

THEMES FROM DEVELOPING AND IMPLEMENTING MANA WHAKAHONO AGREEMENTS



He Tauira / Explanation of He Ara Honohono overview graphic

The pathways towards Mana Whakahono follow the takarangi spiral to reflect the interconnectedness between two forces (iwi/hapū and council). Takarangi expresses partnership: each spiral is distinct, yet intertwined and balanced, reflecting relationships built on mutual trust. The addition of unaunahi detailing illustrates the shared resources and layered relationships of the journey. Unaunahi reminds us that each person or group has a role, and when everyone upholds their responsibilities, the whole is cared for and can thrive.

The centre of the takarangi is a space of potential. For the Mana Whakahono journey, the takarangi represents a relationship evolving over time, bound by a shared purpose. A spiral of expansion and return, symbolising growth, reflection, and cyclical development. The centre space implies more than just “joining”; it speaks to the intentional and values-based binding of people, purposes, and pathways - past, present and future.

Whakahono is the kaupapa; Takarangi is the movement; Unaunahi is the structure.

Together they represent relationships that are built to grow, to endure, and to nourish — through shared responsibility, connection, and care.

(Concept by Kyra Clarke, Threaded Design).

He mihi / Acknowledgements

Iwi/hapū action research roopū

Speakers - Juliane Chetham, Auriole Ruka, Ruben Wylie

Project Group - Miria Goodwin, Siani Walker and Lara Taylor

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Kyra Clarke at Threaded Design

Papa Pounamu Kōmiti

Ngā Kairapu

Te Uru Kahika

Team at Ministry for the Environment

Team at Natural Hazards Commission Toka Tū Ake

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Mihi / Welcome

Toitū te kupu, toitū te mana, toitū te whenua

I mahi tahi te rōpū kaimahi mahere Māori ko Papa Pounamu me ngā kaitautoko maha o tēnei kaupapa i waihanga tēnei kaupapahere hei rauemi mō ngā iwi me ngā hapū o te motu. Tēnei mātou e mihi atu ki a koutou, mai te Rerenga Wairua ki ngā haumaringi o Rakiura, ā ki ngā ipukarea o tēnā iwi o tēnā hapū – tēnā koutou.

Ahakoā te mahi papahu a ngā kaitōrangapū, ka tū tonu ngā āheinga mō te mahi ngātahi me ō koutou kaunihera ā rohe, ā takiwā. He whakahono tō ngā whakaaro mātua, he whakahono tō te hāpori, he whakahono tō ngā mea katoa o te ao tūroa. Kei a koutou te mana, te ihi, me te wehi, kei a koutou hoki te whakataunga.

Nā mātou ēnei rauemi i waiho mā koutou, kei a koutou te rākau.

He moana pukepuke, e ekengia e te waka.

Dion Luke and April Nordstrom
Co-chairs, Papa Pounamu

He Kupu Whakataki / Introduction

In the face of intersecting challenges—climate change, natural hazards, emergency response, and long-term spatial planning—this kaupapa responds to both urgency and opportunity. It emerges within a shifting policy landscape, marked by the repeal of the RMA, rollback of Te Mana o te Wai, and broader reforms that risk further marginalising Māori voice and tino rangatiratanga in planning.

Across the system, there is a shared obligation to uphold Te Tiriti o Waitangi, enable mana motuhake, and centre te ao Māori as a co-equal foundation for the wellbeing of people and place—now and for future generations. This mahi challenges structures that constrain Māori participation, while creating space for approaches grounded in tikanga, whakapapa, and enduring relationships with whenua and wai.

Planning and policy are not merely technical tasks, especially in the context of climate adaptation and emergency management—they are cultural, ethical, and place-based. A just transition depends on system settings that support tangata whenua to exercise authority in shaping their futures.

Māori planners do not speak for iwi or hapū. This guidance, tools and information sheets are intended to support iwi, hapū and councils to envision, scope, and negotiate agreements that fulfil their aspirations for a better working relationship. These resources are not prescriptive and should not be used to limit the scope or content of Mana Whakahono agreements. This kaupapa supports conditions where iwi Māori leadership can flourish—through tools like Mana Whakahono ā Rohe, iwi and hapū management plans, and locally defined responses.

