


# **Rautaki Kanorau Koiora Taketake**

## Indigenous Biodiversity Strategy 2023





The lines woven throughout this document are inspired by the topographic lines of two significant areas around Te Awa Kairangi ki Tai Lower Hutt: Pukeatua, the high ridge between Waiwhetū and Wainuiomata and Pukeariki, the highest point in Wellington's Belmont Regional Park (Belmont Trig). The movement of the lines references the form of the land, the coastline's shape, the tides' movement, and the river's flow and symbolises the energy and diversity of the different cultures, communities and people living and working together in Te Awa Kairangi ki Tai Lower Hutt.

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# He Mihi

Ko Te Awa Kairangi he pou herenga iwi, he pou herenga waka. Here mai ko te kei o tō waka ki te tumu herenga waka o ngā pae mounga kua whakatūtūria nei e te hikuroa o Ngake. Mai i Tararua ki Remutaka ki Pūrehurehu, ki Pōkai Mangumangu, ki Pareraho, ki Tirohanga, ki Tukutuku, ki Puke Tirotiro, ki Pukeariki, ki Te Korokoro o Te Mana e whakamarumarutia nei Te Tatau o Te Pō a Ngāti Te Whiti, a Ngāti Tāwhirikura, ki Pukeatua, te tuahu tapu o Te Kāhui Mounga i te wā i a Māui ki te whakapuare i te wahanui o Te Ika Whakarau a Kutikuti Pekapeka. I ahu mai i Te Wai Mānga, i a Rua Tupua, i a Rua Tawhito, Ko Ngake, ko Whātaimai. Ka timu ngā tai o Te Wai Mānga, ka pari mai ko Te Whanganui a Tara e pōkarekare mai ana.

Ka tū a Pukeatua ki runga i ngā wai e kato ana, i a Awamutu, i a Waiwhetū, kei reira a Arohanui ki te Tangata a Ngāti Puketapu, a Te Matehou, a Ngāti Hāmua e tū ana, tae noa atu rā ki ngā wai tuku kiri o te pūaha o te awa o Te Awa Kairangi. Koia hoki te puna i heke mai ai he tangata. E kore e mimiti tēnei puna, ka koropupū, ka koropupū. Ko Te Awa Kairangi e rere iho mai ana i hōna pūtakenga i Pukemoumou i te paemounga o Tararua ki runga i hēnei whenua, ki runga i tēnei kāinga, hei āhuru mōwai mō ngā iwi.

Te Awa Kairangi is a rallying point for the many people and the many tribal affiliations that have made it their home. Bind yourself to the many mountains of this place that were born from the lashing tail of Ngake. From Tararua to Remutaka, to Pūrehurehu, to Pōkai Mangumangu, to Pareraho, to Tirohanga, to Tukutuku, to Puke Tirotiro, to Pukeariki, to Te Korokoro o Te Mana which stands atop Te Tatau o Te Pō of Ngāti Te Whiti and Ngāti Tāwhirikura, to Pukeatua, the sacred altar of the Mountain Clan in the time of Māui. It was here that the two ancient Tupua, Ngake and Whātaimai, were summoned from the depths of the freshwater lake, Te Wai Mānga tasked with prising open the mouth of the great fish, which eventually became Te Whanganui a Tara.

It is Pukeatua that stands above the waters of Awamutu and Waiwhetū, Arohanui ki te Tangata Marae. Arohanui ki te Tangata, home of Ngāti Puketapu, Te Matehou and Ngāti Hāmua,, flowing out to the life-giving waters at the mouth of Te Awa Kairangi. This is the spring that gives life to the people. This spring which will never be diminished, it will continue to flow, it will continue to flourish. Te Awa Kairangi that flows down from its source at Pukemoumou in the Tararua Ranges and over these lands as a sheltering haven for the people.

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# Whakarāpopoto Matua

## Executive summary

We are committed to making Te Awa Kairangi ki Tai Lower Hutt a place where everyone thrives. Part of that is having a natural te taiao (natural environment)\* and thriving indigenous biodiversity – the plants and animals that are native to our part of the world.

However, despite our efforts so far, indigenous biodiversity in our city and region is in decline and the ecosystems that support it are under threat. This Indigenous Biodiversity Strategy (the Strategy) sets a framework to guide how Hutt City Council (Council), Mana Whenua and broader community can work together to protect and restore our indigenous biodiversity.

The Strategy sets a shared vision and goals to guide us and identifies focus areas where we can work together to make a difference. It also connects and aligns us to work being undertaken by others at regional and national levels so we can ensure we are having the greatest collective impact. This Strategy will be supported by a series of implementation programs and plans which will bring this work to life.



\*See page 25 for glossary of Te reo Māori words

# Whakakitenga

## Vision

**‘Ko te noho mārie me te taiao, ā, ka matakiteatia hei te anamata ka wāriutia, ka whāomotia te kanorau koiora taketake, ā, kua whakarauora anō te toitūtanga hapori kia pai ai te whāngai rawa ki ngā tāngata katoa, ahakoa ko wai, ahakoa nō hea.’**

‘Living in harmony with nature where, in the short-term future, indigenous biodiversity is valued, conserved and restored, sustaining communities and delivering benefits for all people.’

# Ngā Whāinga

## Goals

Indigenous species and their habitats in Te Awa Kairangi ki Tai Lower Hutt are protected and restored so they can thrive.

The role of Mana Whenua as Rangatira and kaitiaki is enabled, Maturanga Māori is respected, and customary practices are supported.

Our community is connected with all of nature, values it and actively contributes to its protection and restoration.

