

# Te Tikanga Taiao o Te Upoko o Te Ika a Maui Natural Resources Plan

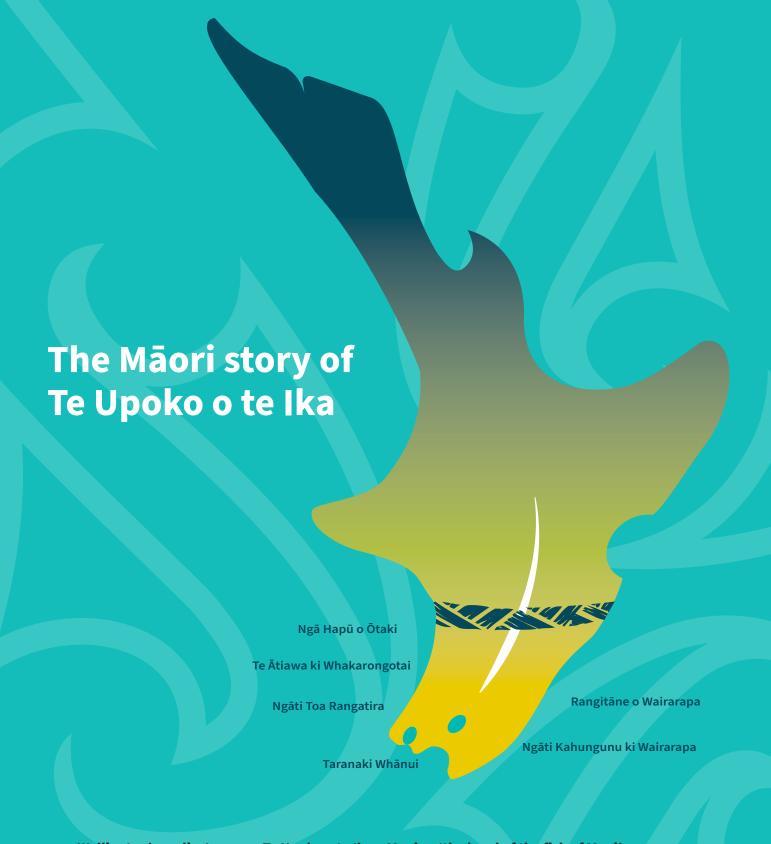
for the Wellington Region



The cover illustration is a depiction of Wellington regions air, land and water. This new artwork features design elements from the original 2015 Natural Resources Plan to recognise the process and development of the plan from then to now. These designs include:

- the kowhaiwhai patterns of the maunga (mountain) recognising Mana Whenua and the respective Whaitua collectives to reflect kaitiakitanga (guardianship).
- the kowhaiwhai patterns of the wai (water) reflecting the key maori constructs of mauri (life force) and mahinga kai (food gathering).
- the red line and brown area of the whenua (land) is symbolic of the soils.
- the 2015 single common seagull that represented all bird life has now evolved in to three karoro (seagulls) which feature koru representing the past, present and future as well.
- the four new stylised Koru in the sky represent Nga Hau e Wha (the four winds) north, south, east, and west. Together they are symbolic of air.
- the native flora or plant life across the landscape signifies growth. The graduation of plants and trees reflects the regions ecology, from the open shallow water plants of Raupo and Harakeke to the boggy damp trees of Ti Kouka and Kahikatea and on to the tall dry Totara.
- the Totara tree in particular is sacred to members of Te Ara Tahi, the Wellington Iwi Leaders Forum. For some, the Totara is believed to be the first born child of Tane Mahuta (Atua of the Forest).
- finally the sun is a consistent feature and gives the overall image a warm, positive outlook for the journey.
- all elements combined depict the unique ecosystem of the Wellington region and the five guiding principles of the Natural Resources Plan; Ki uta ki tai (connectedness), Wairuatanga (identity), Kaitiakitanga (guardianship), To matou whakapono (judgement based on knowledge), Mahitahi (partnership). He mihi maioha, this artwork celebrates the progress in partnership.

Artist and description: Piri-Hira Tukapua Ngati Toa Rangatira, Atiawa ki Whakarongotai, Ngati Raukawa ki te Tonga, Taranaki



Wellington's earliest name – Te Upoko o te Ika a Maui or 'the head of the fish of Maui' – goes back to the Māori story of how Aotearoa New Zealand was created.

According to Māori the legendary navigator Maui hooked a giant fish that, when pulled to the surface, turned into the land form now known as the North Island or Te Ika a Maui. While the head is in Wellington, the tail or Te Hiku o te Ika is at the top of the North Island with the rest of the fish represented throughout different rohe.

