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Committee Te Upoko Taiao – Natural Resource Plan Committee
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Wai Māori - Māori values in Water

1. Purpose

This paper recommends an approach to monitoring cultural values in the region's water ways.

2. Background

Māori continue to have a close relationship with water in all its forms, both spiritually and physically. Water is a taonga of huge importance to Iwi and enhancing the health and wellbeing of our waterways is a priority for many Iwi. Māori often consider their personal health and the health of the Iwi to be closely linked to the health of their water bodies.

The RMA recognises this relationship between Iwi and water [s6(e)], as well as the role of kaitiakitanga [s7(a)] and the Treaty [s8] in managing our natural resources. Treaty settlements are also increasingly giving further recognition to the role of iwi as kaitiaki for significant natural features and water ways; e.g., the Rotorua Lakes settlement, and more recently the Waikato River settlement. These Treaty settlements have initiated unique co-governance and management arrangements between central, regional and local Government and Iwi Authorities. These arrangements recognise Māori values as a fundamental driver for restoration as well as a basis for the ongoing involvement of Iwi in the regulation and sustainable management of natural resources. These management arrangements reflect the traditional relationship and ownership of iwi by providing an increased decision making role for the Iwi authorities.

Te Upoko Taiao – Natural Resource Plan Committee is also driven by the desire to recognise the traditional relationship between Iwi in the Wellington Region with natural resources, and to provide an increased decision making role for tangata whenua regarding the management and use of these resources.

The current plan development process provides an opportunity to develop a regional approach to recognising and providing for the range of Iwi interests,

including cultural values, to ensure that they are integrated into the regulation and management of resources in a consistent and cost effective manner

3. Classes of Water

Māori have a range of classifications for water depending on the particular qualities of the water-body. While there is likely to be Iwi variations of these some examples include:

- ***Wai-ora: (pure water)***. This is water in its purest form. It is used in rituals to purify and sanctify and has the power to give life, sustain wellbeing and counteract evil. Waiora also means health.
- ***Wai-Māori: (freshwater)***. This is referred to as ordinary water which runs free or unrestrained and it has no sacred associations.
- ***Wai-kino: (polluted)***. The mauri of the water has been altered through pollution or corruption and has the potential to do harm to humans.
- ***Wai-mate: (dead water)***. This class of water has lost its mauri and is dead. It is dangerous to humans because it can cause illness or misfortune. Geographically it refers to sluggish water, stagnant or back water. Some tribes refer to it as waikawa.
- ***Wai-tai: (salt or water from the ocean)***. This term also refers to rough or angry water as in surf, waves or sea tides.
- ***Wai-tangi: (grieving waters)***. Refers to a river or part of a river which through some mishap has caused death, much pain and grieving to the tribe.
- ***Wai-ariki: (hot springs or curative waters)***. The term ariki means "chief" in English and they are referred to as the chiefs or patriarchs of all waters¹

Various properties of water-bodies are also often reflected in the name of the water-body, e.g.

- *Wai-kato*: (full flowing river)
- *Wai-rakei*: (the place where the pools were used as mirrors)
- *Wai-rarapa*: (the glistening waters)
- *Wai-whetu*: (the star waters)
- *Wai-taki*: (the tears of Aoraki)
- *Wai-makariri*: (cold waters)

¹ Classifications provided by Te Kei Merito

4. Identifying Iwi interests

The health and well-being of many of the region's water resources have undoubtedly deteriorated over time, in some instances significantly. Combined with a range of other factors such as land loss, urbanisation, and the ongoing failure of management regimes to recognise Māori traditional values and uses, has led to a lot of Iwi traditional values with their water-bodies being either compromised or lost completely.

Iwi are increasingly seeking to either protect or re-establish a range of values and associations with all natural resources, including waterways. These values will include a range of different uses and purposes, including cultural, environmental, economic, and social.

The challenge for Te Upoko Taiao – Natural Resource Plan Committee is to work with Iwi to identify those values, and the outcomes Iwi are seeking and develop a range of both regulatory and non-regulatory options that will provide for that range of interests in an integrated way.

Ara Tahī has previously identified a range of high level shared values that may provide a useful starting point for engagement with Iwi:

- Wai ora – health giving water as the basis for all life
- Ki uta ki tai (mountains to sea)– whole system approach to sustainable management
- Mahinga kai species as tohu (indicators) for environmental monitoring
- Tau utuutu – reciprocity, the need to balance and restore what is taken
- Wāhi tapu – the need to provide for and protect sacred sites

While generic values such as these provide a useful starting point for considering the range of Iwi interests, the desired outcomes within each catchment will vary and regulatory and non-regulatory options need to be developed that reflect the full range of interests across the community, including Iwi. The Regional Plan also needs to provide sufficient certainty that those working with the plan can effectively implement the Plan provisions.

Further research and engagement with Iwi is critical to identifying Iwi priorities for the management of the regions waterways and surrounding catchments. This includes both the waterways themselves as well as information on mahinga kai, and the wider environments supported by our waterbodies.

