

Kaipupuri taonga ki te ao whānui

The taonga we stand for
everywhere with everyone

A framework for te taiao from the Mauri Tūhono
ki Te Upoko o Te Ika a Māui working group



He Karakia tīmatanga

Our opening
invocation

Tukua te wairua, kia rere
Tukua te mauri, ka oho
Ruruku ki a Ranginui
Ruruku ki a Papatūānuku
Ko tēnei te rangi ka ū
Ko tēnei te rangi ka mau
Ko tēnei te rangi ka ruruku
Ko ēnei tauira o te whenua ki te rangi
I te Taiao ki te Arorangi, i rukutia noa atu
Tūturu o whiti whakamaua kia tina! Tina!
Haumi e! Hui e! Tāiki e!

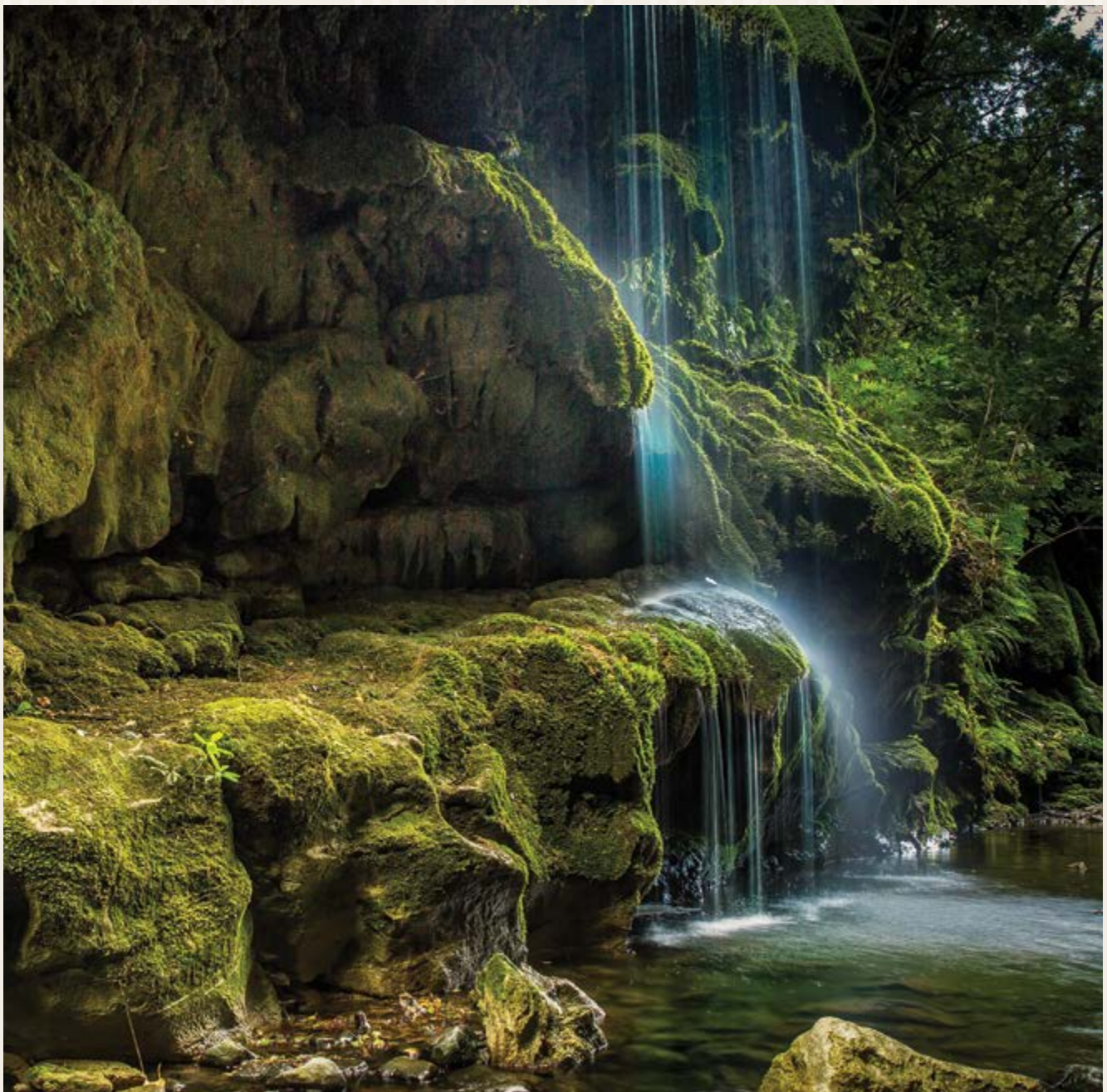


© Stewart Watson, Remutaka Range

Send forth the spiritual essence, so it flows
Send forth the vital life essence, to awaken
Bound together to the sky above
Bound together to the earth below
This is the day, to be sustained
This is the day, to seize hold of
This is the day, to be bound together
These examples are of the land and sky
From the environment to the universal domains
That weave us together, from long ago
Steadfast as a shining light, to behold and be fixed!
Affirmed! By us gathered here! And so it is!

