

# Ngāti Kahungunu Taiao



**Ngaio Tiuka**

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# Ngāti Kahungunu

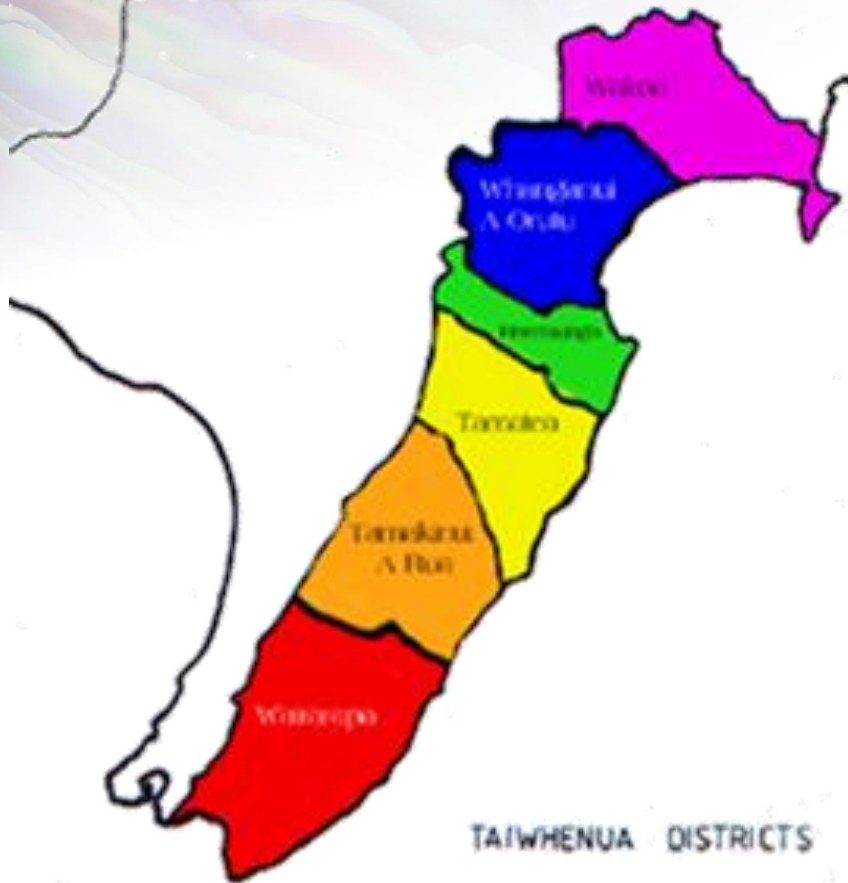
*Ngāti Kahungunu ... eventual ascendancy resulted from a combination of centripetal forces, some of which arose out of contact with Europeans - Ballara 1991*

Te Rūnanganui o Ngāti Kahungunu Incorporated

- Formed 1988. Pita Sharples 1<sup>st</sup> Chairperson
- To unify the people of Ngāti Kahungunu
- Iwi renaissance – reclaim tribal identity, cultural sovereignty, economic independence and advocacy
- Contemporary manifestation of an iwi, whanau, hapū and taiwhenua
- Ngāti Kahungunu Iwi Inc 1992.



Ngāti Kahungunu Iwi  
INCORPORATED



# NGĀTI KAHUNGUNU

- **95,751 strong 2023 Census**
- **42,500 registered members**
- 3rd largest Iwi population (9.7% of total)
- 2nd largest geographical area
- 2nd largest coastline

