cease immediately within 100 metres of the site of discovery.
2. The contractor and subcontractor(s) must shut down all machinery, isolate and secure the site, and advise the project manager.
3. No materials relating to the artefacts or site shall be removed.
4. The project manager shall promptly advise Ātiawa ki Whakarongotai Charitable Trust.
5. If skeletal remains are uncovered, the project manager will also advise New Zealand Police.
6. An archaeologist approved by Ātiawa ki Whakarongotai Charitable Trust shall be employed at the expense of the contractor to examine and record the site.
7. Ātiawa ki Whakarongotai Charitable Trust will at their discretion contact other iwi groups and organise a site inspection by appropriate tangata whenua advisors and the archaeologist.
8. If as a result of the site inspection and investigation there is a need for an appropriate ceremony, Ātiawa ki Whakarongotai Charitable Trust will arrange such at the contractor's expense.
9. Materials discovered will be handled and removed by the Ātiawa ki Whakarongotai Charitable Trust representatives responsible for the tikanga appropriate to their removal and preservation, or re-interment.
10. Works affecting the archaeological site shall not resume until Ātiawa ki Whakarongotai Charitable Trust, and the New Zealand Police in the case of skeletal remains, have given the appropriate consent, approval or authority for work to continue.

The contractor and subcontractor(s) will allow representatives of Ātiawa ki Whakarongotai Charitable Trust and the archaeologist all reasonable access to the site to carry out their respective responsibilities or activities under this protocol.

Contact details for iwi representatives are as follows: Ātiawa ki Whakarongotai Charitable Trust
11 Elizabeth Street
P O Box 509
Waikanae 5250

Applicant: _____ Date: _____

Appendix B: Te Ātiawa ki Whakarongotai Iwi Monitoring Tikanga

Purpose

To provide protocols for all formally engaged iwi monitors working on behalf of Te Ātiawa ki Whakarongotai Charitable Trust (TAKW), to ensure an appropriate, accountable and consistent approach to undertaking monitoring in the rohe of TAKW.

Background

TAKW Iwi Monitoring Tikanga has been developed specifically to ensure an appropriate and consistent approach:

- to the discovery of kōiwi and other taonga
- to the undertaking of kaitiaki and environmental monitoring
- in relation to the appointment of monitors to undertake monitoring and in the management of accidental discoveries at sites of significance
- if there are associated impacts during the undertaking of works
- to the upholding of the principles of the TAKW Trust Deed in all work undertaken for TAKW
- to ensure that Crown and private entities meet their Te Tiriti o Waitangi obligations, other legal obligations, local government plans and policies and any relevant Memorandum of Understandings and Memorandum of Partnerships.

The tikanga have been developed by the Taiao Unit of TAKW under the guidance of the Taiao Committee of TAKW. TAKW encourages iwi monitors to seek further appropriate guidance from kuia and kaumātua as to appropriate tikanga, particularly regarding the siting and handling of kōiwi.

Relevant Legislation

- Resource Management Act 1991
- Heritage New Zealand Pouhere Taonga Act 2014
- Local Government Act 2002
- Burial and Cremation Act 1964
- Coroners Act 2006

Related Documents

- TAKW Trust Deed
- TAKW Accidental Discovery Protocol
- TAKW Iwi Environmental Management Plan (currently being developed)
- Any cultural impact assessments that apply to an area where monitoring is required
- Te Tiriti o Waitangi

- Greater Wellington Regional Council (GWRC) Proposed Natural Resources Plan, in particular any Schedules of Sites of Significance
<http://www.gw.govt.nz/proposed-natural-resources-plan/>
- Kāpiti Coast District Council (KCDC) Proposed District Plan
<http://www.kapiticoast.govt.nz/proposed-district-plan>
- Memorandum of Partnership between TAKW and GWRC
<http://www.gw.govt.nz/assets/Democratic-Services/MemorandumofPartnership2012.pdf>
- Memorandum of Partnership between TAKW, Te Rūnanga o Toa Rangatira Inc, Ngā Hapū o Ōtaki and KCDC
<https://www.kapiticoast.govt.nz/media/20844/memorandum-of-partnership-signed-5-dec-2017.pdf>
- New Zealand Archaeological Association Cultural Heritage Sites database
<http://www.archsite.org.nz/>
- New Zealand Historic Places Trust register and the waahi tapu registers
<http://www.heritage.org.nz/the-list>
- Statutory acknowledgements arising from Treaty of Waitangi settlement legislation, including those in neighbouring iwi of Ngāti Toa Rangatira and Ngāti Raukawa ki te tonga
- Memorandum of Understanding between TAKW and NZTA