Various geographical features in the Wellington Region are said to represent factors of this story and this map will help to make that connection. Look for the head of the fish/Te Upoko o te Ika, the mouth of the fish/Te Waha o te Ika, the eyes of the fish/Ngā Whatu o te Ika – you will see that one of the eyes is freshwater and that is Wairarapa Moana, and one is the saltwater eye represented by Te Whanganui a Tara – the Wellington Harbour. The Tararua ranges also represent the spine or backbone of the fish – Te Tuarā o te Ika.

### **Greater Wellington Regional Council**

# Proposed Natural Resources Plan for the Wellington Region – Regional Coastal Plan provisions

The Proposed Natural Resources Plan for the Wellington region (including the Proposed Regional Coastal Plan) was prepared by the Wellington Regional Council under the Resource Management Act 1991 (the Act).

At its meeting of 25 August 2022, the Wellington Regional Council adopted the Proposed Regional Coastal Plan parts of the Proposed Natural Resources Plan, for reference to the Minister of Conservation in accordance with clause 18 of Schedule 1 of the Act.

The common seal of the Wellington Regional Council was affixed in the presence of:

Jan Porker

THE COMMON CO SEAL OF TO

Daran Ponter Chairperson Nigel Corry Chief Executive

09 JUN 2023

The Minister of Conservation approved adopted the Proposed Regional Coastal Plan parts of the Proposed Natural Resources Plan by signing it on\_\_\_\_\_

Willow-Jean Prime

Minister of Conservation

#### Chair's foreword

Ki uta ki tai (from the mountains to the sea) flows te waiora (the water of life). Falling like the tears of Ranginui (the sky father) on the outstretched arms of Papatūānuku (mother earth), water is affected by all processes in air and on land. To protect our water and improve water quality, we must look to the health of te taiao (the environment) as a whole.

This kaupapa (philosophy) is the foundation of this Natural Resources Plan. Merging five separate plans for fresh and coastal water, air, soil, and discharges onto land into a single document reflects the true connectedness of te taiao.

The mandate to develop and deliver this plan comes from central Government. The National Policy Statement for Freshwater Management 2020 has made Te Mana o te Wai central to our work as a Regional Council. In particular, the new hierarchy of the health of the waterbody first, human health needs second, and commercial and industrial use third puts the mauri (life force) of water at the heart of freshwater management.

Work is already underway in the Region's five whaitua (catchments) to create true community-led visions for our wai (water) and how we can get there. The whaitua committees that represent communities, local government, and Mana Whenua are already delivering bold visions for the future of freshwater. The first three whaitua – in Ruamāhanga, Te Awarua-o-Porirua, and Te Whanganui-a-Tara (Wellington and the Hutt Valley) – have already delivered their ambitious plans, including the aspirational statement from Ngāti Toa and Te Mahere Wai to the Regional Council, with Kāpiti and the Eastern Wairarapa hills still to come.

While freshwater is critical to our communities and environment, there is much more to this Plan. As required of us by the New Zealand Coastal Policy Statement 2010, this Plan is assertively protecting our fragile coastal areas from harm so that we can all enjoy them for generations to come.

In the same vein, this Plan will provide much stronger protection for our Region's endangered wetlands. All manner of human activities that harm wetlands, such as diverting or draining water or reclaiming wetlands will be much more difficult to gain consent for in the future. We do not do this lightly, but with only 3% of our Region's wetlands remaining it is the right thing to do.

The development of this Plan has been truly collaborative, and we have been working closely with Mana Whenua, business, and communities for years to produce it. While inevitably not everything in the document has been agreed on by all parties, I am confident that the result is a true representation of community values and aspirations.

I am especially proud of our ground-breaking work with Mana Whenua to recognise and protect customary values. Wāhi tapu (sacred places), mahinga kai, (food and natural materials, including the resources, their place, and the custom of gathering them), Urupā (burial grounds), and Taniwha (water spirits) are among the hundreds of treasured places for Mana Whenua that are now mapped and protected in this Plan.

All this work does not mean this Plan is finished though. This Plan should be understood as a living document. Just as an ecosystem has a wairua (soul), the plan embodies society's changing will, and its contents will evolve over time to reflect this.

The challenge now is to recognise that we all have a part to play as kaitiaki (guardians). We must learn to identify with the streams in our gardens and on our farms that connect us to repo (wetlands), moana (lakes) and whanga (harbours) of our rohe (Region). We must become a unified force that looks after te waiora and te taiao, not just for ourselves and our mokopuna (grandchildren) but for generations still to come.

According to pūrākau (mythology), the mauri of water is guarded by a taniwha. Mā tō tātou tū ngātahi (together) we are the taniwha.

**Daran Ponter** 

Chair, Wellington Regional Council

Ham Forks

June 2023

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