

Te Arotake Kaupapahere Waimāori – Ngā kōrero a te tangata whenua

Freshwater Policy Review – Round 1 Tangata Whenua Engagement feedback

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Rārangi upoko | Table of contents

Kōrero whakataki Executive summary	vi
1 He tīmatanga kōrero Introduction	1
2 Āhuatanga mahi Method	1
2.1 Online tools and website/information sheets	3
2.2 Tangata whenua engagement	3
2.3 Engagement activities	4
2.4 Freshwater tangata whenua engagement wānanga – Round 1 – data collection	4
2.4.1 Context and reflections	4
2.4.2 Te Mana o te Wai - process for discussion /data collection	5
2.4.3 Long-term vision/s – process for discussion/data collection	5
2.4.4 National Objectives Framework Steps – Process for discussion /data collection	5
3 Ngā kōrero whakahoki Results – Tangata whenua engagement	6
3.1 Lake Taupō Freshwater Management Unit – Tūrangi wānanga	6
3.1.1 Te Mana o te Wai	6
3.1.2 Long-term visions	6
3.1.3 Special sites and features	6
3.1.4 Values	7
3.1.5 Attributes and states	7
3.1.6 Actions	7
3.2 Lake Taupō Freshwater Management Unit – Taupō wānanga	7
3.2.1 Te Mana o te Wai	8
3.2.2 Long-term visions	8
3.2.3 Special sites and features	8
3.2.4 Values	8
3.2.5 Attributes and states	9
3.2.6 Actions	9
3.3 West Coast Freshwater Management Unit - Whāingaroa Raglan wānanga	9
3.3.1 Te Mana o te Wai	9
3.3.2 Long-term visions	10
3.3.3 Special sites and features	10
3.3.4 Values	10
3.3.5 Attributes and states	10
3.3.6 Actions	10
3.4 Waikato-Waipā Freshwater Management Unit and West Coast FMU – Te Kūiti wānanga	11
3.4.1 Te Mana o te Wai	11
3.4.2 Long-term visions	11
3.4.3 Special sites and features	11
3.4.4 Values	12
3.4.5 Attributes and states	12
3.4.6 Actions	12
3.5 Waikato-Waipā Freshwater Management Unit – Reporoa wānanga	13
3.5.1 Te Mana o te Wai	13
3.5.2 Long-term visions	13
3.5.3 Special sites and features	14
3.5.4 Values	14
3.5.5 Attributes and states	15
3.5.6 Actions	15
3.6 Waikato-Waipā Freshwater Management Unit – Putāruru wānanga	16
3.6.1 Te Mana o te Wai	16
3.6.2 Long-term visions	16

3.6.3	Special sites and features	16
3.6.4	Values	17
3.6.5	Attributes and states	17
3.6.6	Actions	17
3.7	Waikato-Waipā Freshwater Management Unit – Kirikiriroa Hamilton wānanga	18
3.7.1	Te Mana o te Wai	18
3.7.2	Long-term visions	18
3.7.3	Special sites and features	18
3.7.4	Values	19
3.7.5	Attributes and states	19
3.7.6	Actions	19
3.8	Waikato-Waipā Freshwater Management Units – Tuakau wānanga	20
3.8.1	Te Mana o te Wai	20
3.8.2	Long-term visions	20
3.8.3	Special sites and features	20
3.8.4	Values	20
3.8.5	Attributes and states	21
3.8.6	Actions	21
3.9	Hauraki Freshwater Management Unit – Matamata wānanga	21
3.9.1	Te Mana o te Wai	21
3.9.2	Long-term visions	21
3.9.3	Special sites and features	22
3.9.4	Values	22
3.9.5	Attributes and states	22
3.9.6	Actions	22
3.10	Coromandel and Hauraki Freshwater Management Units – Thames wānanga	23
3.10.1	Te Mana o te Wai	23
3.10.2	Long-term visions	23
3.10.3	Special sites and features	23
3.10.4	Values	24
3.10.5	Attributes and states	24
3.10.6	Actions	25
3.11	Online wānanga	26
3.11.1	Online afternoon wānanga	26
3.11.2	Online night wānanga	27
4	Ngā kupu whakamārama Glossary of terms	29
5	Āpitianga Appendices	31

He whakaahua | Figures

Figure 1: Indicative map of FMU boundaries	2
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He ripanga | Tables

Table 1: Location, date, time and participant numbers at the Round 1 tangata whenua engagement wānanga	31
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Kōrero whakataki | Executive summary

The National Policy Statement for Freshwater Management 2020 (NPSFM) requires all regional councils to review the freshwater aspects of their Regional Policy Statement and Regional Plan by 2024, and this has given rise to Council's Freshwater Policy Review project. The NPSFM sets out a process for this review, which is heavily influenced by engagement with tangata whenua and communities. In order to meet this timeframe, two rounds of tangata whenua engagement have been scheduled for the Waikato Region, the first in spring of 2022 and the second a year later in 2023.

This report provides the feedback gained from the first round of tangata whenua engagement wānanga held throughout the region and online.

Tangata whenua engagement¹

Process and participants - face to face wānanga

A sound and effective engagement process with tangata whenua is a key element to completing the WRC Freshwater Review and for the implementation of the NPSFM. A broad interpretation of 'tangata whenua' in relation to a particular area, meaning the iwi, or hapū, that holds mana whenua over that area, has been applied to require engagement with all iwi and hapū members not just their representatives. Any perspectives, understandings or values can stand on their own merits (representative or otherwise) and if acceptable, adopted by a wider group along the way and at the appropriate scale.

Ten face-to-face one-day tangata whenua engagement wānanga were held around the Waikato Region, with locations distributed across each of the indicative FMUs for Lake Taupō, West coast, Waikato-Waipā, Hauraki and Coromandel. An estimated 127 tangata whenua in total either attended face to face or online wānanga. There were 104 tangata whenua who attended the face-to-face wānanga and 23 tangata whenua who attended and participated in the online wānanga all with affiliations to various iwi, hapū, marae, whānau, collectives, other groupings and communities.

The tangata whenua engagement wānanga addressed Te Mana o te Wai, Freshwater Management Units (FMUs), long-term visions and values and environmental outcomes. Information about the current state of freshwater was also shared. In reference to the steps of the National Objectives Framework (NOF), participants at the wānanga focused on:

1. Special sites and features, including mahinga kai and human contact sites
2. Values and outcomes
3. Current state of freshwater and desired state
4. Actions and action plans (current or suggested for future)

Key themes – Face to face wānanga

Te Mana o te Wai

There were a range of responses from participants as to how Waikato Regional Council (WRC) should give effect to Te Mana o Te Wai in the way freshwater is managed. There were mentions of going back to the original values and how those values were lived with a suggestion that cultural, spiritual, ecological, recreational and social values should all be placed on the same tier as commercial and industrial values. There was comment that Te Ao Māori needs to be included and to utilise a Māori lens where the words mean more than the translation: "*It's not just a 'mauri' it's imbued with history, whakapapa, tūpuna, urupā*". There were also mentions of enabling iwi, hapū, and marae to have a voice but also a view that to give effect to Te Mana o te Wai in the way freshwater is managed this should be through/with mana whenua. Participants

¹ See the end of this report for a glossary of terms

also mentioned the work that has already been done within their iwi environmental management plans in respect of Te Mana o te Wai and to refer to those.

Long-term visions

An overall theme from wānanga participants regarding their long-term visions was to be able to participate in traditional customary practices, practice taonga tuku iho (caring for and nurturing the treasures handed down from our ancestors through the generations), and to have a better future for our tamariki and mokopuna. Included within the long-term visions were references to restoring waterways and wetlands to how it used to be in a pristine state, the ability to sustain life, drinkable water, to be able to provide for health, life and well-being, restore biodiversity of flora and fauna and protection of endemic species and to be able to swim and catch kai to feed themselves and manuhiri. The timeframes varied for the long-term visions to be achieved with mentions of 2-5 years, a generation, a timeframe tied into climate change targets (2050), or as guided by science.

Special sites and features

Wānanga participants identified a range of locations where they interact with freshwater including rivers, streams, lakes, aquifers, springs, and other waterways. The reasons sites and features were considered special included traditional and customary practices (e.g. healing, cleansing wairua and tinana, cleaning tupāpaku, pure ceremonies, karakia, tohi), as a water source, mahinga kai source (e.g. Pā tuna, kōura, kōkopu, ika, kākahi watercress), wāhi tapu and connections to whakapapa, whānau, whānau land, tūpuna, hapū, iwi and to marae.

Values

Wānanga participants shared their views on how WRC can enable mahinga kai practices including enabling access to mahinga kai sites, more rāhui to keep waterways clean and sustainable, use of oral history in practicing tikanga of tupuna and passing on to the next generation, tree nurseries, hatcheries/breeding programmes for ika and tuna, educational wānanga, awareness and use of mātauranga Māori, adopting kaupapa Māori at a policy level, providing habitats suitable for life and growth of species and sharing kōrero with others, having integrated catchment management plans that have a cultural element regarding their own cultural indicators/measures that tell the state of the waterways, resourcing river restoration on all our rivers – individualised to marae-based initiatives, and decision making at a local level.

Freshwater is important to wānanga participants for reasons similar to why particular freshwater locations are special to them including as a mahinga kai source, for traditional and customary practices, as a source for all life, for all species noting that *“the loss of species or access to a species was associated with loss of tikanga with that species (i.e. tikanga/practices)”* and that *“when iwi can’t gather kai from their own rohe – we lose our mana – feeding people is part of our responsibility”*.

The comments shared by wānanga participants in how they wanted to be able to interact with freshwater included passing on cultural and customary practices for the next generation, practise tikanga, unrestricted access to the awa, seeing indigenous plants, fish and birds, having water quality that’s safe to swim in, safe to consume food from and drink from, educating future leaders in biosecurity and environmental sustainability, mahinga kai, and the ability to use it for the four uses keeping each use separate from one another i.e. for washing, drinking, cooking and healing.

Attributes and states

Wānanga participants shared their concerns about the current state of waterways including the decline in native species and depletion of kai resources such as kōura due to polluted water, more frequent droughts impacting aquifers, and insufficient water causing poorer water quality, no longer having access to the water, the disconnection of whānau to their wai tapu, sediment, erosion, less water, paru state, unsafe to be in the water, spray, run-off and impact of exotic

forests on streams, pest species (such as koi carp), land use impacts on waterways, drainage of repo/wetlands, loss of the health of the awa leading to the lack of food sources and not being able to swim in the awa, the unhealthy look, feel and sound of the awa, lack of integrated management between whenua and awa and the worsening state, negative impacts of farming and land use effects on waterways. There was concern that the ability to use wai to spiritually cleanse tangata whenua was hampered or frustrated if the wai was, itself, not in a clean state. *“How can we conduct karakia when the water is paru? If the purpose of karakia is to cleanse, refresh, that isn’t possible if the water is degraded.”*

The signs that wānanga participants mentioned they look for to measure water quality included the presence of traditional food sources and using mahinga kai as an indicator of river health, the ability of mahinga kai species to migrate and spawn, the smell, appearance, and swimability, and drinkability, modern mahinga kai species (e.g. trout, boar), kōura monitoring for stream health and discharges, both treated and untreated wastewater to freshwater (mixing of waters from different sources), shade, flow, clarity, presence of life around the water, increased native fauna and flora, bird song, lack of predators, presence of naturally occurring bacteria, no presence of foreign bacteria and cultural indicators – kōrero from kaumātua.

In terms of the question about what water quality WRC should aim for and the timeframe to achieve this on a scale of ‘current’, ‘improve a little’ to ‘improve a lot’, for those wānanga participants that responded to this question most chose ‘improve a lot’ with a varied timeframe of as soon as possible, an intergenerational timeframe, or in alignment with Te Ture Whaimana o te Awa o Waikato – the Vision and Strategy for the Waikato River.

Actions

The key actions already in place to improve freshwater identified by wānanga participants included hapū and farm environment plans, environmental plan monitoring, the large number of restoration projects that have been completed, the work on how restoration projects and new farming processes work together (regenerative practices), working with key parties in regard to impacts on the awa, environmental education, funding for mana whenua involvement in monitoring tributaries to the river, predator control to protect species and creating environments so native species can flourish, and riparian fencing and planting.

Wānanga participants views on what else could be done to improve freshwater included monitoring the results of mitigation plans and developing solutions if water is degraded, resourcing whānau, hapū and other groups to undertake projects and/or monitor streams, streamlining and pooling the funding process including funding from councils and industry for local monitoring and restoration, address land-based activities (including farming practices) that negatively impact freshwater, collaborative projects to restore awa, monitoring of fauna numbers and the health of fauna, listening to kaumātua and their kōrero as sources of knowledge, WRC referring back to iwi environmental management plans, stricter consent conditions requiring an improvement not just no or minimal adverse effects with serious consequences for those that don’t abide by the rules, access for customary practices to assist with issues polluting the awa, increasing water quality levels within the NPSFM, and inclusion of mātauranga Māori in water allocation, more riparian planting, managing erosion and removing sediment, forestry investigating other systems of felling other than clear-felling, learning and implementing better systems to save water, and managing pest species.

Suggestions from wānanga participants on how their iwi/hapū could be involved in the freshwater policy review process included iwi input into policies, ensuring resource consents have more accountability, monitoring of the wai through respective iwi/hapū, mana whenua undertaking monitoring, marae-based restoration projects and hui regularly to share mātauranga, and the provision of information where scientists, mana whenua, and tangata whenua all meet, communicate and explain what is being seen with learnings being shared with others.