Lara Taylor, (former) Co-Chair - Papa Pounamu

He tikanga / Our approach

Led by Papa Pounamu, with the support of Ngā Kairapu, this kaupapa was carried out with iwi and hapū kaitiaki and governance, council staff and councillors, and members of Papa Pounamu. It was funded by Te Manatū Mō Te Taiao - Ministry for the Environment and NHC Toka Tū Ake - Natural Hazards Commission, and took place between November 2024 and August 2025.

This kaupapa was conducted as a piece of action research, grounded in a kaupapa Māori approach. Action research is a research method that aims to simultaneously investigate and solve an issue. This kaupapa was guided by the following principles:

- ☞ **Kotahitanga:** Provide technical support and guidance to as many groups as possible, in strategic and equitable ways
- ☞ **Whānaungatanga:** Work collectively where possible, share insights and experiences, build on existing work and support roopū to initiate and respond to initiations
- ☞ **Rangatiratanga:** Recognise the mana of independent iwi and hapū, and the value in shared approaches, increased efficiencies and scaling up where there are mutually beneficial opportunities
- ☞ **Aroha atu, aroha mai:** Intentionally operating in aroha for our shared purpose - a manifestation of respect, responsibility and reciprocity.

We have produced the following resources as part of this kaupapa:

- ☞ He Ara Honohono: Pathways to Mana Whakahono
- ☞ He Kete Mātauranga: Information sheets
- ☞ He Kupu Ārahi - Iwi/hapū: Guidance for iwi/hapū
- ☞ He Kupu Ārahi - Kaunihera: Guidance for councils
- ☞ Te Tīmatatanga: Scoping a Mana Whakahono agreement tool
- ☞ Te Horopaki: Understanding your existing agreements tool
- ☞ Te Whiriwhiringa: Drafting a Mana Whakahono agreement tool

He mahi / Our methodology

Building awareness and a community of practise

During the establishment of this kaupapa, we recognised the need to share general information regarding Mana Whakahono ā Rohe. We developed a presentation providing an overview of Mana Whakahono ā Rohe and presented this content in two online workshops in February 2025. These workshops were attended by 140 people.

Following these workshops, we set up two private pages on LinkedIn to share resources and pānui, ask and answer pātai, and continue the conversation about how to improve iwi/council relationships and increase iwi/hapū involvement in decision-making. One roopū - He Hononga Iwi/Hapū - is for iwi and hapū and people working with iwi and hapū to build and strengthen relationships between iwi/hapū and council (52 members at 15 August 2025). The second roopū - Council Connections - is for council staff and people working with councils and the Crown to build and strengthen relationships between iwi/hapū and council (421 members at 15 August 2025).

One of the messages from the online workshops was that attendees were keen to hear directly from iwi/hapū and councils who had completed a Mana Whakahono ā Rohe. In response to this request, we held two online kōrero with iwi/hapū and council staff (May and June 2025).

We used the LinkedIn pages to post FAQ and insights from the workshops and seminars, share invitations to attend events, and provide updates relevant to Mana Whakahono agreements. We also hosted three casual 'drop-in' sessions online (May, June, July 2025) to provide an opportunity for people to ask questions and get clarification relating to their specific situation.

In August 2025, we convened a hui with councils who had received an initiation letter from iwi or hapū. These councils were keen to continue communicating and have established a Teams group which they will run themselves.

Working directly with iwi, hapū and councils

Action research participants were recruited from roopū Māori who contacted Papa Pounamu to ask for advice and assistance in developing their Mana Whakahono ā Rohe. Roopū were asked whether they were willing to share their story through a research project. Given the sensitivity of the process of negotiating a Mana Whakahono ā Rohe, including working with multiple marae/hapū/iwi organisations as well as working with councils, the action research roopū are not identified in this report. Instead, a high-level description of each roopū is included below to illustrate the different scale and resources of these organisations.

We met initially with action research roopū to understand the scope and purpose of a Mana Whakahono ā Rohe, and then met again to discuss progress towards an agreement. Each roopū was aiming to submit a letter of initiation by 11 July 2025, before the three-month period before local government elections in which an iwi authority cannot initiate an agreement. Three roopū submitted a letter of initiation, and one roopū prepared for initiation but chose not to submit yet. We also met with a number of councils to offer advice, and insights from these conversations have also been included in this report.

