

Collaborative Stakeholder Group Values and Uses

GAP ANALYSIS

GMD CONSULTANTS

PURPOSE

To identify if there are any values and uses missing from the Collaborative Stakeholder (CSG) list of values and uses. An overview of the gap analysis is to be reported to CSG13 on 2/3 July.

AIM

To contribute to the CSG recommendation on the values and uses to the Healthy Rivers Wai Ora Committee in August 2015.

BACKGROUND

The CSG has been working on a list of values and uses as required by the NPS for Freshwater Management for some time. The values will ultimately be used as a basis on which to develop resource management policy to manage adverse effects. These values and uses may be added to or amended over the development period of the project, however it has been considered desirable for CSG to recommend their values and uses to the Health Rivers Wai Ora Committee in August 2015.

SCOPE

Scope is limited to values and uses related to water quality, and using the list of resources provided by the Project Manager for Healthy Rivers Wai Ora as follows:

- Waikato-Tainui Environmental Management Plan, August 2013.
- Raukawa Environmental Management Plan, 2015.
- Te Arawa Environmental Management Plan, 2015.
- Maniapoto Draft Environmental Iwi Management Plan, 30 April 2015.
- Ngāti Tūwharetoa Environmental Iwi Management Plan, 2003.
- Ngati Tahu-Ngati Whaoa Iwi Environmental Management Plan - Rising Above the Mist.
- Raukawa Charitable Trust presentation to CSG.
- Waikato River Authority presentation to CSG.
- Powerpoint from CSG9, Tim Manukau, Waikato-Tainui.
- Waikato-Tainui Presentation to CSG, Waikato-Waipā Fisheries Taonga.
- Farm Plans - Presentation to CSG, Beef and Lamb NZ.
- Te Awa - The Great New Zealand River Ride - Presentation to CSG.
- Hamilton and Waikato Tourism - presentation to CSG, Kiri Goulter.
- Fish and Game New Zealand - presentation to CSG.
- Pukekohe Vegetable Growers Association - presentation to CSG.
- Waikato and Waipā River Iwi Values Document Review – Waikato Economic Joint Venture study
- Literature review: Mātauranga Māori workstream - Healthy Rivers Plan for Change: Waiora He Rautaki Whakapaipai

METHODOLOGY

An existing list of values was used as the basis on which to identify gaps (the 'short list'). The short list provides overarching value and use themes, and is complemented by a more detailed breakdown of the specific values that sit within the overarching value (the 'long list'). Both lists are found in **Attachment Two**. Values identified in the documents listed above have been assessed against the values of the short list, however the long list provided assistance in determining what the short list value consisted of. Gaps were determined on the basis that they were not a component that was clearly captured by the short list.

SUMMARY OF GAP ANALYSIS

A small number of potential gaps have been identified, and the CSG may wish to consider whether:

1. The value identified as a gap is added to the list of values and uses as an overarching theme (short list); or
2. The value identified as a gap is covered by one of the overarching themes in the short list, but should be added to the long list to make it clear that the overarching theme includes this aspect.

Potential gaps in values and uses that have been identified are:

Accessibility	The existing short list identifies accessibility for collection of mahinga kai as an overarching value. However the gap analysis has identified a broader scope of accessibility values, particularly associated with public access for amenity and recreational purposes. CSG may wish to consider broadening the scope of accessibility as a value.
Clothing	In a statement of significance in the Te Arawa River Iwi Trust Fish Plan (captured in the Maatauranga Maori Literature Review), Te Arawa describe the Waikato River as a source of clothing. No further detail is provided. CSG may like to research this value further to determine if it should be included.
Protection (security)	In a statement of significance in the Te Arawa River Iwi Trust Fish Plan (captured in the Maatauranga Maori Literature Review), Te Arawa describe the Waikato River as a source of protection. No further detail is provided, and this may not be connected to water quality. CSG may like to research this value further to determine if it should be included.
Tradable goods	In a statement of significance in the Te Arawa River Iwi Trust Fish Plan (captured in the Maatauranga Maori Literature Review), Te Arawa describe the Waikato River as a source of tradable goods. No further detail is provided, but this matter could include mahinga kai or water supply. CSG may like to research this value further to determine if it should be included.

Relevant sections of the resources provided, and linkages to existing values, or gaps, is found in **Attachment One**.

Attachment One

Community Values Freshwater Quality Review

Document	Stated water quality values (including objectives)	Link to CSG existing thinking – short list	Potential gap identified
<p>Waikato-Tainui Environmental Management Plan, August 2013.</p> <p>Waikato-Tainui.</p>	<p>Natural Resources and Environmental Management Objectives: Te Ture Whaimana - The Vision and Strategy for the Waikato River</p> <p>Te Ture Whaimana prevails Te Ture Whaimana prevails in any resource management, use and activity within the Waikato River catchment in the Waikato-Tainui rohe.</p> <p>Section D19 – Freshwater Summary of the Waikato-Tainui view of water, and regard for its use can be broadly noted as the following:</p> <p>(a) Wai Ora – Life giving and sustaining. These waters are generally regarded as pristine, sanctified water, primarily used for “higher” purposes such as ceremonial use, blessings, cleansing of chiefs etc. These waters are generally spring waters (puna), or in areas specifically designated for higher purposes. These waters must be protected.</p> <p>(b) Wai Maaori – Useable for general purposes. These are waters that can be used for general purposes such as drinking, recreation, sustenance,</p>	<ul style="list-style-type: none"> • General link – Vision and Strategy to prevail <ul style="list-style-type: none"> • Wai tapu • Mahinga kai • Human health for recreation • Water supply • Commercial, municipal and industrial use • Ecosystem health 	<p>None, if all values considered to be embodied by the Vision and Strategy are considered to be captured in the short/long list.</p> <p>Accessibility</p>

Document	Stated water quality values (including objectives)	Link to CSG existing thinking – short list	Potential gap identified
	<p>economic use and provision for food gathering. Waters used to sustain the marae functions should be protected for marae use. Waters used for general purpose should be managed in a way that ensures the future of the tribe can be sustained.</p> <p>(c) Wai Kino – Waters of limited use. These waters can still be used generally, but may have limited ability to sustain life or to be safely used due to poor water quality, accessibility, or other limiting factors. These waters require greater management to ensure safe and optimal use.</p> <p>(d) Wai Mate – Waters that have exceeded the ability to properly sustain life. These waters are regarded as not fit for human or certain productive use. To some they are identified as ‘dead’ waters, but to Waikato-Tainui, no water is regarded as being ‘dead’, as all things, including water, have mauri. Therefore, these waters must be better managed and restored to a higher quality.</p> <p>19.1.3 The classification of water into the above ‘states’ of water should be determined by whaanau, marae, hapuu, and iwi who are kaitiaki and/or exercise mana whenua over part or all of a water body, and be incorporated in the future of water management.</p>		
	<p>The relationship between Waikato-Tainui and Water</p>	<ul style="list-style-type: none"> • General link – Historical connections with the Waikato River 	

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	<p>19.3.2 The regard that Waikato-Tainui has for the Waikato River cannot be understated. Historically, through tikanga and kawa, Waikato-Tainui learned how to manage water bodies to ensure their capacity to sustain the tribe. Over many generations, successive governments, and the development of plans and policies that dictate the management of all water bodies, the ability of Waikato-Tainui to actively manage its waters diminished.</p>		
	<p>Water Quality 19.3.4 The quality of water determines the relationship that the tribe has with its waters. Environmental degradation, at a national level, has occurred at a large cost and the physical, chemical, and biological quality of water has deteriorated as a result of both point source pollution (discharges into a body of water at a single location), and non-point source pollution (contamination from diffuse sources). The waters of the Waikato region have been modified to support economic gains, and the impacts of previous poor management practices are increasingly being seen. As a result, human impacts from such uses as farming/agriculture, wastewater discharges, damming, horticulture, urban development, alterations to the natural hydrology (straightening) of rivers and streams, and forestry conversions have modified natural water flows and increased the degree of contaminants that a water body receives resulting in a decrease in water quality of rivers and streams, and forestry conversions have modified natural water flows and the degree of</p>	<ul style="list-style-type: none"> • Ecosystem health • Natural form and character 	

