



**Date:** 24 November 2020

**Subject:** **Te Rūnanga o Ngāti Mutunga Mauri Compass Assessment of the Urenui and Mimitangiatua Rivers**

**Approved by:** A D McLay, Director - Resource Management  
S J Ruru, Chief Executive

**Document:** 2553233

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### **Purpose**

1. The purpose of this memorandum is to present for the Members' information a cultural monitoring project report, produced by Te Rūnanga o Ngāti Mutunga, entitled *Te Rūnanga o Ngāti Mutunga Mauri Compass Assessment of the Urenui River and the Mimitangiatua River*.
2. This item will be presented to both the Consents and Policy and Planning committees given the importance of both to policy development and implementation via consents.
3. Ms Marlene Benson and Anne-Maree McKay, from Ngāti Mutunga along with Mr Ian Ruru, a consultant, will present a power point on their project and be able to answer any questions.

### **Executive summary**

4. The Taranaki Regional Council (the Council) is required to establish methods of monitoring mātauranga Māori (Māori knowledge) under the *National Policy Statement for Freshwater Management 2020* (NPS-FM 2020) as soon as reasonably practicable.
5. The Mauri Compass assessment is a tool iwi can use to monitor the environment that encompasses mātauranga Māori.
6. Ngāti Mutunga have undertaken a Mauri Compass assessment for two rivers in their rohe (tribal area) and provided the Council with the assessment report. This provides the Council with the opportunity to engage with the iwi and learn more about Te Mana o te Wai, mātauranga Māori and the importance of mahinga kai, the prominence and priority of which are new requirements in the NPS-FM 2020.
7. The receipt of the reports and presentation is not committing the Council to further similar work with other iwi, but provides some great introductory material to allow further engagement to be better informed, particularly concerning Te Mana o Te Wai.

## Recommendations

That the Taranaki Regional Council:

- a) receives the memorandum and the *Te Rūnanga o Ngāti Mutunga Mauri Compass Assessment of the Urenui River and the Mimitangiatua River 2020* report
- b) notes the report provides an insight into the application of cultural health indicators and mātauranga Māori combined with western science indicators
- c) notes that report assists the Council in understanding Te Mana o Te Wai, mātauranga Māori, and the importance of mahinga kai which are given new prominence and priority under the NPS-FM 2020
- d) notes consultation with iwi in the region on the provisions of the NPS-FM 2020 will be undertaken.

## Background

8. Te Rūnanga o Ngāti Mutunga (the iwi) have become increasingly involved with the *Resource Management Act 1991* (RMA) through the resource consent process. At times, the iwi have been unable to participate effectively in RMA processes due to a lack of useful data about taonga fish species and the absence of a recognised tool to assist the iwi to monitor the effect of consented activities on the mauri of waterbodies within their rohe.
9. With the support of Te Ohu Kaimoana and the Te Wai Māori Trust, the iwi engaged the services of Ian Ruru to apply the Mauri Compass tool to assess the state of the mauri of the Urenui and Mimitangiatua rivers. The compass uses mātauranga Māori and western scientific data for the assessment.
10. The Maori compass assesses twelve indicators of a water body across three key areas.
  - (1) *Te Ao Māori: (People)*
    - *Tangata whenua and how strong is the connection to the waterbody*
    - *Tikanga, how prevalent are the cultural practices with the waterbody*
    - *Wairua, how strong are the spiritual connections with the waterbody*
    - *Mahinga kai, is mahinga kai practiced.*
  - (2) *Nga Tini a Tangaroa (Water)*
    - *Kai species richness*
    - *Taonga/Sentinel kai species abundance*
    - *Taonga/Sentinel kai species health*
    - *Catchment health.*
  - (3) *Te Ao Taiao (Land)*
    - *How natural is the habitat in and adjacent to the waterbody*
    - *Biodiversity, diversity of the plant and animal life associated with the waterbody*
    - *Biohazards, how germ free is the waterbody*
    - *Chem-hazards, how free of chemical pollution is the waterbody.*

11. The twelve indicators are then assessed using narrative questions, for example:  
*Wairua, tangata whenua use the waterbody to heal and purify*  
*(1) Never, (2) Rarely, (3) Sometimes, (4) Very often, (5) Always*
12. Once the values are assessed, the scores are presented on a compass or a dashboard. The dashboard provides an immediate visual representation of the state of a waterbody across a range of values.
13. The data collected for the compass is both qualitative and quantitative measures. The voice of the iwi is measured through the narrative objectives. The environmental attributes include data from Land, Air, Water Aotearoa (LAWA), the Regional Council monitoring programme and ongoing monitoring by tangata whenua. The fisheries attributes are derived from a standard stock assessment model that includes catch per unit effort and growth model data.
14. The assessment report is attached to this agenda and should be referenced for further details.