He karanga ki te hunga e ngākaunui ana ki te taiao

A call to all those who
care for te taiao across
the Wellington region



To everyone, everywhere,
of Te Upoko o Te Ika a Māui.
From Ranginui and Papatūānuku and flowing
down through the domains of their many
children, mauri sustains all things.
Let's affirm our heartfelt connection to te taiao.
Let's acknowledge we are tēina within te taiao,
and live under the protection of all our tuākana.
Let's celebrate how our identities are
intertwined with their places and rhythms.
We all have gifts we can offer
to the task of caring for te taiao.
Let's open the doors to listen to one another.
Let's honour Te Tiriti o Waitangi, which underpins
our relationships to this land and to each other.
Let's recognise the special place
of the iwi of this land in caring for
our taiao as rangatira and kaitiaki.
We call upon all the expertise, skills
and gifts we bring to this task.
Let's pool our collective aspirations,
knowledge and resources for a shared legacy.
Let's intertwine our restoration efforts
together to weave a korowai.
So that the mauri of te taiao will
be sustained for all.
He Mauri Tūhono!

Kuputaka

Glossary

For each term, please be aware that the expression and understanding of these are specific to and require the input of your local mana whenua: iwi, hapū, marae.

ahi kā	tribal fires of occupation
aho	weft (cross-threads of weaving or woven garment)
au	I or me
harore	mushroom
Hina	personification of the moon
Hinemoana	female atua of the sea
hononga	connection; relationship; bond
hukahuka	adorning tassel
hūnuku whakaora	shifts of transformation
kahu	an adorned, woven muka garment or cloak
kaipupuri	holder (of something sacred or important)
kaitiaki	guardian
kaitiakitanga	guardianship
kapowai	dragonfly
karakia	invocation; affirmation
karanga	formal or ceremonial call of welcome
kararehe kīrea	pest species
kaupapa	purpose; issue; initiative; proposal
kawa	protocol
kekeno	New Zealand fur seal
korowai	finely-woven cloak
mai uta ki tai	from inland to sea
mana whenua	tribal authorities of the land: in the Wellington Region, these are Rangitāne o Wairarapa and Kahungunu ki Wairarapa in the Wairarapa; Ngāti Raukawa Te Au ki te Tonga, Te Ātiawa ki Whakarongotai and Ngāti Toa Rangatira in Kapiti; and Ngāti Toa Rangatira and Taranaki Whānui in Wellington
manawaroa	resilience; fortitude; stamina; endurance
māramatanga	understanding; insight; meaning; enlightenment

mātauranga	traditional knowledge, systems and practices
mātauranga ā-iwi	tribal knowledge, systems and practices
mātauranga Māori	traditional Māori knowledge, systems and practices
mauri	vital life-force energy; essential source of all vitality; quality of life (full explanation of mauri on page 12)
moemoeā	vision; dream; aspiration
moko kākārīki	Wellington green gecko
mokomoko	a general term for lizards, skinks and geckos
mokopuna	grandchild; descendants
mōrearea	danger or dangerous
ngā hau e whā	four winds
ngā kīrehe	fauna
ngā tupu	flora
pānui	read; announce; declare
Papatūānuku	earth; earth mother
pātaka	storehouse
pekapeka	bat
pou tarāwaho	framework
puāwaitanga	flourishing; blossoming
pūnaha hauropi	ecosystem
rangatahi	young people
rangatira	esteemed and revered tribal leader or authority
rangatiratanga	exercise tribal authority and autonomy
Ranginui	sky; sky father
rimurapa	bull kelp
rauora mai	energise
rongoā	traditional Māori healing knowledge, systems and practices
taiao	natural world; environment
takarangi	stagger; unstable

Tamanui te rā	sun
Tāne mahuta	atua of the Forest and everything within
Tangaroa	atua of the sea
tāngata Tiriti	people of the Tiriti of non-Māori origin
taonga	treasure; valuable objects, phenomenon; resources, ideas or techniques
tātou	we, us (three or more people), inclusive of the speaker
taurapa	stern-post of a canoe
tautoko	support
Tāwhirimātea	atua of the winds
tāwhiwhi	entwine
te ao Māori	Māori world
tēina	younger siblings; junior relatives
te mana o te taiao	the authority of the natural world
Te Mātakitaki a Kupe	Cape Palliser
Te Tiriti	The Tiriti (referring to the Māori version of the Treaty of Waitangi)
Te Upoko o Te Ika a Māui	The Head of the Fish of Māui (Wellington Region)
tikanga	traditional practice; customary law
tīmatanga	beginning; opening; introduction
tuākana	elder siblings; senior branch of family
tūhono	connect; connection
tumu whenua	foundation soils
tūranga	foundation; standing; position; stance
urupare	to respond, reply or answer
whaitua	region
whakamata	the first line and foundation of a woven cloak
whakamutunga	ending; closing; conclusion
whakapuāwai	to make flourish; bloom; come to fruition
whakawhanaungatanga	establishing relationships
whakatuārā	backbone support
whāomoomo	conversation
whenu	strand; warp (length-wise threads of a woven garment)
whetū	stars
whītau	flax fibres

Ihirangi

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Tēnei te kono ki a koutou katoa

About Mauri Tūhono

**Tēnā koutou, tēnā koutou, tēnā tātou katoa.
He mihi nunui. Welcome!**

Who are we?

