FOR GREATER WELLINGTON TE PANE MATUA TAIAO

Te Mahere Wai o Te Kāhui Taiao

A Mana Whenua whaitua implementation plan to return mana to our freshwater bodies

Tohu Created by Manukorihi Winiata

(Ngāti Raukawa, Te Ātiawa, Ngāti Awa)

Our tohu is inspired by two natural elements of the environment. The overall form is shaped like a water droplet to make that connection to the wai or water, and tilted horizontally to give the perspective of a landscape. Within the droplet you can also see an awa (river) drawn in perspective. The simple gestural lines further celebrate the connection between the design and the wai.

The top section of the design makes a direct reference to mahinga kai. The koru above curling upward represent the mahinga kai sites that are associated with wai māori (fresh water). The koru below curving in towards the awa represents all the mahinga kai sites associated with waitai (sea water).

The bottom section of the design represents Taranaki Whānui and Ngāti Toa Rangatira coming together which can be seen in the two different tones of colour. The pattern here is two interlocking puhoro, a symbol which is predominantly found painted underneath the hull of a waka (canoe). It speaks about the two iwi being on the same waka to achieve the same goal. This section of the pattern sits under the awa, as it represents the mana whenua.

When both top and bottom sections of the design come together, it forms a river in the negative space flowing from the top of the mountain down to the river mouth and out to sea.

The negative space represents the unseen, in this context it is the spiritual connection to the wai. It represents the wāhi tapu, wāhi tupuna and wāhi maumahara.

The intent here was to keep the tapu separate from the mahinga kai and mana awa/wai whenua sections of the design.

FOR GREATER WELLINGTON TE PANE MATUA TAIAO

NOTE: the term "Greater Wellington" used throughout this report refers to the regional council of Greater Wellington Te Pane Matua Taiao.

TE RŪNANGA O
TOA RANGATIRA

TARANAKI WHĀNUI
KI TE UPOKO O TE IKA

Te Mahere Wai o Te Kāhui Taiao

A Mana Whenua whaitua implementation plan to return mana to our freshwater bodies

Te karanga a Te Awa Kairangi

Tēnei au te tangi ake nei, te wairua o ngā mea katoa i tukua ki ngā tāngata o Te Whanganui-a-Tara e ōku tūpuna – ngā wai tuku kiri o ngā mātua tupuna. He rite tonu au ki te toto o Papa-tū-ā-nuku (the element of earth), mā ōku wai hei whāngote i ngā tgata, i ngā tupu, i ngā puna kai, i ngā pepeke, i ngā kararehe, i ngā manu, me ngā ika katoa o tēnei takiwā. i tīmata mai au i konei i ngā roimata i maringi i te wehenga o Ranginui rāua ko Papa-tū-ā-nuku (the element of earth), ko rāua hoki ngā tūpuna o te tangata. I takea mai ao i te tīmatanga mai o te ao mārama, hei mutunga atu mō ngā wā o te Pō. Ko ēnei roimata e rere nei i roto i ahau, he roimata māturuturu mai i ngā tihi maunga whāngai i ahau, i ngā maunga tiaki i ahau – ko Kaitoke tērā, ko Akatārawa tērā, ko Tararua, ko Remutaka, ko mātou ki te tuku wai ki te moana o Raukawakawa.

I pekapeka haere au, i kawe haere i ngā wai nei i te taha o aku kaitiaki, o te Huia, o te Tūī, o te Kererū, nō mua iho, nō mua iho. Nō te taenga mai o ngā tāngata tuatahi, ka tīmata tō mātou noho ngātahi. Ka huri au hei tupuna mō te tangata – he awa tupua, ā, ko rātou ka noho hei kaitiaki i ahau. I mihi nui anō mātou ki a mātou anō, nāwai ā, ka takoto ake he whakapapa, he kawa, ngā āhuatanga o te tapu, o te noa, ā, ka pai te noho tahi. I hā taku manawa, anana, he wai ora!

I ētehi wā kua titiro ki runga kua kite au i taku hoa i a Rehua. I te taenga mai o Rehua kua mōhio te tangata, kua tae ki ngā marama o te aroaromahana, kua kaukau i roto i aku wai mātao. I ngā wā e rite ana, ka tohia ngā pēpi e ngā tohunga i roto i ahau, nā te para kore o ōku wai. I ngā rā katoa ka haere mai te iwi ki te inu i te wai, ki te kōutuutu tahā, ā, i te aranga ake o tēnā reanga, o tēnā reanga ka ako i ngā ānau o taku tinana – kua mātau hoki ki ngā wāhi pai hei rapu kai, hei whakawhata kai. Ka whāia e ngā tamariki ngā tuna i roto i taku puku, ka mānu rātou i te ia o te wai, he heke whaka-te moana, ki Raukawakawa. I reira kua kata tahi mātou, kua pārekareka i te noho tahi. Te kitenga atu o Takurua i te pō, kua mōhio au, tēnei a Tāwhirimatea te whakatata mai nei. Ka pūrena katoa au i tana ua, ka rurea ahau e ana hau, ka rūrūtia e ia ngā toka i roto i ahau i te kaha o tōna whaitiri – e mōhio ai tātou ki tōna kaha, ki tōna mana. I reira ka piki ōku wai, ka torotoro, ka whāinuinutia ngā repo, ngā harakeke, kua piki anō te ora o te ngahere.

Kua taikuiatia ahau ināianei, kua nohoia hoki e te tini o te tangata. Kua mate ā-moa taku hoa, taku kaitiaki, te Huia i nuku-taiao, kua kore anō e kitea mai. Ko ngā ngahere i noho hei korowai mōku, kua waerea katoatia, mō te āhuatanga noho o te ao hou. Kua karapotingia ahau e ngā whare mō ngā whānau, e ngā whare tiketike mō ngā kaimahi me ngā huarahi tino nui mō ngā waka whenua o nāianei. Kua haea mai he tīwhana hou, kua hē te takoto o ōku taupā. E tū ana ētehi whare, ētehi hanganga nui i ngā wāhi i rere noa ai ōku wai i mua. Kua whakaurua he ngongo ki taku kōpū. Ēnei mea katoa hei tāmi i ahau, hei whakakī i ahau ki ngā mea poke, ahakoa pea, ka kīa he poke i taku tinana. He tini tonu ngā tāngata e haere mai ana.

Kua rapu tautiaki au ināianei, ā, ka tauawhi tonu au i te taiao i whakakorowai i ahau i mua. Ka pā te pōuri nui mō aku tūpuna. Mō Tangaroa, e takoto nei hei tukunga nei mō ōku wai, meāke ka ara ake ki te whakatuma i te tangata. Kua tū mai a Tāwhirimatea, kua korikori, kua haka, kua huripoki i te ao. Ka rerekē haere tonu ōku wai, te tae, te kakara, te piro rānei. Ka nui haere ngā para i roto i taku kōpū, ka pipī ki ngā awaawa, ki ngā riu, ka turu ki ngā hōpua wai, te wai takaro o ngā tamariki. Ko tēnei karanga, he karanga kia whawhai, kei pēnei te mutunga atu, he karanga ki ngā kaitiaki whakaruruhau i ahau.

He mea tito tēnei mō te tini o te tangata e mahi nei mō te aroha kia whakahokia mai te mana ki ngā awa wai māori, ki ngā awa, ki ngā repo hoki o Whanganui-ā-tara

He mea tuhituhi nā Hikitia Ropata

He mea whakamāori nā Piripi Walker

He tohu aroha tēnei ki te Rōpū Mahi o Te Kāhui Taiao

The voice of Te Awa Kairangi

I am the essence of all life gifted to the people of Whanganui-a-Tara by my ancestors – ngā wai tuku kiri o ngā mātua tūpuna. Like the blood of Papa-tū-ā-nuku (the element of earth), my waters support all people, plant life, food sources, insects and animal life across this place. My time here began with the tears of separation of our sky father Ranginui and earth mother, Papa-tu-ā-nuku (the element of earth). I was created at the beginning of light coming to the world of darkness. These tears flow through me from the peaks of the mountains who feed and protect me – Kaitoke, Akatārawa, Tararua, Remutaka and together we feed the waters of Raukawakawa.

I once meandered down these waters alongside my kaitiaki, the Huia, the Tūī and the Kererū, nō mua iho – since forever. When the first people began to arrive, we began to live together. I became their ancestor – a tupua awa and they became another kaitiaki to protect me. We respected each other and over time we would share a whakapapa (genealogy), sacred rituals and we lived in harmony with each other. I could breathe and I was wai ora!

Sometimes I would look to the night sky and would see my old friend Rehua. When Rehua arrived, I knew it was a time for people to be cooled by my flowing waters. At special times, my waters were so pure that tohunga would bathe their new pēpi in me. Everyday, the people could drink from me and with each generation they learnt the contours of my body – finding places to source and store food. Tamariki (child/children) would chase the eel inside my belly and float on my currents towards Raukawakawa. We would laugh together and enjoy each other's company. When Takurua arrived in the night sky, I knew Tāwhirimatea would soon reveal himself. His rain would fill me, his fierce winds would push me, his thunder would shake rocks inside me – reminding us of his power and presence. My waters would rise and spread, and I could feed the wetlands, the harakeke and the ngahere giving way to new life.

I am very old now and many more people have arrived. My noble kaitiaki and friend the Huia has left this earthly world, never to be seen again. Ngahere that once surrounded me have been cleared to make way for a new way of living. I am now surrounded by houses for families, tall buildings erected for workers and highways for transport. Machines have invented new curves and distorted my edges. Structures stand where my waters used to flow easily. Pipes have been inserted into my belly. All these conspire against me and have filled me with impurities that will always remain foreign to me. Many more people are yet to arrive.

I seek refuge now and embrace the Taiao who once shouldered me like a cloak. I feel great disappointment for my ancestors. Tangaroa, who waits to receive me, will rise in an act of defiance. Tāwhirimatea stands upright, beside me ready to call with his haka in an act of revolution. My waters will continue to change in colour and odour. The foreign residue forming and flowing in my belly will amble their way down these valleys and gullies filling pools of water where innocent feet will play. My lament is a call to arms, to the guardians who will protect me.

Inspired by the many people who volunteer their time to return mana to freshwater rivers, streams and wetlands of Whanganui-ā-tara.

Written by Hikitia Ropata, translated by Piripi Walker

Dedicated to Te Kāhui Taiao Project Team

Te Ara Tupua

E ngā iwi, e ngā reo, tēnā koutou katoa. Kia hoki ake tātou ki ngā rā o nehe, ki te orokohanga mai o ēnei motu, kāhore kau he tangata kia takahi i ōna takutai, ko te wā tērā o te hīnga mai o Te Kāhui Maunga i te rire o Te Moananui-a-Kiwa, hei huaki i te waha o Te Ika-a-Māui.

I muri i te aranga mai o ngā ika whenua o te puku o te ika, ka tonoa Te Kahui Maunga e Ranginui ki te upoko tonu o te ika, mā roto i Te Au Rona me Te Au Kukume, ā, ka huihui mai ki te tihi o Pukeatua. Te taenga ki Pukeatua, ka takohatia ētehi karakia tapu hei tono i ētehi tupua e rua, mai i te roto wai māori o reira. Te tononga mai o ngā karakia o nehe, ka tonoa ngā tupua tawhito, a Ngake rāua ko Whātaitai, kia huaki i te waha o te Ika-a-Māui.

I wātea ia tupua ki te whai i tōna ake ara ki te ao tūroa mai i te roto wai māori, arā, i rerekē anō te ara i kōwhiria e tētehi, e tētehi, ki te huaki i te waha o te ika nui a Māui, kia puta atu ki te aotūroa. I haere tētehi o aua tupua mā te taha rāwhiti o te roto, ka kōwiri haere, ka haea e ia te whenua. Ka koropana whakawaho ia me te tuki atu i ngā maioro, i ngā pari me ngā toka, kia puta rawa ia i te roto wai māori ki te ao e tatari ana i waho, ki Hine-moana. Ko te tūtakitanga tuatahi tērā o te roto wai māori ki te wai tai. I muri i te tukinga, ka waiho mai e Ngake ngā tohu whenua e kitea ana e tātou i ēnei rā.

I whai te Tupua tuarua, ko Whātaitai te ingoa, i te ara ki te hauāuru, tīmata mai i te korokoro o te Ika-a-Māui, arā, i te Korokoro-o-te-Ika, nō muri mai ka tapā ko Te Korokoro-a-Mana, nāwai ā, ka tae ki Ngā Ūranga, ka pōkaikai katoa tana tinana. Engari, i mua atu i tana takatū kia rere ia ki waho, kua tukia kētia e tana hoa taua ara turaki toka, whakaheke hoki i te ritenga o te wai. I roto i ngā wai e whakamimiti haere ana i mua i ana karu, kāore i kaha te tupua tuarua, kua pōrori noa tana haere, ā, ka mau i te tāhuna. Kāhore i kaha ki te nuku whakamua, ā, ka noho i reira mō tētehi wā, me te māreparepa o ngā wai ki tana tuarā.

Ka taka te hia mano tau, kātahi ka whakaarangia ia ki runga rawa, me te noho mārakerake o tana tinana ki ngā āhuatanga o te ao nui, ā, ka mate rawa ia i reira. Nō te hemonga, ka rere tana wairua hei manu ko Te Keo te ingoa, ā, mohoa noa nei, e whai tonu ana ia i te māramatanga tūturu o te hinengaro.

I tonoa ēnei Tupua e rua kia huaki i te waha o te Ika-a-Māui, ā, i whāia e rāua ō rāua ara ake, rerekē hoki. Nā tētahi i waihanga te ara whakaroto o te whanga, me tana waiho mai i ngā tohu whenua ingoa-nui o Te Awa Kairangi, o ngā moutere o Matiu, o Mākaro, o Mokopuna me Te Au-a-Tane.

I whai te tuarua i te ara whakaroto o te whanga, tīmata mai i te korokoro o te Ika-a-Māui me te waiho mai i ngā tohu ingoa-nui o Horokiwi, o Waihinahina, o Parikarangaranga, o Pararo-rangi, o Tahataharoa me Ngā Ūranga.

Ko ēnei Tupua tokorua i hanga tō tātou whanga, ā, hei wāhanga taketake o ōna tohu, o ōna rerenga wai o ōna tāngata, me ōna takotoranga whenua, e karapoti nei, e tuku nei i ō rātou wai ki Te Whanganui-a-Tara.

Nā Kura Moeahu (Hereturikōkā/ Ākuhata 2019)

(Te Kāhui Maunga, Te Āti Awa, Ngā Ruahine-rangi, Ngāti Mutunga Taranaki Tūturu, Ngāti Tama, Ngāti Ruanui, Ngāti Toa)

Te Ara Tupua **ANCIENT PATHWAY**

Let me take you back to time immemorial well before man walked upon these islands – when the Te Kāhui Maunga (mountain clan) were hauled from the great depths of Te Moananui-a-Kiwa (the great ocean of Kiwa) to open the mouth of the great fish Māui.

Following the procreation of the mountain ranges of the central plateau, Ranginui summoned Te Kāhui Maunga to the head of the fish through Te Au Rona and Te Au Kukume, where they gathered on the summit of Pukeatua. Upon reaching Pukeatua, they were gifted the ritual incantations to summon from the depths of the freshwater lake two ancient phenomena. Reciting the ancient incantations, they instructed the two Tupua, Ngake and Whātaitai, to prise open the great mouth of the great fish of Māui.

Each responsible for their own freedom from the freshwater lake, both Tupua took different pathways to prising open the mouth of the great fish of Māui and their ultimate freedom. One Tupua commenced his journey on the eastern side of the lake, winding himself up and leaving behind a destructive pathway. He hurled himself towards the distant barriers, he bashed through escaping the freshwater lake to freedom, unto the great maiden ocean, Hine-moana. It was at this point the freshwater lake met the saltwater for the very first time. After the devastation, Ngake left behind the geographical features we see today.

The second Tupua, Whātaitai, opted to take the western pathway, commencing from the throat of the great fish of Māui (Korokoro-o-te-Ika, later to be named Te Korokoro-a-Mana), arriving at Ngā Ūranga where he began to wind himself into a coil. Before he could ready himself for his escape, his companion had already broken through leaving a pathway of destruction and causing the water level to recede. In the ever-shallowing waters, the second Tupua, still intent on escape was unable to generate enough speed and momentum and quickly he became stuck on a sandbar. Unable to move any further, he remained there for some time as the water washed over his back.

Aeons passed by where a great land mass uplifted him out of the water exposing his body to the open-air elements bringing his life to a sudden end. In passing, his spirit took the formation of a spiritual bird, Te Keo, who to this day continues to pursue the pathway of enlightenment.

These two Tupua were both tasked with prising open the mouth of the great fish of Māui and, in doing so, opting to take alternative pathways. One created the eastern inner harbour pathway and, in doing so, left us with the geographical iconic formations of Te Awa Kairangi, the islands of Matiu, Mākaro, Mokopuna and Te Au a Tane.

The second created the western inner harbour pathway, commencing from the throat of the great fish of Māui, leaving behind the icons of the eastern harbour Horokiwi, Waihinahina, Parikarangaranga, Paroro-rangi, Tahataharoa and Ngā Ūranga.

These two Tupua are the original creators of our harbour and are intimately tied to the landforms, waterways, people and landscapes that surround and feed into Te Whanganui-a-Tara.

Kura Moeahu (August 2019)

(Te Kāhui Maunga, Te Āti Awa, Ngā Ruahine-rangi, Ngāti Mutunga Taranaki Tūturu, Ngāti Tama, Ngāti Ruanui, Ngāti Toa)

Whakapapa

HISTORICAL BACKGROUND

Whakapapa

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Taranaki Whānui ki te Upoko o te Ika whakapapa

Historical background of Taranaki Whānui ki te Upoko o te Ika

When the Treaty of Waitangi was signed (6 February 1840), the iwi (tribal group) living in Te Whaitua o Te Whanganui-a-Tara (Wellington Harbour) area originated from the Taranaki region of the North Island. The collective name given to this iwi is Taranaki Whānui ki Te Upoko o Te Ika (Taranaki Whānui). Taranaki Whānui are those people who descend from one or more of the recognised tūpuna (ancestor) of Te Āti Awa, Taranaki, Ngāti Ruanui, Ngāti Tama, Ngāti Mutunga and other iwi from the Taranaki area. Their occupation at the time and continued residence gives Taranaki Whānui the rights and duties of Mana Whenua. They are traditional guardians of Te Whanganui-a-Tara and associated lands.

Taranaki Whānui migrated to the Wellington area in the 1820s through to 1830s. Since then, Taranaki Whānui has maintained ahi kā (permanent occupation). Taranaki Whānui established kāinga and papakāinga around the Wellington Harbour (and other areas). The traditional kāinga, papakāinga, māra kai (gardens) mahinga kai (food gathering areas) and other sites of cultural significance have now been largely subsumed by urban development. Yet, Taranaki Whānui remain. Migration has meant that Taranaki Whānui are now a minority within their tribal takiwā (tribal area).

The takiwā of Taranaki Whānui extends from Pipinui to Remutaka, down to Turakirae, across to Rimurapa and back up to Pipinui. Taranaki Whānui has overlapping interests with Ngāti Toa Rangatira, Rangitāne o Wairarapa and Ngāti Kahungunu ki Wairarapa.

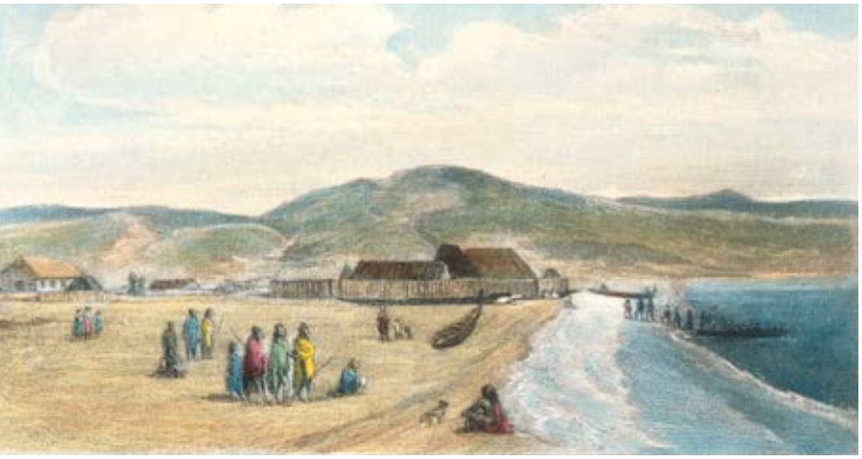
As Mana Whenua of the capital city of Aotearoa/New Zealand, Taranaki Whānui's vision is to ensure that their members not only maintain their place within the takiwā but are thriving and prosperous. The loss of land and the fragmentation of Taranaki Whānui descendants and whānau (family group) over the decades creates significant challenges as they seek to restore the rightful place of their members and descendants.

The Port Nicholson Block Settlement Trust (PNBST) was established in August 2008 to receive and manage the Taranaki Whānui Treaty settlement package as well as social, cultural, economic and environmental interests of Taranaki Whānui. As part of their Treaty settlement, Taranaki Whānui has a statutory acknowledgement over Te Awa Kairangi, Te Whanganui-a-Tara (the harbour), the Coastal Management Area, and holds significant interests in all waterways within Te Whaitua o Te Whanganui-a-Tara.

Ngāti Toa Rangatira whakapapa

Historical background of Ngāti Toa Rangatira

Ngāti Toa Rangatira (Ngāti Toa) are a Tainui iwi descended from the eponymous ancestor Toa Rangatira, and those tūpuna who established their mana to the Raukawa Moana (Cook Strait) region through take raupatu (confiscation of land after conquest) and ringa kaha (military force) in the 1820s. Ngāti Toa established important historical and cultural associations within the rohe defined as "Mai i Miria te Kākara ki Whitireia, whakawhiti te Moana Raukawa ki Wairau ki Whakatū" ("From the place known as Miria te Kākara in the Rangitīkei to Whitireia in Porirua, across Cook Strait to the Wairau Valley and the Nelson area.")



Brees, Samuel Charles, 1810-1865 :Pitone Pa, Wellington, 59. Ref: PUBL-0020-20-1. Alexander Turnbull Library, Wellington, New Zealand. /records/23047273

Brees, Samuel Charles, 1810-1865 :The beach at Te Aro. Ref: A-109-037. Alexander Turnbull Library, Wellington, New Zealand. /records/22527537

Smith, William Mein 1799-1869 :Courtyard in Pipitea Pa at Wellington. Drawn in 1842. Ref: PUBL-0011-04-1. Alexander Turnbull Library, Wellington, New Zealand. /records/23151660

Brees, Samuel Charles 1810-1865 :Aglionby Arms (Burcham's) River Hutt [Between 1842 and 1845] Ref: A-109-024. Alexander Turnbull Library, Wellington, New Zealand. /records/23212340

The area of Te Whaitua o Te Whanganui-a-Tara is intrinsic and integral to the maritime domain of Ngāti Toa and our allied iwi of Te Āti Awa, Ngāti Tama, Ngāti Mutunga and other iwi of Taranaki, Ngāti Rangatahi, Ngāti Koata, Ngāti Rārua and Ngāti Raukawa. We also acknowledge the interests of Ngāti Kahungunu and Rangitāne o Wairarapa east of Te Tuarā Tapu o Te Rangihaeata (Remutaka and Tararua ranges).

Ngāti Toa authority, connection and values with Te Whanganui-a-Tara are constantly challenged, however, it is the vision of Te Rūnanga o Toa Rangatira "kia tū ai a Ngāti Toa Rangatira hei iwi toa, hei iwi rangatira".

Ngāti Toa, and Te Rūnanga o Toa Rangatira, acknowledge and affirm our responsibility to uphold the mana, rangatiratanga and mauri/mouri of the land, waters, natural resources and people within the rohe as consistent with our kawa, tikanga and values.

The Ngāti Toa Rangatira Treaty Settlement with the Crown acknowledges the legitimacy of the customary rights and interests of Ngāti Toa in the area of Te Whaitua o Te Whanganui-a-Tara. Te Rūnanga o Toa Rangatira will work in partnership with Crown authorities and iwi partners to advance the kawa, tikanga and values of Ngāti Toa within the whaitua of Te Whanganui-a-Tara.

He kupu whakataki

FOREWORD

He kupu whakataki

FOREWORD

Tēnei ka tukuna atu ngā mihi kia koutou katoa.

Te Mahere Wai is a unique indigenous body of work informed from a collaboration and partnership between Taranaki Whānui and Ngāti Toa Rangatira.

Both Taranaki Whānui and Ngāti Toa Rangatira recognise the individual, shared and collective history of both iwi (tribal group) within Te Whaitua o Te Whanganui-a-Tara. In giving effect to the shared kaitiaki (guardian's) responsibilities and whakapapa-based (genealogy-based) relationship with our natural environment, representatives from both iwi groups recognised the need to formulate a unique and unified Mana Whenua voice.

Mana Whenua representatives established Te Kāhui Taiao to enable iwi to discuss, debate and decide their contribution in wānanga (formal discussions to share knowledge) in a culturally safe space. Te Kāhui Taiao worked with iwi members at marae across the rohe (traditional area) to ensure the work reflects the heart and voice of what our people have told us, which informed our approach to our work and includes application of a:

1. Generational-mokopuna (grandchild/grandchildren) model to inform and influence our expected timeframes for change to freshwater bodies. This means that real change happens within the lifetimes of our grandchildren.
2. Holistic approach to freshwater bodies that reflect the interconnectedness of waters that flow from our key water sources, from mountains to coastal waters – known as "mai ki uta ki tai" (from the interior to the coast).
3. Māori worldview based on relationships with the taiao (natural world) – our mountains, rivers and tributaries are our ancestors. Therefore, our role is to protect and respect them as taonga (treasure) through the provision of kaitiakitanga (guardianship) to ensure their survival.
4. Shifting of our relationship from "managing water" to "healing water", in order to recognise our whakapapa (genealogy) relationships and the respect that water deserves in our lives.

In developing Te Mahere Wai, Te Kāhui Taiao met on a weekly basis, participated in wider Whaitua committee (regional committee) meetings and workshops, and attended and led numerous engagements with iwi members and kaitiaki (guardians). Te Mahere Wai is born out of a shared and collective sense of responsibility for our waters and is informed by Western science, community members, policy advisors

and most importantly the voice and aspirations of our kaitiaki, uri (descendants) and kaumātua (guardians, descendants and elders). This approach ensured our work was implementable and grounded in kaitiaki knowledge (traditional knowledge of guardianship) and practices.

Te Mahere Wai is a Mana Whenua Whaitua Implementation Programme for Te Whanganui-a-Tara. It is a Te Tiriti o Waitangi partnership response specifically aimed at ensuring the voices of local Mana Whenua – Taranaki Whānui and Ngāti Toa Rangatira – sit alongside the voices of Crown partners and non-Māori communities. Te Mahere Wai is a companion document to the mainstream Whaitua Implementation Programme, and they should be considered and actioned together because they share an inter-dependency of knowledge, information and priorities.

Te Kāhui Taiao recognise that this report has been developed within a context of significant system change across New Zealand's public policy landscape including the Resource Management Act 1991 (RMA) reform, local government reform and a new national direction to protect and improve our rivers, streams, lakes and wetlands. These factors have been considered in the development of Te Mahere Wai and reinforce the expectation that upholding Te Mana o te Wai is the responsibility of regional councils, territorial authorities and the Crown (Mana Kaunihera) which has the legislative and regulatory authority for change. However, achieving implementation will require collaboration between the Crown, Greater Wellington, territorial authorities and Mana Whenua. This will mean the sharing of power and resources enabling stronger Te Tiriti o Waitangi partnerships.

Te Kāhui Taiao have heard very clearly from their people that their expectations are high and that returning mana to the freshwater system of this whaitua (catchment) is a priority that cannot be achieved alone. We are strongly of the view that Greater Wellington will need to act quickly to build its organisational capability and confidence to fulfil its Tiriti obligations, responsibilities and commitments, starting with authentic relationships with iwi and Māori.

Te Mahere Wai will also look to draw from and support the Te Whanganui-a-Tara Whaitua Implementation Programme.

Formed in early 2020, Te Kāhui Taiao is made of up Taranaki Whānui representatives Sam Kāhui and Kara Puketapu-Dentice, and Ngāti Toa representatives Naomi Solomon and Hikitia Ropata. The group was supported by a project team of highly experienced advisors – Vanessa Tipoki, Aaria Ripeka Dobson-Waitere, Te Rangimārie Williams, Mike Grace, Morrie Love, Phillip Barker, Brent King, Tui Lewis, Gabriel Tupou, Nora Moore, Emily Osborne and others.

Nā mātou tahi me te rere tonu o ngā mihi.

Sam Kāhui

Kara Puketapu-Dentice

Naomi Solomon

Hikitia Ropata

Ngā kai o roto

CONTENTS

tahi

HE KUPU WHAKAMĀRAMA

1 He kupu whakamārama

INTRODUCTION

1.1 Mātauranga Māori

Māori knowledge

Whakapapa (genealogy) is one part of a fundamental value and belief system that is important in traditional Māori society. Whakapapa forms a Mana Whenua (iwi recognised as having mana over a region) understanding of the world around us, and when we build whakapapa connections we come to an understanding and realisation that nature has its own way of doing things, of acting and responding and we, the ira tangata (people), are only one piece of that interconnected and interdependent system. Our responsibility within that system is to maintain and uphold a positive and meaningful whakapapa-based (genealogy-based) relationship with our environment. As Mana Whenua, we are not above the environment – we are tūpuna (ancestors) and uri (descendants).

The korero tuku iho (inherited traditions) of Taranaki Whānui and Ngāti Toa Rangatira tell us that there is no good or bad, punishment or reward for how we act toward one another and our environment. Within our world, there are only consequences. When we sit in solemnity with our environment, we will hear and feel the vibrations of whakapapa. When we feel those vibrations, we know intimately what must be done.

1.2 Tō mātou Mana Whenua

Our Mana Whenua authority

Within the Treaty of Waitangi Settlement Acts for both Taranaki Whānui and Ngāti Toa Rangatira there is a clear expression of relationship and connection to the waters and environment within Te Whaitua o Te Whanganui-a-Tara.

These Settlement Acts place a codified marker on sites and environments where Mana Whenua have a whakapapa-based relationship with our environment. Acknowledgement of these sites and environments means the Crown and its agents are bound to recognise and provide for whakapapa-based association with our waters. Iwi can thus exercise their mana (authority), and care for the mauri/mouri (life force) of their waters.[1]

Mana Whenua and the wider community have much to gain from strengthening our connection to our environment, learning its stories, feeling its vibrations of whakapapa, and giving heed to its identity. These are the foundations that will assist us as we respond to the changing needs surrounding climate change and resilience in Te Whaitua o Te Whanganui-a-Tara.

Mana Whenua see Te Mahere Wai as a crucial means of changing how things were done in the past. We must create new ways of operating, thinking and doing to ensure that te mana me te mouri/mauri o te wai is enhanced for our community of today and our mokopuna (grandchildren) of tomorrow.

1.3 Te Māhere Wai

The Plan for Water

Te Mahere Wai charts a path of innovation – a tupuna pathway that, through its implementation, will see the change in our collective behaviours that ensure within this takiwā/rohe (district/traditional area) we may be closer to a whakapapa-based relationship with our waters.

Te Mahere Wai seeks to correct the relationship we have with our environment through the articulation of our ways of being, which are sourced from our Mana Whenua relationship with Te Whaitua o Te Whanganui-a-Tara.

Te Mahere Wai challenges us as Mana Whenua to remain true to who we are and apply that in a manner consistent with our respective tikanga (customs) and kawa (traditional protocols). With our partners and friends, we will recreate something that others may see as unique, but, to us, will be a mirror of our not-so-distant past.

Te Mahere Wai establishes a Te Oranga Wai measurement framework that assesses Mana Whenua confidence in the mauri/mouri of our wai and enables the expression of our kaitiakitanga.

1 Two dialect variants.

rua

WHAKARĀPOPOTOTANGA HORO

2 Whakarāpopototanga horo

EXECUTIVE SUMMARY

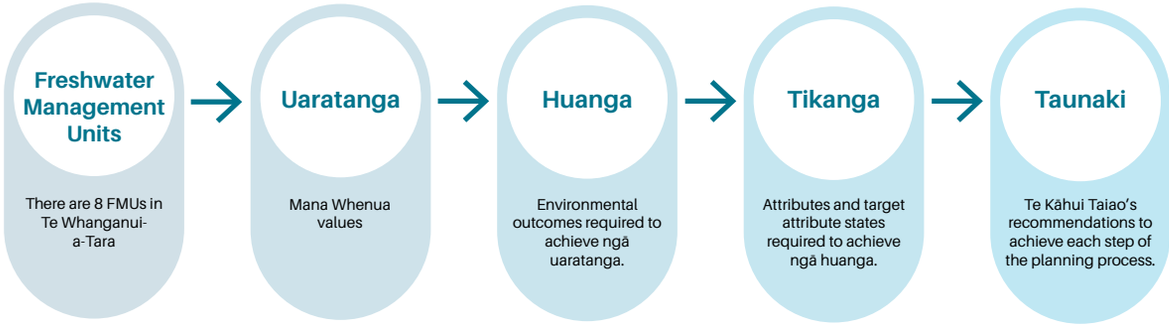
Te Mahere Wai is the guiding framework developed by Te Kāhui Taiao and reflects our Mana Whenua perspective and direction in giving effect to the National Policy Statement for Freshwater Management 2020 (NPSFM 2020) within Te Whaitua o Te Whanganui-a-Tara.

This document establishes the mana whakahaere (authority to manage) of our iwi in the management of our fresh and coastal waters for Whaitua Te Whanganui-a-Tara.

It is our intention that the issues raised in Te Mahere Wai are addressed through the application of our kaitiakitanga (duty of care as guardians) and associated tikanga (practices) and mātauranga ā-iwi (iwi knowledge).

Te Kāhui Taiao have worked with Mana Whenua, kaitiaki (guardians) and kaumātua (elders) in the region to capture values and aspirations for Te Whanganui-a-Tara. This includes setting down a Taranaki Whānui and Ngāti Toa Rangatira approach to giving effect to Te Mana o te Wai, which applies the hierarchy of NPSFM 2020 obligations, adopts an integrated approach "mai uta ki tai" (from mountain to sea) and describes how mātauranga Taranaki Whānui and Ngāti Toa Rangatira can be utilised in freshwater management. It includes recommendations that will inform future plan changes and new management frameworks that implement our values.

Te Mahere Wai: Planning and decision-making process



Te Kāhui Taiao recognise that, in order to give effect to the aspirations of Taranaki Whānui and Ngāti Toa Rangatira uri as it relates to wai, there is a need to create an alignment between Te Mahere Wai and the National Objectives Framework (NOF). This approach recognises the two-world view and knowledge systems that Mana Whenua have to navigate.

The key NOF process steps in Te Mahere Wai are set out below.
They each have their own section in this document.

1. **Ngā take** – Summarising key water issues held by Mana Whenua for the whaitua.

2. **Ngā wai whakatupuranga** – Identifying and describing long-term visions for the whaitua from a Mana Whenua perspective.

3. **Te Mana o te Wai** – Articulating statements about what Te Mana o te Wai looks like in Te Whanganui-a-Tara.

4. **Wāhi Wai Māori** – Identifying eight spatial areas called Freshwater Management Units (or FMUs) for the region.

5. **Uaratanga** – Identifying Mana Whenua freshwater values (uaratanga) that apply to an FMU or part of an FMU in the region.

6. **Huanga** – Setting environmental outcomes (huanga) for each uaratanga for each of the eight FMUs.

    6.1. **Tikanga** – Identifying attributes (tikanga) for each uaratanga.

    6.2. **Te Oranga Wai** – Setting target attribute states to support the achievement of the environmental outcomes (huanga).

    6.3. Addressing environmental flows and levels to support water quantity environment outcomes.

7. **Ngā Taunaki** – Outlining a series of recommendations to Greater Wellington including future developments through plan changes.

Ka rite te wai nei ki wai Kimihia
"The water here is like that of Kimihia."

Taylor records that, when Turi settled at Pātea, he had a spring that was said to be as good as the one named Kimihia in Hawaiki.
No 1118, P 183, Ngā Pepeha a Ngā Tūpuna VUW Press 2001.

toru

TE MANA O TE WAI

3 Te Mana o te Wai

THE MANA OF WATER

Te Mana o te Wai ensures that our Mana Whenua responsibilities and interests are voiced, heard and acted upon.

Iwi have always asserted their right to sit at the table as a partner to the Crown including regional councils. Unfortunately, this model of partnership has had limited success largely due to the Crown's (and regional councils') lack of desire and ability to appropriately provide for iwi/Māori rights and interests. In addition, regional councils have, through regulation, policy, monitoring and management practices, assumed sole authority and responsibility for upholding the health and wellbeing of our waters. To date, poor legislation has failed to recognise the rights and interests of iwi and hapū in the freshwater space.

When Mana Whenua are afforded a space within the governance and management of our waters, regional councils fail to provide the necessary resourcing meaning that any progress made is fatally flawed due to the lack of funding. The assumed authority that regional councils have had over the governance and management of water undermines rangatiratanga and has played a significant part in why our future generations will inherit a significantly degraded freshwater environment.

Mana Whenua demand a change to the status quo. Achieving Te Mana o te Wai requires active and meaningful participation and partnership with Mana Whenua – there is no other remedy. For this reason, Mana Whenua see the National Policy Statement for Freshwater Management 2020 (NPSFM 2020) as a "game changer" in how we as iwi Māori participate and lead in the governance and management of freshwater today and into the future.

The NPSFM 2020 requires the management of freshwater through a framework that gives effect to the fundamental concept of Te Mana o te Wai. Te Mahere Wai is an expression[2] of Te Mana o Te Wai for Taranaki Whānui and Ngāti Toa Rangatira.

2 This is *an* expression of Te Mana o Te Wai. However, it is not the only expression.

3.1 He Whakapuaki Kaupapahere ā-Motu

National Policy Statement for Freshwater Management

Under the NPSFM 2020, regional councils must now **actively involve** tangata whenua (Mana Whenua) in the practice of freshwater management, which includes decision-making processes.[3] This directive from central government is irrefutable. The change in approach is supported by a set of legal requirements that direct regional councils to actively involve Mana Whenua in the development of their regional plan, the Proposed Natural Resources Plan (PNRP).