## Discussion

15. Ngāti Mutunga see the welfare of the people and the welfare of the water as interlinked:  
*"Without healthy water you won't have a healthy rohe, without a healthy rohe you can't have healthy people" - Jamie Tuuta*
16. Water has spiritual qualities of mauri and wairua. These qualities are related to the physical wellbeing of the water and are damaged by over exploitation, pollution or misuse of water.
17. The project began in earnest in October 2019 with whanau members from the iwi holding wananga (hui) on their mātauranga Māori and mahinga kai practices (food gathering), using tuna (eel) as the dominant taonga species. A number of mahinga kai sites on both rivers were used for the assessment where:
  - they shared the historical significance
  - recorded information on the water quality
  - learnt about their taonga species
  - enabled the whanau to reconnect with their cultural traditions and spiritual practices through karakia
  - ensured the physical safety of the team through proper health and safety procedures and protocols.
18. The compass showed that the mauri of both awa (rivers) had declined markedly since European settlement. Also the indicators for, species richness, abundance and health for tuna had each fallen by 80%. For the iwi, the report is a visual and tangible reminder of the steepness of the decline of the indicators assessed and the work that is needed to restore the rivers.
19. The Council wishes to acknowledge Te Rūnanga o Ngāti Mutunga for the proactive approach to further its capability in monitoring of the environment and its waterbodies as well as increasing the ability of its kaitiaki to participate more effectively in resource management matters.

20. The Council also notes the indication by Ngāti Mutunga to expand the research to include the Onaero River, increase the frequency of site surveys, include the collection of E.coli data, include other taonga fish species and investigate tuna enhancement options. This will be an ongoing process.

### **Greater recognition and provision of tangata whenua values in the NPS-FM 2020**

21. Te Mana o te Wai is a concept that refers to the fundamental importance of water and recognises that protecting the health of freshwater protects the health and well-being of the wider environment.
22. Section 3.2 of the NPS-FM 2020 requires the following:
- (1) *Every regional council must engage with communities and tangata whenua to determine how Te Mana o te Wai applies to water bodies and freshwater ecosystems in the region.*
  - (2) *Every regional council must give effect to Te Mana o te Wai, and in doing so must:*
    - (a) *actively involve tangata whenua in freshwater management (including decision making processes), as required by clause 3.4; and*
    - (b) *engage with communities and tangata whenua to identify long-term visions, environmental outcomes, and other elements of the NOF; and*
    - (c) *apply the hierarchy of obligations, as set out in clause 1.3(5):*
      - (i) *when developing long-term visions under clause 3.3; and*
      - (ii) *when implementing the NOF under subpart 2; and*
      - (iii) *when developing objectives, policies, methods, and criteria for any purpose under subpart 3 relating to natural inland wetlands, rivers, fish passage, primary contact sites, and water allocation; and*
    - (d) *enable the application of a diversity of systems of values and knowledge, such as mātauranga Māori, to the management of freshwater; and*
    - (e) *adopt an integrated approach, ki uta ki tai (mountains to the sea), to the management of freshwater (see clause 3.5).*
  - (3) *Every regional council must include an objective in its regional policy statement that describes how the management of freshwater in the region will give effect to Te Mana o te Wai.*
  - (4) *In addition to subclauses (1) to (3), Te Mana o te Wai must inform the interpretation of:*
    - (a) *this National Policy Statement; and*
    - (b) *the provisions required by this National Policy Statement to be included in regional policy statements and regional and district plans.*
23. The NPS-FM 2020 has mahinga kai as a compulsory value under the National Objectives Framework. Mahinga kai refers to the traditions and practices associated with harvesting and gathering of freshwater species for food, tools, or other resources and including the places where those species were found. Work with tangata whenua will be undertaken to give effect to these values.