# Ngā Aronga

## Focus areas

1



### Waka Houruatanga

Partnership with Mana Whenua

2



### Whakamana hapori

Enabling Community

3



### Te whakahaumarū wai me ngā arawai

Protecting water and waterways

4



### Te whakahaumarū pūnaha hauropi, momo Māori me ngā nōhanga

Safeguarding ecosystems, species, and habitats

5



### Te whakaaroturuki me te whakahaere riha

Pest monitoring & management

6



### Āhuarangi hurihuri

Climate Change

7



### Whakapiki hauora tūmatanui

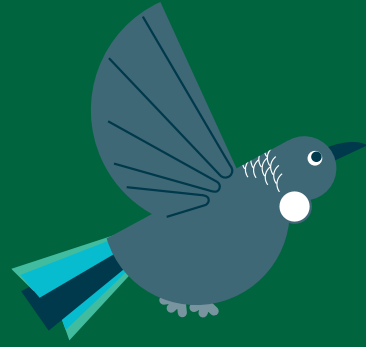
Improving public health

8



### Te whakatautohu, te whakaaroturuki, te whakaarotake me te whakatiaki

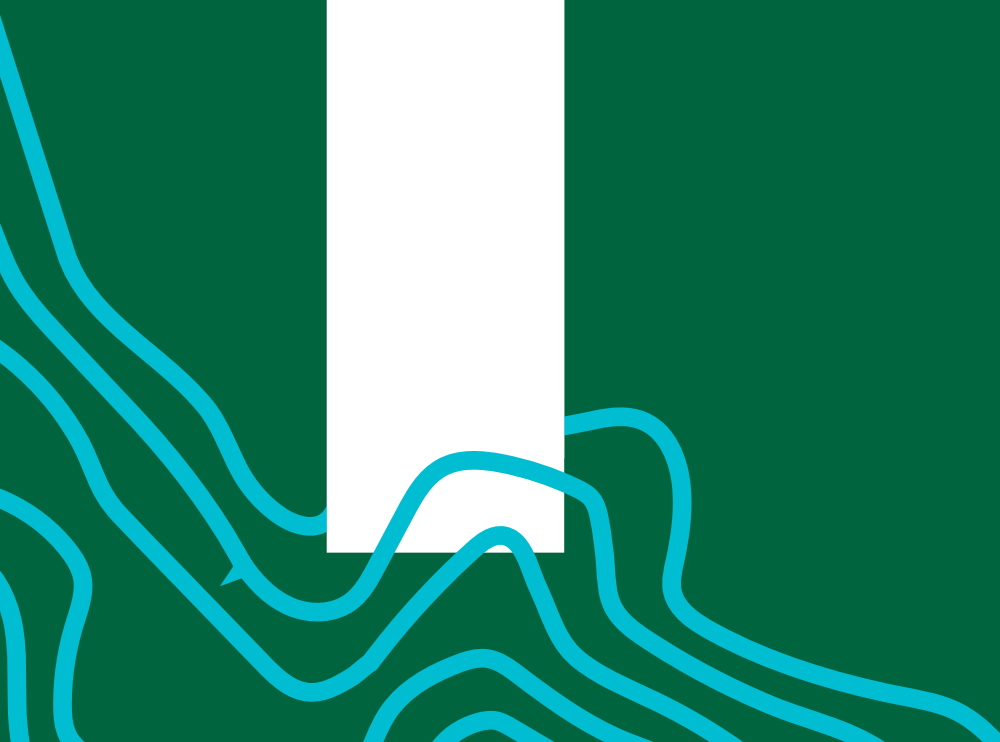
Identifying, monitoring, evaluating biodiversity



# Wāhanga tuatahi

## Section

# 1





# Te Whakatakinga

## Introduction

This is the first Council-led Strategy for Indigenous Biodiversity in Te Awa Kairangi ki Tai Lower Hutt.

It reflects the seriousness of the challenge we are facing and the need for collective action to ensure we retain as many elements of our biodiverse past as possible and, more so, that plants and animals native to our part of the world thrive in the future.

While Council has produced the Strategy, many people have been involved in its development - our Mana Whenua partners, community groups and ecological stakeholders, who gave their time, expertise, and very honest opinions to develop a vision for this mahi, along with goals and focus areas that we can work on together.

This Strategy has incorporated threads from the Mauri Tūhono Framework, a four-year partnership between Mana Whenua, Greater Wellington Regional Council, Department of Conservation, Territorial Authorities, and other stakeholders to ensure we are aligned across the region and that our approach is embedded in Māori values. It is also guided by the National Policy Statement - Indigenous Biodiversity (NPS-IB) which was gazetted on 7 July 2023 and will take effect on 4 of August 2023, which is the primary document driving biodiversity protection under central government legislation.

The Strategy will be reviewed every three years so that progress and future requirements can be considered as part of Council's Long-Term Plan.

This Strategy echoes the call from the Mauri Tūhono Framework for us all to understand and value what we have, and to act collaboratively to bring vitality back to te taiao we are responsible for protecting.

Hutt City Council partners with Mana Whenua as they have a special cultural and spiritual relationship with te Taiao. Our commitment is to partner with Mana Whenua and make mātauranga Kāi Tahu an integral part of our decision-making process.

# Kanorau Koiora Taketake – He aha tēnei, ka mutu, he aha ngā hua?

## Indigenous Biodiversity – what is it and what are the benefits?

Biodiversity is a term used to describe the range of species in a place, and the range of communities or ‘ecosystems’ in which they live i.e., the diversity among and within plant and animal species in an environment.<sup>1</sup>

Indigenous Biodiversity attempts to describe as closely as possible, the ‘local’ flora and fauna that exist in a catchment area.

Biodiversity provides the life supporting systems that enable all organisms, including humans, to survive.<sup>2</sup>

*“Like the many woven threads of a fine cloak, te taiao, our natural world is also entwined and bound together, from above, from below and within.”<sup>3</sup>*

Indigenous forests provide carbon sinks and purify the air we breathe. They also provide recreation opportunities and amenity values<sup>2</sup>. Indigenous Biodiversity ecosystems also provide, amongst other outcomes:

- Cleaning and restoring our water.
- Cleaning and restoring our air.
- Protection for our taonga.
- Climate resilience.
- Reducing carbon.
- Nutrient storage and recycling.
- Soil formation and sediment control.
- Proliferation of native species e.g., more birds in urban areas.
- Healthy and sustainable food and other resources.

Biodiversity is often used as an indicator to measure health of biological systems. While biodiversity itself is not a function of an ecosystem, it does affect the resilience and function of these ecosystems. Ecosystems provide many of the services that make life possible for people: Plants clean air and filter water, bacteria decompose wastes, insects pollinate flowers, and tree roots hold soil in place to prevent erosion through flooding or increased pressures through climate change impacts.



1 1916 – The term biological diversity was used first by J. Arthur Harris in “The Variable Desert,” Scientific American: “The bare statement that the region contains a flora rich in genera and species and of diverse geographic origin or affinity is entirely inadequate as a description of its real biological diversity.”

2 <https://environment.govt.nz/facts-and-science/biodiversity/why-biodiversity-matters/>

3 <https://maurituhono.org.nz/>

# Te take e minakatia ana tātou ki tētahi Rautaki Kanorau Koiora Taketake

## Why we need an Indigenous Biodiversity Strategy

Our biodiversity provides the life supporting systems that enable all organisms, including humans, to survive.