Iwi Monitoring Process

1. Any iwi members wishing to conduct work as iwi monitors register their interest with Te Taiao Committee of TAKW by emailing taiao@teatiawakikapiti.co.nz with a brief outline of their expertise and/or experience conducting monitoring, and confirming their familiarity with TAKW Iwi Monitoring Tikanga.
2. Te Taiao Committee review any registrations of interest and appoint suitable monitors to the TAKW Register of Monitors, along with supporting information of their specific expertise and experience.
3. Any request or need for iwi monitoring, including in the case of accidental discoveries, is directed in the first instance to the TAKW Administrator at admin@teatiawakikapiti.co.nz, or under urgency, on 0272612986.
4. Where there is a request or need for iwi monitoring, including in the case of accidental discoveries, the TAKW Administrator has delegated authority from the TAKW Board to use their discretion to contact any number of suitable potential monitors from the TAKW Register of Monitors in order to secure an appropriate monitor in a timely fashion.
5. In securing an appropriate monitor, the Administrator will liaise with Te Taiao Unit to determine what specific requirements for monitoring may have been identified through relevant cultural impact or mana whenua assessments.
6. Iwi monitors must sign a Short Form Agreement between themselves and TAKW outlining the scope of the monitoring required, including estimated time frames and specific tasks.

7. The standard rate to be paid by TAKW to iwi monitors is \$50 an hour, except in cases where specialised expertise are required and recommended by an expert in an assessment of works. In this case, a special rate will be mutually agreed by the Ultimate Party funding the monitoring, TAKW and the iwi monitor.
8. The iwi monitor will take responsibility to be compliant with all relevant Health & Safety and induction requirements of the project that they are monitoring.
9. The iwi monitor is not in any circumstance permitted to directly propose an extension of monitoring services to the Ultimate Party funding monitoring. Any discussion regarding the scope of monitoring must be directed to the TAKW Administrator.
10. The iwi monitor is not permitted to make decisions on site regarding management of kōiwi, taonga or sites, but instead must act as a conduit to TAKW and report back to Te Taiao where there is a requirement for any such decisions to be made.
11. Iwi monitors will provide a report to Te Taiao Committee, either a week before their monthly meeting in a written form to taiao@teatiawakikapiti.co.nz, or in person.
12. As per the Short Form Agreement, all monitors shall provide an invoice addressed to:

Administrator
TAKW Charitable Trust
admin@teatiawakikapiti.co.nz
PO Box 509
Waikanae 5250

Date: _____

Appendix C: Te Ātiawa ki Whakarongotai Freshwater Customary Use Tikanga

This document outlines the tikanga to manage freshwater customary use for Te Ātiawa ki Whakarongotai. The tikanga outlines the appropriate process by which permission for customary use shall be granted; this includes the take of whitebait as provided by Section 18 of the Whitebait Fishing Regulations 1994.

Permits

1. All permits to access reserves such as the Waikanae Estuary must be granted by the Te Ātiawa ki Whakarongotai Kaunihera Kaumātua.
2. These permits will determine explicitly who is granted access, for what period and whether this access includes the use of a vehicle.
3. An appointed cultural monitor from the Kaunihera Kaumātua will contact the Department of Conservation (DOC), Ministry of Primary Industries (MPI), Kāpiti Coast District Council (KCDC) and the New Zealand Police to communicate information on who holds permits, and to arrange for access if necessary.
4. The Kaunihera Kaumātua will keep a record of all permits issued.

Rāhui

1. The Kaunihera Kaumātua will have the right to put rāhui in place over mahinga kai should they determine the need for one.
2. This will be communicated by a representative from the Kaunihera Kaumātua to Te Ātiawa ki Whakarongotai Charitable Trust, DOC, MPI, KCDC and the NZ Police.
3. DOC will be asked to consider implementing a ban to complement any rāhui.