### **Decision-making considerations**

24. Part 6 (Planning, decision-making and accountability) of the *Local Government Act 2002* has been considered and documented in the preparation of this agenda item. The recommendations made in this item comply with the decision-making obligations of the *Act*.

### **Financial considerations—LTP/Annual Plan**

25. This memorandum and the associated recommendations are consistent with the Council's adopted Long-Term Plan and estimates. Any financial information included in this memorandum has been prepared in accordance with generally accepted accounting practice.

### **Policy considerations**

26. This memorandum and the associated recommendations are consistent with the policy documents and positions adopted by this Council under various legislative frameworks including, but not restricted to, the *Local Government Act 2002*, the *Resource Management Act 1991* and the *Local Government Official Information and Meetings Act 1987*.

### **Iwi considerations**

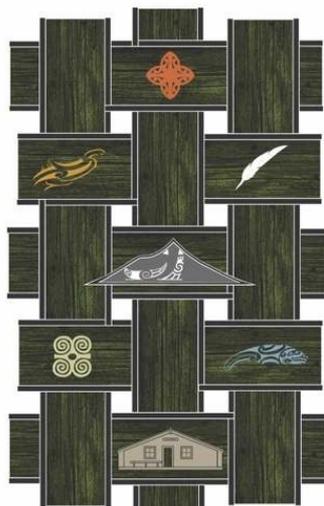
27. This memorandum and the associated recommendations are consistent with the Council's policy for the development of Māori capacity to contribute to decision-making processes (schedule 10 of the *Local Government Act 2002*) as outlined in the adopted long-term plan and/or annual plan. Similarly, iwi involvement in adopted work programmes has been recognised in the preparation of this memorandum.

### **Legal considerations**

28. This memorandum and the associated recommendations comply with the appropriate statutory requirements imposed upon the Council.

### **Appendices/Attachments**

Document 2631102: Te Rūnanga o Ngāti Mutunga Mauri Compass Assessment of the Urenui River and the Mimitangiatua River



NGĀTI MUTUNGA  
E KORE E MIMITI TE PUNA KOROPUPŪ

Te Rūnanga o Ngāti Mutunga  
Mauri Compass Assessment of the  
Urenui River and the Mimitangiatua River



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2020

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**Cover Image:**

Riaki Ruru, Marlene Benson, Marnie Reinfelds, Sam MacDonald, Anne-Maree McKay, Te Araroa McKay, Tiki Skipper-Reinfelds, Whakaturi McKay, Matthew McKay and Manawa Ruru.

**“Mauri mahi, mauri ora.”**

**Suggested citation:**

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Ian Ruru

Photo was taken by Paul Cummings.



Figure 1: Our first wānanga at Te Rūnanga a Ngāti Mutunga.

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### Summary

Over the last ten years, we have become increasingly involved in the Resource Management Act process with the renewal and issuing of Resource Consents that have the potential to impact negatively on our freshwater fisheries. At times, we have been unable to participate effectively in this process because of a lack of useful data about taonga species and without a recognised tool to monitor the effect of the consents on the mauri of our awa.

With support from Te Wai Māori Trust, we engaged the services of Manawa, Riaki, and Ian Ruru to apply the Mauri Compass tool to assess the historical and current state of mauri of our Urenui and Mimitangiatua awa. As predicted, the mauri of both awa had declined since European settlement, but we were struck by the steepness of decline for the indicators that we assessed.

Three of the twelve Mauri Compass indicators focus on the health and well being of our freshwater sentinel taonga, the Tuna. Species richness, tuna abundance, and tuna health had each fallen 80%, which is a talisman for the decline in Ngāti Mutunga connection, Tikanga, mahinga kai practices, and overall wairua of our tupuna awa. While a bit depressing, the assessment provided an excellent tangible, visual reminder of the work that we have to do immediately, before its too late.

The process involved Ngāti Mutunga whānau aged from two to seventy-plus and it will be easy to engage the wider Ngāti Mutunga whānau during any future mahi we do. This will increase everyone's skills in the collection of scientific data while recognising and affirming the cultural knowledge, expertise, and experience of Ngāti Mutunga whānau participating in this work. It also helps to reconnect us and strengthen our relationships as tangata whenua to our whenua, our awa and ngā mātua tupuna. We believe this to be important in enhancing and maintaining the mauri of the environment and the health and wellbeing of our people.

