



Te Kaupapa Kaitiaki

Taupō Catchment Plan

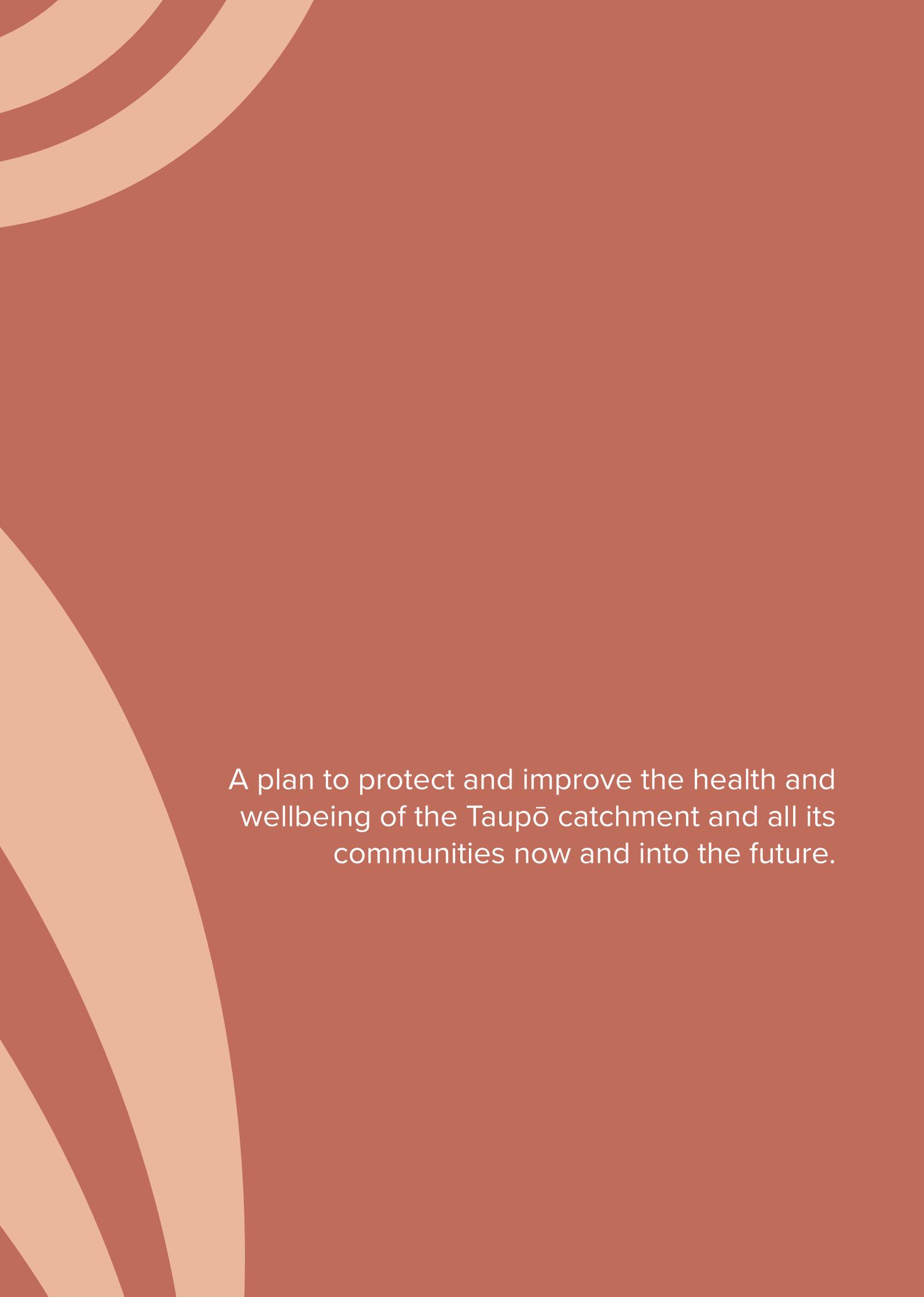
November 2022

He mihi

Kei ngā rau kahurangi, koutou i ngaro wawe i te tirohanga kanoahi, haere ki tua o Paerau, ki te kāpunipuni o te wairua ki reira okioki atu ai.

Otirā, tēnā tātau e te hunga ora puta noa i te rohe, nei noa ake te hau o mihi e rere atu nā ki a koutou, tatū atu hoki ki te whare ariki o Te Heuheu.

Nei te tauira o Te Kaupapa Kaitiaki, hei wānanga, hei whiriwhiringa mā tātau kia ngātahitia ai tā tātau hoe, ā, kia tau pai ai tātau katoa ki uta.



A plan to protect and improve the health and wellbeing of the Taupō catchment and all its communities now and into the future.



Rārangi ūpoko | Contents

He kupu whakataki Introduction	7
Wāhanga tuatahi Part A Ngā whakamahuki	11
1.1 Te mahi a Te Kōpu ā Kānapanapa The role of Te Kōpu ā Kānapanapa	12
1.2 Te pānga ki ngā tuinga ā-ture The effect of Te Kaupapa Kaitiaki on statutory documents	14
1.3 Te whakatinanatanga o Te Kaupapa Kaitiaki Implementation of Te Kaupapa Kaitiaki	16
1.4 Tūwharetoa me te takiwā o Taupō Ngāti Tūwharetoa and the Taupō catchment	18
1.5 Ngā kaupapa Priority areas	20
1.5.1 Ngā Pou e Toru	21
Te pou tuatahi: Tongariro te maunga	22
Te pou tuarua: Te mātāpuna o te wai, te ahi tāmou	25
Te pou tuatoru: Tūwharetoa te iwi, Tūwharetoa te hapū	28
1.5.2 Te Kapua Whakapipi	31
Wāhanga tuarua Part B Te Kaupapa Kaitiaki	33
2.1 Te matawhānui Vision for Te Kōpu ā Kānapanapa	34
2.2 Ngā mātāpono Te Kaupapa Kaitiaki values	36
2.3 He kaupapa anō Other relevant matters	37
2.4 Ngā nawe, ngā whāinga, ngā hua Issues, objectives and outcomes	38
2.4.1 Tongariro te maunga	38
2.4.2 Te Mātāpuna o te Wai, te Ahi Tāmou	42
2.4.3 Tūwharetoa te iwi, Tūwharetoa te hapū	45
Te Kaupapa Kaitiaki Summary on a page	48
He puna kupu Glossary of terms	50





He kupu whakataki | Introduction



In March 2015, Ngāti Tūwharetoa signed an Agreement in Principle to negotiate historical grievances with the Crown. The Crown negotiated with Ngāti Tūwharetoa, through the Tūwharetoa Hapū Forum and a Deed of Settlement was signed in July 2017.

The Ngāti Tūwharetoa Claims Settlement Act 2018 (the Act) received Royal Assent in December 2018. The Act represents the final settlement of all historical Treaty of Waitangi claims of Ngāti Tūwharetoa apart from the Tongariro National Park and freshwater rights and interests. It recognises that every generation of Ngāti Tūwharetoa since 1840 has been adversely affected by the Crown's failure to uphold its obligations under Te Tiriti o Waitangi.

Te Kaupapa Kaitiaki is a key requirement under this Act.

It is acknowledged that a key intention of the Act is to enhance Ngāti Tūwharetoa capability and capacity to achieve beneficial environmental and resource management outcomes for the Taupō catchment. To achieve this outcome, it is necessary to ensure that the kawa, tikanga, values and mātauranga of Ngāti Tūwharetoa is respected within the policies and plans that shape the decisions relating to the Taupō catchment.

Te whanake – the principle of sustainable development, is a key cultural value that will guide decisions and activity within the Taupō catchment. It is envisaged that environmental outcomes achieved through adherence to this and the other cultural values identified in this plan will also generate social and economic benefits for Ngāti Tūwharetoa and all people in the Taupō catchment.

Te Kaupapa Kaitiaki is a high-level plan for the Taupō catchment. Its purpose is to identify the significant issues, values, vision, objectives and outcomes. It is a strategic document and must not include rules or methods. It is underpinned by Ngāti Tūwharetoa perspectives in the form of two principal kaupapa referred to as *Ngā Pou e Toru* and *Te Kapua Whakapipi*. Both kaupapa were endorsed during the claims settlement process. They represent the aspirations, vision, and outcomes of Ngāti Tūwharetoa for settlement and present and future development. The values for the health and wellbeing of the Taupō catchment are derived from these kaupapa.

It is also important to acknowledge that resource management and local government reform reflects the intentions outlined for Te Kaupapa Kaitiaki especially for improved iwi participation in decision-making processes and clearer expression of iwi/hapū values and mātauranga Māori.

In this regard, it is anticipated Te Kaupapa Kaitiaki will achieve positive outcomes for the catchment while at the same time, forge and strengthen partnerships between local government, Ngāti Tūwharetoa, and local communities.



Taupō catchment





Wāhanga tuatahi |
Part A
Ngā whakamahuki

1.1

Te mahi a Te Kōpu ā Kānapanapa

The role of Te Kōpu ā Kānapanapa

The Ngāti Tūwharetoa Claims Settlement Act 2018 provides for the establishment of a statutory joint committee, Te Kōpu ā Kānapanapa, in order to