Our wetlands purify water and help prevent flooding and drought. Indigenous forests provide carbon sinks and purify the air we breathe as well as providing recreation and amenity values.<sup>4</sup>

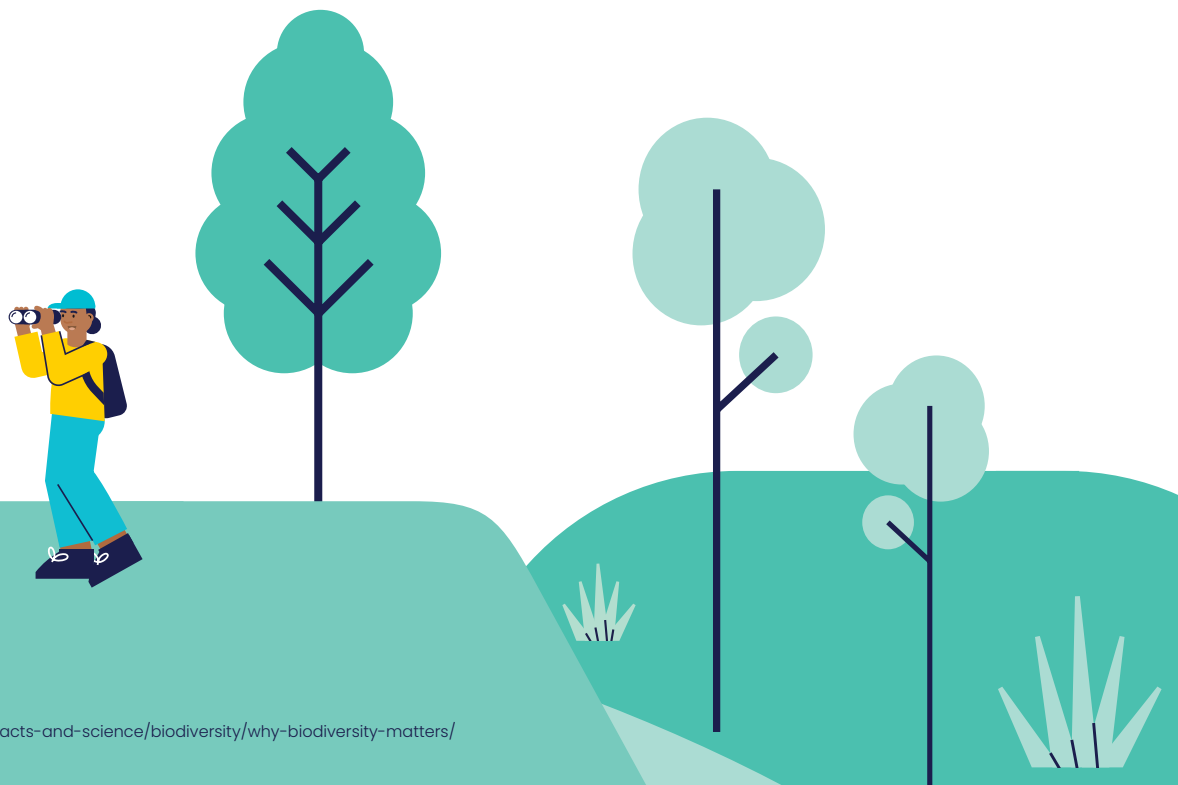
Indigenous biodiversity is often found nowhere else in the world. It is important to New Zealand's environment, culture, society, and economy. For Māori, the connection with nature is one of whakapapa (kinship)<sup>3</sup> and is therefore important to maintain. This strategy is embedded in Māori values the importance of those values being articulated later in this document.

Put simply, our economic, social, and cultural well-being relies on having healthy ecosystems that include native and diverse biota.

Human health is inextricably linked to and impacted by our local environment. Long-term studies have shown that people thrive both physically and psychologically when engaged with nature and a healthy environment. Biodiversity has an impact on our survival and quality of life.

Our commitment to Indigenous Biodiversity will have a long-term effect for future generations of human and non-human species.

But what is 'indigenous' to Te Awa Kairangi ki Tai Lower Hutt? What plants, insects, fungi, and other species are 'local' to where we live? This Strategy will initiate and support work to identify and understand what we have and what's missing, and actions to redress the loss.



<sup>4</sup> <https://environment.govt.nz/facts-and-science/biodiversity/why-biodiversity-matters/>



# Wāhanga tuarua

## Section



# Take o te wā

## Current situation

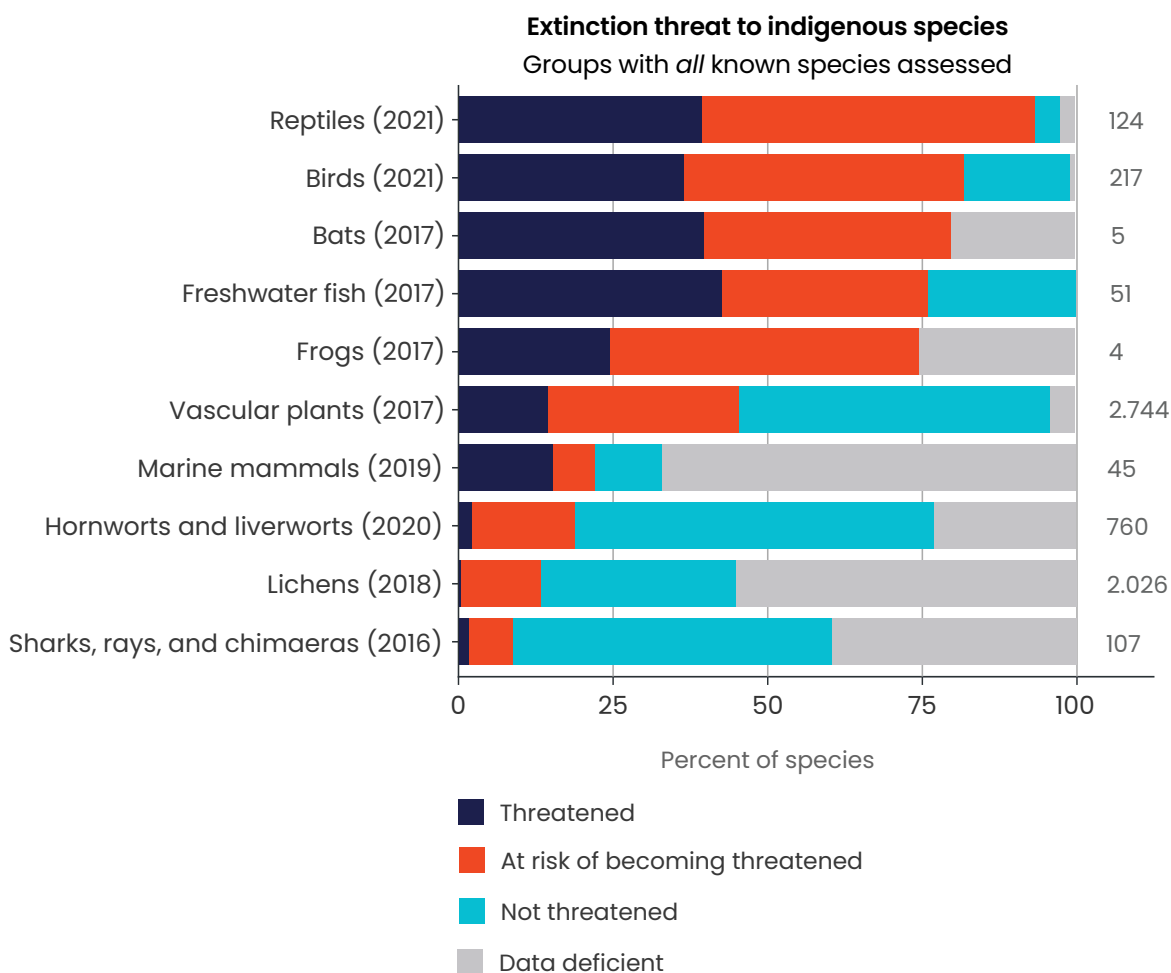
In Aotearoa New Zealand biodiversity has continued to decline despite the protection of large areas of vegetation and habitat.

