

## MEETING NOTES

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| SUBJECT      | <b>“Te Mana O...” Te Kāhui Taiao and Whaitua Committee workshop</b>      |
| WHEN         | Saturday 29 August 2020, 10am-3pm  |
| WHERE        | New Zealand Deerstalkers Association (3 Collina Terrace, Thorndon)       |
| ATTENDEES    | Kara, Sam, Naomi, Louise, Tui, Roger, Pat, Pete, Zoe, Anya, Quentin, Ros |
| PROJECT TEAM | Aaria, Vanessa, Mike Grace, Mark, Glen, Phill, Denise, Tim, David        |

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### Agenda

1. Karakia and waiata
2. Welcome from mana whenua and the hosts (NZDA)
3. Session 1: A refresher on Te Mana o Te Wai and TKT process
4. Coffee and kai
5. Session 2: Mana whenua values and objectives reflected through the kawa
6. Lunch and conversations – toward FMUs for Whaitua Te Whanganui-a-Tara
7. Session 3: Assessment framework and implementation
8. Reflection, closing round and karakia

### Welcome from mana whenua and the hosts (NZDA)

Kara opened with karakia. Aaria and Mike lead the Committee in a new waiata that is written about the waters of Te Whanganui-a-tara.

Kara introduced the whenua and history of this place:

- Pipitea was a Papakainga (village), this whole area was housing and marakai (food gardens). This is associated with the people of Te Atiawa, some of the people here then went to Waiwhetu. His own great grandfather’s block is where the City Fitness is now.
- There were some of his people who were imprisoned and put to work building the roads around the CDB, and in Dunedin.
- Pipitea means a place of Pipi, a bountiful place for food. This was the shoreline before the 1855 earthquake. Ahumairangi is the maunga standing as a sentinel over this place. Where Parliament is was the mara (gardens). This is a very significant place still for Te Atiawa.
- The botanical gardens area was called Paekaka, a place for snaring kaka.

Mark Heath introduced the building for the workshop, the New Zealand Deerstalkers Association national office. The realisation of the event venue, museum and offices is the result of a 50-year vision and fundraising effort. There is a heritage and cultural story that this place is a home for sharing.

Glen facilitated a whakawhanaungatanga checking in round of all Committee members and project team present.

## Session 1: A refresher on Te Mana o Te Wai and Te Kāhui Taiao process

### Introduction from Aaria:

- As ever, mana whenua are faced with walking in two worlds with trying to adapt mana whenua paradigms into western management systems.
- Her outcome for today is that the Committee and Te Kāhui Taiao can see the way to continue weaving their knowledges together in order to develop a shared direction of travel going forward.
- Showed the orientation of Aotearoa from south to north, which makes more sense from the perspective of Maui fishing up the North Island. We are situated in Te Upoko te Ika, the head of the fish.
- Shared the korero about the taniwha Ngake and Whātaitai from the perspective of Matiu that lead to the formation of the local landscape including the harbour, the entrance and Hataitai area. This whakapapa relates to the waiata we sang.
- Shared a whakakpapa of wai from an atua perspective. Key aspects that this is a cycle of various interrelated processes. It looks like it could be equated to the water cycle but the key difference is the way in which each process is expressed. Tāngata whenua understand each part to be an atua; of wai, of whenua, of fire etc. and each of these has its own mauri.
- These korero demonstrate how hard it is to translate this knowledge in to Pākehā created structures. Opportunity is for all to think about our own roles in this work and how we can support bringing these two worldviews together.
- Te Mana o te Wai is one of frameworks that can help translate our relationship and view of wai into how we might engage and care for it.