We provided advice and assistance as required to both iwi/hapū and councils, including:

- ☞ Advising on the relationship between existing agreements and Mana Whakahono;
- ☞ Advising on initiating an agreement, including deciding between individual and collective initiation, the best time to initiate an agreement, and strategies to engage with the appropriate people at council;
- ☞ Answering FAQ, including advice on the recognition of Mana Whakahono agreements in the Fast-track Approvals Act, and in the resource management reform process;
- ☞ Providing guidance to support conversations with iwi/hapū governance, other iwi/hapū organisations, and council staff;

- ☞ Assisting with drafting letters of initiation;
- ☞ Supporting the creation of a draft Mana Whakahono agreement for negotiation;
- ☞ Accepting invitations to attend a wānanga with an iwi/hapū and a workshop with councillors;
- ☞ Bringing together councils who have received an initiation letter to share experiences and knowledge to develop effective and meaningful agreements with iwi and hapū.

Each of these activities has informed the development of the final guidance, tools and resources, including the He Ara Honohono overview.

A draft version of this report was shared with action research roopū for their review and confirmation that their story is accurately reflected and that they are comfortable with this report being published.

Ko te kiko o te kōrero / Insights from roopū with existing agreements

We held two online kōrero with iwi/hapū and council staff (May and June 2025). Here are the 'top three tips' from each speaker for roopū and councils interested in developing Mana Whakahono agreements.

Juliane Chetham,
Patuharakeke Te Iwi Trust Board



- ☞ Resourcing is critical - iwi/hapū should try to get funding commitments in the agreement.
- ☞ Iwi/hapū should talk early to council and councillors, before beginning the formal process. This means there are no surprises and could increase the speed of the council's response.
- ☞ Having a Mana Whakahono ā Rohe has been valuable - it is another tool in your toolbox that collects everything together. It could also be valuable to attach a workplan to the Mana Whakahono ā Rohe.

Auriole Ruka and Ruben Wyllie,
Te Kaunihera ā Rohe o Te Taitokerau



- ☞ It's important to have the right people in the room. A Mana Whakahono agreement requires leadership from both sides - mana to mana.
- ☞ Developing a Mana Whakahono is an opportunity to consider what a Treaty-based relationship looks like - not just working out the 'nuts and bolts' of process.
- ☞ It's critical to lift the collective understanding of Mana Whakahono, in order to get support from across council for the development and implementation of the agreement.

You can watch the seminars from Juliane, Auriole and Ruben here:



[Understanding Mana Whakahono ā Rohe: a perspective from Patuharakeke](#)



[Mana Whakahono ā Rohe: the journey to honouring council's Te Tiriti partners](#)

Ko te kaupapa / Focus of action research

The research aimed to understand the vision for Mana Whakahono ā Rohe agreements, and the opportunities and barriers to developing these agreements. The research was guided by six research questions:

1. What do iwi/hapū and councils want the MWāR to achieve? I.e. What is their “purpose”?
2. What are the existing partnership arrangements with iwi/hapū and council? Could existing agreements be converted into a MWāR?
3. What are the major constraints and/or barriers to developing MWāR, from both parties’ perspectives and how might these be overcome?

The research also aimed to understand more about how natural hazards, climate change, and climate adaptation are considered in Mana Whakahono ā Rohe.

4. What natural hazards, climate change, and climate adaptation considerations are relevant in the rohe and how are they being understood and prepared for currently, by whom?
5. What processes would mana whenua and council like to follow when climate adaptation planning and actions are required?

However at that time, these particular aspects were not identified as the key priorities to be considered for their individual Mana Whakahono ā Rohe.

Finally, the research aimed to understand more about implementation.

6. What do iwi/hapū and council want implementation of the MWāR to look like?

Most action research roopū emphasised the necessity of getting an agreement in place quickly, rather than considering implementation. Reasons for progressing an agreement quickly included the Fast-track Approvals Act, the three month period before local elections when an iwi authority can’t initiate a Mana Whakahono ā Rohe, and the uncertainty around resource management reform.

He roopū / Description of action research roopū

- ☞ Hapū of over 3000 registered members. This hapū has recently developed an Environmental Management Plan but has no existing agreements with relevant councils. The hapū have no paid taiao team.
- ☞ Iwi of over 5000 registered members. This iwi are in the process of developing an Iwi Management Plan and have an existing high-level agreement with relevant councils. The iwi have a resourced unit with a team of five.
- ☞ Iwi of over 40,000 registered members. This iwi has a number of Iwi and Hapū management plans but no existing agreements with relevant councils. The iwi have a resourced unit with a team of two.
- ☞ Iwi of over 8000 registered members. The iwi has no Iwi Management Plans but has an existing MoU with the regional council. The iwi have a resourced unit with a team of four.