In Aotearoa New Zealand, biodiversity has continued to decline despite the protection of large areas of vegetation and habitat. Progressive loss of native fauna is primarily caused by increased numbers of introduced predators, for example stoats and rats, thrive in habitats, killing native creatures. Our land use practices since colonization and changes in land use combined with invasive pests and diseases have caused our indigenous ecosystems and species to be in a state of rapid decline.<sup>5</sup>

Other introduced species like deer, pigs and goats browse on native plant seedlings and saplings.

Thirty-two per cent of native land and freshwater bird species, eighteen per cent of sea bird species, and a range of frog, invertebrate, fish, bat, reptile, and plant species are now extinct from historical records. Tracking losses and declines in biodiversity at local levels helps us understand risk better, however data collection processes are insufficient to provide a comprehensive scope.

Below is an image which communicates the extent of biodiversity degradation – the IUCN Extinction Threat to indigenous species.<sup>6</sup>



5 <https://environment.govt.nz/publications/environment-aotearoa-2022/#environment-aotearoa-2022-summary>

6 <https://www.stats.govt.nz/indicators/extinction-threat-to-indigenous-species/>

The Department of Conservation and the Ministry of Primary Industries state, 'invasive alien species remain an important threat to Aotearoa New Zealand's biodiversity'. An example is myrtle rust, a fungal disease that affects plants in the myrtle family such as kanuka and manuka.

According to the Environment Foundation (Green and Clarkson (2005)) the primary threats to indigenous biodiversity are from impacts of degraded water and habitat, land use change, mismanagement, or a lack of response to climate change. The Department of Conservation has identified five similar main threats:



**Invasive pest plants, disease, and animals**



**Change in land use**



**Climate change**



**Water Quality**



**Waste Pollution**

The Mana Whenua concept is to put water first – te Mana o te Wai.

- **Ka ora te wai** – If the water is cared for
- **Ka ora te Whenua** – The land will be nourished
- **Ka ora te Whenua** – If the land is nourished
- **Ka ora te tāngata** – The people will prosper

Upholding these values through this strategy, Goals and Focus Areas will guide the mahi to restore and protect our waters, which in turn protect human, plant and animal life.

## Ka pēhea te anga waeture e whakahaere i te kanorau koiora?

### How does the regulatory framework manage biodiversity?

A healthy, diverse, and functioning biodiverse network will help to withstand climate change impacts and contribute to the cleaning of our air and quality of our waterways.

Aotearoa New Zealand's first National Adaptation Plan<sup>7</sup> 2022 for the natural environment requires that all Councils address significant risks from climate change.

In addition, the Resource Management Act (RMA) 1991, and National Policy Statements (NPS) provide national direction and objectives for sustainable management purposes to protect our environment. The NPS-IB is the primary document driving biodiversity protection under central government legislation. It requires councils to work in partnership with tāngata whenua to undertake a number of

actions to promote the restoration of indigenous biodiversity, indigenous vegetation cover and monitor native species.

The purpose of district plans is to assist territorial authorities in conducting their functions to achieve the sustainable management purpose of the Resource Management Act. District Plans must give effect to national policy statements and regional policy statements and must not be inconsistent with regional plans and any applicable water conservation orders.

<sup>7</sup> <https://environment.govt.nz/publications/aotearoa-new-zealands-first-national-adaptation-plan/natural-environment/>

# Ētahi atu mahere me ngā kaupapa here

## Other plans and policies

As well as the Mauri Tūhono Framework, several other Regional Plans provide a regional perspective that are also recognised in this document.

Specific programmes for managing biodiversity are guided by the Regional Policy Statement for the Wellington region (RPS, 2013). Regional councils are required under the RMA to prepare a regional policy statement to implement the requirements of the RMA at the regional level. The Regional Policy Statement provides direction to local authorities, on how they are to manage the use of natural resources. It contains objectives and policies that direct how regional and district plans must manage the effects of activities on indigenous biodiversity. Relevant policies from the RPS for maintaining and restoring a healthy functioning ecological site include Policy 23, 24, and 47.<sup>8</sup>



<sup>8</sup> <https://www.gw.govt.nz/assets/Documents/2016/08/Identifying-and-protecting-significant-indigenous-biodiversity-in-the-We...pdf>