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	contaminants that a water body receives resulting in a decrease in water quality.		
	<p>Objective – water quality 19.4.2 Water quality is such that fresh waters within the rohe of Waikato-Tainui are drinkable, swimmable and fishable in all places (with water quality to the level that Kiingi Taawhiao could have expected in his time).</p>	<ul style="list-style-type: none"> • Water supply • Mahinga Kai • Human health for recreation 	
	<p>Section D20 – Wetlands 20.1.2 For Waikato-Tainui, the lower Waikato wetlands are areas of huge significance. Due to the concealing nature of wetlands, people would store and preserve taonga within them, thus ensuring the safety of those taonga. Key wetlands continue to conceal the <i>koiwi</i> of Waikato-Tainui tuupuna who lost their lives during the battles of Rangiriri and Meremere in 1863.</p>	<ul style="list-style-type: none"> • Wai tapu 	
	<p>20.1.3 Wetlands are an integral component within the whakapapa of Waikato-Tainui rivers and lakes. They provide important spawning grounds and habitat for fish and other taonga species. They also provide important ecosystem services such as reducing peak flood flows, increasing low flows, and trapping and removing sediments and nutrients</p>	<ul style="list-style-type: none"> • Ecosystem health 	
	<p>Historical Significance of fisheries taonga to Waikato-Tainui</p>	<ul style="list-style-type: none"> • Mahinga Kai 	

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<p>Waikato-Tainui Presentation to CSG, Waikato-Waipā Fisheries Taonga.</p> <p>Nick Manukau, Waikato Tainui.</p>	<ul style="list-style-type: none"> • Abundant, found in all waterways, easily caught and highly nutritious • Ancestors obtained 90% of protein and essential fatty acids from freshwater shellfish/fish, in particular tuna • History of Waikato-Tainui and tuna are intertwined <ul style="list-style-type: none"> - Stories, songs, carvings, battles and sites associated with tuna • Guardians of the Kiingitanga 		
	<p>The importance of Tuna to Waikato-Tainui “...the Waikato River, with its tributaries, was the most celebrated in New Zealand for its Paa-tuna and the quantities of eels found there. The Mangatawhiri, the Maramarua, the Whangamarino, the Mangawara, the Waipa, the Awaroa, the Oopuatia, and the two lakes Waikare and Whangape, all in the middle Waikato, were famed for their eels...” Downes (1918)</p>	<ul style="list-style-type: none"> • Mahinga kai 	
<p>Raukawa Environmental Management Plan 2015.</p> <p>Raukawa Charitable Trust.</p>	<p>We consider that water is not separate from people, is not separate from its surrounds and therefore cannot be separated, or assessed in isolation, from the environment as a total entity. We regard all water as a connected and living entity, including: constituent parts (i.e. surface, banks, bed, flood plains etc.), intrinsic values, and meta-physical being.</p>	<ul style="list-style-type: none"> • Ecosystem health • Natural form and character • Mahinga kai • Human health for recreation 	<p>Accessibility</p>

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	<p>All water bodies are significant within the Raukawa takiwā, and the mauri and mana of our waterbodies and all catchments are sustained and enhanced.</p> <p>Ecosystems and the riparian margins of waterbodies are healthy, diverse, and resilient. Waterbodies are accessible and safe to swim in, and take food from, all year round.</p>		
	<p>Objectives</p> <ul style="list-style-type: none"> • The mana and mauri of water is safeguarded for present and future generations. 	<ul style="list-style-type: none"> • Ecosystem health • Natural form and character 	
<p>Raukawa Charitable Trust presentation to CSG.</p> <p>Stephanie O’Sullivan, Raukawa Charitable Trust.</p>	<p>Discussion on the following points:</p> <ul style="list-style-type: none"> • How might Raukawa see values? Will we use a different set of values for water quantity? Same values apply from Raukawa perspective • Mana atua: Mauri, mana, wairua Ecosystems, fish, natural character. Note: Mana atua values have precedence in Vision and Strategy by Objective I. • Mana whenua – cultural/spiritual uses • Mana Tangata – mahinga kai, ara haere, recreation. • Noted that targets and limits get set on the attributes not on values. • The indicators that mean that the value is present and enhanced were discussed. Land and water is inseparable. Not simply a matter of pulling water out of the river and using it. Can’t just look at it as a use. Growers are proud of the fact they produce food. 	<ul style="list-style-type: none"> • Ecosystem health • Natural form and character • Mahinga kai • Wai tapu • Human health for recreation • Water supply • Geothermal 	

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	<ul style="list-style-type: none"> • Discussion on what are the values of the rivers to be enhanced to achieve this use? What values with the water will not change over time. Agree with what is core to the business of the CSG are the values of water that impinge on water quality. For the hydro company the river has changed its shape – how that relates to water quality is a question – the form of the environment has change. • Are the values in the Vision and Strategy clearly articulated so we can apply them to water quality? (Swimmable, safe to take food from are values clearly stated in the Vision and Strategy for whole catchment) • Does the Vision and Strategy take pre-eminence over values (national values) in the NPS-FM? Yes the Vision and Strategy has precedence. Are they consistent? Values consistent but attribute levels may not be e.g. NPS-FM/NOF stipulates ‘wadeable’ Vision and Strategy requires swimmable • How might Raukawa see values? Will we use a different set of values for water quantity? Same values apply from Raukawa perspective. Raukawa have modified the Mana Atua Mana Tangata framework being used nationally. Kaumatua from Raukawa suggested also including Mana Whenua as a category of values. Mana atua includes natural character, biodiversity, ecosystem. Our values have captured this. Mana whenua includes spiritual 		

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	<p>and cultural uses. Some of the mana whenua values are sort of in there. Mana tangata are use values for people.</p> <ul style="list-style-type: none"> • Geothermal is a natural asset not a value in itself. • A lot of mātauranga Māori has been lost over the last 150 years. Raukawa are going through a process to work through this issue. All river iwi are at a different phase at being able to do this. There are some fundamental objectives in the Vision and Strategy that will be consistent across river iwi. • Part of the problem is taking it as one part of the project rather than as part of the whole picture. Given the interrelationship – do we need some wider debate around the whole picture? • Tautoko the health and wellbeing of the Waikato River being the paramount overarching value. • The Vision and Strategy looks at the whole catchment, including the tributaries. • Are different parts of the river are valued for different uses? If your baseline indicators are ok, safe to take food from and safe to swim in throughout, then many other values are also protected. • Values from Raukawa are the same for both water quality and water quantity. • Note the wording in the Vision and Strategy is ‘Safe to take food from’ – not ‘fishable’ 		

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<p>Waikato River Authority presentation to CSG.</p> <p>Phil Gurnsey.</p>	<p>Summary of discussion:</p> <ul style="list-style-type: none"> • They would like to see the values and uses distinct. Values include underlying aspects such as mana, mauri, wairua. • They anticipate seeing a process where values are identified, then the development of limits and targets and then asking what do those limits and targets mean in terms of the activities and uses for the rivers. • The Vision and Strategy is the overarching guiding document. Vision and Strategy should give a clear guidance in terms of what the values should be. The words restore and protect are emphasised in the Vision and Strategy. • Mana atua model from LAWF should also provide some ideas in terms of values for water. NPS values should give a good steer. • Suggest that river iwi could contribute to the values before we start to move into the uses of the river. • What are the intrinsic values associated with water for its own sake. We don't see farming as a water value, would see it as a use to take into account. • Need the health of the water to sustain values. • Wouldn't see geothermal as a value in its own right. • Look at uses that will be impacted upon, at end. • Settlement legislation has the requirement for improvement of water quality throughout the catchment over a long period of time. Every 	<ul style="list-style-type: none"> • Ecosystem health • Wai tapu • Natural form and character 	

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	<p>action that is being undertaken needs to improve the condition of the river to a state that it can be swum in. Looking for an opportunity for protection and restoration through every resource consent. Very clearly articulated in a recent environment court decision. Puke Coal Ltd v Waikato Regional Council. 2014 Environment Court 223. Court taken some time to note the Vision and Strategy. Maintain might not achieve the Vision and Strategy objectives.</p> <ul style="list-style-type: none"> • Policy selection criteria needs to contain this from Vision and Strategy. 		
<p>Te Arawa Environmental Management Plan 2015.</p> <p>Te Arawa River Iwi Trust.</p>	<p>Our aspirations are to rejuvenate and restore the mauri of the Waikato River, to be progressive and innovative in our approach, to work collaboratively, and to hold steadfast to those things that are important and make us unique.</p> <p>Our Vision: To support Te Arawa River Iwi collectively and individually to assert mana awa and improve the health and wellbeing of the Waikato river, tributaries and environs.</p> <p>Our Strategic Objectives:</p> <p>Mana Tangata: Enabling our people to participate in the restoration and protection of the Waikato River, tributaries and environs</p>	<ul style="list-style-type: none"> • General link – aspirations and vision • General link – strategic objectives 	

