

**TUTAEPOROPORO KAITIAKI FRAMEWORK**  
**Marlon Streetscape Project**

Design Development by Len Hetet | July 2025

## VISION STATEMENT

TE WHAKAARO  
WHAKATUPU MO TE IWI  
OUR VISION TO GROW  
OUR PEOPLE

# NARRATIVE

## Tutaeporoporo Te Taniwha

The graphic represents Tutaeporoporo Te Taniwha, The pattern that makes up his body is that of the Mango Tipi (white pointer shark).

The flow of the pattern represents the currents and many pathways our waterways flowed to create our rivers which Tutaeporoporo traversed.

The pattern that stems from the waterways represents the many lives and possessions taken by Tutaeporoporo to seek revenge for the killing of his master.

The teeth like shapes represent Taitimu and Taiparaoa which were the two named Maripi (weapons) used by Te Aohehu (a taniwha slayer) to slay Tutaeporoporo.



Artist impression Tutaeporoporo created by Len Hetet.



Mango Tipi pattern (white pointer shark)



Taitimu and Taiparaoa which were the two named Maripi used by Te Aohehu to slay Tutaeporoporo.



The many lives and possessions taken by Tutaeporoporo.



TE RŪNANGA O  
NGĀ WAIRIKI  
NGĀTI APA

# NGĀ PAIAKA MATUA

## OUR VALUES

### MANAAKITANGA Care & Respect

Treating people with unconditional care and respect. This behaviour will define the culture of our Rūnanga, as a place of warmth and hospitality, where everyone feels equal, and everyone feels welcome. Mana enhancing behaviour will be theme of all that we do.

### KOTAHITANGA Unity

Working with others to achieve positive outcomes for everyone. This Rūnanga will value relationships and partnerships, and will continually put sustainable positive outcomes for whānau, hapū, iwi and community ahead of self interest in everything that we do.

### WHANAUNGATANGA Family & Relationships

This Rūnanga is a place where our whānau, hapū and iwi, local Māori, Pasifika and the community at large are drawn, and will form a sense of connection and belonging.

### RANGATIRATANGA Leadership

Demonstrating leadership to uphold Ngā Paiaka Matua and represent our Ngā Wairikitanga and our Ngāti Apatanga, consistent with the values of our tupuna. Rūnanga leadership will be proud, committed, highly capable, passionate and authentic in all that we do on behalf of our whānau, hapū and iwi, and community.

### TE REO ME NGĀ TIKANGA Culture & Language

Our Rūnanga will teach, learn, uphold and use our reo and our tikanga and will become a centre for the revitalisation of these taonga tuku iho.

### WAIRUATANGA Spirituality

Our ancestors were deeply spiritual people. Our Rūnanga will uphold tikanga that accommodates karakia and practises from both the te ao tawhito (pre european) and christian foundations handed down by our tupuna. Additionally, our Rūnanga will be a place of spiritual and religious tolerance and freedom.

### KAITIAKITANGA Guardianship

Caring for our environment is the challenge of our generation. Our Rūnanga will work with our hapū to protect and enhance the physical environment in which we live. This is vital work to ensure a sustainable future for our mokopuna and generations to come.

### WHAKAPAPA Genealogy

Revered lines of descent from ancestors such as Paerangi and Ruatea and many other famous tupuna are central to our identity and our unity as Ngā Wairiki and Ngāti Apa. This Rūnanga will work with our hapū to collect, record and share whakapapa as a hub where our people can reconnect.

### ŪKAIPŌTANGA Origins

Love for our tupuna whenua and wai. Ancestral lands, wetlands, lakes, rivers, streams and the ocean are central to Ngā Wairiki and Ngāti Apa identity. This Rūnanga will work in a way that puts our people back in contact with their whenua and wai in a manner that fosters real love for these places. This love for our tupuna whenua and wai is to be shared with the community to foster understanding and to promote our values and identity.

# MANA WHENUA KAITIAKI FRAMEWORK

Mana whenua values and responsibilities will be integrated throughout The Marton Urban Design Project, and used as a guide for the physical design and delivery for the project, the relationship between partners, and our day-to-day actions.

Mana whenua have developed a Kaitiaki Strategy which describes those principles and behaviours that are intrinsically unique to Mana Whenua. The Kaitiaki Strategy is described further below.

## Kaitiaki Strategy

The Marton Urban Design Project provides an opportunity to reinvigorate the relationship with our environment and partners that puts into practice a renewed responsibility that openly seeks vitality, potency for Mana Whenua and all those who may call Marton home.

Mana whenua have developed a Kaitiaki Strategy, underpinned by a set of principles. The principles link to our connection to the environment in both a physical and spiritual way which guides our behaviour to protect and care for our environment. In this sense, the guiding principles may resemble kawa (protocols), the responsibilities may resemble tikanga (practices), and together they influence individual behaviour. The below principles, responsibilities, and behaviours apply to all levels and areas of the project operations and across the entire project cycle from end to end.