Process and participants - Online wānanga

An open invitation was extended to tangata whenua to attend either of two online wānanga on 24 November 2022 (one held in the afternoon and the other at night). The afternoon wānanga had 14 participants and the night wānanga had 9 participants. For both wānanga a presentation on the Freshwater Policy Review was provided followed by a workshop asking participants feedback on three areas of freshwater management. These areas included 1) feedback on the greatest challenges facing tangata whenua, 2) what work is being done already to halt degradation and improve fresh water, and 3) their ideas on how WRC should give effect to the NPSFM and Te Mana o Te Wai in our planning documents.

Key themes – Online wānanga

Challenges

A range of challenges faced by tangata whenua were provided by participants. The challenges included maintaining access to kai resources for marae purposes and knowing the health and wellbeing of these places, water security for marae, and access to mahinga kai and other customary activities, degradation of taonga resources within tangata whenua rohe, having te ao Māori practices and thinking influence the health of rivers, lakes and streams, local knowledge determining measures and outcomes for local places, to be the decision maker in our waters, and the ability to influence water management and regulation and having the resources to do so, the cumulative effects seldom taken into consideration causing bad effects on waterways, diffuse discharges to water ways, water diversion of waterways, ensuring access to waterways in restricted areas, maintenance of stormwater devices [budgets], maintenance of dated potable water systems being renewed and the challenge of innovation funding for new ideas regarding freshwater management, stronger relationships between tangata whenua and council and ensuring, to the extent possible, hapū and iwi management plans are given effect.

Actions

A range of actions were identified by participants in regard to work that is already being done to halt degradation and improve fresh water including, development of cultural monitoring tools to reconnect uri back to awa in water monitoring programmes, working toward integrating cultural freshwater assessment into environmental monitoring and consent compliance, utilising mātauranga Māori frameworks (and other models) that provide tangible and intangible tools to monitor activities on our awa, education of whānau through 'place based' activities to reconnect whānau back to their awa, funding from the Waikato River Authority and other entities to undertake projects, some fenced areas, planting and other restoration activities (e.g. wetland rejuvenation) and stock exclusion from waterways, tangata whenua working with applicants to determine cultural impact and appropriate compliance measures and practices, embedding increased involvement of tangata whenua in freshwater management, increased sophistication of iwi environmental management plans (IEMPs) to make mana whenua/iwi expectations clear, Te Ture Whaimana o te Awa o Waikato, catchment focus on higher standard of betterment not just on degradation for all resource activities, formal agreements (e.g., JMAs, Mana Whakahono ā Rohe) with councils and holding direct discharge resource consent applications to the highest standard.

Giving effect to the NPSFM and Te Mana o Te Wai in planning documents

Participants provided a range of ideas on how WRC should give effect to the NPSFM and Te Mana o Te Wai in planning documents. The key theme was to focus on place based considerations in preference to a wider catchment view. It was also noted that there needed to be consistency within the catchment, sharing that it was frustrating if there is effort at a place that is not supported elsewhere in the catchment (upstream and downstream). One other comment referred to tāhuhu kōrero for the whole catchment and a generic view of wai and heke kōrero within the hapū at place to express unique variations. Other ideas included better working relationships between tangata whenua and mana whenua with council, establishing an

ongoing process for collaboration between councils and tangata whenua to co-design consent compliance mechanisms and monitoring at place, greater tangata whenua involvement in decision-making, policy and plan development, and ensuring a link between council planning documents and iwi/hapū environmental management plans, clear compliance, monitoring and enforcement of activities that impact on our awa and that those conditions are rigorous enough to ensure Te Mana o te Wai, finding commonalities and distinguishing characteristics between freshwater cultural assessment tools and more public awareness regarding the degradation and dumping of rubbish in our lakes and rivers. It was also shared that *“The essence of Te Mana o Te Wai imposes a duty of care for protecting te wai on all individuals, households, whānau and communities”*.

1 He tīmatanga kōrero | Introduction

The National Policy Statement for Freshwater Management 2020 (NPSFM) was released as part of the Essential Freshwater package to halt the degradation of freshwater and then to bring about improvements. The NPSFM sets out expectations that tangata whenua and the community will be engaged on many aspects of freshwater management. These include the application of the concept Te Mana o te Wai to local freshwater, setting long-term visions, and working through every step of the National Objectives Framework (NOF).

In addition to formulating long-term visions consistent with Te Mana o te Wai under the NPSFM, the key NOF steps are to:

- a. Identify Freshwater Management Units (FMUs) in the region
- b. Identify values, including Māori values for each FMU
- c. Set environmental outcomes for each value and include them as objectives in regional plans
- d. Set attributes for each value and set baseline states for those attributes
- e. Identify attribute states, environmental flows and levels and other criteria to support the achievement of environmental outcomes
- f. Set limits as rules and prepare action plans (as appropriate) to achieve the environmental outcomes.

The NPSFM requires all regional councils to review the freshwater aspects of their Regional Policy Statement and Regional Plan by 31 December 2024, and this has given rise to the Council's Freshwater Policy Review project.

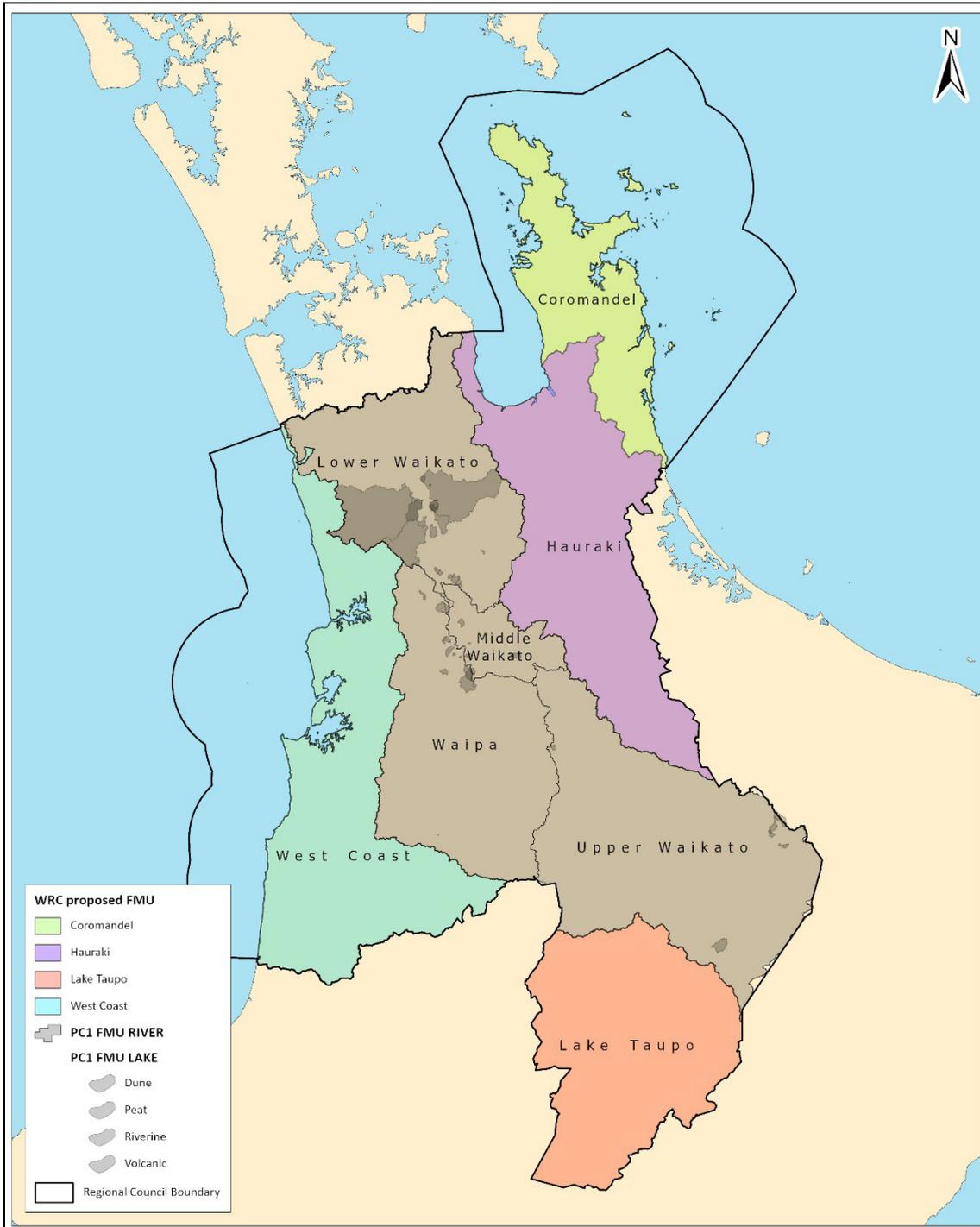
This report presents the results of the key elements of Round 1 of tangata whenua engagement. These included wānanga (ten one-day sessions held throughout the region) and an afternoon and evening webinar, and online tools (surveys and interactive map).

Together with the community and stakeholder engagement feedback, the collated feedback and spatial information will be used to inform revisions to the Waikato Regional Policy Statement and Waikato Regional Plan that will guide the management of freshwater in the region.

2 Āhuatanga mahi | Method

Because there is significant interest and concern about freshwater regulation, the approach taken in Round 1 tangata whenua engagement was to hold conversations spanning right across the planning process set out in the NPSFM. The NOF process is aligned to spatial areas known as Freshwater Management Units (FMUs), and so the wānanga and the online survey were designed to ask people for spatial information relating to freshwater management in their local area. The indicative FMUs are Hauraki FMU, Waikato and Waipā (river catchment combined) FMUs, West Coast FMU, Lake Taupō FMU and Coromandel FMU (refer to Figure 1 for the indicative FMU areas). The specific questions asked through each of the different types of engagement methods are included in the results section.

Figure 1: Indicative map of FMU boundaries



The qualitative data collected is themed and presented in this report. Where responses are linked to particular locations, this information will be entered into WRC spatial systems, with appropriate quality control. Where there may be concerns about the publication of particular locations of historic or cultural sensitivity, information about these sites will not be publicly available but will inform plan development. Wānanga participants were also told that if they weren't comfortable sharing information, they could withhold it. The information gathered will inform the next stages of policy development.

Some of the tangata whenua feedback and comments are outside the scope of the freshwater policy review or the power/function of council. Other comments related more to the process of plan development or engagement. These have been included in the general theming of the feedback.

2.1 Online tools and website/information sheets

Some background information on the project and the NOF was provided on the WRC website about the Freshwater Policy Review and in the form of a series of information sheets.

Through EngagementHQ (an online platform), tangata whenua engagement was supported with an online feedback form and interactive map that collected similar information to the wānanga (refer to Appendix 2). A link to the survey tool and interactive map was promoted on WRC's website page about the Freshwater Policy Review and also promoted at each of the wānanga held throughout the round 1 engagement period. Those who responded to the interactive map could select a pin descriptor (refer to Appendix 3) and mark the location and make a comment about that site or activity on the interactive map. The opportunity to provide feedback as part of Round 1 engagement closed on 12 December 2022.

The spatial information collected from both the online interactive tools, in the submitted feedback form and face-to-face events will be captured in the WRC spatial system. Unfortunately, there were no responses to the online feedback form and just one response for the interactive map.

2.2 Tangata whenua engagement²

Effective engagement with tangata whenua is important to successfully completing the WRC Freshwater Review and for the implementation of the NPSFM. Council recognises the RMA interprets that tangata whenua in relation to a particular area, means the iwi, or hapū, that holds mana whenua over that area, and where mana whenua means customary authority exercised by an iwi or hapu in an identified area.

However, engagement with tangata whenua has not been confined to only narrowly involving iwi and hapū representatives. It has taken a broader more inclusive approach and sought engagement with all members of an iwi or hapū within the Waikato region, and where devising an indisputable process for the confirmation of representative mandate is not necessary.

What this means is that each perspective shared at an engagement forum can be included on its own merits alone, without it having to be representative from its inception. It is envisaged that any perspectives, understandings or values that are acceptable to a wider group can be adopted along the way, as representative at the appropriate scale (rohe, FMU, or regional).

The wānanga addressed Te Mana o te Wai, long-term visions, monitoring and mātauranga measures, values (including mahinga kai) and environmental outcomes, and how to achieve them through non-statutory actions and regulatory methods. The opportunity was also taken to share information about the current state of freshwater. Ten wānanga were held around the Waikato Region from September to December 2022 (refer to Table 1 in Appendix 1 for the event location details), with locations distributed across each of the FMUs. The wānanga were guided by an independent facilitator with support from staff across the council including those from the WRC science team.

The wānanga were open to all tangata whenua to attend. Council invited iwi authorities and hapū entities from across the region, as well as liaising with some iwi staff to assist with coordination, generating interest within their respective groups, and providing guidance on preferred locations for the wānanga. Where possible, Council tried to be responsive and make the locations and timing workable for iwi.