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	<p>Mana Taiao: Implementing measures to restore and protect the Waikato tributaries and environs</p>		
	<p>Objectives: Our Aspirations for Water</p> <ul style="list-style-type: none"> - The interests and values of Te Arawa River Iwi associated with the Waikato River and its tributaries are acknowledged and reflected in resource management policy, processes and decisions - The health and wellbeing of the Waikato River and its tributaries is restored and enhanced so that: <ol style="list-style-type: none"> a. Water is clean enough for mahinga kai, drinking and swimming b. Freshwater fisheries and customary resources are protected c. Waterways can be accessed for customary use e.g. food gathering d. Riparian margins, wetlands, lakes and mahinga kai resources are protected and restored - There is enough freshwater for drinking, land use, recreational and cultural use, while sustaining associated ecosystems. 	<ul style="list-style-type: none"> • Mahinga kai • Ecosystem health • Human health for recreation • Water supply • Reference to ‘land use’ which could include: commercial, municipal and industrial use • Primary production 	Accessibility
<p>Maniapoto Draft Environmental Iwi Management Plan, 30 April 2015.</p> <p>Maniapoto Maori Trust Board.</p>	<p>Freshwater Introduction</p> <p>Maniapoto have a deep felt obligation and desire to restore, maintain and protect all of the waters that flow into and form part of Ngā Wai o Maniapoto, whether the waters are above, on or underground. Te Mana o Te Wai (the quality and integrity of the waters) is paramount. To maintain the integrity of Ngā Wai o Maniapoto, water and wastewater must</p>	<ul style="list-style-type: none"> • Ecosystem health • Wai tapu • Mahinga kai • Human health for recreation • Water supply • Commercial, municipal and industrial use 	

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	<p>remain within its catchment of origin, in order to protect the mauri of the water.</p> <p>The table below is a summary of the different states and uses of water for Maniapoto.</p> <p>Wai ora Life giving and sustaining. These waters are regarded as pristine and for higher purposes such as ceremonial use and blessings. These waters must be protected.</p> <p>Wai Maori General purpose use. These waters are available for drinking, swimming, recreation, economic use and provision for food gathering. Waters used to sustain the marae functions should be protected for marae use. These waters must be managed to sustain Maniapoto whānui.</p> <p>Wai kino Limited use water. These waters can be used for general purposes but will have limited capacity to sustain life or to be used safely due to poor water quality and other limiting factors. These waters must be managed to ensure safe and optimal use.</p> <p>Wai Mate Not fit for human consumption or productive use. These waters are considered to be unsuitable for human consumption and use and must be protected</p>		

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	<p>from further degradation. The restoration of these waters must be managed to restore water quality and to ensure safe use.</p>		
	<p>Objective Maintaining the integrity of Ngā Wai o Maniapoto To restore the mauri of the water and protect te mana o te wai</p>	<ul style="list-style-type: none"> • General link – restoration of mauri and protection of mana 	
	<p>Policy Water allocation is managed in a way that ensures the restoration and maintenance of the quality and integrity of ngā wai o Maniapoto, while contributing to long-term environmental, social, cultural and economic wellbeing.</p>	<ul style="list-style-type: none"> • General link – Reference to contributing to long term environmental, social, cultural and economic wellbeing’ could include: <ul style="list-style-type: none"> ○ Wai tapu ○ Mahinga kai ○ Human health for recreation ○ Water supply ○ Commercial, municipal and industrial use ○ Ecosystem health ○ Electricity generation 	
	<p>Policy Healthy populations of indigenous aquatic life are restored and maintained.</p>	<ul style="list-style-type: none"> • Ecosystem health 	

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	<p>Policy Water quality supports healthy ecosystem functioning.</p>	<ul style="list-style-type: none"> • Ecosystem health 	
	<p>Policy Sedimentation is managed to protect and restore the mauri of water.</p>	<ul style="list-style-type: none"> • Ecosystem health 	
	<p>Policy Physical characteristics of ngā wai o Maniapoto are maintained and/or restored.</p>	<ul style="list-style-type: none"> • Natural form and character 	
	<p>Objective Water Quality, Quantity and Allocation The relationship between Maniapoto and Ngā Wai o Maniapoto is protected and enhanced</p>	<ul style="list-style-type: none"> • Wai tapu 	
	<p>Policy Te Mana o Te Wai continues to provide sustenance to Maniapoto (including physical and spiritual nourishment) and maintains the quality and integrity of Maniapoto whānau, hapū, marae and iwi.</p>	<ul style="list-style-type: none"> • Wai tapu • Mahinga kai • Water supply • Human health for recreation 	
	<p>Objective Water Quality, Quantity and Allocation Ngā wai o Maniapoto are accessible to Maniapoto.</p>		Accessibility
	<p>Policy Recognise and protect Maniapoto access to and ability to undertake traditional activities and uses.</p>	<ul style="list-style-type: none"> • General link – Reference to ‘traditional activities and uses’ could include: <ul style="list-style-type: none"> ○ Wai tapu 	

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		<ul style="list-style-type: none"> ○ Mahinga kai ○ Water supply ○ Human health for recreation ○ Transport 	
	<p>Objective Wetland Mauri Wetlands within the rohe are protected and restored.</p>	<ul style="list-style-type: none"> ● General link – protection and restoration of wetlands 	
	<p>Policy The quality and extent of existing and historic wetlands in the Maniapoto rohe is maintained and restored.</p>	<ul style="list-style-type: none"> ● Ecosystem health ● Natural form and character 	
	<p>Objective Wetland Mauri The relationship between Maniapoto and wetlands is maintained, and enhanced through the restoration of wetlands, and access for cultural purposes is safeguarded</p>	<ul style="list-style-type: none"> ● General link – protection and restoration of wetlands, and access for cultural purposes, which could include: <ul style="list-style-type: none"> ○ Mahinga kai ○ Human health for recreation ○ Water supply 	Accessibility
	<p>Policy Use, management and restoration of wetlands provides opportunities for improving the wellbeing of Maniapoto through their relationships with and use of wetlands.</p>	<ul style="list-style-type: none"> ● General link – Reference to ‘relationships with and use of wetlands’ could include: <ul style="list-style-type: none"> ○ Wai tapu ○ Mahinga kai ○ Water supply 	

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		<ul style="list-style-type: none"> ○ Human health for recreation ○ Transport 	
<p>Ngāti Tūwharetoa Environmental Iwi Management Plan 2003.</p> <p>Ngāti Tūwharetoa Maori Trust Board.</p>	<p>Te Waipuna Ariki Water Goals Ngāti Tūwharetoa assert and exercise rangatiratanga and kaitiakitanga over waters within the Tūwharetoa rohe.</p> <p>Protect and enhance the mauri for future generations.</p> <p>Policies/baselines Advocate the protection of mauri of water through effective policy and planning instruments. Prohibit all discharge of human waste directly into waterways and promote effluent treatment acceptable to ngā hapū.</p> <p>Encourage the implementation of land based disposal systems e.g. dairy farm effluent.</p> <p>Support proposals that seek hapū involvement to improve water quality and promote efficient use of water quantity.</p>	<ul style="list-style-type: none"> ● Ecosystem health 	
	<p>Tauranga Ika Fisheries Goals</p>	<ul style="list-style-type: none"> ● Ecosystem health ● Mahinga kai 	

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	<p>The protection and enhancement of fisheries within Tūwharetoa rohe in accordance with the tikanga and kawa of ngā hapū o Ngāti Tūwharetoa.</p> <p>Policies/baselines Protect and enhance the mauri of the fisheries resource in accordance with the tikanga and kawa of ngā hapū o Ngāti Tūwharetoa.</p>		
<p>Ngati Tahu-Ngati Whaoa Iwi Environmental Management Plan - Rising Above the Mist.</p> <p>Ngati Tahu-Ngati Whaoa Runanga Trust.</p>	<p>Statement of Significance The Waikato River and its catchment is a resource of great cultural, historical, traditional and spiritual significance to the people of Ngāti Tahu-Ngāti Whaoa, Ngāti Kearoa Ngāti Tuara and Tūhourangi Ngāti Wāhiao.</p> <p>Our relationship with the Waikato River and its tributaries, and our respect for it, gives rise to our responsibilities to protect the River and all it encompasses, and to exercise our mana whakahaere in accordance with long established tikanga to ensure the wellbeing of the River.....</p> <p>Tūranga whakahaere - Principles for Management of this Resource • Iwi have rights to/ over water including groundwater, rivers, lakes, tributaries and beds of waterways – as set out in the Statement of Significance in the Deed of Settlement for the Waikato River</p>	<ul style="list-style-type: none"> • General link – Reference to ‘cultural, historical, traditional and spiritual significance’ could include: <ul style="list-style-type: none"> • Wai tapu • Mahinga kai • Water supply • Human health for recreation • Transport • Ecosystem health • Mahinga kai • Human health for recreation • Wai tapu • Natural form and character • Water supply 	<p>Accessibility</p>