## Includes ...

- 60 to 80+ distinct hapū
- 90\* Marae
- 6 Taiwhenua
- 7 PSGE's\*

## Ngāti Kahungunu

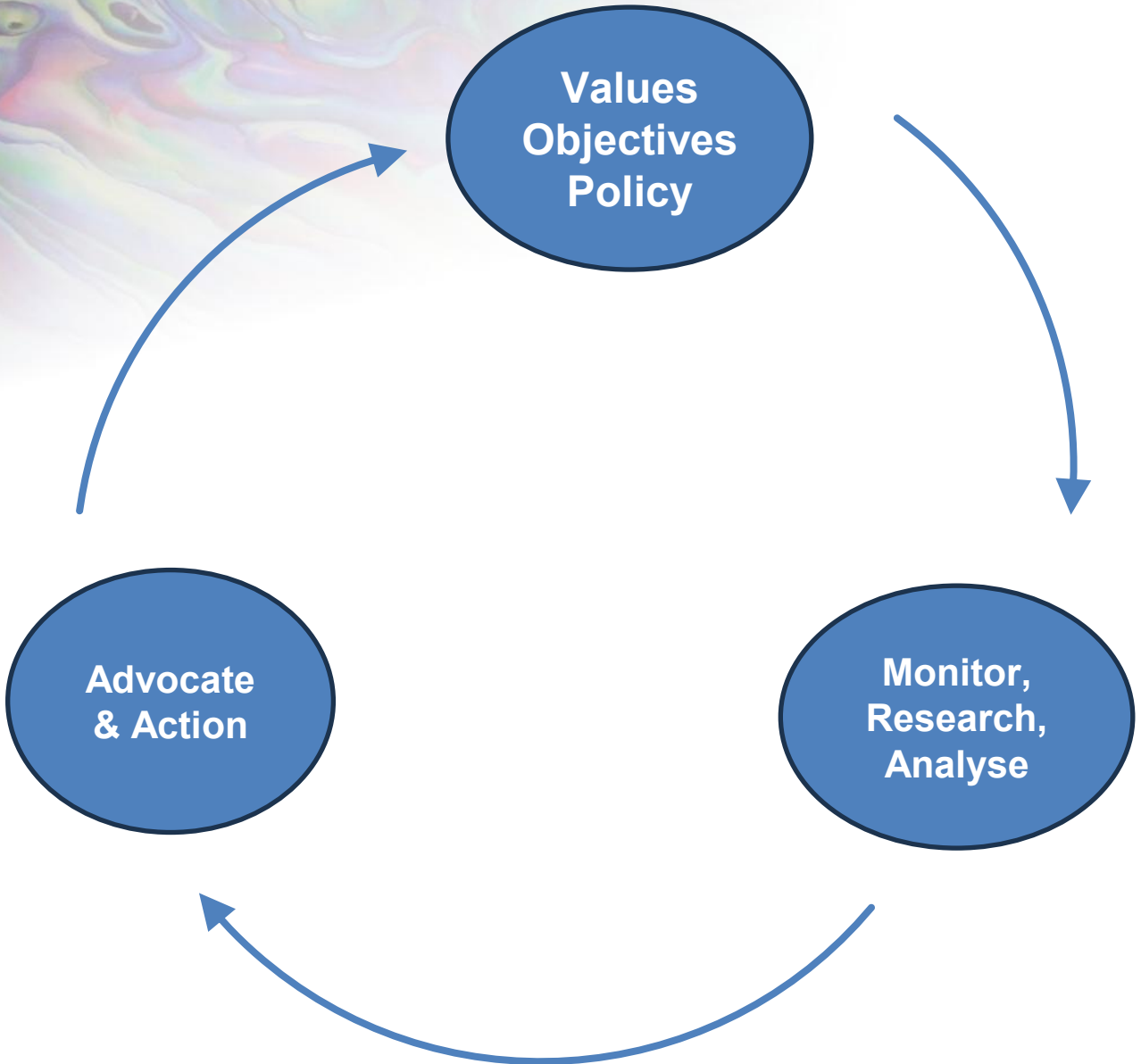
- **82.8% think their whānau is doing well**
- **26.7% owned their own house**
- **42.6% Te reo Māori spoken at home**
- **65.8% knowledge of hapū**
- **67.7% knowledge of maunga**
- **68.4% knowledge of awa**

# Resilience – Climate, People, Hoha

*Exploring resilience – climate crisis, shifting frameworks and the ongoing hoha of resource exploitation reforms, while continuing to protect our taiao and communities*

- Resilience – ability to adapt, flexible, navigate and maintain. Direction.
- Climate change, climate crisis – extreme weather, rising seas, food and water scarcity, extinction threat.
- People – taiao management vs people management
- Hoha
  - shifting frameworks, policy and law
  - public vs private; individual vs collective (community)
  - neoliberalism – minimizing govt safety nets, deregulating corporations, widening wealth inequality, increased environmental degradation or ‘free markets’
  - Uncertainty

# Ngāti Kahungunu Taiao – Mahi



**Values**  
**Objectives**  
**Policy**  
**Standards ...**



***What outcomes does Ngāti Kahungunu want?***

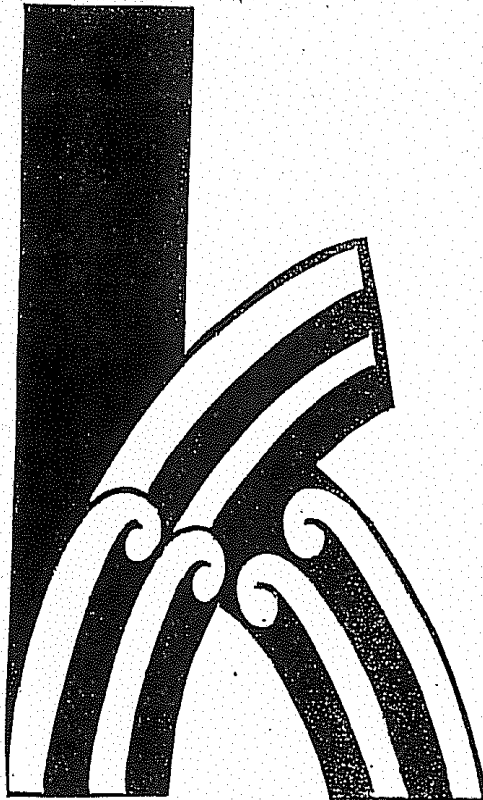
# THE DECLARATION OF NGATI KAHUNGUNU RIGHTS

The rights and responsibilities of kaitiakitanga have always:

- included the care and protection of papatuanuku who nurtures all life,
- are discharged as part of the constitutional right of tino rangitiratanga,

That the Hapu and Iwi of Ngati Kahungunu have the right to exercise their individual or collective tino rangitiratanga in order to **protect, nurture, and sustain all their values, waters, lands, and other toanga** (tangible and in tangible)

# NGATI KAHUNGUNU



Kaitiakitanga Mo Nga Taonga Tuku Iho

December 1992

**Issue No. 6 PROTECTION AND PRESERVATION OF WATER QUALITY**

**Issue No. 7 ENSURE THE PROTECTION AND PRESERVATION OF WAAHI TAPU**

**Issue No. 8 LAND USE, OF WHATEVER TYPE, CONFORM TO AND HAVE DUE REGARD FOR THE NGATI KAHUNGUNU ETHIC FOR SUSTAINABLE RESOURCE MANAGEMENT**