The wānanga events generally followed this structure³:

² See the end of this report for a glossary of terms

³ In instances where there were smaller numbers, an overall discussion was held covering these main points instead i.e. Kirikiriroa Hamilton and Taupō wānanga

- Karakia, Whakawhanaungatanga (establishing relationships), and introductions to observe tikanga and understand participants' connection to freshwater.
- Introduction/ orientation session provided background about the project drivers and context, current state of the environment based on Council monitoring, Te Mana o te Wai, and related processes. Participants were given the opportunity to share their reflections on this information and issues relating to resource management.
- A session on Te Mana o Te Wai
- Participants provided feedback through a series of 'bus stop' activities related to the steps of the National Objectives Framework – important sites and features, values, state of the environment and desired state, and actions.
- A session on long term visions.
- Closing karakia

A review of iwi environmental management plans was undertaken in advance of the wānanga and incorporated into the bus stop activities. This information was summarised into key themes which linked to each of the sessions relating to the NSPFM steps to acknowledge the significant work iwi have already done in their iwi environmental management plans, provide a starting point for the conversation, and avoid tangata whenua needing to repeat themselves where the information may already be provided in those plans.

Within the Waikato and Waipā catchment, and Lake Taupō, Te Ture Whaimana o te Awa o Waikato objectives were assessed and aligned with each of the 'bus stop' activities for participants' comments.

Altogether, an estimated 127 people attended the face to face and online wānanga with affiliations to various iwi, hāpū, marae, whānau, collectives and other groupings. There were no responses to the online feedback form.

2.3 Engagement activities

Refer to Appendix 1, for the tangata whenua engagement wānanga details.

2.4 Freshwater tangata whenua engagement wānanga – Round 1 – data collection

2.4.1 Context and reflections

Council staff gave an informative presentation on:

- The legislative drivers
- The scope, purpose, and timeline of the project
- The relationship of Te Ture Whaimana o Te Awa o Waikato / the Vision and Strategy to the plan review process
- An overview of the NPSFM process and NOF
- Tangata whenua involvement, Te Mana o Te Wai, and Māori freshwater values
- FMUs and actions
- The state of the environment based on Council monitoring and actions underway

Participants were given the opportunity to provide reflections and comments on this information. This session was a wide-ranging discussion and comments were recorded on post-it notes and where the comments applied to other sessions (e.g. if a person commented on a matter covered in another session) the comments were also used in those sessions and recorded there to reduce duplication.

2.4.2 Te Mana o te Wai - process for discussion /data collection

Participants were given a brief overview of the interpretation of Te Mana o te Wai in the NPSFM and asked to talk about what the concept might mean when applied to managing local freshwater. A written summary paragraph of Te Mana o te Wai was provided to participants for their consideration and two questions were asked of the participants in relation to the Te Mana o te Wai concept:

1. What associations does this bring up for you with your:
 - Tikanga
 - Visions
 - Kōrero
 - Traditions around wai?
2. How should WRC give practical effect to Te Mana o te Wai in the way freshwater is managed?

Participants responses were collected and discussed. The notes taken form the basis of the Te Mana o Te Wai Results section of this report.

2.4.3 Long-term vision/s – process for discussion/data collection

The place of long-term visions in the NPSFM freshwater planning process was explained. A long-term vision was described by the facilitator based on the NPSFM as “what you want water to be like; encompassing all of our freshwater values.” Participants were given some context as to the parameters set out in the NPSFM and other legislation, relating to long-term visions, namely that these visions must be:

- focused on freshwater
- ambitious but reasonable
- consistent with Te Mana o te Wai.

Long-term visions must also have a timeframe. The NPSFM requires long-term visions to have timeframes that are ambitious and reasonable, and timeframes to achieve target attribute states. There must be interim targets if the timeframe is more than ten years out.

In the Waikato and Waipā catchments, participants were reminded that Te Ture Whaimana o te Awa o Waikato – the Vision and Strategy for the Waikato River is a key overarching direction-setting document. It was also noted that many iwi environmental management plans contain visions for freshwater and that these would also inform the development of long-term visions.

2.4.4 National Objectives Framework Steps – Process for discussion /data collection

In order to gather data to guide the freshwater policy project to complete the steps of the NOF, participants at the wānanga were divided into groups (depending on participant numbers), to circulate around 4 ‘bus stop’ style stations (Refer to Appendix 5) representing different NOF steps. They spent 10 - 15 minutes at each station before rotating. The four stations focused on:

1. Special sites and features, including mahinga kai and human contact sites
2. Values and outcomes
3. Current state and alternative measures of water health
4. Actions (current or suggested for future)

Each station had a staff host, and information was on display relevant to that NOF step. This included, “science posters” with state of the environment information, information gathered from the iwi management plan literature review (e.g. values and aspirations), and in the Waikato and Waipā catchments the relevant objectives of Te Ture Whaimana. Two or three questions were printed out to elicit the relevant input from participants at each station (see Appendix 4).

They were asked to write responses to these questions on sticky notes and place these near the questions, or onto maps if the information related to a particular location. At the attributes station, there was also a scale where participants could mark the degree of desired improvement from current state. At some wānanga with smaller numbers the bus stop methodology was replaced by a more informal discussion in which the questions were asked in an informal matter and responses noted in a format consistent with other wānanga.

3 Ngā kōrero whakahoki | Results – Tangata whenua engagement

3.1 Lake Taupō Freshwater Management Unit – Tūrangi wānanga

A total of 7 tangata whenua attended the Tūrangi wānanga. One attendee identified affiliations with Poukura Pā and another attendee with the Tūwharetoa Farm Collective.

3.1.1 Te Mana o te Wai

There were a range of responses from Tūrangi participants as to how WRC should give effect to Te Mana o Te Wai in the way freshwater is managed. Participants spoke of how hapū should have more of an influence in how freshwater is managed and that practices on land should give effect to Te Mana o Te Wai. There was mention of how all, Pākehā and Māori had a challenge and responsibility for the clean-up and improvement of freshwater.

3.1.2 Long-term visions

Tūrangi participants identified their long-term visions for freshwater as:

- Always being clean
- Always being freely available, and
- Having Māori rights and interests in freshwater that must be recognised

There were variances on the timeframe to achieve the above visions. Tūrangi participants mentioned now and forever and another timeframe of between 2-5 years with expectations of deliverables by year 5.

3.1.3 Special sites and features

A range of locations and how Tūrangi participants interact with freshwater were identified. The freshwater locations included some of the rivers, streams, lakes and springs in the Lake Taupō catchment and wider region and included: Lake Kuratau, Blue Lake, Tokaanu stream, Te Pāhiko (Tokaanu mouth), Lake Rotoaira, Waihi stream, Whareroa Stream, Champagne pools in Kuratau, Te Mimi o Tara (Puia), Ketetahi springs and Waihi village.

Some of the reasons these sites and features are considered special included: morihana (native fish), kōura, geothermal waters to help grow watermelons and for cooking, drinking water for the village and marae, and bathing. Other reasons included farming, ancestral home and whenua, and customary practices such as healing, cleansing wairua and tinana, and cleaning tūpāpaku.

Where participants recorded locations and or made comments about these locations, these have been mapped and recorded in the WRC spatial system. Comments about these locations included the connection people felt to these locations. The facilitator informed participants to only share information they were comfortable sharing and that they could withhold any sensitive information.

3.1.4 Values

Tūrangi participants shared their views on how WRC can enable mahinga kai practices including: the removal of exotic flora, fauna and weeds, predator control, funding and resource incentives, an agreeable system for water consents and by ensuring the water remains clean.

When asked why freshwater is important to them, Tūrangi participants identified health and wellbeing (e.g. Waiotaka river, Mangakowhitiwhiti stream), healing (e.g. Te Mimi o Tara, puia), cleansing, source of life, sustenance (Te Waiū o Pihanga), bathing, drinking, sustainability, nature, and source of kai (trout and crayfish).

The comments shared by Tūrangi participants in how they wanted to be able to interact with freshwater included not contributing to the degradation of our wai, the ability to send our moko out to get kai and that being close to the streams, rivers and lake has been an aspect of all their lives.

3.1.5 Attributes and states

Participants at the Tūrangi wānanga have concerns about the current state of waterways in their FMU with mentions of flow and sediment, nutrients and bed, seasonal fluctuations impacting supply, biohazard transfer (Didymo), management of Taupō lake levels due to hydro gates impacting Tūrangi locals with flooding and erosion, lack of access, decline in native species such as kōura, different monitoring for different environments and managing existing consents.

The signs that Tūrangi participants look for to measure water quality include: the presence of traditional food sources (kōura, morihana, kōaro present in waterways), shade, flow, smell of the water, taste, clarity, presence of life around the water, increased native fauna and flora, bird song, lack of predators, presence of naturally occurring bacteria, no presence of foreign bacteria and presence of filamentous algae.

In terms of the question about what water quality WRC should aim for on a scale of 'current', 'improve a little' to 'improve a lot' in the Taupō FMU, 'improve a lot' was identified with comments about an intergenerational timeframe, commitment and incremental monitoring.

3.1.6 Actions

The key actions already in place identified by participants at the Tūrangi wānanga to improve freshwater included hapū and farm environment plans, having environmental plan monitoring in place for the water in the lake together with Tūwharetoa Māori Trust Board and Genesis, diverse mitigation pollution trials with NIWA, project Tongariro – Tauranga – Taupō, iwi and regional council memorandums of understanding, and the multiple concurrent projects and legislative changes in place (Three waters reform, Te Kaupapa Kaitiaki etc).

Tūrangi participants views on what else could be done to improve freshwater included monitoring the results of mitigation plans and developing solutions if water is degraded, managing Tūrangi sewerage into the swamp and lake, central government funding of councils for greater science to improve water, more transparency of management committees and governing bodies, resourcing whānau, hapū and other groups to undertake projects and/or monitor streams.

3.2 Lake Taupō Freshwater Management Unit – Taupō wānanga

There was one person who attended the Taupō wānanga who identified affiliations with Ngāti Tūwharetoa.

Given that there was only one attendee, 'bus stop' activities were not undertaken but discussions held and references to aspects of those bus stop activities regarding special sites and features, values, attributes and states, and actions in addition to kōrero about Te Mana o te Wai, have been noted below.

3.2.1 Te Mana o te Wai

The Taupō participant shared their views on how WRC should give effect to Te Mana o Te Wai in the way freshwater is managed. The Taupō participant referred to the river as whakapapa and shared that:

there are two sets of values which are currently divergent – Pākehā: swimming pools, drinkable water with an acceptable level of contamination; Māori: mātauranga Māori – water to wash bodies, water to drink, water to cook, and water to heal. Critical gap in Te Mana o te Wai is managing the mixing of these waters and concept of tapu. Washing, drinking, cooking, and healing should all be prioritised (4 waters of greatest importance to Māori)

The participant's view is "that use of water and values have changed. Western practices (i.e. toilets in the house) have destroyed tikanga (toilets outside the house). Where is the mana of the wai? It's not in Te Mana o te Wai". The Taupō participant added that Te Ao Māori needs to be included in the Council's rigid framework and that existing consents needed to be addressed to ensure restoration activities are unhindered. "Mātauranga Māori is common sense, everyday life stuff. Nowadays things are made too difficult, values are being forgotten. There is a need to get back to original values – restoration of the environment reinstates values".

3.2.2 Long-term visions

No references were made specifically regarding long-term visions by the Taupō participant.

3.2.3 Special sites and features

The Taupō participant identified locations of importance to them in regard to undertaking freshwater recreation and or activities, and special freshwater sites and features in the Taupō catchment. The Waikato River was mentioned by the Taupō participant as a special place where part of the Waipouwerawera stream diverts, and different parts of the stream were used to cook, wash, and care for wounds. In relation to the geothermal features of the catchment, the Taupō participant mentioned particular spots where kōkōwai (red ochre) was formerly manufactured by mixing red earth with fish oil taken from the coast to create paint and also the "plume of the huia" was geothermal in regard to the history of Wairaka Stream.

Other interactions with freshwater mentioned by the Taupō participant included use as a water source for marae, "from the lake end is Mahoe Spring which feeds into the lake, other awa feed into the river, two of which are water sources for the marae".

Where the participant recorded locations and or made comments about these locations, these will be mapped and recorded in the WRC spatial system. Where there maybe concerns about the publication of particular locations of historic and cultural sensitivities this information about these sites will not be publicly available but will inform plan development.

3.2.4 Values

The Taupō participant shared their views on how WRC can enable mahinga kai practices. An important point for the Taupō participant was questioning what access there is to kai and spoke of how private property restricted access and there was a call for regional and district councils to regulate for land use and access to waterways for kai and swimming in traditional areas:

Some historical streams cannot be accessed for (mō) kai due to private property. Mahinga kai areas of fisheries no longer exist and need to be recreated. Access is absolutely key to mahinga kai.

With regard to different uses of freshwater the Taupō participant shared that for example watercress could be cultivated upstream away from other activities separate from other freshwater activities.

For the Taupō participant freshwater is important for washing, for drinking, cooking and healing. The comments shared by the Taupō participant in how they wanted to be able to interact with freshwater included: wanting to be able to access it for mahinga kai, and the ability to use it for the four uses keeping each use separate from one another i.e. for washing, drinking, cooking and healing.

3.2.5 Attributes and states

The concerns about the current state of waterways in the Taupō catchment raised by the Taupō participant included the negative impacts of power station activities on waterways: willow growth and waterway blockages when pumping water to the power station had finished, where at Aratiatia power station rubbish dumps had been created for construction and village waste and unsure the contamination impact on streams. The Taupō participant also had concerns that tributaries are not being looked after well enough.

The Taupō participant mentioned various signs to look for to measure water quality and the health of the water including measurement by flow, stream width, seeing it physically and feeling it spiritually, growth of kōura (increasing in size), and river waterfalls. The Taupō participant also spoke of *“feeling if the mauri is blocked”*, and that restoration encourages the mauri.