Restricted access

No nets will be used within 20 metres of the 'pipe' / fish pass at the Waikanae Estuary.

Enforcement

In the event of a community member acting in breach of these tikanga, DOC, KCDC and the NZ Police are responsible for enforcement.

Review

These tikanga will be revised periodically by the Kaunihera Kaumātua, in consultation with DOC and KCDC.

Breaches of the tikanga

TAKW will not be held responsible for individuals acting in breach of these tikanga and any permits issued in accordance with them.

Date: _____

Appendix D: Mātauranga Māori Protocols

Protocols for working with mātauranga Māori

Protocols are required to ensure appropriate process and use when engaging and working with mātauranga Māori. This is both for kaitiaki who are responsible for the creation, use and protection of mātauranga Māori, but also for those who work in the public and private sector who will encounter and engage with mātauranga Māori. Mātauranga Māori is a significant taonga protected by Te Tiriti o Waitangi and through the Resource Management Act provisions that relate to Māori relationships with taonga.

A literature review was conducted to identify protocols that were discussed and approved with kaitiaki of Ātiawa ki Whakarongotai. This resulted in three key types of protocols:

- Understanding a mātauranga Māori view of reality
- Ethical protocols in creating or using mātauranga Māori
- Understanding mātauranga Māori view of knowledge itself

More detail can be found by consulting the literature referenced here

Understanding a mātauranga Māori view of reality

1. The universe is 'energised process'

Mātauranga Māori defines the universe as dynamic lineal process, so that as opposed to focusing on 'knowing' the universe, the process of 'Being' is central to a Māori understanding of reality. In a Māori worldview, the material world that we live in was created by applying patterns of energy to the previous states of nothingness and potential. Creation is not considered a moment or discrete event, but a constant and infinite energised process.³

2. That which causes the process of the universe is divine

3. The spiritual and material world are not distinct from one another

Those natural processes of the universe are deified under the Māori worldview in the form of atua, or gods and goddesses, and the more fundamental those natural processes are, the more divine. Within this view, the material and 'spiritual' world aren't distinct from one another, they are always interacting, as the realm of the atua, or cosmic causal processes, are always acting upon the material world. Whilst beings that existed in the material world, eventually transition back to an immaterial existence. Māori concept of time, is therefore that those who existed in the past, can also exist in the present or future.⁴

4. The universe is gendered through the association of male and female atua with different processes and phenomena

Dualism and balance are key themes of the Māori worldview, which is can be seen in the gendering of the universe. It is important to note that the Māori recognition of female elements of the universe has been the target of systematic undermining through the introduction of colonial Judaeo-Christian thinking and that this knowledge needs to be revitalised within mātauranga Māori.⁵

³ Marsden, 2003a; Marsden, 2003c, p. 44; Mika, 2012; Royal, 2003, p. xiii.

⁴ Henare, 2016; Marsden, 2003a, p. 20; Mikaere, 2011a, p. 320.

⁵ Milroy & Temara, 2013, p. 15; Mikaere, 2011a, pp. 314-315; Yates Smith, 1998, p. ii.

5. *Reality is continuously constructed through one's interpretation of it, often described in whakapapa*

A Māori worldview is conscious that humans construct their reality in order to give meaning to their existence, often through the reciting of whakapapa, or genealogies of the cosmos, of natural phenomena and of people themselves. These 'knowledge continuums' are developing over time, and subject to recital, protection and transmission through oral tradition. For this reason, the voice and oral tradition are considered powerful and to hold a degree of sacredness, given their function to create conscious reality.⁶

Ethical principles of mātauranga Māori

6. *Mātauranga Māori is created or applied in order to manifest certain kaupapa or values. It is not a 'value free' or 'objective' knowledge system.*

The application of mātauranga Māori to fulfil Māori kaupapa or values is referred to broadly as a 'kaupapa Māori' approach. Kaupapa Māori is widely recognised in academic literature and in the practices of various disciplines in Aotearoa. There are obviously many diverse Māori values, however the following are some of the fundamental values implicit in the creation and application of mātauranga Māori:

- Mana, or the power or worth of a person related to a sense of self-esteem and identity
- Tapu, or the potentiality for power, in particular spiritual power
- Wairua, spiritual values connected to authenticity, divinity, and higher consciousness
- Mauri, the biological values which provide what is required for physical survival⁷