**Issue No. 5 GREATLY REDUCE, WITH THE ULTIMATE AIM OF ELIMINATING AVOIDABLE ENVIRONMENTAL POLLUTION AND DAMAGE THROUGH PROPER WASTE MANAGEMENT POLICIES/PRACTICES**

# Ngati Kahungunu 25 Year Vision



LOOKING AHEAD TO 2026

Ngati Kahungunu Iwi  
INCORPORATED

## Protecting Our Environment

The health of our environment has a direct influence on the health of our people. We are charged to preserve and protect our air, water and lands and the resources within for the benefit and survival of our mokopuna.

- Protecting cultural landmarks
- Education / training tamariki in the protection of the environment
- Restocking, reseeding, re-vegetation of native flora, fauna & fisheries
- Set regulatory standards and environmental clean up strategies in place for waterways, land management, contaminated land sites
- 200 mile "foreshore" acknowledged
- Complete inventory of Ngati Kahungunu Estate.
- Defence of our shoreline ~ own Coastguard

## Tinorangatiratanga

It is only through independence that Kahungunu will grow and prosper. Dependence will keep us locked into the destructive cycles and negative statistics prevalent today. Tinorangatiratanga begins with self, continues through the whanau, the hapuu and the iwi.

- Controlling our own resources
- Making our own decisions
- Determining our own outcomes
- Owning the consequences of our decisions
- Tuwhakahihi ~ assertive, confident, standing tall and strong
- Independent and contributing to our society
- Government boundaries align to Iwi boundary

# Hapū Vision Statements



## Vision Statement

*'Kua kai tatau i nga kai o te mara, i tiria e o tatau tipuna. Me tiri ano hoki tatau, kia whai hua ai etahi oranga mo nga whakatipuranga e heke mai nei'*  
*We have partaken of the food garden, sown by our ancestors. It is time for us to re-sow, to ensure sustenance for the generations to come.*

## **VISION:**

**Te toto o te taonga, he kai, te oranga o te tangata, he oranga taonga tuku iho.**

**Food supplies the blood of the people, their welfare depends on the health of the treasures left by our ancestors.**

**WATER is central to all Maori life. It is a taonga left by our ancestors to provide and sustain life. It is the responsibility of the current generation as a kaitiaki for the resource to ensure that the taonga is available for future generations.**

# Kahungunu ki Uta, Kahungunu ki Tai



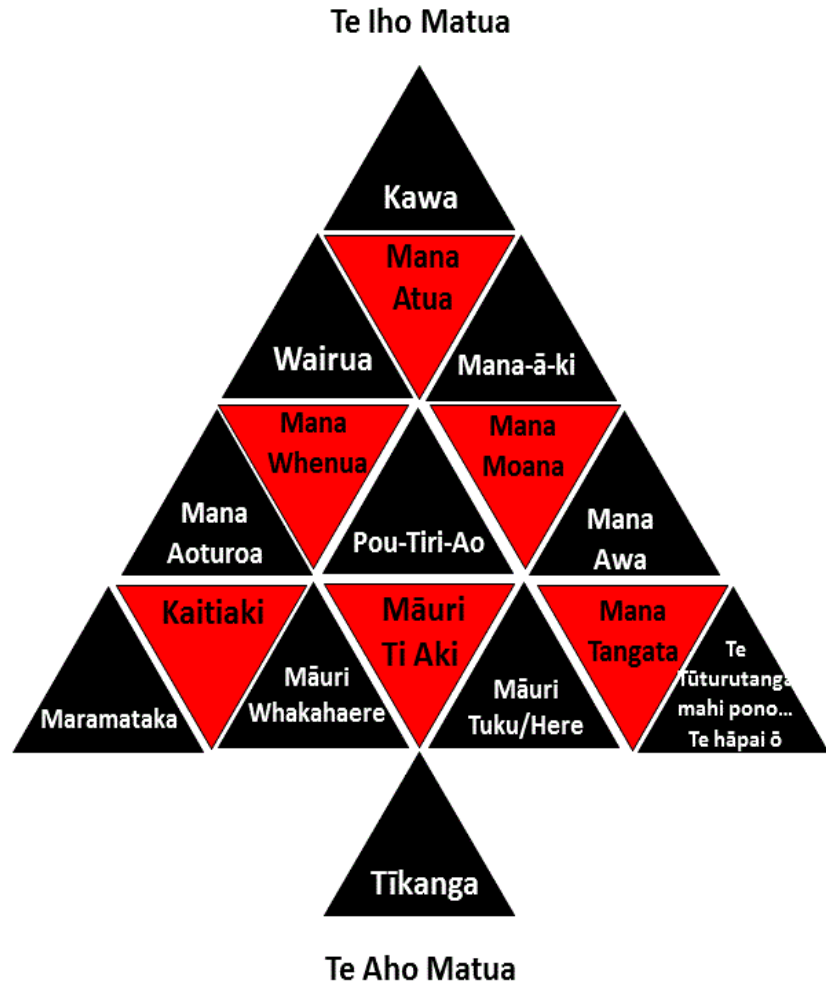
**Marine & Freshwater Fisheries**

**STRATEGIC PLAN**

**Mai Paritu, tai atu ki Turakirae**

*Goal: Environmental issues affecting inland waterways and coastal waters are more effectively managed to maintain, restore and enhance mauri and to avoid, remedy or mitigate adverse effects on fisheries and their habitats.*

How are  
**Cultural  
Values**  
recognised??