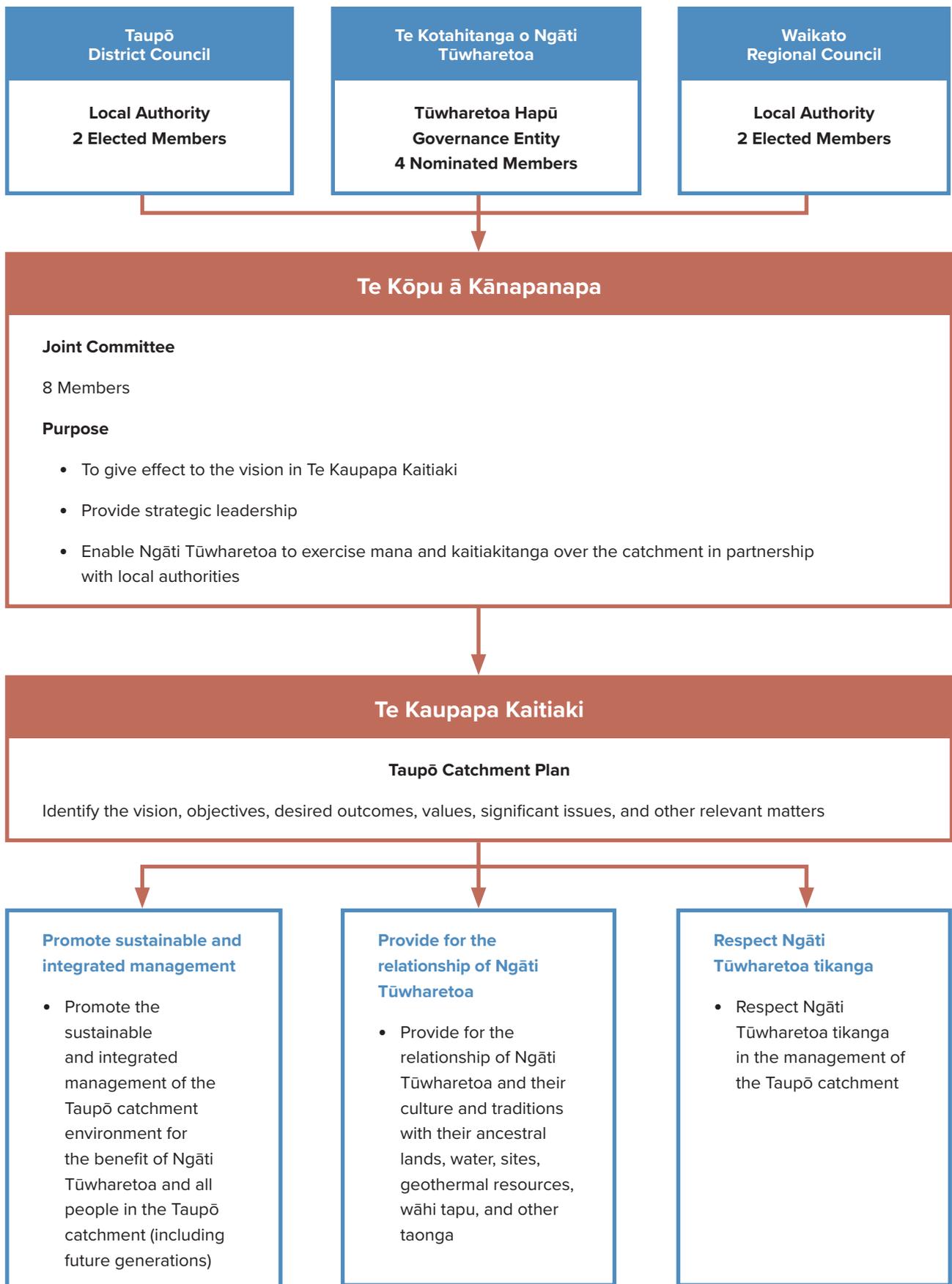
- restore, protect and enhance the environmental, cultural and spiritual wellbeing of the Taupō catchment
- provide strategic leadership on the sustainable and integrated management of the environment in the Taupō catchment
- provide a mechanism for Ngāti Tūwharetoa to exercise mana and kaitiakitanga over the Taupō catchment in partnership with local government.

The joint committee draws membership from Te Kotahitanga o Ngāti Tūwharetoa, Waikato Regional Council and Taupō District Council.

Although a primary focus of Te Kōpu ā Kānapanapa is environmental restoration, protection, and enhancement of the catchment, its purpose is wide ranging. The committee is also concerned with the cultural and spiritual health and wellbeing of the catchment for the benefit of Ngāti Tūwharetoa and all people – including future generations. It is also tasked with giving effect to the vision in Te Kaupapa Kaitiaki, providing strategic leadership and enabling Ngāti Tūwharetoa to exercise mana and kaitiakitanga over the catchment in partnership with local government.

Figure 1

Joint committee structure and purpose



1.2

Te pānga ki ngā tuhinga ā-ture

The effect of Te Kaupapa Kaitiaki on statutory documents

Sections 181-182 of the Settlement Act states that, in preparing, reviewing, varying, or changing a regional policy statement, regional plan or district plan (including a proposed policy statement or plan), a local authority **must recognise and provide for the vision, objectives, values, and desired outcomes in Te Kaupapa Kaitiaki.**

Until such time as the relevant planning documents have recognised and provided for the vision, objectives, values, and desired outcomes in Te Kaupapa Kaitiaki, where a consent authority is processing or making a decision on an application for resource consent (including any review of the conditions of a resource consent) the consent authority must have particular regard to Te Kaupapa Kaitiaki. This only applies to consents for the following activities, within the Taupō catchment:

- i) using land:
- ii) taking heat or energy from water:
- iii) taking heat or energy from the material surrounding geothermal water:
- iv) taking, using, damming, or diverting water:
- v) making a point source discharge to Lake Taupō or its tributaries:
- vi) any activity that enters onto or passes across the bed of a lake or river or damages, destroys, disturbs or removes a plant (or part), the habitats of plants or animals in, on, or under the bed of Lake Taupō or its tributaries.

The requirement to “recognise and provide for” requires the decision-maker to make actual provision for the listed matters. In contrast, the obligation to “have particular regard to” requires those matters to be given genuine attention and thought although they may be rejected.¹

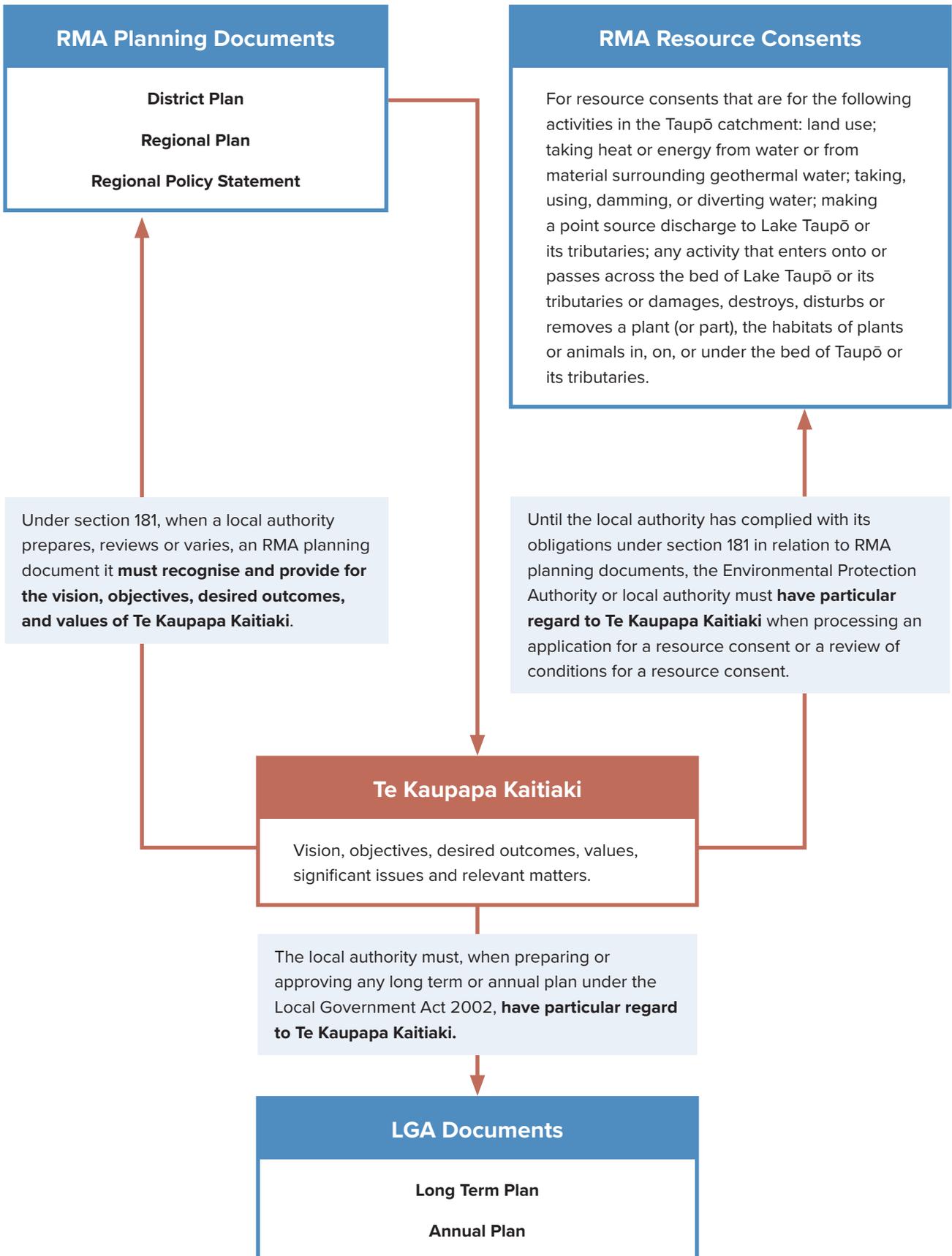
A local authority must, when preparing or approving any long-term or annual plans under the Local Government Act 2002, **have particular regard to Te Kaupapa Kaitiaki** to the extent that its content is relevant to any matter covered by the plan.

¹ Marlborough Ridge Ltd v Marlborough District Council [1998] NZRMA 73



Figure 2

How Te Kaupapa Kaitiaki will affect resource management planning and obligations for local government documents



1.3

Te whakatinanatanga o Te Kaupapa Kaitiaki

Implementation of Te Kaupapa Kaitiaki

The main way Te Kaupapa Kaitiaki will be implemented is through local government statutory and non-statutory plans and activities such as regional and district plans, sub-catchment and zone plans and pest management strategies and action plans. In this regard, Te Kōpu ā Kānapanapa will develop an implementation plan to identify the planning and activity required to achieve the objectives and measure the desired outcomes of Te Kaupapa Kaitiaki.

Te Kōpu ā Kānapanapa and its member organisations recognise that achieving the vision for the catchment will require all of us to work together under a whole-of-catchment approach utilising both statutory and non-statutory means and activities. This will involve concerted effort from councils, communities, agencies, stakeholders, business enterprise and individuals, now and into the future.



Central government is in the process of advancing reform work programmes to overhaul the three waters sector, the resource management system and the role of local government, that will reshape our system of local government.

The overall purpose is to identify how our system of local democracy and governance needs to evolve over the next 30 years to improve the wellbeing of communities and the environment, and actively embody the Treaty partnership. The settlement legislation will continue to require local authorities to recognise and provide for the vision, objectives, desired outcomes, and values of Te Kaupapa Kaitiaki when it prepares, reviews, or varies an RMA planning document. Nevertheless with the RMA under reform, any new legislation will continue to require local authorities to recognise and provide for Te Kaupapa Kaitiaki in the new, long term regional spatial strategy, planning framework and natural and built environments plans. It is therefore important to emphasise that Treaty settlement arrangements must endure beyond these reforms.

It is also important that the vision, objectives, values, and desired outcomes in Te Kaupapa Kaitiaki are articulated in a manner that anticipates change and can be applied regardless of the statutory framework in place and/or the authorities responsible for implementation.