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	<ul style="list-style-type: none"> • The Waikato River should not be expected to absorb any further degradation • The river should be swimmable and support healthy kai along its whole length • Waterways should be protected, but the iwi should not have to bear the economic cost of returning them to health (e.g. through development restrictions on returned tribal land in forest cover) • Ensure iwi involvement in monitoring, consents, plans and restoration projects, including rangatahi wherever possible • Management should be integrated and reflect the holistic, spiritual and inter-generational Māori world view • Protect headwaters (e.g. Tutukau Forest is important as a source for Mangatoetoe stream) • Strengthen linkages to the Waikato river (e.g. fenced waterways to create corridors) • See the whole picture – reinstate ecosystems and natural processes, protect sites of significance and traditional activity as well as enhancing water quality • Waterways each have their own mauri and should not be mixed; human sewage should not enter waterways • Vegetated riparian margins should be reinstated as they have multiple positive benefits for cooling the water, reducing sediment, returning birdlife and fish, and reinstating original plants; planting should use native species wherever possible, including those with traditional cultural uses. Riparian management is a necessary but insufficient step towards restoring 		

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	<p>waterways – other actions are also required to address nutrients and other contaminants</p> <ul style="list-style-type: none"> • Wetlands are precious and need to be protected and reinstated. Stock should be kept out of wetlands • Access and harvesting rights are important to enable iwi to make use of wetland and freshwater resources • The iwi must be involved in managing commercial fishing and customary takes, to ensure sustainable kai resources are available • Water storage can make more water available for use without affecting low flows, but care is required to maintain aquatic ecological connections (e.g. migratory pathways) 		
<p>Powerpoint from CSG9</p> <p>Tim Manukau, Waikato-Tainui.</p>	<ul style="list-style-type: none"> • Suggest Te Mana O Te Wai as an overarching value eg if swimmable and fishable (attributes) that means the mana is there (core value). • There is also the Mana Atua Mana Tangata Framework that shows the interconnected relationship between spiritual, intrinsic values and use values. • Values are interconnected and the relationships between them are important. Many of the values will be about relationships. • Suggest Te Mana O Te Wai as an overarching value eg if swimmable and fishable (attributes) that means the mana is there (core value). • There is also the Mana Atua Mana Tangata Framework that shows the interconnected relationship between spiritual, intrinsic values and use values. 	<ul style="list-style-type: none"> • Human health for recreation • Mahinga kai • Wai tapu 	

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	<ul style="list-style-type: none"> • Values are interconnected and the relationships between them are important. Many of the values will be about relationships. • With regard to Mātauranga Māori and knowledge frameworks, TLG are working on identification of the five River iwi values and coherence between them. 		
<p>Farm Plans - Presentation to CSG.</p> <p>Beef and Lamb NZ.</p>	<p>Key elements:</p> <ul style="list-style-type: none"> • Systems approach with data • Enable planned development • Ultimately achieve environmental and profitable outcomes <ul style="list-style-type: none"> – E.g. Fencing subdivision – contour, waterways • Farmer-driven and step-through levels • Continuous Improvement & Innovation • Compliance in the future <p>Opportunities:</p> <ul style="list-style-type: none"> • Productivity • Intensification in right areas • Improved efficiency • Other income streams 	<ul style="list-style-type: none"> • Primary production 	
<p>Te Awa The Great New Zealand River Ride - Presentation to CSG.</p>	<p>Celebrating the Waikato River by linking community, culture and ecology through active experiences.</p> <p>For The Environment</p>		<p>Accessibility</p>

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	<p>By creating access to and along, the Waikato River, Te Awa will encourage the protection and restoration of our region’s greatest landmark.</p> <p>Creating access Many sections of the river’s edge are inaccessible, completely overgrown and under private ownership. The strong relationships held by Te Awa, are a vital first step to opening the doors that currently prevent most members of the community from accessing these sites.</p>		
<p>Hamilton and Waikato Tourism - presentation to CSG.</p> <p>Kiri Goulter.</p>	<p>Value of Tourism to Waikato Region \$1.7b Waikato region visitor economy</p> <ul style="list-style-type: none"> - International \$400m - Domestic \$1.3b <p>Hamilton & Waikato \$1b</p> <ul style="list-style-type: none"> - International \$200m - Domestic \$800m <p>Great Lake Taupo \$400m</p> <ul style="list-style-type: none"> - International \$135m - Domestic \$265m <p>Coromandel \$315m</p> <ul style="list-style-type: none"> - International \$65m - Domestic \$250m <p>Waikato, Coromandel & Taupo Regions</p> <ul style="list-style-type: none"> • Visitor sector key contributors to regional economies • Well located for visitor flow & populations 	<ul style="list-style-type: none"> • Commercial, municipal and industrial use • Human health for recreation 	

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	<ul style="list-style-type: none"> • Diverse tourism offer – abundant with natural resources - coastline, rivers, lakes, mountains, forests & pasture • Visitors want to engage and experience our environment • Provides an opportunity for recreation, learning, appreciation & sharing stories • Supports commercial activity • Quality of the visitor experience critical for <ul style="list-style-type: none"> ○ Enjoyment ○ Reputation ○ Value for money ○ Word of mouth 		
<p>Fish & Game New Zealand - presentation to CSG.</p> <p>Corina Jordan.</p>	<p>Promote integrated catchment of land and water resources to ensure the sustainable management of freshwater to provide for healthy ecosystems and recreational and amenity values.</p>	<ul style="list-style-type: none"> • Natural form and character • Ecosystem health • Human health for recreation 	
<p>Pukekohe Vegetable Growers Association - Presentation to CSG.</p>	<p>For growers, the land, soil and water are the fundamental elements of their livelihoods that allow them to intensively and sustainably grow fresh vegetables. There is no doubt that any negative impact on any of these key elements would have a detrimental impact on their businesses. The PVGA works closely with our grower members to help ensure that we are proactive and looking for ways to continually improve the way we manage the resources entrusted to us. We see ourselves as “tenants” of the land, with which comes the</p>	<ul style="list-style-type: none"> • Primary production 	

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	responsibility of ensuring the land is looked after and maintained for future generations of growers.		
<p>Waikato and Waipa River Iwi values document review – Waikato Economic Joint Venture study.</p> <p>Waikato Regional Council</p>	<p>Ngāti Tūwharetoa Taonga Tuku Iho Lake Taupō and its rivers, tributaries and waters and the Waikato River are taonga of Ngāti Tūwharetoa. Lake Taupō and the Waikato River embody the mana and rangatiratanga of Ngāti Tūwharetoa (Tūwharetoa Māori Trust Board, 2010). Whakapapa links Ngāti Tūwharetoa to these taonga tuku iho with a commitment to nurture and protect the mauri of these taonga (Ministry for the Environment, 2009).</p> <p>Mana whakahaere Ngāti Tūwharetoa exercise the authority of mana whakahaere over their waters. As part of implementing the <i>2020 Taupō-nui-ā-Tia Action Plan: An Integrated Sustainable Development Strategy for the Lake Taupō Catchment</i>, Ngāti Tūwharetoa have partnered with community and local and central government agencies.</p> <p>Mahinga kai Tūwharetoa Māori Trust Board has a responsibility to manage access to native fisheries for customary use and the protection of mahinga kai (Tūwharetoa Māori Trust Board & Environment Waikato, 2004). Depletion of species is a concern.</p>	<ul style="list-style-type: none"> • Wai tapu • Ecosystem health • Mahinga kai • Human health for recreation • Commercial, municipal and industrial use 	<p>Accessibility</p>

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	<p>Economic</p> <p>There is also acknowledgement that Lake Taupō is an internationally renowned trout fishery and the tourism industry is based on the Lake’s natural features and hydropower schemes (Ngāti Tūwharetoa Māori Trust Board, 2002).</p> <p>For Ngāti Tūwharetoa it was always intended by their, “tūpuna that Taupō Moana would provide both tangible and intangible sustenance for [the iwi]” (Tūwharetoa Māori Trust Board, 2010b, p. 14). With the establishment of the Taupō Waters Trust, the trust has the responsibility to protect, enhance and advance Taupō Waters for and on behalf of Ngāti Tūwharetoa.</p> <p>The strategy for the Taupō Waters Trust focuses on key objectives, including:</p> <ul style="list-style-type: none"> • Best practice asset management of Taupō waters; • Commercial return on assets; • Financial prudence in decision-making; and • Positive relationships developed with users of Taupō waters. <p>Recreation</p> <p>Recreational value is recognised as well as the potential for other recreational opportunities (Ngāti Tūwharetoa Māori Trust Board, 2002).</p>		

