



**Ngāti Kuia**

# Ngā Kanohi Kārearea

Te Mahere Whakahaere Taiao o Ngāti Kuia

## Summary of Iwi Environmental Management Plan

**Ngā Kanohi Kārearea** | The faces of the kārearea (New Zealand falcon)

Kanohi Kārearea can be interpreted as ‘the face of the kārearea (New Zealand falcon)’ or, more figuratively, as someone who has the sharp, observant, and alert qualities of the kārearea. In Māori culture, birds like the kārearea are often admired for their agility, vision, and strength. These qualities can be metaphorically applied to people who are vigilant, perceptive, or guardians of the community, embodying the spirit and intent of this plan.

The name Kanohi Kārearea was gifted to Ngāti Kuia for Te Mahere Whakahaere Taiao o Ngāti Kuia, the Iwi Environmental Management Plan (IEMP) by Wayne and Kim Hippolite.

## He aha tēnei mea, te mahere taiao ā-iwi?

What is an Iwi Environmental Management Plan?

Ngā Kanohi Kārearea is our plan for how we care for and protect the taiao, our whenua, wai, moana, ngahere, hau takiwā and all living things, now and into the future.

It’s called an Iwi Environmental Management Plan under the Resource Management Act (1991) but really, it’s more than just a plan, it’s a taonga tuku iho. This living document reflects our whakapapa, our mātauranga, and our responsibilities as hunga tiaki (kaitiaki).

## Te Moemoeā | The Vision

- |                         |                                                                     |
|-------------------------|---------------------------------------------------------------------|
| • Restoring the taiao   | The whenua cannot be restored without restoring the people.         |
| • Nurturing connections | Connections cannot be nurtured without recognising the damage done. |
| • Uplifting whānau      | Barriers must be removed for whānau to be uplifted.                 |

## Anga Whakapapa | Whakapapa Framework

The Ngāti Kuia Whakapapa Framework is a guiding tool that ensures environmental decisions are grounded in te ao Māori and honour Te Tiriti o Waitangi. It affirms that:

- All living things are interconnected through whakapapa.
- Environmental stewardship is a relational responsibility, not just a technical one.
- Cultural Impact Assessments must be whakapapa-based, relational, and spiritually aware.
- Restoration of the taiao is inseparable from the wellbeing of the people.

This framework provides practical guidance for evaluating environmental impacts and shaping relationships with the Crown and Tāngata Tiriti.

## Ngā Wawata | Aspirations

Aspirations are derived from the cultural values of Te Rūnanga o Ngāti Kuia, setting the foundation for the Ngā Kanohi Kārearea.

- Te Mana and te mauri o te taiao are maintained in a vibrant, healthy state, not further degraded. Efforts are made to reverse the current state.
- Cultural values of Ngāti Kuia, Tiakina te Taiao, Manaakitanga, Whanaungatanga, Kotahitanga, Mana Motuhake and Wairuatanga are provided for and enabled to maintain traditional practice.
- Proposals for change adversely affecting the taiao within Te Kupenga a Kuia provide an opportunity for restorative outcomes.
- In all cases, in understanding and responding to today's challenges, we turn to Ngāti Kuitanga and to our experience of living within te ao Māori, for guidance to redefine our future.

## Ngā Whāinga | Objectives

### Objective 1 Te Mauri o Wai māori

Te Mauri o Wai māori is restored and protected, ensuring that all freshwater bodies within Te Kupenga a Kuia are healthy, resilient, and able to support Ngāti Kuia whānau wellbeing, pātaka kai / mahinga kai, and ecosystem wellbeing, in accordance with Te Mana o Te Wai. When wai is degraded, so too is the mana of the people who descend from and live alongside it. All activity affecting wai must uphold Te Mana o te Wai and be guided by principles of whakaora (restoration), whakapapa (connection), and tiakitanga (protection).

## **Objective 2 Te Mauri o te whenua**

Te Mauri o te whenua is upheld by promoting land-use practices that restore soil health, protect biodiversity, and sustain the ecological balance, all the while respecting places and spaces of significance. Tikanga requires a balanced use and respect for whenua, governed by ahi kā, whakapapa, and mana whenua.

## **Objective 3 Tikanga based Marine Management**

The moana and coastal ecosystems, within Te Kupenga a Kuia, are protected and restored by embedding tikanga-based marine management practices, ensuring the sustainability of taonga species and customary rights. Tiakitanga of moana requires rāhui, balance, and knowledge of tidal rhythms, breeding cycles, and taonga species. It must not be treated as a waste sink or exploitation zone, but as a living relative.

## **Objective 4 Balance between whenua, moana and rangi**

The purity and vitality of hau takiwā is ensured by reducing air pollution, protecting natural carbon sinks, and maintaining the balance between whenua, moana, and rangi. Tiakitanga of hau takiwā requires that we reduce emissions, protect ngahere that cleanse the air, and uphold practices that honour the sanctity of the unseen. The winds are messengers, they must be heeded, not choked.

## **Objective 5 Wāhi Tipuna**

Ngāti Kuia wāhi tipuna are protected, restored, and honoured as living cultural landscapes that embody the whakapapa, mana, and mauri of the iwi. All environmental planning, policy, and decision-making within Te Kupenga a Kuia must reflect the ancestral significance of these places, ensuring that tikanga, mātauranga Māori, and Ngāti Kuitanga guide management and use.

## **Objective 6 Mahinga Kai**

Mahinga kai within Te Kupenga a Kuia is restored, protected, and revitalised to uphold the cultural, spiritual, and ecological wellbeing of Ngāti Kuia whānau. Customary access, use, and guardianship of mahinga kai must be enabled through tikanga based management, ensuring intergenerational transmission of mātauranga Māori and the resilience of taonga species.

## **Mahi Ngātahi | Engagement**

Ngāti Kuia defines engagement as a two-way relationship built on manaakitanga, whanaungatanga, and integrity. It is not a procedural requirement but a constitutional and ethical obligation. This approach applies to all activities affecting land, water, air, moana, and cultural values within Te Kupenga a Kuia.

## Hunga Tiaki | Kaitiaki

Ngāti Kuia uses the term hunga tiaki to describe the collective role of guardianship, replacing the more individualistic term kaitiaki. Hunga tiaki reflects:

- A shared responsibility to protect and restore the taiao.
- The active mahi of environmental guardianship – Te Mahi Tiaki Taiao.
- A future-focused approach that prepares tamariki and mokopuna to inherit thriving ecosystems and cultural knowledge.

Te Rūnanga o Ngāti Kuia supports hunga tiaki through leadership, capacity building, and whānau-led initiatives.