The Mauri Compass values and recognises the skills and knowledge that Ngāti Mutunga whānau have – ngā taonga tuku iho. We found that the tool used a good balance of mātauranga Māori and science data collection. This will make it easier to be recognised by Taranaki Regional Council and the New Plymouth District Council while still putting Ngāti Mutunga cultural values and concerns first.

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### Introduction

*Ko te Titōhea ka meangiatia,  
he puna koropupū, ahakoa tukitukia e te poaka  
E kore e mimiti, ka koropupū, ka koropupū, ka koropupū*

Ngāti Mutunga descends from a number of ancestors who lived in the area occupied today by ngā uri o ngā tūpuna o Ngāti Mutunga. These ancestors include Tokauri, Tokatea, Mihirau, Heruika, Pūrakino, Rakaupounamu, Uenuku (son of Ruawahia), Hineweo, Hinenō, Te Hihiotū, Kahukura, and Mutunga. Ngāti Mutunga also descends from ancestors who arrived on the Tokomaru, Tahatuna and Ōkoki waka such as Taitaawaro, Manaia and Ngānganarū. Over generations, the descendants of these tūpuna intermarried and became generally known as Ngāti Mutunga.

The traditional rohe of Ngāti Mutunga is indelibly etched into both physical and historical landscapes. The Papatiki stream signals the interface with Ngāti Tama in the North. From here, the stream flows past Titoki pa and then outlines the extremities of tūpuna mana as far north as the Mangahia Stream from which an easterly direction is struck to Huanui, then northeast to Waitara-iti. The rohe then finds a natural eastern definition in the Waitara River as the river flows southward to the Pouiatua precinct. From here, the border extends further south and then northwest along the Taramoukou stream to a point where the Waitara river connects with the Makara Stream. The confines of manawhenua are then traced in a northerly direction, skirting slightly west of the Poukekewa, Poutotara, and Pukemai streams. The Mangahewa Stream then provides an outline for the duration of the course to the coast. The old settlement in the district of Te Rau o te Huia was bounded by the Waiau River, and its remains mark the area of the Ngāti Mutunga traditional southern boundary.

The area of the Ngāti Mutunga rohe described above is approximately 63,200 hectares (156,000 acres).

Prior to the arrival of tauīwi in Aotearoa, the Ngāti Mutunga iwi was an autonomous, independent and self-governing confederation of hapū. These hapū included Te Kekerewai, (also known as Ngāti Rangī, made up of the sub-groupings Ngāti Te Uruwhakawai, Ngāti Korokino, and Ngāti Tutewheuru), Ngāti Hinetuhi, Ngāti Aurutu, Ngāti Okiokingā, Ngāti Kura, Ngāti Uenuku Ngāti Tupawhenua and Kaitangata. Ngāti Mutunga exercised tino rangatiratangā over its traditional rohe. These historical hapū no longer form distinct communities within Ngāti Mutunga. In more recent times, Ngāti Mutunga has interacted as a single tribal grouping that is known today as Ngāti Mutunga.

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The mission of Te Rūnanga o Ngāti Mutunga is –

Promoting an understanding of Ngāti Mutunga values & responsibilities in our rohe;

Protecting the environment for future generations; and

Demonstrating Ngāti Mutungatanga through our role as kaitiaki.



Figure 2: Mahinga kai.

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### Our Iwi Environmental Management Plan

Our IEMP is a mandated set of policies that codifies Ngāti Mutunga values to support and educate iwi members working on environmental issues. The IEMP has a legal effect under the RMA and should influence external agencies to work more closely and effectively with Ngāti Mutunga in environmental management within our rohe.