The below principles, responsibilities, and behaviours are taken directly from the Kaitiaki Strategy.

## 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 that created our great tupua.

### Responsibilities

We acknowledge the connection to Ranginui as the source of knowledge and enlightenment. We are guided by the footsteps taken by Tāne Mahuta in his journey to the many heavens of enlightenment. The Marton Urban Design Project provides a journey of learning which fosters a connection to the great spiritual and celestial powers.

### Behaviour and Actions

- We are undertaking a process which enables learning and growth understanding that what we are seeking to achieve cannot be done simply.
- We ensure that we connect directly to our celestial family as a source of identity and link to the wairua of our tupua (phenomena known as Tutaeoporoporo).

## Mouri

The mouri of Marton — the living relationship between the forests, the mountain and whenua, the water ways, moana and everything that lives within that environment have their own individual and interdependent vitality.

### Responsibilities

We ensure that balance can be maintained and that the negative impacts caused by people and pre-existing activities is, where possible, appropriately addressed.

### Behaviour and Actions

- We treasure the taonga that we have and ensure that our activities create limited pressure on the environment enabling in time the restoration of ecological balance.
- We reconnect people to the healing and wellbeing properties of Marton — being exposed to the rawness of life.
- We create innovations and implement methods to reduce known and potential pressures on space and place.
- We actively seek the re-establishment of uri (human and non-human) who were once present and abundant in the Marton area.

## Wai Tai, Wai Māori

Ngā wai tuku kiri tae noa atu ki Awa — 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 the moana.

### Responsibilities

Wai is the centre of life and the ebbs and flows of our harbour were created by our great tupua. We must ensure the potency of life given through both wai Māori and wai tai continues for generations to come.

### Behaviour and Actions

- The potential pressure associated with The Marton Urban Design Project on wai Māori and wai tai are mitigated and improved.
- We make clear the association and connection to the wai which links areas of significance for Ngā Wairiki Ngāti Apa.
- We take every opportunity to improve te mana of awa and its catchment areas.
- We do not cause harm to the waters and surrounds of Marton.

### Ahua

The character of Marton is seen, the beauty, the mystique, the wonder, the wild, the rawness, the unforgiving — this is about the identity of Marton enduring beyond the present through capturing and captivating the hearts and minds of the few and the many.

#### Responsibilities

The natural beauty created by our tupua are revered and identifies quite clearly our connection and sense of belonging to a space. We celebrate all of these component pieces which re-ignite our lived relationship with Marton.

#### Behaviour and Actions

- We seek to intensify the real lived experiences with Marton so as people are inspired by the beauty of the numerous natural features.
- The personality of Ngake is felt. The mystery of life and the strength of tūpuna are shared through narratives, design and storytelling.
- People see and feel the moods of life, the winds, the rain and the sun. Through this, we develop shared connections, behaviours, attitudes and senses of responsibility.

### Tātai Whakapapa

The history, the connections, the relationships and friendships which shape the land and the people.

#### Responsibilities

We respect that which has been done by our predecessors, our tūpuna (ancestors) and others who have created a positive imprint in the identity of Marton.

#### Behaviour and Actions

- Historical and cultural heritage is shared and celebrated.
- Future contributions are sought so that the life and identity of Marton may continue to grow and develop.

### Whānau

The care of manuhiri (those visiting) and local people is imbedded in the identity of Marton seeking to ensure not only a strong sense of responsibility but more importantly the act of responsibility towards space and place.

#### Responsibilities

Friendships are developed with those who share a similar relationship and sense of responsibility for Marton so that due care can be applied and that maybe new innovations may be developed.

#### Behaviour and Actions

- Providing opportunities for connection and shared actions and activities with friends.
- Make visible and clear the story and progression of The Marton Urban Design Project as something built by the people and for the people.

### Mana Whenua

The Marton Urban Design Project is seen as a living piece of the identity of Mana Whenua who take pride in this space, taking on the obligation of care and responsibility.

#### Responsibilities

Give life to the obligations and responsibilities Mana Whenua have to Marton and the significant components left behind by our tupua which are expressed through the project.

#### Behaviour and Actions

- Mana whenua are actively embedded in the care and construction of The Marton Urban Design Project.
- Protections for Marton and the natural environment are developed and applied.

### Papatūānuku

The mountains, the cliffs, the landforms, the geology, ngahere, trees, birds — they all need each other to exist.

#### Responsibilities

We revere the beauty that is nature and with respect and humility we work with her. We seek to re-foster our connection which was once lost with Marton and its encompassing and interconnected environment.

#### Behaviour and Actions

- We are telling the stories which foster our reconnection with a hope that attitudes and behaviours may change — breathing new life to the tupua which created our harbour and in doing so ensuring our collective permanency.
- We ensure no harmful impact on Papatūānuku.