3.2.6 Actions

The key actions already in place identified by the Taupō participant to improve freshwater were the large number of restoration projects that have been completed, the work on how restoration projects and new farming processes work together (regenerative practices), hapū working to remove contamination through planting (100 tōtara have been planted with mānuka which is pulling contamination from the soil), working with key parties in regard to impacts on the awa (i.e. plans for bridge building and ensuring no pillars were embedded in the bottom of the river to avoid mauri obstruction), and environmental education.

Another action suggested by the Taupō participant to improve freshwater included funding for mana whenua involvement in monitoring tributaries to the river. Although there was a question for how iwi/hapū could be involved in the freshwater process, the Taupō participant shared how information was not filtering down to mana whenua and marae and that there needed to be involvement at this level. The participant also commented that there needed to be assurances *“that mana whenua understands the rules and the effects of those rules and to protect mana whenua interests to ensure compliance and monitoring by Councils. Don’t confuse manuhiri with community – the two are separate”*. There was also the suggestion from the participant to make the funding process including funding advice more accessible including on the WRC website and assistance with funding applications to complete the paperwork.

3.3 West Coast Freshwater Management Unit - Whāingaroa Raglan wānanga

A total of 8 tangata whenua attended the Whāingaroa Raglan wānanga. The participants mostly identified affiliations to Tainui and one other to Ngāti Tahinga and one participant with Whakamarurangi.

3.3.1 Te Mana o te Wai

In regard to Te Mana o te Wai feedback from the Whāingaroa wānanga there was comment about utilising a Māori lens rather than a Pākehā planning lens and that the words mean more than the translation: *“It’s not just a ‘mauri’ it’s imbued with history, whakapapa, tūpuna, urupā”*.

There was a view to go back to the values and how those values are lived and that mauri needed to be included in the RMA and NPS and that the practices must match what we say about mauri. There was comment from a wānanga participant that each marae should have a representative on governance.

3.3.2 Long-term visions

The following vision was shared from participants at the Whāingaroa wānanga:

Provide a life sustaining habitat for flora and fauna species that live in, on, around and within the wai māori and maintain clear drinking water – with a timeframe tied into climate change targets (2050)

It was also shared that “visions are not visions – they are rights”.

3.3.3 Special sites and features

Whāingaroa wānanga participants did not provide specific locations or areas regarding special sites and features nor how and where they interact with freshwater, though the names and general location of some sites were shared. Wānanga participants did comment on why particular places were special to them regarding freshwater including for traditional and customary practices such as ‘pure’ ceremonies, karakia, tohi or baptisms.

3.3.4 Values

Whāingaroa wānanga participants shared their views on how WRC can enable mahinga kai practices including education about what is in the rohe, building the environment in the rohe, and bringing it back to a healthy status. There was also a comment from a participant that action is local and knowledge is global. Additionally, wanting to gather kai safely was a comment given by another participant in regard to how they wanted to be able to interact with freshwater.

In regard to the importance of freshwater, a comment shared by a participant was that “we are water, water is us (85% of us)”.

3.3.5 Attributes and states

There were concerns raised by Whāingaroa participants about the current state of waterways including the depletion of kai resources due to polluted water, effects of the wastewater treatment plant, brown sediment, inadequate infrastructure, more frequent droughts impacting aquifers, and insufficient water causing poorer water quality. Mention was made of how water from Arika Spring comes out clean but then gets polluted on its way and that Wainui river (and other rivers) are no longer pristine but now paru. Concern was also raised of how farmers had recently created six dams within the last 18 months for irrigation purposes affecting a stream and interrupting the flow of water.

On a broader scale Whāingaroa participants commented that the problem was that people had become disconnected from the environment which had led to the issues now.

When Whāingaroa participants were asked what signs to look for to measure water quality and the health of the water, a response was “the ability or inability to undertake practices”.

3.3.6 Actions

Whāingaroa participants mentioned the actions of farmers considered as kaitiaki in regard to current actions that improve freshwater. The actions of these (kaitiaki) farmers included fencing waterways, and predator control to protect species and creating environments so native species can flourish (e.g. bittern, fern birds etc.).

The range of responses from Whāingaroa participants when asked what other actions could be done to improve freshwater included: more education about environmental good practice and freshwater species, education about the land, waterways and sea, and environmental education

and understanding in the school curriculum in teaching children about the environment. Other actions to improve freshwater mentioned by Whāingaroa participants included: the removal of willow trees, to work with DoC and others in creating environments where native species can flourish, address land-based activities that negatively impact freshwater, and for actions that are hapū focussed not iwi focussed.

3.4 Waikato-Waipā Freshwater Management Unit and West Coast FMU – Te Kūiti wānanga

A total of 17 tangata whenua attended the Te Kūiti wānanga. Participants identified affiliations with Ngāti Maniapoto, Waikato, Ngāti Te Kanawa, Te Nehenehenui, Rereahu, Te Ihingarangi, Tuhua/Hikurangi RMC, Te Maru o Rereahu Iwi Trust and Ruapuha Uekaha Hapū Trust.

3.4.1 Te Mana o te Wai

Te Kūiti wānanga participants shared their views on how WRC should give effect to Te Mana o Te Wai in the way freshwater is managed. The discussion from participants included the need for dedicated funding for river restoration and extra support for Māori blocks, taking action and engaging whānau/mana whenua/communities, growing capabilities, and increasing education and awareness amongst whānau and rangatahi to understand the importance of this kaupapa/mahi. There was also a comment that as mana whenua we are collectively connected through our awa, coming together to enhance Te Mana o te Wai is necessary. There were concerns raised by wānanga participants about how this policy would help to ensure our succession pathways are continued/enhanced (e.g. transferring knowledge, practices etc to our future generation) and whether this policy ensured/enabled smoother navigation pathways to accessing help, funding, and expert advice when dealing with issues. Concern about compliance and not having enough resources to ensure everyone is being compliant was also raised at the Te Kūiti wānanga.

3.4.2 Long-term visions

In discussing long-term visions for freshwater at the Te Kūiti wānanga, participants spoke of mana and mauri of wai (all wai). Comments shared at the wānanga included, restoring it back to how it was 100 years ago, restoring wetlands, to be able to participate in traditional practices (mahinga kai, birthing, education), restoring to a pristine state, ceasing or limiting offshore water take⁴, practice taonga tuku iho, sustainability, collective responsibility and ownership and being inclusive “*Rangi ki te whenua: rain, underground, puna, aquifers*”.

3.4.3 Special sites and features

A range of freshwater locations were mentioned by Te Kūiti participants regarding how and where they interact with freshwater including: puna (Ohangatiki), puna/awa (Miringa Te Kakara), Ongarue, Waipā from Rangitoto to Rangiatea through/near Te Keeti and surrounding streams, Waimiha River, as well as other rivers, streams and waterways. One other participant mentioned Mangarapa but no longer having access.

When Te Kūiti wānanga participants shared why particular freshwater locations were special to them the reasons included mahinga kai (Pā tuna, kōura, kōkopu, ika, watercress), swimming, bathing, other traditional uses such as healing, cleansing (wai whakarite), karakia, whakapapa and a location being wāhi tapu. Other reasons mentioned by Te Kūiti wānanga participants included tuna monitoring and restoration and recreational use. One other participant mentioned all waterways as being significant and special.

Where participants recorded locations and or made comments about these locations, these have been mapped and recorded in the WRC spatial system. Comments about these locations included the connection for people and the scenery that it provides. Where there may be

⁴ In reference to water take for bottled water that is sold outside new Zealand

concerns about the publication of particular locations of historic and cultural sensitivities this information about these sites will not be publicly available but will inform plan development.

3.4.4 Values

Te Kūiti wānanga participants shared their views on how WRC can enable mahinga kai practices including: enabling access to mahinga kai sites, more rāhui to keep waterways clean and sustainable, use of oral history in practicing tikanga of our tūpuna, tree nurseries, hatcheries/breeding programmes for ika and tuna, educational wānanga, awareness and use of Mātauranga Māori, addressing koi carp, funding for capacity and capability building, restoring quality and mauri, and adopting ancient knowledge systems and practices of maramataka (lunar calendar). For Ongarue specifically, participants mentioned monitoring, restoring water quality and quantity, building capacity through knowledge and resources, and regional and local government, DOC, etc, support.

When asked why freshwater is important to you, Te Kūiti participants identified: health and wellbeing, lifegiving property (nothing would survive without water), swimming, drinking, tuna health, education, aroha and other species who help with the health of our awa, and whakapapa connections.

The comments shared by Te Kūiti participants in how they wanted to be able to interact with freshwater included: access restored to enable interaction, rangatahi involvement through local kura and for all tamariki/rangatahi to connect to our awa (not just Māori), educating future leaders in biosecurity and environmental sustainability, mahinga kai, swimming, fishing, monitoring, to be able to participate in traditional and cultural practices, planting and restoration, hydropower and better engagement with local iwi.

3.4.5 Attributes and states

Te Kūiti participants had concerns about the current state of waterways in their FMU. The concerns of the participants included: no longer having access, the disconnection of whānau to their wai tapu and only just hearing about places through whānau members' kōrero, non-compliance (e.g. illegal drain deepening and wetland clearance), loss of kōura and freshwater mussels in the river (Napinapi), species loss, sediment, erosion, less water, paru state, unsafe to be in the water, spray, run-off and impact of exotic forests on streams.

Te Kūiti participants provided a range of comments on what signs to look for to measure water quality and the health of the water including: the ability to drink water, clarity in seeing the bottom, to swim in and not get sick, increase or decrease in species population as an indicator (e.g. invertebrates, fish, habitat life, colour of the water, water temperature, taste of the water, council reports via the website regarding water treatment, how plentiful the kai is and mauri (how does it feel)).

In terms of the question about what water quality WRC should aim for on a scale of 'current', 'improve a little' to 'improve a lot', the majority of Te Kūiti participants indicated 'improve a lot'.

3.4.6 Actions

Current actions or activities described by Te Kūiti participants to improve freshwater included: restoration work to manage erosion, nationwide riparian restoration of all waterways, funding for riparian planting, riparian planting and fencing, capturing kōrero in the restoration of the repo project at marae, engaging with local and regional councils and DOC in understanding policies and legislation, implementation of the Maniapoto CAF framework, and testing and monitoring waterways on the Waipā river.

There were a number of responses from Te Kūiti participants when asked what other actions could be done to improve freshwater. These included: streamlining restoration and streamlining consents, empowering schools to lead on water quality projects and initiatives, more

information resources to support and grow capability at a marae level, utilising a collective approach (mana whenua) to come and work together so that each part of the Waipā awa is taken care of, creating clearer pathways between iwi, hapū, whānau, marae and local/regional government agencies, education programmes/wānanga to enhance connections and awareness of the importance of our wai, transfer traditions, knowledge and practices, collaborative projects to restore awa and regular compliance checks and monitoring.

3.5 Waikato-Waipā Freshwater Management Unit – Reporoa wānanga

A total of 28 tangata whenua attended the Reporoa wānanga hosted at Ōhaaki Marae. Almost all participants affiliated with Ngāti Tahu and Ngāti Whaoa. One other participant affiliated with Ngāti Pīkiao. It is noted however, that a small group of participants left after the science presentation.

At the Reporoa wānanga, a presentation was provided by the host to WRC staff regarding Ngāti Tahu-Ngāti Whaoa's Te Mana o te Wai o te Awa o Waikato⁵. The presentation outlined Ngāti Tahu-Ngāti Whaoa's vision, values, aspirations, outcomes, short and long term goals and actions. Information from the presentation and Ngāti Tahu-Ngāti Whaoa's Te Mana o te Wai o te Awa o Waikato document have been included in the relevant sections of this part of the report.