## OUR VISION

'Ki te whaiao, ki te ao mārama'  
'The continuous pursuit  
of excellence'



## Protecting Our Environment

**The health of our environment has a direct influence on the health of our people.** We are charged to preserve and protect our air, water and lands and the resources within for the benefit and survival of our mokopuna.

### Te Taiao (Environment) and Climate Resilience

- Active kaitiakitanga-reconnected with and restoring whenua, awa and moana
- Leading climate resilience by caring for our Taiao as our tupuna did

# Clear Values and Goals are Important

- Otherwise what do representatives represent?
- What do advocates advocate?
- Clear goals can avoid mischaracterisation – *interpreting people in an inaccurate, misleading or false way. etc.*

# BROWNWASHING

## Verb

A deceptive practice designed to feign concern or respect for Māori cultural values, to illicit support or deflect from the truth that the exact opposite is reality.

Occasionally, the 'brown washer' (noun) is not aware of the brown washing they are supporting or promoting.

# Ngāti Kahungunu Taiao Objectives

1. Revitalise the **mauri** and **mana** of our waterways
2. Restore and repatriate **mahinga kai** – *practice, place, kai*
3. Protect, restore, maintain **waimāori** – *(drinking) water quality*
4. **Rangatiratanga** and **kaitiakitanga** is recognised and provided for
5. Safeguard **pepeha o ngā wai** – *swimming, immersion, cleansing and rituals*
6. Protect **waahi taonga, waahi tapū**
7. Protect **whakapapa** of waterways – *natural systems and flows*

*Can each marae please indicate support or otherwise, feed back welcome.*

*Help us help you*



United Nations  
**DECLARATION**  
on the RIGHTS  
of **INDIGENOUS**  
**PEOPLES**

# Principles of Engagement

## Free Prior **Informed** Consent



The consent is free, given voluntarily and without coercion, intimidation or manipulation. A process that is self-directed by the community from whom consent is being sought, unencumbered by coercion, expectations or timelines that are externally imposed.



The consent is sought sufficiently in advance of any authorization or commencement of activities.

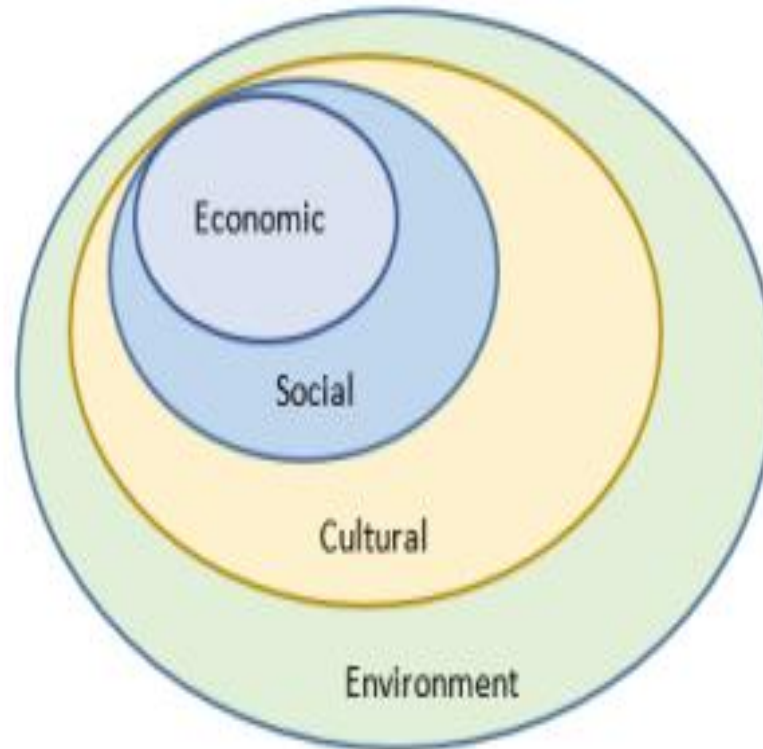


The engagement and type of information that should be provided prior to seeking consent and also as part of the ongoing consent process.



A collective decision made by the right holders and reached through a customary decision-making processes of the communities.

# Māori – Quadruple Bottom Line



*Figure 2: The 'Quadruple Bottom Line' as expressed in the Mauri Model (Morgan, 2006)*



# Advocacy & Action





# Expert Support



**GOVT  
POLICY**



**Kore  
Waters**

**RMA Reform**

**More Mining, dams etc. Act**

**Faster  
Track  
Legislation**  
*rape pillage plunder*



**WHAT IS  
CO-GOVERNANCE?**

**RM (Freshwater and other matters)  
Amendment Bill**

**KOTAHI**

TŌ TĀTAU PAPA, TŌ TĀTAU ANAMATA

OUR PEOPLE, OUR FUTURE

**Te Mana o te Wine**

# Govt./Private proposals, plans and schemes - Can be Hoha

- Can be distractions.
- But can get worse, if not 'CHECKED'.
- Does not mean we / you have to agree or join working groups, joint committees and hui.
- Not participating is a valid response.
- "Don't know" is a plausible response. But find out.
- However:
  - Hapū and iwi plans and strategies exist
  - Best practice exist

# Case Study or Example: Ruataniwha Dam

Effect on values?