In order to implement this plan and achieve our objectives, Ngāti Mutunga will;

- Continue to develop our capacity to engage in environmental issues
- Encourage our rangatahi to take and interest in and pursue studies in relevant environmental fields
- Look for opportunities to involve our people in environmental monitoring
- Work with other iwi groups on issues on mutual interest

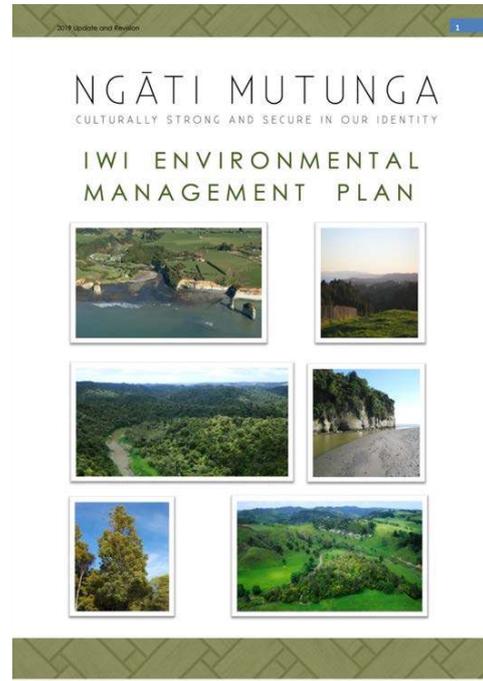


Figure 3: Our Iwi Environmental Management Plan.

This 'Mauri Compass Project,' supported through Te Wai Māori Trust, is one example of how we are implementing our IEMP. Excerpts from our IEMP are embedded within this document to anchor our mahi.

There are three high-level outcomes that we want to achieve through the implementation of our IEMP:

### Kaitiakitanga, Tino Rangatiratanga and Treaty of Waitangi

- Ngāti Mutunga is effectively involved in the management and protection of natural resources
- Agencies responsible for environmental management understand and respect the role, value, and responsibilities of Ngāti Mutunga

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- Partnerships between Ngāti Mutunga and agencies responsible for environmental management are developed and enhanced
- Agencies foster the capacity of Ngāti Mutunga to engage in environmental management, particularly decision making processes and planning
- Ngāti Mutunga values become embedded in the planning documents and management practices of relevant agencies

### Environment

- Natural and physical resources are managed in a holistic and integrated way
- The state of the natural environment is restored to a state which supports the values and customs of Ngāti Mutunga
- The life-supporting capacity of the environment is protected and supported
- Ngāti Mutunga is actively involved in the day-to-day management of the environment
- Ngāti Mutunga capacity to engage on environmental issues and participate in activities such as environmental monitoring is enhanced

### Social, Economic, Health, and Well-being

- All plans, policies, strategies, regulations, laws and other methods of environmental regulation or planning identify and avoid negative effects on the health and wellbeing of the Ngāti Mutunga community
- Establish a sense of belonging and Kaitiakitanga amongst the whole community
- The Kaitiakitanga tradition of Ngāti Mutunga is continued through the generations.

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### Te Puna Waiora

The traditions of Ngāti Mutunga describe the cultural, historical, and spiritual association of Ngāti Mutunga and the waterways in our rohe. For Ngāti Mutunga, these areas represent the links between our tūpuna and present and future generations. This history and relationship reinforce tribal identity, connections between generations, and confirms the importance of freshwater to Ngāti Mutunga.

### Cultural Values

Water is descended from Papatuanuku and Ranginui; it is the lifeblood of the people because it sustains the growth of plants, animals, and people. Our children play and bathe in the rivers in our rohe, and many sites of significance are located along waterways. Water has spiritual qualities of mauri and wairua. These qualities are related to the physical wellbeing of the water and are damaged by overexploitation, pollution, or misuse of water.

Water is often seen as a commodity, but we see water as a Taonga to be valued and respected. Our tūpuna had considerable knowledge of the ways in which to use the resources associated with water, and Tikanga for the proper and sustainable use of these resources. It is our responsibility, as Kaitiaki, to ensure that these values and Tikanga, as well as the water itself, endures and is passed on to future generations.

Awa (rivers) in the rohe were and still are central to the social, spiritual, and physical lifestyle of the Ngāti Mutunga people. Many pā are located along the rivers, testament to the occupation of the area by our tūpuna. The Onaero, Urenui, and Mimitangiatua have been occupied by the tūpuna of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna waka.

Ngāti Mutunga utilised the entire length of each awa for food gathering. The river mouths provided a plentiful supply of pipi, pūpū (cat's eye), pātiki (flounder), kahawai, and other fish. Inanga (whitebait) were caught along the banks of the river. Tuna (eel) and piharau (lamprey eel) were found in the upper reaches of the river. Piharau were caught using whakaparu, which was a technique developed by placing rarauhe (bracken fern) in the rapids of the river in times of flood.