He hua o te rangahau / Themes from action research with iwi/hapū

Based on our work with four action research roopū, we have gathered together nine themes relating to our research questions.

Water management and involvement in resource consents are key issues

Key issues identified by iwi/hapū to be addressed through a Mana Whakahono agreement include management of wai Māori, involvement in resource consent processes, access to information from the council, involvement in monitoring, ensuring mātauranga Māori is considered in decisionmaking, and increasing influence over operations and management. One roopū is keen to use the Mana Whakahono agreement to ensure they are involved in natural disaster recovery responses. Roopū identified where processes had not worked well for them in the past (for example, receiving inadequate information about resource consents, and poor processes around non-notified consents) and intended to draft provisions in the Mana Whakahono agreement to improve these practices.

Iwi and hapū seek to improve inclusion in decision-making and increase flow of information

A key theme in this action research is that some roopū interested in developing a Mana Whakahono ā Rohe feel that they are excluded to some extent from existing processes. These roopū had few written agreements with council and these roopū intend for the Mana Whakahono to ensure that they are included in decisionmaking processes, and that the agreement confirms opportunities for their voices to be heard. Other themes include the intention for Mana Whakahono agreements to result in iwi/hapū having influence on decision-making frameworks, rather than just commenting on consents. Roopū noted the need for better processes around receiving information relating to resource consents, including providing supporting evidence and information, and the need for resources to support the review of significant consents. Two roopū noted that councils can have a 'tickbox' approach and one roopū expressed frustration that a Mana Whakahono agreement is required to establish processes which should already be in place.

Action research roopū also emphasised the need for councils to share information, and to consider and give weight to mātauranga Māori. Iwi and hapū noted that the Mana Whakahono agreement is legally binding, giving 'teeth' to enforcing the agreement if required.

Resource management reform as context for new agreements

Upcoming reform to resource management legislation, potential changes to the structure of local government, and the introduction of the Fast-track Approvals Act has also been a catalyst for roopū to consider developing a Mana Whakahono ā Rohe. Each of the four action research roopū have at least one Fast-track Approvals Act application within their rohe. Many of these applications have already been considered through the Resource Management Act process and iwi/hapū perceive that the Fast-track application is an attempt to seek a consent which has previously been declined, or to change consent conditions in favour of the applicant. A Mana Whakahono ā Rohe is seen as an avenue to increase the influence of the iwi or hapū in the Fast-track process. Iwi and hapū are also aware that Mana Whakahono ā Rohe have been recognised in other proposed legislation - Resource Management (Consenting and Other System Changes) Amendment Bill (2024) and Offshore Renewable Energy Bill (2024) - as well as the discussion document for National Direction on Infrastructure and Development.

One roopū was keen to get effective processes in place before the resource management reforms are completed to ensure their voice continues to be heard; another roopū chose not to initiate a Mana Whakahono until resource management reform is completed.

Mana Whakahono agreements can bolster iwi management plans

A number of action research roopū saw their Iwi Management Plan or Hapū Environmental Management Plan as their key existing document with councils, and sought to clarify the link between these plans and a Mana Whakahono ā Rohe agreement. One roopū has just completed their first management plan, and another will be finalising their plan at the same time as initiating a Mana Whakahono agreement. Having completed their own management plan, iwi and hapū felt that a Mana Whakahono could be useful to bolster the plan by putting in place agreed processes. Iwi and hapū planned to 'cut and paste' some elements of their management plans into the draft agreement for negotiation - for example, how to use the plan, values from the plan, and translating consultation expectations into a set of agreed processes. One roopū noted that Mana Whakahono could include processes which can be handed on to successive kaimahi for the iwi and hapū.

There was some interest from action research roopū in using section 580(7) of the RMA to 'deem' an Iwi Management Plan or other existing relationship agreement as a Mana Whakahono agreement. However, an Iwi Management Plan is a document authored solely by an iwi or hapū, and is not legally a 'relationship agreement' - and therefore it is unlikely that an Iwi Management Plan could be converted into a Mana Whakahono agreement under section 580(7). Another existing relationship agreement was considered too high-level and lacked sufficient detail on process to provide useful guidance as a Mana Whakahono ā Rohe.