3.5.1 Te Mana o te Wai

In regard to Te Mana o te Wai, Reporoa wānanga participants shared that the mana of wai, whenua, people and whānau have become disconnected and that conversations should be held about how we work together under co-governance. There was the view that to give effect to Te Mana o te Wai in the way freshwater is managed this should be through/with mana whenua and that it's not just about wai but also values, monitoring and other details. It was shared that kōrero is necessary between the government and those making decisions. Kōrero is needed so the documents feed into each other – i.e. Te Mana o te Wai, Te Ture Whaimana, and WRC planning/policy documents. The view is that they needed to be empowered and enabled to feed into WRC documents and that there must be agreement on fundamentals which overlap for both Māori and council to protect the wai under co-governance. As outlined in Ngāti Tahu-Ngāti Whaoa's Te Mana o te Wai o te Awa o Waikato^{Error! Bookmark not defined.} document under manaakitanga, whanaungatanga and mana whakahaere short and long term goals the following are identified:

- *The Vision and Strategy for the Waikato River Te Ture Whaimana o te Awa o Waikato is achieved hand in hand with our own vision and strategy. They are not separate as one leads into the other*
- *The Crown, Councils and other agencies actively seek input and guidance from Ngāti Tahu-Ngāti Whaoa as part of co-management of the river*
- *The mana and mauri of waterways is enhanced*
- *The natural values of the Waikato River are recognised and protected in all development processes*
- *Iwi rights to water are acknowledged and enacted*
- *Iwi values and input are recognised as important, and a practicable approach to managing waterways is developed through a mātauranga-a-iwi lens*

3.5.2 Long-term visions

The following vision was outlined in Ngāti Tahu-Ngāti Whaoa's Te Mana o te Wai o te Awa o Waikato^{Error! Bookmark not defined.}: *Health, life and well-being: Flourishing nature – thriving families – the essence of vitality!* The short and long term goals included detail within the following

⁵ Refer to Doc #25289899 Reporoa minutes of freshwater policy review wānanga – 29 November 2022 and See Appendix B Ngāti Tahu-Ngāti Whaoa Rūnanga Trust – Te Mana o te Wai o te Awa o Waikato.

groupings and have also been referred to as core values: kaitiakitanga, manaakitanga, Mātauranga Māori, whanaungatanga and mana whakahaere. The aspirations identified by Ngāti Tahu-Ngāti Whaoa in their document^{Error! Bookmark not defined.} were as follows:

- *To begin the process of restoration, to see no further harm done to the environment in our lifetime, and to leave our taonga in better condition than when we received them*
- *To see resources managed in accordance with the tikanga of our iwi, to protect the mana and the tapu of the natural world*
- *To generate opportunities for the Ngāti Tahu-Ngāti Whaoa iwi, without development causing detriment to the environment*
- *To see the iwi fully involved in caring for, learning about, and managing our taonga in an intergenerational way*
- *To see people enjoying places under our management, gaining insights into the relationships that Ngāti Tahu-Ngāti Whaoa have with the land and a better understanding of our history*
- *To establish good working relationships with others, where the mana of each party is respected and the role of Ngāti Tahu-Ngāti Whaoa in terms of kaitiakitanga, rangatiratanga and mana whakahaere is upheld and enacted*

Additionally, Ngāti Tahu-Ngāti Whaoa provided their vision for mahinga kai^{Error! Bookmark not defined.}:

To be able to provide healthy and plentiful mahinga kai for the Ngāti Tahu-Ngāti Whaoa people, visitors and for cultural events, tangi and other important occasions. Ngāti Tahu-Ngāti Whaoa consider this as part of our heritage and pride of the iwi. The ability of our waterways to sustain and provide for Ngāti Tahu-Ngāti Whaoa people is integral to iwi wellbeing.

3.5.3 Special sites and features

When Reporoa wānanga participants shared why particular freshwater locations were special to them the reasons included: personal and emotional journey in relationship with the river, grew up with the river, and played and swam in the river as children.

Where participants recorded locations and or made comments about these locations, these have been mapped and recorded in the WRC spatial system. Comments about these locations included the connection to the activities that take place in or on the water, as well as the scenery that is provided and enjoyed by the community. Where there may be concerns about the publication of particular locations of historic and cultural sensitivities this information about these sites will not be publicly available but will inform plan development.

3.5.4 Values

Reporoa wānanga participants shared their views on how WRC can enable mahinga kai practices including: wanting a mātauranga and science lens placed over scientific measurements – to ensure mahinga kai and other river aspects are treated with respect and utilising the Ngāti Tahu and Ngāti Whaoa mahinga kai approach. As outlined in Ngāti Tahu-Ngāti Whaoa's Te Mana o te Wai o te Awa o Waikato^{Error! Bookmark not defined.} document under mātauranga Māori short and long term goals the following were identified mainly in reference to mahinga kai:

- *More understanding about what impacts on koura species*
- *Kai sources are restored, including opportunities for upstream and downstream migration, and kai is safe to eat or safe places are known for collecting watercress and other kai*
- *Tikanga associated with mahinga kai is passed on to the next generation*
- *Iwi have access to waterways to gather kai*
- *More research is carried out to provide greater knowledge of the potential effects of nutrients, heavy metals and other contaminants on kai species and food safety*
- *Traditional practices associated with wetlands are revived*

- *Traditional knowledge of wetland resources researched*

When asked why freshwater was important to them Reporoa participants noted that: “*looking after our whenua and wai was in our whakapapa, our wairua and our mātauranga*”, also “*the loss of species or access to a species was associated with loss of tikanga with that species (i.e. tikanga/practices)*” and that “*when iwi can’t gather kai from their own rohe – we lose our mana – feeding people is part of our responsibility*”.

With regard to Ngāti Tahu-Ngāti Whaoa’s Te Mana o te Wai o te Awa o Waikato^{Error! Bookmark not defined.} document reference was made to the following values:

- *Mātauranga mō te katoa: Education and knowledge for all*
- *Kotahitanga: Unity*
- *Tino rangatiratanga: Self-governance*
- *Whakapūmautanga: Sustainability*
- *Te mātauria ki te whai whiwhi ki ngā rawa taiao: Knowing and accessing resources*
- *Me whai pānga te iwi ki ngā huarahi māhorahora: Open processes that involve the iwi*
- *Mā te tauria te tauhoutanga me te manukuratanga: Innovation and leadership by example*

3.5.5 Attributes and states

Some of the concerns raised by Reporoa participants regarding the current state of freshwater bodies included: flooding and the flood banks alongside the river, the effects of power stations, subsidence, inundation and general river levels, spreading of fertiliser and negative impacts, not being able to drink water from the river, algal blooms closing lakes, dams and small dams where fisheries are blocked off and water becomes stagnant, contamination e.g. arsenic in watercress depleting mahinga kai sites, tuna health and overpopulation of tuna, and kōura being eaten by tuna and pest species.

The signs to look for to measure water quality and the health of the water mentioned by Reporoa participants included using mahinga kai as an indicator of river health e.g. watercress, kōura.

In reference to Ngāti Tahu-Ngāti Whaoa’s Te Mana o te Wai o te Awa o Waikato^{Error! Bookmark not defined.} document under kaitiakitanga and mātauranga Māori short and long term goals the following were identified:

- *Nutrients in the river, lakes and streams are held at current levels or reduced*
- *Reduction in arsenic and mercury in the river to natural levels*
- *Water clarity is improved —e.g., can see tuna in the water*
- *Habitat in all waterways is improved*
- *Reduction in faecal contamination in streams*
- *Restoration of lake water quality - reduction in nutrients and sediment entering lakes and native aquatic vegetation restored*
- *Fluctuation of river levels is reduced to minimise erosion and the risk of flooding*
- *Better understanding of groundwater and surface water interactions to enable more robust water allocation decisions and minimum flow settings to be established*

3.5.6 Actions

Current actions or activities described by Reporoa participants to improve freshwater included growing plants.

The actions provided by Reporoa participants on what else could be done to improve fresh water included: managing issues with fertiliser application, monitoring of fauna numbers and the health of fauna, finding a way to work together to get the rivers back to their natural cycle,

listening to kaumātua and their kōrero as sources of knowledge and WRC referring back to the work already done in the Ngāti Tahu–Ngāti Whaoa Iwi Environmental Management Plan⁶.

In reference to Ngāti Tahu–Ngāti Whaoa’s Te Mana o te Wai o te Awa o Waikato^{Error! Bookmark not defined.} document under kaitiakitanga and whanaungatanga short and long term goals the following actions were identified:

- *Stock are excluded from all waterways in the rohe and river/ stream-bank/ lake edges are fully restored with native riparian plantings*
- *No further reduction in wetland area within the rohe. Instead, extensive wetland areas are reinstated so native species associated with wetlands are abundant*
- *Exotic plant and animal pests are controlled or eradicated in waterways, wetlands and riparian areas*
- *Iwi farm blocks exclude all stock from waterways and restore the banks with native riparian plantings*
- *Enjoyment of waterways is enhanced through improved access and facilities, well managed speed limits, allocated areas for activities and trails along the Waikato river from Atiamuri to Aratiatia*

3.6 Waikato-Waipā Freshwater Management Unit – Putāruru wānanga

Eleven tangata whenua attended the Putāruru wānanga who mostly identified an affiliation with Raukawa iwi.

3.6.1 Te Mana o te Wai

Putāruru participants spoke of Te Mana o te Wai as being inclusive of the whenua as well as the mauri of the wai. It was further shared that the mauri of the wai is judged in various ways – listening, tasting, feeling, the sound of what is/should be around it, including the environment around it. Also suggested was the need to reflect a different relationship *with* the water not *for or to* the water and to capture te taha wairua – as a fundamental element. Participants also shared that Te Mana o te Wai is dependent on the vision of people.

3.6.2 Long-term visions

The long-term visions participants shared at the Putāruru wānanga included:

- Having abundant drinkable water in our waterways for our future generations
- For our mokopuna to see the awa including mana whenua, kaitiakitanga tikanga, ngā tipua me te āhuetanga o te wai: the same as what our tūpuna saw
- For the wai to look the same as when it falls from Ranginui, and
- Mana whenua hei kaitiaki mō ngā wai

3.6.3 Special sites and features

A range of locations and how Putāruru participants interact with freshwater were identified. The freshwater locations included Oraka awa including various places around Whakaaratamaiti Marae, Waihou awa, Waikato awa, Ūkaipō, Waihaha, Waipapa, Te Waihou puna, Waiomou stream, Mangāorua stream, Kakahu stream, Orākei Korako as well as other rivers, springs, and streams.

The comments given as to how Putāruru participants interacted with the freshwater sites mentioned included drinking water supply, fishing, gathering kai such as watercress, kākahi,

⁶ Ngāti Tahu–Ngāti Whaoa Runanga Trust. 2019. *Rising Above the Mist – Te Aranga Ake I Te Taimahatanga*. Ngāti Tahu – Ngāti Whaoa Iwi Environmental Management Plan. See [Ngati-Tahu-Iwi-Environmental-Plan-Booklet-Low-Resolution.pdf \(tahu-whaoa.iwi.nz\)](#)

trout, tuna and other reasons such as swimming and hunting, spiritual and physical nourishment, and to purify, whakanoa (clear oneself).

The reasons as to why these particular places were special to participants were similar to how they interacted with freshwater sites and also included connections to whānau, whānau land, tūpuna, hapū, iwi and to the marae. Traditions, customs and cultural values were also mentioned as reasons for special sites such as for karakia and blessings.

Where participants recorded locations and or made comments about these locations, these have been mapped and recorded in the WRC spatial system. Comments about these locations included the connection to the activities that take place in or on the water, as well as the scenery that is provided and enjoyed by the community. Where there may be concerns about the publication of particular locations of historic and cultural sensitivities this information about these sites will not be publicly available but will inform plan development.

3.6.4 Values

Putāruru participants provided a range of reasons as to how WRC can enable mahinga kai practices including: planting of vegetation, addressing land issues, continuous monitoring, adopting kaupapa Māori at a policy level, allowing for traditional practices like pā tuna, providing a way for hapū and farmers to kōrero about access to the awa, providing habitats suitable for life and growth of species and sharing kōrero with others.

Freshwater is important to Putāruru participants for a number of reasons including: the sustenance of life (human, environment, hydration of the whenua), source of strength, tranquillity, as an essential source for the health and wellbeing of tūpuna, kaumātua koroua/kuia, whānau whānui, tamariki and mokopuna, renew spirit and as part of who we are, our identity, our being: *“It is me, Ko wai au! It is you, Ko wai koe! It is us ALL, Ko wai tātou!”*

Putāruru participants discussed various ways of how they wanted to be able to interact with freshwater including: passing on cultural and customary practices for the next generation, practise tikanga, unrestricted access to the awa, seeing indigenous plants, fish and birds, having water quality that’s safe to swim in, safe to consume food from and drink from and to carry out baptism and blessings.

3.6.5 Attributes and states

At the Putāruru wānanga participants shared what signs they look for to measure water quality and the health of the water including: water clarity, smell of the awa, taste, the presence of fish, insects, birds, watercress, and whether animal life can be heard. One other comment referred to *“Ngā Tapuwae o Ngā Tūpuna – Te reo o te taiao – Whakapapa – Rongo – Ngā Tohu o ngā whenua.”* – *“the footprints of my ancestors – the voice of the environment – genealogy – sound – signs from the earth”*.

Putāruru participants have concerns about the current state of freshwater bodies. The concerns of participants include land use impacts on waterways, drainage of repo/wetlands, loss of the health of the awa leading to the lack of food sources and not being able to swim in the awa, the unhealthy look, feel and sound of the awa, lack of integrated management between whenua and awa and the worsening state even with Te Ture Whaimana approaching 10 years.

In terms of the question about what water quality state should be aimed for, there were two responses from Putāruru participants at the highest range of ‘improve a lot’ with a note referring to *“Te Ture Whaimana (but good if can be addressed faster)”*.

3.6.6 Actions

Current actions or activities described by Putāruru participants to improve freshwater included riparian fencing and planting, monitoring of the wai and whenua (including Oraka, Te Waihou,

Wai Makariri, Pokai whenua and Waikato awa), use of the Te Ārohirohi o Raukawa Freshwater Assessment Framework and Tool⁷, and agreements/contracts with landowners and WRC.

There were a number of responses from Putāruru participants when asked what else could be done to improve freshwater including: funding for marae/hapū for river restoration projects, stricter consent conditions requiring an improvement not just no or minimal adverse effects, access for customary practices to assist with issues polluting the awa, nutrient stripping of discharges to land, increasing water quality levels within the NPSFM, and inclusion of Mātauranga Māori in water allocation. Other suggestions included the requirement for riparian revegetation and ongoing weed control for the awa, involving more rangatahi and educating iwi and hapū, having a collective mindset rather than individualised “*ko te taiao katoa*”, and iwi and hapū have a leading role in the restoration of the wai.