- We are the Mauri Tūhono ki Te Upoko o Te Ika a Māui Working Group.
- We are a diverse group of thinkers and doers, who answered a challenge from Greater Wellington, alongside mana whenua and the Department of Conservation, to develop a framework to transform how we relate to te taiao across the Wellington Region, originally known as Te Upoko o Te Ika a Māui.
- We have worked hard to pool our wide-ranging experience, knowledge and connections.
- Through our many connections we have considered a diverse range of views and information from outside our group.
- You can find out more about who we are on our website maurituhono.org.nz

What is a framework?

- This document is our framework.
- A framework allows everyone to think big and deep. This one has a long-term vision with seven strands.
- A framework can inspire new ways of thinking and doing. This one has seven region-wide shifts of transformation we think are needed for the vision to come true.
- A framework is not an action plan. However, we provide a summary of where we are now, with some starting examples of the types of actions that we think could be taken in the first years.
- A framework helps unite people. We see a framework as a set of values and ideas that can help people see how they contribute to a bigger picture, not a set of instructions that tells others what to do.

Navigating this document

- We acknowledge that each iwi within Te Upoko o Te Ika has their own mātauranga ā-iwi. This framework is not presuming to appropriate this knowledge. Instead, the framework is envisioned as a korowai – a finely-woven cloak, weaving together our intentions and mahi to nurture and protect te taiao.
- Seven intertwining strands have been conceptualised as comprising the korowai of the framework – ngā whenu whakapuāwai. Each strand considers the current state of te taiao and our relationships to it, symbolised as ngā whītau – the flax fibres prepared in advance of weaving a garment. Shifts of transformation and possible future actions to get there are also identified – represented as ngā hukahuka, the adorning tassels on a korowai.
- The fold-out starting on page 12 provides a summary of each strand, as well as the framework’s overall vision. Each strand has also been associated with a specific colour and symbol to allow not only for a linear read of the document, but also to assist readers to access specific strands as needed.



Nau mai – rauora mai

We see a future in Mauri Tūhono as a regional movement for biodiversity, for everyone across Te Upoko o Te Ika. There are more voices in our region who need to be heard and this is why you are essential.

We invite you to be part of this movement.

**For us to see positive changes in te taiao,
first we must change.**





He moemoeā nō te taiao

A vision from
te taiao

He moemoeā nō te taiao

A vision from te taiao

Te puāwaitanga o te taiao ki Te Upoko o Te Ika

Towards te taiao flourishing in the Wellington region

This is how the Wellington region could be one day if we listen to te taiao. This vision has an overall purpose and seven intertwining strands.


He kaupapa mō te taiao

Our commitment to te taiao

Mauri Tūhono

Sustaining and restoring the mauri of te taiao and people through entwining our efforts

- Mauri describes the essential vitality of all things that exist within Te Ao Māori.
- Everyone and everything within the living world has mauri. The elements of te taiao have mauri in and of themselves, and as overall ecosystems.
- From a mātauranga Māori perspective, the living world is intrinsically interconnected, with no element within it existing in isolation from another. The systems and patterns of te taiao are recognised as relationships held for countless generations; relationships which we also hold and must do our part to honour and maintain. Our own wellbeing is intrinsically interconnected with that of the living world.
- Mauri is not just a measure of physical vitality, however, it is through physical health that we can most readily recognise its presence or absence.
- Through flourishing biodiversity, the physical vitality of te taiao recovers – and the mauri of our natural environment is restored.
- Tūhono means to connect, bond or entwine.
- Just like it is modelled in te taiao, our interconnectivity is vital. Together we must honour, recognise, restore and elevate the mauri across our region.
- 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, we revive the
mauri — together our
contributions lead
us towards te taiao
flourishing.

Te aho o te kahu taiao

The weft of
nature's cloak

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.

The family of different atua caught in a dormant state between Ranginui and Papatūānuku sought the vibrancy of life through light. This primary source of life is encompassed in the light of many whetū in the night sky. It is also seen at the dawn of a new day when the sun, Tāmanui Te Rā comes together with the air of Tāwhirimātea and the water of Tangaroa and touches the abundant soils of Papatūānuku, building vitality for all the plants of Tāne Mahuta. This connection between sky and earth continues through the lunar rhythms of Hina, pulling on the tides of Hinemoana, offering a sheltering place for her mokopuna. All this life echoes a pulsing rhythm of te taiao or the earthly tides of our environment.