5. Issues for Iwi

Common concerns Iwi have with the management of waterways include:

- over-allocation
- impact of flood protection works
- diversions
- discharges
- land management impacting on water quality
- water quality
- lack of Iwi involvement in decision making
- impacts on mahinga kai
- erosion
- interference with natural flow of the river
- access to water
- failure to recognise and provide for traditional values.

The following table sets out a range of values important to iwi at both a regional and individual iwi scale, and highlights some potential tools to provide for these interests.

Shared Iwi values – a regional scale

Value	Issue	Measure	Mechanism	Regulation
Wai ora Healthy water	Limit discharge to freshwater Also about water flow and allocation	Recreational swimming Mahinga kai health and abundance	Regional recreational water quality Consent compliance	Pollution debits and restoration credits to promote a reciprocal (tau ututu) relationship with water resource
Mahinga kai Traditional food sources	Instream works protect freshwater species Also requires enhancement Flows and management parameters	Species health; Pool count Tuna health Species diversity counts and catch per unit effort	Weed clearance and flood protection audit Environmental Monitoring Flow regime Quality controls	Weed bucket prerequisite for weed clearance if permitted activity. Species recorded and returned to waterway
Ki uta ki tai Mountain to sea Tau utuutu Reciprocity	Limit sedimentation/stream loss	Estuarine sedimentation and species health Loss of streams	Monitoring of estuary Sedimentation and species monitoring	No loss of streams Development contribution to estuarine remediation

Value	Issue	Measure	Mechanism	Regulation
Wāhi Tapu	Protect cultural heritage	Sites recorded on district plans. Damage to sites.	Data sharing agreements. Contractor training	Sites specified for protection Development contribution to protection

Individual Iwi Specific Values

Iwi	Taonga	Tohu (indicators)	Wahi (places)	Kaikaute (monitor)
Taranaki Whānui Wgtn Tenths	Te Awa Kairangi (Hutt), Waiwhetu Stream Te Whanga nui a Tara (Wgtn Harbour)	Water quality Swimming Tuna Pipi Kutai	Pito one Owhiti -Seaview Site D	
Ngāti Toa Rangatira	Parirua – Pauatahanui Parumoana	Water quality Swimming Sedimentation Pipi, kuku, tuangi Patiki	Takapuahia Site X	
Ngāti Raukawa ki te Tonga	Otaki Te tahuna Waiorongomai Waitohu	Water quality Swimming Tuna Tuatua Pingao	Katihiku Site Y	
Rangitāne o Wairarapa	Ruamahanga Wairarapa Moana	Water quality (urban and rural discharge) Swimming Tuna passage and habitat	Te Ore Ore Site V	
Kahungunu ki Wairarapa	Ruamahanga Wairarapa Moana	Water quality (urban and rural discharge) Swimming Tuna passage	Te Ore Ore Site W Taueru	

Iwi	Taonga	Tohu (indicators)	Wahi (places)	Kaikaute (monitor)
		and habitat		
Te Ati Awa ki Whakarongotai	Waikanae Whare roa	Water quality Swimming Piharau	QE II Park Site F	

6. Cultural values pertaining to the Mangatarere

This section discusses cultural values pertaining to the Mangatarere and Waiohine rivers as a model for the recognition, monitoring and management of cultural values across the region.

The historic importance of the Waiohine and Ruamahanga to Māori in the Wairarapa is clear in the following whakataauaki;

*Ko Waiohine ko Ruamahanga ēnei
E wairua tipu mai i Tararua maunga
E oranga e te iwi*

These are Waiohine and Ruamahanga, they are like mothers milk flowing out of the Tararua mountains, for the prosperity of the people²

The Mangatarere is a major tributary of the Waiohine, which in turn is the largest tributary of the Ruamahanga. Tangata whenua regard the whole Ruamahanga system, including its tributaries, as one entity (ki uta ki tai) from its source in the central and northern Tararua range, down through the Taratahi and Moroa Plains into the, previously vast, wet land complex of Wairarapa Moana and out through Onoke where it empties into Te Kauae raro, the lower jaw of the fish of Maui (Palliser Bay).

The entire Ruamahanga system including the Waiohine, Ruamahanga and Mangatarere are central to the well-being of tangata whenua in the Wairarapa.

Historically the Wairarapa waterways were an arterial transportation system with waka plying the main waterways and connecting streams and wetlands, transporting people, materials and foodstuffs. They also provided an abundance of kai.

