



# Ngāti Manu Kainga Plan

*Mā Ngāti Manu, Nā Ngāti Manu, E ai ki a Ngāti Manu.*

*Through the deeds of Ngāti Manu, for the betterment of  
Ngāti Manu, as determined by Ngāti Manu.*

Ko Taumārere te awa

Ko Tapuiwharawhara te maunga

Ko Puketohunoa, ko Ōtuihu ngā pā

Ko Te Kāretu te marae

Ko Ngāti Manu te hapū

Ko Pōmare II te tūpuna

Taumārere is the sacred river that flows

Tapuiwharawhara is the sacred mountain

Puketohunoa and Ōtuihu are the fortifications

from where our ancestors defended our lands

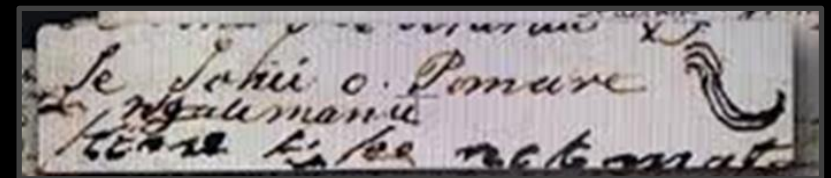
Te Kāretu is the marae

Ngāti Manu is the constellation of people

Te Uri Karaka and Te Uri o Raewera are the kinship groups

Pōmare the second is the eponymous ancestor

## Ko Ngāti Manu tēnei



# Mihi

Kahorehore, kahorehore  
Kahore te maunga mahuta i te pae o te rangi  
Ki runga te awa o Taumarere  
Kahorehore, kahorehore  
Tihei Mauriora

Ki te whei ao, ki te ao mārama. E tangi ana te ngākau i o tātou mate huhua o te wā.  
Rātou I takahia atu rā, te ara whānui o Tane ki te huinga o te Kahurangi.  
Koutou te tira o te pō. Haere ki te putahitanga rehua. Kati rā nā koutou.

Huri ki te hunga ora, te waihotanga iho o ngā mātua tūpuna  
Tena koutou, tēnā koutou, tēnā koutou katoa.

# Overview

- Our Rohe
- Planning for Our Future
- A Changing Climate
- What Whānau Say
- Our Vision
- Our Pathways
- Our Future
- Our Partners
- Acknowledgements



# Our Rohe

The mauri and the health of our whenua and wai – from the forests to the rivers and the sea – are of great importance to Ngāti Manu.

Our hapū and marae have deep ties to both.

Our whānau rely on planting, harvesting, gathering, fishing and hunting and have intimate relationships with those natural elements.

We are irrevocably linked to Papatūānuku. We place her at the centre of all our political and personal relationships.

We are the kaitiaki here.



# Planning for our Future

This kainga plan acknowledges the significant places, the mahinga kai areas and the past lives of our tūpuna as they settled throughout the Bay of Islands and most recently Te Kāretu valley in Taumārere.

We deeply value our kaitiaki obligations and are equally committed to making a positive contribution to the shared management of our socio-ecological relationships and responsibilities alongside the broader community.

This plan affirms the enduring legacy of Ngāti Manu, and our role in any matters pertaining to te taiao.

# A Changing Climate



The pace of climate change impacts is accelerating.

The frequency and intensity of severe weather events are increasing.

Recent severe weather events have brought about profound and lasting changes for whānau, and the landscapes we care for.

Today, the Kāretu watershed - its estuaries and tributaries are sensitive to hydrological changes from development and pollutants.

Our rohe is especially vulnerable to the impacts of water pollution, biodiversity loss and land degradation.