# Wāhanga tuatoru

## Section

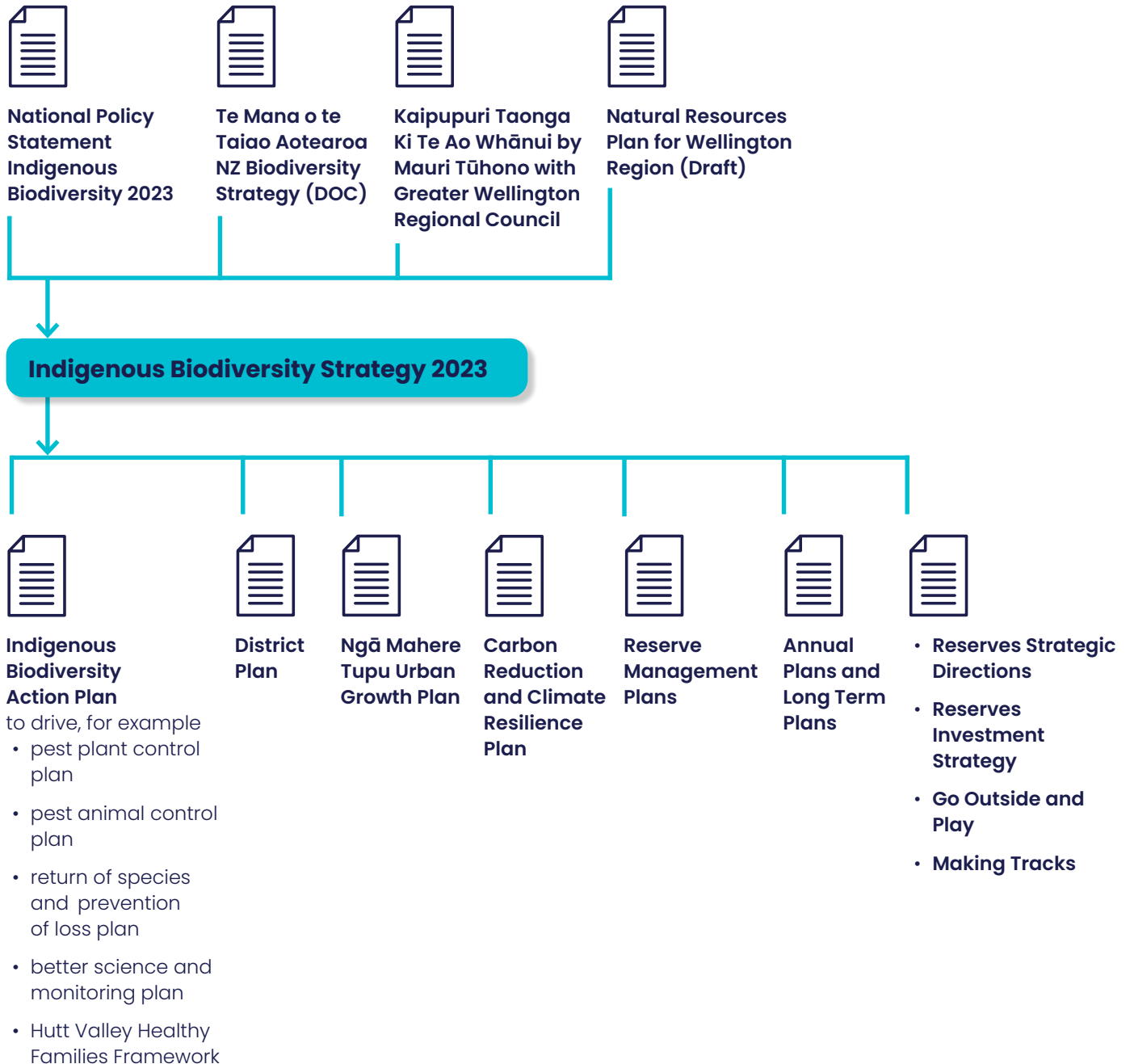




# Anga rautaki

## Strategy framework

This Strategy sets out a vision, goals and focus areas that will influence existing and future approaches. It builds on, and reinforces, the strategies and plans that are already in use, as outlined below.



# Ngā Whāinga Goals

These goals reflect what we heard from Mana Whenua, ecological stakeholders, community groups and individuals.

They articulate what success would look like in relation to the outcomes we are seeking for the environment, and the outcomes we are seeking for our people. They reinforce the role of Mana Whenua as Kaitiaki and the contribution te taiao makes to the wellbeing of everyone.

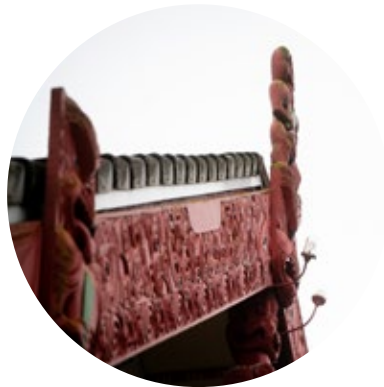
They show the importance of not just what we do, but how we do it and who is involved.

A detailed statement of these values can be found on page 28 of this strategy.

These goals align with both the Department of Conservation and Greater Wellington Regional Council's biodiversity principles and the United Nations Sustainable Development Goals. Te Mana o te Taiao<sup>9</sup> is the Department of Conservation's framework which sets out aspirations for biodiversity.



Indigenous species and their habitats in Te Awa Kairangi ki Tai Lower Hutt are protected and restored so they can thrive.



The role of Mana Whenua as Rangatira and kaitiaki is enabled, Mātauranga Māori is respected, and customary practices are supported.



Our community is connected with all of nature, values it and actively contributes to its protection and restoration.

9 <https://www.doc.govt.nz/globalassets/documents/conservation/biodiversity/anzbs-2020.pdf>

# Ngā Aronga

## Focus Areas

Through our wānanga we have also developed eight areas that require focus if we are to achieve our collective goals.

These are outlined below, along with why they are important, and some of the actions that could be undertaken by Council and others. These will be prioritised through implementation plans and programs to follow and expanded as work progresses. Progress will be reviewed every three years as part of the strategy review.

1



**Waka Houruatanga**  
Partnership with  
Mana Whenua

2



**Whakamana hapori**  
Enabling Community

3



**Te whakahaumaru wai  
me ngā arawai**  
Protecting water and  
waterways

4



**Te whakahaumaru  
pūnaha hauropi, momo  
Māori me ngā nōhanga**  
Safeguarding  
ecosystems, species,  
and habitats

5



**Te whakaaroturuki me  
te whakahaere riha**  
Pest monitoring &  
management

6



**Āhuarangi hurihuri**  
Climate Change

7



**Whakapiki hauora  
tūmatanui**  
Improving  
public health

8



**Te whakatautohu,  
te whakaaroturuki,  
te whakaarotake  
me te whakatiaki**  
Identifying, monitoring,  
evaluating biodiversity



# Waka Houruatanga

## Partnership with Mana Whenua

### Why is this important?

Council works in partnership with mana whenua interests, which for Te Awa Kairangi ki Tai Lower Hutt are represented by two marae and five iwi entities. Council's Tākai Here (memoranda of partnership) with these partners take a covenant approach, reflect iwi plans and align with Council and iwi aspirations. Given the connection between Māori and the land, protecting te taiao and our indigenous biodiversity is a key strand of these relationships.

### What can we do about it?

- Through Action Plans, enable Mana Whenua to establish priorities and lead projects and programmes of particular interest to them.
  - Undertake actions to restore māhinga kai and customary practices such as gathering kaimoana and edible plants and harvesting harakeke (flax).
  - Enable and support the vitality of Te Awa Kairangi and other waterways and aquatic ecosystems, as recommended in Te Mahere Wai, a Mana Whenua Whaitua Implementation Programme
- for Te Whanganui-a-Tara and its companion document, Whaitua Te Whanganui-a-Tara Implementation Programme.
  - Through relevant regulatory mechanisms, create contemporary rules and policies to reflect Mana Whenua priorities for protecting, conserving, and enhancing indigenous biodiversity.
  - Ensure places and practices of significance to Mana Whenua are respected and safe in accordance with their kawa and tikanga.





# Whakamana hapori

## Enabling Community

### Why is this important?

None of us can achieve our goals for biodiversity alone. We need to work together for collective impact. Helping people connect with and understand the importance of the natural world will encourage more of us to contribute, which in turn will support our own and the community's wellbeing and resilience.

### What can we do about it?

- Continue to support existing community groups, landowners, residents and partnerships who are contributing to this work, and proactively foster new relationships to enable more people to contribute and benefit.
- Establish more easily accessible ways for people to connect with nature.
- Promote the value and importance of biodiversity through community education, activities, and events.
- Promote and support resilient community practices to protect, conserve, and enhance indigenous biodiversity.
- Create better ways for people to share their knowledge and experiences with te taiao.



## Aronga tuatoru

Focus area 3



# Te whakahaumarū wai me ngā arawai

## Protecting water & waterways

### Why is this important?

Water is a precious resource as it is essential to life on our planet. People rely on access to a safe drinking water supply. Without healthy water and waterways many of our unique taonga such as fish, birds, and plants won't survive.