There are many states of mauri, roughly translated as a life force. We can become aware of mauri when it is unsettled – mauri rere. We can also become aware of mauri when we're awoken by its energy – mauri oho. This is very different from a dormant state – mauri noho. And so, the state of mauri tau is a balanced life force. All these states of mauri are signs of vitality and diversity. It is while the rhythm is settled and balanced that the dynamic of individual life components can most easily come together. This is mauri tūhono.

In Te Upoko o Te Ika, we know our special places are not settled. The call from our tuākana is becoming increasingly louder. We are being woken to our role in this unsettling. Like the roots of the kahikatea, we are being called to locate ourselves in community and connect with the pulsing rhythms of te taiao. There in together lie the answers to te taiao flourishing.





Ngā whenu whakapuāwai

The flourishing strands

The framework has seven inter-woven strands related to the vision.

Mō tātou, mā tātou

For everyone,
everywhere



- Set within the context of our region, from the Ruahine ranges to Te Mātakitaki a Kupe, from the Ōtaki river to Te Awarua o Porirua Harbour, across the Tararua ranges, down Te Awakairangi to Turakirae, across Te Whanganui a Tara and around the bays of Wellington City to Mākara, to Ōwhariu.
- From the heavens, down the mountain tops, through the valleys and estuaries, to the ocean depths – mai uta ki tai.
- In our backyards, in the streets of our cities, and on our farms, forests and orchards.
- The vast web and many rhythms of te taiao.
- The iwi who are mana whenua throughout our region.
- The gathering of all people who shelter here, strong and thriving, for ever.

Ko te taiao ko au

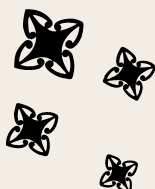
Te taiao at the heart



- The mana of our tuākana in te taiao is upheld first, on their terms, according to their timescales.
- Everyone has found their heartfelt connection to te taiao, even while in the busyness of life.
- Te taiao is at the heart of our decision-making because we acknowledge our intrinsic interconnectedness.
- We know all this has happened when our lands and waters sustain all life.

Tūranga

Our place in te taiao



- Everyone is connected to te taiao and the stories of their home.
- People know their place in te taiao and know their role in supporting it to thrive.
- The places of cultural significance to each iwi are respected and safeguarded forever.

Hononga

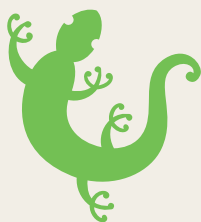
Our connection to each other



- Caring for te taiao is undertaken by everyone.
- We listen to te taiao and know its different ecosystems, what they need and what they bring.
- We are guided by the mātauranga of mana whenua, acknowledging their responsibilities as kaitiaki and ahi kā of the region.
- The mana whenua iwi of the region affirm their unique connection to te taiao through reconnection to places and practices.
- Whakawhanaungatanga supports community connection within te taiao, across places and spaces.

Māramatanga

What we know to be true



- We know and value the depth of te taiao through many lenses; such as mātauranga Māori, the sciences, working the land and the water, restoring, harvesting, perceiving with our senses, and the arts.
- We recognise and understand the importance of Te Tiriti to tautoko and inform our relationships with te taiao.
- An expansive range of people are generating knowledge in many forms, and as a resource it is accessible and shared across the region and down the generations.
- The kaitiaki responsibilities of mātauranga Māori will be respected in accordance with the kawa and tikanga of mana whenua.

Te Pātaka

Te taiao is the storehouse



- An abundant taiao is the ultimate storehouse of our region. We replenish, sustain and protect it because it is paramount to our future.
- A thriving pātaka is maintained because every part of te taiao is interconnected and flourishing.
- We plan, care for and grow our collective resources.
- Community mahi is supported by sharing.
- Our knowledge and stories are housed and shared as seeds for the future.

Te Manawaroa

Te taiao endures



- Aroha for te taiao requires us to demonstrate our collective commitment.
- The home fires continue to burn, we are agile and persistent in our efforts for te taiao.
- As agents of change we are restoring te taiao as part of our climate action.
- Coordinated facilitation, as well as rest, space and time to explore aspirations ensures energy is sustained, shared and focused.





Te Whakamata

Casting the
foundations of
the weave

Te Whakamata

Casting the foundations
of the weave

In relation to each of the flourishing strands, we set out a picture of where we are now, the shifts we think are needed to work towards the vision, and examples of actions to bring these shifts to life.



© The Capital Kiwi Project, Mākara

Ngā whītau The interconnected flax fibres

Where we are now

Ngā whītau represent a snapshot of our region in Te Upoko o Te Ika a Māui, offering insights into where we're at now. We encourage you to consider your own locality, the places and spaces you're living and consider the state of te taiao, past and present.

Ngā hūnuku whakaora Shifts of transformation

Moving forward

We have listened to te taiao and those who care for it, and these are the key changes we think are needed to the way we think and approach our work to achieve our vision.