The development of an implementation plan will require input by the authorities responsible for implementation activities, and consultation with others to meet legislative requirements relevant and specific to each of the activities.

Te Kōpu ā Kānapanapa will undertake a review of Te Kaupapa Kaitiaki no later than five years after it is initially adopted and then every ten years. This is a legislative requirement.

Figure 3

A view of the current local government context

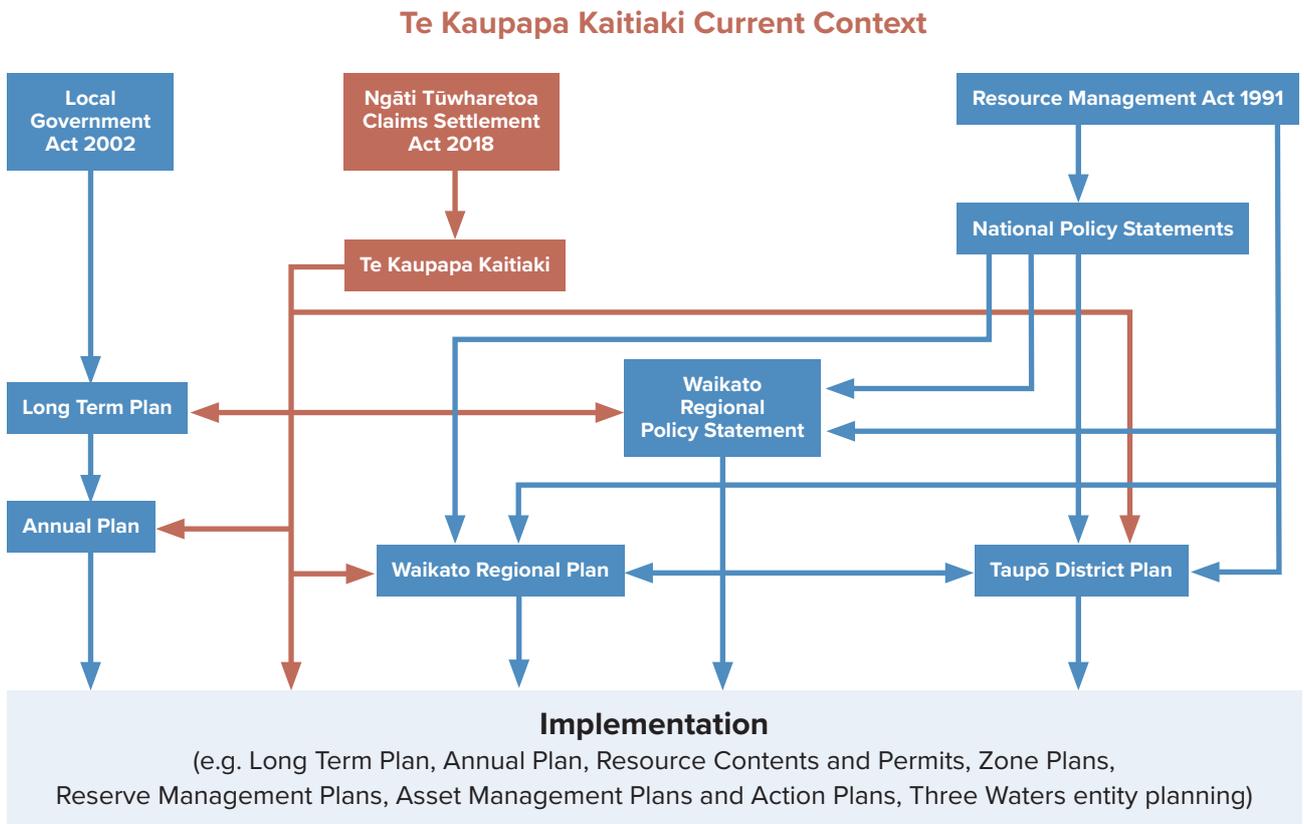
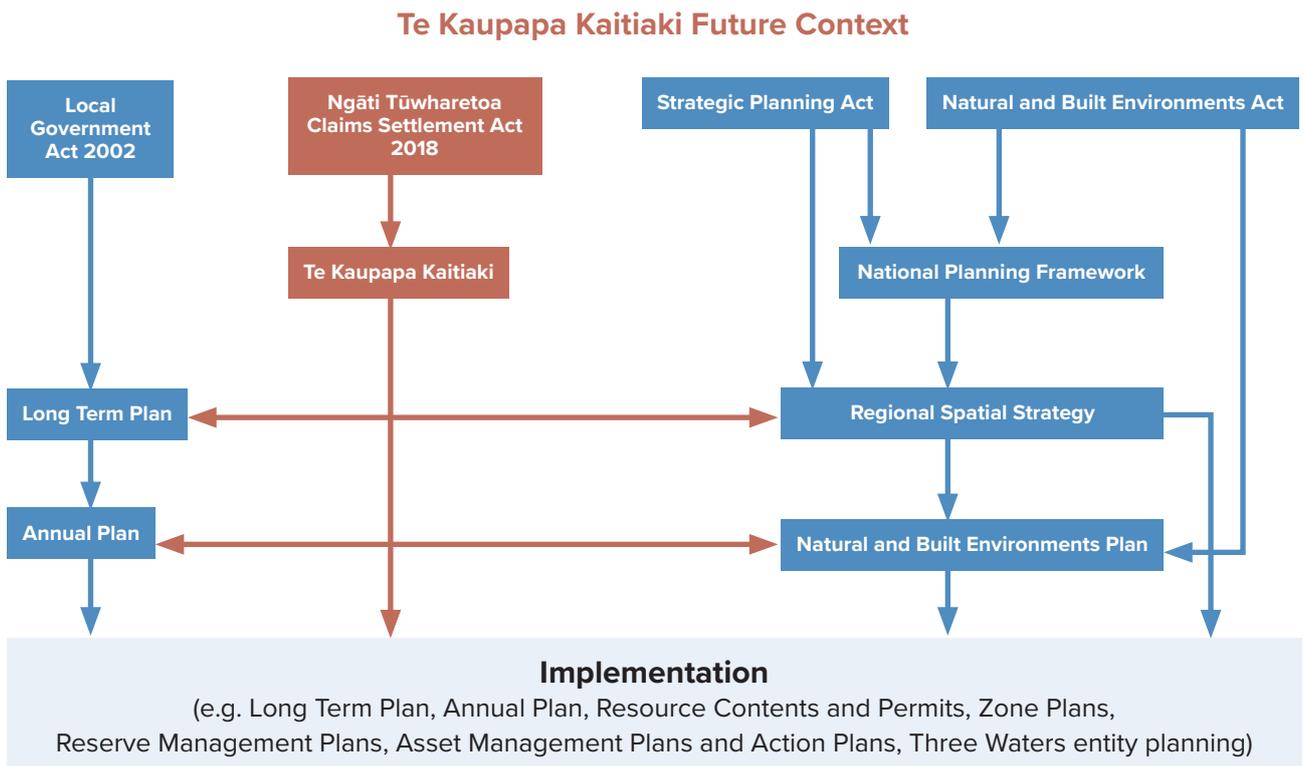


Figure 4

A view of the future local government context



1.4 Tūwharetoa me te takiwā o Taupō

Ngāti Tūwharetoa and the Taupō catchment

Ngā hapū o Ngāti Tūwharetoa have a long association with the Taupō catchment. Beginning with the progeny of early migrants that pre-dated the principal voyaging waka together with those on-board the Te Arawa, Tainui and Mataatua waka, and continuing on from Ngātoroirangi, Kearoa and Tia to the eponymous ancestor Tūwharetoa (Tūwharetoa-i-te-Aupouri), born some eight generations later all the way through to his present-day descendants.

Most of the traditions of Te Arawa and Mataatua ascribe with Tuwharetoa who source the origins of geothermal activity in the Taupō Volcanic Zone to the exploits of Ngātoroirangi, and his sisters Kuiwai and Haungaroa, aided by the atua (or taniwha) Te Pupu and Te Hoata (or Te Haeata)².

Te ao Māori values of whanaungatanga (strong and reciprocal genealogical relationships), mana whakahaere (authority and control), manaakitanga (care, reciprocity, and empowerment) and kaitiakitanga (intergenerational sustainable guardianship) have shaped the way ngā hapū o Ngāti Tūwharetoa manage and care for te taiao (the environment) and ngā taonga tuku iho (the treasures that have been handed down from generation to generation).

The central north island including the Taupō catchment is endowed with many water and geothermal resources, which attracted these early migrants and their descendants to settle and prosper. They drew on the bounty of these waterways and geothermal resources, and because of them, they were able to make the Taupō catchment their home.

Cultural resource management practices such as rāhui (ritual prohibition or reservation) which stem from ngā hapū o Ngāti Tūwharetoa exercising their kaitiaki responsibilities are often described in kōrero pūrākau (cultural narratives). These narratives also help explain the spiritual relationship tangata whenua have with ngā taonga tuku iho, with instances where this relationship manifests itself in the form of taniwha and kaitiaki (spiritual guardians such as Horomatangi of Lake Taupō) associated with particular places and residing within specific natural resources.

In other narratives this spiritual relationship is explained whereby these places act as a link to the past, and as a doorway to Hawaiki (the spiritual homeland) for those that have passed on.

For the benefit of current and future generations, protection and guardianship of this spiritual relationship is seen by ngā hapū o Ngāti Tūwharetoa as having equal importance to the environmental and cultural health and wellbeing of the catchment and the people who reside within it.

Te Kaupapa Kaitiaki is inclusive and beneficial to all; however, it is important to emphasise it does not replace nor replicate the mana held by other iwi and hapū groups and organisations within the Taupō catchment.

² New Zealand. Waitangi Tribunal. He Maunga Rongo: Report on the Central North Island Claims: Stage One. Amended ed. Wellington, N.Z.: Legislation Direct, 2008. New Zealand. Waitangi Tribunal. Waitangi Tribunal Reports. Web. p1490



Most of the traditions from Mataatua, Te Arawa and Tūwharetoa sources ascribe the origin of geothermal activity in the Taupō Volcanic Zone to the exploits of Ngātoroirangi, and his sisters Kuiwai and Haungaroa, aided by the atua (or taniwha) Te Pupu and Te Hoata (or Te Haeata)



1.5

Ngā kaupapa

Priority areas



1.5.1 Ngā Pou e Toru

The Deed of Settlement identified three pou or pillars (ngā pou e toru) as a framework that combined, reflects the aspirations for redress of ngā hapū o Ngāti Tūwharetoa. Realising these aspirations will be the focus of the integrated approach taken by Te Kōpu ā Kānapanapa to achieve the outcomes set for the Taupō catchment.