### What can we do about it?

- Acknowledge and promote the mouri of waterbodies and the Mana Whenua concept of putting wai first – te Mana o te Wai.
- Support efforts to reduce human and industrial waste making its way into and contaminating local waterways.
- Improve the quality of water by planting, protecting, and maintaining native plants to reduce erosion and sedimentation and prevent the spread of introduced pest plants and fishes.
- Protect and enhance wetlands so they can purify water and help reduce flooding and mitigate the effects of drought.
- Improve access to all waterways and catchments for native fish and tuna (eels).
- Support the planting of trees on hills and near streams to reduce land run-off.





# Te whakahaumarū pūnaha hauropi, momo Māori me ngā nōhanga

## Safeguarding ecosystems, species & habitats

### Why is this important?

Many of our native species are in decline and their habitats, and the ecosystems they rely on, are under threat. Many introduced species compete with indigenous species for space and resources. Progressive loss of native fauna is also primarily caused by the increased numbers of introduced predators.

### What can we do about it?

- Securing a viable future for threatened species so they become abundant and no longer qualify as threatened. Threatened plant species mahi will continue.
- Demonstrate land management approaches that value, protect, and restore indigenous biodiversity.
- Identify high-value indigenous biodiversity areas, endemic species, and indigenous forests for protection, management, and restoration.
- Increase the focus on biosecurity management including the monitoring, and where needed removal, of threats that compromise the integrity of significant natural ecosystems or threaten native species.
- Understand how and where land use has changed in the city to better understand and manage the complexities of environmental degradation.





# Te whakaaroturuki me te whakahaere riha

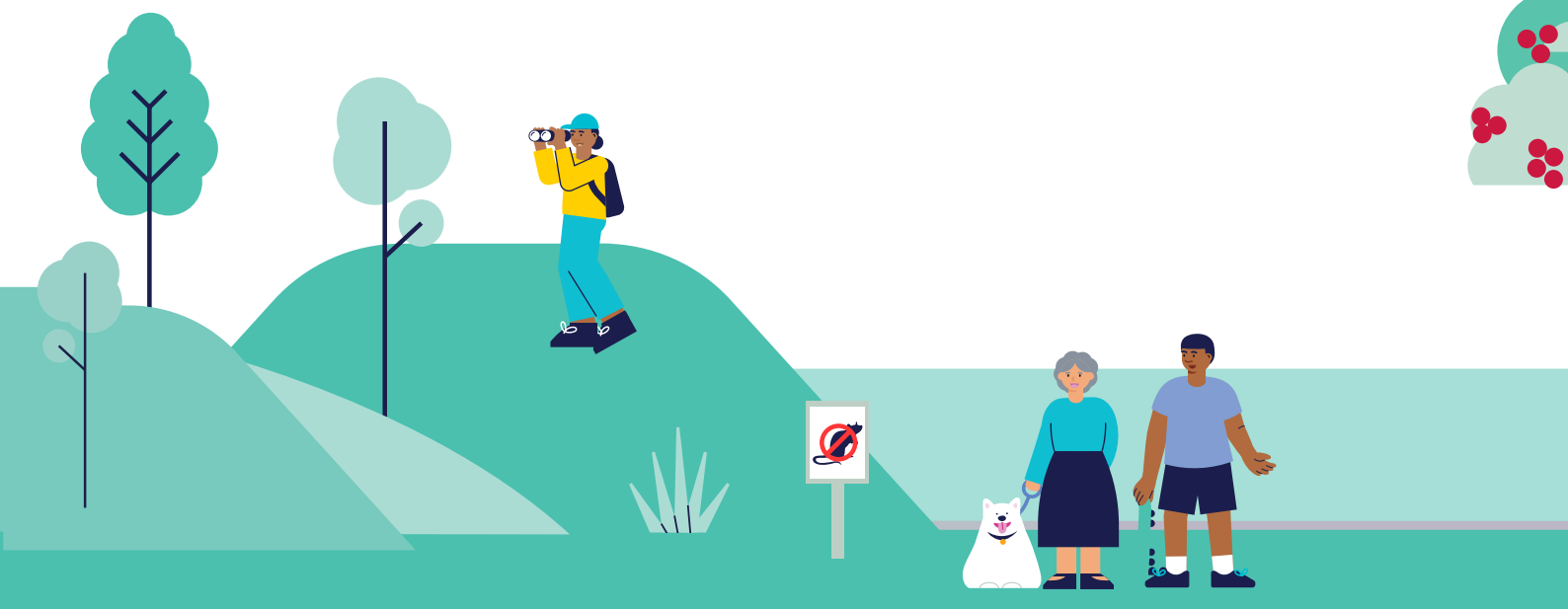
## Pest monitoring & management

### Why is this important?

Introduced pests are a threat to our indigenous biodiversity. They can suppress, out-compete, or even kill our native plants and wildlife. When uncontrolled, some pests can spread and dominate. Controlling introduced pests helps protect and restore our indigenous biodiversity.

### What can we do about it?

- Develop and implement pest plant and animal control programmes that effectively reduce threats.
- Shift from a 'control' to 'elimination' approach for the most threatening pests on a landscape scale.
- Enrol broader community in efforts to remove pests through education and provision of resources.
- Ensure connectivity of trapping/pest control programmes.
- Progress Greater Wellington monitoring programme in partnership with Mana Whenua.







# Āhuarangi hurihuri

## Climate Change

### Why is this important?

Climate Change is the defining issue of our time. As our earth continues to warm, there is greater risk of species extinction and potentially irreversible loss of biodiversity on land and in the sea. Thriving biodiversity can help us counter the negative impact of climate change with healthy habitats able to remove carbon dioxide from the air.

### What can we do about it?

- Continue to prioritise nature-based solutions to adapt to the impacts of climate change, including through regulatory means.
- Protect, expand, and manage vegetation in the city to both address the impact of climate change and support community wellbeing.
- Plant and protect vegetation which enables gaseous exchange and plant-based carbon sequestration.
- Across the city and the region, better integrate our approaches to addressing the key issues affecting te taiao, including management of rivers and coasts.