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	<p>Swimming was the main recreational activity identified by hui participants in the WRISS study. Places mentioned included Lake Aratiatia, Lake Whakamaru, Lake Atiamuri, streams and other parts of the Waikato River. Though swimming was still valued, many commented about not swimming in areas any more, for various reasons such as weeds, effects of dams, and erosion.</p>		
	<p>Te Arawa River Iwi Trust Kaitiakitanga One of the aims in establishing Te Arawa River Iwi Trust was to assist the three Te Arawa River Iwi to exercise kaitiakitanga over the Waikato river and its tributaries.</p> <p>Mahinga kai Loss of staple foods and kai species is a concern for Te Arawa River Iwi. Species identified included tuna, whitebait, kōura, kākahi, pīharau, kōkopu, kereru and watercress to name a few (NIWA, 2010c; Te Arawa River Iwi Trust, n.d.).</p> <p>Comments made by Te Arawa River Iwi hui participants as part of the WRISS study held at Mātārae marae reiterated the present scarcity of many kai species with the main causes attributed to the effects of dams, some geothermal activity and effects of farming practices. There was a desire to replenish stocks, not only for kai but to restore mana of the tribe.</p>	<ul style="list-style-type: none"> • Wai tapu • Mahinga kai • Geothermal • Primary production • Human health for recreation • Commercial, municipal and industrial use 	

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	<p>Significant sites Numerous significant sites are located within the Te Arawa River Iwi rohe. The construction of dams and flooding associated with hydro-electric development resulted in the loss of many of these sites including whare, pā, kāinga, urupa, geothermal springs and the displacement of Te Arawa river people from their homes at Orākei Kōrako.</p> <p>Economic Te Arawa River Iwi own extensive areas of land. Much is multiply owned Māori land that includes (Te Arawa River Iwi Trust, n.d.):</p> <ul style="list-style-type: none"> • Dairy farming of 4,000+ dairy cows • Sheep and beef with ownership of a sheep and beef station on the river • Geothermal power (Tauhara North No. 2, Ngāwapurua) and • Forestry and horticulture <p>Te Arawa River Iwi aim to be the best farmers in the catchment in terms of cultural, environmental and economic sustainability. This includes conducting environmental audits, and the development and implementation of environmental plans for major land trusts (Te Arawa River Iwi Trust, n.d.)</p> <p>Recreation Iwi participants in the WRISS study discussed swimming, waka ama, camping and boating activities. Though it was noted that some areas</p>		

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	<p>were unsuitable for swimming, it was deemed suitable in other areas. Lake Ohakuri was described as a place suitable for a range of recreational activities such as swimming, camping and waka ama (NIWA, 2010c).</p>		
	<p>Raukawa Kaitiakitanga Raukawa are kaitiaki of the Waikato river within their tribal boundaries and continue to exert the rights and responsibilities of kaitiakitanga. For Raukawa, “the Waikato awa has provided a source of spiritual, cultural, social, and physical sustenance for [their] people and in turn [the] role as kaitiaki embraces respect and an inter-generational responsibility” (Raukawa, 2009, p. 8).</p> <p>Raukawa, as kaitiaki within their rohe, “hold a unique and special responsibility under tikanga to preserve, protect and manage sustainably natural, physical and historical resources. The tribal aspiration is a future where cultural, social, environmental and economic objectives are balanced not only for tribal members but those people living within the tribal rohe” (Raukawa Settlement Trust, 2010, p. 1).</p> <p>Cultural Landscapes, Landmarks and Significant sites. The Waikato River and its catchment forms a significant element of the Raukawa cultural</p>	<ul style="list-style-type: none"> • Wai tapu • Makinga kai • Natural form and character • Human health for recreation 	

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	<p>landscape. Within this landscape are many individual sites of importance.</p> <p>Raukawa have a rich association and relationship with the Waikato River. “The River runs through the centre of their rohe, and many sites within, and alongside, the River are important to them. Waka landing sites, food and material gathering sites, blessing and sacred sites are associated with the Waikato River” (Raukawa, 2009, p. 3).</p> <p>Mahinga kai Along with other sources of kai, the management of freshwater fisheries is of importance to Raukawa as confirmed in their Fisheries Plan (Raukawa Charitable Trust, 2012). Freshwater fish used to be plentiful and has been a significant food source for Raukawa. However, the fisheries have been negatively impacted by dramatic changes to the rivers caused by, “urbanisation, hydro development, introduction of exotic species, and the modification and intensification of land use” (Raukawa Charitable Trust, 2012, p. 4).</p> <p>Recreation The main recreational activities identified by iwi members at the WRISS hui (NIWA, 2010b) included: swimming, fishing, waka ama, boating and picnicking. Various locations were identified such as Lake Atiamuri, Lake Whakamaru, Lake Arapuni, and tributaries off Lake Karapiro and Lake Maraetai.</p>		

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	<p>Maniapoto <i>The essence and wellbeing of the Waipa is Waiwaia. Waipa she is the life blood of the people. Waipa she is the life blood of the land, verily she is! Indeed she is the unfailing spring of the earth!</i></p> <p><i>To Maniapoto the Waipa River has mana and in turn represents the mana of Maniapoto.</i></p> <p><i>The Waipa River is a single indivisible entity that flows from Pekepeke to its confluence with the Waikato River and includes its waters, banks, bed (and all minerals under it) and its streams, waterways, tributaries, lakes, fisheries, vegetation, floodplains, wetlands, islands, springs, geothermal springs, water column, airspace and substratum as well as its metaphysical elements with its own mauri.</i></p> <p>Kaitiakitanga Integral to the mana of Maniapoto is the principle of kaitiakitanga. This is central to:</p> <ul style="list-style-type: none"> • restoring the relationship of Maniapoto with the wai; • restoring and maintaining the ability to provide for and practice manaakitanga; • recognising and respecting kawa, tikanga, and kaitiakitanga of marae, whānau, hapū and iwi of Waipa river; and encouraging active involvement by Maniapoto in regard to their kaitiaki responsibilities. 	<ul style="list-style-type: none"> • Wai tapu • Mahinga kai • Ecosystem health • Human health for recreation 	

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	<p>Te mana tuku iho o Waiwaia Refers to the obligation of Maniapoto to take care for and protect te mana tuku iho o Waiwaia. It is the ancestral authority handed down from generation to generation in respect of the spiritual guardian of the Waipa river – Waiwaia (Maniapoto Māori Trust Board, 2010). This requires developing an understanding amongst Maniapoto and Waipa river communities about the history of Waiwaia.</p> <p>Te mana o te wai Of significance to Maniapoto is the quality and integrity of the waters. Historically the waters provided, “sustenance to Maniapoto including physical and spiritual nourishment that has over generations maintained the quality and integrity of Maniapoto marae, whānau, hapū and iwi.</p> <p>Mahinga kai For Maniapoto, “the pollution, degradation and development of the Waipa River have resulted in the decline of its once rich fisheries and other food sources which had for generations sustained the people and their way of life and their ability to meet their obligations of manaakitanga; and that the decline has been a source of distress to Maniapoto”</p> <p>Maniapoto aspire to have more consistent access and availability of waterbased kai, e.g. eels, kaio (Maniapoto Māori Trust Board, 2007). Species identified included pīharau, tuna, kōura, kāeo,</p>		

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	<p>kōaro, whitebait, mullet, mussels and pipi, many of which have disappeared or declined significantly. The Waipa River was also used for kānga wai, and kōtero (Kowhai Consulting Ltd, 2002).</p> <p>Taonga species Numerous species have been acknowledged within the Waipa River catchment such as: whio, kaka, bats and native frogs at Mangatutu. Raupō reedlands located at Ruahoanga and, “moa bones, long tail bats, caves and king ferns at Te Raumauku... and native fish in many of the tributaries” (Kowhai Consulting Ltd, 2002, p.31). Other species include pūkeko, kāhu, ruru and kumarahou (a medicinal plant). One of the aspirations of Maniapoto is the regeneration of native bush and healthy waterways with abundant freshwater environments (Maniapoto Māori Trust Board, 2007).</p> <p>Recreation Swimming was described as the main recreational activity however as commented in one report:</p> <p><i>As a result of pollution of the waters, the local hapū can no longer trust the safety of allowing their children to swim in the stream, or their families to catch eels from the stream for food.</i> (Kowhai Consulting Ltd, 2002).</p>		

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	<p>Though this comment was specific to Mangaokewa stream, the same sentiments were also mentioned of the Waipa River.</p> <p><i>...if we are to regain some of the environmental health from the time of our tūpuna we must all herald a change in our own ways... we must give way to a new sound philosophy of responsibility or kaitiakitanga, one that ensures that a healthy, balanced and natural environment is paramount and that true wealth is to be found there.</i> (Kowhai Consulting Ltd, 2002).</p> <p>Economic Although Maniapoto are not opposed to development they view the detrimental effects to the environment due to agriculture, tourism, forestry, industry and urbanisation over time as unacceptable (Kowhai Consulting Ltd, 2002).</p>		
	<p>Waikato Tainui <i>To Waikato-Tainui, the Waikato River is a tūpuna (ancestor) which has mana (prestige) and in turn represents the mana and mauri (life force) of the tribe. Respect for te mana o te awa (the spiritual authority, protective power and prestige of the Waikato River) is at the heart of the relationship between the tribe and their ancestral river.</i></p>	<ul style="list-style-type: none"> • Wai tapu • Ecosystem health • Natural form and character • Human health for recreation • Mahinga kai 	