Analysis &  
Research?

Advocacy  
position?

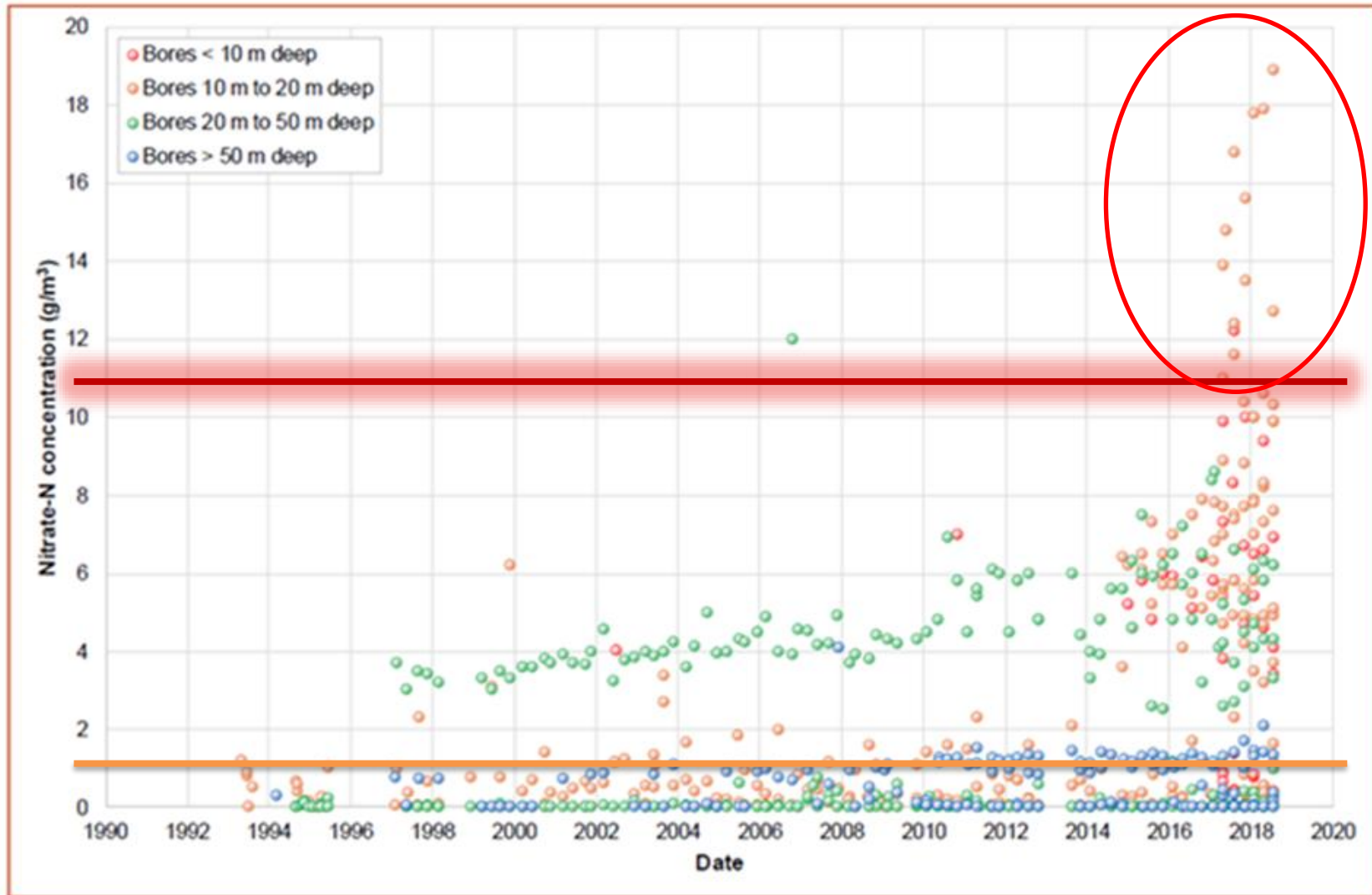


# Effect on values

## Mauri, water quality

- Tukituki Catchment Plan developed for Ruataniwha dam specifically – proposed to ignore nitrates levels.  
**Lost.**
  - Eutrophication (plant growth sucks our oxygen kills life)
  - Phormiduum (toxic algae)
- Regional Policy Statement (attempted) to remove “No degradation to Heretaunga and Ruataniwha Aquifer” policy. **Lost**
- Why attempt these policies?
  - enable intensive land use, specifically dairy
  - pay for the operations of the dam
- Consents awarded. But “**unworkable**”

# Ruataniwha Aquifer



**11.3mg/l**  
Nitrate-nitrogen  
Drinking Water  
Standard Limit

**1mg/l**  
Science and  
Technical  
Expert  
Recommended  
Limit

Figure 4-9: Groundwater nitrate-N concentrations grouped by well screen depths.