# Whakapiki hauora tūmatanui

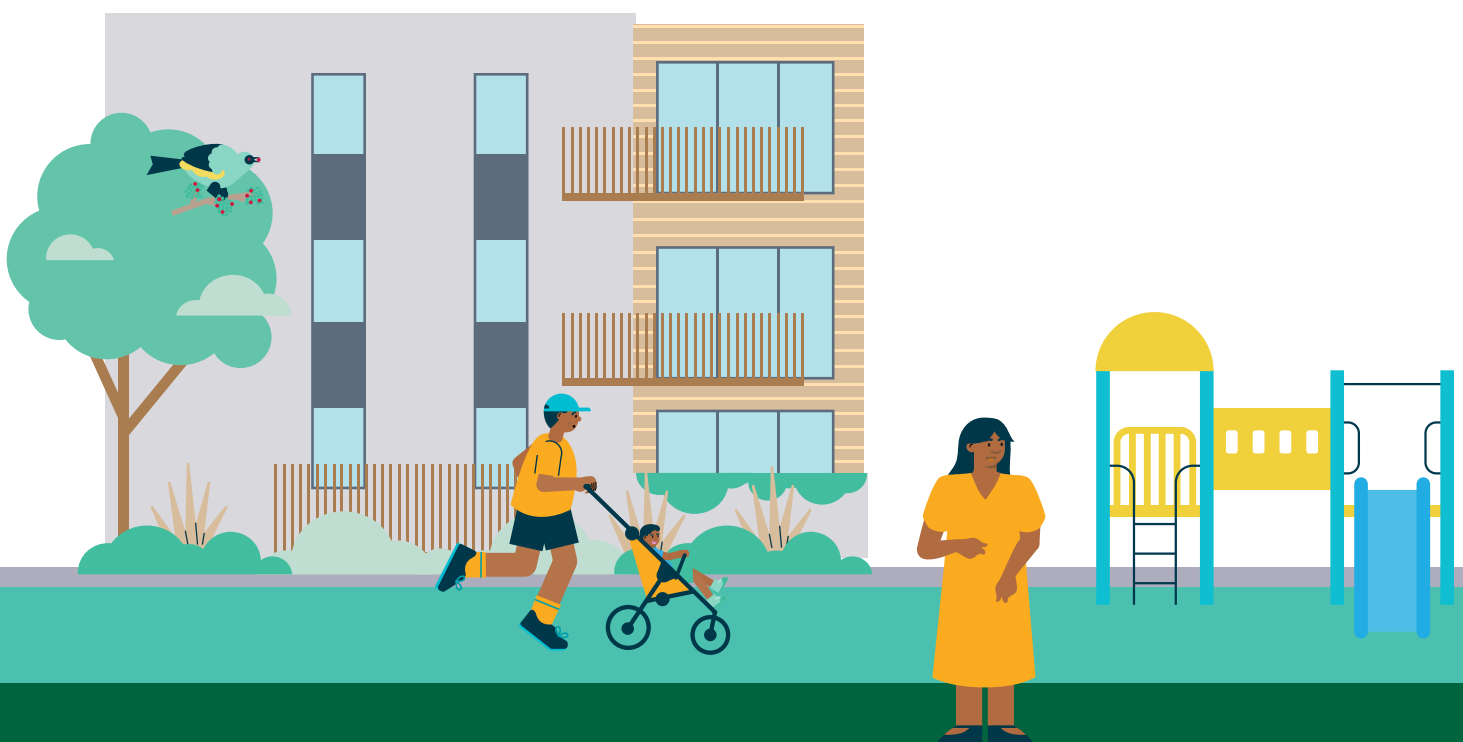
## Improving public health

### Why is this important?

Biodiversity supports human & societal needs including food security, clean air, and water, which underpin good health. By focusing on community-wide access to nature we improve our quality of life, helping children thrive, saving our environment, creating opportunities for meaningful connection with nature and improving people's physical, spiritual, and mental health.

### What can we do about it?

- Provide free and equitable access to opportunities to connect with nature and biodiversity across our city.
- Ensure there are natural areas that can be easily accessed by people with health conditions or impairments.
- Support and advocate for the application of mātauranga Māori and healthy built environment principles in urban and rural planning and development.
- Ensure our work supports the indigenous biodiversity needed to ensure food security for our growing population.
- Support the preservation and continued establishment of the Urban Forest.





# Te whakatautohu, te whakaaroturuki, te whakaarotake me te whakatiaki

Identifying, monitoring, evaluating,  
and protecting

## Why is this important?

To tackle a problem, you first need to define it. We need to better understand the current state of our local indigenous biodiversity so we can establish baselines for future work and determine where best to direct our efforts and resources.

## What can we do about it?

- Identify existing data sources held by Council and others to establish data baseline and gaps.
- Increase monitoring of sites across Te Awa Kairangi ki Tai Lower Hutt to help identify high and low value sites.
- Introduce modern efficient scientific methods like eDNA for monitoring to create long-term quality sets of data that can be acted on.
- Support biodiversity citizen science and community projects that investigate biodiversity issues. E.g., using Apps enabling remote monitoring like iNaturalist.
- Council commits to weaving a Māori perspective into decision making and strengthening our understanding of Mātauranga Māori involving cultural practices and principles, strengthening the Tikanga is based on the experience and learning that has been handed down through generations.



# Ngā Uara Māori

## Māori values

In developing this Strategy document, we have worked closely with Kāhui Mana Whenua, a forum which enables Council to align its efforts and work in partnership with Mana Whenua on specific projects.

Hutt City Council partners with Mana Whenua as they have a special cultural and spiritual relationship with te taiao. Our commitment is to partner with Mana Whenua and make mātauranga Kāi Tahu and integral part of our decision-making process.<sup>10</sup>

‘Kaupapa Māori’ is a term that can be used to explain the key concepts of te ao Māori (the Māori worldview) which extends to the natural environment. Māori belief dictates that both people and the environment, are descended from atua Māori (supernatural personifications of environmental domains) with the primordial parents being Ranginui and Papatūānuku. Therefore, the relationship between people and the environment is one of whakapapa (genealogical connection) and this is enacted in the everyday ways we connect to te taiao (our natural environment). Whakapapa binds ngā tāngata (the people) and te taiao together making them united, and with this unity is a sense of duty to look after the environment.

Māori have developed tikanga (guiding principles) over generations with regards to the health of the environment, and these are premised on maintaining a sense of balance. Kaitiakitanga (stewardship and protection), challenges the western concept that people are ascendant over Papatūānuku, and instead that we are descended from her. It promotes a relationship of reciprocity, whereby people do not ‘own’ the earth’s resources but instead have ‘user rights’ and a duty of care to not extract natural resources beyond the point where they are no longer able to regenerate themselves.

For tāngata whenua the wellness of te taiao is of additional importance in being able to practice Manaakitanga (caring for others). For example, the growing and harvesting of local foods from the forest and other traditional māhinga kai sites facilitates being a good host and enables traditional raranga (textiles) and rongoā (medicinal) practices.

To restore the vitality of Te Awa Kairangi and its tributaries, as recommended in Te Mahere Wai, a Mana Whenua Whaitua Implementation Programme for Te Whanganui-a-Tara and its companion document, Whaitua Te Whanganui-a-Tara Implementation Programme.

For tāngata whenua the wellness of te taiao is of additional importance in being able to practice manaakitanga (caring for others). For example, harvesting of local foods from the forest and other traditional māhinga kai sites facilitates being a good host and enables traditional raranga (textiles) and rongoā (medicinal) practices. Therefore, it is essential to the Māori culture that we look after our environment for future generations. It is imperative that Council gives effect to a Māori view of sustainability in its decision-making processes to facilitate broad biodiversity benefits across environmental, cultural, spiritual, and economic domains.