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	<p>Te Mana o te Awa – tikanga, whanaungatanga, kotahitanga, manaakitanga, mana whakahaere</p> <p>In recognition of the principle of te mana o te awa mentioned above, the concept of a Korowai is promoted representing a protective cloak laid over te awa tupuna (ancestral river), to respect and care for the River. The strands of the Korowai reflect the whakapapa uniting iwi with their River and with one another (Waikato-Tainui, 2009):</p> <p><i>The whenu (shoulder sash), which tie the korowai are held by the representatives of the Houses of Pōtatau and Te Heuheu. Thus the Korowai concept is tikanga based, giving effect to the tikanga of mana, whanaungatanga (kinship, relationship), kotahitanga (unity), manaakitanga (hospitality, to care for) and mana whakahaere (authority, control) under the leadership of Kīngitanga.</i></p> <p>The Korowai represents the responsibilities, and obligations of all for the restoration and preservation of a whole and healthy Waikato River</p> <p>Given the importance of fresh water to Waikato-Tainui, the tribe aspire to have water quality that is, “drinkable, swimmable and fishable in all places (with water quality to the level that King Tāwhiao could have expected in his time)” (Waikato-Tainui, 2013, p. 156). In recognition that water creates and sustains life marae were established alongside or</p>		

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	<p>near water bodies. Water sustains the functions of the marae, hapū, and people (Waikato-Tainui, 2013).</p> <p>Sites of significance including wahi tapu and landmarks To Waikato-Tainui wāhi tapu are those sites of significance that have cultural, historical, archaeological and tribal importance (Waikato-Tainui, 2013):</p> <ul style="list-style-type: none"> • Cultural importance includes areas for cultural and spiritual purification, cleansing and/or ceremonial purposes, activities, natural places, fisheries and food gathering sites;.. <p>Customary practices Due to the unique historical relationship Waikato-Tainui has with both the land and waterways there are many customary practices undertaken.</p> <p>Hauanga kai (Mahinga kai) Along with other sources of kai the fisheries were a core food source for Waikato-Tainui. The fisheries also played a spiritual role in recognition of taniwha (spiritual beings) (Waikato-Tainui, 2013).</p> <p>Taonga fish and shellfish freshwater species identified by Waikato-Tainui include: tuna, whitebait species, smelt, pīharau (lamprey eels), kanae, pātiki, kōura, and kākahi (Waikato-Tainui, 2013).</p>		

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	<p>Waikato-Tainui regard the mauri of the wetlands as linked to the overall ecological health and well-being of their whakapapa (i.e. to the native fauna and flora found in those systems).</p> <p>Recreation Recreation and tourism is important and, “Waikato-Tainui supports sustainable and respectful recreation and tourism activities” (Waikato-Tainui, 2013, p. 250).</p> <p>The recreational activities identified by WRISS hui participants included: swimming, waka ama, rowing, picnics, boating, and walking tracks.</p> <p>Economic As well as cultural and social aspects, economic advancement is important to Waikato-Tainui. Whakatupuranga Waikato-Tainui 2050 is the blueprint for cultural, social and economic advancement for Waikato-Tainui people. It is a long-term development approach to building the capacity of Waikato-Tainui marae, hapū, and iwi. Whakatupuranga 2050 will be Waikato-Tainui’s legacy for the tribe’s future generations. In the changing global environment the world in future will be significantly different to the present. The approach for moving forward is one that embraces change and focuses on developing Waikato-Tainui people. With this in mind, there are three critical elements fundamental to equipping the tribe with</p>		

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	<p>the capacity to shape their own future: (a) A pride and commitment to uphold their tribal identity and integrity; (b) A diligence to succeed in education and beyond; and (c) A self-determination for socio-economic independence to grow tribal assets.</p>		
<p>Literature review: Mātauranga Māori workstream - Healthy Rivers Plan for Change: Waiora He Rautaki Whakapaipai.</p> <p>Waikato Regional Council</p>	<p>Ngāti Tūwharetoa</p> <p><i>Protecting the life giving energy of the waters of Lake Taupo and the Waikato River are part of the kaitiakitanga of tangata whenua over this taonga</i> (Ngāti Tūwharetoa Maori Trust Board, 2002, p. 61)</p> <p><i>Ngāti Tūwharetoa hold manawhenua and kaitiakitanga over the central plateau rohe and have a rohe boundary that has been supported by the Native Land Court in 1886, subsequently called the Taupo-nui-ā-Tia block. As kaitiaki, ngā hapū o Ngāti Tūwharetoa have an intrinsic duty to ensure that the mauri and therefore the physical and spiritual health of the environment is maintained, protected and enhanced.</i> (Ngāti Tūwharetoa Maori Trust Board, 2002, p. 10)</p> <p>Mahinga kai species</p> <p>In terms of their fisheries, key goals for Ngāti Tūwharetoa include being able to:</p> <p><i>Assert and exercise tino rangatiratanga and kaitiakitanga of ngā hapū o Ngāti Tūwharetoa over fisheries within the Tūwharetoa rohe.</i></p>	<ul style="list-style-type: none"> • Wai tapu • Mahinga kai • Human health for recreation 	<p>Accessibility</p>

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	<p><i>Protect and enhance fisheries within the Tūwharetoa rohe in accordance with the tikanga and kawa of ngā hapū o Ngāti Tūwharetoa.</i> (Ngāti Tūwharetoa Maori Trust Board, 2002, p. 30).</p> <p>Swimming Being able to swim safely is important to Ngāti Tūwharetoa.... The concern now however, was that these areas were considered not as safe as they used to be (NIWA, 2010d).</p> <p>The pressures on safe swimming included poor water quality, loss of access, hydro dams effecting flow, presence of weeds, and bank erosion.</p>		
	<p>Te Arawa River Iwi Trust</p> <p><i>The Waikato River and its tributaries is the source of identity for Te Arawa River Iwi. The resources collected from the river and its surroundings sustained the people through nourishment, protection and clothing, as well as providing goods that were traded with neighbouring Iwi.</i> (Te Arawa River Iwi Trust Fish Plan, 2015, p. 10)</p> <p>Mahinga kai species In their recently released Fisheries Plan, Te Arawa River Iwi identify customary taonga species, non-taonga species and unwanted fish in the Waikato</p>	<ul style="list-style-type: none"> • Wai tapu • Mahinga kai • Human health for recreation 	<p>Clothing Protection (security) Tradable goods</p>

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	<p>River, between Atiamuri Dam and Huka Falls including all tributaries.</p> <p>Swimming For Ngāti Kearoa-Ngāti Tuara, swimming is regarded as “part of re-invigorating the relationship between the iwi and the streams and rivers” (Ngāti Kearoa-Ngāti Tuara, n.d., p. 24). It is considered that if children value the waters they swim and play in now they will more likely want to protect in the future.</p> <p>Raukawa</p> <p><i>“...people are inextricably linked to the environment. Our physical, spiritual and economic welfare is dependent on the welfare of the environment – first and foremost we must acknowledge and protect the natural environment and uphold the values, mātauranga and tikanga of our tūpuna. Within this context we can provide for our spiritual, cultural, social and economic needs.</i></p> <p><i>From these first principles stems our vision where the natural environment and our people are nurtured and supported to enable them in turn to nurture and support each other. Achieving this requires acknowledging connections and interdependencies in the natural world and restoring and protecting these relationships and balance; including our whakapapa and kaitiaki responsibilities to each other and all species, including those yet to be born.”</i> (Raukawa Charitable Trust, 2014)</p>	<ul style="list-style-type: none"> • Wai tapu • Ecosystem health • Mahinga kai • Human health for recreation 	

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	<p>In regard to water Raukawa consider water as not separate from people, not separate from its surrounds and therefore cannot be separated out and assessed in isolation from the environment as a total entity: “All water is a connected and living entity, including; constituent parts (i.e. surface, banks, bed, flood plains etc.), intrinsic values and meta-physical being” (Raukawa Charitable Trust, 2014, p. 36).</p> <p>Mahinga kai species In the WRISS study (NIWA, 2010b) with Raukawa tribal members they identified a variety of mahinga kai species including: tuna, kōura, kānga wai, māra, watercress, kōkopu, kākahi, manu, kereru, trout, pūhā, pīharau, cherries, strawberries, rīwai, kamokamo, kumara and wild ducks.</p> <p>Raukawa recognise and respect all native species as an important part of the environment. It is also acknowledged that “no species will survive without the habitat in which it lives and the food on which it feeds” (Raukawa Charitable Trust, 2012, p. 12). Therefore protection of whole freshwater ecosystems is important (Raukawa Charitable Trust, 2012).</p> <p>For Raukawa the following freshwater species were used as a source of food: tuna, koura, pīharau, kokopu and koaro, kaeo/kakahi. Catfish, goldfish</p>		