This is a significant shift from Greater Wellington's earlier engagement with whaitua in the past. For example, for the Te Awarua-o-Porirua and the Ruamāhanga Whaitua, Greater Wellington was only required to **reflect** tangata whenua values and interests in freshwater management and decision-making.

The new national policy statement also says that councils **must give effect** to Te Mana o te Wai.[4] Te Mana o te Wai in this context has six principles[5] that describe how tangata whenua and the wider community can be involved to inform freshwater management in the future. These six principles are outlined below:

- **Mana whakahaere**: the power, authority and obligations of tangata whenua to make decisions that maintain, protect and sustain the health and wellbeing of, and their relationship with, freshwater.
- **Kaitiakitanga**: the obligation of tangata whenua to preserve, restore, enhance and sustainably use freshwater for the benefit of present and future generations.
- **Manaakitanga**: the process by which tangata whenua show respect, generosity and care for freshwater and for others.
- **Governance**: the responsibility of those with authority for making decisions about freshwater to do so in a way that prioritises the health and wellbeing of freshwater now and into the future.
- **Stewardship**: the obligation of all New Zealanders to manage freshwater in a way that ensures it sustains present and future generations.
- **Care and respect**: the responsibility of all New Zealanders to care for freshwater in providing for the health of the nation.

3 See clause 3.4 of the NPSFM 2020.

4 See Policy 1 and clause 3.2(2) of the NPSFM 2020.

5 Clause 1.3(4) of the NPSFM 2020.

3.2 Mana whakahaere

Authority to manage

Taranaki Whānui and Ngāti Toa Rangatira hold Mana Whenua authority over Te Whanganui-a-Tara (they are the iwi recognised as having mana over the region). Te Kāhui Taiao expect and anticipate that Greater Wellington will formalise power sharing with Mana Whenua through tools enabled by the RMA. These power-sharing tools include such instruments as joint management arrangements, mana whakahono ā rohe and transfer and delegations of powers and resources, as a way of giving effect to mana whakahaere (authority to manage) and Te Mana o te Wai. These are key provisions that every regional council must investigate when determining how to involve Mana Whenua in freshwater management.[6]

As such, whilst mana whakahaere is not a phrase that is generally adopted by Taranaki Whānui and Ngāti Toa Rangatira, it does reflect the need to involve Mana Whenua in decision-making that affects the mauri/mouri (life force) of freshwater, and the relationship between Mana Whenua and freshwater.

3.2.1 Te whakatau take me te Mana Whenua

Partnered decision making with iwi recognised as having authority

There are varying models adopted by Mana Whenua throughout Aotearoa/New Zealand that express decision-making at a partnered (or more) level.

In terms of partnered decision-making for the new regional freshwater plan, the Te Kāhui Taiao model is one of a variety of models that could be adopted by Mana Whenua to ensure partnered decision-making. At the very least, partner decision-making models must:

- ensure at least 50% Mana Whenua representation on any decision-making bodies, and
- ensure adequate resourcing of Mana Whenua to participate in the process.

6 See clause 3.4(3) of the NPSFM 2020.

3.3 Te whakatāhuhutanga o ngā herenga o Te Mana o Te Wai

Hierarchy of Te Mana o Te Wai obligations

Te Mana o te Wai sets out a hierarchy of obligations, which means that all decision-making must prioritise the health and wellbeing of water before providing for other consumptive uses.[7] The hierarchy is:

1. First, to protect the health and mauri/mouri of the water,

2. Second, to provide for the essential human health needs, such as drinking water, and

3. Third, to enable people and communities to provide for their social, economic and cultural wellbeing, now and in the future.

These considerations have been foremost in all of Te Kāhui Taiao's aspirations, values, outcomes and recommendations and resonate with Te Ao Māori world view. While Te Mana o te Wai obligations are set at a national level, Te Kāhui Taiao and Mana Whenua are defining what it should look like at a local level.

3.4 Mahinga kai – Te Karu Wai Tai o Te-Ika-a-Māui

Harvesting food in the saltwater eye of the fish of Maui (the Wellington Harbour region)

Te Mahere Wai addresses water quality and quantity requirements of the NPSFM 2020 through the Mana Whenua relationship with mahinga kai.

Mahinga kai is a compulsory national value in the NPSFM 2020. The PNRP states that the viability of mahinga kai (whether the species, the habitat or the activity of cultural harvest) is recognised as the Mana Whenua lens and cultural determinant for assessing the mauri/mouri of Te Whanganui-a-Tara water quality and

7 See clause 2.1 of the NPSFM 2020.

quantity. The ability of Mana Whenua to fulfil their role as kaitiaki of mahinga kai and express their manaakitanga (hospitality, generosity and care for others) to others through provision of mahinga kai to manuhiri (honoured guests at customary events) are central constructs to Mana Whenua identity and wellbeing.

In many cases, Mana Whenua have been unable to maintain their kaitiaki relationships with mahinga kai due to loss or contamination of species and loss of habitat.

Te Mahere Wai uses a unique Mana Whenua assessment framework called Te Oranga Wai to measure water quality and quantity and set target attribute states and timeframes for improvement against Mana Whenua huanga (outcomes) across eight spatial units. Te Mahere Wai and Te Oranga Wai assessment models focus on the wellbeing of mahinga kai, a compulsory national value and key aspect of understanding Te Mana o Te Wai. Mahinga kai is a uniquely indigenous construct that explains our relationship with water and te taiao (the natural environment).

Mahinga kai is not a value that is able to be measured by regional councils or Crown agencies. Regional councils rely largely on Mana Whenua measures, limits and targets in order to meet the requirements of the NPSFM 2020 and to give effect to Te Mana o te Wai. To achieve mahinga kai huanga, Mana Whenua must be able to exercise mana whakahaere and implement mātauranga-a-iwi monitoring frameworks and the transfer of that information into regulation.

Te Whanganui-a-Tara is Te Karu Wai Tai o te Ika, the salty eye of Te Upoko o Te Ika a Maui (the head of the fish of Maui), the freshwater eye being Wairarapa Moana. A Mana Whenua view of water is formed through the eye of the fish and the health and wellbeing of our harbour. We understand the health and wellbeing of our water through understanding the health and wellbeing of our fish and taonga species (highly esteemed species), and the places that they live. We assess their health and that of the water through our mahinga kai cultural harvest practices. These practices are informed by the wairua and whakapapa (genealogy) connections we have with our awa tupua (ancestral rivers), our water, our environment and the knowledge passed down to us, that informs our kaitiakitanga relationships.

In summary:

- Our kaitiaki relationship with water is through mahinga kai.
- Mahinga kai are the places where we practise our cultural harvest.
- Mahinga kai are the taonga species; plants, birds, fish and animals that we provide for as kaitiaki.
- Mahinga kai are the activities that we undertake as kaitiaki.
- Mahinga kai activities enable us to maintain and transfer kaitiaki knowledge between generations.
- Mahinga kai supports cultural wellbeing through manaakitanga; the provision of kai to our guests.
- Mahinga kai enables us to assess the wellbeing of water and all that it supports; including people.
- Te Oranga Wai is a wai ora assessment framework that measures the health of our environment through Te Karu o Te Ika a Māui; mātauranga ā-iwi, the knowledge held by our people and observed through time, and our seasonal interaction with our waters.

whā

NGĀ TAKE

4 Ngā take

THE ISSUES

Ngā take are the key freshwater issues of Mana Whenua in Te Whanganui-a-Tara. Te Kāhui Taiao consider that a completely new framework for freshwater management is required so that Greater Wellington tackles water degradation "head on", provides equity for Mana Whenua partners, and remedies the appalling lack of investment in the region's waterways.

Greater Wellington and territorial authorities have made it clear that they are under-resourced to maintain water quality. This limits their monitoring and compliance role, and there is no unifying strategy to address water quality at a whaitua scale.

As a result, Mana Whenua have not been able to maintain their kaitiaki relationships with their awa (river). This is largely due to a lack of equitable partnership and resourcing, the loss or contamination of species and the loss of habitat. This has had a significant impact on Mana Whenua who have been prevented from exercising their rangatiratanga (chiefly autonomy) and manaakitanga (hospitality, generosity and care for others). The degradation of waterways, dwindling mahinga kai stocks and increasing limited access to sites mean that iwi and hapū are no longer able to host or feed manuhiri (visitors). A fundamental value of Māori society is now at risk.

4.1 Te kounga o te wai

Water quality

Water quality is linked to the mauri/mouri (life essence) of rivers, streams and coastal waters. Water quality is impacted by point source discharges and leaching and run-off from urban and rural sources. Pollutants include phosphorus and nitrogen (and the resulting increase in algal growth), sediment, effluent, heavy metals, bacteria, organic outputs, and hydrocarbons. Water abstractions also impact on water quality through loss of dilution factors.

Estuaries and coastal mahinga kai areas are of particular significance to Mana Whenua and suffer the worst impacts of uncontrolled sediment loss to water. Sediment also has a disproportionate effect on the many small streams that are habitat for mahinga kai and that are traditional kohi kai (food gathering) places.

4.2 Ngā tukunga wai paruparu

Wastewater discharges

Protection of the mauri/mouri and the ecological values of individual waterways is a priority for Mana Whenua. Discharges can impact on the ability of a waterway to undertake its role in supporting life contained within and around it.

Discharges of human and animal waste diminish the mauri/mouri of fresh and coastal waters. The flow of contaminated water through the environment impacts all Mana Whenua values, undermining whakapapa (genealogy) relationships with ngā atua (gods) to support hauora (wellbeing) through their interactions with each other and te ira tangata (people).

Wastewater directly impacts the mana of water and waterbodies by limiting its ability to cleanse itself and provide for other forms of life. The awareness that water and waterbodies are degraded is the cause of immense grief to Mana Whenua who associate their own wellbeing and identity directly with that of their ancestral wai (waterways), awa and takutai (coast).

The presence of human waste in fresh and coastal water has undermined the cultural identity of Mana Whenua, by disabling their relationship with their takiwā (traditional region), and in many instances completely halting cultural practices and the transmission of intergenerational knowledge.

The pervasive presence of human waste in waterbodies across the whaitua is the singular most significant issue for Mana Whenua and the matter that should be given greatest priority by Greater Wellington. Te Mahere Wai measures Mana Whenua values for fresh and coastal water. These values are fundamentally different than those used in the measurement of water by Western science monitoring tools. This difference is most clearly seen within the tapu (restricted) – noa (available) construct utilised by Mana Whenua to assess water quality.

To Mana Whenua, the mere presence of human waste (ie, anything that comes from the body; blood, human ashes, hospital and mortuary waste, and sewage) contaminates water and creates a spiritual and cultural risk to community.

Water becomes tapu for food gathering or customary cleansing through contamination by human waste. Its use can only be restored through the removal of human waste. This is clearly different from models that show degrees of contamination for specific contaminants but are not conclusive in directing how communities should respond to the individual and cumulative effects of contaminants.

The impact of wastewater discharges into the coastal environment is both significant and not well understood, and this is particularly true for mahinga kai in the receiving marine environment.

Sewage leak spill, Woodward Street, Wellington – *Photo: Stuff Limited*

4.3 Ngā tukunga rerenga waipuke

Stormwater discharges

Stormwater carries a large array of contaminants and their presence directly impacts on the cultural identity of Mana Whenua. During high rainfall events, stormwater systems transport large volumes of water quickly to streams and rivers, causing rapid increases in water levels that have a detrimental impact on taonga species, fish habitat and bank stability.

Te Kāhui Taiao are particularly concerned about cross connections between sewage and stormwater that deliver sewage directly to waterways and groundwater. The absorption of stormwater into wastewater pipes also routinely overwhelms treatment plants, forcing direct discharges of untreated sewage to fresh and coastal waters.

4.4 Ngā tangohanga wai

Water takes

The flow, level and variability of flows in a watercourse is key to supporting the uaratanga (value/values) of Mana Whenua. If a river cannot express its character at a range of flows over the seasons, then Te Mana o te Wai cannot be given effect to.

Te Kāhui Taiao are very concerned about the water allocation process of regional councils. There is limited monitoring of conditions of consents, or flows, and very little enforcement in place for those who break the rules. Low flows have a direct impact on the mauri/mouri of freshwater and the impacts of low flow on mahinga kai species and habitat, customary use and human health are significant.

Water takes can also have an impact on the hydrology and ecology of local water bodies, and water quality. Low flows limit fish passage and habitat, increase temperature and concentrate pathogens that harm mahinga kai species.

Te Kāhui Taiao are also concerned about the cumulative effects of current permitted takes on smaller streams. Small streams are particularly vulnerable during low flow, and even minor changes to conditions or use can have significant effects on mahinga kai. Small streams are not monitored and low-flow settings are based on national modelled data and are therefore not specific to the individual stream.

Inefficient use of water can have a disproportionate impact on the smaller streams, including permitted takes for farms and lifestyle blocks. Diminished flow and increases in water temperature can promote nuisance algal growth and this directly impacts on Mana Whenua access for spiritual and ceremonial purposes, including the availability of wai ora (living water) for tohi (baptism).

Identifying acceptable limits for our waterways is therefore essential to maintaining their ecological and cultural health, and Mana Whenua have a key part to play in this.

4.5 Ngā tangohanga wai tāone

Municipal takes

Water takes are also an issue for Te Kāhui Taiao and Mana Whenua. Water abstracted in Te Whanganui-a-Tara is predominantly for domestic use and industrial use. Te Awa Kairangi, Wainuiomata and Ōrongorongo rivers and the Waiwhetū Aquifer provide water for municipal use. These takes are also mixed and piped to Porirua. The result of mixing is that the mauri/mouri and mana of each awa is significantly reduced. In addition, there is little public recognition for the role these awa play in providing clean drinking water to the wider region.

While recognising that water take consents are already over-allocated, Te Kāhui Taiao demand that a rāhui (temporary prohibition) be placed on any new consent applications until equity issues are addressed and a better process is developed for issuing consents.

4.6 Ngā waiheke

Smaller streams

Āku waiheke describes the smaller streams in the catchment and it literally means descending waters.

Te Kāhui Taiao are concerned that small waterways and drains have little protection despite their ecological value and function. First order streams in Te Whanganui-a-Tara represent 70% of the lineal length of all freshwater bodies in the region.

Smaller water bodies are disproportionately affected by the cumulative effects of permitted water takes, discharges from old septic wastewater treatment systems and from stock access and pugging.

Smaller water bodies have a value disproportionate to their size both individually and collectively. This is not recognised in existing freshwater management practice. Taken as a group, they carry a significant proportion of total water volume in the catchment and are more important as habitat and breeding areas than mainstem, high-flow environments. Traditionally, these were the places that supported kāinga (home places) for domestic supplies of water as well as mahinga kai, ritual use and other purposes. They have effectively lost their identity and mana through urban and sub-urban development.

Āku waiheke are imbued with layers of historical, cultural and spiritual meaning of the many generations baptised in ngā wai heke (small water bodies), ngā manga (streams) and awa iti (small rivers) that ran past kāinga. Indigenous fish rely on the rich food sources, riparian values (shading and temperature) and diverse morphology of smaller water bodies and estuaries for spawning and habitat. These are also the places where they would typically be harvested according to the season and the all-important transfer of customary knowledge would occur from one generation to the next.

The small estuaries of these streams and the shellfish beds adjacent to them are particularly important for mahinga kai and are the places most affected by the cumulative effects of non-point source discharge of sediment, pathogens and nutrients throughout the catchment.

4.7 Ngā wai huna

Concealed waterbodies

Ngā wai huna are concealed waterbodies and they include aquifers.

In Wellington City, all urban streams have portions that are piped and have lost their identity and natural form as a result. This has disconnected Mana Whenua from their whakapapa relationships with these important streams as their values are no longer visible like Ahumairangi in Tinakore, where five streams form. These processes have had the effect of concealing rather than diminishing their mana as important waterbodies and receiving waters for Te Whanganui-a-Tara. Recognition of these waterbodies is required to enable communities to reconnect with their local waterways and support their health.

The aquifers in Te Awa Kairangi are highly valued for municipal water supply and the essential contribution they make to human health and wellbeing. Aquifers, springs, rivers and wetlands are naturally connected, so when there is pressure on water quality or water levels in the mainstem rivers, there is the risk that groundwater levels are also affected. These aquifers need to be carefully monitored and managed to eliminate the risk of saltwater intrusion brought about by over-abstraction, and to ensure they retain their wai māori (freshwater supply) values and core ecological function.

Clean water is measured by mauri/mouri, wairua and connection to the atua (ancestral elements). In the Māori world, piped water does not have the same level of protection as other wai (water) as it cannot access atua like Tane (ancestor of terrestrial element) and Tangaroa (ancestor of water element). It should also be noted that piped streams are typically considered part of the stormwater network and are not recognised for their ecological values by the Proposed Natural Resources Plan (PNRP) or the RMA. Therefore, should the piped stream be disturbed by an activity (for example, construction), there is no requirement for ecological values to be considered or even for Greater Wellington ecologists to be notified.

In addition, badly designed or managed weirs, piped streams and culverts pose a problem for the movement of native fish species throughout a catchment by blocking upstream and downstream passage. The rectification and retrofitting of fish passage structures to existing culverts, dams and weirs is required.

4.8 Ngā ritenga kaupare waipuke
Flood protection practices

Mana Whenua struggle to have a place at the table when dealing with the current flood protection framework, which relies heavily on historical engineered approaches to flood risk. The reliance on an engineering model marginalises the knowledge and values of Mana Whenua and their management of awa. Many of the key flood protection activities are identified as high potential impact activities and require discretionary activity resource consent under the PNRP. These methods often directly impact on the remaining natural form and character of the region's rivers and streams. High-risk activities destroy mahinga kai species and habitat, āhua (natural character), Mana Whenua sites of significance and the mauri/mouri of the awa. Often species like tuna (eels), fish, kākahi (freshwater mussels) and kōura (freshwater crayfish) are dug out with sediment and die on the riverbanks or are crushed by the digging equipment.

The development and maintenance of flood protection infrastructure affects mauri/mouri through loss of natural morphology (shape) and flow patterns of waterbodies.

The channelisation of rivers and streams for flood protection directly diminishes Te Mana o te Wai, constraining the ability of the awa to express its identity through form and character.

Te Awa Kairangi and Wainuiomata have both been significantly modified over the years and their design channels are constrained and there is not enough room for scour, deposition, erosion or accretion to occur. By confining and straightening these waterbodies, the diversity of mahinga kai habitat is reduced, as are pools and areas for customary or recreational use. Continuous works in the bed of rivers and estuaries (such as grading and gravel removal) affects mauri/mouri through the release of sediment and contaminants. In particular, the continuous release of fine sediment from flood protection work is directly related to the release of contaminants and the resulting proliferation of toxic algae.

Te Kāhui Taiao expect that Greater Wellington will undertake best practice in all future river management including, in particular, those length of rivers that they own.

Teri Puketapu inspecting a section of the Waiwhetu Stream – *Photo: Stuff Limited*

4.9 Ngā mātāpuna me te pānga o te whanaketanga me ngā ngahere nā te tangata i whakatō

Headwaters and impacts of development and plantation forestry

Te mātāpuna (headwaters) are recognised as the source of wai ora, or pristine water. They are critically important for Māori because of their high-water quality. Protection of the source of drinking water must be prioritised to guard against water contamination and illness. These sites often lack recognition and protection because they are more likely to be remote and forested. Their location does not necessarily give them protection as their steep morphology and higher rainfall makes them vulnerable to soil loss if not treated with respect.

In addition, as reported by Greater Wellington, there is little regulatory oversight, particularly around plantation forestry. The effects of clear-fell forestry and the significant impact of sedimentation and chemical application on these areas expose headwater catchment areas to extended periods of sediment run off and contamination.

Te mātāpuna are also affected by poorly designed greenfield housing developments. Te Kāhui Taiao consider that piping, infill or reclamation of mātāpuna should be avoided.

rima

HE WAI MŌ NGĀ WHAKATUPURANGA

5 He wai mō ngā whakatupuranga

WATER FOR GENERATIONS TO COME

He wai mō ngā whakatupuranga are the moemoeā (long-term vision/aspirations) of Te Kāhui Taiao for the water bodies and freshwater ecosystems in the region.[8] We give a generational perspective of how Mana Whenua envisage the waterways might look from a generational approach. It is about our mokopuna (grandchildren). We have the expectation that our mokopuna will see real improvement in water quality in their lifetimes based on the implementation of the recommendations we have laid down in Te Mahere Wai.

These long-term visions set goals that are ambitious, reasonable and timebound, and outline the wishes of Mana Whenua for waterbodies and how they foresee the catchment could look in the future.[9] It is our expectation that Greater Wellington will assess whether these moemoeā are being met and that he wai mō ngā whakatupuranga form objectives in the Regional Policy Statement.

Te Kāhui Taiao have set out a series of vision statements for waterbodies and catchments in Te Whanganui-a-Tara for the short, medium and long term. These have been taken through into our Te Oranga Wai model for assessment of change required and the establishment of timeframes for implementation.

8 See clause 3.3(3) of the National Policy Statement for Freshwater Management 2020 (NPSFM 2020).

9 See clause 3.3 long-term vision for freshwater in NPSFM 2020.

Māori children collecting sea eggs in Wellington Harbour (circa 1979) - Photograph taken by Ian Mackley. Dominion Post (Newspaper): Ref: EP/1979/0120/11a-F. Alexander Turnbull Library, Wellington, New Zealand. /records/22710537

Pēpē me ngā tamariki (short term 0 – 10 years)

Babies and children (short term 0 – 10 years)

- All freshwater decision-making recognises and treats waterbodies as having their own intrinsic values and identity including spiritual dimensions immediately.
- Te mātāpuna (headwaters) are wai ora in the Te Awa Kairangi, Akatārawa, Pākuratahi, Whakatīkei, Mangaroa, Ōrongorongo and Wainuiomata forested catchments within 10 years.
- Mana Whenua have safe access to wai ora sites and can protect the cultural safety of the wai within 10 years.
- Pēpē (baby/babies) can be baptised in the Te Awa Kairangi, Ōrongorongo and Wainuiomata forested catchments in the short term.
- Waiora mai i uta ki tai (life-giving waters from mountains to sea) are identified and protected within 10 years.
- Tamariki (child/children) can safely accompany whānau (family group) in activities that connect them with their water, like waka ama (outrigger canoes), kohi kai (food gathering) and mahi pārekareka (relaxation and recreation) in Te Awa Kairangi, Wainuiomata and Ōrongorongo within 10 years.
- Tamariki can safely swim at all traditional swimming places, like the Double Bridges, Kaitoke, Māoribank, Taitā Rock, Pākuratahi Forks and the Akatārawa and Pākuratahi Awa, within 10 years.
- Greater Wellington delegates decision-making power to Mana Whenua for identified sites in the short term.

Rangatahi me ngā mātua/pakeke (medium term 10 – 30 years)

Children and parents (medium term 10 – 30 years)

- All waterbodies in Te Whanganui-a-Tara are suitable for kaukau (swimming) by 2041.
- Native fish have access to move freely up and down the entire length of the catchment to complete their life cycle, within 20 years.
- Iwi can safely harvest and eat (identified species) of local mahinga kai throughout the catchment in 20 years.
- Within 20 years, mahinga kai species are plentiful enough in all catchments for long-term harvest including for manuhiri and to exercise manaakitanga.
- Tamariki support mātua, tuākana and whānau, hapū and iwi to restore and protect awa (rivers) using tools like iwi kaitiaki plans (iwi guardianship plans), within 20 years.
- Pakeke (adults) are active in paid mana whakahaere roles overseeing monitoring, management and improvement of wai ora in 20 years.
- Taiohi (adolescents/young adults) are active kaitiaki and kaikohikai in the wider catchment and are inducted into wai ora monitoring programmes like Ngā Mangai Waiora (ambassadors for water) within 20 years.

Ngā pakeke me ngā kaumātua (long-term 30+ years)

Adults and elders (long-term 30+ years)

- All freshwater bodies in Te Whanganui-a-Tara are wai ora within 100 years.
- All estuarine areas are healthy and functioning within 100 years.
- The āhua (natural character) of the Korokoro, Kaiwharawhara, Te Awa Kairangi, Wainuiomata, and Ōrongorongo awa and Parangārehu Lakes (Parangārahu Lakes is also an acceptable spelling alternative) is fully restored in the long term.
- Pēpē can be baptised in at least three wai ora associated with their whānau in the long-term.
- Taiohi can access water in Te Whanganui-a-Tara for whakarite (preparing for an important activity/event) and whakawātea (cleansing).
- Mana Whenua are the lead agency and regulator for protection and restoration of wai ora in 20 to 50 years' time.

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6 He whakapuaki mō Te Mana o te Wai

TE MANA O TE WAI STATEMENTS

Te Kāhui Taiao have drafted a number of statements that outline a local approach on how to give effect to Te Mana o te Wai in Te Whanganui-a-Tara.[10] These statements are important and inform other parts of Te Mahere Wai. In Te Whanganui-a-Tara, the care of freshwater gives effect to Te Mana o te Wai when:

10 See clause 3.4(1)(a) of the NPSFM 2020.

1. Mana Whenua are able to exercise kaitiakitanga and lead freshwater and coastal management decision-making.

2. Mana Whenua are able to implement and practice traditional rangatiratanga management techniques, for example, rāhui to protect the mana (dignity and esteem) and mauri/mouri of water.

3. Mana Whenua are resourced to be active and have an integral presence as Ngā Mangai Waiora (ambassadors for water) in whaitua monitoring and management. Te Kāhui Taiao guidance on how to implement Ngā Mangai Waiora is attached as Appendix 3.

4. Mana Whenua have a visible presence in the management of mahinga kai and riparian and coastal areas through nohoanga (camp) and other cultural practices.

5. The mauri/mouri and life-supporting capacity of water in Te Whanganui-a-Tara enables the customary practices of Mana Whenua such as tohi (baptism), whakarite (preparing for an important activity/event), whakawātea (cleansing) manaakitanga (hospitality) at a range of places throughout the catchment.

6. Mana Whenua are able to serve manuhiri fresh and coastal mahinga kai species by 2041.

7. The wellbeing and life of the wai (water) is primary.

8. The mana of water as a source of life is restored and this includes regarding and respecting all waterbodies (including āku waiheke (small streams)), repo (wetland) and estuaries as living entities, and naturalising, naming, mapping and protecting each.

9. Freshwater is cared for in an integrated way through mai i uta ki tai, from te mātāpuna (the headwaters) to the receiving environments like the Parangārehu Lakes, Hinemoana (the ocean), Te Whanganui-a-Tara (Wellington Harbour) and Raukawakawa Moana (the Cook Strait).

10. All freshwater bodies are managed holistically to allow them to exhibit their natural rhythms, natural form, hydrology and character.

11. Freshwater bodies are able to express their character through a range of flows over the seasons.

12. There are sufficient flows and levels to support connectivity throughout mai i uta ki tai and between rivers and their banks to support spawning fish.

13. Key areas like te mātāpuna, estuaries and repo are prioritised for protection and restoration so that they are once again supporting healthy functioning ecosystems.

14. Mahinga kai species are of a size and abundance to be sustainably harvested.

15. Areas that are not currently able to be harvested (for example, coastal discharge areas and others) are able to be harvested by 2041.

16. Te Awa Kairangi, Waiwhetū, Korokoro, Kaiwharawhara, the Wainuiomata River and its aquifers are declared "Te Awa Tupua" (an indivisible and living whole, incorporating all its physical and meta-physical elements) and given "legal personhood" in legislation.

17. Te Awa Kairangi, Wainuiomata and Ōrongorongo are publicly acknowledged for the part they play in supporting human health through their contribution to the municipal water supply, including for Porirua City.

whitu

TE NUI O TE WAI

7 Te nui o te wai

WATER QUANTITY/ABUNDANCE

7.1 He anga hou

New framework

The NPSFM 2020 has changed the way that water quantity is addressed. The previous policy only referred to minimum flows and allocation limits, but this has now been broadened to include environmental flows and levels and variability of flows.[11] These flows and levels could include cultural flows that must be accounted for when setting allocation limits.

The new hierarchy of obligations also changes the way that water quantity decision-making is defined.

Te nui o te wai is a key uaratanga (value/values) for Te Kāhui Taiao in Te Whanganui-a-Tara. The current water allocation system does not support this value. A new water allocation framework is required that gives effect to Te Mana o te Wai and utilises mātauranga Māori in the development of policy, planning and monitoring, including identifying environmental flows, levels and limits for awa (river) within Te Whanganui-a-Tara.

Te Kāhui Taiao have proposed a new allocation framework that reinforces the NPSFM 2020 hierarchy of obligations that puts the river first, the needs of people second and all other uses third.

11 Clause 3.6 of the NPSFM 2020.

7.2 Te mauri ora o te wai (Taumata Tuatahi)

The life force of the water (Level One)

Water is provided to the awa first to support its mauri/mouri.

Water is the lifeblood of Papa-tū-ā-nuku (the element of earth), and it is essential that flows support the mauri/mouri of water to ensure the health of all atua and tūpuna (ancestors). Not only should Taumata Tuatahi provide for Papa-tū-ā-nuku but flows should consider how they can support the realm of all our atua, including Tangaroa and Tāne-mahuta. This will in turn support Te Mauri/Mouri Ora o te Wai.

Mana Whenua know through kaitiaki observations that water flows are depleting. Te Awa Kairangi, Wainuiomata and Ōrongorongo are all used for municipal supply and this has had a significant impact on te nui o te wai. Āku waiheke (small streams) are also particularly susceptible to low flow due to cumulative water takes and the impacts of climate change. There is also limited data available from Greater Wellington to inform limit setting, flows and levels and, therefore, Te Kāhui Taiao recommend that a **precautionary approach** for water allocation is taken until more accurate baseline data is available.

Te Kāhui Taiao recommend that a working group is established to investigate ways to reduce takes and increase flows that include:

a. alternative water storage options, both reservoirs and individual water storage,

b. community education to "reduce, reuse and recycle" water,

c. water metering and water charges,

d. tax rebates as an incentive for efficient water use,

e. reducing commercial takes during low flow,

f. fixing network leaks,

g. network upgrades at water treatment plants, and

h. harvesting water at high flow.

7.3 Whakapapa (Taumata Tuarua)

Traditional place of water in creation and human life (Level Two)

Water is available to support essential human health needs.

Taumata Tuarua is the second requirement in the hierarchy of obligations and, in order for it to be in place, there must be a sufficient amount of water available to support the essential needs of human beings. This includes the physical health of humans and ensures the continuation of whakapapa (genealogy) that extends from Papa-tū-ā-nuku through awa, the present-day generation and all future generations. Essential needs of human beings include:

a. quality drinking water to support health including for marae and papakāinga,

b. water to maintain cleanliness/hygiene, and

c. water that supports spiritual and mental health practices.

Again, without the required data, Te Kāhui Taiao is unclear about the quantum of water required to meet whakapapa and recommends a precautionary approach to setting takes and limits is adopted until this data is available.

7.4 Ngā Mahi a ngā Tūpuna (Taumata Tuatoru)

Traditional practices of the ancestors (Level Three)

All other uses that do not impact on the mauri/mouri of the water quality.

Te Kāhui Taiao consider that there should be no additional allocation of water beyond what is currently consented until environmental flows, levels and limits are set for the whaitua (catchment). This could also include cultural flows. This could be achieved through a number of approaches that include a moratorium on any further water takes, a "sinking lid" approach and prohibiting the transfer of allocated water.

Te Kāhui Taiao have not had the opportunity to articulate what cultural flows for the catchment might look like. This has been picked up as a recommendation in the following section.

waru

NGĀ TAUNAKI KATOA

8 Ngā taunaki katoa

Ngā taunaki are the recommendations made by Te Kāhui Taiao to support Mana Whenua values and environmental outcomes for ngā awa in Te Whanganui-a-Tara.

8.1 Ngā mōtika me ngā pānga

Rights and interests

1. The rights and interests of Taranaki Whānui and Ngāti Toa Rangatira in freshwater are acknowledged by Greater Wellington.

8.2 Ngā whanaketanga mō ngā wā kei mua mā ngā huringa ki te mahere

Future developments through plan changes

2. Mana Whenua are resourced to help complete the National Objectives Framework (NOF) process set out in section 3.7 of the NPSFM 2020 for Te Whanganui-a-Tara that includes:

2.1. articulating additional attributes for Mana Whenua values,

2.2. identifying baseline states for attributes,

2.3. setting additional target attribute states for the different Wāhi Wai Māori Freshwater Management Units (FMUs),

2.4. setting environmental flows, levels and limits for the major rivers, small streams and aquifers,

2.5. articulating limits, management methods and mātauranga Māori monitoring measures,

2.6. agreeing a new quantum for permitted water takes,

2.7. addressing non-municipal water supply, and

2.8. completing the Te Oranga Wai attributes for freshwater and coastal receiving environments for inclusion in the Proposed Natural Resources Plan (PNRP) as part of the 2022 and 2024 plan changes.

8.3 Wai ora

Water that sustains life

3. Identify and restore wai ora in all freshwater and coastal receiving environments in Te Whanganui-a-Tara **by 2071**.

4. Develop a wai ora measure that identifies the baseline state of wai ora from the mātāpuna (headwaters) through to takutai moana (the sea).

8.4 Mahinga kai

Food gathering places

5. Mana Whenua are resourced to develop and implement a measurement framework for mahinga kai as a compulsory value in the NPSFM 2020 by **2025**. The framework will be central to Greater Wellington monitoring and will provide ongoing mahinga kai measurement for both water quality and quantity across eight spatial areas identified in Te Mahere Wai. The measurement framework will identify baseline states, attributes and target states for: taonga species, mahinga kai areas, and mahinga kai activities.

6. Develop a whaitua-scale (catchment-scale) Mana Whenua monitoring and reporting framework for mahinga kai.

7. The mainstream Whaitua Implementation Programme relies on Te Mahere Wai and ongoing Mana Whenua implementation to provide the assessment of compulsory mahinga kai values required in the NPSFM 2020. It is recommended that Greater Wellington implement all mahinga kai recommendations to give effect to national policy directives.

8.5 Ngā awa tupua

Streams with a spiritual nature

8. Te Korokoro o te Mana (Korokoro Stream), Te Manga o Kaiwharawhara (including Te Māhanga and Korimako streams) and Wainuiomata are prioritised for protection and restoration.

9. The Korokoro and Kaiwharawhara streams, and the entire length of the Wainuiomata Awa are designated as outstanding waterbodies in Schedule A: Outstanding Water Bodies of the Proposed Natural Resources Plan (PNRP).

10. Te Awa Kairangi, Akatārawa, Pākuratahi, Whakatīkei, Wainuiomata, Te Awa o Ōrongorongo, and the Parangārehu Lakes are classified as areas that have outstanding natural character in the PNRP.

11. The Korokoro and Kaiwharawhara streams, and the entire length of the Wainuiomata Awa, are taonga and should be protected and restored by conferring a legal personhood on each.

12. Greater Wellington works in partnership with Mana Whenua, Lower Hutt City Council, KiwiRail and Waka Kotahi to reinstate mai uta ki tai (from the inland to sea) pedestrian access between Honiana Te Puni reserve and Korokoro Stream.

8.6 Ko te Mana whenua hei Kaiwhakatau

Mana Whenua as decision-makers

13. Mana Whenua are resourced to implement Te Mahere Wai and are active and have an integral presence as Ngā Mangai Waiora (ambassadors for water) in whaitua monitoring and management of their freshwater taonga.

14. Greater Wellington enter into a partnered management agreement with Mana Whenua so that they are actively involved in all freshwater management decision-making processes in Te Whanganui-a-Tara. This includes giving effect to Te Mana o te Wai at a local level and developing, monitoring and implementing the Whaitua Te Whanganui-a-Tara Whaitua Implementation Programme (WIP).

15. Greater Wellington resources iwi management plans and joint management agreements under section 36B of the RMA where appropriate.[12]

16. Greater Wellington delegates its powers under section 33 of the RMA to Mana Whenua (where agreed) to make decisions around freshwater management that includes (but is not limited to) monitoring of awa and enforcement of resource consent conditions.

17. Greater Wellington establishes a permanent Mana Whenua decision-making rōpū (group) to help develop and implement the Whaitua Implementation Programme and Te Mahere Wai.

18. Greater Wellington and Mana Whenua agree the rating resource to be allocated and managed by Mana Whenua for the management of Ngā Awa Tupua within Te Whanganui-a-Tara.

19. Greater Wellington supports the establishment of, and provides operational funding for, a Mana Whenua kaitiaki monitoring and management programme like Ngā Mangai Waiora (ambassadors for water).

20. Greater Wellington will support the implementation of Te Mahere Wai and the Whaitua Implementation Programme through the establishment of mātauranga Māori expertise within the organisation.

21. Mana Whenua are resourced to undertake a review of traditional Māori names across Te Whanganui-a-Tara water bodies in order to promote their correct usage and retention and, where possible, restore traditional names that have been lost.

8.7 Te kounga o te wai

Water quality

22. Activities affecting water quality will ensure that the water quality standards set in the PNRP, or the A band attribute state in the NPSFM 2020, whatever is more stringent, are achieved.

23. Greater Wellington will prioritise removing the discharge of human effluent and waste to freshwater and coastal waterbodies.

24. All waterbodies and wetlands in Te Whanganui-a-Tara have planted riparian margins.

25. The steep rural land within the Southwest Coast Wāhi Wai Māori (FMU) is retired to allow native forest regeneration.

12 This is important as Greater Wellington cannot delegate powers to make decisions on resource consents, designations or policy statements/plans to iwi authorities without a joint management agreement.

8.8 Ngā tukunga wai paruparu, wai rerenga waipuke hoki
Wastewater and stormwater discharges

26. There are no discharges (point source or non-point source) that impact on water quality standards that are set.

27. Greater Wellington along with partners, including Mana Whenua and district councils, develop a plan to remove all direct wastewater discharges to freshwater within a generation (**20 years**).

28. Greater Wellington immediately:

28.1. reviews all consented direct point discharges to freshwater, particularly the Silverstream discharge to Te Awa Kairangi, and discharges to the Karori and Waiwhetū streams,

28.2. reviews all non-consented direct point discharges that includes monitoring and remediation.

29. Kaiwharawhara, Korokoro, Wainuiomata and Black Creek are prioritised for an audit of cross connections.

30. Sanitation systems like septic tanks are audited for a number of parameters including system design, age, structural integrity, soil type and maintenance issues.

31. Septic tanks are required to undergo a warrant of fitness (WOF) check where an onsite servicing specialist undertakes a regular WOF service and performance check.