7. *Mātauranga Māori is sacred. The appropriate kaitiaki of any mātauranga determine the limitations who can access mātauranga and how it can be used.*

Mātauranga Māori is considered sacred due to an awareness of its power to manifest certain values or agenda as outlined above. Māori have actively sought to have Māori knowledge, in particular of natural taonga protected through bringing the Treaty of Waitangi Tribunal claim WAI 262. The report on this claim identified clear existing protocols around kaitiaki having control over mātauranga Māori.⁸

8. *The generation and holding of mātauranga Māori must be pursued in a way that is authentic*

In order to truly manifest kaupapa Māori, knowledge must be generated, held and created in way that is 'authentic'. According to traditional Māori knowledge experts, authenticity requires a 'passionate and subjective approach' that involves actually living in and experiencing the Māori world through the heart, not the head. It requires learning through full membership in Māori society and tribal life. Recent scholars have also emphasised that being authentic also implies an ability to be relevant to the Māori world.⁹

⁶ Barlow, 1991, p. 174; Marsden, 2003a, p. 19; Mikaere, 2011b; Royal, 1998, pp. 56-57; Royal, 2003, pp. xiv-xii; Walker, 2013, p. 37; Winiata, 2006.

⁷ Marsden, 2003a, pp. 3-5; 2003c, pp. 27-45; Royal, 2012; Tau, 1999, p. 20.

⁸ Marsden, 2003b; Royal, 2003, p. xii.; Waitangi Tribunal, 2011, p. 44.

⁹ Marsden, 2003a; Smith, 2016, p. 145.

9. *The creation, use and validation of authentic mātauranga Māori requires tikanga Māori spaces.*

In frameworks for conceptualising how mātauranga Māori can interact in a contemporary world with other foreign knowledges, a key principle is that one cannot create for the Māori culture from within the paradigm of another. Māori knowledge must be created, used and validated in distinct tikanga Māori spaces.¹⁰

Principles of a mātauranga Māori view of knowledge itself

10. *Mātauranga is a universal phenomenon of life*

Māori view knowledge not as something specific to human beings, but a universal phenomenon of life experienced by all living beings, like matter and energy.¹¹

11. *All mātauranga can be considered the product of either;*

- Te Kete Tua-uri; relating to the time before Te Ao Mārama, the fundamental laws of the universe
- Te Kete Aronui; relating to Te Ao Mārama, the world we experience
- Te Kete Tua-ātea, relating to the future.

This way of conceptualising knowledge comes from the oral history tradition in which the deity Tānenui-a-rangi, ascended to the heavens to receive Ngā Kete o te Wānanga, the three baskets of knowledge.¹²

12. *Mātauranga Māori is embodied; it is experience or practice based*

A principle of mātauranga Māori that is heavily emphasised by many Māori knowledge experts is that it is created as a result of being in and experiencing the universe, having practical everyday engagements and by learning through doing. The role of artworks, performance, activity or spatial layouts to convey meaning that words cannot is an important aspect of mātauranga Māori.¹³

13. *Mātauranga Māori can be produced and exchanged through a range of different physical, mental and spiritual aspects of a person*

Experience-based knowing can be facilitated by a range of different aspects of a person; not just their mind, but their heart, soul, head, gut etc. The experienced universe also encompasses more than just the material realm, as identified earlier, there is a broad range of knowledge that pertains to the emotional, immaterial, intuitive, psychic, conscious, subconscious and spiritual world.¹⁴

14. *Expertise in mātauranga Māori is attributed by Māori collectives*

Experts in mātauranga Māori come in many different forms, however it is very clear to Māori communities who their own experts are, and the kind of roles, functions and responsibilities they perform in their communities.¹⁵

Date: _____

¹⁰ Royal, 1999, p.5.

¹¹ Royal, 1998, p. 57.

¹² Marsden, 2003b.

¹³ Meyer, 2014; Mika, 2012; Milroy & Temara, 2013; Moller, Kitson, & Downs, 2009; Pere, 1991, p. 5; Royal, 2008; Tau, 1999, p. 15.