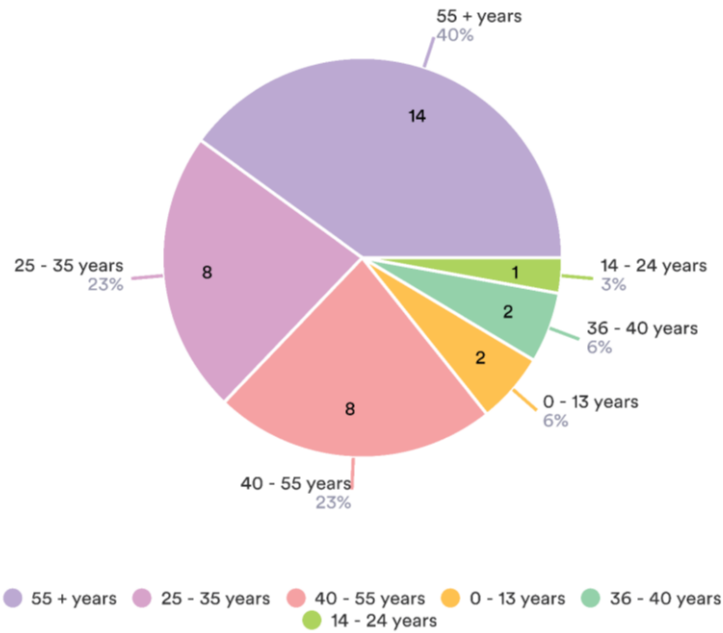
Flooding, landslides, rising sea levels and erosion, are posing threats to infrastructure, both public and private properties, marae, kāinga, taonga and sites of cultural importance as well as the local natural environment.

How we face these changes together requires ongoing planning.

# What Whānau Say

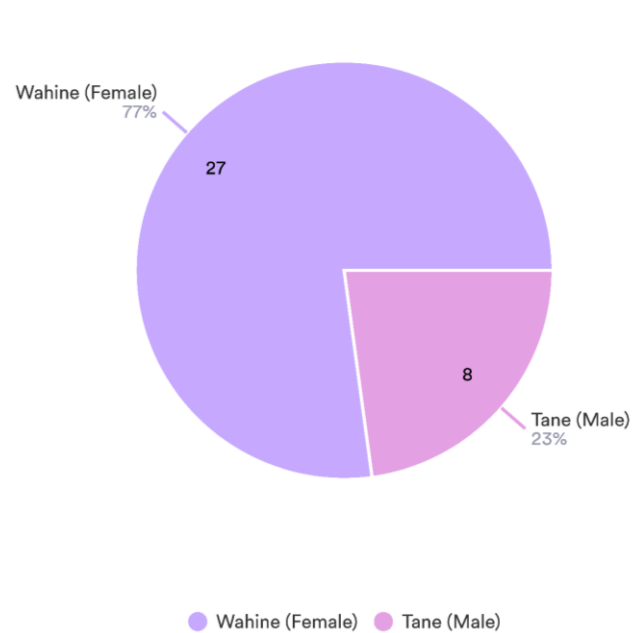
## AGE RANGE

35 Responses



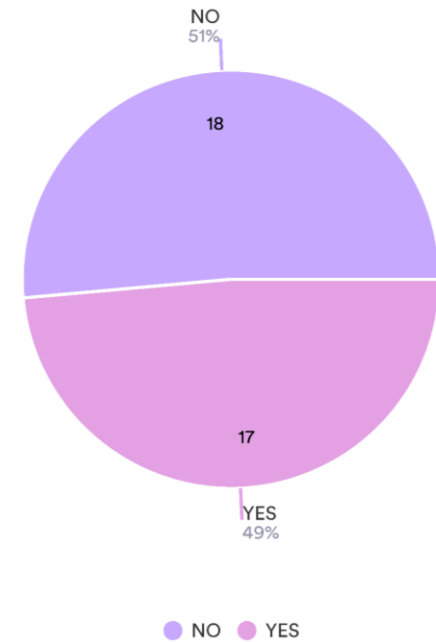
## GENDER

35 Responses



## Do you currently reside in Karetu

35 Responses



# What Whānau Say

- 97% of whānau surveyed agree that we should develop our hapū social and environmental aspirations strategy to transition to a low carbon future that restores oranga.
- 80% of whānau surveyed report that they still use, enact, and regenerate mātauranga.
- 63% of whānau surveyed report that water security and access is a problem for their households.
- All whānau surveyed report being concerned about the effects of climate change, including: prolonged drought, severe rain events, and pollution of waterways.