# Cost on community

- Dam build costs: \$600-\$1B. (\$50M so far)
  - Public investment/subsidies i.e. **taxes** (deferred returns)
  - Large private (Ngai Tahu and Trust Power withdraw 2014)
- Dam operational costs: 8-10%+ return to investors
  - 40c/m<sup>3</sup> to 50c/m<sup>3</sup> distribution price
  - 25c/m<sup>3</sup> to 27c/m<sup>3</sup> feasible distribution price
  - Difference covered by rates increase
    - HBRC rates increase – pay for artificial flushing flows (don't work)
    - CHBDC and HDC rates increase – drinking water, pipes etc
- Other Costs
  - Water treatment
  - River restoration

# Resilience – Climate, People, Hoha

- Clear goals – (not joint committee goals)
- Kotahitanga. Strong relationships, Collaboration, sharing – actually do it. Less competition for contracts e.g. CIAs & consents
- Identify bull shit. Takes expertise and experience. See free, prior INFORMED (UNDRIP) for best practice consent and engagement.
- Assuming the space and mana, be tangata whenua
- Maintaining practices and relationship with te taiao – mahinga kai etc.

Kīngi Tūheitia Pōtatau Te Wherowhero VII, the late Māori King, was a steadfast champion of unity (*kotahitanga*), self-determination (*mana motuhake*), and indigenous heritage.

"The best protest we can do right now is be Māori. Be who we are, live our values, speak our reo, care for our mokopuna, our awa, our maunga, just be Māori. Māori all day, every day. We are here, we are strong."



# Resilience – Climate, People, Hoha

## What would Kahungunu do?



Shade Smith

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Kahungunu Fish Hook Summit  
2026

**Ka puta Matariki, ka rere Whānui,  
ko te tohu o te tau.**







# The Kahungunu DNA

- Adaptation
- Industry
- Innovation



- Collective action
- Leadership
- Stewardship

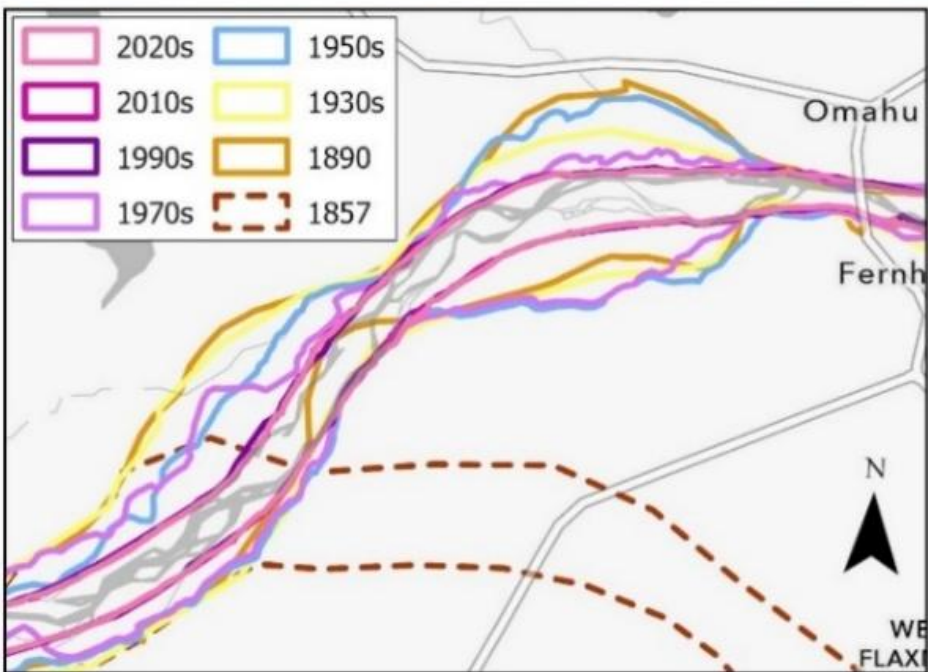
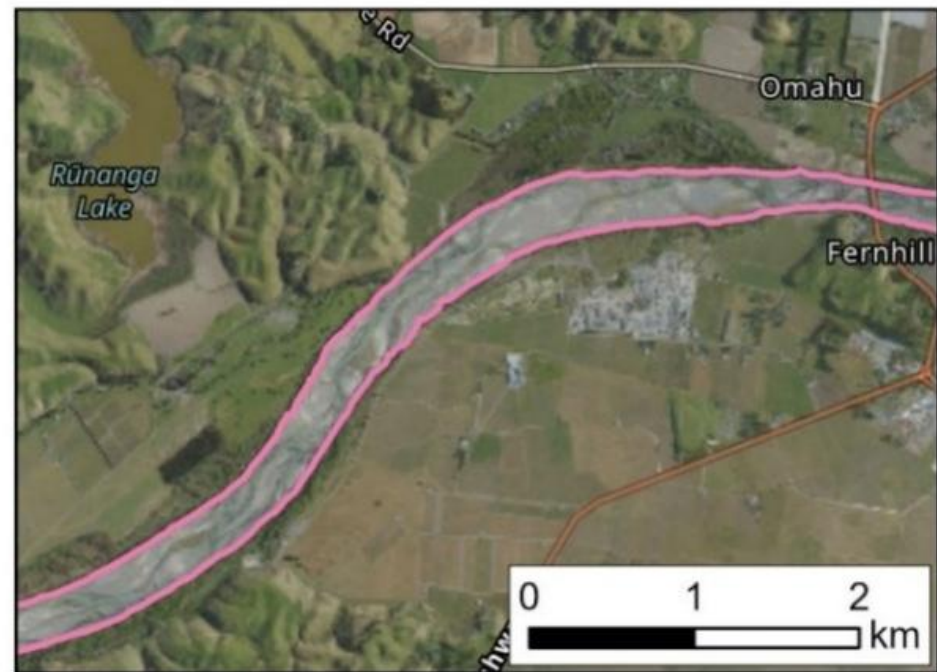