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	<p>and trout all introduced species also used as a source of food likely because of their abundance over native species. Traditionally pa tuna was utilised not only as food but also to exchange for other resources.</p> <p>In terms of being able to determine the health of a waterway Raukawa acknowledge that they: “...may not measure in accordance with recognised scientific methods, [but] the iwi has always been attuned to the state of the environment within the rohe” (Raukawa Charitable Trust, 2012, p. 13). Raukawa use “many factors and variables in making an assessment that just seems intuitive to many. These assessments rely on the senses – what we can see, hear, smell, taste and feel; rather than necessarily what we measure” (Raukawa Charitable Trust, 2012, p. 13).</p> <p>Swimming As part of the WRISS study, Raukawa hui participants talked about swimming as the main recreational activity.</p>		
	<p>Maniapoto <i>To Maniapoto, the Waipā River is a single indivisible entity that flows from Pekepeke to its confluence with the Waikato River and includes its waters, banks, bed (including all minerals under it) and its streams, waterways, tributaries, lakes, fisheries, vegetation, floodplains, wetlands, islands, springs,</i></p>	<ul style="list-style-type: none"> • Wai tapu • Mahinga kai • Human health for recreation 	

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	<p><i>geothermal springs, water column, airspace and substratum as well as its metaphysical elements with its own mauri.</i></p> <p><i>Waiwaia is the spiritual guardian of the Waipā River and the importance of Waiwaia to Maniapoto is boundless. The Waipā River, through Waiwaia, provides for its people the necessary instruments of life. The Waipā River, its tributaries, wetlands and springs are interwoven into the fabric of the Maniapoto people and their identity, tikanga, reo and wellbeing. (Maniapoto Māori Trust Board, 2014, p. 6)</i></p> <p>Mahinga kai species</p> <p>With regard to the management objectives and actions in their fisheries plan Maniapoto make reference to rangatiratanga, kaitiakitanga, hononga and mātauranga. The table below outlines some of the methods referred to for each of the four management objectives.</p> <p>For Maniapoto customary fishing is for the holistic well-being of the iwi, “the health and well-being of the river encompasses both the fish stocks in the river and the well-being of the iwi” (Maniapoto Māori Trust Board, 2014, p. 23). Low fish stocks mean “less cultural and fishing engagement with the river, resulting in cultural disconnection and a negative impact of tikanga and knowledge relating to the river not being passed on to younger</p>		

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	<p>generations” (Maniapoto Māori Trust Board, 2014, p. 23).</p> <p>Swimming Based on past recollections, the characteristics of a good swimming area (puna kaukau) included being able to clearly see the bottom of the river and a sandy or stony river bed. Currently however, the water is now viewed as dirty, has reduced water clarity and sediment.</p>		
	<p>Waikato-Tainui <i>Mana whakahaere entails the exercise of rights and responsibilities to ensure that the balance and mauri (life force) of the rohe is maintained. It is based in recognition that if we care for the environment, the environment will continue to sustain the people. In customary terms mana whakahaere is the exercise of control, access to, and management of resources within the Waikato-Tainui rohe in accordance with tikanga. For Waikato-Tainui, mana whakahaere has long been exercised under the mana of the Kiingitanga. Waikato-Tainui managed its resources, including the fisheries and lands, in a sustainable manner, guided by maatauranga, tikanga and kawa.</i></p> <p><i>The Waikato-Tainui rohe is home to approximately 170 indigenous bird, mammal, reptile, amphibian, and freshwater fish species. Indigenous animals include the tuatara, pekapeka (long tailed bat), matuku (Australasian bittern), tuna (eel), whitebait,</i></p>	<ul style="list-style-type: none"> • Wai tapu • Ecosystem health • Mahinga kai • Human health for recreation 	

Document	Stated water quality values (including objectives)	Link to CSG existing thinking – short list	Potential gap identified
	<p><i>and very rare and endangered species such as native frogs. The rohe is also home to at least 900 known indigenous plant species. The indigenous plant and animal species found in the Waikato are valuable cultural resources, and in themselves serve as kaitiaki and natural indicators reflecting the health of the environment.</i></p> <p>Mahinga kai species <i>Waikato-Tainui traditions speak of when the lakes and wetlands teemed with large numbers of tuna (eel), koura, whitebait and kaeo (freshwater mussels).</i></p> <p>(Waikato-Tainui 2013, p. 107)</p> <p>The fisheries are regarded as a taonga as “they sustain the Waikato-Tainui way of life, both physically and spiritually. In the physical sense, the fisheries provided a cornerstone food source for the tribe. It was plentiful during all seasons of the year, it was reliable, and it was respected. It sustained the tribe during the winter months, and provided energy during battle. The significance of the fishery resource to Waikato-Tainui cannot be underestimated” (Waikato-Tainui, 2013, p. 185).</p> <p>The spiritual role of the fisheries is told through stories and waiata. The taonga species are recognised as taniwha (spiritual beings). Taniwha “heed warnings to the tribe, provide protection and guidance to safety through times of trouble. The</p>		

Document	Stated water quality values (including objectives)	Link to CSG existing thinking – short list	Potential gap identified
	<p>taniwha that guided the Tainui Waka to Aotearoa have been described as fish species. The leader, Mawake-nui-o-rangi, has been described as a shoal of fish; the one who beat down the waves was Paneiraira, who was recognised as a freckle headed whale, while the mischief makers were Ihe and Mango-hiku-roa, possibly thresher sharks or dolphins” (Waikato-Tainui, 2013, p. 185).</p> <p>Swimming Waikato-Tainui aspires to have waters that are drinkable, swimmable, and fishable with the water quality at least at the level Kiingi Taawhiao would have expected in his time.</p>		

Attachment Two

Values and uses for the Waikato and Waipa Rivers

Vision and Strategy for the Waikato River

“Our vision is for a future where a healthy Waikato River sustains abundant life and prosperous communities who, in turn, are all responsible for restoring and protecting the health and wellbeing of the Waikato River, and all it embraces, for generations to come.”

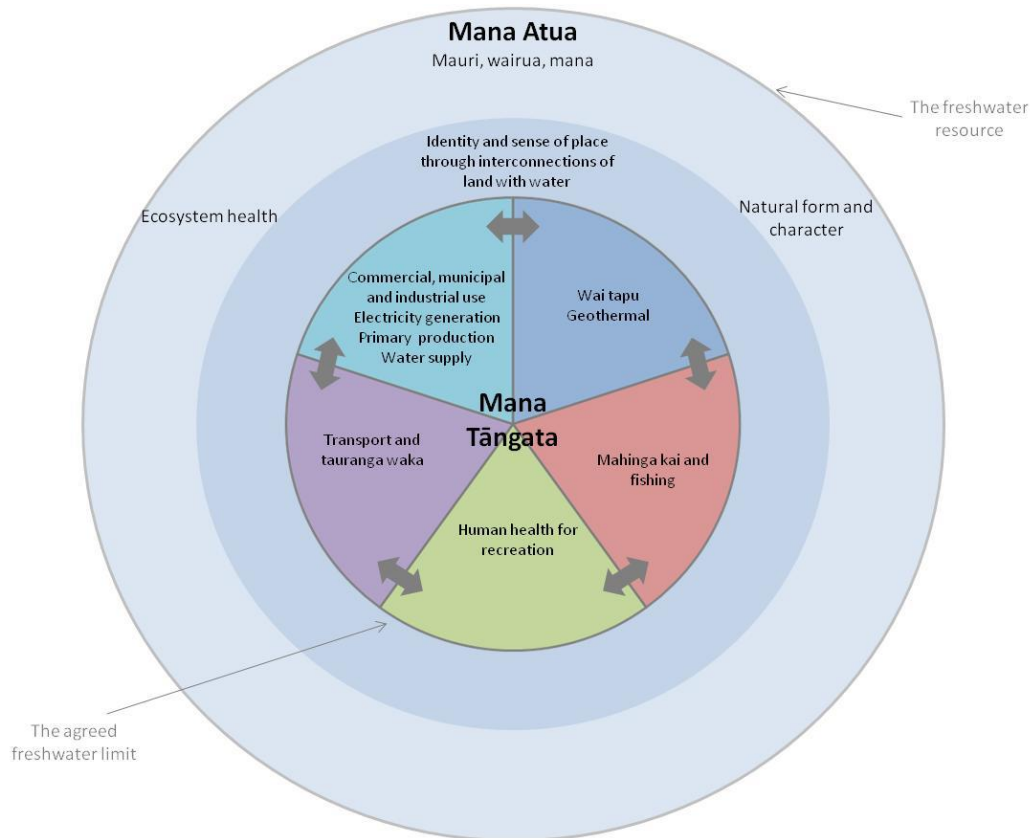
The Vision and Strategy is intended by Parliament to be the primary direction-setting document for the Waikato River and activities within its catchment affecting the Waikato River. Values and uses are intrinsic to, and embedded in the Vision and Strategy.