¹⁴ Marsden, 2003b, p. 59; Meyer, 2014; Royal, 2008; Smith, 2000.

¹⁵ Smith et al., 2016, p. 144.

Appendix E: Freshwater Mahinga Kai Health Index

WHAKAPAPA
We maintain our way of life as Te Ātiawa ki Whakarongotai.
Through water, our people are connected to their history, to the marae and to each other.
All our people know their whakapapa to the water and water bodies.
The unique identity and role of Te Ātiawa ki Whakarongotai as mana whenua and kaitiaki of water in their rohe is recognised and respected.
The unique relationship that certain whānau and hapū hold in connection to certain sites and taonga is respected and protected appropriately.
All sites of significance and associated names and kōrero within the rohe of Te Ātiawa ki Whakarongotai are respected and protected.
All generations enjoy harvesting and eating mahinga kai from the water.
WAIRUA
Water supports healthy wairua of the people. It is clean, calm, safe and conflict free.
The presence of native flora and fauna can be observed and heard in the waterscapes.
The wairua of people is supported through their ability to practise mahinga kai.
The people of Te Ātiawa ki Whakarongotai have good self-esteem about the state of waterways.
Our people feel a sense of pride and fulfilment about the capability of our iwi as kaitiaki of water.
The people of Te Ātiawa ki Whakarongotai are free of stress and trauma brought about through degradation and change of waterways.
Wāhi tapu, tikanga and kōrero tuku iho are respected and protected.
Tikanga Māori and the mana motuhake of Te Ātiawa ki Whakarongotai is abided by in the active protection of wāhi tapu and kōrero tuku iho.
MANA
People are able to live their lives in the rohe of Te Ātiawa ki Whakarongotai in harmony with the water.
Our relationship with the waterscape supports our economic and social security, and all abundance is shared.
People of Te Ātiawa ki Whakarongotai have access to mahinga kai sites.
There is intergenerational participation in mahinga kai.
The mana of our marae Whakarongotai is supported by the abundance of the waterscape.
Traditional economies of mahinga kai and other resources create and strengthen relationships with others.
Te Ātiawa ki Whakarongotai have tino rangatiratanga, authority over use that affects water.
Te Ātiawa ki Whakarongotai have positive working relationships with Treaty partners.
The implementation of tikanga in relationship to the water is upheld by the iwi and supported by Treaty partners.
The iwi collective feel that they can influence decision-making on water.

MĀRAMATANGA

Decision-making is informed by iwi knowledge.

A diverse array of mātauranga Māori is created and handed down: rongoā, astrology, mahinga kai.

All generations know where to source mahinga kai.

All generations can identify and recognise traditional kai species.

Knowledge on harvest and preparing is held intergenerationally.

Our people have access to new knowledge and technologies.

Knowledge is protected and applied in a safe and respectful way.

Local specialist knowledges are respected and empowered to inform decision-making.

TE AO TŪROA

The regular patterns of nature are observed and can be relied upon to provide abundance and safety.

People's behaviour, use and interaction with the environment is regulated by the collective respect for Te Ao Tūroa, for all the atua and for natural order and balance.

Habitat that's required to support mahinga kai and other native species is available.

The natural character of the environment waterbodies is protected and enhanced.

Diverse mahinga kai can be sourced efficiently in all seasons and harvest methods should not allow for exploitation.

There is good presence and cover of native vegetation.

Native fauna are able to complete their full life cycle.

Ecological communities are well-structured and stable.

MAURI

Waterways and mahinga kai are healthy, clean and free of pollutants.

The temperature and oxygen in waterways support stable ecological communities.

Species are lively and in good condition.

Mahinga kai is abundant.

Mahinga kai tastes delicious.

Biodiversity is strong in that the full suite of mahinga kai species can be found in our catchments.

Waterways are safe for people to access.

The vitality and health of people is strong.

Appendix F: Ngā Tikanga Tohorā o Te Ātiawa ki Whakarongotai

In development

Appendix G: Te Ātiawa ki Whakarongotai Partnership Strategy

Under development

Appendix H: Tāhuhu Kōrero o Te Ātiawa ki Whakarongotai

To be compiled with evidence presented post Tribunal Hearing

Appendix I: Te Rohe o Te Ātiawa ki Whakarongotai

Private to TAKW

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