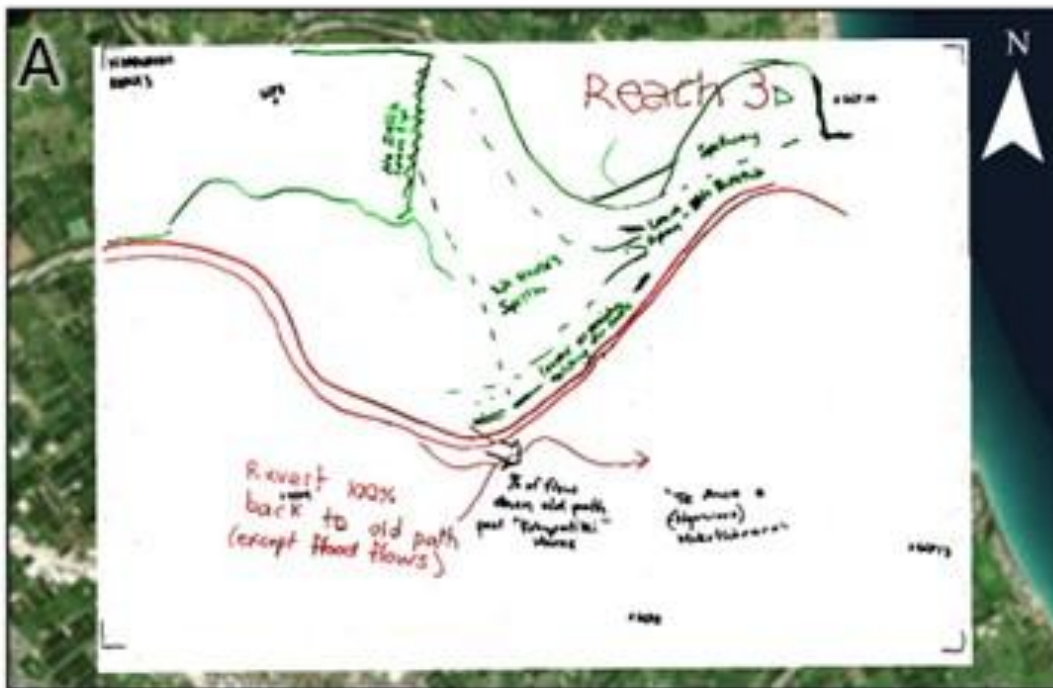


# **Mana Awa Mana Whenua Mana Tangata**

**Historical analysis and flood modelling  
of alternative river management scenarios  
for the Ngaruroro and Tukituki awa**







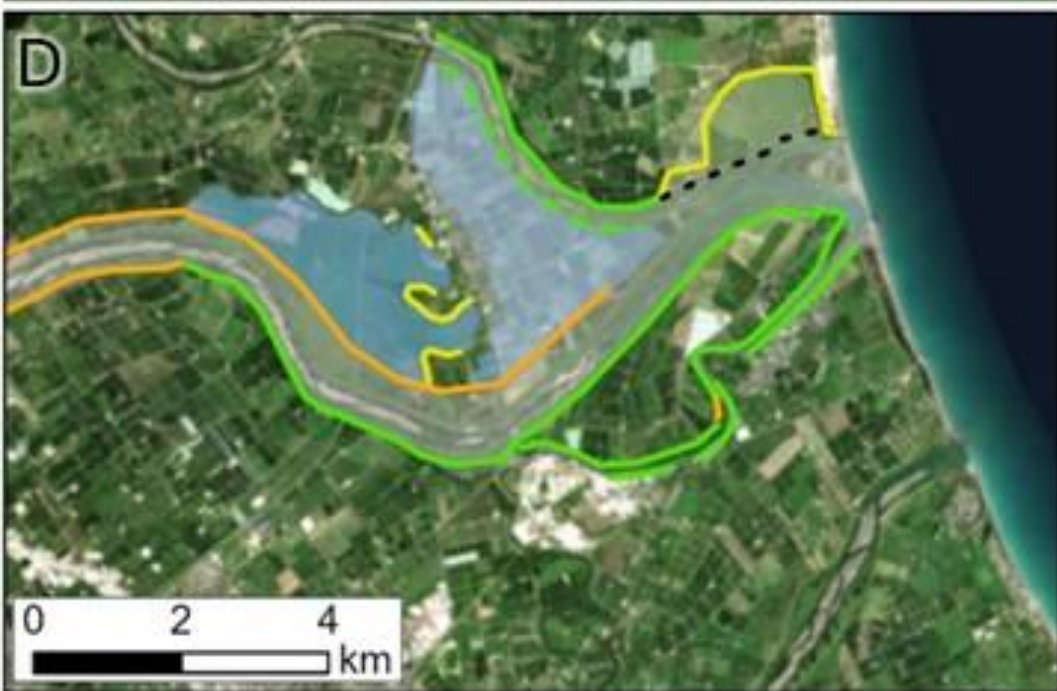
### Legend

- Group A
- Group B
- Group C
- Group D



### Legend

- Bridge
- Bridge (?)
- Control Structure
- Inner Extent - Spillway
- Open
- Outer Extent - Gravel
- Outer Extent - Gravel ("Natural banks")
- Outer Extent - Spawning area setback
- Outer Extent - Spillway
- Outer Extent - Vegetation?
- Outer Extent - Wetland setback
- Spillway Channel
- Stopbank
- Stopbank (?)
- Stopbank - LOWER
- Stopbank - setback
- Stream
- Unknown