The three pou are:

- **Tongariro te Maunga**
- **Te Mātāpuna o te Wai, Te Ahi Tāmou**
- **Tūwharetoa te Iwi, Tūwharetoa te Hapū**

Ngā Pou e Toru is the foundation statement of Te Kotahitanga o Ngāti Tūwharetoa. It provides the basis of their tikanga, and how they determine their relationships with all things within the environment and all people within. Te Kotahitanga o Ngāti Tūwharetoa trace Ngā Pou e Toru to a time before the emergence of humanity, back to the time when all aspects of Te Ao Mārama were determined, shaped, and cared for by deities.

According to Te Kotahitanga o Ngāti Tūwharetoa, it was after the emergence of humanity, that there was a transition period whereby humanity and deities occupied Te Ao Mārama together. It was during this period that some of these roles were transferred to the ancestors of Ngāti Tūwharetoa, and from there to hapū and whānau.

This pathway set down by Ngā Pou e Toru is how settlement redress for ngā hapū o Ngāti Tūwharetoa will be made.

Te pou tuatahi: Tongariro te maunga

Tongariro is the traditional name given by Ngāti Tūwharetoa to the whole of the mountain range, including its three peaks of Mount Tongariro, Mount Ngāuruhoe and Mount Ruapehu.

Tongariro is synonymous with Ngāti Tūwharetoa and a taonga tapu (sacred treasure). Through karakia recited by Ngātoroirangi as he journeyed inland, and ascended the sacred mountain of Tongariro, he established his claim to the land, and with it the enduring ancestral connection between Ngāti Tūwharetoa and their rohe.

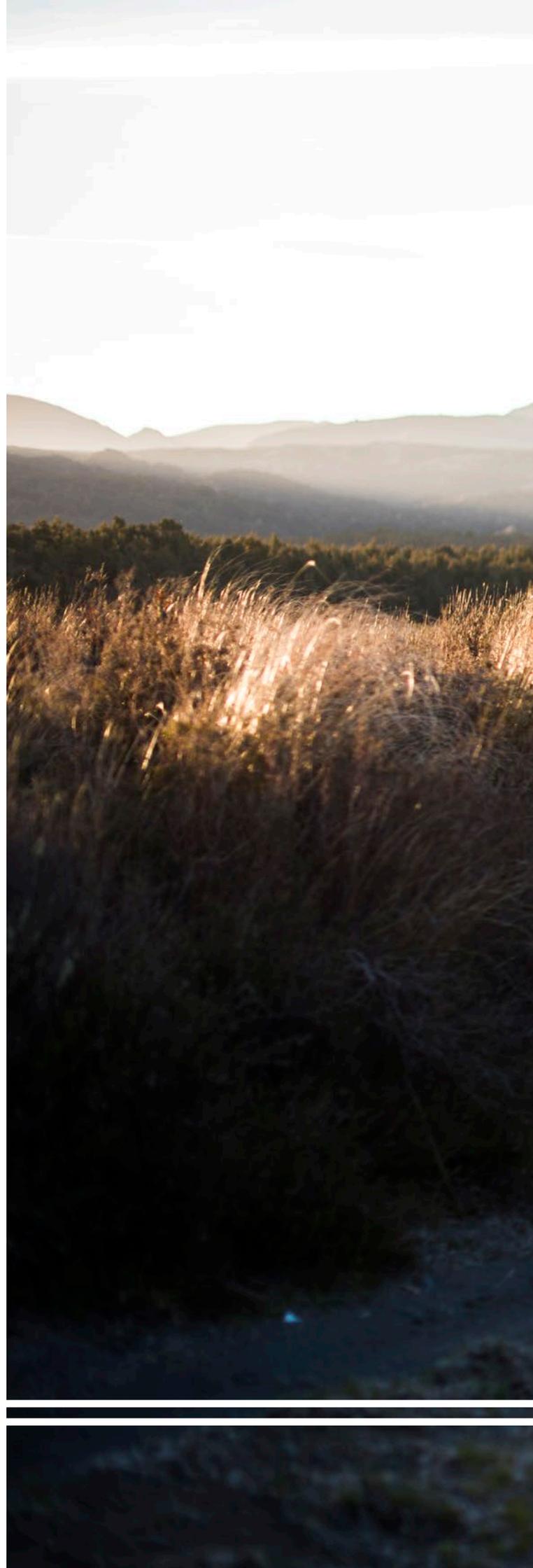
With this understanding in mind, Te Pou Tuatahi: Tongariro te Maunga encapsulates mana whakahaere – the undivided and enduring authority and control of Tūwharetoa over themselves and their rohe – ki uta ki tai (from the mountains to the sea – through partnership and a holistic system of integrated catchment management).

Initiating greater hapū involvement in catchment decision-making in ways that respect Tūwharetoa tikanga and kawa is primarily what this pathway for settlement redress seeks to achieve.

Ngāti Tūwharetoa also aspire to secure redress that gives effect to the true spirit of the tuku taonga of the mountain peaks by Horonuku Te Heuheu Tūkino IV in 1887 as an invitation to the Queen to share in the protection of Ngā Pae Maunga.

Although this is not part of the current redress arrangements with Te Kōpu ā Kānapanapa being the instrument for cultural redress related to the Taupō catchment, the management of the Tongariro National Park and the activities occurring within it do have an impact upon the catchment as a whole.

Te Kōpu ā Kānapanapa will need to remain mindful when applying an integrated catchment management approach of the ecosystem services that the park provides to the lake and surrounding catchment area.





Ka tū ēnei maunga tapu, ko te mātāpuna o te waiora e tuku ana, tēnei whenua i hanga e ngā atua, i hangaia e ngā kaitiaki, i whakawhiwhia ki a Ngāti Tūwharetoa hei paingā mō ngā iwi katoa me ngā whakatupuranga katoa e haere mai ana.

So stand these sacred mountains, the fountain-head of life-giving waters, this land created by gods, cherished by the divine guardians and entrusted to Ngāti Tūwharetoa for the benefit of all people and all generations to come.



Te Mātāpuna o te Wai. Kei te pūmau tonu te hā o Tūwharetoa, kei te pūmau tonu te Ahi Tāmou. Kei te pūmau tonu te Ahi Tāmou, kei te pūmau tonu te hā o Tūwharetoa.

The source of the waters. As long as there is breath left in Ngāti Tūwharetoa so too will burn our sacred flame of occupation. As long as our sacred flame burns so too will there be breath in Ngāti Tūwharetoa.



Te pou tuarua: Te mātāpuna o te wai, te ahi tāmou

Te mātāpuna o te wai

Te Mātāpuna o te Wai goes back to the origin's narrative, to the separation of Ranginui and Papatūānuku. So distraught was Ranginui at being separated from Papatūānuku that he would look down on her from above and tears of love and despair would well up within him and fall upon the skin of his beloved.

Some of the tears would land upon her skin and not be absorbed but would flow upon her. However, other teardrops would be absorbed through her skin. Over millennium on millennium these teardrops would permeate every layer of Papatūānuku until they would pool within her womb.

Again, over time the teardrops would absorb all characteristics of Papatūānuku transformed into wai ora, wai oranga, wai Māori. and imbued with elements and characteristics of unconditional love, life, potential, opportunity, wellbeing and with it the mana and mauri of Papatūānuku.

Ngā puna oranga o Te Kōpu ā Kānapanapa – The life-giving springs of Te Kōpu ā Kānapanapa, the wai ora would return through Tongariro and his supportive mountain ranges and Tauhara. The springs would generate a fountainhead of waiora, reaching out from the mountain slopes to the land below.

From river-lets to mountain streams, merging and meandering down the slopes, forming fast flowing rivers until they eventually joined into wide slow-moving rivers on the plains, onward to the coastlines and from there to the open sea.

With it, wai ora brought love and life, it brought potential and opportunity, and it brought wellbeing. Every part of the environment touched by wai ora blossomed, lush and verdant with life, and without it, no life could exist.

Once wai ora met the sea, it would travel further out to the far away sunrise and there as the Tama Te Rangi (Tama-nui-te-rā, Tāmanuiterā) rose into his daily ascendancy, Ranginui would reach out and the wai ora would return to him once more, carrying with it the unconditional love from his beloved Papatūānuku. Her mana and mauri sent back to him through what we call Te Huringa o Te Ora – The Cycle of Life.

Te ahi tāmou

Ngāti Tūwharetoa me ōna hapu consider they are the kaitiaki of their geothermal taonga called forth by Ngātoroirangi. As Ngātoroirangi ascended Tongariro, he was overcome by the cold south wind. Close to death, he called out to his sisters to send the sacred fires of Hawaiki. Thus, the geothermal energy was sent mai Hawaiki ki te tihī o nga pae maunga, saving Ngātoroirangi and establishing the legacy of Te Ahi Tāmou that has sustained his descendants over many generations.

The geothermal resources were used to provide warmth for early crops, for cooking, heating homes, and bathing, and were the source of minerals such as kōkōwai (ochre). Puia, waiariki and ngāwhā were rare and important, prized across te iwi Māori and taonga of Ngāti Tūwharetoa me ōna hapū. Through their ahi kā, Ngāti Tūwharetoa have maintained their customary rights to the geothermal resources of their rohe.

Tongariro itself stands also as the stern of the Te Arawa canoe in the saying, “Mai Maketu ki Tongariro”, an expression of the tribal area of Te Arawa and Ngāti Tūwharetoa, from the prow of the canoe at Maketu, to Tongariro.

This area extends from Whakaari which was one of the mountains that had left after the battle for the hand of Pihanga, to Tongariro. Known today as the Taupō Volcanic Area. It is an area that has the largest and most active concentration of geothermal / volcanic activity in Aotearoa. It is through this kōrero that Ngā Hapū o Ngāti Tūwharetoa claim te mana me te mauri o te ahi tāmou is derived.

Ngāti Tūwharetoa consider they are the traditional kaitiaki of the important lakes and rivers of Te Puku o Te Ika (the belly of the fish, i.e. the central North Island). The lakes and waterways are a source of tribal identity and mana, of physical sustenance and spiritual restoration.

Te Pou Tuarua: Te Mātāpuna o te Wai, Te Ahi Tāmou represents the health and wellbeing of lakes, waterways, geothermal resources, and the surrounding environment and how this is reflected and nourishes the health and wellbeing of the people.

Through the catchment plan, the interdependent relationship between the health and wellbeing of te taiao and the people will be strengthened by enabling Tūwharetoa hapū to exercise kaitiakitanga and mana whakahaere in relation to their taonga tuku iho.

Under Te Kaupapa Kaitiaki, Ngāti Tūwharetoa expectation is that a ‘new’ resource management framework and process will operate to recognise and provide for these traditional components and ensure that the spiritual connection of ngā hapū o Ngāti Tūwharetoa will be strengthened and the wellbeing of all those with whakapapa continue to be restored, protected and nurtured.