Mana Whakahono agreements cannot limit Treaty settlements

This action research highlights that there is potential for perceived tension between Post Settlement Governance Entities and iwi/hapū seeking greater involvement in decisionmaking processes. There is a perception that existing processes focus on Post Settlement Governance Entities and do not extend to including iwi authorities or hapū - in this context, Mana Whakahono are seen as providing a way for iwi and hapū voices to be heard. The legislation is clear that a Mana Whakahono cannot limit any iwi participation legislation, however one roopū also chose to include a clause in their draft Mana Whakahono clarifying that the Mana Whakahono does not affect the relevant Treaty settlement arrangements.

Strategic decisions about individual or collective agreements

Iwi and hapū spent considerable time making strategic decisions about parties to a Mana Whakahono agreement. Action research roopū were interested in understanding requirements to engage with other iwi or hapū when developing a Mana Whakahono agreement, what a collective agreement might look like, and how it could work. There is also some interest in developing collective Mana Whakahono agreements to bring together the groups within a catchment. The legislation provides for a council to invite any other iwi or hapū to the initial hui, which means that roopū are thinking carefully about the benefits and costs of collective agreements. Two of the four roopū explored developing a collective agreement but chose to initiate an individual agreement with councils, because it was seen to be faster and easier. The other two roopū also initiated an individual agreement. One roopū raised the potential for possible risks associated with a collective approach, including not being able to reach an agreement, or needing to water down provisions in order to get agreement. Roopū are aware that although they have initiated as individual iwi, they could still choose to develop a collective agreement if that is determined as the best way forward at the initial hui.

No roopū was able to initiate an agreement without engagement with other iwi authorities, hapū, or other mana whenua groups. Roopū made strategic decisions about who would sign the letter of initiation, who should attend the initial hui, and their potential approach to developing a collective agreement.

Strategic decisions about working with individual or multiple councils

Action research roopū also considered whether to initiate a Mana Whakahono agreement with one council, or with multiple councils. In one case, an iwi rohe crosses over multiple regional boundaries and that iwi had to consider whether to engage with more than ten regional and district councils. These decisions included considering the strength of the existing relationship with councils, the location of priority projects for influence, and whether it would be more or less efficient to engage with one partner at a time. Two of the four roopū chose to pursue an agreement with just one council, and one chose to initiate an agreement with all three councils in their rohe.

Within the legislation, hapū cannot currently initiate a Mana Whakahono ā Rohe. The experience of action research participants was that the hapū had to undertake discussions with the relevant iwi authority, including sharing information about Mana Whakahono ā Rohe, the process to initiate, and interactions with existing agreements with the iwi authority including Treaty settlements. We note that the Natural and Built Environments Act (now repealed) allowed for hapū to initiate an agreement. This provision would have been useful to the hapū within this action research.

Different levels of resources required

Iwi and hapū were also interested in understanding the resources required to develop a Mana Whakahono agreement. One roopū engaged a consultant and lawyers to develop an agreement through an 18 month process, while another roopū worked with a volunteer planner and whānau members trained in resource management to develop a draft agreement for negotiation in less than a month.

He hua o te rangahau / Insights from conversations with councils

Based on our conversations with councils, both individually and collectively, we have identified six themes relating to our research questions.

Mana Whakahono agreements demonstrate a commitment to partnership

Councils identified the value of Mana Whakahono agreements as “one tool in the kete” to demonstrate and formalise a commitment to partnership with iwi and hapū, and as an opportunity to develop strategic relationships. Many councils identified that there had been issues in the past relating to iwi and hapū involvement in resource management, and that Mana Whakahono agreements are an opportunity to articulate expectations on both sides and make it easier for iwi and hapū to engage in processes.

Some councils have no written agreements with iwi or hapū

A number of councils reported that they have no existing written agreements with iwi or hapū. Some councils have developed Memoranda of Understanding which have not been signed, or have lapsed. Other councils have been focussing on Joint Management Agreements as established through Treaty settlements, which can contain the same kind of participation arrangements as Mana Whakahono agreements. Some councils noted an increased interest in Iwi Management Plans, along with interest in Mana Whakahono agreements.

Understanding the added value of a Mana Whakahono agreement

Councils needed to be able to articulate what Mana Whakahono agreements can add to existing agreements and arrangements, including understanding what a good outcome from a Mana Whakahono agreement looks like, better understanding the intersection of Mana Whakahono agreements and processes under the Fast-track Approvals Act, and gaining some certainty around the role of Mana Whakahono in future resource management legislation.