### Presentation by Vanessa:

- Reflecting on some of the changes coming in with the new NPS-FM 2020.
- Showed again the NPS-FM process diagram, consideration of Te Mana o te Wai should be considered through every step.
- New NPS-FM gives definition to the concept, key principles and a hierarchy. It recognises that protecting the health of the water protects the health of the wider community – well-being comes from the water. It protects the mauri of the awa, it restores and preserves the balance between the water and our community. The hierarchy of obligations first is the health of waterbodies and freshwater ecosystems. “Must be managed to give effect to Te Mana o Te Wai.” Much stronger emphasis on involvement in governance and decision-making over freshwater. Her interpretation is that this is now more closely aligned with principles of the treaty especially partnership and participation.
- There are new compulsory values including mahinga kai and threatened species. If mahinga kai is in place, then the kai is safe to eat and the mauri of the place is intact.
- How are the objectives different to the environmental outcomes? Objectives can be narratives or include numeric objectives as defined by attributes (as in the NOF). Attributes are the things that are measured to see whether you have achieved your goal. Narrative objectives need to be measurable too.
- Regional Councils must now produce long term visions for each FMU or sub-catchment.
- Mana Whakahono ā Rohe agreements have been available for some time but underutilised. Example is Ngāti Tūwharetoa have a Section 33 transfer to monitor their own values in Lake Taupo.
- What is the next step forward for Te Ao Māori values from a mana whenua perspective?
- How do we define FMUs? By geography, ecology, value systems, land uses?

## Session 2: Mana whenua values and objectives reflected through the kawa

Opening question – How might mana whenua values influence these freshwater management unit (FMU) spaces, and in a way that is more than lines on a map?

Mike spoke to the role of values in our behaviours and led a group exercise on what is something of mana from our own backgrounds and something that may need reconsidering or letting go?

### Te Kawa Ora

Kara presented a narrative about Te Awakairangi from the perspective of mana whenua values and Te Kawa Ora.

*Ko te Te Whanganui a Tara Whaitua te mātāpuna o te ora*

Source of spiritual and physical sustenance for all life

### Te Awa Kairangi

- How do we create a system that balances individual rights and responsibilities vs public good – e.g. sorting out the private laterals? How to make the bigger and bolder changes that will affect the lives of our children? The 100-year vision is very important to this.
- We who are here now are the embodiment of those who have come before. In genealogy, the present generation always comes last, even to other species. We, the ira tāngata, come last in the whakapapa of creation, it is a different frame of reference.
- How will we interweave those values? We as a Committee have the challenge of attempting to get our interactions with the environment back to balance, if not better. This place is the home of those species and over years we have destroyed these homes. We are now presented with undoing that.
- We are lucky that in upper Te Awa Kairangi there are many places that are still largely untouched.
- Te Kawa Ora is about life. How do we maintain and uphold all those ingredients for a life that is bountiful, has potential and creates more life?
- We can ask, what is its potential? Versus, what is its current state?
- In lower Te Awa Kairangi, there was more occupation in several locations because of proximity to the harbour and trading points. The name Awa Kairangi has a number of different meanings, therefore different stories and relationships to it.

### Te Kawa Wai

Naomi presented a narrative about the coastal areas from the perspective of mana whenua values and Te Kawa Wai.

*E rere kau mai ngā wai iti, ngā wai roa, ngā wai nui, ngā wai puna, ngā wai tuku kiri mai i ngā pae maunga ki Tangaroa*

The waters flow from the mountains to the sea

### Coastal areas

- As the coasts are the receiving environment for freshwater, this coast is of the highest importance to both Ngāti Toa and Te Atiawa.
- All of the sites shown (on the map) are sites of significance for iwi and are things like mahinga kai sites, pa sites, urupa, mahi tauhokohoko (trading posts) and are often at the stream mouths and/or directly affected by what flows out of them.

- There are many values the iwi have associated with this coast and these are some of the most important values. By example, when the marine reserve was established, it was opposed by Ngāti Toa through to the high court. They have always seen this area strongly for mahinga kai, it is a one of the safest places on the coast for training their young people. At certain tides many other places are unsafe to go. Being able to harvest is an integral part of training; people aren't as interested to go if they can't take something home with them.
- From a mana whenua values point of view, they opposed it also on the principle of having these strong values but not being a part of who gets to make the decisions about this place. They express what they want but the decision in out of their hands for an area of such significance.

### Te Kawa Tiaki

Sam presented a narrative about the freshwater lakes from the perspective of mana whenua values and Te Kawa Tiaki.