We see Mauri Tūhono in our future as a regional movement for te taiao, for everyone, everywhere. This will be a guiding framework that helps people see how they contribute to a bigger picture, not a set of instructions that tells others what to do.


Ngā hukahuka The adorning tassles

Examples of actions

To help everyone imagine how this framework could be implemented, these examples of actions show what we might see if the shifts were happening. These are indicative only, they are not formal proposals.

Mō tātou, mā tātou

For everyone,
everywhere



Tuna represents our first strand, 'Mō tātou, mā tātou'. Within each region, iwi and hapū, the tuna is a vital source of kai, mātauranga, traditional customary practices and they are an environmental indicator of ecosystem health. The first encounter with an eel is never forgotten and often it forms our sense of identity and belonging to our place in Aotearoa.

Ngā whītau

The interconnected flax fibres

Where we are now

- Wellington region is awesome, but te taiao is in trouble. Many native species, and the places they live in, are under threat. The life sustaining quality of these places depends on the quality of their mauri. Sustaining and restoring mauri requires everyone, everywhere.
- Many people already connect with and tend to te taiao. To do this valuable work they need more support and there is not yet a place for everyone to join in.



Ngā hūnuku whakaora

Shifts of transformation

Moving forward

- Support mana whenua and community-based initiatives to contribute at every locality, to collectively enhance biodiversity throughout the region, mai uta ki tai, from the mountains to the sea.
- Systematically reach out and build relationships with sectors and demographics that are not well connected to this mahi.





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Ngā hukahuka The adorning tassels

Examples of actions

- Provide more support to grow the geographical reach and connectivity of local community-led restoration, from the backyard through to te taiao.
- Cultivate new and innovative ways for whānau, hapū and community to connect to te taiao.
- Develop an integrated approach to addressing the key issues affecting te taiao, including rivers and coasts, acting on climate change, and the wellbeing of all people.
- Experiment with innovative and creative communication methods that include all people across the region, boosting their connection with places and each other and sparking new action to tend to te taiao.

Ko te taiao ko au

Te taiao at
the heart



The connection of the kapowai to the 'Ko te taiao ko au' strand is symbolic of their sensitive relationship with freshwater health, in that kapowai are found most abundantly in clean and healthy habitat. There are a variety of species found across Aotearoa near wetlands and freshwater areas.



© Ngā Manu Nature Reserve, Waikanae

Ngā whītau

The interconnected flax fibres

Where we are now

- Te mana o te taiao must come first. Public opinion about this is shifting but our decision-making is slow to move.
- The mātauranga held by mana whenua, the largest body of intergenerational knowledge of our ecosystems, is excluded from decision-making which affects the long-term integrity of the decisions that are made.
- Land and water in both cities and rural areas are often managed for short-term economic gain, without adequate regard for the natural processes which are necessary for our survival into the future.
- Many people have lost their connection to te taiao and may not yet know what to do to avert the threats it faces.



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Ngā hūnuku whakaora Shifts of transformation

Moving forward

- Dispel the illusion that our current path is ok and instead, enable transformative practices.
- Reach out and create opportunities for a more diverse and greater number of people to discover their heartfelt connection to te taiao.
- Influence decision making so te mana o te taiao is upheld first, on its terms, according to the time it will take for te taiao to be restored.
- Strengthen mana whenua in their unique expression and inclusion of mātauranga in the care and protection of te taiao.

Ngā hukahuka The adorning tassels

Examples of actions

- Tūhono is reflected when:
 - iwi, community and practitioner influence is strengthened, ensuring that central government policies (such as the principles in Te Mana o te Wai – the National Essential Freshwater Package and Te Mana o te Taiao – the New Zealand Biodiversity Strategy) are effectively implemented in our region
 - we have a hierarchy of policy priorities that puts the health and well-being of te taiao first. This will frame significant development decisions in our region, and underpin economic, social and cultural wellbeing.



Tūranga

Our place in
te taiao



The strand of Tūranga is represented by Te Pae Māhutonga, the Southern Cross, because it is a key constellation on our celestial compass in the Pacific, used to guide us home. Te Pae Māhutonga constellation connects us to the southern winds, an identity marker for many of us who have experienced life in the coastal regions of Te Upoko o Te Ika a Māui.

Ngā whītau

The interconnected flax fibres

Where we are now

- While there are many splendid places preserved for conservation, all our places deserve our attention.
- Where we live and work throughout the region, from our backyards to paddocks, swimming holes and fishing spots, parks and beaches, are the markers of home for us. We have yet to fully realise the potential of all these local places to support a diversity of life and enable connection for everybody.
- There are particular taonga species that require us all to work together more across the region to recognise, protect, sustain and restore them for everyone.
- We don't yet have a widespread, holistic understanding of the relationship between the species in our region and how to manage them in both our everyday and our special places.
- We are mindful of the need for ongoing discussion about the dynamic relationships between the native, the endemic, the helpful and the pest species in our region.