It is also their expectation that Te Kaupapa Kaitiaki will provide a platform to enable clearer understanding, engagement, and fairer outcomes in which they are able to actively participate as decision-makers and designers.



Te pou tuatoru: Tūwharetoa te iwi, Tūwharetoa te hapū

As well as ascending Tongariro and calling forth te ahi tāmou (the sacred fires) from Hawaiki, Ngātoroirangi also established a Whare Wairua – Spiritual Domain dedicated to the son of Tūmatauenga. He named the whare wairua Te Wharetoa o Tūmatauenga – The House of Warriors of Tūmatauenga.

Ngātoroirangi

Tangihia

Tangimoana

Kahukura

Rangikamutua

Mawakenui

Mawakeroa

Mawaketaupo

Tūwharetoa

These descendants returned to realise the validation of Ngātoroirangi eight generations later. A male child was born in Kawerau, who was named Manaia. His prowess in all teachings of his time, in every stream of mātauranga and in all physical activity expected of a warrior, caused the elders of the time to turn back to the Whare Wairua established by Ngātoroirangi and rename the young man after Te Wharetoa o Tūmatauenga – Ko Tūwharetoa.

With their act of realising the intent of the Whare Wairua of Ngātoroirangi, they also established the following rights of Tūwharetoa te tangata – Tūwharetoa te iwi.

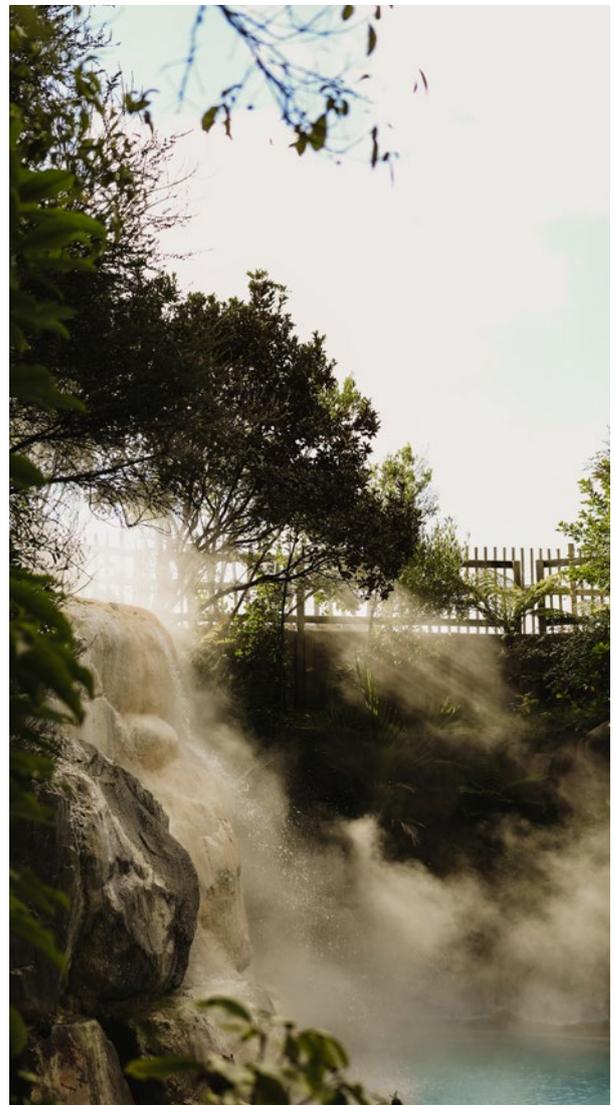
- Tangata whenua
- Mana whenua
- Rangatiratanga, kaitiakitanga, manaakitanga

Through the continual occupation, and whakapapa and whanaungatanga links to the Tūwharetoa rohe by his descendants, ngā hapū o Tūwharetoa have demonstrated their tangata whenua and mana whenua status to this day.

This kotahitanga reflects the strength of Ngāti

Tūwharetoa in moving towards settlement of their historical Treaty grievances and in looking towards the future. Ngāti Tūwharetoa consider that their whakapapa brings their people together, united under the korowai of the Ariki. Ngāti Tūwharetoa maintain that this unity is their strength, enabling them to protect their people and taonga. Ngāti Tūwharetoa thrive when hapū and whānau are strong and united by whakapapa and tikanga.

Under Te Pou Tuatoru: Tūwharetoa te Iwi, Tūwharetoa te Hapū, one of the primary settlement objectives of Ngāti Tūwharetoa is to strengthen the mana whakahaere, tino rangatiratanga and kaitiakitanga of whānau, hapū and Ngāti Tūwharetoa as a whole. To this end, the catchment plan will commit to objectives for social development and economic prosperity for Tūwharetoa te iwi, Tūwharetoa te hapū as well as environmental, cultural, and spiritual health and wellbeing.





Tūwharetoa te hapū, Tūwharetoa te iwi signifies that unity is a source of tremendous strength and power that may be activated at any point in time through a united and collectively mobilised hapū and the leadership of Te Ariki.

Affirms the eternal commitment of Ngāti Tūwharetoa to uphold and protect Tūwharetoa kawa, tikanga, mātauranga, reo, customs and ritual.

Symbolises the inextricable accountability of hapū, whānau, Te Arikitunga and Te Ariki for ensuring the security and holistic wellbeing of Ngāti Tūwharetoa and its institutions.





1.5.2 Te Kapua Whakapipi

Te tumu whakapūmau

Kia pūmau te mana me te mauri o te hau kainga

Kia pūmau te mana me te mauri o te hapū

Kia pūmau te mana me te mauri o te Ariki

Te paepaeroa

Ko te amorangi ki mua tū atu

He tapu te tū o te tangata

He mana kei roto i te kōrero

Me tū rangatira

Tika me te pono

Aroha ki te tangata manaaki

Te Tumu Whakapūmau outlined above is Te Kawa o Te Kapua Whakapipi according to the tikanga o Ngāti Tūwharetoa. Te Kapua Whakapipi is outlined in the definitions of the Te Kotahitanga o Ngāti Tūwharetoa Trust Deed. Between 2012 and 2014, Te Ariki, Ta Tumu Te Heuheu embarked on a historic haerenga of Ngāti Tūwharetoa marae and main urban centres of Aotearoa to visit ‘Te Arikitanga’ – the hapū, whānau and people of Ngāti Tūwharetoa. Each visit was pre-notified and it was made known that Te Ariki sought to encourage and facilitate discussion of Ngāti Tūwharetoa of every gender, age group and background on the issues that concerned them and their visions, aspirations and desired outcomes.

This haerenga is referred to as Te Kapua Whakapipi, the coming together of the people under the call of Te Ariki to ensure that their voices were heard and their views were acknowledged by our paramount authority. Te Kapua Whakapipi is an invaluable record of the vision and desired outcomes of Te Arikitanga on all matters pertaining to their wellbeing (cultural, social, spiritual, economic and environmental). This record has been affirmed under the mana of Te Ariki Ta Tumu Te Heuheu and Te Arikitanga (hapū and whānau) as a permanent, authentic record and source of information and will be given active expression in Te Kaupapa Kaitiaki through adherence to Tūwharetoa tikanga and the principle of mana whakahaere.



Wāhanga tuarua | Part B

Te Kaupapa Kaitiaki

2.1

Te matawhānui

Vision for Te Kōpu ā Kānapanapa

Te Kōpu ā-Kānapanapa intends to adopt the vision for the catchment derived from the Ngāti Tūwharetoa settlement legislation:

For a healthy Taupō Catchment that is capable of sustaining the whole community and that is managed in a manner that reflects Ngāti Tūwharetoa tikanga.

This vision is founded on Ngāti Tūwharetoa's relationship with the natural resources and the human and spiritual entities of the Taupō catchment according to Ngāti Tūwharetoa tikanga.

Ngāti Tūwharetoa are inextricably linked by whakapapa and whanaungatanga to their taonga tuku iho (ancestral treasures), including Tongariro Maunga, te mātāpuna o te wai (the source of the waters), Lake Taupō (Taupō Moana) and the rivers that flow into it, Te Awa o Waikato (the Waikato River), Te Ahi Tipua (the geothermal resources), and the whenua (the land). These natural resources are uniquely represented through Ngā Pou e Toru.

These taonga are imbued with their own mauri (life force), mana (power and prestige), and wairua (spiritual essence). Nurturing these components ensures their future wellbeing.

The Ngāti Tūwharetoa vision for sustainable and integrated management of these natural taonga is inspired by Ngāti Tūwharetoa's customary obligation as kaitiaki (guardian) and their whanaungatanga (genealogical connection) to ensure the spiritual and physical wellbeing of people and all natural taonga.





For a healthy Taupō Catchment that is capable of sustaining the whole community and that is managed in a manner that reflects Ngāti Tūwharetoa tikanga.

2.2

Ngā mātāpono

Te Kaupapa Kaitiaki values

Using a tikanga based approach, Tūwharetoa see themselves as kaitiaki responsible for the care and management of their taonga tuku iho (ancestral treasures).

They hold themselves responsible to past, present, and future generations as well as being responsible to the environment itself whilst practicing te whanake (sustainable development) principles for ongoing use. Te whanake also embodies the celebration of renewal and accumulation of knowledge. It provides for reciprocal interaction between hapū/whānau and their environment, giving them the ability to utilise natural resources without compromising their capacity for future renewal.

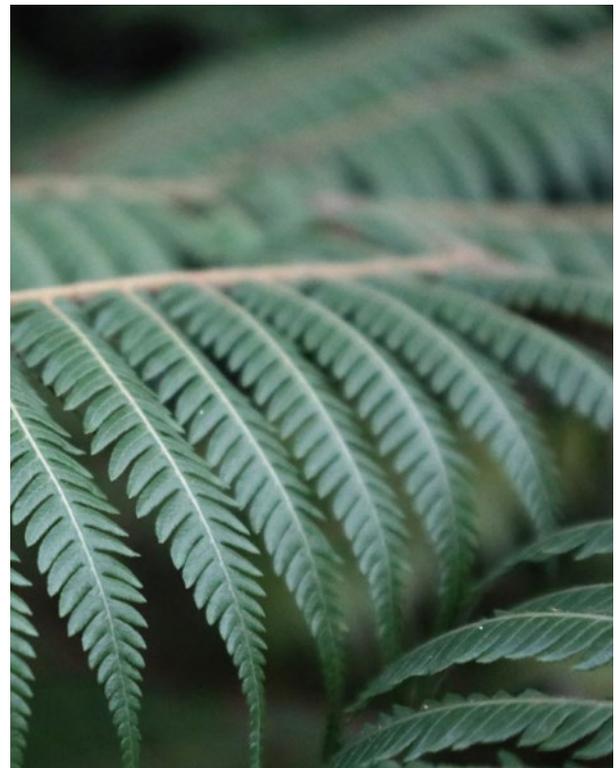
The vision of Ngāti Tūwharetoa is founded on the following principles derived from tikanga:

- a) **the principle of mauri:** the health and wellbeing of the Taupō catchment reflects and nourishes the health and wellbeing of Ngāti Tūwharetoa.
- b) **the principle of mana:** the active protection and restoration of the relationship of Ngāti Tūwharetoa with the Taupō catchment (including Ngāti Tūwharetoa mana whakahaere and kaitiaki role).
- c) **The principle of wairuatanga:** respecting and upholding the spiritual essence relating to all things and people.
- d) **the principle of te whanake:** the sustainable development of Ngāti Tūwharetoa taonga, Ngāti Tūwharetoa, and the whole community.
- e) **the principle of integrated management:** the natural resources within the Taupō catchment are interdependent and should be managed in an integrated manner.