32. Stormwater is captured and treated and, where possible, utilised as a resource. Where released to streams, it is released in a manner aligned with natural flow regimes.

8.9 Ngā tukunga takutai moana
Coastal discharges

33. Greater Wellington along with partners, including Mana Whenua and district councils, works to remove all untreated wastewater discharges to takutai moana (the sea) within a generation (**20 years**).

34. Greater Wellington will immediately:

34.1. identify the impacts of wastewater discharges on public health,

34.2. identify the impacts of wastewater discharges on mahinga kai, customary use and Mana Whenua sites of significance through viral and faecal coliforms flesh testing of taonga species, and

34.3. resource science and mātauranga Māori capacity and capability, to ensure that coastal discharges are monitored by Mana Whenua, managed and remediated.

35. Greater Wellington develops a wastewater management innovation programme that includes incentivising alternative waste disposal, such as:

35.1. establishing incentivised compost toilet programmes including a rates rebate for those who disconnect their black water,

35.2. decoupling trade waste from domestic waste that includes onsite trade waste management innovation programmes; reviews and enhances pre-treatment requirements for trade waste and stormwater from industrial/commercial sites; and penalises non-compliance.

8.10 Te nui o te wai

Water quantity

36. Water takes are managed in a way that allows all rivers and streams to be healthy and flourishing. Natural flow variability is protected, long periods of low flow are avoided, and the natural movement of water and sediment through the awa is maintained.

37. Greater Wellington and Mana Whenua establish a decision-making framework for identifying environmental flows and levels, cultural flows and flow variability for all water bodies in Te Whanganui-a-Tara **by 2024**.

38. Cultural flows must be accounted for, **before** setting allocation limits.

39. Greater Wellington and Mana Whenua are resourced to monitor and collect data that will inform water allocation and the setting of limits to achieve Te Mana o te Wai for every waterbody in Te Whanganui-a-Tara **by 2024**. The limits must be expressed as rules in the PNRP and will need to provide for environmental flows, levels and variability of flows and must clearly articulate:

39.1. the amount of water that can be taken,

39.2. the extent of flow variability,

39.3. how to safeguard ecosystem health from extended low flows,

39.4. life cycle needs, particularly for native diadromous fish species and their need for connectivity between the sea and land (and riverbed to banks when spawning during high-flow events),

39.5. total volume and total rate, and

39.6. cease and restrict limits.

40. The limits for all streams outside the major water supply catchments are apportioned 100% Mean Annual Low Flow (MALF) for the minimum flow and 30% of MALF for the allocation amount.

41. The new minimum flow of 100% of MALF is to be implemented for small streams in the upcoming regional plan change and applied when existing consents are reviewed or new applications are received.

42. Water quantity management must achieve 90% of MALF across all main-stem waterbodies **by 2071**.

43. The minimum flow levels for Te Awa Kairangi are lifted to achieve 80% of MALF **by 2050**.

44. All existing water take consents are reviewed to ensure the new limits are applied to existing consents.

45. Place minimum flow limits on the 25 or so consented takes in Te Awa Kairangi that have no minimum flow and monitor and meter each.

46. All water takes in the region are metered, including takes below 5 litres per second.

47. All consented takes have electronic meters **by 2027**.

48. The permitted take rule in the PNRP is removed so that takes above those allowed in section 14(3)(b) of the RMA will require resource consent.

49. Greater Wellington works with Mana Whenua to clarify the meaning of "reasonable domestic use" and "stock drinking water" takes outlined in the RMA.

50. All small streams are monitored for flow.

51. Te Awa Kairangi, Ōrongorongo and Wainuiomata are publicly acknowledged for supplying all the potable water utilised by the communities of Te Awarua o Porirua Whaitua. This is 12% of all water taken from these rivers.

52. A new water allocation model will include a specific iwi allocation.

53. There is a rāhui (moratorium) on all future water takes, reducing the limit to existing consented amounts.

54. The transfer of water consents and takes is prohibited.

55. A "sinking lid" approach is applied to clawback allocation, where lapsed consents have their apportioned take returned to the awa or iwi as a right of first refusal.

56. Greater Wellington provides resources to strengthen compliance and enforcement of water takes, particularly those from or adjoining small streams.

57. Domestic water supply is prioritised over commercial use as articulated in the NPSFM 2020 hierarchy of obligations.

58. Commercial users must explore ways to use water more efficiently to reduce their water take.

59. Commercial takes reduce and cease during times of low flow.

8.11 Te tiaki i te awa katoa i raro i Te Mahere Wai

Te Mahere Wai holistic river care

60. A partnered management approach is adopted so that Mana Whenua have a meaningful role in developing, applying, monitoring and enforcing best practice holistic care for rivers.

61. Greater Wellington works with Mana Whenua to review the design channel, buffer zones and optimum bed levels in the relevant floodplain management plans for Te Awa Kairangi and Wainuiomata Awa.

62. Greater Wellington works with Mana Whenua to incorporate managed retreat and positive engineering options into the floodplain management plans for Te Awa Kairangi and Wainuiomata Awa.

63. Greater Wellington resources managed-retreat expertise in each level of decision-making.

64. The existing global flood protection consent is reviewed so that it gives effect to Te Mana o te Wai, by putting the needs of the river **first**.

8.12 Āku waiheke

Smaller streams

65. Small streams are the "forgotten streams" in rural and urban areas that are extensive, steep and very vulnerable to stock. Under the existing regime, they are unmanaged and this is an anomaly. Because the streams are small, they are vulnerable to access by cattle and horses even at low stocking rates. The topography means that they are not required to be fenced because of the steep slope. We recommend stock exclusion is addressed through the farm plan process on a case-by-case basis.

66. Greater Wellington will work with Mana Whenua to:

66.1. exclude cattle and horses through farm plan processes,

66.2. establish environmental flows and limits for āku waiheke (small streams),

66.3. determine the health of mahinga kai species,

66.4. investigate unconsented takes, and

66.5. require resource consents for any new domestic take where the impact cannot be assessed.

67. Marginal land on the southwest coast is retired to protect āku waiheke and te mātāpuna and the receiving coastal environment.

68. Cattle are excluded from all small stream catchments in the southwest coast **within five years**.

69. Farming cattle in vulnerable catchments is not a permitted activity in the PNRP.

70. Greater Wellington works with Mana Whenua to name all āku waiheke and ngā wai huna (concealed waters) that are not named, or have anglicised names, with traditional Māori names.

71. Greater Wellington works with Mana Whenua to identify and map āku waiheke and ngā wai huna.

72. Greater Wellington works with Mana Whenua to daylight ngā wai huna where appropriate.

73. The ecological and cultural values of ngā wai huna (concealed waters) are given the same level of protection as natural streams and waterways.

74. Culverts, weirs and dams must allow for native fish migration, but block trout and pest fish access to uninvaded areas.

8.13 Te tiaki i te mātāpuna kei kino i ngā pāngā o te whanaketanga me ngā ngahere nā te tangata i whakatō

Protection of te mātāpuna (headwaters) from the impacts of development and plantation forestry

75. Te mātāpuna are revered, protected and restored as the ultimate sources of mauri/mouri for freshwater.

76. All plantation forestry near te mātāpuna must have harvest plans in place **by 2026** that:

76.1. are approved by Mana Whenua,

76.2. include Mana Whenua values and environmental outcomes in Te Whanganui-a-Tara,

76.3. meet best practice management requirements, including the use of riparian buffers,

76.4. prohibit the use of ecotoxic chemicals to poison vegetation,

76.5. prohibit blanket spraying of vegetation,

76.6. incorporate promoting and incentivising selective felling,

76.7. promote the regeneration of native vegetation in the headwaters, and

76.8. are monitored regularly for compliance by Mana Whenua and Greater Wellington.

77. This includes **all** Greater Wellington land that is currently in use for plantation forestry.

78. There is no harvesting of the existing pine plantation forestry in the Korokoro Wāhi Wai Māori (FMU).

8.14 Ngā mātāwainuku

Aquifers

79. Greater Wellington and Mana Whenua work together to monitor the ecological function of Te Awa Kairangi aquifers using mātauranga Māori knowledge and the monitoring of stygofauna.

80. Aquifer wells in Te Whanganui-a-Tara by Matiu/Somes Island are continuously monitored.

8.15 Ngā momo e kīa nei he taonga

Taonga species

81. On the southwest coast, seabird taonga species such as kororā (penguins) and tītī (muttonbirds) are monitored, including for abundance and size to measure ecosystem health.

8.16 Ngā wāhi hira
Sites of significance

82. Greater Wellington will share decision-making with Mana Whenua so that they are actively involved in determining whether a resource consent application for an activity near or on Mana Whenua sites of significance is more than minor.

83. Greater Wellington will share decision-making with Mana Whenua so that they are actively involved in the restoration and protection of Mana Whenua sites of significance.

8.17 Ngā roto o Parangārehu
Parangārehu Lakes

84. Rōpū (group) Tiaki Mana Whenua and their iwi boards have tino rangatiratanga for setting priorities and visions for the lakes.

85. The current monitoring programme for the lakes is expanded and resourced so that it includes identifying attributes and baseline states for assessing achievement of Mana Whenua environmental outcomes.

86. Public access to the lakes is reviewed by Mana Whenua and Greater Wellington to address Mana Whenua concerns, particularly around the introduction of invasive species. Visitors (walkers and cyclists) to the lakes area must undertake biosecurity controls when entering the area.

87. The monitoring of taonga species is increased to support the long-term vision of sustainable cultural harvest of tuna and other valued species for special occasions like tangihanga.

88. Greater Wellington continues to resource investigations to understand the ecological and water quality baseline for the lakes, including their connectivity to the sea, expected species and underlying soil characteristics **by 2035**.

89. Pest management is addressed to accelerate the improvement and restoration of the lakes.

90. Stock exclusion from waterways is prioritised in the area, and Greater Wellington will provide support to affected landowners in its implementation.

91. Greater Wellington resources and supports Mana Whenua-led mātauranga Māori monitoring and care of the lakes and the whaitua (catchment).

92. If the historical material (post-earthquake) suggests connectivity to the sea for Lake Kōhangapiripiri, then Greater Wellington and Mana Whenua will develop and implement a plan for reinstating the lakes' natural ability to breach out to the sea.

93. That a public report card/dashboard tool is established for the lakes to clearly communicate the degree of achievement of the targets and outcomes. This could include mātauranga attributes.

8.18 Ngā repo

Wetlands

94. All-natural wetlands (including degraded wetlands) within Te Whanganui-a-Tara regardless of size are mapped and protected by Greater Wellington.

95. All wetland margins adjoining natural and induced wetlands with outstanding indigenous biodiversity are:

95.1. mapped by Greater Wellington,

95.2. restored so that they are once again a functioning part of the main wetland, and are

95.3. protected by including them in Schedule A3: Wetlands with outstanding indigenous biodiversity values of the PNRP.

96. The area of land contiguous to any existing wetland that is scheduled as a wetland with outstanding indigenous biodiversity values, which includes (but is not limited to) the Maymorn Wetlands and Mount Cone Turfs, is also captured within Schedule A3: Wetlands with outstanding indigenous biodiversity values of the PNRP.

97. All of the repo (wetlands) in the Parangārehu Lakes area are classified as wetlands with outstanding indigenous biodiversity values in Schedule A3[13] of the PNRP.

8.19 Te whakahoki o ngā whakaaetanga o tēnei wā

Recall of existing consents

98. Greater Wellington reviews all existing consent conditions that apply to an activity within 500 metres of an awa so that they reflect allocation limits and water quality standards in the PNRP Operative Rules, R[14, 15] and give effect to Te Mana o te Wai as required in the NPSFM 2020.

13 Wetlands with outstanding indigenous biodiversity values.

14 See section 128(1)(b) of the RMA.

15 Rule R50: Stormwater from a local authority network at plan notification – controlled activity.

8.20 Te whakaea i ō mua hē i te whaitua

Catchment restorative justice

99. Greater Welllington adopts a community whaitua restorative approach that punishes polluters and makes them directly answerable to the affected water body and its community. This could include the payment of damages to restore the affected area and its values. Any fines resulting from prosecution will be spent within the affected whaitua.

100. Greater Wellington lobbies central government to remove the cap on fines so that they are able to be set at a level commensurate with the effect of the damage incurred.

8.21 Ngā mahi hautū o Te Pane Matua Taiao

Greater Wellington leadership

101. Greater Wellington adopts best management practice for managing its land that includes fencing waterways, retiring marginal land, addressing pine plantation forestry activities that affect water quality, and moving away from hard engineering options for flood management.

iwa

WĀHI WAI MĀORI E WHAKAHAERETIA ANA

9 Wāhi Wai Māori e whakahaeretia ana

FRESHWATER MANAGEMENT UNITS

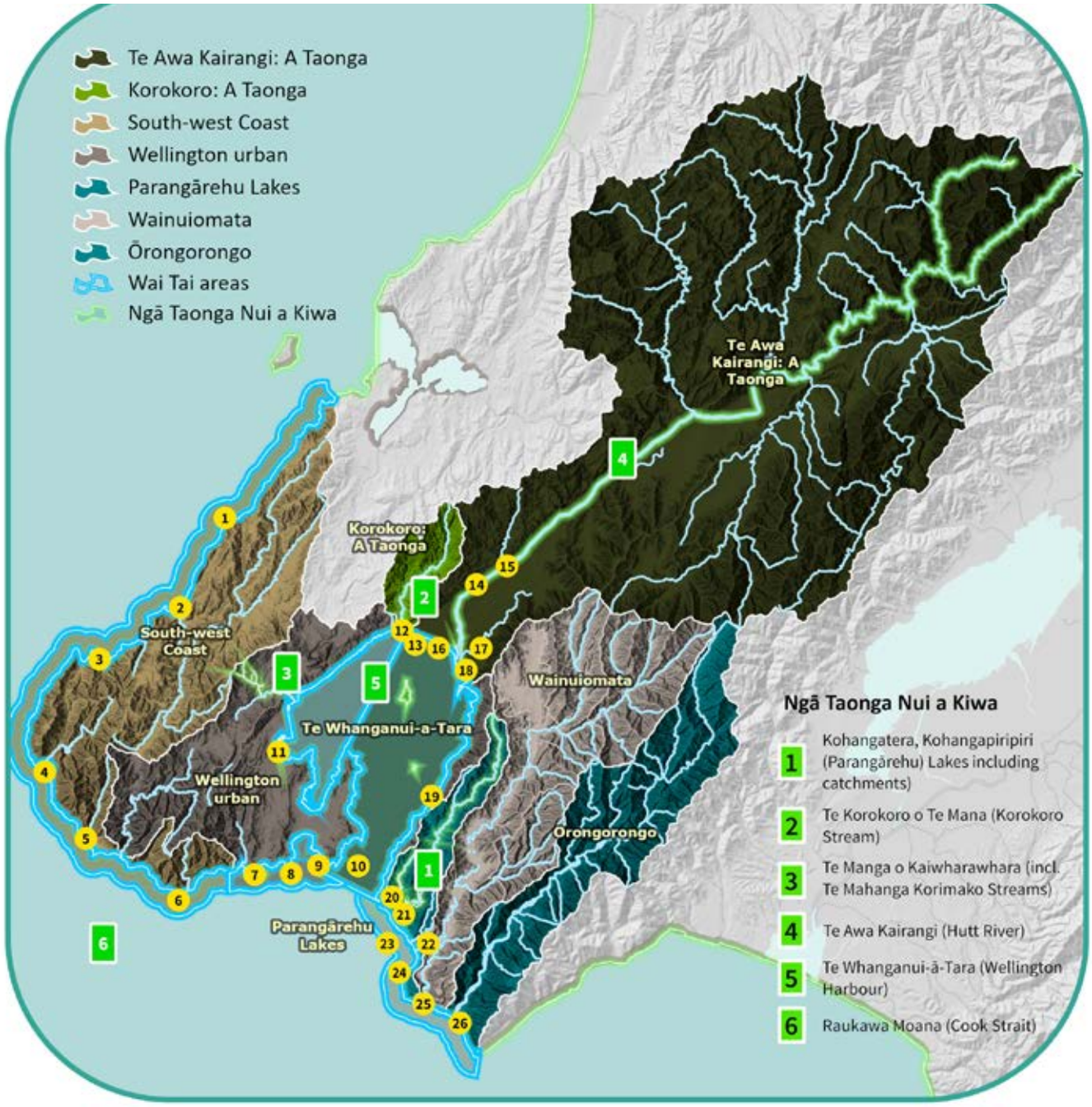
Te Kāhui Taiao have identified **eight** Wāhi Wai Māori (Freshwater Management Units or FMUs) for Te Whanganui-a-Tara.[16]

The purpose of these FMUs is all about breaking the catchment down into a scale that can be appropriately cared for and that also give effect to Te Mana o te Wai. The spatial areas are also useful for accounting purposes and are representative of monitoring sites relating to Māori freshwater values.

Wāhi Wai Māori developed by Te Kāhui Taiao are shown in the map depicted on the following page. The key whaitua (catchment) areas include Te Awa Kairangi, Korokoro, Kaiwharawhara and Wellington urban streams, Southwest Coast, Wainuiomata, Ōrongorongo, Parangārehu Lakes, Te Whanganui-a-Tara and other Wai Tai (coastal areas).

16 See clause 3.8 of the NPSFM 2020.

Photo: Dr Iain Dawe



Sites with significant Mana Whenua values

1. Kie Kie/Kia Kia (Ngutu Kākā pā) (Pipinui Point)
2. Ōhariu - Wharehou Bay
3. Te Ika a Maru - Ohau Bay
4. Ōterongo Bay
5. Waiariki Stream mouth and coast
6. Te Rimurapa - Pariwhero (Sinclair Head - Red Rocks)
7. Tapu te Ranga - Owhiro - Haewai
8. Te Raekaihau Point reef
9. Hue te Taka (Wellington south coast)
10. Te Tangihanga-a-Kupe (Barrett Reef)
11. Te Aro pā
12. Te Korokoro o Te Mana (Korokoro Stream mouth)
13. Pito-one pā (Petone foreshore)
14. Te Awa Kairangi/Hutt River - Maraenuku pā
15. Te Awa Kairangi/Hutt River - Motutawa pā
16. Hikoikoi pā, Pitoone (Petone) foreshore
17. Te Awa Kairangi (Hutt River mouth)
18. Waiwhetū Stream – Ōwhiti pā
19. Korohiwa (East Harbour coast)
20. Parangārehu Lakes, Kohangapiripiri
21. Parangārehu Lakes, Kohangatera
22. Ōkākaho Stream
23. Parangārehu (Fitzroy Bay)
24. Baring Head/Ōruapouanui
25. Wainuiomata River mouth and foreshore
26. Ōrongorongo River mouth

Each of these Wāhi Wai Māori also have a series of sub-catchments and tributaries within them. The decision to land on these FMUs was developed over a number of months and they reflect the aspirations of Te Kāhui Taiao about how best to give mana to each waterbody in the whaitua.

Key considerations included:

1. Capturing whole river systems and their connection to the sea. This moved away from an earlier iteration of spatial areas that literally "chopped off" the head of awa from their tails. Each of the Wāhi Wai Māori adopted a mai uta ki tai integrated whaitua (catchment) approach that connects te mātāpuna (headwaters), āku waiheke (small streams) to takutai moana (the sea). This grouping of waterbodies with the coast recognises the interconnectedness of the whole environment and the interactions between freshwater, land, waterbodies, ecosystems and receiving environments.
2. Restoring the mana of āku waiheke by naming and mapping these "forgotten waterbodies" in each of the spatial areas.
3. Reflecting the significance of certain waterbodies by giving them their own management units. For example, Korokoro, Kaiwharawhara, Te Awa Kairangi, Parangārehu Lakes, Te Whanganui-a-Tara (Wellington Harbour) and Raukawa Moana (Cook Strait) are all Ngā Taonga Nui a Kiwa (the treasured inheritance of Kiwa refers to those waterbodies of most importance to Mana Whenua identified in Schedule B of the PNRP) to iwi and accordingly have sufficient mana to be treated as their own entities.
4. Ensuring that receiving environments were captured within the Wāhi Wai Māori. This was of critical importance to Mana Whenua as many of their sites of significance are located within Te Whanganui-a-Tara (the Wellington Harbour), around the Cook Strait and South Coast.
5. Identifying "exemplar" individual whaitua, like Kaiwharawhara, that have an existing catchment-wide approach to monitoring and restoration in place, including Sanctuary to the Sea from Zealandia to the Kaiwharawhara Estuary. This presents an opportunity for Mana Whenua and Greater Wellington to focus on specific outcomes that could include targeted restorative work and education initiatives that also recognise the connectivity with other spatial areas.
6. Prioritising special sites like the Parangārehu Lakes for immediate improvement.

tekau

NGĀ UARATANGA

10 Ngā uaratanga

THE VALUES

Ngā uaratanga (value/values) are the Mana Whenua values that Te Kāhui Taiao have identified in relation to ngā awa (rivers), ngā wai huna (concealed waters) and takutai moana (the sea) within Te Whanganui-a-Tara. Ngā uaratanga reflect the value and importance of freshwater to Mana Whenua and set standards to aspire to in the care and use of freshwater.

Ngā uaratanga are the values for all the awa in Te Whanganui-a-Tara and provide the framework for the Mana Whenua environmental outcomes, attributes and target attribute states.[17]

Te Kāhui Taiao have identified 27 Mana Whenua values for each of the eight Wāhi Wai Māori (Freshwater Management Units or FMUs). Some of these values were identified by Mana Whenua at hui held at Takapūwahia Marae on 12 April 2021, at Te Tātau o te Pō Marae on 16 March 2021, at Te Wai nui o Mata Marae on 18 March 2021 and at a Parangārehu Lakes workshop on 17 February 2021.

Ngā uaratanga also contain a comprehensive list of values described by kaitiaki rōpū in the development of the PNRP. Mana Whenua have identified both the significant waterbodies within their tribal areas (Ngā Taonga Nui a Kiwa in Schedule B of the PNRP) and many sites of significance (in Schedule C) within waterbodies that they consider require additional protection. A complete list of uaratanga (value/values) is set out in the table below.

Uaratanga	Kōrero whakamārama	Origins
Ngā awa tipua	This is a description of the river system from te mātāpuna (the headwaters) to takutai moana (the sea). This describes the river as a whole, its spiritual and physical dimensions, and the unity and connection of Mana Whenua with it.	Ngā Taonga Nui a Kiwa (the treasured inheritance of Kiwa refers to those waterbodies of most importance to Mana Whenua identified in Schedule B of the PNRP).
Wai ora	Is water utilised for healing. These are sacred places where rituals and ceremonies were practised by Mana Whenua, and included rituals and ceremonies.	Te Kāhui Taiao, Mana Whenua
Wai tapu	Are sacred places where rituals and ceremonies were practised by Mana Whenua.	Te Kāhui Taiao, Mana Whenua
Te mātāpuna	The headwaters are revered, protected and restored as the ultimate sources of mauri/mouri of freshwater.	Te Kāhui Taiao, Mana Whenua

17 See clauses 3.7 and 3.9 of the NPSFM 2020.

Uaratanga	Kōrero whakamārama	Origins
Āku waiheke (small streams), ngā wai huna (concealed waters and aquifers)	Small water bodies and aquifers are recognised for their individual and accumulated values including habitat and water volume. Waiheke are the small streams that are disproportionately significant, especially in terms of habitat, cultural use and connection with the community because of their good water quality and natural character. Their collective volume is considerable at a catchment scale.	Te Kāhui Taiao, Mana Whenua
Tiaki whenua	Means to take care of the land (used to describe the plantation forestry practices in many of the headwaters).	Te Kāhui Taiao, Mana Whenua
Āhua	Āhua is the natural character of an area, and may include exceptional natural, iconic or aesthetic features. Matters contributing to the natural form and character are biological, visual and physical characteristics valued by a community. Āhua is a matter of national importance in the Resource Management Act 1991.	Te Kāhui Taiao, Mana Whenua
Ngā mahi a ngā tūpuna	The interaction of Mana Whenua with fresh and coastal waters for Mana Whenua purposes. This includes the cultural and spiritual relationships with water expressed through Mana Whenua practices, recreation, and the harvest of natural materials for Mana Whenua purposes. This includes ancestral connections to the land passed down by tūpuna (ancestors) and whakapapa (genealogy).	Ngā Taonga Nui a Kiwa in the PNRP
Te nui o te wai	This addresses water quantity and means the abundance of water.	Te Kāhui Taiao, Mana Whenua
Te mana o te tangata	The mana o te tangata is the relationship between the mana of the wai and the mana of the tangata, iwi/hapū as Mana Whenua and mana whakahaere of their freshwater taonga.	Ngā Taonga Nui a Kiwa in the PNRP
Te mana whakahaere o ngā awa ki uta ki tai	Holistic river management. Addresses existing flood management activities.	Te Kāhui Taiao
Wāhi tapu	These are sacred places that are revered by Mana Whenua for their traditional, spiritual, ritual and mythological values.	See Schedule C sites of significance in the PNRP
Wāhi tupuna	These are significant ancestral places.	See Schedule C sites of significance in the PNRP
Wāhi maumahara	These are memorial places.	See Schedule C sites of significance in the PNRP
Wai Māori	Water used for drinking purposes.	Schedule M1 in the PNRP

Uaratanga	Kōrero whakamārama	Origins
Te mahi kai/ mahinga kai	Mahinga kai is the customary gathering of food and natural materials, the food and resources themselves and the places where those resources are gathered. Te mahi kai is the utilisation of the resources of this awa for spiritual sustenance and is its highest value.	Ngā Taonga Nui a Kiwa in the PNRP
Wāhi whakarite	Sites and places where very important and often restricted activities have been undertaken by Māori for many centuries. This is a place of ritual related especially to mahinga kai activities that require a specific environment to function. These practices differ from day-to-day activities like Ngā Mahi a ngā Tūpuna.	Ngā Taonga Nui a Kiwa in the PNRP
Taonga species	Are native birds, plants and animals of special cultural significance and importance to Māori.	Te Kāhui Taiao, Mana Whenua
Contact recreation and Māori customary use	This includes the interaction of Māori with fresh water and coastal waters for cultural purposes. It includes a spiritual relationship with water expressed through Māori practices, recreation and harvest of natural materials.[18] Contact recreation also supports people being able to connect with the water through a range of activities, such as swimming, waka, boating, fishing, mahinga kai and water skiing, in a range of different flows or levels.	Te Kāhui Taiao, Mana Whenua
Repo	Significant wetlands.	Schedule A3 of the PNRP
Te mahi mātaitai	Fishing and diving.	Te Kāhui Taiao, Mana Whenua
Takutai moana	The sea.	Te Kāhui Taiao, Mana Whenua
Kaimoana	The customary gathering of food and natural materials, as well as the food and resources themselves, and the places where those resources are gathered.	See Schedule C sites of significance in the PNRP
Wāhi mahara	Wāhi mahara are places of learning and where local knowledge and histories are etched into the landscape. These are essentially a place that has been central to intergenerational knowledge transmission of our tūpuna and could be used as such again in the future.	Ngā Taonga Nui a Kiwa in the PNRP
Wāhi ahurea	These are traditional places and have special value.	Te Kāhui Taiao
Wāhi whakahaumanu	Place of restoration and healing.	See Schedule C sites of significance in the PNRP
Tauranga waka	Canoe landings, landing places.	See Schedule C sites of significance in the PNRP

18 Description of Māori values in the PNRP.

tekau mā tahi

NGĀ HUANGA

11 Ngā huanga

ENVIRONMENTAL OUTCOMES

Ngā huanga are the desired outcomes that Mana Whenua have identified for each of their uaratanga (values) that apply to a Wāhi Wai Māori (Freshwater Management Unit or FMU) or part of an FMU. Ngā huanga are of critical importance in the Proposed Natural Resources Plan (PNRP) process and will eventually form objectives in the regional plan.[19]

Te Kāhui Taiao have identified their own set of huanga (outcomes) for each of their uaratanga in Te Whanganui-a-Tara that apply to the eight separate FMUs. Ngā huanga describe the environmental outcome sought for each value in a way that can be assessed by Greater Wellington. Ngā huanga, when achieved, will fulfil the moemoeā (long-term vision) of Te Kāhui Taiao.

Ngā huanga also set out a timeframe for maintaining or improving outcomes as set out in He Wai mō ngā Whakatupuranga that include:

a. **short term**: 0 – 10 years, pēpē (baby/babies) me ngā tamariki (child/children),

b. **medium term**: 10 – 30 years, rangatahi (youth) me ngā mātua/pakeke (adults),

c. **long term**: 30+ years, pakeke (adults) me ngā kaumātua (elders).

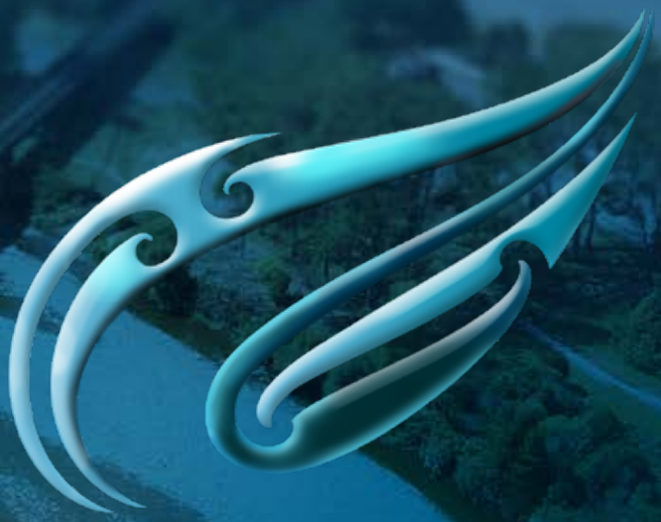
Te Kāhui Taiao huanga apply to Mana Whenua values within the following FMU spatial areas.

Spatial area/FMU	Waterbodies/sub-catchment areas
Te Awa Kairangi	• Small, forested streams include tributaries for Te Awa Kairangi, Whakatīkei, Akatārawa, Pākuratahi and Mangaroa Awa. • Te Awa Kairangi mainstem rivers including Whakatīkei, Akatārawa, Pākuratahi and Mangaroa awa. • Te Awa Kairangi small urban streams including Hutt Valley Western Hills, Hutt Valley West Urban, Te Awa Kairangi lower mainstem, Hutt River Valley floor and the Waiwhetū Stream.
Korokoro Stream	The tributaries and mainstem of Korokoro Stream (tbd).
Wellington urban streams	These Wellington urban streams include Kaiwharawhara Stream, Karori Stream, Ōwhiro Stream and all East Harbour streams.
Southwest coast	Southwest coast streams include the Makara Stream, tributaries and coastal and estuarine areas.
Ōrongorongo River	The tributaries and mainstem of Ōrongorongo River (tbd).
Wainuiomata River	This includes Wainuiomata tributaries, small, forested streams, the mainstem and estuarine areas.
Parangārehu Lakes	This catchment area includes Gollan's Stream, Lake Kōhangaterā and Lake Kōhangapiripiri and all their tributaries.
Wai Tai	Wai Tai is the coastal area that includes Te Whanganui-a-Tara (the Wellington Harbour), Te Moana o Raukawa (Cook Strait) and Hue tā Taka (Wellington South Coast).

19 See clauses 3.7 and 3.8 of the NPSFM 2020.

tekau mā rua

TE AWA KAIRANGI: HE TAONGA



12 Te Awa Kairangi: He Taonga

THE HUTT RIVER: A CULTURAL TREASURE

12.1 Te whakamārama i Te Awa Kairangi

Describing Te Awa Kairangi

Wai Kautū – wadeable – state of uncertainty and risk

Te Awa Kairangi is the major river system in Te Whanganui-a-Tara and is made up of many unique parts. From the headwaters in the Tararua Ranges, water flows through small, forested streams, before travelling through a number of mainstem rivers into the urban environment, and its smaller streams, and then out into Te Whanganui-a-Tara (Wellington Harbour).

Te Awa Kairangi is identified by Mana Whenua as Wai Kautū on Te Oranga Wai assessment framework. This reflects the considerable uncertainty Mana Whenua have for the state of the awa. Water takes, discharges and modifications to natural flow have had a significant effect on this awa and, while there is excellent water quality in the headwaters, the awa is vulnerable throughout its journey mai uta ki tai (from the inland to the sea). The mainstem of Te Awa Kairangi has been subject to hard flood engineering works over the years. These works are ongoing and continue to have significant impacts on mahinga kai species, Mana Whenua sites of significance and the mauri/mouri of the rivers and their tributaries.

Despite these challenges, Mana Whenua continue to value Te Awa Kairangi for its manawaroa (resilience) and have a determination to achieve the restoration of this most important taonga.

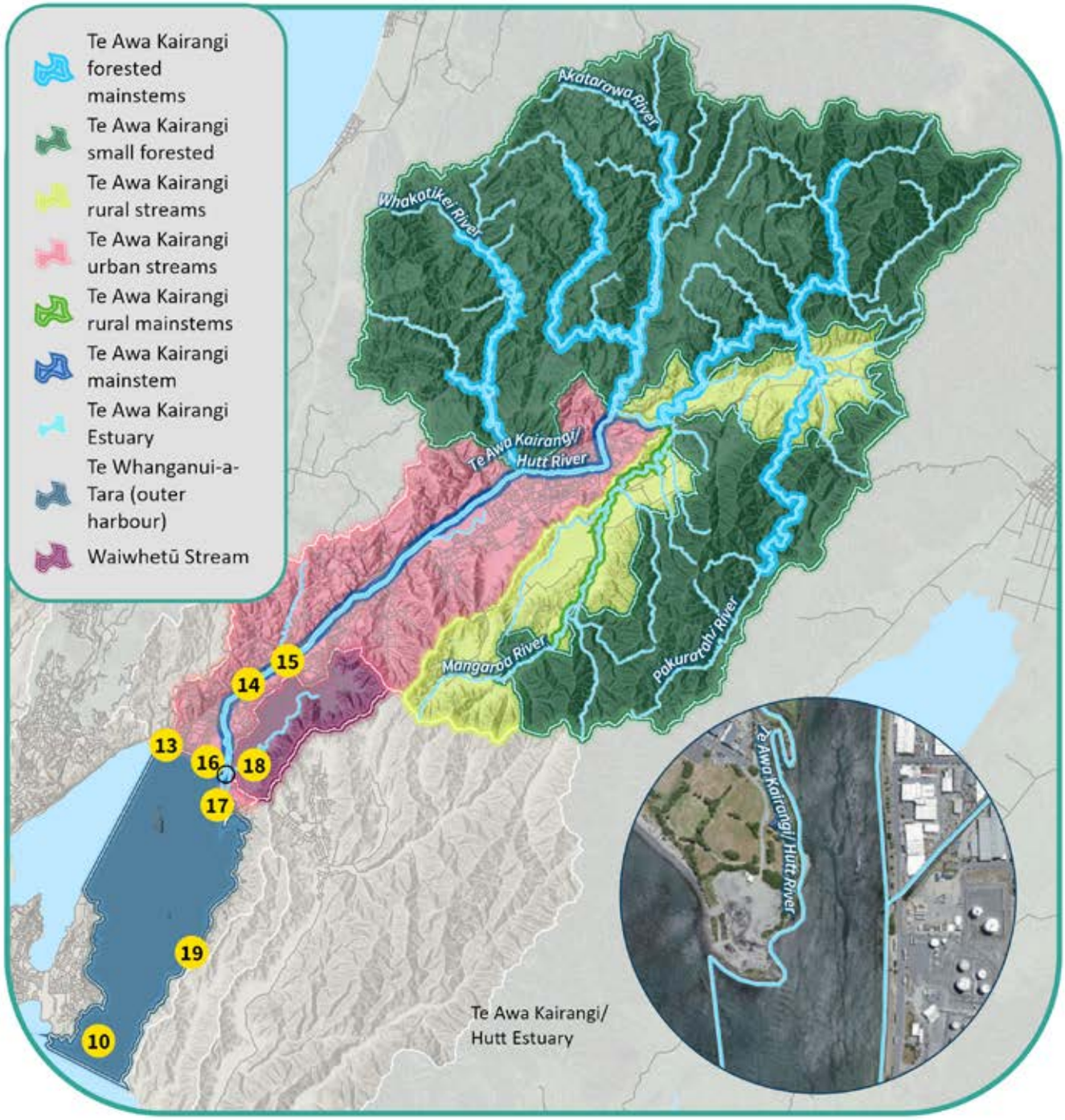
Te Awa Kairangi is a taonga and awa tupua (treasured ancestral river) for Ngāti Toa Rangatira and Taranaki Whānui. Te Awa Kairangi is the largest river in the Te Whanganui-a-Tara Whaitua and once sustained a large Mana Whenua population, providing access to forest birds, fish, rich gardening soils and numerous wild plant foods. Despite excessive land reclamations, modification and environmental damage, Te Awa Kairangi continues to support a variety of endemic wildlife, including endangered species.

The river is of great importance as it is the largest source of freshwater in the region. Upstream of the Kaitoke Weir, the river is recognised for its outstanding indigenous ecosystem value, with high macroinvertebrate health, indigenous fish diversity and threatened taonga fish species, including banded kōkopu, bluegill bully, giant bully, giant kōkopu, koaro, piharau, longfin tuna, redfin bully and shortfin tuna.

Like all awa in the Te Whanganui-a-Tara Whaitua, Te Awa Kairangi is a place for wānanga. Of particular note are the pā sites, the repo (wetlands) and their uses for weaving dyes and building materials.

There are many āku waiheke (small streams) in the whaitua (catchment) with unique values and mana that should be recognised and protected as well. These include Speedy's Stream, Mangaroa Awa and wetlands, Pakuratahi and Akatārawa river systems, Stokes Valley Stream, Kororipo Stream, Putaputa Stream, Waiwhetū Stream and Moonshine Stream.

Areas in the Te Awa Kairangi catchment



Sites of significance for Mana Whenua

- 10. Te Tangihanga-a-Kupe (Barrett Reef)
- 13. Pito-one pā (Petone foreshore)
- 14. Te Awa Kairangi/Hutt River - Maraenuku pā
- 15. Te Awa Kairangi/Hutt River - Motutawa pā
- 16. Hīkoikoi pā, Pitoone (Petone foreshore)
- 17. Te Awa Kairangi (Hutt River mouth)
- 18. Waiwhetū Stream – Ōwhiti pā
- 19. Korohiwa (East Harbour coast)

12.2 Te whakamārama i Waiwhetū

Describing Waiwhetū

Wai Kino - contaminated by human waste

Waiwhetū Awa is the most polluted waterway in Te Whanganui-a-Tara. It is located at the lower end of the Te Awa Kairangi valley and river mouth. The stream is assessed as Wai Kino on the Te Oranga Wai Mana Whenua assessment framework. This is due to the presence of human waste (*E. coli*), which poses a health risk and means that contact with the water should be avoided.