Our tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the

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awa, the relationship of people with the river and their dependence on it, and Tikanga for the proper and sustainable utilisation of resources. All these values remain essential to the people of Ngāti Mutunga today.

There are specific areas of each awa that Ngāti Mutunga people would bathe in when they were sick. The awa were also used for baptising babies.

Each river in our rohe has its own mana and has significant historical and spiritual importance to our people. For the purpose of this 'Mauri Compass Project,' we focussed on the Urenui and Mimitangiatua rivers.

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The Urenui River



Figure 4: The Urenui River.

The name Urenui derives from Tu-Urenui, the son of Manaia, who commanded the Tahatuna waka. As an acknowledgement of his mana in the area, Manaia named the area after his son. Upon his arrival, the descendants of Pohokura and Pukearuhe were residing in the area. The river was also known as Te Wai o Kura. Kura was the ancestor of the Ngāti Kura hapū, who in prior times occupied this area. This name is depicted in the Ngāti Mutunga pepeha:

*Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakararunganui taniwha*

The Urenui River was referred to as "he wai here Taniwha" this figurative expression was used because of the large number of pā along the banks of the river, including Pihanga, Pohokura, Maruehi, Urenui, Kumarakaiamo, Ohaoko, Pā-oneone, Moeariki, Horopapa, Te Kawa, Pā-wawa, Otumoana, Orongowhiro, Okoki, Pukewhakamaru, and Tutu-manuka. The riverbanks thus became the repository of many kōiwi.

The Urenui River is a treasured taonga and resource of Ngāti Mutunga. Traditionally the Urenui River and, in times past, the associated wetland area have been a source of food as well as a transport waterway.

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### The Mimitangiatua River



Figure 5: The Mimitangiatua River.

The full name of the Mimi River is Mimitangiatua. The river is also known as Te Wai o Mihirau. Mihirau was an ancestress of the Te Kekerewai hapū and was a prominent woman of her time. The name Te Wai o Mihirau is referred to in a Ngāti Mutunga pepeha:

*Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakararunganui taniwha*

There are many pā and kāinga located along the banks of the Mimi River. These include Mimi-Papahutiwai, Omihi, Arapawanui, Oropapa, Pukekohe, Toki-kinikini, and Tupari. There were also a number of taupā (cultivations) along the banks of the river.

Arapawanui was the pā of Mutunga's famous grandsons Tukutahi and Rehetaia. They were both celebrated warriors, especially Rehetaia, who took the stronghold of Kohangamouku belonging to our southern neighbours, Ngāti Rahiri. The Mimitangiatua River and associated huhu (swampy valleys), ngahere (large swamps), and repo (muddy swamps) were used by Ngāti Mutunga to preserve taonga. The practice of keeping wooden taonga in swamps was a general practice of the Ngāti Mutunga people for safekeeping in times of war.

## Te Rūnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment

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To the people of Ngāti Mutunga, all the rivers and their respective valleys are of the utmost importance because of their physical, spiritual and social significance in the past, present, and future.

Ngāti Mutunga sees the welfare of the people and the welfare of the water as interlinked;

*“Without healthy water you won’t have a healthy rohe. And without a healthy rohe you can’t have healthy people” – Jamie Tuuta*

### Te Puna Waiora Objectives

To:

- help ourselves and others understand the significance and value of the water within our rohe;
- ensure that any use of water maintains the cultural and ecological values associated with water; and
- ensure waterways are healthy and support Ngāti Mutunga customary activities

### Ngā Take – Issues

- Lack of Crown recognition of iwi ownership of rivers, leading to an inability of iwi to develop, use and protect water resources
- Lack of Ngāti Mutunga participation in freshwater management
- Recognition of the special significance of particular waterways to Ngāti Mutunga
- Protection of the mauri and wairua of waterways
- Lack of monitoring of and information on the health of waterways in our rohe
- Restoration of the health and productivity of waterways
- Lack of knowledge about whether current and future uses of water are sustainable
- Protection of wāhi tapu and wāhi taonga associated with waterways

### Rivers and Streams

Our people have seen great changes in our rivers over the years. Our tūpuna were sustained by the rivers; they provided many resources, especially food. They were also key transport routes.

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The changes to these rivers have degraded their mauri and wairua, and we now find that they cannot sustain us.