In addition to the principles above which are identified in the Settlement Act, **Ngā Pou e Toru** provides a set of values that guide the development and application of Te Kaupapa Kaitiaki.

The te ao Māori derived values of **rangatiratanga**³ (right to exercise authority, self-determination), **whanaungatanga** (strong and reciprocal genealogical relationships), **manaakitanga** (care, reciprocity, and empowerment), **kaitiakitanga** (intergenerational sustainable guardianship) and the importance of **whakapapa** (genealogy) are also seen as guiding values for how the plan will operate.

The Treaty principles of **partnership**, **protection** and **participation** combined with all the values above forms the basis for how Te Kaupapa Kaitiaki will be implemented.



3

A more literal meaning is the ability to weave groups together (and lead them under a common purpose)

2.3 He kaupapa anō

Other relevant matters

In addition to identifying the vision, objectives, desired outcomes, any significant issues and values, the purpose of Te Kaupapa Kaitiaki includes identifying any other relevant matters, in order to promote the sustainable and integrated management, provide for the relationship of Ngāti Tūwharetoa, and respect Ngāti Tūwharetoa tikanga in the management of the Taupō catchment. These other relevant matters currently include:

- Seeking a rationalisation of the roles and functions of the multitude of agencies with statutory and non-statutory responsibilities to promote the restoration, protection, and enhancement of the environmental, cultural, and spiritual wellbeing of the Taupō catchment.
- To maintain the gains made by the Lake Taupō Protection Project and the programme of work aimed at reducing the amount of manageable nitrogen leaching into the lake by 20 percent.
- The importance of treating the Whanganui, Taupō and Waikato catchments as one whole system with each part having a bearing on each other and the whole. This will also mean Te Kaupapa Kaitiaki alignment with Treaty settlement obligations associated with these catchments such as Te Ture Whaimana and Te Awa Tupua.
- Resource management planning and policy development (including conservation management strategies and plans for settlement overlay sites, regional policy statements, regional and district plans and relevant matters in national directions and policies) shall recognise and provide for the vision, objectives, desired outcomes, and values of Te Kaupapa Kaitiaki.
- The need to recognise that Lake Taupō as a hydro lake provides a large proportion of New Zealand's renewable electricity supply and balancing the sustainable use of the lake for this purpose will need to continue for the foreseeable future.
- Te Kaupapa Kaitiaki is inclusive and beneficial to all; and by recognising the relationship and overlapping interests of other iwi and hapū within the Taupō catchment and in particular Ngāti Rangī, Ngāti Tahu – Ngāti Whaoa, Raukawa and Tūrangitukua, it will not replace nor replicate the mana held by other iwi and hapū groups and organisations.
- Acknowledging that commercial and recreational activity (such as tourism, recreation, and power generation) derived from the sustainable use of natural resources within the catchment supports the economic and social wellbeing of communities.
- Acknowledging that a balance must be achieved between the demand for natural resource uses of the catchment for external domestic, commercial, and recreational activities and the requirement to sustainably manage the natural taonga of the Taupō catchment.
- Recognition that having appropriate infrastructure⁴ as “a system of inter-connected physical structures that employ capital (social, financial, human, natural) to provide shared services to enhance wellbeing” is important to supporting the purpose, vision, objectives and outcomes of Te Kaupapa Kaitiaki.

⁴ Infrastructure refers to: energy (electricity, oil, gas, hydrogen and other fuels); telecommunications (fixed line, broadband, mobile); social (education, skills, research, health and aged care); resource recovery and waste (landfill and recycling facilities); water (three-waters (private and public), flood protection, storage and irrigation); and, transport (land, aviation, maritime).

2.4

Ngā nawe, ngā whāinga, ngā hua

Issues, objectives and outcomes

Issues, objectives, and outcomes for Te Kaupapa Kaitiaki have been identified under the Ngā Pou e Toru framework. They have also been bundled together under themes.

2.4.1 Tongariro te maunga

There is a lack of effective partnership arrangements and Tūwharetoa ability to exercise their mana, little recognition of tikanga principles and a failure to integrate Ngā Pou e Toru into catchment decision-making.

The vision ngā hapū o Ngāti Tūwharetoa have as kaitiaki for their waterbodies, waterways and geothermal resources is not fully reflected in their use and management.

Ngā hapū o Ngāti Tūwharetoa are disconnected from their taonga tuku iho because major development and use has increased the degradation of culturally significant sites and areas of interest, the natural taonga at these sites, and their physical, spiritual, social and cultural values.

This disconnect has also meant that traditional resource management practices and associated kawa, tikanga, mātauranga and values are not fully recognised and the spiritual and cultural connection ngā hapū o Ngāti Tūwharetoa has to the catchment has diminished.

Resource agency planning is often misaligned and there is limited regard for the key institutions of Arikitanga and Te Ariki on catchment management and decision-making.

The protection of natural and physical resources can impede their use and sustainable development and there is a need for improved integrated catchment management – *ki uta ki tai* (from the mountains to the sea). This holistic and integrated management system must acknowledge and ensure the inclusion of hapū, who, as the traditional kaitiaki at place, have applied their mātauranga, kawa and tikanga over many centuries to maintain their obligation to uphold the mana, mauri and wairua of the catchment and its peoples.

Failure of aging private and public stormwater and wastewater infrastructure poses risks to water quality. Appropriate infrastructure is needed. It should be designed and operated to meet community needs and to minimise the risk of failure, without comprising the mauri of te taiao.

Sustainable development outcomes are a consequence of statutory and non-statutory planning, decisions and activity that find a balance between economic prosperity and the protection of natural resources.

Mana whakahaere Authority and control		
Issues	Objectives	Outcomes
<ul style="list-style-type: none"> Lack of effective partnership arrangements and use of tikanga in decision-making. Little recognition of the tikanga principles of mana whakahaere, kaitiakitanga, and manaakitanga in partnership decisions. Resource management decisions can fail to integrate ngā pou e toru embodied in Te Kaupapa Kaitiaki. Resource agency planning can be mis-aligned. Limited regard for the key institutions of Arikitunga and Te Ariki on catchment management and decision-making. 	<ul style="list-style-type: none"> A genuine Treaty based partnership that provides for ngā hapū o Ngāti Tūwharetoa. Partnership decisions reflect tikanga, mana whakahaere, kaitiakitanga, manaakitanga, whakapapa and te whanake. Holistic resource management planning and decision-making that reflects ngā pou e toru. Aligned resource agency planning. The institutions of Arikitunga and Te Ariki have greater influence over resource management planning and decision-making. Te Kaupapa Kaitiaki is reflected in the management of catchment resources. Strengthen relationships between ngā hapū o Ngāti Tūwharetoa and local authorities. Give effect to principles of Te Tiriti o Waitangi in decision-making. 	<ul style="list-style-type: none"> Greater hapū involvement in natural resource planning and management decisions. Improved decisions leading to ngā hapū o Tūwharetoa exercising mana whakahaere and their kaitiakitanga responsibilities for the catchment. Agencies and communities recognise and uphold the relationship ngā hapū o Ngāti Tūwharetoa have with their taonga tuku iho. Ngā pou e toru values, kawa and tikanga are reflected in resource management planning and decision-making. Ariki and Arikitunga are recognised principles reflected in the decision-making and management of catchment resources. Te Kaupapa Kaitiaki is recognised and provided for in resource management plans and related decisions.

Te whanake | Sustainable development

Issues	Objectives	Outcomes
<ul style="list-style-type: none"> Protection of natural and physical resources can impede their use, which may conflict with the needs of people and communities. 	<ul style="list-style-type: none"> Resource management decisions represent sustainable development so that natural and physical resources are protected and used sustainably to protect the mauri of te taiao and to meet the needs of people and communities. Sustainable land use for food production provides for people and communities economic and social wellbeing without compromising cultural and environmental objectives and outcomes. 	<ul style="list-style-type: none"> Resource management decisions remain sustainable and integrated. Te oranga and the values of te taiao are protected. People and communities are able to use natural and physical resources to meet their needs without compromising their mauri. Sustainable development outcomes are realised through statutory and non-statutory planning, decisions and activity Infrastructure that supports community health and wellbeing: <ul style="list-style-type: none"> is designed and operated to meet community needs and to minimise the risk of failure without compromising the mauri of te taiao.

Torowhānui | Holistic approach

Issues	Objectives	Outcomes
<ul style="list-style-type: none"> Improving catchment management and planning to recognise the interrelationship between land use, water quality, water quantity and biodiversity is an ongoing issue. 	<ul style="list-style-type: none"> Ongoing improvement to establish a holistic and integrated catchment management and planning – ki uta ki tai (from the mountains to the sea) system. 	<ul style="list-style-type: none"> Decisions, policy, planning, and actions reflect the ki uta ki tai approach to resource management and its regular review. An implementation plan that reflects the ki uta ki tai approach to addressing the issues identified in Te Kaupapa Kaitiaki.