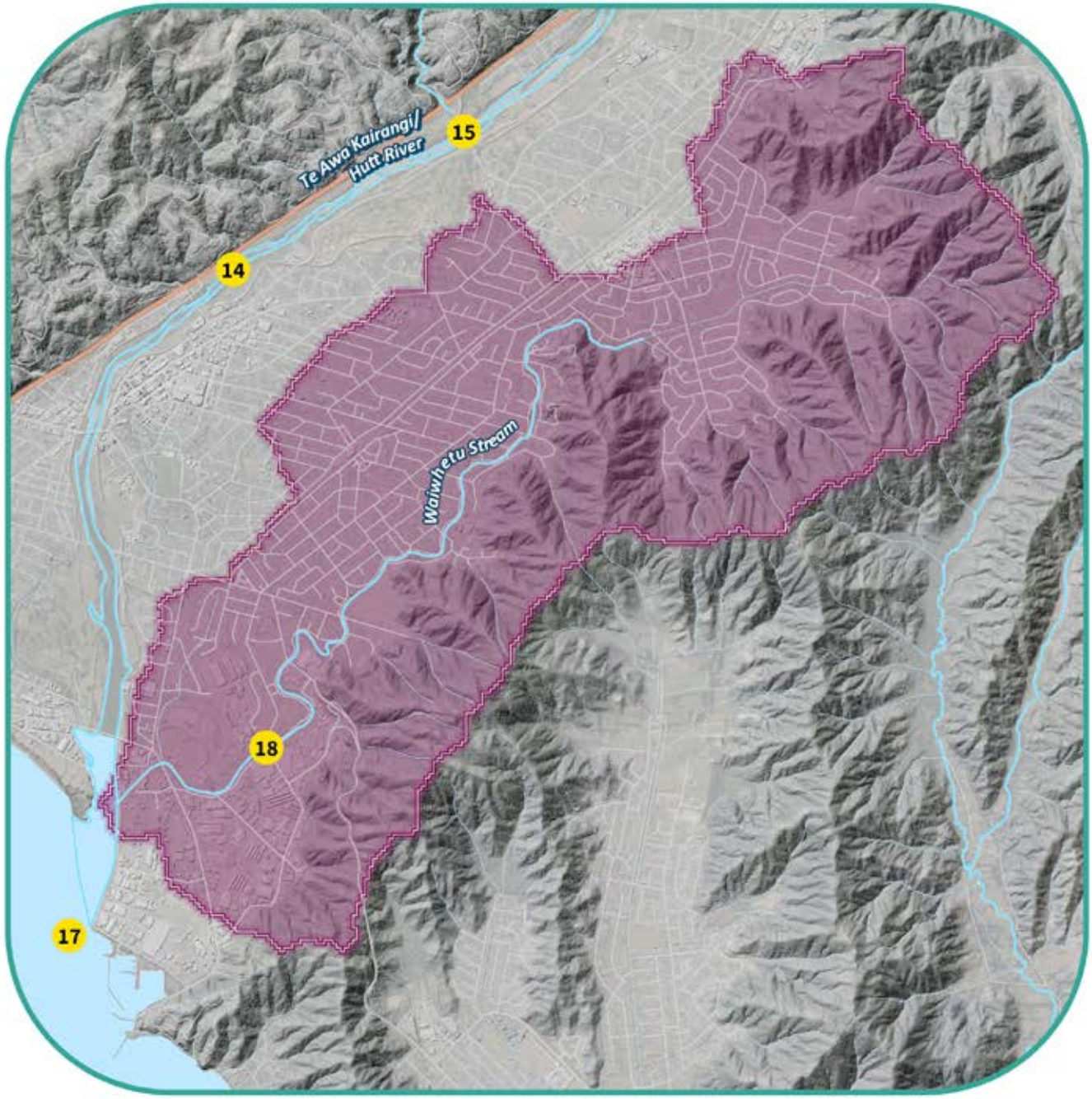
While the lower reach of the Waiwhetū Stream is heavily channelised and polluted, the mid-range of the awa still retains āhua (natural character) and the awa remains an icon for Mana Whenua. However, although there has been considerable investment in its restoration by the local community, and councils have spent tens of millions of dollars in recent years to improve water quality, there is still work to be done before it is safe to eat eels or watercress.

The stream is identified in regulation as Ngā Taonga Nui a Kiwa (the treasured inheritance of Kiwa refers to those waterbodies of most importance to Mana Whenua identified in Schedule B of the PNRP) for Ngāti Toa Rangatira and Taranaki Whānui. It has sustained iwi over many centuries, with Waiwhetū Pā and Owhiti Pā being two important pā on the awa. Te Awa Kairangi ngā ngutu awa (the river mouth), the Waiwhetū Stream and the Waiwhetū Estuary were regarded as important sources of mahinga kai and freshwater for Mana Whenua.

The river mouth is recognised as a significant natural wetland and is characterised by significant indigenous biodiversity value, providing habitat for threatened native fish and birds.

Waiwhetū

within Te Awa Kairangi catchment



Sites of significance for Mana Whenua

- 14. Te Awa Kairangi/Hutt River - Maraenuku pā
- 15. Te Awa Kairangi/Hutt River - Motutawa pā
- 17. Te Awa Kairangi (Hutt River mouth)
- 18. Waiwhetū Stream – Ōwhiti pā

12.3 Ngā whainga mō Te Awa Kairangi

Objectives for Te Awa Kairangi

These are a complete list of ngā huanga (outcomes) of Te Kāhui Taiao for Te Awa Kairangi.

Objective: the outcomes for all the values are maintained or improved so that they are achieved in the short, medium or long term.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Ngā awa tipua	**E mōhio nuitia ana te pepeha o ngā iwi o Whanganui mō tō rātou awa, 'ko au te awa, ko te awa ko au (I am the river, and the river is me).' The sentiments encapsulated in this treasured saying belonging to the iwi of Whanganui are deeply felt by all iwi, in relation to their waterways.** The awa (rivers) of the district are recognised and considered as whānau and taonga by the people of Te Whanganui-a-Tara. The awa has its own identity, unique personality and mauri/mouri (life force). These matters are acknowledged and protected when making decisions on the management of land and water.	Short term
Wai ora	The water is wai matua o tūāpapa (or virgin water) that is of pristine quality, and the river margins are safe and accessible for Mana Whenua to practise traditional rituals and ceremonies like: 1. tohi (baptism), 2. karakia (prayer), 3. whakatapu (placing of rāhui), 4. whakanoa (removal of rāhui), and 5. taonga tuku iho (gifting of knowledge and resources for future generations). The water quantity and flow of the streams allow for hapū/iwi to practise cultural immersion throughout the year. Outside of these uses, access to the sites is managed to protect the cultural safety of the wai.	Short term
Te mātāpuna (headwaters)	The origins of Te Awa Kairangi are high in the Tararua Range and are not used for recreational or commercial fishing purposes, and te mātāpuna: 1. are clean and serene, 2. are a source of mauri/mouri and pristine waters, 3. have an abundance of native vegetation and native biodiversity, and 4. ngā rongoā like titoki, makomako, manamana, kawakawa and rangiora are present.	Short term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
	Te mātāpuna are places of great beauty, and Mana Whenua rights as kaitiaki are in place so that iwi and hapū: 1. are empowered and resourced to make decisions around the use, monitoring, restoration and protection of te mātāpuna, 2. can access natural resources for customary purposes, and 3. can develop measures like rāhui, to protect against exploitation like fishing and four-wheel drive activity, that are enforceable.	
Āku waiheke, ngā wai huna (concealed waters and aquifers)	The small streams like Kororipo Stream, the Putaputa Stream, Moonshine Stream, Speedy's Stream and Stokes Valley Stream, and all other tributaries including ngā wai huna and aquifers, are enhanced: 1. By naming piped or unrecognised streams. 2. All āku waiheke (small streams) and ngāwai huna traditional names are used. 3. All āku waiheke and ngā wai huna that are not named, or have anglicised names, are given traditional Māori names under the guidance of Mana Whenua.[20] 4. These names are formalised and shared with the local community and Mana Whenua through education and signage. 5. Monitoring for water quality/quantity and for the presence of indigenous biodiversity and ecological function. Streams that are currently piped are daylighted as far as practicable and are able to take their natural form and path. Where streams cannot be daylighted, their ecological values are recognised. Native fish have access to move freely up and down the entire length of the catchment.	Short term
Tiaki whenua	The land around small streams is managed sensitively so that: 1. the headwaters are in native vegetation, 2. Mana Whenua are involved in the decision-making around activities that may have an adverse impact on these streams, and 3. large areas of land are not left cleared of vegetation at the same time.	Short term

20 It is noted that non-traditional names are used within the document for some places as the process of renaming hasn't occurred yet.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Āhua	The mainstem awa (rivers) have a natural variation of flows, can meander and have natural beauty. The water is clear with good clarity so that the bed of the awa is easily visible. The awa and its corridor smell of clean water, native forest and the forest floor. The voice and personality of the awa can be heard and seen. The presence of native flora and fauna can be observed and heard in the water spaces. The voice and personality of the awa reflects the natural variations in flow, the movement of bed material, and bird and insect life within the river corridor. The awa and the area immediately surrounding it feels serene and uplifting both in and out of the water. The natural flow of the water down the awa is not constrained by instream structures. The awa is able to express its natural form and has a natural pattern of pools, runs and riffles. The full extent of the banks of the awa and the river corridor is vegetated and there is a dominance of indigenous flora that shade the water and provide habitat for native fauna.	Long term
Ngā Mahi a ngā Tūpuna	We show respect for the awa and our tūpuna by ensuring that all waterbodies are clean and healthy.	Medium term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Te nui o te Wai	There is sufficient water quantity and flow levels in the awa so that: 1. there is connectivity between te mātāpuna (headwaters) and āku waiheke (small streams) through to takutai moana (the sea), 2. the water levels of all awa have sufficient depth all year round to support the movement of native fish species up and down the river system, 3. Mana Whenua can practise cultural immersion and other traditional and modern cultural uses, 4. rangatahi (youth) can swim from November through to April, 5. all life stages of taonga species are catered for, including drift-feeding fish, 6. the natural rhythms and hydrology of the river are supported – the awa can be calm, but she is also allowed to be riri (angry), 7. the flow is sufficient so that it keeps the river mouth open, 8. there is connectivity between the awa and its banks to support spawning fish, 9. those areas valued for tauranga waka are deep enough for waka to navigate, 10. the bed of the awa does not dry up during summer months, 11. it supports an abundant and diverse range of aquatic life including microbes, invertebrates, indigenous fish species, native birds and indigenous plants, and 12. whānau can use water for economic purposes without causing the level of water in the awa to drop.	Medium term
Te mana o te tangata	Mana Whenua exercise their rights as kaitiaki and mana whakahaere is in place so that iwi, hapū and marae: 1. have access to and can make decisions about how the awa will be managed, 2. are contributing to the community's understanding of te ao Māori, Mana Whenua values and historical relationship with the awa, 3. can use mātauranga Māori, Mana Whenua ecological monitoring, and observational data to inform decision-making around the awa, 4. practise ruranga (a word meaning guest – express duties of a host), the sharing of management of the awa with the wider community and existing care groups, and 5. can exercise whakatapu and whakanoa.	Short term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Te mana whakahaere o ngā awa ki uta ki tai	A partnered management approach is adopted so that Mana Whenua work with Greater Wellington to develop, apply, monitor and enforce holistic river management practices. The flood hazard risk to communities near Te Awa Kairangi is managed so that the river is able to exhibit its natural form and character rather than being constrained and that river management includes opportunities for positive design, such as recreating ngā ūranga. The existing global flood protection consent is reviewed so that it achieves these outcomes.	Short term
Wāhi tapu	There are significant wāhi tapu sites adjoining Te Awa Kairangi, including kāinga and pā at Haukaretu (Māoribank), Whakataka Pā (which was across the bank from what is now Te Mārua), Māwaihakona (Wallaceville), Whirinaki, Motutawa Pā (Avalon), Maraenuku Pā (Boulcott), Paetutu Pā and the mouth of the river, Ngutu ihe pā, Hīkoikoi Pā to the west and the Waiwhetū Pā (Ōwhiti) to the east. Te Ngohengohe and Pūhara-keke-tapu are significant places of battle along the Waiwhetū Stream. Wāhi tapu sites support the healthy wairua of the tangata (people) because: 1. Whānau are able to access these sites and manage them according to tikanga. 2. Greater Wellington delegates its power under section 33 of the RMA to Mana Whenua to make decisions around freshwater management for wāhi tapu sites that includes (but is not limited to) monitoring and restoration. 3. Whānau can practise cultural rituals and ceremonies, such as tohi (baptism), karakia (prayer), waerea (protective incantation), whakatapu and whakanoa (placing and removal of rāhui) and tuku taonga (gifting of knowledge and resources to future generations). 4. The wai is clean and safe for use. 5. Ngā ūranga (landing/arrival places) are established along the river corridor and these are accessible by Mana Whenua, including by waka.	Short term
Wai māori	Te Awa Kairangi is a key source of community drinking water. The water is suitable for drinking and available within flow limits for that purpose.[21]	Medium term
Te mahi kai/ mahinga kai	The whole catchment supports the entire life cycle of mahinga kai species. Mahinga kai species are safe to harvest and eat.	Medium term

21 See Schedule M1: Surface water community water supply abstraction point of the PNRP.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
	Mahinga kai sites include kāinga and pā at Haukāretu (Māoribank), Whakataka Pā, Māwaihakona, Whirinaki, Motutawa Pā, Maraenuku Pā, Paetutu Pā and the mouth of the river, Ngutu ihe Pā, Hīkoikoi Pā, Waiwhetū Pā (Owhiti), Te Ngohengohe and Pūhara-keke-tapu. At mahinga kai sites, these fish and macroinvertebrate species are present: longfin tuna, shortfin tuna, īnanga, piharau (lamprey), pātiki (flounder), kanae (mullet), ngaore (smelt) kōura and kākahi. At mahinga kai sites, these plant species are present: harakeke, raupō, pūhā, kawakawa, fernroot, and plants for weaving and healing. Other mahinga kai, like stones used for tool making and mud for weaving dyes, are present. Mahinga kai species are lively, in good condition, are diverse and abundant across all life stages, are safe to harvest, and eat or use, and are plentiful enough for long-term harvest including for manuhiri and to exercise manaakitanga.[22]	
	Mana Whenua make decisions around the harvest of mahinga kai and can: 1. access mahinga kai sites and species, 2. transfer knowledge about preparation, storage and cooking of kai through wānanga and other means of communication, 3. develop measures like rāhui, to protect against exploitation and overfishing, that are able to be enforced, 4. practise tikanga and other preferred methods of harvest safely and at the most appropriate time of the year, and 5. exercise customary practices to the extent desired.	Short term
Wāhi whakarite	The water is clean and safe to interact with, and the river margins are safe and there is space for whānau to: 1. access traditional pā sites, 2. access traditional wāhi mahara (places of learning) to share information about local knowledge and histories of the landscape, 3. practise rituals like planting at Puanga/Matariki, 4. hold wānanga to continue indigenous practices like living by the maramataka (lunar calendar), 5. collect water to use in mauri/mouri-enhancing ways including waitohi (water for baptism) and for mate (rituals relating to death and cleansing), and 6. share intergenerational knowledge and resources with whānau and manuhiri.	Short term

22 See Schedule C4 and Map 6 of the PNRP. The Waiwhetū Estuary is a site of significant indigenous biodiversity values in the coastal marine environment (see Schedule F4 and Map 19 of the PNRP).

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Taonga species	The water conditions, level and habitat in the awa, and its corridor, support the presence, abundance, survival and recovery of: 1. benthic macroinvertebrates/freshwater bugs, including kōura and kākahi, 2. at-risk and threatened indigenous fish species like banded kōkopu, giant kōkopu, dwarf galaxias, kōaro, bluegill bully, giant bully, Cran's bully, redfin bully, piharau (lamprey), longfin tuna and shortfin tuna,[23] and 3. native birds, like kererū and kākā. The lower reaches provide healthy īnanga spawning habitat.	Medium term
Contact recreation and Māori customary use for identified sites	The water is clean and cool all year round and there are enough deep pools for a range of interactions to take place, so that: 1. people can immerse themselves in the water (swimming, bathing, being in the water to replenish mauri/mouri) without getting sick and/or developing skin rashes, 2. rangatahi can do bombs into the waterholes and can safely mahi pārekareka i te wai (play in the water), 3. the corridor and banks are easily accessible and shaded by native vegetation that allows elderly whānau to mahi pārekareka (relaxation and recreation) ki te wai (relax alongside the awa) and 4. the water levels in traditional swimming places do not drop below hip level. This includes (but is not limited to) the traditional swimming places at Double Bridges, Kaitoke, Maoribank, Taitā Rock, Pākuratahi Forks and both the Akatārawa and Te Awa o Pākuratahi.[24]	Medium term
Swimming	The water is suitable for primary contact throughout the catchment.	Medium term

23 See Schedule F1 of the Proposed Natural Resources Plan.

24 The Pākuratahi and Akatārawa rivers are significant contact recreation freshwater bodies in Schedule H1 of the PNRP and shown on Map 20.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Repo	The water quality and health of wetlands, which include te ngutu awa o Te Awa Kairangi (the river mouth), the Maymorn Wetlands, Mount Cone Turf Bog[25] and Blue Mountain Bush Swamp Forest, support abundant and diverse biota, which includes microbes, invertebrates, native macrophytes (raupō) and native manu (birds) like cormorants, ducks, teal, tōrea (oyster catchers), sand pipers, curlew and red-legged waders.[26] At repo (wetland) sites, these fish species are present: banded kōkopu, giant kōkopu, longfin and shortfin tuna, kōaro, īnanga, redfin bully, bluefin bully and piharau (lamprey). Fish species are lively, in good condition, are diverse and abundant across all life stages, are safe to harvest, and eat or use, and are plentiful enough for long-term harvest, including for manuhiri and to exercise manaakitanga. The wetland margins are restored and given protection so that they are once again a functioning part of the main wetland.	Medium term
Te mahi mātaitai	People are able to practise te mahi mātaitai and te mahi hī ika particularly at coastal sites like te ngutu awa (river mouth) of Te Awa Kairangi. The awa and estuarine area supports: 1. fishing of species allowed to be caught and eaten like trout, kahawai, shortfin tuna, mullet, kākahi and kōura, and 2. safe fishing conditions with good water clarity, safe access and healthy algal growth.	Medium term
Takutai moana	The Te Awa Kairangi estuary is prioritised for protection and restoration so that it is a healthy functioning estuary.	Long term

25 See Schedule A3: Wetlands with outstanding indigenous biodiversity values: Maymorn Wetlands and Mount Cone Turf Bog and Maps 1 and 18a in the PNRP.

26 See Schedules F1 and F4 in the PNRP.

12.4 Kaupapa ūnga summary for Te Awa Kairangi

Sub-catchment areas	Water Quality				Water Quality				Mahinga Kai				Habitat			
	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L
Te Awa Kairangi small forested																
Te Awa Kairangi Forested mainstems																
Te Awa Kairangi Rural mainstems																
Te Awa Kairangi rural streams																
Te Awa Kairangi urban streams																
Te Awa Kairangi Lower mainstem																
Hutt Estuary																
Te Whanganui-a-Tara (outer harbour)																
Notes	**1)** The assessment and ūnga for this Kaupapa are driven by the E. coli attribute.				**1)** Assessments and ūnga are expressed around the 'swimmable' attribute for this kaupapa. **2)** Developing a cultural framework for allocation is sought in the short term for all of the small streams and large. **3)** No differences are noted throughout the catchments and unsure how the swimmable attribute relates to smaller streams. This might become more apparent as other attributes are developed for this kaupapa. **4)** No assessment or ūnga in coastal places as yet.				**1)** Wai Ora assessment above reservoir for watercress, tuna and harakeke. Ūnga maintain the pristine areas. **2)** Wai Kautū below the reservoir, with ūnga to improve to Wai Māori through medium then Wai Ora in long term.				**1)** There is high variation in the individual attribute assessments, making an overall kaupapa assessment difficult. In particular, Te Awa Kairangi mainstem had some Wai Kautū, some Wai Kino and some Wai Mate. The hatched colour reflects this range. **2)** Ūnga are shown as Wai Māori in medium term - though riparian cover attribute is seeking Wai Māori by short term and Wai Ora in long term. **3)** Some attributes seek faster time frames to Wai Ora than shown.			

Scale level	Description
Wai Ora	Pure/healthy water. This is water in its purest form. It contains the source of life and wellbeing. It is used in rituals to purify and sanctify and has the power to give life, sustain wellbeing and counteract evil. Wai Ora also means health.
Wai Māori	This is referred to as ordinary water which runs free or unrestrained and it has no sacred associations.
Wai Kautū	Wadeable, however there is uncertainty about water quality and concern about potential risks.
Wai Kino	Dangerous/polluted water. The mauri (life force) of the water has been altered through pollution and has the potential to do harm to all living things (including humans and ecosystems). Also refers to dangerous water such as rapids.
Wai Mate	This is effectively dead water. It cannot sustain life. It is dangerous to all living things (including humans and ecosystems) because it can cause illness or misfortune.

Note – The colours used to help illustrate the scale of Wai Mate to Wai Ora are the same used to illustrate the attribute states in the NOF. This does not indicate equivalence of the scales.

Sub-catchment areas	Flora and fauna				Taonga species				Wāhi Tapu				Relationship audit				Mātauranga			
	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L
Te Awa Kairangi small forested																				
Te Awa Kairangi Forested mainstems																				
Te Awa Kairangi Rural mainstems																				
Te Awa Kairangi rural streams																				
Te Awa Kairangi urban streams																				
Te Awa Kairangi Lower mainstem																				
Hutt Estuary																				
Te Whanganui-a-Tara (outer harbour)																				
Notes	**1)** The ūnga illustrated are largely based around flora. This recognises that reestablishment of fauna may follow on a slightly longer timeframe.				**1)** Kaupapa assessment is largely driven by intergenerational knowledge transfer. There are not enough people to give effect to this.				**1)** Top end of the catchment is not accessible, while the bottom is accessible but modified.											

Timeframe descriptions

S - Now - 10 year timeframe

M - 10 – 30 year timeframe

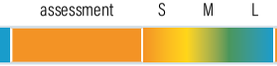
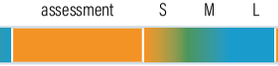
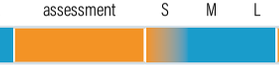
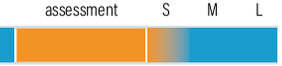
L - 30+ year timeframe

12.5 Kaupapa ūnga summary for Waiwhetū

Sub-catchment areas	Water Quality	Water Quality	Mahinga Kai	Habitat
	Kaupapa assessment / Ūnga S M L	Kaupapa assessment / Ūnga S M L	Kaupapa assessment / Ūnga S M L	Kaupapa assessment / Ūnga S M L
Waiwhetū Stream				
Notes	**1)** The assessment and ūnga for this Kaupapa are driven by the E. coli attribute.	**1)** Assessments and ūnga are expressed around the 'swimmable' atribute for this kaupapa. **2)** Developing a cultural framework for allocation is sought in the short term for all of the small streams and large.		**1)** There is high variation in the individual attribute assessments, making an overall kaupapa assessment difficult. This range covered some Wai Kautū, some Wai Kino and some Wai Mate. The hatched colour reflects this range. **2)** Ūnga are shown as Wai Māori in medium term - though riparian cover attribute is seeking Wai Māori by short term and Wai Ora in long term. **3)** Some attributes seek faster time frames to Wai Ora than shown.

Scale level	Description
Wai Ora	Pure/healthy water. This is water in its purest form. It contains the source of life and wellbeing. It is used in rituals to purify and sanctify and has the power to give life, sustain wellbeing and counteract evil. Wai Ora also means health.
Wai Māori	This is referred to as ordinary water which runs free or unrestrained and it has no sacred associations.
Wai Kautū	Wadeable, however there is uncertainty about water quality and concern about potential risks.
Wai Kino	Dangerous/polluted water. The mauri (life force) of the water has been altered through pollution and has the potential to do harm to all living things (including humans and ecosystems). Also refers to dangerous water such as rapids.
Wai Mate	This is effectively dead water. It cannot sustain life. It is dangerous to all living things (including humans and ecosystems) because it can cause illness or misfortune.

Note – The colours used to help illustrate the scale of Wai Mate to Wai Ora are the same used to illustrate the attribute states in the NOF. This does not indicate equivalence of the scales.

Sub-catchment areas	Flora and fauna	Taonga species	Wāhi Tapu	Relationship audit	Mātauranga
	Kaupapa assessment / Ūnga S M L	Kaupapa assessment / Ūnga S M L	Kaupapa assessment / Ūnga S M L	Kaupapa assessment / Ūnga S M L	Kaupapa assessment / Ūnga S M L
Waiwhetū Stream					
Notes	**1)** The ūnga illustrated are largely based around flora. This recognises that reestablsihment of fauna may follow on a slightly longer timeframe.	**1)** Kaupapa assessment is largely driven by intergenerational knowledge transfer. There are not enough people to give effect to this.			

Timeframe descriptions

S - Now - 10 year timeframe

M - 10 – 30 year timeframe

L - 30+ year timeframe

tekau mā toru

KOROKORO: HE TAONGA

13 Korokoro: He Taonga

TE KOROKORO STREAM: A CULTURAL TREASURE

13.1 Te whakamārama i Korokoro

Describing Korokoro

Wai Kautū - wadeable - state of uncertainty and risk

Mana Whenua are very concerned about Te Korokoro o Te Mana and they regard it overall as being Wai Kautū, or only having the confidence to wade in it, based on the Te Oranga Wai Mana Whenua assessment. It would not support full immersion.

This is largely due to a lack of formal monitoring and information about water quantity and quality in the catchment. Anecdotal evidence suggests that the awa is degrading, with invasive plant species choking out mahinga kai species and prolonged sedimentation plumes from plantation pine pruning and other forestry activities. Expected pine harvest in the headwaters is considered a significant threat to the stream and its receiving environment. It is recommended that existing pines are not harvested in this catchment.

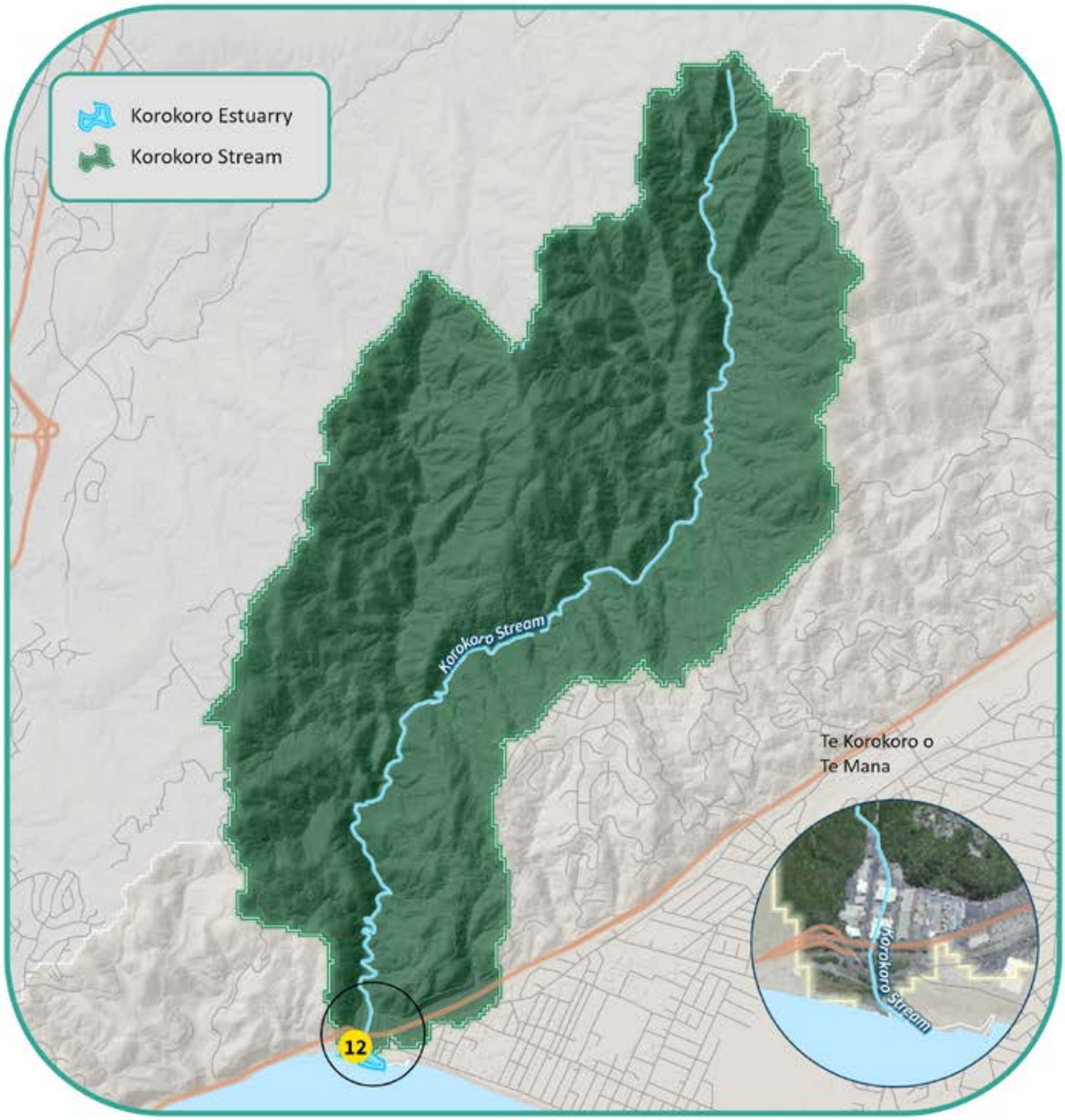
Despite this, Te Korokoro o Te Mana retains many important values for Māori, and Mana Whenua hold an aspiration for the entire length of the waterbody to be restored to its former pristine state. Te Korokoro o Te Mana is a taonga for Taranaki Whānui and it is also a site of significance.

Korokoro Stream is recognised and protected as an exemplar catchment, commensurate with its cultural status as Te Korokoro o Te Ika a Maui (the throat of the fish of Maui). This is reflected in the gurgling sounds made by the stream. Te mātāpuna of the Korokoro Stream are still pristine and have provided Taranaki Whānui with a vital supply of high-quality drinking water for the Pito-one Pā for many generations. The stream is of exceptional value to iwi due to the abundant spiritual sustenance it provides. Whānau (family group), hapū and iwi carry out rituals, collect rongoā and continue to share stories of its healing practices and teachings. It is also tōhu tūpuna for the hapū of Taranaki Whānui and Te Ātiawa as a vital food and water supply.

The mouth of the Korokoro Stream is an important source of mahinga kai, particularly renown for whitebait, longfin tuna and shortfin tuna. The Pito-one Pā / Te Tatau o te Po on the Petone foreshore is a significant wāhi ahurea (historic) site positioned near the mouth of Te Korokoro o Te Mana.

It is envisaged that the new Te Ara Tupua shared pedestrian and cycle path that links Wellington and Lower Hutt will raise the profile of the stream and give it a stronger connection with the wider community. Mana Whenua consider Te Ara Tupua an important opportunity to focus efforts on stream restoration as part of this development.

Areas in the Korokoro catchment



Sites of significance for Mana Whenua

12. Te Korokoro o Te Mana (Korokoro Stream mouth)

13.2 Ngā whainga mō Korokoro

Objectives for Korokoro

These are a complete list of ngā huanga (outcomes) of Te Kāhui Taiao for the Korokoro Stream.

Objective: the outcomes for all the values are maintained or improved so that they are achieved in the short, medium or long term.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Ngā awa tipua	The awa is recognised and considered as whānau and taonga by the people of Te Whanganui-a-Tara. The awa has its own identity, unique personality and mauri/mouri. These matters are acknowledged and protected when making decisions on the management of land and water.	Short term
Te mātāpuna (headwaters)	The waters of te mātāpuna are pristine and are not to be used for recreational or commercial fishing purposes. Mana Whenua have access to te mātāpuna, and their rights as kaitiaki are in place so that they can access natural resources for customary purposes, and can make decisions around the use, restoration, monitoring and protection of te mātāpuna including through the use of whakatapu (placing of rāhui) and whakanoa (removal of rāhui).	Short term
Āku waiheke (small streams) and ngā wai huna (concealed waters)	The small streams like Speedy's Stream, Stokes Valley Stream, and all other tributaries including ngā wai huna (concealed waters) and aquifers, are enhanced: 1. By naming piped or unrecognised streams. 2. All āku waiheke and ngā wai huna traditional names are used. 3. All āku waiheke and ngā wai huna that are not named or have anglicised names are given traditional Māori names under the guidance of Mana Whenua. 4. These names are formalised and shared with the local community and Mana Whenua through education and signage. 5. Monitoring for water quality/quantity and for the presence of indigenous biodiversity. Streams that are currently piped are daylighted as far as practicable and are able to take their natural form and path. Where streams cannot be daylighted, their ecological values are recognised. Native fish have access to move freely up and down the entire length of the catchment.	Short term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Āhua	The awa has a natural variation of flows. The stream is able to meander and has natural beauty. The water is clear with good clarity so that the bed of the awa is easily visible. The awa and its corridor smell of clean water, native forest and the forest floor. The voice of the awa can be heard. The presence of native flora and fauna can be observed and heard in the water spaces. The voice of the awa reflects the natural variations in flow, the movement of bed material and bird and insect life within the river corridor. The awa and the area immediately surrounding it is a place of beauty and it feels serene and uplifting both in and out of the water. The natural flow of the water down the awa is not constrained by instream structures. The awa is able to express its natural form and has a natural pattern of pools, runs and riffles. The full extent of the banks of the awa and the river corridor is vegetated and there is a dominance of indigenous flora that shade the water and provide habitat for native fauna.	Long term
Ngā mahi a ngā tūpuna	We show respect for the awa and our tūpuna by ensuring that all waterbodies are clean and healthy. The river corridor is sufficiently shaded by vegetation so that kaumātua (elders) and whānau can sit on its banks and receive spiritual sustenance from mahi pārekareka (relaxation and recreation) ki te wai (being beside the awa).	Short term
Te nui o te wai	There is sufficient water quantity and flow levels in the awa so that: 1. there is connectivity between te mātāpuna (headwaters) and āku waiheke (small streams) through to takutai moana (the sea), 2. the water levels of all awa have sufficient depth all year round to support the movement of native fish species up and down the river system, 3. all life stages of taonga species are catered for, including drift-feeding fish, 4. the natural rhythms and hydrology are supported, 5. there is connectivity between the awa and its banks to support spawning fish, 6. the bed of the awa does not dry up during summer months, and 7. it supports an abundant and diverse range of aquatic life, including microbes, invertebrates, indigenous fish species, native birds and indigenous plants.	Medium term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Te mana o te tangata	Mana Whenua exercise their rights as kaitiaki, and mana whakahaere is in place so that iwi, hapū and marae: 1. have access to and can make decisions about how the awa will be managed, 2. are contributing to the community's understanding of te ao Māori, Mana Whenua values and historical relationship with the awa, 3. can use mātauranga Māori, Mana Whenua ecological monitoring, and observational data to inform decision-making around the awa, 4. can practise manaaki ruranga, the sharing of management of the awa, with the wider community and existing care groups, and 5. can exercise whakatapu (making tapu) and whakanoa (making free from tapu, or noa).	Short term
Te mahi kai/ mahinga kai	The whole catchment supports the entire life cycle of mahinga kai species. Mahinga kai species are safe to harvest and eat.	Medium term
	At mahinga kai sites like Te Korokoro o Te Mana (the mouth of the Korokoro Stream) these fish and macroinvertebrates are present: longfin tuna, shortfin tuna, īnanga, kōura, and kākahi. At mahinga kai sites plant species like harakeke are present. Mahinga kai species are lively, in good condition, are diverse and abundant across all life stages, are safe to harvest and eat or use, and are plentiful enough for long-term harvest, including for manuhiri and to exercise manaakitanga.	Medium term
	Mana Whenua are able to make decisions around the harvest of mahinga kai, like harakeke, and can: 1. access mahinga kai sites and species, 2. transfer knowledge about preparation, storage and cooking of kai through wānanga and other means of communication, 3. develop measures like rāhui, to protect against exploitation and overfishing, that are able to be enforced, 4. practise tikanga and other preferred methods of harvest safely and at the most appropriate time of the year, and 5. exercise customary practice to the extent desired.	Short term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Wāhi whakarite	The awa and the area surrounding Te Tatau o te Pō Marae is clean and safe to interact with and there is space for whānau to: 1. access traditional pā sites, 2. access traditional wāhi mahara (places of learning) to share information about local knowledge and histories of the landscape, 3. practise rituals like planting at Puanga/Matariki, 4. hold wānanga to continue practices like living by the maramataka (lunar calendar), 5. collect water to use in mauri/mouri-enhancing ways including waitohi and mate, and 6. share intergenerational knowledge and resources with whānau and manuhiri. A pedestrian access from Honiana Te Puni Reserve across State Highway 2 to Te Korokoro o Te Mana is reinstated to allow traditional mai uta ki tai.	Short term
Taonga species	The water conditions, level and habitat in the awa, its tributaries, and the Korokoro Estuary, support the presence, abundance, survival and recovery of: 1. benthic macroinvertebrates/freshwater bugs, including kōura and kākahi, 2. at-risk and threatened indigenous fish species like banded kōkopu, bluegill bully, smelt, giant kōkopu, kōaro, longfin and shortfin tuna and redfin bully,[27] 3. īnanga, and īnanga spawning habitat, at the lower reaches of the estuary, and 4. native birds. The lower reaches provide healthy īnanga spawning habitat. The Korokoro Estuary is prioritised for protection and restoration so that it is a healthy functioning estuary.	Medium term
Wāhi mahara (places of learning and where local knowledge and histories are etched into the landscape)	Kei te ora te mauri/mouri (the mauri/mouri of the place is intact) and customary resources are available so that Mana Whenua can safely access and harvest rongoā (traditional medicines), raranga (weaving material) and mahinga kai. Mana Whenua are able to access the awa and exercise customary practices like tohi (baptism), karakia (prayer), waerea (protective incantation) and tuku iho (gifting of knowledge and resources to future generations).	Access for Mana Whenua is a short-term goal, all other outcomes are medium term.