*Ko tātou enei wai, ko tātou ngā tāngata tiaki:*

We are these waters, we are responsible for their care

### Parangarahu Lakes

- Has been out to both of these lakes, they are probably some of the cleanest and best that we have in the Wellington area, maybe the world. This is also a significant site for birds, and one of the few sites to still have kakahi (freshwater mussels). The presence of karaka trees are a cultural marker for occupation and have significant associated value. Through settlement, Taranaki Whānui own the lake bed, however, not the water. Regional Council own much of the whenua surrounding the lakes and there are a few private landowners.
- The iwi had attempted to stop duck shooting in this area, partly because of the shot polluting the water and also because of the risk of weed incursion. They tried, through the frameworks of the time, and lost. GWRC decided that this should be a permitted activity. They were not in co-management at the time, now they are, but it is still a permitted activity. Weed incursion has occurred in one of the lakes, cannot say if it happened through duck shooting. There is an investigation going into this on how it may have happened and what the risks presented are. They will reevaluate based on this science.
- Taranaki Whānui's principle value of trying to protect was trumped by another authority. With the new management framework, maybe those decisions would be different now.

### Te Kawa Honohono

Aaria presented a narrative about the urban area of Kaiwharawhara from the perspective of mana whenua values and Te Kawa Honohono.

*Ngā manga iti, ngā manga nui e piri ana, ka tupu ngā awa, ka tupu te taurikura o ngā tāngata katoa*

The small and the large streams that flow into one another form the numerous rivers, harbour and coast which provide nourishment for all

### Kaiwharawhara

- Aaria was born in this area under Tarekaka maunga. This is by the Korimako Stream that flows into Kaiwharawhara and into the harbour.
- Talking about the value of Mana. Returning the Māori place names of mana whenua to the areas is part of restoring mana. People assume that Mt Kaukau is a Māori name but the original name is Tarekaka, named after the parrot. Only 2-3 years ago, first heard a kaka

calling from this mountain. Meaningful that restorative actions have been able to restore mana, not just to the name, but all the stories and knowledge that goes with this.

- This value as an objective could be put as – all sites of significance, place names and korero associated with mana whenua are recognised, respected and protected because of the layers of knowledge they hold of places beneath them.
- Discussion to understand the smells and poor state at the mouth of Kaiwharawhara, there are high levels of pathogens present in both dry and wet weather conditions.
- There is a business sponsorship initiative being pursued by Sanctuary to Sea to improve inanga spawning and fish passage. Developments like the ferry terminal can be opportunities for enhancement to take place.
- Despite this, there is still a fundamental issue with the discharge of sewage into water being allowed to happen.
- Comment that place names can help educate and connect people to these places, which we want a lot more of. Names are also from a point in time, which has a political dimension. For example, Horokiwi refers to where kiwi were abundant to be eaten once.

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Glen introduced a workshop exercise in groups to examine the values and potential aspirations and objectives in the places introduced. Mark introduced the format of the draft place-based science summaries provided for the workshop.

#### Te Awa Kairangi

- Explored issues around legal and illegal overflows and cross-connections, especially Silverstream with around a dozen overflows per year which are not permitted. Through Te Mana o te Wai or a kawa approach there really shouldn't be any overflows. There would be rationale for a consent because of all the other contaminants during rainfall events that the effects are minor by comparison. To only look at this discharge could lose sight of all the other issues.
- Better bang for buck to make changes further up the catchment rather than putting in large wastewater storage tanks at the end of the catchment. Maybe both are needed?
- Discussed who really owns the issue of private laterals, especially for a point of sale regulation. However a leaky pipe goes into the stormwater system, which becomes the Council's liability. Regional Council could fine the city council for discharges originating on private land. How to create a system that leverages the tools Councils have while also creating the right amount of private responsibility that is equitable.
- Endorse the roving crews – need a lot more of these and should include mana whenua in them for skills and educating others on WSUD, as well as Wellington Water and Greater Wellington logos on the trucks.
- WSUD – we should go further than stormwater neutrality.
- Development capacity problem in Wainuiomata for wastewater – still need better and bigger pipes or other methods for neutrality.
- Storage tanks to store wastewater doesn't solve the problem, need to address issues up the catchment.
- Need to address current failure in aging infrastructure.
- It is not wise to just focus in on point source discharge and ideas like emergency storage tanks at the expense of spending on more systemic solutions up-catchment.