Suggestions from Putāruru participants on how their iwi/hapū could be involved in the freshwater policy review process included: iwi input into policies, ensuring resource consents have more accountability, monitoring of the wai through respective iwi/hapū, mana whenua undertaking monitoring, apply by mana whenua Te Ārohirohi⁷ for resource consent conditions, marae-based restoration projects and hui regularly to share mātauranga.

3.7 Waikato-Waipā Freshwater Management Unit – Kirikiriroa Hamilton wānanga

A total of two tangata whenua attended the Kirikiriroa Hamilton wānanga with one person leaving early. The participants affiliated to Waikato/Tainui, Ngāti Tūwharetoa and Ngāti Kuhungungu.

Given that one participant stayed for the duration of the wānanga, ‘bus stop’ activities were not undertaken but discussions held and references to aspects of those bus stop activities regarding special sites and features, values, attributes and states, and actions in addition to kōrero about long-term visions, have been noted below.

3.7.1 Te Mana o te Wai

No references were made specifically regarding Te Mana o te Wai at the Kirikiriroa Hamilton wānanga.

3.7.2 Long-term visions

The Kirikiriroa Hamilton participant commented that there was a need to go back to go forward for the long-term vision. Wanting to see the bottom of the Waikato river and the ability for Ngāti Rongomai to retain the practices and relationships of generations was important. An aspiration was also for their kids wanting to jump into the water and swim now.

3.7.3 Special sites and features

In respect of special sites and features the Kirikiriroa Hamilton participant spoke of the importance of interacting with the Waikato river for generations regarding traditional and customary practices such as giving birth in the river, drinking and washing. The participant made reference to knowing our wai well and described how her mother had given birth to all her siblings in the river including herself, in turn she had birthed her own children in the river but her children will be unable to do this.

⁷ A resource for Raukawa whānau that supports them to monitor and assess the health and wellbeing of freshwater in a way that reflects and prioritises the unique worldview and practices of Raukawa see [Web-Raukawa-Annual-Report-Proof-V5.pdf](#) p. 21

3.7.4 Values

The Kirikiriroa Hamilton participant mentioned the importance of retaining and continuing traditional and customary practices. She also spoke of access to freshwater kai and how this needed to be made easier with the example of describing how people had to phone DOC for permission to access parts of the Waikato river.

3.7.5 Attributes and states

A number of concerns were raised by the Kirikiriroa Hamilton participant regarding the state of freshwater in their FMU including: Lake Waikare and how it changes to a red colour, ducks and swans no longer existent at another lake due to poor water quality, and koi carp being a particular problem. The Kirikiriroa Hamilton participant also spoke of large farm landholdings (such as a farm in north Waikato) taking up water and irrigating when everyone else could not use water during the drought. Additionally, she commented that river management had been detrimental to our kākahi.

Other concerns raised by the Kirikiriroa Hamilton participant included: Forestry at the time of harvest when clear-felling trees and exposing land to intense storms creating erosion and sediment emptying into river ways. Additionally, she spoke of land being lost due to river flow which had been bad this year and that water depth is variable. She said sometimes it is possible to walk to the islands from the Rangiriri Bridge, and at other times the islands cannot be reached due to the height of the river stating that what occurs in Taupō affects everyone else in the lower Waikato (e.g. dams open, flooding occurs). A consequence she mentioned was that the yellow iris had populated areas following flooding. In reference to Port Waikato the Kirikiriroa Hamilton participant commented that it's known as the "shit bowl" because of all the rubbish that ends up in that area.

3.7.6 Actions

The Kirikiriroa Hamilton participant mentioned one action being done to improve freshwater which was farmers who have cleaned up their acts and lessened their phosphorus use causing a positive change in the Waikato river.

A number of further actions to improve freshwater were suggested by the Kirikiriroa Hamilton participant, these included: More riparian planting, managing erosion and removing sediment, forestry investigating other systems of felling other than clear-felling, learning and implementing better systems to save water (eg. capturing rainwater for storage and use, reuse of grey water), and encouraging good use of farm chemicals with the requirement that good use decreases contamination.

With regard to river clean up particularly after flooding (eg. logs floating down from Hamilton, buildup of logs under the Huntly bridge), the Kirikiriroa Hamilton participant recommended resourcing mana whenua to clean up. There was also the suggestion to be proactive rather than reactive stating that those who know the Waikato river know when this should happen.

The Kirikiriroa Hamilton participant commented on compliance, monitoring and enforcement (CME) and ensuring people are complying with their consents, monitoring farmers' water takes and seeking balance for all people who want to draw water from the awa.

Suggestions for more involvement in the process mentioned by the Kirikiriroa Hamilton participant included the provision of information where scientists, mana whenua, and tangata whenua all meet, communicate and explain what is being seen with learnings being shared with others. The Kirikiriroa Hamilton participant stated that engagement with people is key to creating change and added that she had seen the Waikato river decline over the years as she lives beside it and wanted to be part of the process. The Kirikiriroa Hamilton participant also spoke of having everybody engage in the restoration and protection of the river.

3.8 Waikato-Waipā Freshwater Management Units – Tuakau wānanga

A total of 11 tangata whenua attended the Tuakau wānanga hosted at Te Awamaarahi Marae. One participant identified affiliations with Ngāti Tamaoho, one with Ngāti Aamaru, one with Ngāti Tahinga, and another with Te Taniwha o Waikato.

3.8.1 Te Mana o te Wai

There was strong agreement among Tuakau participants that a significant amount of work has already been done in their iwi environmental management plans in respect of Te Mana o te Wai.

Tuakau participants provided a number of suggestions on how WRC should give practical effect to Te Mana o Te Wai in the way freshwater is managed. This included partnership with councils and industry (companies), hapū/local decision making, resourcing, mana whenua capacity to deal with resource consenting issues, penalising those breaking the rules, funding and valuing Māori tikanga and processes, giving effect to existing and new relationship agreements, adequate policy on water storage, managing freshwater in response to population pressures, infrastructure to ensure care of the awa and circulating information so that communities are informed and have an opportunity to be involved in meetings and decision making.

3.8.2 Long-term visions

The long-term vision for Tuakau participants in respect of freshwater was expressed in terms of whakapapa so it's here for tomorrow. Seeing the bottom of the river, restoration, biodiversity of flora and fauna and protection of endemic species such as pōrohe, īnanga and matamata (whitebait species) was also mentioned.

3.8.3 Special sites and features

Tuakau participants expressed strong views that their iwi management plans and documents, and Te Ture Whaimana already captured the information they wanted in relation to the special sites and features 'bus stop' and therefore the team did not do this activity.

3.8.4 Values

A range of suggestions were provided by Tuakau participants when asked how WRC can enable mahinga kai practices. The suggestions included: having integrated catchment management plans that have a cultural element regarding their own cultural indicators/measures that tell the state of the waterways, resourcing river restoration on all our rivers – individualised to marae-based initiatives, and decision making at a local level e.g., marae collective. Reference was also made to ahi kā (the ones who are here), ahi teretere, and ahi mātao (people who came here but have no connection to the land) and to stratum title – by a participant who understands that there is Māori title from the centre of earth up into the sky.

Freshwater is important to Tuakau participants for a number of reasons including: mahinga kai, traditional and customary practices such as blessings and karakia, wairuatanga, mauri and concepts of Te Ao Māori, mātauranga, matariki, taiao and as kaitiaki to the awa. Reference was also made to the religion of Tāwhiao and puna o te wai o Tāwhiao for cooking, karakia, health, and drinking.

Tuakau participants discussed various ways of how they wanted to be able to interact with freshwater including: wanting to know more about the science and data surrounding freshwater, wanting to see the data in real-time (quality and quantity), information about historical unmetered bores and involving Te Taniwha o Waikato into the process to receive monitoring information, water allocation data, and water quality data. Reference was also made to ensuring mātauranga is protected and not "pushed around" and to keep the narrative in the form provided by the knowledge holder.

3.8.5 Attributes and states

A range of concerns were raised by Tuakau participants regarding the current state of freshwater bodies including: the impacts of poor water quality on fish, impacts of koi carp, inability to carry out traditional and customary practices such as blessings, harvesting of puhi (silver belly eel) and mahinga kai due to poor water quality. It was noted that whatever happens in Taupō and upstream, Tuakau are the recipients. There was also reference to the low water mark, taking water without permission and water take from Water Care (including the lack of consultation with the Tuakau community). Additionally, there were concerns with industry and discharges into the river, and negative impacts of farming.

3.8.6 Actions

Tuakau participants noted actions already being done to improve freshwater included restoration, rehabilitation and riparian restoration.

A number of actions were mentioned by Tuakau participants to improve fresh water including: streamlining and pooling the funding process including funding from councils and industry for local monitoring and restoration, resourcing marae to solve local issues, managing pest species (e.g possums in riparian planting), upskilling and training rangatahi, paid scholarships, and more stringent consenting criteria and conditions with serious consequences for those that don't abide by the rules.

3.9 Hauraki Freshwater Management Unit – Matamata wānanga

A total of 11 tangata whenua attended the Matamata wānanga. Some participants identified affiliations with Ngāti Hauā, Ngāti Hinerangi, Ngāti Paoa, Ngāti Tangata, Raukawa and Te Arawa. One participant identified affiliations with Raungaiti Marae and there were two participants from the district council.

3.9.1 Te Mana o te Wai

Participants at the Matamata wānanga discussed that giving practical effect to Te Mana o te Wai involved defining Te Mana o te Wai per tribe/hapū, and not across the entire FMU/region as their own marae, hapū and iwi will have their own kōrero about Te Mana o te Wai. Participants also indicated that they want to work with WRC for the benefit of the next generation through Te Mana o te Wai and to ensure pūrākau (ideology and stories) can be taken through to the next round of conversations and to work together to fix the water. It was acknowledged that all peoples have a different understanding and interpretation of Te Mana o te Wai and what it means to them.

Other ways to give practical effect to Te Mana o Te Wai in the way freshwater is managed included enabling marae, hapū and iwi to have a role and be appropriately resourced, wānanga with each iwi/mana whenua to gain views on Te Mana o Te Wai, iwi and hapū designed Te Mana o te Wai statements, enforcing resource consent conditions, reviewing consent conditions and compliance with Te Mana o te Wai, adequate monitoring (inputs and outputs), using eDNA as a tool, applying Te Mana o te Wai to each waterbody, understanding the whakapapa and source of the water and access to data and information.

3.9.2 Long-term visions

Long-term visions identified by Matamata participants included restoring 90% of wetlands, restoring 90% of tuna (as part of the wetlands), the ability for our children and future generations to swim and catch kai to feed themselves and manuhiri, optimum water clarity and pH levels, and to be able to drink the water. The timeframes varied for the long-term visions to be achieved with mentions of being measured by a generation – 10 years or as guided by science.

3.9.3 Special sites and features

Participants at the Matamata wānanga identified a range of locations where they interact with freshwater in the catchment and broader Waikato Region. The freshwater locations included the Te Weraiti (quarry), Mangapiko awa, Pirirākau pā, Ahimate putangi and all waterways including Matakana ki Matakana. The reasons given as to why these places were special included the values and cultural values for mana whenua and tangata whenua, tuna, kōura, and latia limpets. For Te Weraiti (quarry) this place was particularly special for kōiwi (bones), tūāhu (monuments), pepeha and the maunga.

Where participants recorded locations and or made comments about these locations, these have been mapped and recorded in the WRC spatial system. Comments about these locations included the connection people felt to these locations. The facilitator informed participants to only share information they were comfortable sharing and that they could withhold any sensitive information.

3.9.4 Values

Matamata participants were asked how WRC can enable mahinga kai practices. The responses included through farm environment plans, and funding mana whenua projects such as monitoring through mana whenua kaitiaki (Environmental Initiatives Fund).

There were a range of reasons as to why freshwater was important to Matamata participants including regeneration of kōura and other kai, water to grow food and having a puna that stays fresh and clean. Another participant also noted: *“Ko wai au, Ko wai koe, Ko wai, tātau”*.

When asked how they wanted to interact with freshwater, Matamata participants responses included eeling, pā tuna, pools, watercress and to be able to drink the water.

3.9.5 Attributes and states

The concerns raised by Matamata participants about the current state of waterways in their FMU included: the inability to see the bottom of the Opal Hot Springs and the impact of Coca Cola taking water at Putāruru, impacts of quarry activities *“The top side of Mangapiko is being quarried, the paru water is flowing past the marae”*.

The signs that Matamata participants look for to measure water quality and the health of the water include the abundance and presence of kai, and flow and cleanliness of the water.

In terms of the question about what water quality WRC should aim for in their FMU, those Matamata participants that undertook this activity chose ‘improve a lot’ with one participant choosing ‘asap’.

3.9.6 Actions

When asked what actions are already being done to improve freshwater in the region, Matamata participants mentioned farm environment plans and upgrades planned for Mangapiko.

Matamata participants discussed other actions that can be done to improve freshwater and made comments such as Kaitiaki becoming agents of monitoring under consent conditions, providing more opportunities for hapū, iwi, and marae to become involved and having a role in implementation, and cleaning waterways including creeks.

3.10 Coromandel and Hauraki Freshwater Management Units – Thames wānanga

A total of 8 tangata whenua attended the Thames wānanga. Thames was recommended as a location by the Chief Executive of the Hauraki Māori Trust Board. Some participants identified their iwi/hapū as Ngāti Paoa, Ngāti Maru, Te Mātā, and Ngāti Tara Tokanui.

3.10.1 Te Mana o te Wai

Participants at the Thames wānanga spoke of the importance of wai and the spiritual and healing relationships and connections with wai. It was advised that spirituality around water needs to be acknowledged and that Pākehā need to understand about Māori things, especially scientists.