27 See Schedule F4 and Map 19 of the PNRP.

13.3 Kaupapa ūnga summary for Korokoro

Sub-catchment areas	Water Quality				Water Quality				Mahinga Kai				Habitat			
	Kaupapa assessment	S	Ūnga M	L	Kaupapa assessment	S	Ūnga M	L	Kaupapa assessment	S	Ūnga M	L	Kaupapa assessment	S	Ūnga M	L
Korokoro Stream																
Korokoro Estuary																
Notes The assessments are made together for both the stream and estuary.	**1)** The assessment and ūnga for this Kaupapa are driven by the E. coli attribute. Most other attributes for this kaupapa are Wai Ora or Wai Māori.				**1)** Developing a cultural framework for allocation is sough to lift this attribute to Wai Ora in the short term.								**1)** Wai ora in many attributes, others Wai Kautū reflecting uncertainty and further knowledge is needed. The hatched colour reflects this range. High expectation to maintain Wai Ora where it is already, and reach Wai Ora in the short term for those Wai Kautū attributes.			

Scale level	Description
Wai Ora	Pure/healthy water. This is water in its purest form. It contains the source of life and wellbeing. It is used in rituals to purify and sanctify and has the power to give life, sustain wellbeing and counteract evil. Wai Ora also means health.
Wai Māori	This is referred to as ordinary water which runs free or unrestrained and it has no sacred associations.
Wai Kautū	Wadeable, however there is uncertainty about water quality and concern about potential risks.
Wai Kino	Dangerous/polluted water. The mauri (life force) of the water has been altered through pollution and has the potential to do harm to all living things (including humans and ecosystems). Also refers to dangerous water such as rapids.
Wai Mate	This is effectively dead water. It cannot sustain life. It is dangerous to all living things (including humans and ecosystems) because it can cause illness or misfortune.

Note – The colours used to help illustrate the scale of Wai Mate to Wai Ora are the same used to illustrate the attribute states in the NOF. This does not indicate equivalence of the scales.

Sub-catchment areas	Flora and fauna				Taonga species				Wāhi Tapu				Relationship audit				Mātauranga			
	Kaupapa assessment	S	Ūnga M	L	Kaupapa assessment	S	Ūnga M	L	Kaupapa assessment	S	Ūnga M	L	Kaupapa assessment	S	Ūnga M	L	Kaupapa assessment	S	Ūnga M	L
Korokoro Stream																				
Korokoro Estuary																				
Notes The assessments are made together for both the stream and estuary.	**1)** Wai Kautū assessment is driven by pine forest in Korokoro. Retiring this is priority for reaching Wai Ora in the medium term				**1)** Knowledge exchange is currently Wai Ora. **2)** Health of taonga species and their habitat is Wai Kautū, with Wai Ora sought in the short/medium term.															

Timeframe descriptions

S - Now - 10 year timeframe

M - 10 – 30 year timeframe

L - 30+ year timeframe

tekau mā whā

TE TĀONE O PŌNEKE

14 Te tāone o Pōneke

WELLINGTON URBAN

14.1 Te whakamārama i Kaiwharawhara me ētahi atu awa o te tāone o Pōneke

Describing Kaiwharawhara and other Wellington urban streams

Wai Kino – contaminated by human waste

The Wellington Urban FMU is made up of a number of urban streams including the larger Kaiwharawhara, Karori and Ōwhiro awa. Te Manga o Kaiwharawhara (including Te Mahanga and Korimako streams) are Ngā Taonga Nui a Kiwa (the treasured inheritance of Kiwa refers to those waterbodies of most importance to Mana Whenua identified in Schedule B of the PNRP) for Taranaki Whānui.

Kaiwharawhara and other urban streams are assessed as Wai Kino on the Mana Whenua assessment framework. This is due to the presence of human waste (*E. coli*) in these streams, which poses a risk to life and means that contact with the water should be avoided. It is noted that not all urban streams are monitored for contaminants, however, the dilapidated state of residential and commercial waste and stormwater systems means that, unless stated otherwise, the assumption is that they are contaminated with *E. coli*.

Kaiwharawhara is the largest stream system in Wellington City and one of the few remaining tributaries that has a relatively natural estuary mouth into the harbour. The stream runs around the west of Te Ahumairangi (Tinakori Hill), the maunga (mountain) from which five streams flow that traditionally sustained the city of Wellington. As a result, Te Manga o Kaiwharawhara and its environs are considered significant to both the history and continued wellbeing of Mana Whenua. The stream is also a site of wāhi whakarite (preparing for an important activity/event) and was used for rituals such as planting at Puanga/Matariki. The Kaiwharawhara Pā was located near the stream mouth and remains a significant site for Taranaki Whānui, forming the original gateway into Wellington.

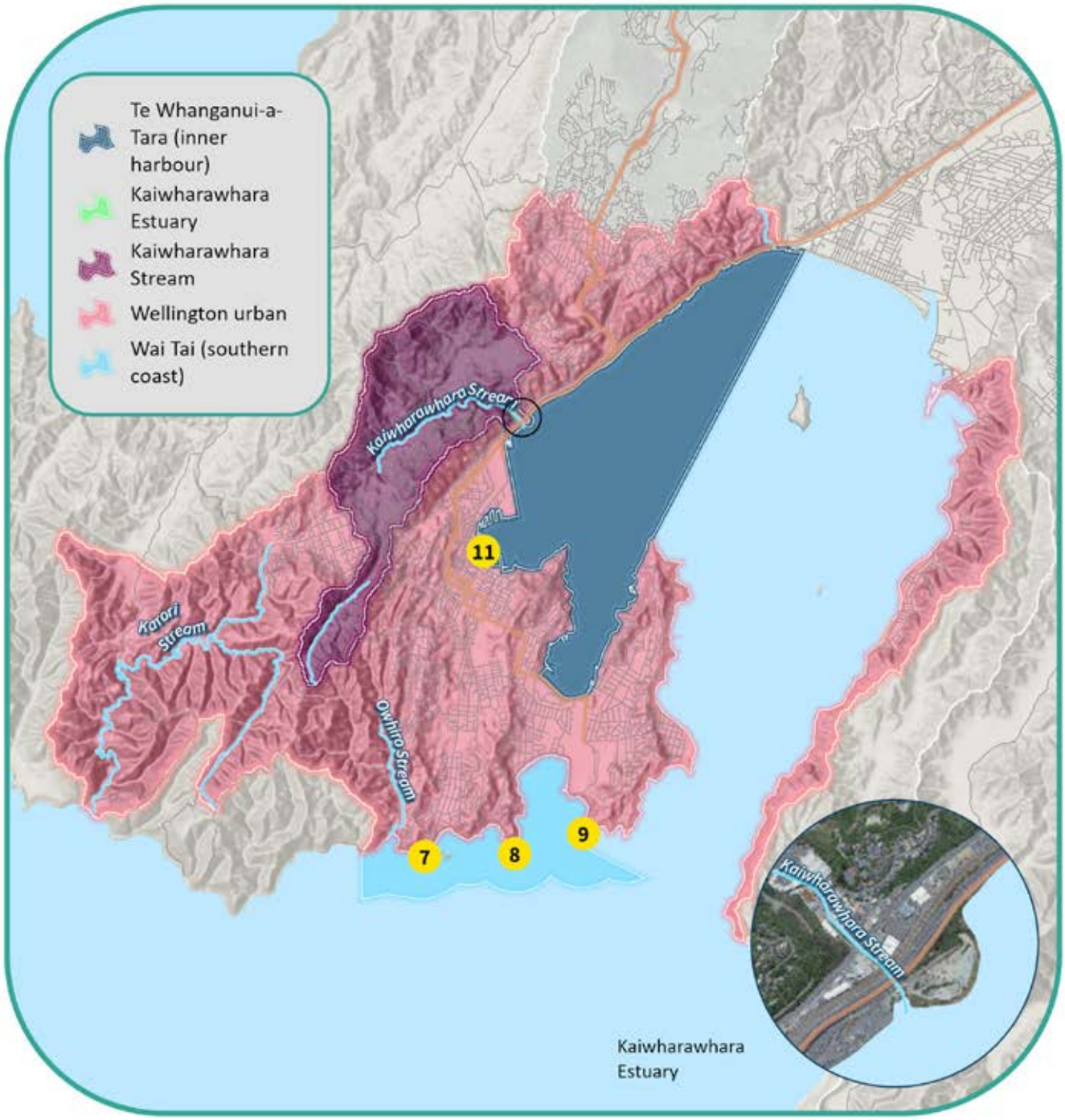
Despite the surrounding environment being heavily urbanised and the stream experiencing pressures from urban land uses, such as from stormwater, the Kaiwharawhara Stream has high ecological and cultural values. Kia Mauri/mouriora te Kaiwharawhara (Sanctuary to Sea) is a project funded to continue the creation and restoration of indigenous fish habitat, which includes spawning sites. Monitoring is also carried out at Zealandia, in which te mātāpuna are found.

In Karori, the stormwater runoff from the urban environment is primarily responsible for the poor health of the Karori Stream. *E. coli* is a dry and wet weather problem in Karori, which suggests there is sewage going in all the time. In addition, the sewage discharge at Karori Stream mouth is of particular concern to Mana Whenua as the effects of the activity on mahinga kai and cultural use are neither monitored nor understood.

The āku waiheke (small streams), such as Te Māhanga, Waimapihi, Kumutoto, Korimako Stream, Akiwai, Waitangi Stream and many others within Wellington City, have been piped and covered over by roads and buildings. Their mana and mauri are lost to the community and Mana Whenua retain an aspiration for their restoration and return to the world of light.

Mana Whenua want to restore both the mana and the water quality of the Kaiwharawhara and other urban streams. Suggested management methods focus on strengthening Mana Whenua and community engagement and buy-in through mātauranga Māori monitoring and restoration. Longer term improvements require a complete upgrade of existing wastewater and stormwater networks.

Areas in the Wellington urban catchment



Sites of significance for Mana Whenua

- 7. Tapu te Ranga - Owhiro - Haewai
- 8. Te Raekaihau Point reef
- 9. Hue te Taka (Wellington south coast)
- 11. Te Aro pā

14.2 Ngā whāinga mō Kaiwharawhara me ētahi atu awa o te taone o Pōneke

Objectives for Kaiwharawhara and other Wellington urban streams

These are a complete list of ngā huanga of Te Kāhui Taiao for the Wellington urban streams.

Objective: the outcomes for all the values are maintained or improved so that they are achieved in the short, medium or long term.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Ngā awa tipua	The awa are recognised and considered as whānau and taonga by the people of Te Whanganui-a-Tara. The awa has its own identity, unique personality and mauri/mouri. These matters are acknowledged and protected when making decisions on the management of land and water.	Short term
Te mātāpuna	Te mātāpuna (the headwaters) are places of great beauty, the waters are pristine and are not to be used for recreational or commercial fishing purposes. Mana Whenua have access to te mātāpuna (the headwaters) and make decisions around its use, restoration and protection, including using whakatapu (placing of rāhui) and whakanoa (removal of rāhui).	Short term
Āku waiheke/ ngā wai huna	The āku waiheke (small streams), such as Te Māhanga, Korimako streams, Akiwai, Waitangi streams and Days Bay Stream, including ngā wai huna (concealed waters) and aquifers, are enhanced: 1. By naming piped and unrecognised streams. 2. All āku waiheke and ngā wai huna traditional Māori names are used. 3. All āku waiheke and ngā wai huna that are not named, or have anglicised names, are given traditional Māori names under the guidance of Mana Whenua. 4. These names are formalised and shared with the local community and Mana Whenua through education and signage. 5. Monitoring for water quality/quantity and for the presence of indigenous biodiversity and ecological function. Streams that are currently piped are daylighted, as far as practicable and are able to take their natural form and path. Where streams cannot be daylighted, their ecological values are recognised. Native fish have access to move freely up and down the entire length of the catchment.	All are short-term outcomes except for re-naturalisation of the stream which is a medium-term action.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Āhua	The awa has a natural variation of flows. The stream is able to meander and has natural beauty. The water is clear with good clarity so that the bed of the awa is easily visible. The awa and its corridor smell of clean water, native forest, and the forest floor. The voice of the awa can be heard. The presence of native flora and fauna can be observed and heard in the water spaces. The voice of the awa reflects the natural variations in flow, the movement of bed material and bird and insect life within the river corridor. The awa and the area immediately surrounding it is a place of beauty and it feels serene and uplifting both in and out of the water. The natural flow of the water down the awa is not constrained by instream structures. The awa is able to express its natural form and has a natural pattern of pools, runs and riffles. The full extent of the banks of the awa and the river corridor is vegetated and there is a dominance of indigenous flora that shade the water and provide habitat for native fauna.	The existing restorative works contributing to āhua (natural look) is short term. Otherwise huanga are long term.
Ngā mahi a ngā tūpuna	We show respect for our awa, estuarine and coastal waterbodies and tūpuna by ensuring that all waterbodies are clean and healthy.	Medium term
Te nui o te wai	There is sufficient water quantity and flow levels in the awa so that: 1. there is connectivity between te mātāpuna and āku waiheke through to takutai moana (the sea), 2. the water levels of all awa have sufficient depth all year round to support the movement of native fish species up and down the river system, 3. Mana Whenua can practise cultural immersion and other traditional modern cultural uses, 4. all life stages of taonga species are catered for, including drift-feeding fish, 5. the natural rhythms and hydrology of the river are supported – the awa can be calm, but she is also allowed to be riri (angry), 6. the flow is sufficient so that it keeps the river mouth open, 7. there is connectivity between the awa and its banks to support spawning fish, 8. the bed of the awa does not dry up during summer months, and 9. it supports an abundant and diverse range of aquatic life including microbes, invertebrates, indigenous fish species, native birds and indigenous plants.	Medium term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Te mana o te tangata	Mana Whenua rights as kaitiaki and mana whakahaere are in place so that iwi and hapū: 1. have access to and can make decisions about how the awa is managed, 2. can use mātauranga Māori, Mana Whenua ecological monitoring and observational data to inform decision-making around the awa, 3. are able to exercise customary practices within the taiao such as harvesting rongoā, 4. can share a diverse range of mātauranga Māori with whānau and this includes knowledge around rongoā, astrology, horticulture and fishing, and 5. can practise manaaki ruranga, the sharing of management of the awa, with the wider community and existing care groups.	Short term
Wāhi tapu, wāhi tupuna, wāhi maumahara	Significant sites that are wāhi tapu (sacred place), wāhi tupuna (significant ancestral) and/or wāhi maumahara (places with significant history) include: 1. Tapu te Ranga, Ōwhiro and Haewai 2. Te Raekaihau Point Reef, and 3. Te Tangihanga-a-Kupe (Barrett Reef). At these sites, whānau are able to carry out rituals and ceremonies that include: 1. tohi (baptism), 2. karakia (prayer), 3. waerea (protective incantation), 4. whakatapu and whakanoa (placing and removal of rāhui), and 5. tuku iho (gifting of knowledge and resources to future generations).	Short term
	Wāhi tapu, wāhi tupuna and/or wāhi maumahara sites support the healthy wairua of the tangata (people) because: 1. Whānau have access to these sites and manage them according to tikanga. 2. Greater Wellington delegates its power under section 33 of the RMA to Mana Whenua to make decisions around freshwater management for wāhi tapu sites that includes (but is not limited to) monitoring and restoration. 3. The wai is clean and safe for use.	
Te mahi kai/ mahinga kai	The whole catchment supports the entire life cycle of mahinga kai species. Mahinga kai species are safe to harvest and eat.	Medium term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
	Mahinga kai sites include the Kaiwharawhara Stream, its tributaries and the Kaiwharawhara Estuary, Tapu te Ranga, Ōwhiro Bay, Haewai (on the south coast of the Wellington Peninsula) and Whiorau/Lowry Bay Mahinga kai sites of significance also include Te Raekaihau Point Reef, Te Tangihanga-a-Kupe (Barrett Reef), Hue te Taka Peninsula and Te Aro Pā. At mahinga kai sites, these fish and macroinvertebrate species are present: longfin tuna, shortfin tuna, piharau (lamprey), kōura, kākahi, pāua, pipi, kina and mussels. At mahinga kai sites, these plant species are present: wharawhara, kiekie, harakeke, pūhā and poroporo. Mahinga kai species are lively, in good condition, are diverse and abundant across all life stages, are safe to harvest, and eat or use, and are plentiful enough for long-term harvest including for manuhiri and to exercise manaakitanga.[28]	Medium term
	At mahinga kai sites, kei te ora te mauri/mouri (the mauri/mouri of the place is intact) and Mana Whenua can: 1. access mahinga kai sites and species, 2. practise tikanga and preferred methods of harvest for kai, 3. exercise customary practices to the extent desired, 4. transfer knowledge on the preparation, storage and cooking of kai, and 5. make decisions around the protection and restoration of wai and taiao where mahinga kai is present/practised. This could include through the use of customary practices like rāhui.	
Wāhi whakarite	The water is clean and safe to interact with, and the river margins are safe and there is space for whānau to: 1. access traditional pā sites, 2. practise rituals like planting at Puanga/Matariki, 3. hold wānanga to continue indigenous practices like living by the maramataka (lunar calendar), 4. collect water to use in mauri/mouri-enhancing ways including waitohi (traditional baptismal ceremonies) and mate, and 5. share intergenerational knowledge and resources with whānau and manuhiri.	Short term

28 See Schedule C4 and Map 6 of the PNRP.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Taonga species	The water conditions, level and habitat in the awa, estuary and ocean support the presence, abundance, survival and recovery of: 1. benthic macroinvertebrates/freshwater bugs, including kōura and kākahi, and 2. at-risk and threatened indigenous fish species like banded kōkopu, giant kōkopu, shortjaw kōkopu, īnanga (which spawn at the Karori Stream mouth's tidal zone), kōaro, redfin bully, bluegill bully, giant bully, longfin tuna and shortfin tuna.[29] The lower reaches provide healthy īnanga spawning habitat.	Medium term
Contact recreation and Māori customary use/taunga ika (fishing grounds)	The health of the wai at takutai moana (the sea) is prioritised for improvement for contact recreation and Māori customary use at: 1. Ōwhiro Bay, 2. Island Bay (in particular, Derwent Street, Reef Street and Island Bay Surf Club), and 3. Wellington Harbour (in particular, Harris Street, Hunter Street and Tory Street). So that Mana Whenua can connect with these waterbodies through a range of activities without getting sick and/or developing skin rashes, including te mahi hī ika (fishing), kaukau (swimming) and rukuruku (diving). The water levels in traditional swimming places should not drop below hip level.	Medium term
Swimming	The water is suitable for primary contact throughout the catchment.	Long term

29 See Schedule F1 of the PNRP.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Takutai moana	The Kaiwharawhara Estuary is prioritised for protection and restoration so that: 1. it is a healthy functioning estuary, 2. the water conditions and habitat in the estuary support the presence, abundance, survival and recovery of 11 at-risk and threatened indigenous fish species: banded kōkopu, bluegill bully, common bully, giant bully, giant kōkopu, īnanga, kōaro, longfin eel, redfin bully, shortfin eel and shortjaw kōkopu,[30] 3. the smell at the bottom of the Kaiwharawhara Stream is no longer offensive but smells like clean freshwater and saltwater, and 4. there is plentiful mahinga kai species like longfin, shortfin tuna, īnanga and piharau that are safe to harvest and consume. Kia Mauri/mouriora te Kaiwharawhara (the Sanctuary to Sea project) is funded to continue the creation and restoration of indigenous fish habitat including spawning sites.	Funding for Sanctuary to the Sea is prioritised in the short term. All other huanga are long term.

30 The Kaiwharawhara Stream mouth/estuary is a site of significance for indigenous biodiversity values in the coastal marine area (see Map 19 in the PNRP).

14.3 Kaupapa ūnga summary for Kaiwharawhara and Wellington urban

Sub-catchment areas	Water Quality				Water Quality				Mahinga Kai				Habitat			
	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L
Kaiwharawhara Stream																
Kaiwharawhara Estuary																
Wellington urban																
Wai Tai (southern coast)																
Te Whanganui-a-Tara (inner harbour)																
Notes	**1)** The assessment and ūnga for this Kaupapa are driven by the E. coli attribute. Mana Māori perspective of overflows with tutae means this water cannot be used.				**1)** Developing a cultural framework for allocation is sough to lift this attribute to Wai Ora in the short term.				**1)** Coastal areas, in particular for finfish, were assessed to be in better state for some of the attributes. Hatched colour reflects this range. **2)** Wai Ora is sought in the short term for knowledge exchange.				**1)** Awa with open areas are Wai Māori for the riparian vegetation and sound attributes. Piping, fish passage barriers and channel modification in lower reaches mean those awa are Wai Kino for those attributes. The hatched colour reflects this range. **2)** The high variation in starting conditions for each attribute also means there's high variation in timeframes to reach Wai Māori and Wai Ora. Some piped streams may only reach Wai Kautū in the long term. **3)** No assessment or ūnga in some coastal places as yet.			

Scale level	Description
Wai Ora	Pure/healthy water. This is water in its purest form. It contains the source of life and wellbeing. It is used in rituals to purify and sanctify and has the power to give life, sustain wellbeing and counteract evil. Wai Ora also means health.
Wai Māori	This is referred to as ordinary water which runs free or unrestrained and it has no sacred associations.
Wai Kautū	Wadeable, however there is uncertainty about water quality and concern about potential risks.
Wai Kino	Dangerous/polluted water. The mauri (life force) of the water has been altered through pollution and has the potential to do harm to all living things (including humans and ecosystems). Also refers to dangerous water such as rapids.
Wai Mate	This is effectively dead water. It cannot sustain life. It is dangerous to all living things (including humans and ecosystems) because it can cause illness or misfortune.

Note – The colours used to help illustrate the scale of Wai Mate to Wai Ora are the same used to illustrate the attribute states in the NOF. This does not indicate equivalence of the scales.

Sub-catchment areas	Flora and fauna				Taonga species				Wāhi Tapu				Relationship audit				Mātauranga			
	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L
Kaiwharawhara Stream																				
Kaiwharawhara Estuary																				
Wellington urban																				
Wai Tai (southern coast)																				
Te Whanganui-a-Tara (inner harbour)																				
Notes	**1)** There is high variation in the individual attribute assessments, making an overall kaupapa assessment difficult. The hatched colour reflects this range. This variation for each attribute and area also means there's high variation in timeframes for ūnga to reach Wai Māori and Wai Ora. **2)** Streams are Wai Kautū and Kino because of barriers to fish migration through wai ki tai. **3)** Coastal areas are Wai Mate and Wai Māori due to the flora attribute				**1)** Wai Ora is sought faster than shown for knowledge exchange.															

Timeframe descriptions

S - Now - 10 year timeframe

M - 10 – 30 year timeframe

L - 30+ year timeframe

tēkau mā rima

TAPU-TE-RANGA KI ŌMERE, KI MAKARA

15 Tapu-te-ranga ki Ōmere, ki Makara

SOUTHWEST COAST

The Southwest Coast comprises the Karori and South Karori streams, the Makara Stream, estuary and coast and the many tributaries that feed into these waterbodies. The continued connectivity between these streams to the coast is of critical importance to Mana Whenua.

South of the Karori whaitua (catchment) are a number of wāhi tupuna and wāhi tapu of significance to Ngāti Toa Rangatira and Taranaki Whānui, which include Te Rimurapa/Sinclair Head and Pariwhero/Red Rocks. These ancestral and sacred places are also sites where mahinga kai is harvested and hī ika (line fishing for kaimoana) is practised.

15.1 Te whakamārama i Karori, Makara me ētahi atu awa takutai me ngā wāhi ngūtu awa

Describing Karori, Makara and other coastal streams and estuarine areas

Wai Kautū - wadeable - state of uncertainty and risk

Southwest Coast is regarded as being in a state of uncertainty and risk based on the Te Oranga Wai Mana Whenua assessment. This is in part due to a lack of information and monitoring on the impact of wastewater discharges on the inter-tidal marine environment and mahinga kai areas. The vulnerability of small streams to discharge, and damage from stock and septic tanks, which are both currently unmanaged, is an ongoing risk.

Mana Whenua seek to become directly involved in the monitoring and management of the Southwest Coast and its waterbodies to ensure a pathway to improvement is planned and implemented inclusive of mātauranga-a-Māori (Māori knowledge) This includes the setting of Te Oranga Wai target states for coastal and rural streams and wastewater discharge areas.

Despite the uncertainty surrounding these waterbodies, they remain taonga for Mana Whenua.

The Makara Stream is located on the outskirts of Wellington City and flows in a north-westerly direction, through predominantly pastoral land, before entering the sea at Ohariu Bay. There are many āku waiheke (small streams) and ngā wai huna (concealed waters) in the whaitua that flow into the Makara Stream. These have unique values that must be recognised and protected.

The stream and its corridor support many mahinga kai plants, like puha and fernroot, and mahi rāranga plants like harakeke and raupō, for weaving and for rongoā (healing). While the most noteworthy Mana Whenua values in this area are mahinga kai and kaimoana, the estuary is also recognised for other special values such as waka, healing from the ocean, and the cleansing rongoā of the wind. Mana Whenua also value the connections with cousins across the ocean. Ohariu Pā is found on Makara Beach and is of significance to Ngāti Tama.

The Makara Estuary or river mouth is recognised as a significant natural wetland and is the only remaining salt marsh estuary on the Wellington Peninsula, and is an important refuge for feeding and nesting birds, such as pied shag, red-billed gull, white-fronted tern, black shag, pied stilt and variable oystercatcher. The salt marsh also provides seasonal or core habitat to threatened indigenous fish species like longfin eel, giant kōkopu, kōaro, īnanga, redfin bully, bluegill bully and piharau.

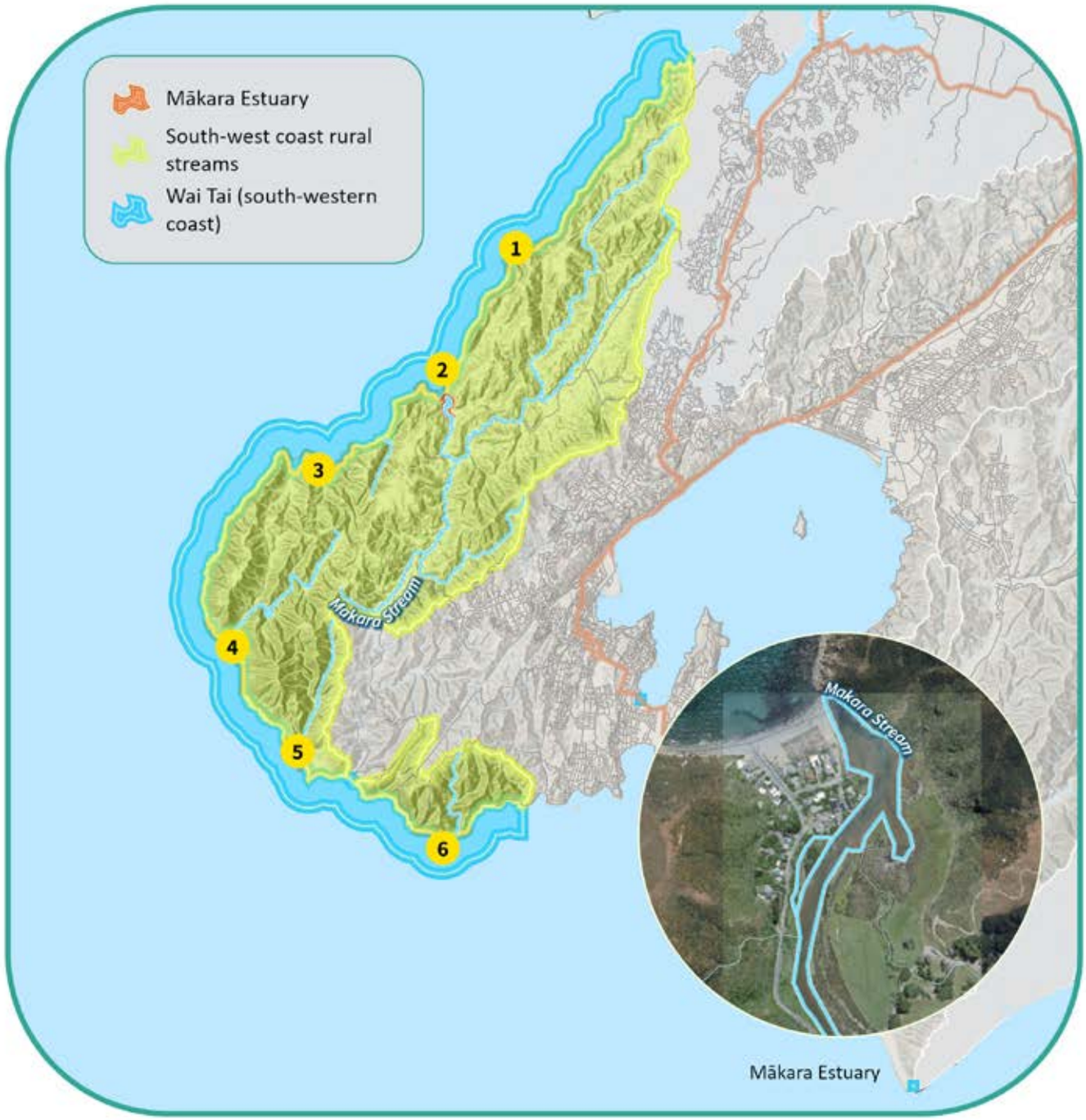
Te Kāhui Taiao met with Mana Whenua at Takapūwāhia Marae on 12 April 2021. We heard from them that whānau could traditionally swim, harvest and consume kaimoana like tuna, mullet and pipis, without becoming māuiui (unwell). Areas where paua once lived have now completely disappeared, except in Ohau North where there are lots of small, undersized paua. There is also immense pressure on coastal resourcing from poaching.

The water level in Te Manga o Makara water is currently very low, which is possibly affected by cumulative water takes. There is also a real risk that the cumulative impacts of rural septic systems and discharges are increasing the amount of *E.coli* in the stream. The Makara Stream and tributaries are characterised by having narrow channels and low flows relative to their length and the scale of the steep landscape they drain. Their relatively small size makes them disproportionately vulnerable to *E. coli* and sedimentation caused by cattle grazing and plantation forestry. Their small size also means they are not currently protected under the existing stock exclusion provisions in the PNRP.

A lot of regeneration of native forest is occurring around the Te Rawhiti wind farm where farming is slowly disappearing. Mana Whenua strongly support the retirement of this land and other rural areas from traditional farming (particularly cattle) to protect āku waiheke and te mātāpuna and the receiving coastal environment, and this is included as a recommendation in this document.

There are numerous wāhi tupuna (places associated with ancestors), wāhi tapu (places still sacred) and wāhi maumahara (places with significant history) sites at takutai moana (the sea) that are of significance to Ngāti Toa Rangatira and Taranaki Whānui. Most of these ancestral and sacred places, in addition to Korohiwa (on east coast of the harbour by Muritai), are sites where the harvest of mahinga kai and te mahi hī ika are practised.

Areas in the South-west coast, Mākara and Ōhariu catchment



Sites of significance for Mana Whenua

1. Kie Kie/Kia Kia (Ngutu Kākā pā) (Pipinui Point)
2. Ōhariu - Wharehou Bay
3. Te Ika a Maru - Ohau Bay
4. Ōterongo Bay
5. Waiariki Stream mouth and coast
6. Te Rimurapa - Pariwhero (Sinclair Head - Red Rocks)

15.2 Ngā whāinga mō Karori, mō Makara me ētahi atu awa takutai me ngā ngūtu awa

Objectives for Karori, Makara and other coastal streams and estuarine areas

These are a complete list of ngā huanga (outcomes) of Te Kāhui Taiao for the Southwest Coast streams and receiving environment.

Objective: the outcomes for all the values are maintained or improved so that they are achieved in the short, medium or long term.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Ngā awa tipua	The awa, estuarine and coastal waters are recognised and considered as whānau and taonga by the people of Te Whanganui-a-Tara. The awa has its own identity, unique personality and mauri/mouri. These matters are acknowledged and protected when making decisions on the management of land and water.	Short term
Āku waiheke/ ngā wai huna	The small streams, like Ōteranga Stream, and all other tributaries, including ngā wai huna (concealed waters) and aquifers, are enhanced: 1. by naming piped or unrecognised streams. 2. All āku waiheke and ngā wai huna traditional Māori names are used. 3. All āku waiheke (small streams) and ngā wai huna that are not named, or have anglicised names, are given traditional Māori names under the guidance of Mana Whenua. 4. These names are formalised and shared with the local community and Mana Whenua through education and signage. 5. Monitoring for water quality/quantity and for the presence of indigenous biodiversity. Streams that are currently piped are daylighted, as far as practicable and can take their natural form and path. Where streams cannot be daylighted their ecological values are recognised. Native fish have access to move freely up and down the entire length of the catchment.	Short term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Tiaki whenua	The land around small streams and awa is managed sensitively so that: 1. the full extent of the banks of the awa and the river corridor from the headwaters to takutai moana (the sea) is vegetated and there is a dominance of indigenous flora that shade the water and provide habitat for native fauna, 2. adjoining farmland, like the Te Rāwhiti Wind Farm, is retired to allow native vegetation to regenerate, 3. the natural flow of the water down the awa is not constrained by instream structures. The awa can express its natural form and has a natural pattern of pools, runs and riffles, and 4. Mana Whenua are involved in the decision-making around activities that may have an adverse impact on these streams.	Medium term
Ngā mahi a ngā tūpuna	We show respect for the awa and our tūpuna by ensuring that all waterbodies are clean and healthy.	Medium term
Te nui o te wai	There is sufficient water quantity and flow levels in the awa so that: 1. there is connectivity between te mātāpuna and āku waiheke through to takutai moana (the sea), 2. the water levels of all awa have sufficient depth all year round to support the movement of native fish species up and down the river system, 3. all life stages of taonga species are catered for, including drift-feeding fish, 4. the natural rhythms and hydrology of the river are supported – the awa can be calm, but she is also allowed to be riri (angry), 5. the flow is sufficient so that it keeps the river mouth open, 6. there is connectivity between the awa and its banks to support spawning fish, 7. the bed of the awa does not dry up during summer months, and 8. it supports an abundant and diverse range of aquatic life including microbes, invertebrates, indigenous fish species, native birds and indigenous plants.	Medium term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Te mana o te tangata	Mana Whenua rights as kaitiaki and mana whakahaere are in place so that iwi and hapū: 1. have access to and can make decisions about how awa are managed, 2. can use mātauranga Māori, Mana Whenua ecological monitoring, and observational data to inform decision-making of te mātāpuna through to takutai moana, 3. can exercise kaitiakitanga (guardianship) and manaakitanga (hospitality) through practices such as rāhui for mātaitai (coastal areas) on taonga species such as kōura (crayfish) and pāua, 4. are contributing to the community's understanding of te ao Māori, Mana Whenua values and historical relationship with the Makara coast through education and iwi-designed bollards and signs, and 5. can practise manaaki ruranga (manuhiri), the sharing of management of wai with the wider community and existing care groups.	Short term
Wāhi tapu, wāhi tupuna and wāhi maumahara	The following are significant wāhi tupuna, wāhi tapu and wāhi maumahara sites: Ōteranga Bay/Ōterongo Bay, Ōhariu Bay/Wharehau Bay, Waiariki Stream mouth and coast, Kie Kie/Kia Kia (Ngutu Kākā Pā) (Pipinui Point), Te Ika-a-Maru – Ōhau Bay, Te Rimurapa/Sinclair Head and Pariwhero/Red Rocks.[31] Wāhi tapu sites support the healthy wairua of the tangata (people) because: 1. Whānau can access these sites and manage them according to tikanga. 2. Greater Wellington delegates its power under section 33 of the RMA to Mana Whenua to make decisions around freshwater and its receiving environments for wāhi tapu sites that includes (but is not limited to) monitoring and restoration. 3. The water is clean and safe for use. 4. Whānau can practise cultural rituals and ceremonies, such as tohi (baptism), karakia (prayer), waerea (protective incantation), whakatapu and whakanoa (placing and removal of rāhui) and tuku iho (gifting of knowledge and resources to future generations). 5. Whānau can practise tuku iho (transfer knowledge and resources to future generations) at these sites.	Short term

31 See Schedules C3 and C4, and maps 5 and 6 of the PNRP.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Te Mahi Kai/ Mahinga kai	The whole catchment supports the entire life cycle of mahinga kai species. Mahinga kai species are safe to harvest and eat.	Medium term
	The following are mahinga kai sites and sites of significance: 1. Kie kie/Kia kia/Pipinui Point (formerly the site of the Ngutu Kākā Pā), 2. Ōhariu Bay/Wharehau Bay and Te Ika-a-Maru/Ōhau Bay (important sites for Ngāti Toa Rangatira and Te Ātiawa/Taranaki Whānui that includes Wharehau Pā), 3. Ōteranga Bay/Ōterongo Bay (an important site for both Te Ātiawa/Taranaki Whānui and Ngāti Toa Rangatira), 4. Waiariki Stream mouth and coast 5. Korohiwa (on the east coast of the harbour by Muritai), and 6. Te Rimurapa/Sinclair Head and Pariwhero/Red Rocks.[32] At mahinga kai sites, fish and macroinvertebrate species like mullet, pātiki, pipi, pāua, kākahi, kōura and cockles are present. At mahinga kai sites, plant species like harakeke, raupō, karengo, pūhā and fernroot are present. Other mahinga kai, like stones used for tool making, mud for weaving dyes, and plants for rongoā (traditional medicine), are present. Mahinga kai species are lively, in good condition, are diverse and abundant across all life stages, are safe to harvest, and eat or use, and are plentiful enough for long-term harvest including for manuhiri and to exercise manaakitanga.	Medium term
	Mana Whenua are able to make decisions around the harvest of mahinga kai and can: 1. access mahinga kai sites and species, 2. transfer knowledge about preparation, storage, and cooking of kai through wānanga and other means of communication, 3. develop measures like rāhui, to protect against exploitation and overfishing, that are able to be enforced, 4. practise tikanga and other preferred methods of harvest safely and at the most appropriate time of the year, and 5. exercise customary practices to the extent desired.	All short term

32 See Schedules C3 and C4, and Maps 5 and 6 of the PNRP.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Taonga species	The water conditions, level and habitat in the awa, estuarine area and takutai moana (the sea) support the presence, abundance, survival and recovery of: 1. benthic macroinvertebrates that include kōura and kākahi, and 2. threatened and at-risk native migratory species, such as banded kōkopu, giant kōkopu, kōaro, īnanga (which spawn at the Makara Stream mouth's tidal zone), common smelt, black founder/pātiki, mullet, piharau, longfin tuna, shortfin tuna, redfin bully, bluegill bully and upland bully.[33] Fish barriers have been removed and fish passage is supported. The lower reaches provide healthy īnanga spawning habitat.	Medium term for improved presence, abundance and survival of taonga species and water levels. Short-term timeframe for removal of fish barriers and Mana Whenua inclusion in freshwater decision-making.
Contact recreation/Māori customary use	The water in the awa and at takutai moana (the sea) is clean and cool and there are enough safe accessible sites that support a range of interactions so that: 1. people can immerse themselves in water (swimming, bathing, diving, being in the water to replenish mauri/mouri) without getting sick and/or developing skin rashes, 2. rangatahi (youth) can do bombs in waterholes and can safely mahi pārekareka (relaxation and recreation) i te wai (play in the water), 3. the corridor and banks of the awa are easily accessible and shaded by native vegetation that allows elderly whānau to mahi pārekareka i te wai (relax alongside the awa), 4. the water levels in traditional swimming places do not drop below hip level, and 5. whānau can rukuruku (dive) for and harvest kaimoana. Karori Stream is a significant contact recreation freshwater and coastal waterbody.[34]	Long term

33 See Schedule F1 of the PNRP.

34 See Schedule H2 of the PNRP Karori Stream is a significant contact recreation freshwater and coastal waterbody.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Takutai Moana	The Makara Estuary is prioritised for protection and restoration so that it is a healthy functioning estuary that supports the presence, abundance, survival and recovery of: 1. threatened indigenous fish species, like longfin tuna, giant kōkopu, kōaro, īnanga, redfin bully, bluegill bully, and piharau, and 2. feeding and nesting birds (year-round), such as pied shag, red-billed gull, white-fronted tern, black shag, pied stilt and variable oystercatcher.[35] The Makara Estuary is enhanced by educating the public about its ecological and cultural values, including through the use of signage to describe the site and its inhabitants (in te reo Māori and English).	Long term

35 See Schedule F4 of the PNRP.

tekau mā ono

WAINUIOMATA

16 Wainuiomata

The Wainuiomata catchment is made up of many unique parts. Te kuinga o te awa (the source of the river) is the Remutaka Ranges. The water flows through a number of small, forested streams, before it passes through the suburb of Wainuiomata. The mainstem and a number of smaller rural streams then flow through primarily pastoral land, before entering the ocean at Wellington's south coast.