## Harbour and coasts

- Many streams have significant mahinga kai values.
- Customary use and practices – where are the places we can start practicing these things again? Where in this whaitua can this happen while we work on making degraded areas better? This helps restore the cultural practice and knowledge now.
- Values – need to retain the future aspirational vision that one day we can return to our traditional practices, which are not currently being carried out due to loss of connection or the quality of the water is not suitable. This allows perspective that values can move and change while we restore.
- Mana also comes from community use and that connection being alive.
- Coastal area – inform, motivate, and educate people, about the need for good integrated or catchment based management. Linking together coastal and catchment initiatives.
- Can fish still migrate up stream? In some places, where there are rough pipes to help them climb. Could ensure all pipes (especially if you are just maintaining a small part of the pipe) have rough surfaces.
- GW developing a fish passage policy. Students employed last summer identified barriers in the city using NIWA app, will do Hutt Valley this summer.

## Kaiwharawhara

- Having these values identified in the PNRP meant that mana whenua don't always have to be at table, everyone can speak to the values. Having others enquire about mana whenua values takes the pressure off representatives to be the only voice.
- Need to speak the truth re. wastewater discharges. This has happened on Councils' watch. Get the awareness of the state out there.
- This Whaitua needs some hard-hitting recommendations, also need to prioritise. What needs to be fixed first? Dry weather vs wet weather. How many roving crews will be required?
- What becomes our priorities, e.g., if a place can't be accessed easily, does it go down the priority or are values so strong that it is higher?
- Lumping of the urban streams in one FMU makes sense, but people really identify with their local stream, must be able to communicate at this level.
- Sometimes not monitoring where people are using the stream – how do we activate citizen science to help with monitoring (especially in local areas where our kids swim)?
- Problem with what happens to the fines – should go back to the environment (i.e., the river which has been adversely effected).
- Could we also provide incentives – reward people and Councils that are doing a good job, in terms of improving ecosystem health and water quality. Ways to build a public fund for initiatives.
- Implementation is where the war is won. Whaitua needs to feed into the implementation process. Implementation involves everyone, it is in the culture of Councils and spaces for communities and individuals. How do we ensure implementation happens?
- How do we put forward a recommendation that says we need to resource mana whenua to give effect to Te Mana o te Wai?
- How do we tie science and Mātauranga to the action? We have the knowledge, do we need to shift the resourcing?

- How do we devolve some of the monitoring to mana whenua and citizens (e.g., GWRC could do the training and quality control). Need to enable and empower others to do the monitoring.
- Recommendations need to be bold.

#### Lakes

- These are pristine special lakes – group believes these justify them being an FMU.
- Within this we are challenged with the aesthetic and recreational values, for biking and walking. Balance with the danger for damage from these activities.
- Restricted access is probably a key factor in why they are as good as they are – many perspectives on this.
- Co-management is essential for the mana whenua voice at the table.
- Upstream management – how does it impact the lakes? Mountains to sea value.
- Ability for co-management team to dialogue with other stakeholders.
- Need to take a long-term view and vision for achieving things over time, handing the mission onto others.

#### Session 3: Assessment framework and implementation

Aaria presented an update on the plan for developing a kaupapa Māori assessment and monitoring framework for freshwater.

- Working with Hannah Rainforth (Te Āti Haunui-a-Pāpārangī, Ngāti Hinemanu, Ngāti Hauiti, Ngāti Rangī) to develop a mātauranga Māori monitoring tool.
- Together and through a literature review, they have identified over 60 attributes – these 60 attributes will then be discussed with a Te Pae Kaitiaki group (a group of mana whenua mātauranga experts), so have local knowledge holders involved. Then out to wider consultation with the two iwi.
- How can these values be identified, monitored and implemented by mana whenua?
- How can western and mātauranga Māori knowledges align and learn from each other? Others to learn from the mātauranga and vice versa?
- Acknowledged that there are other places, in addition to those listed in the PNRP, with spiritual association and meaning for mana whenua. There are other sites that are significant but only mana whenua hold the information (silent files – information will only be held by mana whenua, due to the significance of the site).
- There are other sites that are good enough to be used for pure and tohe that might not have already been identified for these practices because the other sites are diminished. Can we keep that in view or imagine that we can do these practices in the historic places again?

Karakia and closing.