Ngā hūnuku whakaora

Shifts of transformation

Moving forward

- Start thinking, then acting, beyond threatened species and representative ecosystems as the only big priorities.
- Foster greater connection and identity with the specialness of keystone species and tumu whenua, in every backyard in the region.
- Enable new connections that ensure places and practices of cultural significance of each iwi are respected and safe in accordance with their kawa and tikanga.





© Leon Berard, Mana Island


Ngā hukahuka The adorning tassels

Examples of actions

- Mana whenua lead education that grows localised knowledge of place, in their own way, at their own pace.
- Co-create pest management approaches that are informed by mātauranga a-iwi and other best practice.
- Prioritise projects by restoration communities that are informed by cultural best practice and meaningful relationships with mana whenua.
- Set up projects that engage rangatahi and whanau to experience the natural markers and stories of their home, and to realise the potential of their backyard to support te taiao.
- Resource effective succession planning within whanau, hapū and iwi to ensure ongoing mātauranga, kaitiakitanga and rangatiratanga.

Hononga

Our connection
to each other



Te Pua o te Rēinga represents Hononga, our connection with each other through a mutual relationship of collaboration. In a historic first for iwi across the Wellington region, Rangitāne o Wairarapa, Ngāti Kahungunu ki Wairarapa, Taranaki Whānui, Te Ātiawa ki Whakarongotai, Ngāti Raukawa Te Au ki te Tonga and Ngāti Toa Rangatira are collaborating to ensure the survival of this rare species in Te Upoko o Te Ika. Mana whenua worked with the haukāinga and iwi kaitiaki of Pureora forest, Ngāti Rereahu, to enable this taonga to be translocated to Pōneke.

Ngā whītau

The interconnected flax fibres

Where we are now

- Everybody's efforts are needed to protect te taiao. We need to work together more effectively.
- Community volunteers need more support from the wider environmental sector to bolster their work.
- We need to create more opportunities for people to connect to each other and to te taiao.
- Mana whenua need the freedom to fulfil their role as kaitiaki in accordance with their rangatiratanga, and to continue cultural practices that affirm their unique connection to te taiao.
- Te Tiriti provides a foundation to inform and empower how we work together and relate to each other but this is often misunderstood. This can impact the success of our efforts.



Ngā hūnuku whakaora

Shifts of transformation

Moving forward

- Inspire successive generations to leave te taiao in a better state for the future.
- Create new opportunities for people who care for te taiao to learn from each other and build better relationships.
- Ensure there is sufficient capability and capacity for mana whenua and tāngata Tiriti to support meaningful connection built on understanding of Te Tiriti o Waitangi.
- Recognise that mana whenua connection with each other and to te taiao are expressions of their kaitiakitanga and rangatiratanga.





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Ngā hukahuka The adorning tassels

Examples of actions

- Implement Mauri Tūhono as standard practice in taiao spaces, encouraging a growing sense of unity between all those that support te taiao in the region.
- Develop a high-level understanding of how Te Tiriti o Waitangi can strengthen our work in te taiao and our relationships with each other.
- Amplify opportunities for whanaungatanga across physical and social borders.
- Create leadership and succession pathways which are accessible by people from all walks of life.
- Support coordinated employment opportunities across the region.

Māramatanga

What we know
to be true

The moko kākāriki represents the Māramatanga strand. The moko kākāriki is only found in Te Upoko o Te Ika a Māui. Although tiny, a mokomoko holds significant mana due to their tapu nature as protectors. Traditionally, mokomoko were considered guardians of hidden treasures, and tapu places such as burial sites, because when in danger, a moko kākāriki would make a defensive barking call.



Ngā whītau

The interconnected flax fibres

Where we are now

- To sustain and restore te taiao we need to broaden our approach.
- There is not yet a widespread understanding of how mātauranga Māori can enrich and positively transform the way we tend to te taiao. Mātauranga Māori stands in its own mana.
- Mana whenua have their own distinct mātauranga ā-iwi.
- To sustain and restore te taiao we need to weave together the many branches of knowledge of our taiao which are present in the region: for example, from farmers, rongoā practitioners, scientists, weeders, backyard pest trappers, artists, cooks, and fishers.
- Progress has been made in protecting te taiao on land and water that is in production, but effective solutions need greater recognition and support so they can spread more quickly.



Ngā hūnuku whakaora

Shifts of transformation

Moving forward

- Enable a greater range of lenses to influence our restoration ethos and practices, such as mātauranga Māori, practical hands-on work, our senses, and the arts.
- Increase the accessibility and shareability of this knowledge across the region, with full respect for the kaitiaki responsibilities mana whenua exercise over their mātauranga.



Ngā hukahuka

The adorning tassels

Examples of actions

- Enable more opportunities for ‘doers’ to share experiences and insights about te taiao by:
 - meeting regularly
 - mapping shared connections to quantify and celebrate work that is being done
 - sharing new narratives for inspiring regeneration
 - creating processes for deeper connection to the land and water.
- Ensure that mātauranga ā-iwi is valued as a source of knowledge, practice and wellbeing by all; provide appropriate opportunities for this to be grown.
- Coordinate work between government agencies so that they take consistent action to empower and enable the whole community to care for te taiao including:
 - ensuring Te Tiriti o Waitangi partnerships are understood
 - opening up information and expertise to all
 - co-operating on data generation, collection, storing and analysis.