# What Whānau Say

*At our family home we rely heavily on annual rainfall, so we can continue to grow fruit trees. But we can no longer grow vegetables because our water tanks are too low.*

*(whānau member)*

*We have caught snapper and eels down at the local fishing spot, watercress is shared by our neighbour, seafood is shared and delivered by family members.*

*(whānau member)*

*We are very concerned about the health of the river and its impact on the wider ecosystem.*

*(whānau member)*

# Our Vision

We continue, as our tupuna did before us, to cultivate our socio-environmental relationships amid sociocultural change, environmental destruction and loss, and a community stitched together across vast distances.

We continue to build knowledge of our lands, waters, and seasonal cycles.

We are connected to our community, our language, and our history.

We transfer that knowledge across generations.

We are still here and we are flourishing.





# Our Pathways

- Building Resilience
- Protecting who we are
  - *Our Mātauranga*
  - *Our Whenua*
  - *Our Wai*
  - *Our Marae*
  - *Our Whānau*
- Making good decisions
  - *Mātauranga and Modern Science*
  - *Facing Difficult Decisions*



# Building Resilience

- We are taking action to protect our ways of life and the relationships that we and our descendants will be able to have with our environments.
- We contribute a distinct cultural viewpoint to the guardianship of our land and environment.
- We keenly recognise our responsibilities. We know that relationships and partnerships are crucial for planning and addressing the challenges of climate change.
- Climate change is a complex and multifaceted issue that requires collaboration and coordination. Other stakeholders include: other hapū, relevant government authorities, local businesses, research bodies, developers, and the wider community.
- We also recognize that difficult decisions will need to be made and we need to position ourselves as well-placed to make them.

# Ngāti Manu Mātauranga

Integrating our mātauranga and tikanga into adaptation and mitigation planning is vital.

We continue to build mātauranga in old and new ways – enabling us to face the challenges ahead.

The legacies of our language, history, and ancestors are critical reference points in our continued journey.





## Our Whenua

We will continue to nurture, monitor, and protect the natural, physical, cultural, historical, and spiritual elements of land and forested environments.

We will proactively support and enact sustainable use of land and forests through biosecurity measures, tracking biodiversity, and conserving Indigenous Flora and Fauna.



## Our Wai

Every watercourse within our rohe – including streams, creeks, puna and rivers – hold significance for us, irrespective of size or scale. These aquatic arteries have not merely sustained our people, they have been the conduits of our existence, offering nourishment and forming the bedrock of our cultural legacy.

They have generously provided for generations – from quenching our thirst with sacred wai Māori to serving as the bountiful source of our sustenance. Collectively they form a key part of our traditional food bowl.

We hold an unwavering obligation to safeguard and, where feasible, elevate the water quality of our waterways. Our commitment extends beyond mere preservation; it encompasses a dedication to the flourishing of mauri within these waters and their surroundings.



## Our Marae

Our Marae is the heart of our people, it is the point on our Ngāti Manu compass that pulls us home.

The words and thinking of the generations before us are tied to the tāhuhu of our whare tupuna and continue to guide us today.

We are sustained and nourished by our whare kai.

We pass across the marae ātea that calls to us and we are home.

Our marae is a beacon of hope and stability.



## Our Whānau

Our whānau live all over the world, but our home fires burn at Te Kāretu.

We rely on our network of whānau wherever they may be in our collective planning and future flourishing.

We make decisions for our whānau as a whole and create pathways for whānau to contribute in all the ways they can.