With regard to spirituality and customary practices, an example given was of how karakia is practiced:

Matariki karakia celebrations – the Waitī star represents freshwater, Waitā represents sea water. Water connects with Waitī/Waitā. Karakia are dedicated to each of the stars which govern water. What is missing in the Hauraki is the spiritual view regarding water – it is real and powerful to the people. How can we conduct karakia when the water is paru? If the purpose of karakia is to cleanse, refresh, that isn't possible if the water is degraded.

Comment was made that people, in times of illness, were taken to the awa for healing as part of tikanga but the water needed to be free from paru. It was shared that if water is unclean everything breaks down from the Māori perspective and that Māori must be heard. Reference was also made to how water is the essence of life and how they used to swim and catch kai such as kōura, tuna, whitebait and mussels. However, now the water was too paru and degraded for the next generation to learn and continue these activities and customary practices.

Thames participants were asked how WRC should give practical effect to Te Mana o Te Wai in the way freshwater is managed. With regard to values there was a view that cultural, spiritual, ecological, recreational and social values should all be placed on the same tier as commercial and industrial values. Another mentioned values needing to be established and worked in a collective way. Giving each iwi a voice was commented on stating that tāngata whenua is not one group, each iwi has their own mana, their own values therefore need their own voice and needs representatives from each iwi i.e. Hauraki has 12 iwi. One shared how mana is not viewed as equal and all different entities should have equal opportunity to have a voice, e.g. cultural health index be used alongside science. There was mention of mana whenua having a decision-making role with technical support from council. Mention was also made of resourcing to enable kaitiakitanga and mana whenua initiatives. One shared how there should be a living policy document to more readily react to degradation and another on how there should be more precise goals i.e. reduce further degradation, restore or conserve? Do we want to restore wai to what it was 50 years ago?

3.10.2 Long-term visions

Long-term visions were not directly addressed at this wānanga as time ran out to facilitate this discussion however, it was noted tangata whenua aspirations for freshwater were raised in various discussions during the day. Comments shared included looking at a better future for our tamariki and mokopuna and having a collaborative space for all generations to interact with the awa together – taonga tuku iho (passing things down through the generations). Improving overall water quality was also sought with mentions of raising water quality levels higher than what's stated in the NPSFM and an important part of having healthy clean water was being able to continue traditional and customary practices.

3.10.3 Special sites and features

Participants at the Thames wānanga identified a range of locations where they undertake freshwater recreation and or activities, special freshwater sites and features in the Coromandel

and Hauraki catchments and broader Waikato Region. The freshwater locations included Te Puru stream, Waiomu stream, Tararu stream, Tairua river (Puketui), Kauaeranga, Karaka awa, Hape awa, Waihou river, Harataunga (Kennedy Bay) wetlands, Tui pā/Tumutumu Marae Te Aroha, Hauraki catchment and other rivers, streams and estuaries.

Reasons as to why these places were special for Thames participants included swimming and tuna (Kauaeranga), mahinga kai (“*Hī tuna, Hī īnanga, Hī ika*”) in reference to Waihou river, karakia and wāhi tapu in regard to Karaka awa and Hape awa (which run through the Thames township). There was reference to how all waterways are important and to learn from local iwi. Other comments were made about freshwater including spiritual wellness (kai kura), resource for iwi, Māori, hapū, whānau, kai, life, “Mauri”, allow for spiritual growth.

Where Thames participants recorded locations and or made comments about these locations, these have been mapped and recorded in the WRC spatial system. Comments about these locations included the connection people felt to these locations. The facilitator informed participants to only share information they were comfortable sharing and that they could withhold any sensitive information.

3.10.4 Values

Thames participants were asked how WRC can enable mahinga kai practices. A range of responses were provided including supporting grassroot initiatives, providing pūtea to support practices, involving Māori and iwi in the process, improving access, and futureproofing with climate change. Other comments included eel farms, understanding that different species are interdependent and managing these, acknowledging that mussels are filters for mahinga kai species (no mussels – no kai), understanding tohu (signals) that denote when and how harvest takes place, wider consideration of maramataka in both commercial and recreational activities, acknowledging physical, spiritual and emotional wellbeing and aiming to improve above bottom lines as the minimum is not enough for water quality.

There were a range of reasons as to why freshwater was important to participants including life for katoa (all), iwi, hapū, whānau, life, ‘no wai, no kai’ acknowledging that the water cycle filters through all ecosystems and is vital to all, karakia for wairua and tohunga practices, water comes from our atua and our tupuna, cleansing, newborns bathing in wai (tohi rites) and customary and traditional fishing knowledge being lost to modern methods. One kuia particularly made reference to a quote in respect of the importance and intangible values associated with freshwater in its natural state:

Only when the last tree has died, and the last river has been poisoned and the last fish has been caught will we realise that we cannot eat money

Other comments regarding the importance of freshwater included needing a separate puna for tūpāpaku, freshwater and coastal komitimiti/joining, ‘must’ fix freshwater as the current state is ‘bad’ and acknowledging that each iwi holds its own values.

Thames participants provided a number of ways they wanted to be able to interact with freshwater including kai, using muka (flax fibre) and getting huhu grub, access to puna and wells, no rates, and having a collaborative space for all generations to interact with the awa together – taonga tuku iho (passing knowledge/things down through the generations). Other responses included reporting and monitoring recommended by iwi, having correct measures understandable to all, and sustainable practices. There were also comments regarding private landowners affecting access to spiritual sites and people swimming in karakia sites.

3.10.5 Attributes and states

Thames participants had a few concerns about the current state of waterways in their region. Some of the concerns raised by participants about the current state of waterways included land use effects, lack of effective catchment scale monitoring and management e.g., sediment

loading, ease of spread of pests and biosecurity risks, disease, bacteria and algae, decreasing water availability reducing habitat and feeding grounds for native species, saltwater wedge coming closer to river source, and modifications to river morphology for important infrastructure (roads, inadequate culverts, etc). There were also comments regarding the impacts on native and kai species e.g. hundreds of kōura dead floating downstream at Oraka Stream, Putāruru, and greater effort required to gather kai (change of diet). Saltwater species and impacts were also mentioned such as no cockles and the impact of mussel farms. There was concern with the 'bad' state of freshwater, having measurements to understand the situation and a call for good governance to educate on sustainable water use/resource use.

One Thames participant provided an impromptu presentation on the state of tuna in the Hauraki catchment. He found that kaumātua from Ngāti Paoa, Ngāti Māhanga and Ngāti Wai he had interviewed were concerned about the lack of tuna in the waters of Hauraki. He shared that threats to tuna included water quality, pumps, climate change, dams and structures.

Thames participants mentioned various signs to look for to measure water quality and the health of the water including cultural indicators – kōrero from kaumātua, algae in the awa, the return of cockles, whitebait and kōura, the ability of mahinga kai species to migrate and spawn, the smell, appearance, and swimability, and drinkability, modern mahinga kai species (e.g. trout, boar), kōura monitoring for stream health and discharges, both treated and untreated wastewater to freshwater (mixing of waters from different sources). One participant shared that a large number of tools are available for use: mātauranga approach (e.g. cultural health monitoring is being picked up around the country which gives a baseline and allows monitoring for 5-10 years which agrees with the scientific approach – comparisons are made with both measurements. Science and Mātauranga sit together at the table.)

Other suggestions were shared by participants to monitor for compliance such as consent compliance monitoring and enforcement, easy access to reporting consent breaches or environmental degradation, hapū monitoring officers. There were also other comments regarding genetic consideration when re-introducing plants and animals – eco-sourcing and introducing more long fin tuna – habitat.

3.10.6 Actions

When asked what actions are already being done to improve freshwater in the region, Thames participants mentioned more testing to know what is being dealt with, Hauraki nurseries and native planting to clean the river, government bodies increasingly including mana whenua and the community and a compassionate voice to local iwi (knowledge).

Thames participants made suggestions in regard to what else could be done to improve freshwater including raising NPSFM water quality levels higher so people must attempt to meet these. There was a view that any limits set regarding water end up at the lower end of the spectrum despite what iwi have to say and that iwi views on limits are always organic but higher limits on water standards were required e.g wanting water to be at least swimmable rather than wadable. Water limits being set for Māori were unacceptable. Other suggestions to improve freshwater included the reintroduction of plant and fish species, and DOC assistance to support strategic planting. Improvement in farming practices was mentioned as another action to improve freshwater due to negative effects such as excess whey being spread over farmland and entering streams, and algae growing on the riverbed. Enabling and encouraging farmers into environmentally sustainable practices was mentioned while being enforced by government.

Other actions to improve freshwater included more collaboration between district and regional councils to better manage land and water together in a more holistic Ki Uta Ki Tai model/framework. Futureproofing our actions (i.e. effects of climate change, sea level rise, pests) was suggested and to listen and learn from Māori.

Compliance, monitoring and involvement was another key theme to improve freshwater, such as marae and hapū based monitoring and having financial assistance to do so, iwi involvement in the resource consenting process as affected parties to determine how their rohe is affected and enabling platforms for those who are interested to participate. Other comments to improve freshwater included defining what needs to be done to 'improve' and acknowledging multiple stressors – low water; high nutrients; high sediment with a view that freshwater management and degradation aren't from one source.

3.11 Online wānanga

An open invitation was extended to tangata whenua to attend either of two online wānanga on 24 November 2022 (one held in the afternoon and the other at night). The afternoon wānanga had 14 participants and the night wānanga had 9 participants. For both wānanga a presentation on the Freshwater Policy Review was provided followed by a workshop asking participants feedback on three areas of freshwater management. These areas included 1) feedback on the greatest challenges facing tangata whenua, 2) what work is being done already to halt degradation and improve fresh water, and 3) their ideas on how WRC should give effect to the NPSFM and Te Mana o Te Wai in our planning documents.

3.11.1 Online afternoon wānanga

A range of challenges faced by tangata whenua were provided by participants. The challenges included maintaining access to kai resources for marae purposes and knowing the health and wellbeing of these places, water security for marae, and access to mahinga kai and other activities - e.g., water traditionally used for different purposes in different locations - tohi, drinking, washing, preparing tūpāpaku. Other challenges included: Having te ao Māori practices and thinking influence the health of our rivers, lakes and streams, local knowledge determining measures and outcomes for local places, to be the decision maker in our waters (streams, rivers, lakes, wetlands), and the ability to influence water management and regulation and having the resources to do so. There was comment about the cumulative effects seldom taken into consideration causing bad effects on our waterways, diffuse discharges to water ways (effectively a licence to pollute while profits from the activity are privatised, the pollution/costs are socialised), water diversion of our waterways, ensuring access to waterways in restricted areas (ie NZDF lands, Forestry), maintenance of stormwater devices [budgets], maintenance of dated potable water systems being renewed and the challenge of innovation funding for new ideas regarding freshwater management.

A number of actions were identified by participants in regard to work that is already being done to halt degradation and improve fresh water. Current actions included: restoration activities (planting, re-establishing wetlands, etc), development of cultural monitoring tools to reconnect uri back to awa in water monitoring programmes, working toward integrating cultural freshwater assessment into environmental monitoring and consent compliance, utilising mātauranga Māori frameworks (and other models) that provide tangible and intangible tools to monitor activities on our awa, education of whānau through 'place based' activities to reconnect whānau back to their awa and environmental commissioner training. Other actions included: embedding increased involvement of tangata whenua in freshwater management, increased sophistication of iwi environmental management plans (IEMPs) to make mana whenua/iwi expectations clear. Te Ture Whaimana o te Awa o Waikato, catchment focus on higher standard of betterment not just on degradation for all resource activities, formal agreements (e.g., JMAs, Mana Whakahono ā Rohe) with councils and holding direct discharge resource consent applications to the highest standard (e.g., wastewater treatment plants). Knowledge and understanding were other key actions including wānanga on understanding river systems from both a cultural perspective e.g. listening to the voices of the awa and what that means for the dynamic movements within it and understanding the technical aspects of the awa and what that means to the health of the awa.

Participants provided a range of ideas on how WRC should give effect to the NPSFM and Te Mana o Te Wai in our planning documents. The key theme however was place based considerations in respect of a wider catchment view. One comment referred to mana whenua, and that giving effect occurs at place and that should be enabled. It was also noted that there needed to be consistency within the catchment, sharing that it was frustrating if there is effort at one place that is not supported elsewhere in the catchment (upstream and downstream). One other comment referred to tāhuhu kōrero for the whole catchment and a generic view of wai and heke kōrero within the hapū at place to express unique variations. Other ideas included better working relationships between tangata whenua and council, minimum lawyer involvement that had the potential to weaken water quality outcomes and more restoration and enhancement based on local visions of cultural land and waterscapes.

3.11.2 Online night wānanga

Participants raised a number of challenges facing tangata whenua regarding freshwater management. The challenges included: not having effective influence over resource activities and their adverse effects, resourcing required in terms of expertise, human capacity and capability, resourcing to upskill whānau (finances and education) and degradation of taonga resources within tangata whenua rohe. Other challenges included: being able to make decisions about freshwater management, instead of confined, at best to being a 'consulted party', being heard by local council and having stronger relationships between tangata whenua and council and ensuring, to the extent possible, hapū and iwi management plans are given effect.