The awa (river) and its surrounding taiao (natural world) is valued for its āhua (natural character).

Te mātāpuna (headwaters) of Te Awa of Wainuiomata are found in the Remutaka Ranges, and are places of great beauty, pristine waters and a source of mauri/mouri (life force).

The upper reaches of the river are recognised for having outstanding indigenous ecosystem values, reflected in macroinvertebrate health, indigenous fish diversity and threatened fish species. They also contain an abundance of native vegetation and rongoā, such as titoki, makomako, manamana, kawakawa and rangiora.

16.1 Te whakamārama i Wainuiomata

Describing Wainuiomata

Wai Kino – contaminated by human waste

Wainuiomata is assessed as Wai Kino on the Te Oranga Wai Mana Whenua assessment framework. This is due to the presence of human waste (*E.coli*) in the stream, which poses a risk to health, and means that contact with the water outside of the headwater forested areas should be avoided. There remains considerable uncertainty about the state of the urban wastewater network and the non-point contamination from farming and life-style blocks.

Mana Whenua want to restore the mana and the water quality of the Wainuiomata from mai uta ki tai (from the inland to the sea). We note there are particular challenges in the restoration of Black Creek that will require specific regulatory and non-regulatory interventions.

Suggested management methods focus on strengthening Mana Whenua and community engagement and buy-in through mātauranga Māori monitoring and restoration. Longer term improvements require a complete upgrade of existing wastewater and stormwater networks.

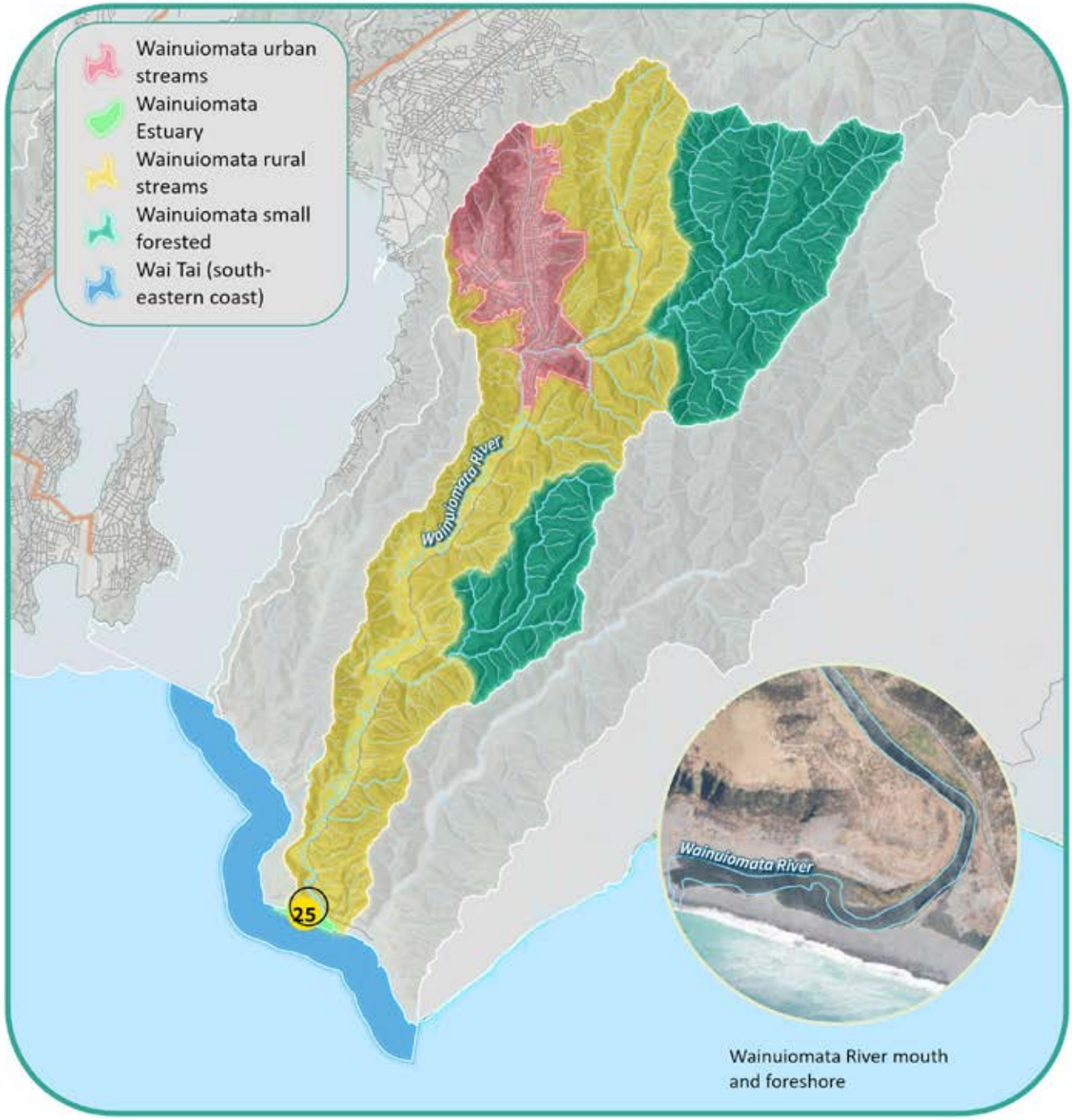
The small, forested streams of the Wainuiomata and its tributaries, such as Catchpool Stream, are wai tapu, which are sacred places where rituals and ceremonies were practised by Mana Whenua. The water is wai matua o tūāpapa (virgin water), and tohi (baptism) and cultural immersion take place here. There are numerous āku waiheke (small streams) in the upper reaches of the whaitua, with unique values and mana that should be recognised and protected. These include George Creek and Black Creek. It should be noted that Black Creek was a name given to a section of the headwaters of the Wainuiomata River (near Fitzherbert Rd) before deforestation and is not the same as the Black Creek (Ōkautū or Ōpahu) that flows through central Lower Hutt.

The Wainuiomata River and George Creek are Wai Māori (fresh drinking water sources), both places in which surface water is abstracted for community drinking water supply. The whaitua provides water to four of Wellington's main centres and contributes to approximately 15% of the region's water supply, including Porirua.

Many taonga species precious to Mana Whenua have been found in the mātāpuna of the awa, and in the mainstem, above Black Creek. The Wainuiomata River is also valued for its Māori customary and recreational uses. It supports a variety of activities, such as te hī ika (line fishing), te hao ika (netting), te hopu tuna (taking eels) and kaukau (swimming).

The mouth of the Wainuiomata River and foreshore are sites of significance to Taranaki Whānui, in addition to being key mahinga kai sites. The Wainuiomata Estuary contains habitat for and is home to many native fish migratory species and native birds that are taonga to Mana Whenua. The estuary is one of less than half a dozen sites along the south Wellington coastline that supports a breeding population of tuturuwhatu (banded dotterels). In addition, īnanga spawning habitat is found in vegetation near the river mouth.

Areas in the **Wainuiomata** catchment



Sites of significance for Mana Whenua

- 25. Wainuiomata River mouth and foreshore

16.2 Ngā whāinga mō Wainuiomata

Objectives for Wainuiomata

These are a complete list of ngā huanga (outcomes) of Te Kāhui Taiao for the Wainuiomata River and its receiving environment.

Objective: the outcomes for all the values are maintained or improved so that they are achieved in the short, medium or long term.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Ngā awa tipua	The awa is recognised and considered as whānau and taonga by the people of Te Whanganui-a-Tara. The awa has its own identity, unique personality and mauri/mouri. These matters are acknowledged and protected when making decisions on the management of land and water.	Short term
Wai tapu (waters for ritual purposes)	The small, forested streams of Wainuiomata are wai tapu. At these streams and their tributaries, which include Catchpool Stream, the water is wai matua o tūāpapa (or virgin water) that is of pristine quality, and the river margins are safe and accessible for Mana Whenua to practise traditional rituals and ceremonies like: 1. tohi (baptism), 2. cultural immersion, 3. karakia (prayer), 4. whakatapu (placing of rāhui), 5. whakanoa (removal of rāhui), and 6. taonga tuku iho (gifting of knowledge and resources for future generations). The water quantity and flow of the streams allow for hapū/iwi to practise cultural immersion throughout the year. Outside of these uses, access to the sites is managed to protect the cultural safety of the wai.	Short term
Te mātāpuna (headwaters)	The origins of the Wainuiomata Awa are high in the Remutaka Range forest park, and the headwaters: 1. are clean and serene, 2. are a source of mauri/mouri and pristine water, 3. have an abundance of native vegetation and native biodiversity, 4. rongoā like tītoki, makomako, manamana, kawakawa and rangiora are present, and 5. these waters are not used for recreational or commercial fishing.	Short term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
	Te mātāpuna are places of great beauty and require the highest level of protection around access and use. Mana Whenua rights as kaitiaki are in place so that iwi and hapū: 1. Are empowered and resourced to make decisions around the use, monitoring, restoration and protection of te mātāpuna. 2. Greater Wellington delegates its power under section 33 of the RMA to Mana Whenua to make decisions around freshwater management for Black Creek in Wainuiomata that includes (but is not limited to) monitoring of the awa and restoration. 3. Can access natural resources for customary purposes. 4. Can develop measures like rāhui, to protect against exploitation like fishing, and limit access, like prohibiting dogs near te mātāpuna to protect native bird species such as kiwi.	
Āku waiheke/ ngā wai huna George Creek is fully forested and in pristine condition.	Give mana to āku waiheke (small streams), ngā wai huna (concealed waters) and aquifers, including George Creek, Catchpool Stream and Black Creek, and their tributaries: 1. By renaming Black Creek and George Creek, both in Wainuiomata. 2. All āku waiheke and ngā wai huna traditional names are used. 3. All āku waiheke and ngā wai huna that are not named, or have anglicised names, are given traditional Māori names under the guidance of Mana Whenua. 4. These names are formalised and shared with the local community and Mana Whenua through education and signage. 5. Identifying stressors associated with these awa. 6. Ensuring Mana Whenua values are monitored and measured. Streams that are currently piped are daylighted as far as practicable and are able to take their natural form and path. Where streams cannot be daylighted, their ecological values are recognised. Native fish have access to move freely up and down the entire length of the catchment.	Short term
Tiaki whenua (land conservation)	The land around small streams like Black Creek is managed sensitively so that: 1. the headwaters are in native vegetation, 2. Mana Whenua are involved in the decision-making around activities that may have an adverse impact on these streams, and 3. large areas of land are not left cleared of vegetation at the same time.	Short term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Āhua (natural form)	The mainstem awa have a natural variation of flows, are able to meander and have natural beauty. The water is clear with good clarity so that the bed of the awa is easily visible. The awa and its corridor smell of clean water, native forest and the forest floor. The voice of the awa can be heard. The presence of native flora and fauna can be observed and heard in the water spaces. The voice of the awa reflects the natural variations in flow, the movement of bed material, and bird and insect life within the river corridor. The awa and the area immediately surrounding it feels serene and uplifting both in and out of the water. The natural flow of the water down the awa is not constrained by instream structures. The awa is able to express its natural form and has a natural pattern of pools, runs and riffles. The full extent of the banks of the awa and the river corridor is vegetated and there is a dominance of indigenous flora that shade the water and provide habitat for native fauna.	Medium term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Te nui o te wai (abundance of water)	There is sufficient water quantity and flow levels in the awa so that: 1. there is connectivity between te mātāpuna and āku waiheke through to takutai moana, 2. the water levels of all awa have sufficient depth all year round to support the movement of native fish species up and down the river system, 3. Mana Whenua can practise cultural immersion and other traditional and modern cultural uses, 4. rangatahi (youth) can swim from November through to April, 5. all life stages of taonga species are catered for, including drift-feeding fish, 6. the natural rhythms and hydrology of the river are supported – the awa can be calm, but she is also allowed to be riri (angry), 7. the flow is sufficient so that it keeps the river mouth open, 8. there is connectivity between the awa and its banks to support spawning fish, 9. the bed of the awa does not dry up during summer months, 10. it supports an abundant and diverse range of aquatic life including microbes, invertebrates, indigenous fish species, native birds and indigenous plants, and 11. whānau can use water for economic purposes without causing the level of water in the awa to drop.	Medium term
Te mana whakahaere o ngā awa ki uta ki tai (customary authority over the rivers in both the upper and lower reaches)	A partnered management approach is adopted so that Mana Whenua work with Greater Wellington to develop, apply, monitor and enforce holistic river management practices. The flood hazard risk to communities near Wainuiomata is managed so that the river is able to exhibit its natural form and character rather than being constrained and that river management includes opportunities for positive design such as recreating ngā ūranga (landing, arrival places). The existing global flood protection consent is reviewed so that it achieves these outcomes.	Short term, except for re-naturalising the awa (river), which is a long-term goal.
Wai Māori (fresh water)	George Creek and Wainuiomata Awa are key sources of community drinking water. The water is suitable for drinking and available within flow limits for that purpose.	Short term
Mahinga kai (food gathering)	The whole catchment supports the entire life cycle of mahinga kai species. Mahinga kai species are safe to harvest and eat.	Medium term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
	The mouth of the Wainuiomata River mouth and foreshore (coastal) are mahinga kai sites.[36] At mahinga kai sites, these fish and macroinvertebrates are present: longfin tuna, shortfin tuna, kōura, kākahi and pāua. At mahinga kai sites, these plant species are present: karengo and plants for weaving and healing. Mahinga kai species are lively, in good condition, are diverse and abundant across all life stages, are safe to harvest, and eat or use, and are plentiful enough for long-term harvest including for manuhiri and to exercise manaakitanga.	Medium term
	Mana Whenua are able to make decisions around the harvest of mahinga kai and can: 1. access mahinga kai sites and species, 2. transfer knowledge about preparation, storage and cooking of kai through wānanga and other means of communication, 3. develop measures like rāhui, to protect against exploitation and overfishing that includes a ban on all commercial eeling in the catchment. 4. practise tikanga, and other preferred methods of harvest, safely and at the most appropriate time of the year, and 5. exercise customary practices to the extent desired.	Short term
Taonga species	The water conditions, level and habitat in the awa and its corridor support the presence, abundance, survival and recovery of: 1. benthic macroinvertebrates/freshwater bugs including kōura and kākahi, 2. at-risk and threatened indigenous fish species like banded kōkopu, dwarf galaxias, giant kōkopu, koāro, shortjaw kōkopu, bluegill bully, giant bully, redfin bully, Cran's bully, piharau (lamprey), longfin tuna and shortfin tuna, and 3. endemic plants, birds (like kiwi), indigenous reptiles and amphibians. The lower reaches provide healthy īnanga spawning habitat.	Medium term

36 See Schedule C4 and Map 6 of the PNRP.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Contact recreation and Māori customary use	The water is clean and cool all year round and there are enough deep pools for a range of interactions to take place, so that: 1. people can immerse themselves in the water (swimming, bathing, being in the water to replenish mauri/mouri) without getting sick and or/developing skin rashes, 2. rangatahi can do bombs into the waterholes and can safely mahi pārekareka (relaxation and recreation) i te wai (play in the water), 3. the corridor and banks are easily accessible and shaded by native vegetation that allows elderly whānau to mahi pārekareka ki te wai (relax alongside the awa), and 4. the water levels in traditional swimming places do not drop below hip level.	Short term
Swimming	The water is suitable for primary contact throughout the catchment. The Wainuiomata Awa is a significant contact recreation freshwater body, including for kaukau (swimming).[37]	Medium term
Takutai Moana	The Wainuiomata Estuary is prioritised for protection and restoration so that it is a healthy, functioning ecosystem. The Wainuiomata Estuary provides safe habitat for indigenous birds such as tuturuwhatu (banded dotterel), variable oystercatcher, white-fronted tern, Caspian tern, red-billed gull, pied stilt, black shag, pied shag and New Zealand pipit. The Wainuiomata Estuary supports a healthy and abundant breeding population of tuturuwhatu.[38]	Long term

37 See Schedule H1 and Map 20 of the PNRP.

38 Schedule F4 and Map 19 of the PNRP.

16.3 Kaupapa ūnga summary for Wainuiomata

Sub-catchment areas	Water Quality				Water Quality				Mahinga Kai				Habitat			
	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L
Wainuiomata small forested																
Wainuiomata urban streams																
Wainuiomata rural streams																
Wainuiomata Estuary																
Wai Tai (south-eastern coast)																
Notes	**1)** The assessment and ūnga for this Kaupapa are driven by the E. coli attribute. Mana Māori perspective of overflows with tutae means this water cannot be used.				**1)** Forested streams are Wai Ora and Wai Mate for the cultural flows attribute. Developing a cultural framework for allocation is sought in the short term to lift this attribute to Wai Ora.				**1)** There is high variation in the individual attribute assessments, making an overall kaupapa assessment difficult. These range from Wai Mate for harvest potential to Wai Māori for species presence. The hatched colour reflects this range. **2)** Wai Māori is sought in the short term. **3)** Wai Ora is sought faster than shown for two attributes in this kaupapa - short term for knowledge exchange, and medium term for species presence.				**1)** Urban streams are seeking Wai Māori in the long-term.			

Scale level	Description
Wai Ora	Pure/healthy water. This is water in its purest form. It contains the source of life and wellbeing. It is used in rituals to purify and sanctify and has the power to give life, sustain wellbeing and counteract evil. Wai Ora also means health.
Wai Māori	This is referred to as ordinary water which runs free or unrestrained and it has no sacred associations.
Wai Kautū	Wadeable, however there is uncertainty about water quality and concern about potential risks.
Wai Kino	Dangerous/polluted water. The mauri (life force) of the water has been altered through pollution and has the potential to do harm to all living things (including humans and ecosystems). Also refers to dangerous water such as rapids.
Wai Mate	This is effectively dead water. It cannot sustain life. It is dangerous to all living things (including humans and ecosystems) because it can cause illness or misfortune.

Note – The colours used to help illustrate the scale of Wai Mate to Wai Ora are the same used to illustrate the attribute states in the NOF. This does not indicate equivalence of the scales.

Sub-catchment areas	Flora and fauna				Taonga species				Wāhi Tapu				Relationship audit				Mātauranga			
	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L	Kaupapa assessment	Ūnga S	Ūnga M	Ūnga L
Wainuiomata small forested																				
Wainuiomata urban streams																				
Wainuiomata rural streams																				
Wainuiomata Estuary																				
Wai Tai (south-eastern coast)																				
Notes					**1)** Wai Ora is sought faster than shown for knowledge exchange. **2)** There is high variation in the individual attribute assessments and their ūnga, making an overall kaupapa assessment difficult.															

Timeframe descriptions

S - Now - 10 year timeframe

M - 10 – 30 year timeframe

L - 30+ year timeframe

tekau mā whitu

ŌRONGORONGO

17 Ōrongorongo

The Ōrongorongo Awa is located to the east of the Wellington Harbour and runs almost parallel to the Wainuiomata River before entering takutai moana (the sea) on Wellington's south coast.

17.1 Te whakamārama i Ōrongorongo

Describing Ōrongorongo

Wai Ora – Water that sustains health and wellbeing

Ōrongorongo is regarded as being in a state of Wai Ora (sustaining health and wellbeing).

Ōrongorongo sets the benchmark identified in Ngā Kawa, which envisions the return of Wai Ora throughout the whaitua. Maintaining Wai Ora for this taonga (treasure) is a key priority for Mana Whenua.

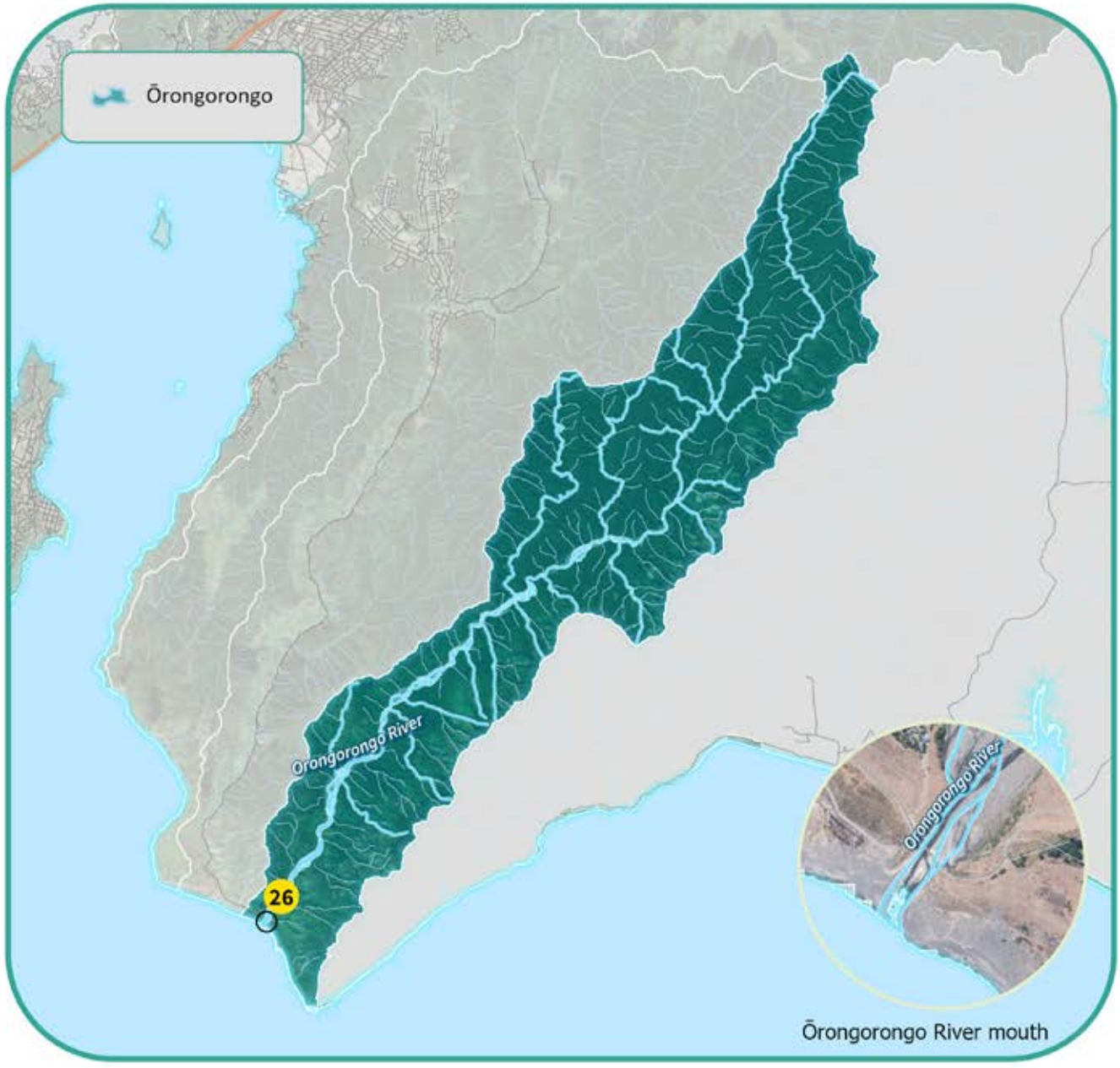
The awa (river) and its surrounding taiao is valued for its āhua (natural character). The mātāpuna of Te Awa o Ōrongorongo is found in the Pākuratahi Forest and has pristine water quality. The upper reaches of the river contain an abundance of native vegetation, and rongoā such as tītoki, makomako, manamana, kawakawa, and rangiora can be found.

The awa is recognised for its remarkable indigenous ecosystem value, is characterised by high macroinvertebrate health and is home to many species that are taonga to Mana Whenua.

The Ōrongorongo River and Big Huia Creek are Wai Māori, both places in which surface water is abstracted for the community drinking water supply. The awa is also highly valued for its Māori customary and recreational uses. The riverbed is prone to drying during summer months and it is therefore important that environmental flows and levels are monitored to see whether this is a result of over-abstraction.

The Ōrongorongo Swamp is the only montane-alluvial wetland in the region and is considered one of the most pristine wetlands, with exceptional native ecosystem value. The Ōrongorongo Awa is braided and the river mouth is wāhi tapu and a site of significance to Taranaki Whānui.

Areas in the **Ōrongorongo** catchment



Sites of significance for Mana Whenua

- 26. Ōrongorongo River mouth

17.2 Ngā whāinga mō Ōrongorongo

Objectives for Ōrongorongo

These are a complete list of ngā huanga (outcomes) of Te Kāhui Taiao for Ōrongorongo and its receiving environment.

Objective: the outcomes for all the values are maintained or improved so that they are achieved in the short,[39] medium[40] or long term.[41]

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Ngā awa tipua	The awa is recognised and considered as whānau and taonga (cultural treasures) by the people of Te Whanganui-a-Tara. The awa has its own identity, unique personality and mauri/mouri. These matters are acknowledged and protected when making decisions on the management of land and water.	Short term
Te mātāpuna	The origins of the Ōrongorongo Awa are high in the Remutaka Range, and te mātāpuna (headwaters): 1. are clean and serene, 2. are a source of mauri/mouri and pristine water, 3. have an abundance of native vegetation and native biodiversity, 4. have ngā rongoā like tītoki, makomako, manamana, kawakawa and rangiora present, and 5. are not used for recreational or commercial fishing.	Short term
	Te mātāpuna are places of great beauty and Mana Whenua rights as kaitiaki are in place so that iwi and hapū: 1. are empowered and resourced to make decisions around the use, monitoring, restoration and protection of te mātāpuna, 2. can access natural resources for customary purposes, and 3. can develop measures like rāhui, to protect against exploitation like fishing, that are enforceable.	

39 Now – 10 year timeframe.

40 10 – 30 year timeframe.

41 30+ year timeframe.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Āhua	The mainstem awa have a natural variation of flows, are able to meander and have natural beauty. The water is clear with good clarity so that the bed of the awa is easily visible. The awa and its corridor smell of clean water, native forest and the forest floor. The voice and personality of the awa can be heard and seen. The presence of native flora and fauna can be observed and heard in the water spaces. The voice of the awa reflects the natural variations in flow, the movement of bed material, and bird and insect life within the river corridor. The awa and the area immediately surrounding it feels serene and uplifting both in and out of the water. The natural flow of the water down the awa is not constrained by instream structures. The awa is able to express its natural form and has a natural pattern of pools, runs and riffles. The full extent of the banks of the awa and the river corridor is vegetated and there is a dominance of indigenous flora that shade the water and provide habitat for native fauna.	Medium term
Ngā mahi a ngā tūpuna	We show respect for the awa and our tūpuna by ensuring that all waterbodies are clean and healthy.	Medium term
Te nui o te wai	There is sufficient water quantity and flow levels in the awa so that: 1. there is connectivity between te mātāpuna and āku waiheke through to takutai moana (the sea), 2. the water levels of all awa have sufficient depth all year round to support the movement of native fish species up and down the river system, 3. Mana Whenua can practise cultural immersion and other traditional and modern cultural uses, 4. rangatahi (youth) can swim (kaukau), dive (rukuruku) and mahi pārekareka i te wai (play in the water) all year round, 5. all life stages of taonga species are catered for, including drift-feeding fish, 6. the natural rhythms and hydrology of the river are supported, 7. the flow is sufficient so that it keeps the river mouth open, 8. there is connectivity between the awa and its banks to support spawning fish, 9. the bed of the awa does not dry up during summer months, 10. it supports an abundant and diverse range of wildlife like culturally significant fish species, native birds and indigenous plants, and 11. whānau can use water for economic purposes without causing the level of water in the awa to drop.	Long term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Te mana o te tangata	Mana Whenua rights as kaitiaki and mana whakahaere are in place so that iwi and hapū: 1. have access to and can make decisions about how the awa will be managed, 2. are contributing to the community's understanding of te ao Māori, Mana Whenua values and historical relationship with the awa, 3. can use mātauranga Māori, Mana Whenua ecological monitoring, and observational data to inform decision-making around the awa, 4. can practise manaaki ruranga, the sharing of management of the awa, with the wider community and existing care groups, and 5. can exercise whakatapu and whakanoa.	Short term
Wāhi tapu	The river mouth of the Ōrongorongo River is wāhi tapu and a site of significance for Taranaki Whānui. Wāhi tapu sites support the healthy wairua of the tangata/people because: 1. Whānau are able to access these sites and manage them according to tikanga. 2. Greater Wellington delegates its power under section 33 of the RMA to Mana Whenua to make decisions around freshwater management for wāhi tapu sites that includes (but is not limited to) monitoring and restoration. 3. Whānau can practise cultural rituals and ceremonies, such as tohi (baptism), karakia (prayer), waerea (protective incantation), whakatapu and whakanoa (placing and removal of rāhui) and tuku iho (gifting of knowledge and resources to future generations). 4. The wai is clean and safe for use. 5. Ngā ūranga (landing/arrival places) are established along the river corridor and these are accessible by Mana Whenua, including by waka. 6. Whānau are able to practise tuku iho (transfer knowledge and resources to future generations) at these sites.	Short term
Wai Māori	The Ōrongorongo River, and Big Huia Creek, are key sources of community drinking water. The water is suitable for drinking and available for flow limits for that purpose.[42]	Medium term
Te Mahi Kai/ Mahinga kai	The whole catchment supports the entire life cycle of mahinga kai species. Mahinga kai species are safe to harvest and eat.	Medium term

42 See Schedule M1 Surface water community water supply abstraction point of the PNRP.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
	The Ōrongorongo River, in particular its river mouth, is an important mahinga kai site for the harvest of mahinga kai species, such as īnanga and longfin and shortfin eels (tuna).[43] At this site, these plant species are present: pūhā and fernroot, and plants for weaving and healing like harakeke and raupō. Other mahinga kai, like stones used for tool making and mud for dyes, are present. Mahinga kai species are lively, in good condition, are diverse and abundant across all life stages, are safe to harvest, and eat or use, and are plentiful enough for long-term harvest including for manuhiri and to exercise manaakitanga.	Short term
	Mana Whenua are able to make decisions around the harvest of mahinga kai and can: 1. access mahinga kai sites and species, 2. transfer knowledge about preparation, storage and cooking of kai through wānanga and other means of communication, 3. develop measures like rāhui, to protect against exploitation and overfishing, that are able to be enforced, 4. practise tikanga and other preferred methods safely and at the most appropriate time of the year, and 5. exercise customary practices to the extent desired.	
Taonga species	The river and all its tributaries have a high Macroinvertebrate Community Index (MCI) count. The conditions of the wai (quality and quantity), and the habitat at the bed and banks of the awa and its tributaries, are able to support the presence, abundance, survival and recovery of: 1. benthic macroinvertebrates/freshwater bugs including kōura and kākahi, and 2. at-risk and threatened indigenous fish species like banded kōkopu, bluegill bully, common smelt, giant kōkopu, īnanga, kōaro, longfin eels (tuna), redfin bully and shortfin eels (tuna).[44] The lower reaches provide healthy īnanga spawning habitat. Mana Whenua are actively involved in freshwater management decision-making that includes the ability to use whakatapu (placing of rāhui) to protect taonga species.	Medium term

43 See Schedule C4 and Map 6 of the PNRP.

44 See Schedule F1 of the PNRP.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Contact recreation and Māori customary use for identified sites	The water is clean and cool all year round and there are enough deep pools for a range of interactions to take place, so that: 1. rangatahi (youth) can do bombs into the waterholes and can safely mahi pārekareka i te wai (play in the water), 2. whānau can kaukau (bathe or swim), rukuruku (dive) and mahi pārekareka i te wai (play in the water) without getting sick and/or developing skin rashes, 3. the corridor and banks of the awa are easily accessible and shaded by native vegetation that allows elderly whānau to mahi pārekareka ki te wai (relax alongside the awa). 4. the water levels in traditional swimming places do not drop below hip level.	Medium term
Swimming	The water is suitable for primary contact throughout the catchment.	Medium term
Repo	The exceptional native ecosystem value of the Ōrongorongo Swamp is improved and protected so that there is an abundance and diversity of biota including: 1. microbes 2. benthic macroinvertebrates/freshwater bugs including kōura and kākahi, 3. native macrophytes and aquatic and estuarine plant communities, and 4. threatened and at-risk indigenous fish and bird species. The wetland margins are restored and given protection so that they are once again a functioning part of the main wetland.	Short term

tekau mā waru

NGĀ ROTO O PARANGĀREHU

18 Ngā roto o Parangārehu

Parangārehu Lakes

The Parangārehu Lakes FMU is made up of Lake Kōhangapiripiri, Lake Kōhangaterā, Gollan's Stream and the many tributaries.

These lakes have been described as "jewels in the crown" of the whaitua and should be prioritised for immediate improvement.

The Parangārehu Lakes are Taonga Nui a Kiwa to Taranaki Whānui, and they were received back by iwi through the Treaty settlement process because of their significance for the iwi identity. The lakebed is in the ownership of the hapū from Taranaki Whānui, while the surrounding land is managed by Greater Wellington.

Greater Wellington and Port Nicholson Block Settlement Trust jointly manage the Parangārehu Lakes Area through a "rōpū tiaki" or guardianship group. The iwi and co-management partner, Greater Wellington, have drafted a management plan jointly to support the ecology of the area.

18.1 Te whakamārama i Parangārehu

Describing Parangārehu

Wai Kautū - wadeable - state of uncertainty and risk

Parangārehu is regarded as being in a state of uncertainty and risk. This is due to the complexity surrounding the management of the lakes and how they can be restored to a state of Wai Ora. Mana Whenua leaders of Te Rōpu Tiaki (the body with the duty of care) for Parangārehu have a vision for their taonga that will be further specified through setting of Wai Oranga target states.

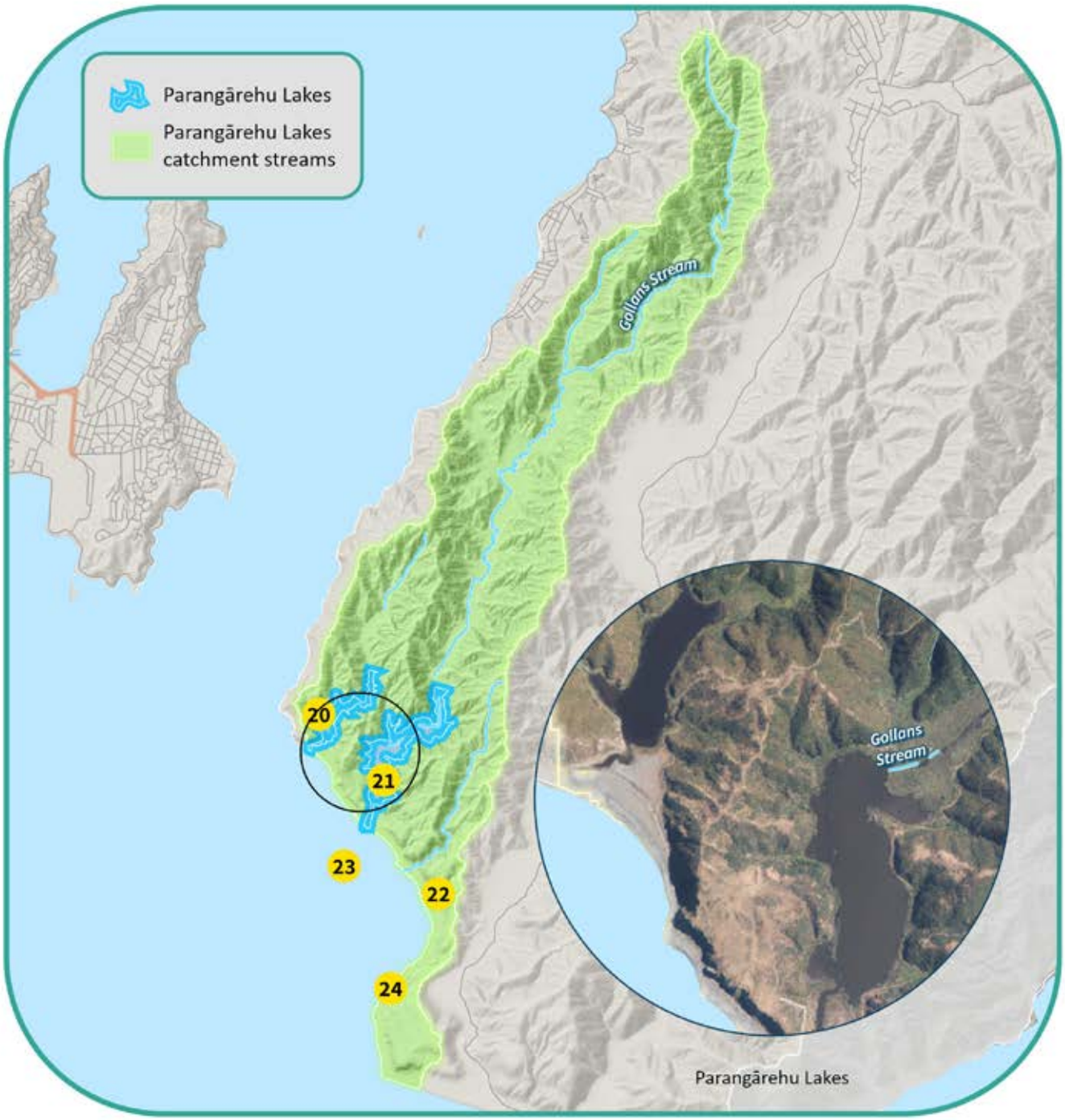
Gollan's Stream is the primary kuinga (source) of wai entering Lake Kōhangaterā and is a place of great beauty and pristine waters. Te mātāpuna o te manga (the headwaters of the stream) are found in the undisturbed beech forest of the Eastbourne hills. This forest also forms part of the East Harbour Regional Park and is managed by Greater Wellington.