# Making Good Decisions

- Our decisions are informed by our unique knowledge and history, as well as up-to-date modern science.
- We build relationships with partners to ensure that we are able to face these shared futures together
- We understand that there will be difficult decisions ahead and that we will need to put in place guidance and processes to ensure we and our descendants are able to face them well and together





## Combining Mātauranga with Modern Science

*We seek to build and weave knowledges so that we are well-prepared to make decisions about our future*

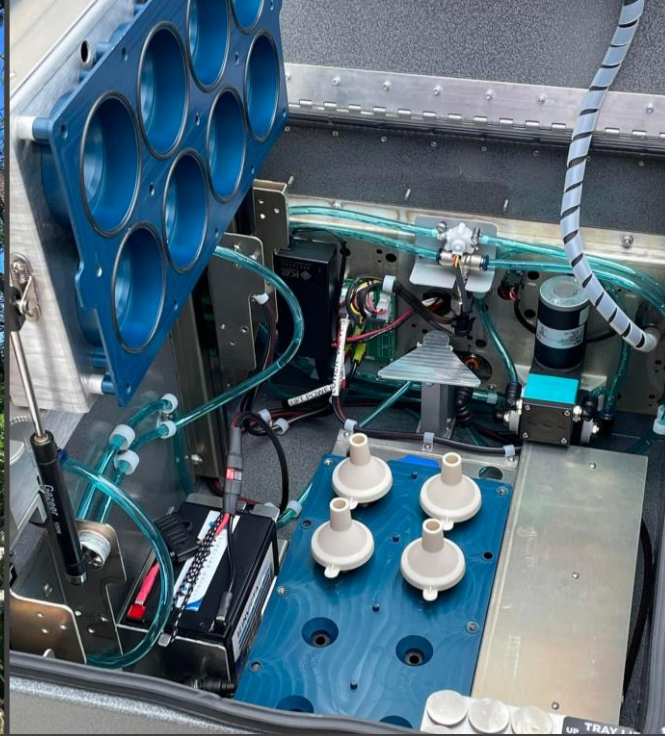


## Combining Mātauranga and Modern Science

We will continue to learn about and rebuild river ecosystems in our changing environment such as inanga and tuna environs.

This allows us to redevelop areas and learn about how our waterways are changing and what opportunities, despite the challenges, those changes will bring.





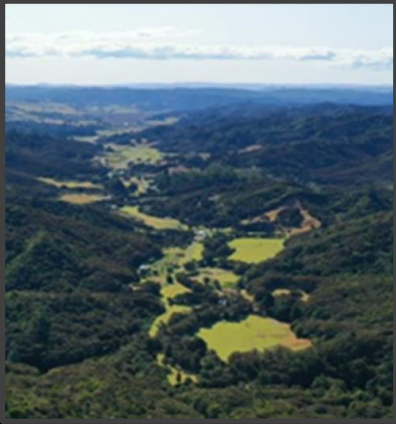
## Combining Mātauranga and Modern Science

We will continue to monitor our marine and freshwater environments to build our knowledge of and relationships with both.

By understanding the impacts of climate change on our collective socio-environmental wellbeing, we will be able to better plan for our future.

By ensuring our taiohi are central to this process, we will grow leaders with the skills to take us into the future.





## From here, we will continue to:

- **Cultivate:** Strengthen practices of kaitiakitanga in our taiohi.
- **Observe Signs:** Watch for natural indicators of severe weather events, such as specific bird movements and insect behavior.
- **Build Sustainable Infrastructure:** Developing fresh water supplies, renewable energy, waste management, food security, and emergency community resources.
- **Prepare:** Strengthen homes and create community plans to higher ground.



## Understanding the Opportunities and Challenges

- Having plans for temporary or permanent relocation
- Enabling access to health services during severe weather events
- Safeguarding food and water
- Creating emergency supplies
- Understanding the triggers and decisions that have to be made
- Ensuring our marae, urupā, wāhi tapu, and wāhi tūpuna, are central to the conversation
- Working with partners to ensure information, and secure resourcing

## Protecting who we are

One of the most difficult challenges will be deciding when temporary and permanent relocation plans of our marae and/or people are required.

The challenge is to preserve our connection with the environment and ensure the well-being of our community into the future.

We have plans in place to support our most vulnerable community members when needed.

We have put in place environmental points that trigger these decisions as well as processes in which to face them together.





# Our partners



# Acknowledgments

*We are immensely grateful to the Project Kainga team, especially the communities and principal researchers who have enabled us to engage with these difficult and pressing questions so that we can continue to build capability and knowledge for the future.*