Te Pātaka

Te taiao is
the storehouse

We have linked rimurapa to the Te Pātaka strand as a metaphor for the storehouse of knowledge because of its vital connection to valuable food sources and mahinga kai.



Ngā whītau

The interconnected flax fibres

Where we are now

- When groups tend to local spaces, they need better access to richer knowledge, practical support and expertise. There is no common storehouse in our region for gathering and sharing these resources.
- When funding is restrictive and projects are siloed, the outcomes are not always enduring.
- Our collective efforts are not being driven by what is needed by te taiao, and working together to achieve this.
- There have been misunderstandings about the right of whānau, hapū and iwi, as kaitiaki, to protect their mātauranga.





© Jason Gunn Burton, Wainuiomata Coast

Ngā hūnuku whakaora Shifts of transformation

Moving forward

- Foster Te Pātaka as a place of creating and re-telling our living stories of te taiao.
- Nurture trusting relationships and better coordinate efforts to enable the sharing of collective knowledge, skills and experiences.
- Provide for greater funding and effective pooling of resources.
- Create 'living' plans for te taiao that integrate diverse understandings and perspectives.

Ngā hukahuka

The adorning tassels

Examples of actions

- Organise and secure better funding that is sufficient for the work and well-coordinated. This will support:
 - mana whenua, agency, and community relationships
 - programmes of education to build understanding of Te Ao Māori, Te Tiriti, and kaupapa Māori, facilitated in a way which empowers mana whenua
 - groups with a restoration kaupapa who are embedding collaboration with each other
 - new types of groups, and initiatives with people who are not currently active in care for te taiao.
- Put progressive funding practices in place, including high trust models, funder collaboration, minimising administrative burden for the community, supporting core costs and enabling joint learning and adaptation.
- Pilot projects that build on lessons from existing efforts and generate shared knowledge across the community. This could focus particularly on mai uta ki tai approaches throughout the region.
- In accordance with their own kawa and tikanga, the pātaka mātauranga of mana whenua are being reignited and protected for future generations.

Te Manawaroa

Te taiao endures



Te Manawaroa is symbolised by the many different manu throughout our region. It is a representation of our combined efforts to bring our manu back. Our role is to guard against threats and challenges to te taiao that are introduced by humans so that our native taonga species and their habitats can thrive.

Ngā whītau

The interconnected flax fibres

Where we are now

- There is a huge amount of voluntary effort poured into care for te taiao by many people across the region. But it is not always easy to see how individual efforts are adding up.
- Work for te taiao needs more support to develop and endure. This requires shared values, a common focus and stronger leadership.
- Climate change and other extensive environmental degradation processes such as pollution, erosion and invasive species threaten all of te taiao and our communities.



Ngā hūnuku whakaora

Shifts of transformation

Moving forward

- Enhance funding and leadership to keep the spark alive, to be agile, innovative and resilient in our efforts for te taiao.
- Provide coordinated facilitation so aspirations and energy are shared, and focused.
- Ensure the efforts of Mauri Tūhono are an intrinsic part of climate action.



Ngā hukahuka

The adorning tassels

Examples of actions

- Collaboratively develop better ways to measure and monitor the state of te taiao, and the impacts of our policies and funding decisions.
- Keep an eye on the cumulative impacts of policies and decisions to ensure they are making measured positive changes for te taiao.
- Empower mana whenua to further develop frameworks, indicators and monitors of te taiao in accordance with their own priorities, kawa and tikanga.
- Encourage collaborative projects across the region to learn from each other by sharing stories, communicating, innovating, and celebrating success in protecting, sustaining and restoring te taiao.
- Initiate a new organisation/platform, Mauri Tūhono ki Te Upoko o Te Ika a Māui, to facilitate the joining up of this mahi. This could include:
 - providing a collaborative regional hub
 - helping grow a network of networks for the region
 - generating and sharing resources and information for the work
 - streamlining and enabling strong and productive relationships between iwi, agencies and communities
 - advocating and influencing local and regional decision making for te taiao
 - promoting and hosting events across the region.
- Help communities to create charismatic and effective communications and experiences for te taiao across the region.
- Support community groups to develop succession plans that are renewing local effort for te taiao.





Te Urupare

Responding
to the call

Te Urupare

Responding to the call

Mauri Tūhono began when we came together from across Te Upoko o Te Ika as mana whenua and tāngata Tiriti, as field experts, sector leaders and community volunteers, to consider how we could go beyond our individual efforts to give our greatest support to te taiao.

The working group formed to devote concentrated energy and attention to this question. This framework is the product of the time we have spent learning from each other and weaving together our experience and perspectives for the sake of te taiao across our region.