Councils are preparing to their organisations to receive an initiation

Council staff were interested in preparing their organisation to receive a Mana Whakahono agreement initiation letter. Council staff need good information to provide to councillors about the legal obligations to enter into a Mana Whakahono agreement, so roles and responsibilities are clear. These responsibilities include the requirement to respond to an initiation, enter into negotiations, and conclude an agreement within the legislated timeframe. Council staff were considering 'how to have the right conversation at the right time' so that council, iwi/hapū and community members were well-informed about the process. Some councils have allocated funding to support the development of agreements with iwi and hapū, which can be used to develop Mana Whakahono agreements.

Councils are considering whether to encourage individual or collective agreements

Challenges for councils included considering what approach to take to Mana Whakahono agreements, including considering what is common across iwi/hapū and what is specific to each iwi, whether to encourage individual or collective agreements with iwi/hapū, and the role of councils in supporting Mana Whakahono agreements. One council noted that they preferred iwi to develop a collective approach, and were prepared to resource a collective approach. If an individual iwi initiates an agreement, the council can decide to invite other iwi authorities to the initial hui. However, the decision to develop an individual or collective agreement is ultimately made by the iwi or hapū.

Improving certainty of resourcing for iwi and hapū

Council staff considered that a successful Mana Whakahono agreement would provide opportunities for iwi/hapū to be involved in business cases and funding decisions within the Long Term Plan. A successful Mana Whakahono could also create an ongoing funding stream for engagement, instead of funding iwi project-by-project.

He kōrero whakakapi / Conclusion

Mana Whakahono ā Rohe agreements were introduced in 2017, and comprehensive guidance was produced in 2018 - before any agreements were signed. Through this action research, we have sought to complement the existing guidance by documenting the journeys of different roopū to consider the purpose of Mana Whakahono ā Rohe, the process to develop a Mana Whakahono ā Rohe, and some of the strategic decisions that iwi/hapū and councils need to make when developing a new relationship agreement.

We hope that the information sheets, guidance and tools offer a 'place to start' for iwi, hapū and councils beginning on the pathway towards better working relationships through a Mana Whakahono ā Rohe agreement.

A range of agencies, groups, and individuals have been involved in this kaupapa, and each has contributed different skills and expertise. These include four iwi/hapū action research roopū, Ngā Kairapu - the Māori Special Interest Group within the regional government sector, Aotearoa Society of Adaptation Professionals | Rōpū Urutaunga Aotearoa (ASAP | RUA), Te Kōkiringa Taumata - New Zealand Planning Institute and our funders the Natural Hazards Commission - Toka Tū Ake and the Ministry for the Environment.

We recommend that key entities and organisations, including those who contributed to this kaupapa:

- ☞ Work together to explore options for equitable and sustainable funding models to develop and implement Mana Whakahono ā Rohe, including co-investment from central and local government that is responsive to whānau, hapū and iwi needs.
- ☞ Work together to support a continued community of practice between iwi/hapū developing or interested in developing a Mana Whakahono ā Rohe.
- ☞ Work together to support a continued community of practice between councils developing or interested in developing a Mana Whakahono ā Rohe.
- ☞ Support the establishment of a dedicated Māori-centred website to host Māori planning tools and resources and guidance, including the resources developed through this kaupapa, to assist iwi/hapū/Māori under the new legislation.

He kupu whakakape / Disclaimer

Papa Pounamu is a collective of intentionally Māori planners and practitioners, including kaitiaki, who whakapapa to iwi and hapū across Aotearoa. We are also tangata Tiriti allies who respect Te Tiriti o Waitangi and uphold Tiriti-centric planning approaches. Our members are committed to supporting iwi and hapū aspirations and outcomes while also enhancing broader national planning processes.

Papa Pounamu does not represent iwi or hapū authorities, nor are we an iwi or hapū entity. Rather, we serve as a national professional forum that supports, advocates for, and practices Māori planning. While we offer technical support to iwi and hapū, we acknowledge that mana to speak for iwi and hapū rests solely with those entities.

This guidance, tools and information sheets are intended to support iwi, hapū and councils to envision, scope, and negotiate agreements that fulfil their aspirations for a better working relationship. These resources are not prescriptive and should not be used to limit the scope or content of Mana Whakahono agreements.

The information in this publication is, according to the best efforts of Papa Pounamu, accurate at the time of publication. Users of this report and the associated tools, guidelines and resources are advised that:

- ☞ The information does not alter the laws of New Zealand, other official guidelines, or requirements.
- ☞ It does not constitute legal advice, and users should take specific advice from qualified professionals before taking any action based on information in this publication or associated resources.



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