Historically, Lake Kōhangaterā was a superior fishery for Taranaki Whānui. Karaka groves were planted alongside the lakes as a food source and the tributaries contain raupō beds. The area was a summer camp for whānau as they fished not only the lakes but the sea. Important mahinga kai sites in the area include Ōkākaho Stream, Parangārehu (Fitzroy Bay), Ōruapouanui/Baring Head and Kōhangaterā Lake, where species such as longfin and shortfin tuna, mullet, kahawai and whitebait were found. These sites are also puna rongoā and puna raranga (a source of medicinal and weaving material).

Te roto (the lake) is known as wāhi whakarite (preparing for an important activity/event), a place of ritual, and has a richness of cultural features that include karaka tree dendroglyphs (carving of shapes and symbols into the bark of living trees).

Lake Kōhangapiripiri is the smaller of the two Parangārehu Lakes. The land use in the catchment is predominantly indigenous forest, scrublands and regenerating pastoral lands, with significant wetlands to the north of the lake.

Areas in the Parangārehu Lakes catchment



Sites of significance for Mana Whenua

- 20 Parangārehu Lakes, Kohangapiripiri
- 21 Parangārehu Lakes, Kohangatera
- 22. Ōkākaho Stream
- 23 Parangārehu (Fitzroy Bay)
- 24. Baring Head/Ōruapouanui

18.2 Ngā whainga mō Kōhangapiripiri me Kōhangaterā

Objectives for Kōhangapiripiri and Kōhangaterā

These are a complete list of ngā huanga (outcomes) of Te Kāhui Taiao for the Parangārehu Lakes, Gollan's Creek, their tributaries and its receiving environment.

Objective: the outcomes for all the values are maintained or improved so that they are achieved in the short, medium or long term.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Ngā awa tipua	Gollan's Stream, Lake Kōhangaterā and Lake Kōhangapiripiri are recognised as having their own intrinsic values, including spiritual dimensions, and are prioritised for immediate improvement. These waterbodies and their freshwater ecosystems, brackish shallow water, saltmarsh vegetation and extensive wetlands are whānau and taonga of Mana Whenua. These matters are acknowledged and protected when making decisions on the management of land and water.	Short term
Te mātāpuna	The origins of the Parangārehu Lakes and its tributaries are the beech forest of the Eastbourne hills and te mātāpuna: 1. are clean and serene, 2. are a source of mauri/mouri and pristine waters, 3. have an abundance of native vegetation and native biodiversity, 4. ngā rongoā, like tītoki, makomako, manamana, kawakawa and rangiora are present, and 5. recreational and commercial fishing is prohibited.	Short term
	Te mātāpuna (headwaters) are places of great beauty, and Mana Whenua rights as kaitiaki are in place so that iwi and hapū: 1. are empowered and resourced to make decisions around the use, monitoring, restoration and protection of te mātāpuna, 2. can access natural resources for customary purposes, and 3. can develop measures like rāhui, to protect against exploitation like fishing and four-wheel drive activity, that are enforceable.	

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Āku waiheke, ngā wai huna (piped streams and aquifers)	The small streams like Gollan's Stream, Butterfly Creek, Cameron Creek and Paiaka Stream, and all other tributaries including aquifers, are enhanced: 1. By naming unrecognised streams. 2. All āku waiheke (small streams) and ngā wai huna (concealed waters) traditional names are used. 3. All āku waiheke and ngā wai huna that are not named, or have anglicised names, are given traditional Māori names under the guidance of Mana Whenua. 4. These names are formalised and shared with the local community and Mana Whenua through education and signage. 5. Monitoring for water quality/quantity and for the presence of indigenous biodiversity and ecological function. Native fish have access to move freely up and down the entire length of the catchment.	Short term
Āhua	Gollan's Stream, Butterfly Creek, Cameron Creek and Paiaka Stream and their tributaries have a natural variation of flows. The awa are able to meander and have natural beauty. The water is clear with good clarity so that the bed of the awa is easily visible. The awa and its corridor smell of clean water, native forest and the forest floor. The voice of the awa can be heard. The presence of native flora and fauna, including birdsong, can be observed and heard in the water spaces. The voice of the awa reflects the natural variations in flow, the movement of bed material, and bird and insect life within the river corridor. The awa and the area immediately surrounding it is a place of beauty and it feels serene and uplifting both in and out of the water. The natural flow of the water down the awa is not constrained by instream structures. The awa is able to express its natural form and has a natural pattern of pools, runs and riffles. The full extent of the banks of the awa and the river corridor is vegetated and there is a dominance of indigenous flora that shade the water and provide habitat for native fauna.	Short term
Ngā mahi a ngā tūpuna	We show respect for all waterbodies and our tūpuna by ensuring that all wai is clean and healthy. These waterbodies are managed to avoid effects on the aquatic values of the lakes from submerged invasive plants like *Egeria*, *Elodea*, *Potamogeton crispus* and *Ranunculus*.	Short term

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Te mana o te tangata	Mana Whenua rights as tangata kaitiaki and mana whakahaere are in place so that iwi and hapū: 1. have access to and can make decisions about how the roto (lake), awa (river) and repo (wetlands) are managed ki uta ki tai (from the lower to the upper reaches) as a living organic system with each part connected to the other parts, 2. determine appropriate recreational activities and amenities to the extent that they do not degrade mouri/mauri/mouri of lakes and waterways, 3. can use mātauranga Māori, Mana Whenua ecological monitoring and observational data to inform decision-making around the roto. Iwi kaitiaki regularly monitor the oranga of the lake catchments, particularly the eel fishery, 4. are contributing to the community's understanding of te ao Māori, Mana Whenua values and historical relationship with the roto through education and iwi-designed bollards and signs, and 5. can exercise whakatapu and whakanoa (placement and removal of rāhui).	Short term
Wāhi tapu	There are significant wāhi tapu sites for Taranaki Whānui that include Ōkākaho Stream, Parangārehu (Fitzroy Bay), Baring Head/Ōruapouanui and Lake Kōhangaterā.[45] Mana Whenua are reconnected with wāhi tapu as they are able to: 1. access these sites and manage them according to tikanga, 2. safely harvest rongoā (Māori medicine), raranga (weaving material) and mahinga kai, and 3. carry out rituals and ceremonies, which include tohi (baptism), karakia (prayer), waerea (protective incantation), whakatapu and whakanoa (placement and removal of rāhui), and tuku iho (gifting of knowledge and resources to future generations).	Short term
Te mahi kai/ mahinga kai (gathering food, food gathering places)	The whole of the catchment supports the entire life cycle of mahinga kai species. A Sustainable Harvest Plan will be developed for various mahinga kai species so they are safe to harvest and eat.	Medium term

45 See Schedule C4 and Map 6 of the PNRP.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
	There are several mahinga kai sites in the area, including Okakaho Stream, Parangārehu (Fitzroy Bay), Ōruapouanui/Baring Head, Lake Kōhangapiripiri and Kōhangaterā Lake.[46] At mahinga kai sites, these fish and macroinvertebrates are present: longfin tuna, shortfin tuna, mullet, kahawai and whitebait. At mahinga kai sites, these plant species are present: karaka, and raupō, and plants for healing. Mahinga kai species are lively, in good condition, are diverse and abundant across all life stages, are safe to harvest, and eat or use, and are plentiful enough for long-term harvest, including for manuhiri and to exercise manaakitanga. At mahinga kai sites, tuna and the native fishery are restored and self-replenishing as tuna heke (migrating eels).[47] There is an abundance of tuna, particularly mature migrating female tuna, ready to leave the kohanga (nursery) of the lakes to return to the moana (sea) for spawning and the continued cycle of life.	Medium term
	Mana Whenua are able to make decisions around the harvest of mahinga kai and can: 1. access mahinga kai sites and species, 2. transfer knowledge about preparation, storage and cooking of kai through wānanga and other means of communication, 3. develop measures like rāhui, to protect against exploitation and overfishing, that are able to be enforced, 4. practise tikanga and preferred methods for harvest of kai, puna rongoā and puna raranga (source of medicinal and weaving material), and 5. exercise customary practices to the extent desired.	Medium term

46 See Schedule C4 and Map 6 of the PNRP.

47 This is one of the key Oranga Outcomes from the Parangārehu Lakes Area Co-Management Plan.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Wāhi whakarite	The water is clean and safe to interact with, and the river margins are safe and there is space for whānau to: 1. access traditional pā sites, 2. access and protect dendroglyphs (carving of shapes and symbols into the bark of living trees) including preserving specific rituals and wānanga associated with these sites, 3. practise rituals like planting at Puanga/Matariki, 4. hold wananga to continue indigenous practices like maramataka, 5. collect water to use in mauri/mouri-enhancing ways including waitohi and mate (rituals related to a death), and 6. share intergenerational knowledge and resources with whānau and manuhiri.	Short term
Taonga species	The water conditions, levels and habitat in the roto, awa (river) and repo (wetland) support the presence, abundance, survival and recovery of: 1. benthic macroinvertebrates/freshwater bugs including kōura and kākahi, 2. at-risk and threatened indigenous fish species: banded kōkopu, giant bully, giant kōkopu, īnanga, piharau, longfin and shortfin tuna and redfin bully, and 3. indigenous birds that include: tikitiki (NZ dabchick), pied shag, black shag, tuturuwhatu (banded dotterel) and pīhoihoi (NZ pipit).[48] Successful and functioning fish passages at the ocean entrances for both lakes allowing tuna (eels) and other native species to migrate to and from the lakes at appropriate times of the year.	Short term
Repo	The water quality and health of the wetlands, which include the Lake Kōhangaterā Wetland, Lake Kōhangapiripiri Wetland (in the East Harbour Regional Park) and the Paiaka Stream Wetland,[49] supports a healthy wetland-lake ecosystem that sustains manu korihi (songbirds). The water is clean and the repo (wetlands) are functioning as a productive nursery with breeding habitats. The wetland margins are restored and given protection so that they are once again a functioning part of the main wetland.	Short term

48 See Schedules F1 and F2b of the PNRP.

49 See schedules A3 wetlands with outstanding biodiversity values, F3 and Maps 1 and 18a in the PNRP.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Te mahi mātaitai	People are able to practise te mahi mātaitai and te hī ika (seafood gathering and line fishing) particularly at coastal sites like the Wainuiomata Coast and Parangārehu/Fitzroy Bay. These areas support: 1. fishing of species allowed to be caught and eaten like kahawai, kōura, pāua, mullet and kina,[50] and 2. safe sea fishing conditions with good water clarity, safe access and healthy algal growth.	Short term
Takutai moana	The estuarine characteristics of Lake Kōhangaterā and Lake Kōhangapiripiri are prioritised for protection and restoration so that it is a healthy functioning estuary that includes: 1. Natural variations in water levels from the shallows to deeper water is retained. 2. The salinity of the roto is brackish in nature and what would naturally occur in a lake that is periodically open to the sea. 3. There is an abundance of saltmarsh plants that include: gratiola, mudwort, kuawa, prickly couch and swamp buttercup. The Lake Kōhangaterā Estuary is able to support the presence, abundance, survival and recovery of threatened and at-risk indigenous fish species, which include shortfin tuna, kōaro, īnanga, banded kōkopu, giant bully, redfin bully and piharau (lamprey). The conditions of Lake Kōhangapiripiri Estuary provide habitat that support the presence, abundance, survival and recovery of threatened indigenous fish species that are longer-lived and require only intermittent recruitment, such as the longfin tuna and giant kōkopu.	Medium term

50 Schedule F4 of the PNRP.

tekau mā iwa

WAI TAI

19 Wai Tai

SALT WATER

The Wai Tai Wāhi Wai Māori (Freshwater Management Unit or FMU) is made up of the Korohiwa and Te Ao Pā on the east coast of the harbour, Hue tē Taka on the south coast, Te Tangihanga-a-Kupe (Barrett Reef), Te Moana o Raukawa (Cook Strait) and Te Whanganui-a-Tara (Wellington Harbour).

Korohiwa and Te Aro Pā are significant to Taranaki Whānui, valued for being places where mahinga kai is practised, as well as being waka landing sites.

19.1 Te whakamārama i te Wai Tai

Describing Wai Tai

Wai Kino - contaminated by human waste

Wai tai comprises the Wellington harbour and coastal margins that are assessed as Wai Kino on the Te Oranga Wai Mana Whenua assessment tool. This is due to the presence of human waste (*E. coli*) predominantly from the constant and deliberate discharge of human waste to the coast. This is a critical issue for Mana Whenua along with the impacts these discharges are having on mahinga kai, cultural and recreational use. There is currently very little data or understanding of effects.

Within the harbour itself there are an increasing number of wastewater overflows and direct discharges of faecal matter to the harbour caused by the failure of the wastewater and stormwater systems. These overflows impact the mana and mauri/mouri of Te Whanganui-a-Tara and pose significant risks to the health and wellbeing of all who live in and around the harbour.

The Cook Strait also faces considerable pressure from commercial fisheries, marine transport, as well as stormwater and wastewater discharges from Wellington City and Hutt City.

Despite this, the harbour and coastal sites are hugely significant to Mana Whenua. Hue tē Taka (on the south coast of Wellington) is a site of significance to Ngāti Toa Rangatira. It is known as a wāhi whakahaumanu (a place of healing and restoration). Raukawa Moana is Taonga Nui a Kiwa for Ngāti Toa Rangatira and for Taranaki Whānui.

Te Moana o Raukawakawa (the Cook Strait) connects the takiwā of Taranaki Whānui and is traversed to maintain links between whānau, hapū and iwi. The Cook Strait is wāhi mahara[51] and is an important part of the identify of these iwi and hapū, and the people are equally a part of both the land and the sea. Te Moana o Raukawa is the primary customary fishing resource for Taranaki Whānui, with extensive commercial iwi fishing interests.

Te Moana o Raukawa is of the highest significance to Ngāti Toa Rangatira. Not only does Te Moana o Raukawa have great traditional and spiritual significance. It was crucial as a political and economic asset to Ngāti Toa Rangatira. Te Moana o Raukawa was never seen as a barrier to maintaining the Mana Whenua of Ngāti Toa Rangatira on both sides of the strait, and was more akin to a highway, which facilitated the transportation of resources and trade goods, and enabled the development of key relationships. It has thus, always been considered as much a part of the rohe of Ngāti Toa as the land. Ngāti Toa Rangatira are kaitiaki of Te Moana o Raukawa and its resources. The extensive fisheries that exist in the strait provide for Ngāti Toa Rangatira's customary fishing and allow the iwi to manaaki manuhiri (extend hospitality to visitors).

Te Tangihanga-a-Kupe (Barrett Reef) is significant to both Ngāti Toa Rangatira and Taranaki Whānui. The site is valued for being wāhi tapu, a place where whānau are able to carry out rituals and ceremonies. It is also a mahinga kai site.

Te Whanganui-a-Tara (the Wellington Harbour) is a Taonga Nui a Kiwa to Ngāti Toa Rangatira and Taranaki Whānui and is recognised as an outstanding example of the relationship between the identity of iwi and hapū, and the mana of the area. The mouths of streams in the harbour are home to īnanga, tuna, kahawai and piharau (lampreys). Kingfish, tarakihi, pātiki (flounder), kumukumu (gurnard), araara (trevally), aua (yellow-eye mullet), kanae (grey mullet) and hāpuku (groper) are located in the harbour, and important fisheries include fin fish and ngōiro eels (conger eels), and shellfish such as pipi (Pipitea Pā is named for its pipi bed).

Te Whanganui-a-Tara and its tributaries also support mahinga kai plants like karengo (sea lettuce), as well as rongoā (Māori medicine).

51 The definition of wāhi mahara is a place of learning and where local knowledge and histories are etched into the landscape.

Wai Tai

Wai Tai (south-eastern coast)
Wai Tai (south-western coast)
Wai Tai (southern coast)
Te Whanganui-a-Tara (inner harbour)
Te Whanganui-a-Tara (outer harbour)

Sites of significance for Mana Whenua

1. Kie Kie/Kia Kia (Ngutu Kākā) (Pipinui Point)
2. Ōhariu - Wharehou Bay
3. Te Ika a Maru - Ohau Bay
4. Ōterongo Bay
5. Waiariki Stream mouth and coast
6. Te Rimurapa - Pariwhero (Sinclair Head - Red Rocks)
7. Tapu te Ranga - Owhiro - Haewai
8. Te Raekaihau Point reef
9. Hue te Taka (Wellington south coast)
10. Te Tangihanga-a-Kupe (Barrett Reef)
11. Te Aro pā
12. Te Korokoro o Te Mana (Korokoro Stream mouth)
13. Pito-one pā (Petone foreshore)
14. Te Awa Kairangi/Hutt River - Maraenuku pā
15. Te Awa Kairangi/Hutt River - Motutawa pā
16. Hīkoikoi pā, Pitoone (Petone) foreshore
17. Te Awa Kairangi (Hutt River mouth)
18. Waiwhetū Stream – Ōwhiti pā
19. Korohiwa (East Harbour coast)
20. Parangārehu Lakes, Kohangapiripiri
21. Parangārehu Lakes, Kohangatera
22. Ōkākaho Stream
23. Parangārehu (Fitzroy Bay)
24. Baring Head/Ōruapouanui
25. Wainuiomata River mouth and foreshore
26. Ōrongorongo River mouth

19.2 Ngā whāinga mō te Wai Tai

Objectives for Wai Tai

These are a complete list of ngā huanga (outcomes) of Te Kāhui Taiao for the Wai Tai/coastal areas and receiving environments.

Objective: the outcomes for all the values are maintained or improved so that they are achieved in the short, medium or long term.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Te mahi kai/ mahinga kai/ kaimoana	Mahinga kai sites include Korohiwa, Te Ao Pā (the east coast of Te Whanganui-a-Tara), Te Tangihanga-a-Kupe (Barrett Reef), Te Whanganui-a-Tara and Hue tē Waka.[52] At mahinga kai sites, these fish and macroinvertebrate species are present: kōura, paua, kina, pipi, hapuku, hoki, kingfish, ngōiro eels, kahawai and (at mouth streams) tuna, īnanga and piharau (lamprey). At mahinga kai sites, these plant species are present: karengo (sea lettuce) and bull kelp for rimurapa. Mahinga kai species are lively, in good condition, are diverse and abundant across all life stages, are safe to harvest, and eat or use, and are plentiful enough for long-term harvest including for manuhiri and to exercise manaakitanga.	Short term
	At Korohiwi, Te Ao Pā, Hue tē Waka, Te Moana o Raukawa, Te Tangihanga-ā-Kupe (Barrett Reef) and Mai Pipinui ki Turakirae are kei te ora te mauri/mouri (the mauri/mouri of the place is intact) and customary resources are available, so that iwi and hapū are able to: 1. access coastal mahinga kai sites and species, 2. transfer knowledge about preparation, storage and cooking of kai through wānanga and other means of communication, 3. practise tikanga and preferred methods of harvest of mahinga kai, kaimoana and rongoā, 4. develop measures like rāhui of mātaitai, to protect against poaching, exploitation and overfishing, that can be enforced, and 5. exercise customary fishing rights.	Short term

52 See Schedules C3 and C4 of the PNRP.

Mana Whenua uaratanga/values	Huanga/environmental outcomes	Timeframes
Wāhi mahara (places of learning and where local knowledge and histories are etched into the landscape)	Numerous sites around Te Moana o Raukawa are wāhi mahara, and the water here is clean and safe to interact with and there is space for whānau to: 1. access traditional sites along Te Moana o Raukawa and share information about local knowledge and histories of the landscape, and 2. practise manaaki ruranga, the sharing of management of Te Moana o Raukawa with the wider community and existing care groups.	Short term
	Mahinga kai, wāhi mahara, wāhi whakahaumanu and wāhi tapu sites (food gathering, learning, healing and sacred sites) support the healthy wairua of the tangata (people) because: 1. Whānau can access these sites and manage them according to tikanga. 2. The wai is clean and safe for use. 3. Greater Wellington delegates its power under section 33 of the RMA to Mana Whenua to make decisions around freshwater management for these sites that includes (but is not limited to) monitoring and restoration. 4. Whānau can practise cultural rituals and ceremonies, such as tohi (baptism), karakia (prayer), waerea (protective incantation), whakatapu and whakanoa (placing and removal of rāhui) and tuku iho (gifting of knowledge and resources to future generations).	Short term
Tauranga waka	Mana Whenua are able to access Te Whanganui-a-Tara (the Wellington Harbour), Korohiwi, Te Ao Pā, Te Moana o Raukawa (Cook Strait) and Hue tē Taka (Wellington south coast) for tauranga waka and can launch waka and land waka safely at selected sites. Ngā ūranga (landing/arrival places) are established along coastal areas and these are safely accessible by Mana Whenua, including by waka.	Short term

rua tekau

TIKANGA

20 Tikanga

ATTRIBUTES

Tikanga (attributes) are a measurable characteristic (numeric, narrative or both) that can be used to assess the extent to which a particular value is provided for.

Te Kāhui Taiao have identified a complete set of 42 tikanga (attributes) for its kaupapa (core) values.[53]

For the purposes of setting target attribute states, the uaratanga (value/values) have been combined under nine core values, or kaupapa values, that also help provide the criteria for achieving huanga (environmental outcomes).

The table below sets out each of the kaupapa and their corresponding tikanga (attributes). The target attribute states in the right-hand column are narratives that describe freshwater states that are pristine or in a state of wai ora.

Kaupapa	Tikanga/attributes	Wai ora target attribute state
Water quality	Sediment load, suspended	Minimal impact of suspended sediment on instream biota/stream life.
	Temperature	Water temperature remains below the 20 degrees Celsius threshold, even in the summer months.
	Periphyton	Rare blooms reflecting negligible nutrient enrichment and/or alteration of the natural flow regime or habitat.
	Flow	Stream flow is steady with natural variation (pools, runs, riffles).
	E. coli	There is 0% risk of campylobacter infection.
	Dissolved oxygen	No stress caused by low dissolved oxygen on any aquatic organisms that are present.
	Water clarity	The water is clear across the entire awa, you can see through to the river bed.
	MCI	Macroinvertebrate community, indicative of pristine conditions with no organic pollution or nutrient enrichment.
	Taste, drinkability	I would feed water that comes from this stream to children or kaumātua (elders) without hesitation.
	River bed composition	No mud or silt present along the riverbed across the entire awa.

53 See clause 3.10 of the NPSFM 2020.

Kaupapa	Tikanga/attributes	Wai ora target attribute state
Water quantity	Swimmable	Rangatahi (youth) can do bombs without getting sick or hitting the bottom of the awa.
	Wadeable	To be determined.
	Development of cultural flows	To be determined.
Habitat assessment	Rubbish audit	No evidence of waste present across the awa.
	Smell	There is no odour present in the water.
	Riparian cover	There is riparian overhang cooling the water. Riparian shade covers the entire awa. Riparian continuation occurring across the 3 zones: awa (river), awa banks and surrounding land.
	Fish passage assessment	The passage of fish is maintained, or is improved, by removing instream structures, except where it is desirable to prevent the passage of some fish species in order to protect desired fish species, their life stages, or their habitats.
	Sources of pollution	All known point sources of pollution have been identified and remedied.
	Feeling in puku	There is a sense of calm and wairua in this space.
	Sound	The awa can be heard from a fair distance away, (past the riparian zone). Native birds are loud and can be heard at a distance from the awa.
	Channel modification	No channel modifications have been made along the awa.
Flora/fauna	Species absence/abundance	Pest flora and fauna species are managed to below 10% of species present. There are no willows present along this awa.
	Introduced species presence/ abundance	Pest flora and fauna species are managed to below 10% of species present. There are no willows present along this awa.
Mahinga kai	Intergenerational knowledge exchange	Knowledge around sites, species and tikanga are abundant and transferred to younger generations.
	Harvest potential	There is a possibility to harvest sustainably twice a year for ceremonies.
	Health of mahinga kai	Mahinga kai are healthy, free of disease and regenerating. Habitat for mahinga kai provides remedy, protection, food sources.
	Species presence/ abundance	Five or more mahinga kai species are present.
	Safe to eat	I would feed food that comes from this stream to children or kaumātua without hesitation.

Kaupapa	Tikanga/attributes	Wai ora target attribute state
Taonga species (highly valued treasures)	Intergenerational knowledge exchange	Mātauranga knowledge and connection is strong and being passed onto younger generations.
	Species presence	There is 100% coverage of taonga species present at this site.
	Physical health	Health of taonga species is excellent at this site, 0% covered with diseases/parasites.
	Habitat quality	Habitat for taonga species provides remedy, protection, food sources.
Wāhi tapu (sacred sites)	Site assessment	Wāhi tapu are completely protected and a wāhi tapu management plan is in place.
	Access	Access to wāhi tapu is open, Mana Whenua are able to return to site in the future.
	Intergenerational knowledge exchange	Mātauranga knowledge and connection are strong. These are passed onto younger generations.
Relationship audit	Development of management plans	A management plan reflecting the Te Mana o Te Wai hierarchy of obligations has been developed and is implemented with Mana Whenua that defines roles in protection, access arrangements and contains all kōrero pertaining to the site.
	Resourcing of kaitiaki	Mana Whenua kaitiaki are being resourced to do monitoring in the awa. The data is being listened to and informs future decision-making regarding the awa.
	Review of resource consents, compliance	A full review of all resource consents within 500m of the awa has been performed, this includes a review of the global flood protection consent for Te Awa Kairangi.
Mātauranga (specialised knowledge)	Place names	Where they exist, all original names of sites, awa, features and areas will be given precedence. Mana Whenua will develop and implement a naming policy for adoption by local government to ensure the rights to name streams and other sites.
	Sound (te reo Māori, karakia) (Māori language and rituals)	Te reo me ōna tikanga (Māori language and its associated arts) are present at this site. Te reo Māori is heard through karakia and kōrero (incantations, or prayers and speech).
	Sites of significance	All sites of significance have been identified and stories are recorded and shared.
	Community education	To be determined.

rua tekau mā tahi

TE ORANGA WAI

21 Te Oranga Wai

THE WELLBEING OF WATER

21.1 Ngā whāinga tū āhutanga Wai

Target attribute states

Te Oranga Wai is a unique indigenous assessment model developed by Te Kāhui Taiao for setting target attribute states for each of the kaupapa values relating to key sites and FMUs. The framework for setting target attribute states is contained in clause 3.11 of the NPSFM 2020 and these targets are important as they ultimately set out a path for achieving the environmental huanga (outcomes) for Mana Whenua.

Te Oranga Wai measures the wellbeing of water and waterbodies through a Mana Whenua lens. Its purpose is to support Mana Whenua in freshwater management decision-making by identifying current states for wai (water) and setting an aspirational state of improvement within a generational timeframe.

Te Oranga Wai is a measure that shows Mana Whenua confidence in the health and wellbeing of their waterways. This confidence stems from an integrated view of water and waterbodies based on mātauranga Māori (Māori knowledge) including whakapapa (genealogy) relationships with water, wairua and their spiritual connection with a site. This measure of wellbeing also includes an assessment of mauri/mouri (life force) and the presence and health of mahinga kai, indigenous flora and fauna. It is also noted that the target attribute states have broken each of the FMUs into a **smaller spatial scale** so that it is clear where each of the huanga apply along the length of the catchment and key rivers and streams.

Te Oranga Wai includes a rating system that describes the different states of attributes, from wai ora (water which gives life), through to wai mate (water which cannot sustain life). Through this framework, Mana Whenua can assess the existing baseline state of a waterbody or site, rate it, and set a target attribute state and rate of change for a site or waterbody based on Mana Whenua aspirations, values, moemoeā and huanga. A series of regulatory and non-regulatory methods and taunaki (recommendations) can then be adopted to make improvements within an appropriate timeframe.

The target attribute states in most cases adopt the same timeframes that are used for Mana Whenua ngā huanga. In cases where the target attribute state has already been achieved, the state will be maintained, rather than improved.

It is noted that there is no minimum acceptable level for human *E. coli*. For that reason, Te Oranga Wai will assess water as Wai Kino where there is a known or measurable level of human waste.

Te Oranga Wai is not yet complete and it is recommended that Greater Wellington continue to work with Mana Whenua to articulate target attribute states for each of the following FMUs: Southwest Coast, Ōrongorongo, Parangārehu Lakes and Wai Tai. This has been captured as a recommendation in the Ngā Taunaki chapter.

21.2 Te Wai – Ko ngā tikanga, me tētahi whakamārama mō ngā tū āhuatanga o te wai

Wai – Tikanga and a description of the different states of wai

These target attribute states are narratives for making an assessment on each kaupapa (a collection of tikanga, as above).

Scale level	Level descriptions	Alphabetical	Water quality	Mahinga kai	Confidence
Wai Ora	Pure/healthy water This is water in its purest form. It contains the source of life and wellbeing. It is used in rituals to purify and sanctify and has the power to give life, sustain wellbeing and counteract evil. Waiora also means health.	A	Stream flow is steady with ripples. The stream or river bed is stony. I would feed water and food that comes from this stream to children or kaumātua without hesitation.	Mahinga kai are abundant and able to be sustainably harvested. Knowledge of mahinga kai is abundant and transferred to younger generations.	The abundance and vitality of mahinga kai express te ha o te ora of waterbodies. Hau ora/wellbeing is available.
Wai Māori	This is referred to as ordinary water which runs free or unrestrained and it has no sacred associations.	B	Water clarity is good. There is riparian overhang cooling the water. There is abundant in-stream habitat such as aquatic plants and tree parts. I would drink or eat from this stream or river.	Mahinga kai are physically healthy and have the potential for harvesting for ceremonial purposes once a year.	Mana Whenua can express manaakitanga, and their kaitiakitanga is evident in the abundance and quality of their mahinga kai resources.
Wai Kautū	Stable condition, the water is not clean nor is it considered to be dirty.	C	Stream water clarity is average, and its flow is medium. I might drink from or eat something that comes from this stream or river. There is some riparian overhang over 50% of the site. I would be hesitant to feed water or food from this stream or river to children or kaumātua.	Mahinga kai are physically healthy and have the potential for harvesting for ceremonial purposes once every two years.	Mana Whenua are concerned about the state of mahinga kai and water quality and effects on iwi/community wellbeing. Cannot fulfil role of kaitiaki or manaaki others.
Wai Kino	Dangerous/polluted water The mauri (life force) of the water has been altered through pollution and has the potential to do harm to all living things (including humans and ecosystems). Also refers to dangerous water such as rapids.	D	Water clarity is poor. Stream or riverbed is muddy and riparian overhang does not provide shade. It would be risky to eat or drink anything that came from this stream or river.	There is a small amount of mahinga kai but it is not healthy. Potential to harvest is low.	State of mahinga kai is a risk to wellbeing. Iwi must alert others to avoid harm. Impacts mana.
Wai Mate	This is effectively dead water. It cannot sustain life. It is dangerous to all living things (including humans and ecosystems) because it can cause illness or misfortune.	E	Water clarity is very poor, flow is too slow. The stream or riverbed is covered in silt and mud. There is no riparian overhang. I would not drink out of or eat anything from this stream.	There is no mahinga kai at the site. The potential to harvest is zero.	Hinapōuri. Grief for loss. Concern for effects on coast. Need for restitutional process.

22 Acknowledgement

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Designers: The Hive Creative, Wellington.

23 Disclaimer

Te Kāhui Taiao thanks the Whaitua Te Whanganui-a-Tara Committee for this opportunity to present our work which has been developed over the past year. We look forward to engaging in wānanga with the Committee to consolidate our recommendations to Greater Wellington.

Te Mahere Wai remains the intellectual and cultural property of Te Kāhui Taiao and should be read and considered as a whole.

24 Appendices

1. **Kuputaka (Glossary)**
2. **Te Oranga Wai worksheets**
3. **Ngā Mangai Waiora (ambassadors for water)**

Appendix 1

Kuputaka

GLOSSARY

araara	trevally
āhua	natural character
āku waiheke	small streams
aua	yellow-eyed mullet
awa	river or stream
awa tupua	ancestral rivers
hapū	group of whānau who share descent from common ancestor
hāpuku	groper
hao ika	to fish with nets, except eels
hauora	wellbeing
hī ika (sometimes te mahi hī ika)	to fish with a line
hinapōuri	grief
hopu tuna	to catch eels
īnanga	whitebait
iwi	tribal group
iwi kaitiaki plans	tribal group guardianship plans
kaitiaki	guardian
kaitiakitanga	guardianship
kākahi	freshwater mussels
kanae	grey mullet

karakia	prayer
karengo	sea lettuce
kaukau	swimming
kaumātua	elders
kawa	traditional prootcols
kōura	freshwater crayfish
kautū	to wade
kohi kai	food gathering
kumukumu	gurnard
mahi hī ika	fishing with a line
mahi maitaitai	food gathering reserve
mahinga kai	food gathering or growing places
mahi pārekareka	relaxation and recreation
mahi raranga	plants used for weaving/construction
mai uta ki tai	from the inland to the sea
mana	authority
manaakitanga	hospitality, generosity and care for others
mana whakahaere	authority to manage
manawaroa	resilience
manuhiri	guests
marae	traditional meeting places
maramataka	lunar calendar
mātāpuna	headwaters, source of a river, a spring
mātauranga-a-iwi	traditional knowledge of a particular iwi
mate	death
mauri/mouri	life force
moemoeā	aspirations/long-term vision
mokopuna	grandchildren
ngā atua	gods
ngā awa	rivers
ngahere	forest, plantation
ngahere nā te tangata I whakatō	pine plantation
ngā ngutu awa	the river mouth
ngā rongoa	herbal remedies
ngā taonga nui a Kiwa	the treasured inheritance of Kiwa refers to waterbodies of most importance to mana whenua identified in Schedule B of the PNRP
ngā ūranga	landing/arrival places
ngōiro	conger eels

ngutu awa	river mouth
noa	everyday, free for use, free of tapu (not sacred)
nohoanga	camp
paina	pine tree
pakeke	adults
papa-tū-ā-nuku	the element of earth
pātiki	flounder
pēpē	baby/babies
piharau	lamprey
Puanga/Matariki	Rigel/Pleiades – stars which mark the Māori New Year
puku	belly
rāhui	ritual prohibition/closed season
rangatahi	youth
rangatiratanga	chiefly autonomy
repo	wetland
riri	angry
ritenga kaupare waipuke	flood protection practice
rohe	traditional district
rōpū	group
rukuruku	diving
ruranga	guest/express duties of a host
taiao	natural world, nature
taiohi	adolescent/young adults
take	issue/matter
takiwā	district
takutai	coast
takutai moana	the sea
tamariki	child/children
Tane	ancestor of terrestrial element
Tangaroa	ancestor of water element
tangohanga wai	water takes
tangohanga wai tāone	municipal water take
taonga	treasure
taonga species	highly esteemed species
taonga tuku iho	gifting of knowledge and resources for future generations
tapu	sacred
taunaki	recommendations
taunga ika	fishing ground
te hao ika	netting
te ira tangata	people

ngā mangai waiora	ambassadors for water
tohi	baptism
tohu tūpuna	ancestral indicators
tukunga rerenga waipuke	stormwater discharge
tupua	ancient phenomena
tuna	eels
tuturuwhatu	banded dotterels
uaratanga	value/values
ūnga	target
waerea	protective incantation
wāhi ahurea	cultural site
wāhi maumahara	places with significant history
wāhi tapu	sacred place
wāhi tūpuna	significant ancestral place
wāhi wai māori	Freshwater Management Units (FMUs)
wāhi whakahaumanu	a place for healing and restoration
wai	waterways
wai huna	concealed waters
wai kautū	water suitable for wading (kautū), not generally water where,due to water quality, one's head would be submerged
wai matua o tūāpapa	virgin water
wai māori	freshwater
wai mate	water which cannot sustain life
wai matua o tūāpapa	virgin water
wai ora	living water, water used for healing and rituals
wai tohi	water for baptism
waiora mai i uta ki tai	life-giving waters from mountains to sea
waka	canoe
waka ama	outrigger canoe
wānanga	formal discussions to share knowledge/place of deliberation
wai paruparu	wastewater
whakapapa	genealogy
whakapapa-based	genealogy-based
whakanoa	make free from tapu, to make something noa
whakarite	preparing for an important activity/event
whakatapu	make tapu
whakawātea	cleansing
whanaketanga	development
whānau	family group

APPENDIX 2

Te Oranga Wai Framework Assessments for Te Mahere Wai

These assessments were completed by Mana Whenua members of Te Kāhui Taiao with the input of other tangata whenua and local kaitiaki.