But we know this framework is only one step on a long journey, which will take all of us to travel.

What happens next?

When we consider the complexity of the biodiversity crisis, and the complexity of the climate change emergency, both within their local and global contexts, then we start to see the need to drastically change our approach.

Mauri Tūhono is guided by te taiao, which came before and will endure beyond us. Though this mahi starts with us all, we recognise that this is a long game. The actions and decisions we make now have the power to shape the world our mokopuna will inherit. The way we work needs to reflect this.

This framework is the first step towards collectivising our strengths and unifying our perspectives to have a more intergenerational focus. This coordination can only begin if we are honest and open in our communication with each other.

We will need to have courageous conversations to help us create the right conditions for full implementation of Mauri Tūhono across our partner agencies and wider community.

But we also need actions, in some cases urgently. We will continue to need a wider a set of people and organisations involved in this kaupapa as we co-design further steps.

What gifts do you have to share? How can we support each other? How shall we entwine our efforts? Let's join together! We welcome you to connect with this kaupapa.

Whakapā mai

Contact us

Send us an email, head to our website and subscribe to our pānui to stay connected.

naumai@maurituhono.org.nz
maurituhono.org.nz

He Tohu

Our logo

Our tohu is conceptually underpinned by the creation of a korowai that adorns our whenua with lush native flora and fauna, mō tātou, mā tātou.

The elements are takarangi and ngā whenu whakapuāwai. The two strands of the takarangi symbolise Ranginui and Papatūānuku. The space in between the strands represents the concept of whakapapa and the bringing together of past and present knowledge to care for te taiao. Together, ngā whenu whakapuāwai represent our shared connection to te taiao, while the individual strands are ngā hau e whā that bring people from all parts of Te Upoko o te Ika a Māui together.



Takarangi

The takarangi to symbolise both the female and male elements of Ranginui and Papatūānuku. The light between the design is similar to the concept of whakapapa. It is about connecting us to the idea of letting light into the world, bringing knowledge, past and present together. Often seen on the taurapa, it signifies our collective journey to caring for te taiao.



Ngā whenu whakapuāwai

Nga whenu whakapuāwai symbolises the unity of ngā hau e whā, people from all parts of Te Upoko o Te Ika a Māui coming together. Our flourishing strands represent the weaving of our korowai. This is a symbol of our connection to te taiao and each other.

Whakaahua

Images

- Cover:** Night sky over Castle Point, Wairarapa, by Danny Rood, Trustock. © Danny Rood, Trustock
- Page 1:** Sunrise over Remutaka Range, by Stewart Watson
- Page 2:** Pā Tuna Chasm waterfall, Martinborough, by Stewart Watson
- Page 10-11:** Ōwhiro Bay, Wellington South Coast, by Luca Calderone
- Page 17:** Tuatara at Zealandia, by Jason Gunn Burton
- Page 18-19:** Kiwi and eggs at Ngā Manu Nature Reserve, Waikanae, by Ngā Manu Nature Reserve
- Page 21:** Looking northwards to Mana Island and Kapiti Island over Mākara, by Owen Calder
- Page 23:** Tuna in a backyard stream in Wairarapa, by Jason Gunn Burton
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- Page 27:** Kapowai at Ngā Manu Nature Reserve, Waikanae, by Ngā Manu Nature Reserve
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- Page 31:** Ruru watching in the night at Kapiti Island, by Manaaki Barrett
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- Page 35:** Pekapeka in flight with pollen on nose after a feed on Te Pua o te Rēinga below at Ngā Manu Nature Reserve, Waikanae, by Ngā Manu Nature Reserve
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- Page 43:** Rimurapa at Scorching Bay, by Joe Warmington, Mountains to Sea Wellington
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- Page 53:** Ponga at Upper Hutt, by James Coleman
- Page 57:** Sunset at Mana Island, by Leon Berard

Kei ngā
manukura,
tēnā koutou

Thank you

Mā pango, mā whero e oti ai te mahi. Ka nui te mihi atu ki ngā ringaringa, ki ngā waewae i whakatuarā i tēnei wāhanga o te kaupapa. Nā te ngākau titikaha, nā te manawaroa i ea ai ngā mahi. Tēnā tātou katoa.

Sincere gratitude and heartfelt thanks to everyone who has brought this project to this point. We acknowledge the resilience, determination and passion of all those who have contributed along this first part of the journey.

He Karakia Whakamutunga

Our closing affirmation

Mā te kura taiao
Tēnei kura nui, tēnei kura roa
Kia horahia te mauri ora ki runga
i te mata o te whenua.
Ka rongo te pō, ka rongo te ao
Whiti, whiti, tau mai te mauri
Haumi e! Hui e! Taiki e!



© Leon Berard, Mana Island

It is through the determination of the taiao
that this all-encompassing and enduring
living life force be far reaching
across the landscape.

Resounding through the night and day
Enlighten and bring forth balance
Gathering people together, as one.



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