Kaitiakitanga | Intergenerational sustainable guardianship

Issues	Objectives	Outcomes
<ul style="list-style-type: none"> • Hapū unable to exercise kaitiakitanga over their taonga tuku iho • Loss of the hapū connection and relationship to their taonga tuku iho and cultural sites and its impact on cultural wellbeing. • Degradation and threats to the integrity of current taonga tuku iho and cultural sites. • Traditional resource management practices such as rāhui are not fully recognised in the management of natural resources within the catchment. • The spiritual connection ngā hapū o Ngāti Tūwharetoa has to the catchment has diminished. 	<ul style="list-style-type: none"> • Hapū connection and relationships to their taonga tuku iho and cultural sites are strong and vibrant. • Taonga tuku iho and cultural sites are protected, and cultural activities are maintained. • Kaitiakitanga of hapū over their taonga tuku iho is recognised and provided for in natural resource planning and decision-making. • Traditional resource management practices are recognised and included in the way catchment resources are managed. • Policy and planning recognises and provides for the spiritual connection ngā hapū o Ngāti Tūwharetoa has to the catchment. • Taniwha and kaitiaki (spiritual guardians) are respected and protected by maintaining, restoring or enhancing an associated resource. 	<ul style="list-style-type: none"> • Protected taonga tuku iho and wāhi tapu. • Cultural connections are intact and strengthened. • Mana of hapū remains strong. • Hapū are exercising their kaitiakitanga over their taonga tuku iho. • Rāhui and other traditional resource management practices are recognised and available for use. • Maintenance, restoration or improvement of the health and wellbeing of taniwha and kaitiaki. • Cultural narratives related to taniwha and kaitiaki are acknowledged and shared widely.



2.4.2 Te Mātāpuna o te Wai, te Ahi Tāmou

There is a continued concern with the desecration and degradation of te taiao and its capacity to sustain life.

Natural resources and the wide range of ecosystem services they provide are not adequately recognised in the way these resources are managed.

The increasing scale and collective demand on Taupō water and geothermal resources (including government sponsored activities) is having a greater detrimental and often profound negative effect on water quality, mauri, freshwater ecosystems and the health and wellbeing of the catchment, ngā hapū o Ngāti Tūwharetoa and communities.

The iconic taonga status of Lake Taupō, its associated waterbodies, waterways and geothermal resources within the Taupō catchment, have not been sufficiently recognised in past decisions.

Indigenous biodiversity has declined significantly in the Taupō catchment, and the ability of landowners to use their land is constrained by increased pressure to protect the indigenous biodiversity present on current land holdings.

Contributions made by landowners in an effort to protect and restore indigenous biodiversity and the need to work together are not adequately recognised in current policy. Acute awareness that pest plants and animals are having a negative impact on the environment and wider community, and the catchment is increasingly vulnerable to a range of natural hazards and the impact of climate change.

Te ora me ngā hua o te taiao | Health and benefits of the environment

Issues	Objectives	Outcomes
<ul style="list-style-type: none"> The continued concern with the desecration and degradation of te taiao and its capacity to sustain life Natural resources and the wide range of ecosystem services they provide are not adequately recognised in the way these resources are managed. 	<ul style="list-style-type: none"> The health and wellbeing of the environment is nurtured and sustained Recognise the wide range of ways hapū and communities are supported by the natural environment and seek to maintain these ecosystem services. 	<ul style="list-style-type: none"> A healthy environment and supporting ecosystems with an enhanced capacity to sustain life Decisions account for the values provided by ecosystem services.

Ngā taonga tuku iho | Treasures handed down from generation to generation

Issues	Objectives	Outcomes
<ul style="list-style-type: none"> Past decisions about Lake Taupō and the geothermal resources have not sufficiently recognised the iconic taonga status they hold to ngā hapū o Ngāti Tūwharetoa. 	<ul style="list-style-type: none"> Decisions about Lake Taupō and the geothermal resource recognise and provide for their iconic taonga status and national significance. 	<ul style="list-style-type: none"> The mana of the hapū and these taonga is strengthened. Community's enjoyment and pride in the lake and geothermal features are maintained and improved.

Taurima | To treat with care, to tend, to foster

Issues	Objectives	Outcomes
<ul style="list-style-type: none"> Indigenous biodiversity has declined significantly in the Taupō catchment for reasons including land use change, loss of natural habitats and competition from introduced species. The ability of landowners to use their land is constrained by increased pressure to protect the indigenous biodiversity present on current land holdings. Pest plants and animals have negative impacts on the environment and wider community. 	<ul style="list-style-type: none"> The decline in indigenous biodiversity within the Taupō catchment is reversed while recognising landowner's need to use their land. Protection of the health and wellbeing of indigenous ecosystems and uses of the Taupō catchment through active vigilance to reduce biosecurity threats. 	<ul style="list-style-type: none"> Indigenous biodiversity increases through restoration, protection, and enhancement. The guardianship status landowners hold over indigenous biodiversity is recognised. Landowners retain their ability to use their lands. A reduction in pest plants and animals. Strengthened indigenous ecosystems. Reduced impact of pest plants and animals. Reduced lake weed, algae and slimes that impact the use and enjoyment of Lake Taupō.

Te waiora me ngā mahinga kai | Life-giving waters and customary food gathering

Issues	Objectives	Outcomes
<ul style="list-style-type: none"> Increased demands on Taupō water resources and greater impacts on water quality, mauri, freshwater ecosystems and the health and wellbeing of ngā hapū o Ngāti Tūwharetoa and communities. The vision ngā hapū o Tūwharetoa have for their water bodies and water ways is not fully reflected in the way water bodies are managed. 	<ul style="list-style-type: none"> Water and water bodies in the Taupō catchment are managed in accordance with the principles and hierarchy of obligations of Te Mana o te Wai, as set out in the National Policy Statement for Freshwater Management 2020: <ul style="list-style-type: none"> To protect the mauri and values so that the water is safe for use for traditional medicinal purposes, safe for drinking, safe for taking kai and safe for swimming. To provide for traditional rituals and spiritual sustenance. To protect freshwater ecosystems, indigenous species, and trout fisheries. To reflect the vision ngā hapū o Tūwharetoa has and remains consistent with Te Mana o te Wai. 	<ul style="list-style-type: none"> Improved water quality. Improved life-supporting capacity of water bodies. Reduced nitrogen levels. Reduced nutrient discharges to Lake Taupō. Reduced pathogen levels. Improved ecological health and wellbeing of indigenous species and trout fisheries. Places for safe swimming, safe drinking and the safe taking of kai are improved. Appropriate levels of water and allocation. A clear vision for Taupō water bodies developed by ngā hapū o Tūwharetoa. Appropriate access to waterbodies for traditional activities.

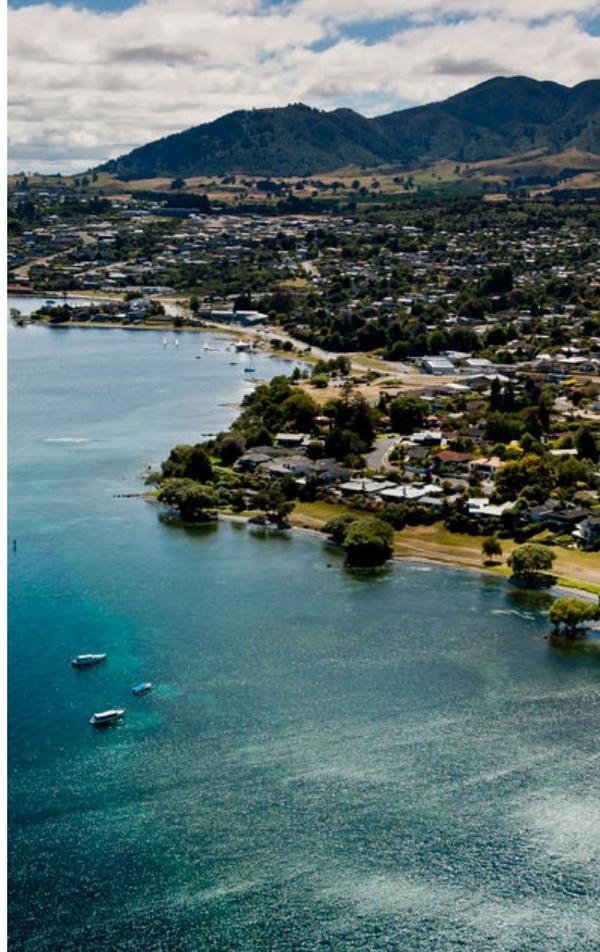
Kia whakarite | Arrange, adjust, organise, balance, fulfil, perform

Issues	Objectives	Outcomes
<ul style="list-style-type: none"> The catchment is increasingly vulnerable to a range of natural hazards and the impact of climate change. 	<ul style="list-style-type: none"> Catchment and development is resilient to natural hazards (fire, flooding and inundation, erosion, land subsidence, volcanic hazards, and river breakouts), and the impact of climate change. Management of the catchment moves toward a low-carbon future. 	<ul style="list-style-type: none"> Planned responses to natural hazards and climate change protect the health and safety of people and communities. There is a growing understanding of the risks associated with natural hazards and the impacts of climate change. Future development decisions respond to natural hazards and climate change risks. Decisions respond to the need for a low-carbon future.

2.4.3 Tūwharetoa te iwi, Tūwharetoa te hapū

Many Taupō communities rely upon utilising natural and physical resources within the catchment to generate social and economic prosperity. The relationship Ngāti Tūwharetoa have to these taonga (ancestral whenua, waterways and waterbodies, geothermal resources, natural ecosystems and indigenous biodiversity) is also intrinsic to their community social, economic, cultural and spiritual health and wellbeing. These aspects are covered in the issues, objectives and outcomes under pou tuatahi - Tongariro te maunga. There is a lack of research, knowledge and understanding about the health and wellbeing of the catchment including the impact of human activity, flooding and erosion and climate change effects.

There are continuing pressures for improved recreation and tourism access and facilities, resulting in impacts on the natural environment, local communities, and the visitor experience – particularly of concern within the Tongariro National Park.



Te oranga o te tangata Community health and wellbeing		
Issue	Objective	Outcomes
<ul style="list-style-type: none"> • Opportunities for social development and economic prosperity are inadequate. • Employment, housing, health, and education are social development issues of concern for catchment communities. 	<ul style="list-style-type: none"> • Policy and planning that provide more opportunities for social development and economic prosperity. • Water use supports the needs of people and their cultural, social, economic, health and wellbeing. 	<ul style="list-style-type: none"> • Improved social and economic indicators including employment, housing, health, education and social development. • Increased opportunities for social development and economic prosperity.

Ngā mahi a te rēhia me te ahumahi tāpoi | Recreation and tourism

Issue	Objective	Outcomes
<ul style="list-style-type: none"> • There are continuing pressures for improved recreation and tourism access and facilities, resulting in impacts on the natural environment, local communities, and the visitor experience. These impacts are of particular concern for the Tongariro National Park. 	<ul style="list-style-type: none"> • The benefits of recreational and tourist activities and facilities are maintained while protecting the cultural and natural values of the environment. 	<ul style="list-style-type: none"> • Recreational and tourist activities continue. • Functions, features and ecosystems of the natural environment are protected.