1. Te Oranga Wai Assessment for Te Awa Kairangi

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Water quality	Taste, drinkability	I would feed water that comes from this stream to children or kaumātua without hesitation.	Wai Māori.	Wai Māori entire length (medium term).	Long term
	River bed composition	No mud or silt present along the riverbed across the entire awa.	Not assessed.		
Water quantity	Swimmable	Rangatahi can do bombs without getting sick or hitting the bottom of the awa.	Wai Kautū.	Wai Māori at swimming holes (medium term).	Long term
	Develop assessment of wadeable awa through cultural framework	To be determined.	Wai Kautū.		
	Development of cultural flows	Develop cultural framework for water allocation for all of the whaitua, small streams and large (these are not environmental flows).	Wai Mate.	Wai Ora (short term).	Short term
Mahinga kai	Kōrero tuku iho	Knowledge around sites, species and tikanga are abundant and transferred to younger generations.	Wai Kino.	Wai Ora (short term).	Short term
	Harvest potential	There is a possibility to harvest sustainably twice a year for ceremonies.	Wai Kautū.	Wai Māori (medium term).	Long term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
	Health of mahinga kai	Mahinga kai are healthy, free of disease and regenerating. Habitat for mahinga kai provides remedy, protection and food sources.	Wai Kautū. Wai Ora above reservoir for watercress, tuna and harakeke.	Wai Māori (medium term). Maintain pristine areas.	Long term
	Species presence/ abundance	Five or more mahinga kai species present.	Wai Kautū.	Wai Māori (medium term), some uncertainty between medium and short term.	Long term
	Kai safe to eat	I would feed food that comes from this stream to children or kaumātua without hesitation.	Āe, above reservoir. Below, kaua.	Improve Wai Māori (medium term).	Long term
Habitat assessment	Rubbish audit	No evidence of waste present across the awa.	Wai Kautū.	Wai Ora.	Short term
	Smell	There is no odour present in the water.	Wai Ora in te mātāpuna (the headwaters). Wai Kautū mainstem. Wai Mate in estuary and Waiwhetū Stream.	Maintain. Wai Māori (long term).	Short term Long term
	Riparian cover	There is riparian overhang cooling the water. Riparian shade covers the entire awa. Riparian continuation occurring across the 3 zones (awa, awa banks and surrounding land).	Mainstem is Wai Kautū.	Wai Māori (short term).	Long term kahikatea
	Fish passage assessment	The passage of fish is maintained, or improved, by removal of instream structures, except where it is desirable to prevent the passage of some fish species in order to protect desired fish species, their life stages, or their habitats.	Wai Kautū.	Audit short term, remediation all structures (medium term).	Meidum term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
	Sources of pollution	All known point sources of pollution have been identified and remedied. Discharges include mortuary waste.	Wai Mate Silverstream and unconsented wastewater discharges. Wai Kino mainstem.	Wai Māori (medium term). Removal point source discharges immediately.	Medium term
	Feeling in puku	There is a sense of calm and a feeling of wairua in the surrounding area.	Wai Ora upstream. Strong spiritual connection. Wai Kino in lower end of catchment.	Wai Māori (medium term).	Long term
	Sounds	The awa can be heard from a fair distance away (past the riparian zone). Native birds are loud and can be heard a distance away from the awa.	Wai Kino in parts.	Wai Māori (medium term).	Long term
	Channel modification	The awa can be heard from a fair distance away (past the riparian zone). Native birds are loud and can be heard a distance away from the awa.	Wai Kino. Below Maoribank it is Wai Mate.	Riverlink assessment (medium term). Wai Māori, holistic river management (long term).	Long term
Flora/fauna	Species presence/absence	Native flora species cover 100% of the wai.	Wai Kautū.	Wai Māori, plants and rongoā in the (short term).	Medium term
		Native fauna species cover 100% of the wai.	Wai Kautū. Patchy. River mouth still has shellfish, kahawai. Bird life is improving, prolific, coming back, lots of sea birds.	Wai Māori (long term).	Long term
	Introduced species presence/abundance	Pest flora and fauna species are managed to below 10% of species present. There are no willows present along this awa.	Wai Kautū.	Wai Māori (short term) – particularly with planting projects.	Short term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Taonga species	Kōrero tuku iho	Mātauranga knowledge and connection is strong and being passed onto younger generations.	Wai Kino – not enough people to give effect to this.	Wai Māori (medium term).	Medium term
	Species presence	There is 100% of taonga species present across the FMU.	Wai Kautū.	Wai Māori (medium term).	Long term
	Physical health	Health of taonga species are excellent across this FMU, 0% covered with diseases/parasites.	Wai Kautū.	Wai Māori (short term).	Long term
	Habitat quality	Habitat for taonga species provides remedy, protection and food sources.	Wai Kino.	Wai Māori (medium term).	Meidum term
Wāhi tapu	Site assessment	Wāhi tapu are completely protected and a wāhi tapu management plan is in place.	Wai Kino.	Wai Māori (short term).	Short term
	Access	Wāhi tapu are accessible by Mana Whenua.	Top end not accessible, bottom is accessible but modified.	Wai Māori (short term).	Medium term
	Kōrero tuku iho	Mātauranga knowledge and connection are strong. These are passed onto younger generations.	Wai Kino.	Wai Ora (short term).	Short term
Relationship audit	Development of management plans	A management plan reflecting Te Mana o te Wai hierarchy has been developed and is implemented with Mana Whenua which defines roles in protection, access arrangements and contains all kōrero pertaining to the site.	Wai Kino.	Wai Ora (immediately).	Short term
	Resourcing of kaitiaki	Mana Whenua kaitiaki are being resourced to do monitoring in the river. The data is being listened to and informs future decision-making regarding the river. They are decision-makers.	Wai Kino.	Wai Ora (short term).	Short term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
	Review of resource consents, compliance	A full review of all discharge and water take resource consents is performed.	Wai Kino.	Wai Ora (immediately).	Short term
Mātauranga	Place names	Where they exist, all original names of sites, awa, features and areas will be privileged. Mana Whenua will develop and implement the naming policy for adoption by local government to ensure the right to name streams and other sites.	Wai Kino.	Wai Ora (short term).	Short term
	Sound (te reo Māori, karakia)	Te reo me ona tikanga are present at this site. Te reo Māori is heard, through karakia and kōrero. Signage, apps and technology use.	Wai Kino.	Wai Ora (short term).	Short term
	Sites of significance have been identified	All sites of significance have been identified by Mana Whenua and stories are recorded and shared where appropriate.	Wai Kautū.	Wai Ora (short term).	Short term
	Education	Iwi and Greater Wellington work together to resource and develop an ongoing education and communication campaign.	Wai Kautū.	Wai Māori (short term).	Medium term

2. Te Oranga Wai Assessment for Waiwhetu

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Water quality/ quantity	Swimmable	Rangatahi can do bombs without getting sick or hitting the bottom of the awa	Wai Kino.	Wai Māori mai uta ki tai (long-term).	Long term
Water quantity	Develop assessment of wadeable awa through cultural framework	To be determined. Turanga waka. Navigability for the lower reach.	Wai Kino.	To be determined.	To be determined.
	Development of cultural flows	Develop cultural framework for water allocation for all of the whaitua, small streams and large (these are not environmental flows).	Wai Mate.	Wai Ora (short term).	Short term
Mahinga kai	Kōrero tuku iho	Knowledge around sites, species and tikanga are abundant and transferred to younger generations.	Wai Kino.	Wai Ora (short term).	Short term
	Harvest potential	There is a possibility to harvest sustainably twice a year for ceremonies.	Wai Kino.	Wai Māori (medium term).	Long term
	Health of mahinga kai	Mahinga kai are healthy, free of disease and regenerating. Habitat for mahinga kai provides remedy, protection and food sources.	Wai Kino.	Wai Māori (medium term). Maintain pristine areas.	Long term
	Species presence/ abundance	Five or more mahinga kai species present.	Wai Kautū.	Wai Māori (medium term), some uncertainty between medium and short term.	Long term
	Kai safe to eat	I would feed food that comes from this stream to children or kaumātua without hesitation.	Wai Kino.	Improve Wai Māori (medium term). Is a rāhui relevant to raise awareness and provide protection?	Long term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Habitat assessment	Rubbish audit	No evidence of waste present across the awa.	Wai Kautū.	Wai Ora.	Short term
	Smell	There is no odour present in the water.	Wai Mate in Waiwhetu Stream.	Maintain headwater bush. Wai Māori (long term).	Short term Long term
	Riparian cover	There is riparian overhang cooling the water. Riparian shade covers the entire awa. Riparian continuation occurring across the 3 zones (awa, awa banks and surrounding land).	Mainstem is Wai Kautū.	Wai Māori (short term).	Long term
	Fish passage assessment	The passage of fish is maintained, or improved, by removal of instream structures, except where it is desirable to prevent the passage of some fish species in order to protect desired fish species, their life stages, or their habitats.	Wai Kautū.	Audit short term, remediation all structures (short term).	Short term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
	Sources of pollution	All known point sources of pollution have been identified and remedied. Tapu discharges include mortuary waste and blood products	Wai Mate and unconsented wastewater discharges. Tapu and noa are not currently separated.	Wai Māori (medium term). Removal point source discharges immediately. Need incentivising and penalising incentives, get movement of people reporting discharges. Rāhui may be warranted here. Wananga on streams where cleaning/ cleansing was identified and appropriate.	Medium term
	Feeling in puku	There is a sense of calm and a feeling of wairua in the surrounding area.	Wai Māori.	Continue to enhance the ataahua.	Medium term
	Sounds	The awa can be heard from a fair distance away (past the riparian zone). Native birds are loud and can be heard a distance away from the awa.	Wai Kautū.	Wai Māori (medium term).	Long term
	Channel modification	The awa can be heard from a fair distance away (past the riparian zone). Native birds are loud and can be heard a distance away from the awa.	Wai Kino.	Wai Māori, holistic river management long term.	Long term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Flora/fauna	Species presence/absence	Native flora species cover 100% of the wai.	Wai Kautū .	Wai Māori (medium term).	Long term
		Native fauna species cover 100% of the wai.	Wai Kautū. (Shared Hutt River mouth commentary) Patchy. River mouth still has shellfish, kahawai. Bird life is improving, prolific, coming back, lots of sea birds.	Wai Māori (medium term).	Long term
	Introduced species presence/abundance	Pest flora and fauna species are managed to below 10% of species present. There are no willows present along this awa.	Wai Kautū. (Prevalence of introduced grass – convert to natives).	Wai Māōri (medium term). (particularly with riparian planting projects).	Long term
Taonga species	Kōrero tuku iho	Mātauranga knowledge and connection is strong and being passed onto younger generations.	Wai Kautū – some uncertainty, will assess further.	Wai Māori (medium term).	Long term
	Species presence	There is 100% of taonga species present across the FMU.	Wai Kautū. Need to monitor regularly to investigate.	Wai Māori (medium term). A number of species being present at a stable population, working towards harvestable.	Long term
	Physical health	Health of taonga species are excellent across this FMU, 0% covered with diseases/parasites.	Wai kino. Not willing to eat mahinga kai at present.	Wai Māori (medium term 30yrs).	Long term
	Habitat quality	Habitat for taonga species provides remedy, protection and food sources (for the taonga species).	Wai Kino.	Wai Māori (medium term). Imagining good local improvement leading to short term achievment.	Long term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Wāhi tapu	Site assessment	Wāhi tapu are completely protected and a wāhi tapu management plan is in place. Note the importance of Urupa sites in this catchment	Wai Kautū. (defer to conversations with Teri Puketapu).	Wai Māori (short term).	Short term
	Access	Wāhi tapu are accessible by Mana Whenua.	Wai Kautū. (defer to conversations with Teri Puketapu).	Wai Māori (short term).	Medium term
	Exchange Kōrero tuku iho	Mātauranga knowledge and connection are strong. These are passed onto younger generations.	Wai Kautū. (defer to conversations with Teri Puketapu). Kōrero e tuku iho.	Wai Ora (short term).	Short term
Relationship audit Flora/fauna	Development of management plans	A management plan reflecting Te Mana o te Wai hierarchy has been developed and is implemented with Mana Whenua which defines roles in protection, access arrangements and contains all kōrero pertaining to the site.	Wai Kino.	Wai Māori (immediately). Build this on a base of Mana Whenua (marae and local level) discussing and choosing their aspirations and own plans first, then engaging with partners.	Short term
	Resourcing of kaitiaki	Mana Whenua kaitiaki are being resourced to do monitoring in the awa. The data is being listened to and informs future decision-making regarding the awa. They are decision-makers.	Wai Kino.	Wai Māori (short term). Reviewed immediately.	Short term
	Review of resource consents, compliance	A full review of all discharge and water take resource consents is performed.	Wai Kino.	Wai Ora (immediately).	Short term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Mātauranga	Place names	Where they exist, all original names of sites, awa, features and areas will be privileged. Mana Whenua will develop and implement the naming policy for adoption by local government to ensure the right to name streams and other sites.	Wai Kino. (Do not currently enounter signage to communicate to meaning, whakapapa and history of waiwhetu.)	Wai Ora (short term). Knowledge will be there for Mana Whenua – have this shared enough to allow agencies to communicate this, using signage etc.	Short term
	Sound (te reo Māori, karakia)	Te reo me ona tikanga are present at this site. Te reo Māori is heard, through karakia and kōrero. Signage, apps and technology use.	Wai Kautū. (Investigate further, believe some tikanga is being practised with the wai.)	Wai Ora (short term).	Short term
	Sites of significance have been identified	All sites of significance have been identified by Mana Whenua and stories are recorded and shared where appropriate.	Wai Kautū.	Wai Ora (short term).	Short term
	Education	Iwi and Greater Wellington work together to resource and develop an ongoing education and communication campaign.	Wai Kautū.	Wai Māori (short term).	Medium term

3. Te Oranga Wai assessment for Kaiwharawhara and Wellington Urban

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Water quality	*E. coli*	There is 0% risk of *Campylobacter* infection.	Wai Mate. (Unintentional overflow), mana Māori perspective, tūtae means this water cannot be used.	Wai Māori (long term).	Long term
	Taste, drinkability	I would feed water that comes from this stream to children or kaumātua without hesitation.	Wai Mate.	Wai Māori (long term).	Long term
	River bed composition	No mud or silt present along the riverbed across the entire awa.	Not assessed.		
Water quantity	Swimmable	Rangatahi can do bombs without getting sick or hitting the bottom of the wai	Wai Mate for all except those coastal swimming sites is Wai Kautū. No overflow is acceptable to Mana Whenua. Applies to all customary uses. Depths and contamination.	Wai Māori at swimming holes (medium term). Wai Māori for streams (long term).	Long term
	Develop assessment of wadeable awa through cultural framework	To be determined.	Wai Mate. Coastal swimming sites Wai Kino.	Wai Māori (long term).	Long term
	Development of cultural flows	Develop cultural framework for water allocation for all of the whaitua, small streams and large (these are not environmental flows).	Wai Mate.	Wai Ora (short term).	Short term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Mahinga kai	Kōrero tuku iho	Knowledge around sites, species and tikanga are abundant and transferred to younger generations.	Wai Kino.	Wai Ora (short term).	Short term
	Harvest potential	There is a possibility to harvest sustainably twice a year for ceremonies.	Wai Mate.	Wai Māori (long term).	Long term
	Health of mahinga kai	Mahinga kai are healthy, free of disease and regenerating. Habitat for mahinga kai provides remedy, protection and food sources.	Wai Kautū presence.	Wai Māori (long term).	Long term
	Species presence/ abundance	Five or more mahinga kai species present.	Wai Kautū. Wai Māori at estuary/ coastal sites. Uncertainty around abundance and recruitment (juveniles).	Wai Māori (long term).	Long term
	Kai safe to eat	I would feed food that comes from this stream to children or kaumātua without hesitation.	Wai Mate estuary/ coastal/mainstem . Wai Mate shellfish. Wai Māori fin fish at coastal sites.	Wai Māori (long term). Fin fish (maintain).	Long term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Habitat assessment	Rubbish audit	No evidence of waste present across the awa.	Wai Kautū.	Wai Ora.	Short term
	Smell	There is no odour present in the water.	Wai Kino streams. Wai Mate at estuary.	Wai Māori (medium term).	Long term
	Riparian cover	There is riparian overhang cooling the water. Riparian shade covers the entire awa. Riparian continuation occurring across the 3 zones (awa, awa banks and surrounding land).	Wai Māori Kaiwharawhara, Karori, Owhiro, Eastbourne. Waimapihi and other streams are Wai Māori. Piped streams, Wai Mate.	Wai Ora (medium term).	Medium term
	Fish passage assessment	The passage of fish is maintained, or improved, by removal of instream structures, except where it is desirable to prevent the passage of some fish species in order to protect desired fish species, their life stages, or their habitats.	Wai Kino. Source to sea, assessments presence and absence, a lot of fish that would be there are not in the upper reaches.	Audit short term (Wai Ora), remediation structures (medium term Wai Ora), remediation of pipes (Wai Kautū, long term).	Long term
	Sources of pollution	All known point sources of pollution have been identified and remedied. Discharges include mortuary waste.	Wai Mate.	Wai Māori (long term). Removal point source discharges immediately.	Medium term
	Feeling in puku	There is a sense of calm and a feeling of wairua in the surrounding area.	Wai Ora upstream. Strong spiritual connection. Wai Kino in lower end of catchment.	Wai Māori (medium term).	Long term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
	Sounds	The awa can be heard from a fair distance away (past the riparian zone). Native birds are loud and can be heard a distance away from the awa.	Wai Māori.	Wai Māori (short term).	Long term
	Channel modification	The awa can be heard from a fair distance away (past the riparian zone). Native birds are loud and can be heard a distance away from the awa.	Wai Kino. Development building up to banks, roading, rip rapping in channels (flood protection), concrete in streams, battering.	WSD and development, removal of channels, Wai Kautū (medium term). Managed retreat etc. (long term).	Wai Māori long term.
Flora/fauna	Species presence/absence	Native flora species cover 100% of the wai.	Wai Mate for coastal flora. Wai Kautū for all other areas.	Wai Kautū for coastal (medium term). Wai Māori, plants and rongoā in the short term for all others.	Long term coastal Medium term others
		Native fauna species cover 100% of the wai.	Coastal areas Wai Māori. Wai Kino (based on fish barriers) other parts of the stream.	Coastal areas maintain at Wai Māori. Audit short term (Wai Ora), remediation structures (medium term Wai Ora), remediation of pipes (Wai Kautū, long term).	Long term
	Introduced species presence/abundance	Pest flora and fauna species are managed to below 10% of species present. There are no willows present along this awa.	Wai Kautū. Weeds, blackberry, trout, willows.	Wai Māori (short term) – particularly with planting projects.	Short term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Taonga species	Kōrero tuku iho	Mātauranga knowledge and connection is strong and being passed onto younger generations.	Wai Kino – not enough people to give effect to this.	Wai Māori (short term).	Short term
	Species presence	There is 100% of taonga species present across the FMU.	Wai Kautū.	Wai Māori (medium term).	Long term
	Physical health	Health of taonga species are excellent across this FMU, 0% covered with diseases/parasites.	Wai kautu. Wai Mate for shellfish.	Wai Māori (short term). Wai Māori for shellfish (long term).	Long term
	Habitat quality	Habitat for taonga species provides remedy, protection and food sources.	Wai Kino.	Wai Māori (medium term).	Long term
Wāhi tapu	Site assessment	Wāhi tapu are completely protected and a wāhi tapu management plan is in place.	Wai Kino.	Wai Māori (short term).	Short term
	Access	Wāhi tapu are accessible by Mana Whenua.	Wai Māori.	Wai Māori (short term).	Long term
	Kōrero tuku iho	Mātauranga knowledge and connection are strong. These are passed onto younger generations.	Wai Kino.	Wai Ora (short term).	Short term
Relationship audit	Development of management plans	A management plan reflecting Te Mana o te Wai hierarchy has been developed and is implemented with Mana Whenua which defines roles in protection, access arrangements and contains all kōrero pertaining to the site.	Wai Kino.	Wai Ora (immediately).	Short term
	Resourcing of kaitiaki	Mana Whenua kaitiaki are being resourced to do monitoring in the awa. The data is being listened to and informs future decision-making regarding the awa. They are decision-makers.	Wai Kino.	Wai Ora (short term).	Short term
	Review of resource consents, compliance	A full review of all discharge and water take resource consents is performed.	Wai Kino.	Wai Māori (immediately).	Medium term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Mātauranga	Place names	Where they exist, all original names of sites, awa, features and areas will be privileged. Mana Whenua will develop and implement the naming policy for adoption by local government to ensure the right to name streams and other sites.	Wai Kino.	Wai Ora (short term).	Short term
	Sound (te reo Māori, karakia)	Te reo me ōna tikanga are present at this site. Te reo Māori is heard, through karakia and kōrero. Signage, apps and technology use.	Wai Kino.	Wai Ora (short term).	Short term
	Sites of significance have been identified	All sites of significance have been identified by Mana Whenua and stories are recorded and shared where appropriate.	Wai Kautū.	Wai Ora (short term).	Short term
	Education	Iwi and Greater Wellington work together to resource and develop an ongoing education and communication campaign.	Wai Kautū.	Wai Māori (short term).	Medium term

4. Te Oranga Wai assessment for Korokoro

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Water quality	Suspended sediment	Minimal impact of suspended sediment on instream biota/stream life.	Wai Māori.		Short term
	Temperature	Water temperature remains below the 20 degrees celcius threshold, even in the summer months.	Wai Ora.		
	Periphyton	Rare blooms reflecting negligible nutrient enrichment and/or alteration of the natural flow regime or habitat.	Wai Māori.		Short term
	Flow	Stream flow is steady with natural variation (pools, runs, riffles)	Wai Ora.		
	E. coli	There is 0% risk of *Campylobacter* infection.	Wai Kautū.		Short term
	Dissolved oxygen	No stress caused by low dissolved oxygen on any aquatic organisms that are present.	Wai Māori.		Short term
	Clarity	The water is clear across the entire awa, you can see through to the river bed.	Wai Ora.		
	MCI	Macroinvertebrate community, indicative of pristine conditions with no organic pollution or nutrient enrichment.	Wai Māori.		Short term
	Taste, drinkability	I would feed water that comes from this stream to children or kaumātua without hesitation.	Wai Māori.	Wai Māori entire length (medium term).	Medium term
	River bed composition	No mud or silt present along the riverbed across the entire awa.	Wai Ora.		

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Water quantity	Swimmable	Rangatahi can do bombs without getting sick or hitting the bottom of the awa.	Wai Kautū.	Wai Māori at swimming holes (medium term).	Medium term
	Develop assessment of wadeable awa through cultural framework	To be determined.	Wai Māori.	Wai Ora.	Medium term
	Development of cultural flows	Develop cultural framework for water allocation for all of the whaitua, small streams and large (these are not environmental flows). *Check consents for water takes.	Wai Mate. Develop cultural framework for water allocation for all of the whaitua, small streams and large.	Wai Ora (short term).	Short term
Mahinga kai	Kōrero tuku iho	Knowledge around sites, species and tikanga are abundant and transferred to younger generations.	Wai Kautū.	Wai Māori (short term).	Short term
	Harvest potential	There is a possibility to harvest sustainably twice a year for ceremonies.	Wai Kino.	Wai Māori (medium term).	Medium term
	Health of mahinga kai	Mahinga kai are healthy, free of disease and regenerating. Habitat for mahinga kai provides remedy, protection and food sources.	Wai Kino.	Wai Māori (medium term).	Medium term
	Species presence/ abundance	Five or more mahinga kai species present.	Wai Kino.	Wai Māori (medium term).	Medium term
	Kai safe to eat	I would feed food that comes from this stream to children or kaumātua without hesitation.	Wai Māori.	Wai Māori (maintain).	Immediately Short term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Habitat assessment	Rubbish audit	No evidence of waste present across the awa.	Wai Ora.	Wai Ora (maintain).	Short term
	Smell	There is no odour present in the water.	Wai Ora.	Wai Ora (maintain).	Short term
	Riparian cover	There is riparian overhang cooling the water. Riparian shade covers the entire awa. Riparian continuation occurring across the 3 zones (awa, awa banks and surrounding land).	Wai Ora.	Wai Ora (maintain).	Short term
	Fish passage assessment	The passage of fish is maintained, or improved, by removal of instream structures, except where it is desirable to prevent the passage of some fish species in order to protect desired fish species, their life stages, or their habitats.	Wai Kautū .	Wai Māori. Audit short term, remediation all structures (medium term).	Short term
	Sources of pollution	All known point sources of pollution have been identified and remedied. Discharges include mortuary waste.	Wai Kautū.	Wai Ora (medium term).	Medium term
	Feeling in puku/ puku-kōrero	There is a sense of calm and a feeling of wairua in the surrounding area.	Wai Ora.	Wai Ora (maintain).	Short term
	Sounds	The awa can be heard from a fair distance away (past the riparian zone). Native birds are loud and can be heard a distance away from the awa.	Wai Ora.	Wai Ora (maintain).	Short term/Half generation
	Channel modification	The awa can be heard from a fair distance away (past the riparian zone). Native birds are loud and can be heard a distance away from the awa.	Wai Ora (upper catchment) and Wai Kautū at (lower).	Wai Ora (maintain) and Wai Māori at lower (medium term).	Short term (upper) and medium term (lower)

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Flora/fauna	Species presence/absence	Native flora species cover 100% of the wai. Retire Korokoro pine forest.	Wai Kautū.	Wai Ora (medium term).	Medium term
		Native fauna species cover 100% of the wai.	Wai Māori.	Wai Ora (medium term).	Medium term
	Introduced species presence/abundance	Pest flora and fauna species are managed to below 10% of species present. There are no willows present along this awa. Weed has taken over areas of watercress.	Wai Māori.	Wai Ora (short term).	Short term
Taonga species	Kōrero tuku iho	Mātauranga knowledge and connection is strong and being passed onto younger generations.	Wai Ora.		
	Species presence	There is 100% of taonga species present across the FMU.	Wai Māori.		Medium term
	Physical health	Health of taonga species are excellent across this FMU, 0% covered with diseases/parasites.	Wai Kautū.		Medium term
	Habitat quality	Habitat for taonga species provides remedy, protection and food sources.	Wai Kautū.		Short term
Wāhi tapu	Site assessment	Wāhi tapu are completely protected and a wāhi tapu management plan is in place.	Wai Mate.		Short term
	Access	Wāhi tapu are accessible by Mana Whenua.	Wai Māori.		Short term
	Kōrero tuku iho	Mātauranga knowledge and connection are strong. These are passed onto younger generations.	Wai Ora.		

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Relationship audit	Development of management plans	A management plan reflecting Te Mana o te Wai hierarchy has been developed and is implemented with Mana Whenua which defines roles in protection, access arrangements and contains all kōrero pertaining to the site.	Wai Mate.		Short term
	Resourcing of kaitiaki	Mana Whenua kaitiaki are being resourced to do monitoring in the awa. The data is being listened to and informs future decision-making regarding the awa. They are decision-makers.	Wai Mate.		Short term
	Review of resource consents, compliance	A full review of all discharge and water take resource consents is performed.	Wai Mate.		Short term
Mātauranga	Place names	Where they exist, all original names of sites, awa, features and areas will be privileged. Mana Whenua will develop and implement the naming policy for adoption by local government to ensure the right to name streams and other sites.	Wai Mate.		Short term
	Sound (te reo Māori, karakia)	Te reo me ona tikanga are present at this site. Te reo Māori is heard, through karakia and kōrero. Signage, apps and technology use.	Wai Mate.		Short term
	Sites of significance have been identified	All sites of significance have been identified by Mana Whenua and stories are recorded and shared where appropriate.	Wai Mate.		Short term
	Education	Iwi and Greater Wellington work together to resource and develop an ongoing education and communication campaign.	Wai Mate.		Short term

5. Te Oranga Wai assessment for Southwest Coast (to be assessed with Mana Whenua kaitiaki)

6. Te Oranga Wai assessment for Wainuiomata

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Water quality	*E. coli*	There is 0% risk of *Campylobacter* infection.	Headwaters Wai Ora. Wai Mate urban area. Rural Wai Kino (stock faeces). Wai Māori coastal area.	Maintain. Wai Māori (medium term) for all.	Long term
	Taste, drinkability	I would feed water that comes from this stream to children or kaumātua without hesitation.	Wai Mate.	Wai Māori (long term).	Long term
	River bed composition	No mud or silt present along the riverbed across the entire awa.	Not assessed.		
Water quantity	Swimmable	Rangatahi can do bombs without getting sick or hitting the bottom of the wai.	Wai Ora above Black Creek. Wai Māori (depth). Wai Mate for lower reaches (*E. coli*). Wai Māori open coast area.	Maintain Wai Ora upper reaches. Urban Wai Māori (medium term). Wai Māori rural (short term). Wai Māori maintain open coast.	Long term
	Develop assessment of wadeable awa through cultural framework	To be determined.	Wai Ora headwaters. Wai Mate Black Creek. Other parts Wai Kautū.	Wai Ora (maintain). Wai Māori (long term) for Black Creek. Other parts Wai Māori (short term).	Long term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
	Development of cultural flows	Develop cultural framework for water allocation for all of the whaitua, small streams and large (these are not environmental flows).	Wai Mate.	Wai Ora (short term).	Short term
Mahinga kai	Kōrero tuku iho	Knowledge around sites, species and tikanga are abundant and transferred to younger generations.	Wai Kino.	Wai Ora (short term).	Short term
	Harvest potential	There is a possibility to harvest sustainably twice a year for ceremonies.	Wai Mate.	Wai Māori (short term).	Long term
	Health of mahinga kai	Mahinga kai are healthy, free of disease and regenerating. Habitat for mahinga kai provides remedy, protection and food sources.	Wai Kautū.	Wai Māori (short term).	Long term
	Species presence/ abundance	Five or more mahinga kai species present.	Wai Māori.	Wai Māori (short term).	Medium term
	Kai safe to eat	I would feed food that comes from this stream to children or kaumātua without hesitation.	Wai Kautū.	Wai Māori (short term).	Long term
Habitat assessment	Rubbish audit	No evidence of waste present across the awa.	Wai Kautū.	Wai Ora.	Short term
	Smell	There is no odour present in the water.	Black Creek – Wai Mate. Forested – Wai Ora. Mainstem – Wai Kautū. Coast – Wai Ora.	Wai Kautū (medium term). Forested maintain (short term). Wai Māori (short term) . Coast maintain Wai Ora.	Medium term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Mahinga kai	Riparian cover	There is riparian overhang cooling the water. Riparian shade covers the entire awa. Riparian continuation occurring across the 3 zones (awa, awa banks and surrounding land).	Wai Mate, Black Creek Wainuiomata. Forested Wai Ora. Mainstem/rural Wai Kino. Coast/estuary Wai Kautū.	Wai Kautū, Black Creek (medium term). Maintain forest Wai Ora. Mainstem, Wai Māori (medium term). Coast/estuary Wai Ora (medium term).	Wai Māori long term for Black Creek.
	Fish passage assessment	The passage of fish is maintained, or improved, by removal of instream structures, except where it is desirable to prevent the passage of some fish species in order to protect desired fish species, their life stages, or their habitats.	Wai Kautū.	Wai Ora (short term).	Short term
	Sources of pollution	All known point sources of pollution have been identified and remedied.	Wai Mate. Land fill. Urban stormwater 1 in 10 year standard. Point source stormwater and wastewater. Whole plan approach required.	Plan development Wai Māori (short term). Wai Māori prioritised (medium term).	Long term
	Feeling in puku	There is a sense of calm and a feeling of wairua in the surrounding area.	Wai Ora upstream. Strong spiritual connection. Wai Kautū .	Maintain upstream Wai Ora. Wai Māori (short term).	Long term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
	Sounds	The awa can be heard from a fair distance away (past the riparian zone). Native birds are loud and can be heard a distance away from the awa.	Wai Ora upstream. Strong spiritual connection. Wai Kautū urban area.	Maintain upstream Wai Ora. Wai Māori (short term) urban area.	Long term
	Channel modification	The awa can be heard from a fair distance away (past the riparian zone). Native birds are loud and can be heard a distance away from the awa.	Black Creek, Wainuiomata, waimate. Wai Kautū for the rest.	Wai Māori (short term).	Long term
Flora/fauna	Species presence/absence	Native flora species cover 100% of the wai.	Wai Ora for te mātāpuna (headwaters). Wai Mate, Black Creek. Wai Kautū for the rest.	Wai Ora (maintain). Black Creek, Wai Māori (long term). Wai Māori (short term) for the rest.	
		Native fauna species cover 100% of the wai.	Bush area is Wai Ora. Black Creek Wai Mate. Remainder Wai Kautū.	Maintain. Wai Māori (long term). Remainder Wai Māori (short term).	Long term
	Introduced species presence/abundance	Pest flora and fauna species are managed to below 10% of species present. There are no willows present along this awa.	Bush area is Wai Ora. Wai Kino (land management). Trout, cow cress, weeds, blackberry, trout, willows.	Maintain bush. Wai Māori (medium term).	Long term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
Taonga species	Kōrero tuku iho	Mātauranga knowledge and connection is strong and being passed onto younger generations.	Wai Kino – not enough people to give effect to this.	Wai Māori (short term)	Medium term
	Species presence	There is 100% of taonga species present across the FMU.	Urban/rural Wai Kino. Remainder Wai Ora.	Wai Māori (long term). Remainder Wai Ora (maintain).	Long term
	Physical health	Health of taonga species are excellent across this FMU, 0% covered with diseases/parasites.	Forested Wai Ora. Wai Kautū. Urban/Black Creek Wai Kino.	Forested maintain/ protect Wai Ora. Wai Māori (short term). Urban/Black Creek (Wai Māori medium term).	Long term
	Habitat quality	Habitat for taonga species provides remedy, protection and food sources.	Wai Ora headwaters. Black Creek Wai Mate. Mainstem Wai Kino.	Wai Ora (maintain). Wai Kautū Black Creek (medium term). Mainstem (Wai Māori medium term).	Long term
Wāhi tapu	Site assessment	Wāhi tapu are completely protected and a wāhi tapu management plan is in place.	Wai Kino.	Wai Māori (short term).	Short term
	Access	Wāhi tapu are accessible by Mana Whenua.	Wai Māori.	Wai Māori (short term).	Long term
	Kōrero tuku iho	Mātauranga knowledge and connection are strong. These are passed onto younger generations.	Wai Kino.	Wai Ora (short term).	Short term
Relationship audit	Development of management plans	A management plan reflecting Te Mana o te Wai hierarchy has been developed and is implemented with Mana Whenua which defines roles in protection, access arrangements and contains all kōrero pertaining to the site.	Wai Kino.	Wai Ora (immediately).	Short term

Kaupapa	Āhuatanga Attribute	Tūnga Āhuatanga Whāinga mō Te Wai Ora Wai Ora attribute state	Aromatawai ā-kaupapa arowhānui Overall current kaupapa assessment	Ngā tikanga o Te Mana Whenua Mana Whenua target attribute state	Rārangi Wā e Tutuki ai Te Wai Ora Timeframe to reach Wai Ora
	Resourcing of kaitiaki	Mana Whenua kaitiaki are being resourced to do monitoring in the awa. The data is being listened to and informs future decision-making regarding the awa. They are decision-makers.	Wai Kino.	Wai Ora (short term).	Short term
	Review of resource consents, compliance	A full review of all discharge and water take resource consents is performed.	Wai Kino.	Wai Māori (immediately).	Medium term
Mātauranga	Place names	Where they exist, all original names of sites, awa, features and areas will be privileged. Mana Whenua will develop and implement the naming policy for adoption by local government to ensure the right to name streams and other sites.	Wai Kino.	Wai Ora (short term).	Short term
	Sound (te reo Māori, karakia)	Te reo me ōna tikanga are present at this site. Te reo Māori is heard, through karakia and kōrero. Signage, apps and technology use.	Wai Kino.	Wai Ora (short term).	Short term
	Sites of significance have been identified	All sites of significance have been identified by Mana Whenua and stories are recorded and shared where appropriate.	Wai Kautū.	Wai Ora (short term).	Short term
	Education	Iwi and Greater Wellington work together to resource and develop an ongoing education and communication campaign.	Wai Kautū.	Wai Māori (short term).	Medium term

7. Te Oranga Wai assessment for Orongorongo (to be assessed with Mana Whenua kaitiaki)

8. Te Oranga Wai assessment for Parangārehu Lakes (to be assessed with Mana Whenua kaitiaki)

9. Te Oranga Wai assessment for Wai Tai (to be assessed with Mana Whenua kaitiaki)

Appendix 3

Te Mangai Wai Ora (the voice for water)

Implementation of Te Mahere Wai

Mana Whenua expect to have an active role as kaitiaki in the management of Whaitua Te Whanganui -a-Tara. The role of iwi kaitiaki expresses our kawa (traditions) and tikanga (practices) and addresses our kaupapa (policy priorities) and take (issues) identified in Te Mahere Wai.

We propose that an entity is formed to help implement Te Mahere Wai that will support the development, training and employment of kaitiaki in the ongoing management of our whaitua Te Whanganui-ā-Tara.

We propose that the new entity will focus on supporting our people through mātauranga-a-iwi (iwi knowledge systems) and applying that knowledge to inform water quality restoration projects in the catchment. This could include our rangatahi and pakeke (youth and mature people). The entity could comprise a joint venture between Taranaki Whānui and Ngāti Toa Rangatira with resourcing from central government.

Kaitiaki roles and functions

Kaitiakitanga-a-iwi roles are required across all disciplines including:

1. Policy and planning that implements Te Mahere Wai and includes mātauranga-a-iwi in freshwater management and decision-making.
2. Cultural oversight and monitoring of Mana Whenua values, places and practices.
3. Training of kaitiaki in the tikanga required to deliver cultural oversight and management.
4. Compliance monitoring of wastewater and stormwater infrastructure in a similar manner to the Wellington Water or Wellington City Council roving crews.
5. Freshwater and receiving environment monitoring using Western science, mātauranga Māori and citizen science techniques. This data will inform our understanding of the current state of our wai, ecosystems, mahinga kai and the wider taiao/ environment, and will determine whether measures to improve the freshwater environment are effective or not.
6. Inclusion of an education and collaborative role between community, industry and schools sharing knowledge and mātauranga-a-iwi, to improve their understanding of, and relationships with, local waterbodies.
7. A partnership between community groups, mana whenua, industry and schools to clear waterways of rubbish, and plant native vegetation along riparian margins,
8. Reporting and responding to contamination and threats to waterways including monitoring of resource consents.
9. Providing mātauranga-a-iwi support and training to councils, community, schools and industry.