A range of actions were identified by participants in regard to work that is already being done to halt degradation and improve fresh water. Current actions included: Funding from the Waikato River Authority and other entities to undertake projects, some fenced areas (but not a lot despite years of research by various groups), planting and other restoration activities (e.g. wetland rejuvenation) and stock exclusion from waterways. Other actions included: tangata whenua working with applicants to determine cultural impact and appropriate compliance measures and practices, declining applications that can't demonstrate best practice relationship with water (water take, discharge to water, stormwater treatment, groundwater recharge), and an expectation that direct discharges to waterways are at the highest possible standard. References were also made to education and connection of whānau with awa based activities to strengthen a sense of belonging of, kaitiaki relationship to and ownership of awa. There was also an observation that climate change impacts are beginning to become a factor in regard to freshwater management.

Participants provided a range of ideas on how WRC should give effect to the NPSFM and Te Mana o Te Wai in our planning documents. Ideas included: a greater working relationship between council and mana whenua, establishing an ongoing process for collaboration between councils and tangata whenua to co-design consent compliance mechanisms and monitoring at place, greater tangata whenua involvement in decision-making, policy and plan development, and ensuring a link between council planning documents and iwi/hapū environmental management plans. One other commented that an attitude shift was required between regulators/local authorities to actively seek value in the relationship with tangata whenua (rather than a 'PC/gotta do it attitude'). Other ideas included: clear compliance, monitoring and enforcement of activities that impact on our awa and that those conditions are rigorous enough to ensure Te Mana o te Wai, finding commonalities and distinguishing characteristics between freshwater cultural assessment tools and more public awareness regarding the degradation and dumping of rubbish in our lakes and rivers. One other participant shared that:

The essence of Te Mana o Te Wai imposes a duty of care for protecting te wai on all individuals, households, whānau and communities. The challenge is to raise awareness, understanding and engagement in exercising their duty of care and responsibility. Because of this, I think the establishment of an effective digital communications platform is needed with information and tools to enable the wider community to become proactive in understanding and therefore become proactive in exercising their duty of care and responsibility.

4 Ngā kupu whakamārama | Glossary of terms

Māori term	English translation
Ahi kā	Home fires; those who are here preserving one's connection to the land
Ahi mātao	Cooling fires of occupation - a term used where the customary title to land may be lost through lack of occupation over two to three generations.
Ahi teretere	Flickering fire, unstable fire - a term used when members of a whānau have not returned to their tribal lands to 'keep the fires burning' for three or four generations and their rights have almost been extinguished
Awa	River, stream, creek
Hapū	Sub-tribe
Heke kōrero	Dissemination of knowledge
Huhu	Longhorn beetle endemic to New Zealand
Ika	Fish
Īnanga	Common galaxias, juveniles are a component of the whitebait catch
Iwi	Tribe, nation, people, society
Kākahi	Freshwater mussels
Kai	Eat, food, dine
Kaitiaki(tanga)	Guardian, caretaker, (guardianship)
Karakia	Incantation, prayer, chant
Kaumātua	Elders (plural), not gender specific
Kaupapa	Topic, policy, matter for discussion, plan
Kōiwi	Māori skeletal remains
Kōaro	Climbing galaxias, juveniles are a component of the whitebait catch
Kōkopu	Kokopu is a common name used for three species of fish of the genus Galaxias. They are found in the rivers, lakes and swamps of New Zealand, to which they are endemic.
Kōkōwai	Red ochre
Kōmitimiti	Joining
Kōrero	Speech, narrative, story, news, account, discussion, conversation
Koroua	Male elder
Kōura	Freshwater crayfish
Kuia	Female elder
Mahi	Work, perform, practice
Mahinga kai	Food safe to harvest, customary resources available
Mana	Prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place or object
Manaakitanga	Protect, take care of, support
Mana whakahaere	Governance, authority, jurisdiction, management, mandate, power
Mana whenua	Authority over land or territory
Maramataka	Māori lunar calendar
Marae	Sacred meeting place, courtyard in front of the whareniui (meeting house)
Matamata	Whitebait species
Matariki	Māori New Year and the Pleiades star cluster
Mātauranga	Māori knowledge. The body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices
Maunga	Mountain

Mauri	Life principle, life force, vital essence, special nature. The essential quality and vitality of a being or entity
Moko(puna)	Grandchild(ren), descendant(s)
Morihana	Goldfish
Muka	Flax fibre
Pā tuna	Eel weirs
Paru	Dirty, muddy, soiled
Pepeha	Tribal saying, tribal motto, proverb
Pōrohe	Common smelt (fish)
Puhi	Silver belly eel
Puna	To well up, spring of water
Pūrākau	Cosmogonic stories / ideology
Pure	Ceremony or ritual to remove tapu
Pūtea	Funds, finance
Rāhui	To put in place a temporary ritual prohibition, closed season, ban, reserve - traditionally a rāhui was placed on an area, resource or stretch of water as a conservation measure or as a means of social and political control for a variety of reasons which can be grouped into three main categories: pollution by tapu, conservation and politics
Rangatahi	Youth, younger generation
Ranginui	The sky father
Repo	Wetland(s)
Rohe	Area, territory
Tāhuhu kōrero	History
Taiao	Nature, environment
Tamariki	Children
Tangata whenua	People of the land, locals, host, resident, indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried
Taonga tuku iho	Treasure handed down, cultural property, heritage
Tapu	Sacredness
Tikanga	Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention
Tinana	Physical wellbeing, physical body
Tohi	Blessing, baptism, dedication ceremony
Tohu	Sign, symbol
Tūāhu	Sacred place for ritual practices, consisting of an enclosure containing a mound (ahu) and marked by the erection of rods (toko) which were used for divination and other mystic rites
Tuna	Freshwater eel
Tupāpaku	Deceased person's body
Tūpuna	Ancestor(s)
Urupā	Cemetery, burial place, graveyard
Wāhi tapu	Shrine, sanctuary, sacred area/place
Wai	Water
Wai tapu	Sacred waters
Wai whakarite	Cleansing
Wairua	Spirit, soul
Wānanga	To meet and discuss, forum
Whakanoa	Removal of tapu
Whakapapa	Genealogy, genealogical table, lineage, descent, ancestry
Whānau (whānui)	Extended family, family group, to be born
Whenua	Land

5 Āpitihanga | Appendices

Appendix 1: Round 1 tangata whenua engagement wānanga

Table 1: Location, date, time and participant numbers at the Round 1 tangata whenua engagement wānanga

Town	Location	Date	Time	Number of participants
Thames	Thames Civic Centre	28 September 2022	10am-3pm	8
Tūrangi	Tongariro Hall	18 October 2022	10am-3pm	7
Kirikiri/roa/Hamilton	Trust Waikato	26 October 2022	10am-3pm	2
Tuakau	Te Awamarahi Marae	27 October 2022	10am-3pm	11
Matamata	Matamata Civic Centre	31 October 2022	10am-3pm	11
Taupō	Pihanga Room, REAP Central Plateau	22 November 2022	10am-3pm	1
Te Kūiti	Les Munro Centre	23 November 2022	10am-3pm	17
Putāruru	Plaza Theatre	25 November 2022	10am-3pm	11
Reporoa	Ōhaaki Marae	29 November 2022	10am-3pm	28
Whāingaroa/Raglan	Kōkiri Centre	10 December 2022	10am-3pm	8
Online wānanga	Afternoon wānanga	24 November 2022	2pm-3pm	14
Online wānanga	Night wānanga	24 November 2022	6pm-7pm	9

Appendix 2: Kōrero mai | Feedback form – tangata whenua

Which area of the Waikato rohe are you interested?

Kei te hāngai āu whakautu ki tēwhea takiwā o te rohe kaunihera nei?

- Coromandel
- Hauraki
- Taupō
- West Coast
- Waikato/Waipā
- All of the region

Ngā wāhi waimāori me tōna āhua | Special sites and features

- What local freshwater places are special to you and why? You can also show this on the map by [clicking on the link](#) and going to ‘pin your interest’.

Kei whea ō tino wāhi waimāori, he aha hoki i tino ai taua wāhi?

- What kinds of activities do you do on or in freshwater bodies?
He aha āu mahi i reira?

Ngā mātāpono | Freshwater values

The list below identifies freshwater values we are required to consider. Please identify which of these are of specific value to you.

Kei raro iho nei ētehi take e hirahira nei te waimāori. Mehemea e hāngai ana tētehi o ēnei mātāpono ki tō takiwā, tēnā, tohua mai.

Ecosystem Health (Water quality, water quantity, habitat, aquatic life, ecological processes)

Yes No I don't know

Human Contact

Yes No I don't know

Threatened Species

Yes No I don't know

Mahinga Kai / Hauanga kai (Food safe to harvest, customary resources available)

Yes No I don't know

Natural form and character

Yes No I don't know

Drinking water supply and animal drinking water

Yes No I don't know

Wai tapu

Yes No I don't know

Transport and tauranga waka

Yes No I don't know

Fishing

Yes No I don't know

Hydro-electric power generation

Yes No I don't know

Irrigation, cultivation and production of food and beverages

Yes No I don't know

Commercial and industrial use

Yes No I don't know

- For any other values, please name the specific water body or area and explain why this value is important to you. You can also show this on the map by [clicking on the link](#) and going to 'pin your interest'.

Tēnā, mō ētehi atu mātāpono waimāori, whakamāramahia mai.

Ngā tātai āhuatanga me ngā āhua | Attributes and targets

- What are you happy about regarding the current state and management of rivers, lakes, wetlands, groundwater and other waterways in your area that you want to retain?
He aha ōu whakakoanga ngākau e pā ana ki te āhua me te whakahaeretanga o te waimāori i tō takiwā, otirā, ērā e hiahia ana koe kia mau tonu te ora.
- What concerns you about the current state and management of rivers, lakes, wetlands, groundwater and other waterways in your area?
He aha ō mānukanuka mō te āhua me te whakahaeretanga o te waimāori i tō takiwā?
- Where do you have particular concerns? You can also show this on the map by [clicking on the link](#) and going to 'pin your interest'.
Kei whea ēneiwāhi?
- What ways do you measure water quality and the health of the water?
He aha ngā tohu he kounga, he ora rānei te wai?

Ngā mahi tutuki | Current actions and action plans

- What actions or activities do you know of that's currently being done to manage or improve freshwater in your area?
He aha ngā mahi whakapaipai kounga wai e mōhiotia ana e koe i tō takiwā?
- What else can we do to further improve these rivers, lakes, wetlands, groundwater and other waterways?
He aha pea ētehi atu rautaki hei whakapaipai i te waimāori?

Te pae tawhiti | Long term visions

- What would you want the fresh waterbodies in your area to be like longer term?
He aha ō wawata pae tawhiti mō ngā momo waimāori i tō takiwā?
- In response to the above question, what would be a reasonable but ambitious timeframe to achieve this?
Mō tō wawata pae tawhiti, ki ō whakaaro, e hia katoa ngā tau e tika ana kia whakatutuki i tērā wawata?

He kōrero ake anō | Other comments

- What else would you like to say about freshwater management in your area?
He aha ētehi atu kōrero āu mō te whakahaere waimāori i tō takiwā?

Sign up for updates

If you would like to receive updates on the Freshwater Policy Review, please provide your name and email address.

- Your name
- Your email

To help us understand who we have heard from, please tell us a little more about you:

- Where in the Waikato region do you live?
- What are your iwi affiliations?
- What is your occupation?
- What is your age range?
 - 18-34 years
 - 35-49 years
 - 50-64 years
 - 65+ years
 - Prefer not to specify
- Are you filling out this form on behalf of an iwi/hapū authority?
Yes No

Appendix 3: Mahere pāhekoheko | Interactive map – pin descriptors

- Activities in the water: Mahinga kai / hauanga kai, fishing, swimming and other contact recreation (describe the sort of activity)
- Activities beside the water: walking, camping, sightseeing and other non-contact recreational water activities (describe the sort of activity)
- Activities on the water: boating, waka, kayaking, rafting (describe the sort of activity)
- Plants and animals that live in or near water, including threatened species (describe what these species are)
- Habitat (describe why it should be protected, maintained or improved)
- Natural character (describe what's unique about this area)
- Water quality (describe why it should be protected, maintained or improved)
- Something else (describe freshwater sites and features that are special to you and why)

Appendix 4: Bus stop questions for each station

Bus stop 1 – Special sites and features

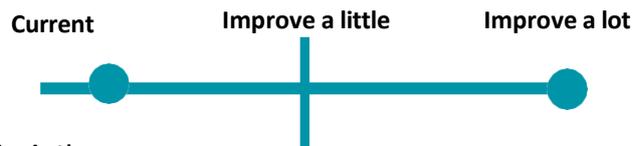
- Where do you interact with freshwater and how?
- Why is this particular place special to you?

Bus stop 2 – Values

- How can we enable mahinga kai practices?
- Why is freshwater important to you?
- How do you want to be able to interact with freshwater?

Bus stop 3 – Attributes and state

- What concerns you about the current state of fresh waterbodies?
- What signs do you look for to measure water quality and the health of the water?
- Generally in terms of water quality in your area what should we aim for? (Place an x on the line and write the timeframe to achieve this)⁸



Bus stop 4 - Actions

- What actions or activities are already being done to improve freshwater?
- What else can we do to improve fresh water?
- What are your ideas for how your iwi/hapū could be involved in this process?⁹

⁸ This statement was added to the bus stop slide after the Thames wānanga

⁹ This question was added to the bus stop slide later on during the process for all wānanga except for Thames, Tūrangi and Matamata.