### Legend

#### Stopbank Changes

- Lower Existing
- Maintain Existing
- New
- New/Setback
- Remove Existing
- Floodable Areas - Draft Workings

#### Proposed Setback Areas

- Erodable Buffer
- Native Vegetation
- Non-Erodable, Can Flood



# Catching Marine Carbon



# Learning from nature

## NATURE ALREADY DOES IT. WE CAN LEARN FROM IT.

Natural analogues show us how the ocean can store more carbon.  
These time-tested processes inspire approaches for marine carbon dioxide removal (mCDR).

### How the ocean stores carbon

CO<sub>2</sub> from the air dissolves in surface waters.

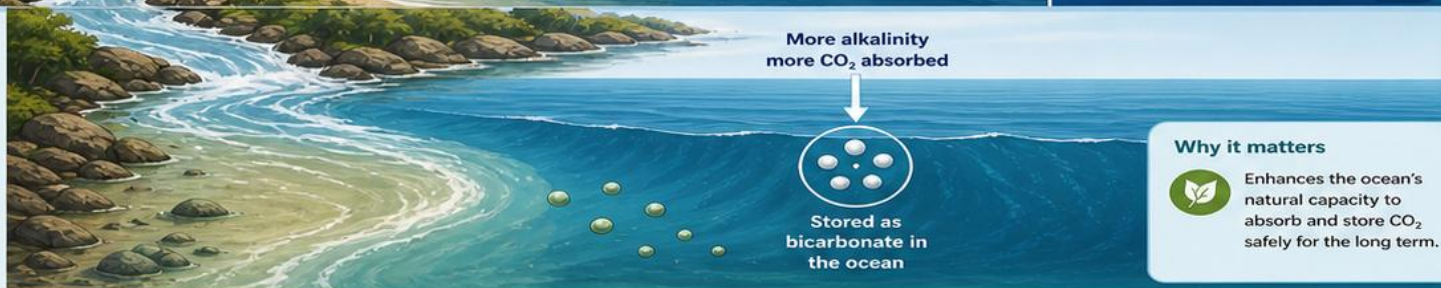
Through natural processes, carbon is moved to the deep ocean and stored for centuries to millennia.




### 1 OCEAN ALKALINITY ENHANCEMENT

*Nature's example:*  
Rivers weather rocks and carry minerals to the sea.

When minerals like olivine or limestone dissolve, they add alkalinity to seawater. This allows the ocean to absorb more CO<sub>2</sub> and store it as stable bicarbonate.



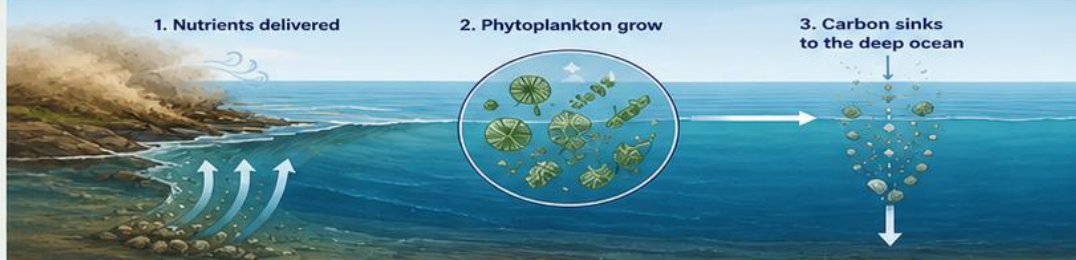
#### Why it matters

 Enhances the ocean's natural capacity to absorb and store CO<sub>2</sub> safely for the long term.


### 2 OCEAN FERTILIZATION

*Nature's example:*  
Upwelling and dust storms deliver nutrients to the ocean.

Nutrients like iron stimulate the growth of phytoplankton. As they grow, they take up CO<sub>2</sub> through photosynthesis. When they die, some of this organic carbon sinks to the deep ocean and is stored.



#### Why it matters

 Uses natural productivity to move carbon to the deep ocean, where it can be stored for centuries.

*Effectiveness depends on location and scale—nature helps us understand where and how it works.*


### 3 WOODY DEBRIS DEPOSITION

*Nature's example:*  
Rivers, storms, and coastal erosion deliver wood to the ocean.

Logs and branches can sink and become buried in deep sediments or stable seabeds, where their carbon can be stored for very long periods.



#### Why it matters

 Woody carbon can be stored for hundreds to thousands of years when buried in the deep ocean or in anoxic sediments.

**Being there...**



**Getting mud between the toes...**



# When the rules are being written



# Nga Huruhuru Waitai o Tangaroa



# From Knowledge Holders to Knowledge Generators

- Develop hapu led coastal monitoring framework
- Build community capability
- Strengthen evidence for decision making
- Support intergenerational kaitiakitanga



**COASTAL PEOPLE :  
SOUTHERN SKIES**

Centre of Research Excellence



**University  
of Otago**

ŌTĀKOU WHAKAIHU WAKA



# Reflections





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