Kia mōhio | To know, understand, realise, comprehend, recognise

Issue	Objective	Outcomes
<ul style="list-style-type: none"> • Lack of research, knowledge and understanding about the health and wellbeing of the catchment including: <ul style="list-style-type: none"> - The impact of human activity - Flooding and erosion - Climate change effects 	<ul style="list-style-type: none"> • Increased research, knowledge and understanding of catchment issues within catchment communities, schools and business enterprise, including the incorporation of mātauranga Māori and increased hapū involvement in research and monitoring. 	<ul style="list-style-type: none"> • Improved monitoring for the catchment leading to better informed decisions. • Improved hapū knowledge and understanding of resource management in the catchment. • Increased hapū involvement in catchment science and monitoring. • The integration of mātauranga Māori into natural and physical resource management. • Improved research, knowledge and understanding within catchment communities, schools and business enterprise. • Improved connection to taiao through education, training, and employment, that is consistent with Ngāti Tūwharetoa tikanga.



Te Kaupapa Kaitiaki

Summary on a page

Te matawhānui | Vision

A healthy Taupō catchment that is capable of sustaining the whole community and that is managed in a manner that reflects Ngāti Tūwharetoa tikanga.

Te Kapua Whakapipi

Te tumu whakapūmau

Te paepaeroa

Me tū rangatira

Ngā Pou e Toru

Ngā whāinga Objectives	Ngā hua Outcomes
Mana whakahaere <i>Authority to control</i>	<ul style="list-style-type: none"> Partnership arrangements that give effect to the principles of Te Tiriti o Waitangi Integrated catchment management Greater hapū involvement and strengthened relationships with local authorities
Kaitiakitanga <i>Intergenerational sustainable guardianship</i>	<ul style="list-style-type: none"> Taonga tuku iho are protected Cultural connections and mana of hapū remains strong Hapū exercise their kaitiakitanga Health and wellbeing of the environment and communities are maintained, restored or improved
Te whanake <i>Sustainable development</i>	<ul style="list-style-type: none"> Resource management decisions remain sustainable and integrated and te taiao is protected Natural and physical resource use without compromising their mauri Sustainable development outcomes and land use for food production Infrastructure that supports community health and wellbeing, is designed and operated to meet community needs and to minimise the risk of failure, without compromising the mauri of te taiao
Torowhānui <i>Holistic approach</i>	<ul style="list-style-type: none"> Decisions and planning recognise the interrelationship between land, water and biodiversity
Ngā taonga tuku iho <i>Treasures handed down from generation to generation</i>	<ul style="list-style-type: none"> The mana of the hapū and these taonga is strengthened Improved community enjoyment and pride in the lake and geothermal features
Te oranga me ngā hua o te taiao <i>Health and wellbeing of the environment</i>	<ul style="list-style-type: none"> The health and wellbeing of the environment is nurtured and sustained Hapū and communities are supported by the natural environment and ecosystem services
Te waiora me ngā mahinga kai <i>Life giving waters and customary food gathering</i>	<ul style="list-style-type: none"> Water and water bodies are managed in accordance with the hierarchy and principles of Te Mana o te Wai Improved water quality and the life supporting capacity of water bodies Reduced nitrogen and pathogen levels and nutrient discharges to Lake Taupō Improved ecological health and wellbeing of indigenous species and trout fisheries Places for safe swimming, safe drinking and the safe taking of kai are improved Appropriate levels of water and allocation A clear vision for Taupō water bodies developed by ngā hapū o Tūwharetoa Appropriate access for traditional activities
Taurima <i>Treat with care, to tend to, to foster</i>	<ul style="list-style-type: none"> Increased indigenous biodiversity and recognition of the guardianship role landowners provide Landowners retain their ability to use their lands Reduced pest plants and animals and their impact Strengthened indigenous ecosystems Reduced lake weed, algae and slimes Indigenous biodiversity restoration, protection, and enhancement
Kia whakarite <i>Arrange, adjust, organise, balance, fulfil, perform</i>	<ul style="list-style-type: none"> Catchment and development is resilient to natural hazards and the impact of climate change Management of the catchment moves toward a low carbon future
Te oranga o te tangata <i>Community health and wellbeing</i>	<ul style="list-style-type: none"> Improved social and economic indicators and increased opportunities for employment, housing, health, education and social development Water use supports the needs of people
Kia mōhio <i>To know, understand, realise, comprehend and recognise</i>	<ul style="list-style-type: none"> Increased research, knowledge and understanding of catchment issues Incorporation of mātauranga Māori and increased hapū involvement in research and monitoring Improved connection to taiao through education, training, and employment
Ngā mahi a te rēhia me te ahumahi tāpoi <i>Recreation and tourism</i>	<ul style="list-style-type: none"> Recreational and tourist activities continue while functions, features and ecosystems of the natural environment are protected

Tongariro
te maunga

Te mātāpuna
o te wai,
te ahi tāmou

Tūwharetoa
te iwi,
Tūwharetoa
te hapū

Te Kōpu ā Kānapanapa | Joint Committee

To give effect to the vision of Te Kaupapa Kaitiaki

Provide strategic leadership

Enable Ngāti Tūwharetoa to exercise mana and kaitiakitanga over the catchment in partnership with local authorities



Te aronga | Purpose

Promote sustainable and integrated management

Provide for the relationship of Ngāti Tūwharetoa

Respect Ngāti Tūwharetoa tikanga



Te Kaupapa Kaitiaki | Taupō catchment plan

Identifies the vision, objectives, desired outcomes, values, significant issues, and other relevant matters for the catchment.



“Recognised and provided for” in statutory plans

Waikato Regional Policy Statement

Waikato Regional Plan

Taupō District Plan



“Have been given particular regard to” in local government planning

Waikato Regional Council long term plan and annual plan

Taupō District Council long term plan and annual plan



Implementation | Whakatinanatanga

Waikato Regional Council regional plan, long term plan and annual plan

Taupō District Council district plan, long term plan and annual plan

Local authority statutory and non-statutory planning, decisions and activities

Working with stakeholders





He puna kupu |

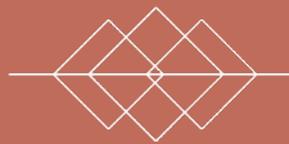
Glossary of terms

Term	Meaning
Ahi kā (also ahikāroa, ahi-kā-roa)	Burning fires of occupation, continuous occupation
Hawaiki	The traditional Māori place of origin
Horomatangi	Spiritual guardian of Lake Taupō
Kaitiakitanga	Intergenerational sustainable guardianship
Karakia	Recited incantation
Kearoa	Kearoa the wife of Ngātoroirangi and a rangatira in her own right
Ki uta ki tai	“From the mountains to the sea” – a notion promoting a holistic system of integrated catchment management
Kia mataara	To be alert, vigilant, to observe
Kia mōhio	To know, to understand, to realise, to comprehend, to recognise
Kia whakarite	To arrange, adjust, organise, to balance, to fulfil, to perform
Kōrero pūrākau	Cultural narratives
Kuiwai and Haungaroa	Sisters of Ngātoroirangi
Mahinga kai	Customary food gathering areas. It includes the food gathering, protection and nurturing customs practised in accordance with tikanga, and encompasses the way resources are gathered, the places they are gathered from and the actual resources themselves.
Mana	Prestige, authority, control, power, influence, status, spiritual power, charisma – mana is a supernatural force in a person, place, or object.
Mana whakahaere	Authority and control
Mana whenua	Customary authority exercised by an iwi or hapū in an identified area
Manaakitanga	Care, reciprocity, and empowerment
Mauri	Life principle, life force, vital essence, special nature, a material symbol of a life principle
Ngā hapū o Ngāti Tūwharetoa	The sub-tribes of Ngāti Tūwharetoa
Ngā hua o te taiao	The many benefits derived from the environment
Ngā mahi a te rēhia me te ahumahi tāpoi	Recreation and tourism
Ngā puna oranga o Te Kōpu ā Kānapanapa	The lifegiving springs of Te Kōpu ā Kānapanapa
Ngā taonga tuku iho	The treasures that have been handed down from generation to generation
Ngātoroirangi	A founding ancestor for Tūwharetoa who arrived on the Te Arawa waka
Papatūānuku	Earth mother
Puia, waiariki and ngāwhā	Geyser, hot spring, geothermal water, volcanic thermal pool

Rāhui	Ritual prohibition or reservation
Ranginui	Sky father
Taiao	The natural environment
Tangata whenua	“People of the land” - in relation to a particular area, means the iwi or hapū that holds mana whenua over that area
Taniwha	Spiritual guardian
Taniwha and kaitiaki	Spiritual guardians
Taurima	To treat with care, to tend, to foster
Te ahi tipua	The Eternal Fire – representing the divine that burns within all of us
Te ao Māori	The Māori worldview
Te ao Mārama	The world of light
Te Arawa, Tainui and Mataatua waka	Three of the main voyaging vessels that travelled the Pacific Ocean bringing Māori ancestors to New Zealand
Te Huringa o te Ora	The Cycle of Life
Te Kōpu ā Kānapanapa	“The shimmering belly of the fish” – the name of the Joint Committee that derives its name from a reference to Lake Taupō and its surrounds as the shimmering belly of Te Ika a Māui (the fish of Māui or the North Island of New Zealand)
Te Kotahitanga o Ngāti Tūwharetoa	Post Settlement Governance Entity (PSGE) representing ngā hapū o Ngāti Tūwharetoa
Te mātāpuna o te wai, te ahi tāmou	The source of waters, the sacred fires
Te oranga me ngā hua o te taiao	The health and wellbeing of and the many benefits derived from the environment
Te oranga o te tangata	Community health and wellbeing
Te Pupu and Te Hoata (or Te Haeata)	Atua or taniwha associated with the origin of geothermal activity in the Taupō Volcanic Zone
Te waiora me ngā mahinga kai	Life-giving waters and customary food gathering areas
Te Whanake	The principle of te whanake: the sustainable development of Ngāti Tūwharetoa’s taonga, Ngāti Tūwharetoa, and the whole community
Tia	A tribal ancestor who travelled from Maketū to Taupō naming places along the way (including Te Horohoroinga-nui-a Tia (Horohoro), Ātiamuri, Aratiatia, and Taupō-nui-a-Tia)
Tikanga	Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context
Tongariro te maunga	Tongariro the sacred mountain

Torowhānui	Holistic
Tūwharetoa te iwi, Tuwharetoa te hapū	Tūwharetoa are the iwi, Tūwharetoa are the hapū
Tūwharetoa-i-te-Aupouri	The eponymous ancestor of Ngāti Tūwharetoa
Wai Māori	Freshwater resources
Wai ora, wai oranga	Life-giving waters
Whakapapa	Genealogy, genealogical table, lineage, descent
Whanaungatanga	Strong and reciprocal genealogical relationships





TE KŌWHIRI
o Ngāti Tuwharetoa



GREAT LAKE TAUPŌ
Taupō District Council



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