Te Mana o te Wai: Mana Atua, Mana Tāngata

The National Policy Statement Freshwater Management 2014 states that the aggregation of a range of community and tangata whenua values, and the ability of fresh water to provide for them over time recognises the national significance of fresh water and Te Mana o te Wai.

Values can be thought of in terms of Mana Atua and Mana Tāngata. Mana Atua represents the intrinsic values of water including the mauri, wairua and inherent mana of the water and its ecosystems in their natural state. Mana Tāngata refers to values of water arising from its use by people for economic, social, spiritual and cultural purposes.

A strong sense of identity and connection with land and water (hononga ki te wai, hononga ki te whenua) is apparent through the Vision and Strategy and the many values associated with the rivers. This is represented in the figure below as a unifying value that provides an interface between the Mana Atua and Mana Tāngata values.



Hononga ki te wai, hononga ki te whenua/

Identity and sense of place through the interconnections of land with water

- The rivers contribute to a sense of community and sustaining community wellbeing.
- The rivers are an important part of family life, holding nostalgic feelings and memories and having deep cultural significance.
- For river iwi, respect for the rivers lie at the heart of the spiritual and physical wellbeing of iwi and their tribal identity and culture. The River is not separate from the people but part of the people, “Ko au te awa, ko te awa ko au” (I am the river and the river is me).
- The rivers are a shared responsibility, needing collective stewardship: mahitahi – working together to restore the rivers. There is also an important inter-generational equity concept within Kaitiakitanga

Table Note - Values ‘short list’ on the left, and expanded ‘long list’ on the right

Mana Atua – Intrinsic values	
<i>Te Hauora o te Wai / the health and mauri of water</i>	
Ecosystem health	
<p>The Waikato and Waipa catchments support resilient freshwater ecosystems and healthy freshwater populations of indigenous plants and animals.</p>	<ul style="list-style-type: none"> • The value of clean freshwater to restore and protect the aquatic native vegetation so as to provide habitat and food for native aquatic species and for human activities or needs including swimming and drinking.

	<ul style="list-style-type: none"> • The value of freshwater in the restoration and protection of macro invertebrate communities for their intrinsic value, and as a food source for native fishes, native birds and introduced game species. • The value of freshwater supporting all native freshwater fish species. • The value associated with the protection and restoration of wetlands and floodplains which provides water purification, refuge, feeding, breeding habitat for aquatic species, habitat for water fowl and other ecosystem services such as flood control. • The value of freshwater contributing to unique habitats including peat lakes, shallow riverine lakes and the karst formations which all support unique biodiversity species and assemblages. • The value of the rivers and adjacent riparian margins as ecological corridors.
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Te Hauora o te Taiao / the health and mauri of the environment

Natural form and character

Retain the integrity of the river corridor within the landscape and its aesthetic features and natural qualities for people to enjoy.

- The rivers have amenity and naturalness values, including native vegetation, undeveloped stretches, and significant sites.
- People are able to enjoy the natural environment; it contributes to their health and wellbeing.
- The rivers are an ecological and cultural corridor.
- The rivers as a whole living entity.

Mana Tāngata – Use values	
<i>Wai Tapu / Sacred Waters</i>	
Wai tapu	
Area of water body set aside for spiritual activities, that support spiritual, cultural and physical wellbeing.	<ul style="list-style-type: none"> • The rivers are a place for sacred rituals, wairua, healing, spiritual nurturing and cleansing. • The rivers provide for cultural and heritage practices and cultural wellbeing, particularly at significant sites.
<i>Ngāwhā/geothermal</i>	
Geothermal	
A valued resource that is naturally gifted to sustain certain activities (meeting spiritual and physical needs).	<ul style="list-style-type: none"> • Geothermal areas of the river have natural form and character, and unique flora found only in the geothermal environment. • Geothermal areas are a special micro-climate. • Geothermal areas and resources were prized by tupuna for their many uses. Kokowai (red ochre)

	is part of the kawa and tikanga around cultural processes and was a trading commodity
<i>Mahinga kai / food gathering, places of food</i>	
Mahinga kai and fishing	
The ability to access the Waikato and Waipa and their tributaries to gather sufficient quantities of kai that is safe to eat and meets the social and spiritual needs of its stakeholders.	<ul style="list-style-type: none"> • The rivers provide for freshwater native species, native vegetation, and habitat for native animals. • The rivers provide for cultural wellbeing, knowledge transfer, intergenerational harvest, obligations of manaakitanga and cultural opportunities, particularly at significant sites. • The rivers should be safe to take food from, both fisheries and kai. • The rivers support aquatic life, healthy biodiversity, ecosystem services, flora and fauna and biodiversity benefits for all. • The rivers are a corridor. • The rivers provide resources available for use which could be managed in a sustainable way. • The rivers provide for recreation needs and for social wellbeing.
<i>Te Hauora o te Tangata / the health and mauri of the people</i>	
Human health for recreation	
The rivers are a place to swim and undertake recreation activities in an environment that poses minimal risk to health.	<ul style="list-style-type: none"> • The rivers provide for recreational use and social needs, are widely used by the community, and are a place to play, exercise and have an active lifestyle. • An important value for the rivers is cleanliness: the rivers should be safe for people to swim in.
<i>He ara haere / navigation</i>	
Transport and tauranga waka	
All communities can use the rivers to pilot their vehicles, waka and navigate to their destinations.	<ul style="list-style-type: none"> • The rivers provide for recreational use (navigation), and sporting opportunities. • The rivers are a corridor, mode of transport and mode of communication. • The rivers provide for culture and heritage, cultural wellbeing, and social wellbeing, particularly at significant sites.
<i>Mahi māra / cultivation and primary production</i>	
Primary production	
The rivers support regionally and nationally significant primary production in the catchment (agricultural, horticultural, forestry etc). These industries contribute to the economic, social and cultural wellbeing of people and communities, and are the major component of wealth creation within the region. These industries and associated primary production	<ul style="list-style-type: none"> • The rivers support a wide variety of primary production in the catchment, including dairy, meat, wool, horticulture and forestry. • Due to the economies of scale of these industries other services sectors are able to operate, such as agritech, aviation and manufacturing. • These industries combined contribute significantly to regional and national GDP, exports and employment.

also support other industries and communities within rural and urban settings.	<ul style="list-style-type: none"> The rivers and the surrounding land offer unique opportunities for many communities and industries to operate, contributing to the lifestyle and sense of community in rural Waikato.
<i>Wai māori / municipal and domestic water supply</i>	
Water supply	
Domestic and municipal water from the catchment (both surface and subsurface) is of a quality that can be effectively treated to meet appropriate health standards for both potable and non-potable uses.	<ul style="list-style-type: none"> The rivers provide for community water supply, municipal supply, drinkable broader water supply and health.
<i>Āu Putea / economic or commercial development</i>	
Commercial, municipal and industrial use	
The rivers provide economic opportunities to people, businesses and industries.	<p>Freshwater is used for industrial and municipal processes which rely on the assimilative capacity for discharges to surface water bodies and:</p> <ul style="list-style-type: none"> Provide for economic wellbeing, financial and economic contribution, individual businesses and the community and the vibrancy of small towns. They are working rivers: they create wealth. Those industries are important to the monetary economy of Waikato Region, enabling a positive brand to promote to overseas markets. The rivers provide for domestic and international tourism. Promotion of a clean, green image attracts international and domestic visitors. The rivers provide assimilative capacity for waste water disposal, and ecosystem services through community schemes or on site disposal.
Electricity generation	
The river provides for renewable hydro and geothermal energy sources and thermal generation securing national self-reliance and resilience. New Zealand's social and economic wellbeing are dependent on a secure and cost effective electricity supply system. Electricity also contributes to the health and safety of people and communities.	<ul style="list-style-type: none"> Renewable, reliable, sources of energy contributing to New Zealand's self-reliance and internationally competitive advantage. Existing Waikato Hydro Scheme, consisting of Taupo gates, Lake Taupo storage and cascade of 8 hydro dams and lakes, and 9 power stations. Huntly Power Station plays a pivotal role in the New Zealand electricity system and is particularly significant when weather dependent renewable generation is not available. Freshwater is used for cooling and process water. Existing and consented geothermal power stations located on five geothermal systems classified for development using freshwater for cooling, process water and drilling.