In Te Awa Kairangi ki Tai Lower Hutt, Mana Whenua will hold these relationships with several agencies to deliver these two programmes.



<sup>10</sup> <https://www.doc.govt.nz/globalassets/documents/conservation/biodiversity/anzbs-2020-summary.pdf>

# Te whakawhāiti mai i te hapori

## Community involvement

The process for creating this Strategy included wānanga, stakeholder group hui, community surveys and conversations with Mana Whenua, groups and individuals interested in biodiversity.

Now, the Strategy provides an opportunity to create a new and innovative approach to co-operatively manage indigenous biodiversity throughout the city. Through having common goals and harnessing our collective impact around the focus areas, we will have the best chance of achieving our shared vision.

The community already make a significant contribution to protecting biodiversity through trapping introduced predators in their own backyards, contributing to citizen science projects, planting indigenous species, and removing invasive plants. With joined-up plans, and shared tools and resources, those already involved will be even more effective. And with more education and promotion we can encourage others to get involved as well.



Figure 1: Wānanga guest speaker, Kaumātua the late Te Rira (Teri) Puketapu sharing his knowledge.

# Papakupu Whāiti – Te reo Māori

## Glossary – Te reo Māori

Iwi	A Māori community or people.
Kaitiaki	A guardian or trustee, typically of an environmental area or resource.
Kaitiakitanga	Is the obligation to nurture and care for the mouri of a taonga, or the ethic of guardianship or protection.
Kaupapa	Means principles and ideas which act as a base or foundation for action. A kaupapa is a set of values, principles, and plans which people have agreed on as a foundation for their actions.
Mana Whenua	Mana Whenua are the people with the rights, authority, or jurisdiction over an area of traditional lands. Council recognises Mana Whenua have a special relationship with the land and resources of the Te Awa Kairangi ki Tai Lower Hutt.
Mātauranga Māori	Is the body of knowledge originating from Māori ancestors. This includes the Māori world view and perspectives, Māori creativity, and cultural practices.
Mouri	The mouri of Te Ara Tupua, the living relationship between the ngahere, the cliffs, the water ways, hinemoana and everything that lives within that environment have their own individual and interdependent vitality.
Papatūānuku	The mountains, the cliffs, the landforms, the geology, ngahere, trees, birds – they all need each other to exist.
Rangatira	A Māori Chief or noble.
Ranginui	The connection to the various spiritual realms of the great and vast heavens, the source of light and understanding, growth and ultimate link to the celestial family.
Taonga	Refers to a treasure or something that is prized. The term can be applied to any thing that is of value, including socially or culturally valuable objects, resources, phenomena, ideas, and techniques.
Te Awa Kairangi ki Tai	Māori names describe their location within the valley. Lower Hutt is Te Awa Kairangi ki Tai (next to the sea) Upper Hutt is Te Awa Kairangi ki Uta (inland).
Te Mana o te Taiao	Is the mana of the living environment.
Te Taiao (natural environment)	Is the environment that contains and surrounds us.
Tikanga	Customs and traditional values, especially in a Maori context.
Wai Tai, Wai Māori	The connection between the springs, streams, aquifers, rivers, and all waterways that bring with them their life, mouri and mana which eventually mingles together with Hinemoana.
Wānanga	A wānanga is characterised by teaching and research that maintains, advances, and disseminates knowledge and develops direction.
Whakapapa	A line of descent from one's ancestors; genealogy.

# Papakupu Whāiti – Te reo Pākehā

## Glossary – English

IB strategy	Indigenous Biodiversity Strategy
Biodiversity	Is the range and status of species and ecological systems in a place.
Biophilic Cities	Biophilia refers to the idea that humans are inextricably bound and drawn to nature; that we need that connection to other living things to function properly. A biophilic city is one that integrates natural features into its designs. <a href="http://www.biophiliccities.org/our-vision">www.biophiliccities.org/our-vision</a>
Citizen science	Citizen scientists are volunteers who contribute to scientific projects, usually by collecting or analysing data.
District Plan (DP)	District Plan, a document that sets the framework for Managing land use and development within our city. It contains objectives, policies, and rules to address resource management issues such as the effects of land use and subdivision, noise, and traffic
Ecology	The study between the relationships of living organisms, including humans, and their physical environment.
Ecosystem Services (ES)	Ecosystems provide many of the basic services that make life possible for people. Plants clean air and filter water, bacteria decompose wastes, bees pollinate flowers, and tree roots hold soil in place to prevent erosion.
Flora	The plants of a particular region, habitat, or geological period.
Fauna	An animal or animals of a species indigenous to Aotearoa New Zealand.
Habitat	The natural home or environment of an animal, plant, or other organism.
HCC	Hutt City Council or 'Council'.
Indigenous	Originating or occurring naturally in a particular place; native.
Land use	Simply describes human use of land.
Mauri Tūhono Framework	Mauri Tūhono ki Te Upoko o Te Ika a Māui is a vision for everyone, everywhere, entwining our efforts together. Through people reconnecting with te taiao and enlivening the mauri together – every contribution is working toward te taiao flourishing. The framework has seven inter-woven strands related to the vision.

# Papakupu Whāiti – Te reo Pākehā

## Glossary – English

New Zealand Biodiversity Strategy (2000)	The New Zealand Biodiversity Strategy (NZBS) reflects Aotearoa New Zealand 's commitment to the United Nations Convention on Biological Diversity. It sets out national goals and principles for Managing Aotearoa New Zealand 's biodiversity.
NPS or NPS-IB	National Policy Statements (NPS) are issued under the Resource Management Act to provide national direction for the management of matters of national significance.
Riparian zone/buffer/area	The strip of land beside a waterway is called the riparian zone and it is a crucial buffer between land and water.
RMA – Resource Management Act 1991	Section 2 of the RMA provides a definition of 'biological diversity' - The 'maintenance' of indigenous biological diversity by Councils is to be undertaken in the context of ss5 to 8 of the RMA. These sections use the terms 'safeguarding the life supporting capacity' (of ecosystems); 'preservation' (of natural character of the coastal environment, wetlands, rivers, lakes, and their margins); and 'protection' (of significant indigenous vegetation and significant habitats of indigenous fauna). These s5, 6 and 7 matters contribute to the interpretation of the term 'maintenance of indigenous biological diversity'. Maintenance can include protection, enhancement, and restoration. Section 8 requires Councils to take account of the principles of the Treaty of Waitangi when making plans and any other RMA decisions.
Regional Policy Statement (RPS)	The Regional Policy Statement (RPS) for the Wellington Region provides an overview of the resource management issues of the Region and sets out the policies and methods to achieve integrated resource management of the natural and physical resources of the whole region.
Strategy	A plan or scheme.
Territorial authorities	Classified as a city (local), district, regional or unitary Councils.