At Home on the Mangatarere

Wairarapa Māori have lived along the Mangatarere near its confluence with the Waiohine for generations. Today they are concerned with the degradation of the mauri of their rivers, the loss of mahinga kai species, and threats to their wāhi tapu. They attribute this to discharges, over allocation of water for

² Na Whatahoro Jury

extraction, and flood protection works. The changes to the Mangatarere catchment are highlighted in the statement below:

“The Mangatarere Stream/Beef Creek confluence and surrounding area is of particular significance. This is because the founding chief, Tawhao Ngatuere, settled in the area. At that time eels were plentiful as were freshwater crayfish and whitebait. Lampreys and flounders were also available, and freshwater mussels were transported from Lake Wairarapa and established in the area”. Rangitāne o Wairarapa and Kahungunu ki Wairarapa Waiohine River Flood Plain Investigation Phase 1 issues, June 1993

7. Providing for Cultural Values on the Mangatarere

Caleb Royal has been commissioned by Greater Wellington to look at a selection of rivers and catchments across the Wairarapa, and to identify specific values of cultural interest through an associated consultation process with local Iwi. Building on this work, Greater Wellington has also been engaging with Caleb to explore how a cultural monitoring programme could be established specifically in the Mangatarere given the recent studies in this catchment. This is an exploratory piece of work to try and develop a cultural monitoring model that could potentially be used in other parts of the region.

Mangatarere Urupa

An example of the importance of the Mangatarere to tangata whenua is the siting of the Mangatarere urupa near the mouth of the stream. Unfortunately due to the changes in the landscape, the stability of the urupa has been undermined by erosion forces from the waterways. This continues to have significant adverse effects on the values manawhenua associate with their urupa.

Monitoring and management of cultural values for this site should involve the whanau who act as kaitiaki for the urupa. A non-regulatory option for this area could be the development of a management plan for the area under the Gravels Guardians Agreement, an environment court ordered partnership between GW and Wairarapa iwi. This would enable options for protection works to be formally considered and supported by both Iwi and the Council. Management options could include the restoration of the riparian belt with native vegetation to provide a buffer against erosion forces and to reassert the urupa as a place of prominence within the cultural landscape.

Mahinga kai on the Mangatarere

The values attributed to the Mangatarere in the 1993 Floodplain report recognised the following mahinga kai species; eels, freshwater crayfish, and whitebait as all being plentiful. Lamprey and flounder were present, and the site was suitable for the establishment of kakahi (freshwater mussels).

To address issues such as these, a cultural values matrix could be developed to provide guidance on the health of the values identified. The table below has been developed by Caleb Royal, and provides an example of a potential monitoring matrix.

Value	Measure	Result	Monitoring period
Plentiful Eels	Catch per unit effort greater than 25 tuna	Pass/fail	Months with the letter R in it.
	Occurrence of fungal disease; less than 10%	Pass/fail	Months with the letter R.
	Size class of eels – 20% over 600g	Pass/fail	Months with the letter R.
Plentiful Crayfish	Spotlighting 20min intervals generates over 10 crayfish sitings	Pass/fail	All year
	40% of crayfish observed are berried or holding young	Pass/fail	Months with no R
Whitebait plentiful	Shoals of inanga observed per half hour monitoring	0 -10	All year round – especially summer months
	Kokopu and Koaro observed in 1hr spotlighting event	1 - 5	All year round
Presence of (Piharau) Lamprey	Trapnets for absence/presence monitoring	Pass/fail	June/July/August
Presence of (Patiki) Flounder	Spotlighting for 1hr period for presence/absence measure	Pass/Fail	Dec – April
Kakahi – Freshwater mussel	River is stable enough to harbour beds of Kakahi (peak flow and low flow)	Pass/fail	All year round
	Kakahi population (and environment) supports recruitment of juveniles	Pass/fail	All year round

8. Conclusion

Iwi have a range of values in water, both spiritual and physical. These interests are both historic and contemporary and cover a range of uses and purposes, including the inherent health of the water-body, mahinga kai, cultural and recreational use, and access to water for economic development purposes.

As noted above, the health and well-being of the Iwi is closely related to the health of their water-bodies. As kaitiaki, Iwi also have an inherent responsibility to sustainably manage their natural resources for the benefit of both current and future generations.

Te Upoko Taiao – Natural Resource Plan Committee provides an opportunity for Iwi to engage directly in decision making regarding natural resource management and will both recognise their traditional mana over these resources, as well as strengthen the recognition and provision for their values in the Regional Plan.

Greater Wellington and the tangata whenua of the region have an opportunity through Te Upoko Taiao – Natural Resource Plan Committee to establish a cost effective resource management partnership that recognises the respective interests and responsibilities of the Treaty partners in a balanced way that also recognises and provides for the broad spectrum of community interests.

The Mangatarere model outlined in this paper attempts to show how cultural values for catchments can be established and monitored. Firstly by identifying the range of values, and the desired outcomes and subsequently developing appropriate regulatory and non-regulatory management tools through the Regional Plan we can establish a culturally appropriate management framework that reflects the interests of both Iwi and the wider community. Following this, the implementation of an effective monitoring regime, across a range of values, including an appropriate range of Iwi values, will provide positive feedback on the effectiveness of those tools and measure progress towards the desired outcomes.

9. Recommendations

That the Committee:

1. ***Receives the report.***
2. ***Notes the content of the report.***

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