Many of our kai species have disappeared, and the physical appearance of the rivers has changed beyond recognition.

Therefore, our objectives are to:

- restore the physical and spiritual health of the rivers
- re-establish the relationship between the people and the rivers
- educate others in the community about the importance of the rivers in our rohe including their history, the meaning of their names and our relationship with them

This 'Mauri Compass Project,' funded through Te Wai Māori Trust, is one example of how we are working towards these objectives.

### Te Wai Māori Trust

We are grateful to Te Wai Māori Trust for supporting this Project. Te Wai Māori makes funding available to iwi and hapū through the Wai Ora Fund and the Tiaki Wai Fund to promote and advance Māori interests in freshwater fisheries through development, research, and education.

Specifically aiming at;

- Increasing iwi and hapū capacity and capability in freshwater fisheries and their ability to control their freshwater fisheries.
- Fostering indigenous fisheries expertise, knowledge, and understanding.
- Increasing the quality and range of information to iwi and hapū on freshwater fisheries and their interests thereof.
- Ensuring that the indigenous fisheries are well and can be enhanced.

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### The Mauri Compass Project

Planning and logistics for this Project began in earnest in October 2019 with the mātauranga Māori and mahinga kai wananga occurring over January and February 2020. Data analysis and report writing concluded in June 2020.

Ngāti Mutunga recognises that everything has a mauri or life force, and all elements of our environment are interconnected. In order for our people to be healthy and happy, everything around them needs to be healthy too.

Over the last ten years, we have become increasingly involved in the RMA process with the renewal and issuing of Resource Consents that have the potential to impact negatively on our freshwater fisheries.

At times we have been unable to participate effectively in this process because of a lack of good data about taonga species and without a recognised tool to monitor the effect of the consents on the mauri of our awa.

We are currently involved alongside the other hapū and iwi of Taranaki in the updating of Taranaki Regional Councils - Fresh Water and Land Management Plan. We are also part of the He Puna Wai group formed by the New Plymouth District Council – which is providing iwi input to the Councils Three Water Strategy and other major infrastructure projects.

We had been looking for a monitoring tool (Rainworth & Harmsworth 2019) that would assist us in fulfilling our kaitiaki responsibilities and so enabled us to play a proactive role in environmental management, particularly around the priority area of freshwater governance. The Mauri Compass was chosen because we felt it had a good balance of mātauranga Māori and science data collection. At times we have been unable to participate effectively in this process because of a lack of useful data about taonga species and without a recognised tool to monitor the effect of the consented activities on the mauri of the awa. This will make it easier to be recognised by Taranaki Regional Council and the New Plymouth District Council while still putting Ngāti Mutunga cultural values and concerns first.

Using Tuna as the dominant taonga species built on the knowledge that Ngāti Mutunga whānau have about the customary uses, gathering and protection of a taonga species for Ngāti Mutunga and one which many Ngāti Mutunga had a connection with and knowledge of.

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The Mauri Compass values and recognises the skills and knowledge that Ngāti Mutunga whānau have – Ngā taonga tuku iho.

The process involved Ngāti Mutunga whānau aged from 2 to 70 plus and it will be easy to involve the whole Ngāti Mutunga whānau during any future surveying we do.

This will increase everyone's skills in the collection of scientific data while recognising and affirming the cultural knowledge, expertise, and experience of Ngāti Mutunga whānau participating in this work.

It also helps to reconnect us and/or strengthen our relationships as tangata whenua to our whenua, our awa and ngā mātua tupuna.

We believe this to be important in enhancing and maintaining the mauri of the environment and the health and wellbeing of our people.

Short term benefits will be increased involvement of Ngāti Mutunga in the kaitiakitanga of our awa and the recording of robust data and mātauranga Māori. This will assist our longterm goals of improving water quality and mahinga kai values and ultimately restoring the mauri of our tupuna awa. Engagement with our iwi and engagement with our regional council is also another measure of progress.



Figure 6: Uruti School.

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Project Aim

The purpose of this Project was to use the Mauri Compass tool to assess the mauri of the Urenui and Mimitangiatua rivers utilising mātauranga Māori and the practice of mahinga kai at eight key sites. It also enabled our iwi members to upskill themselves in the longterm monitoring of our tupuna awa (see below).

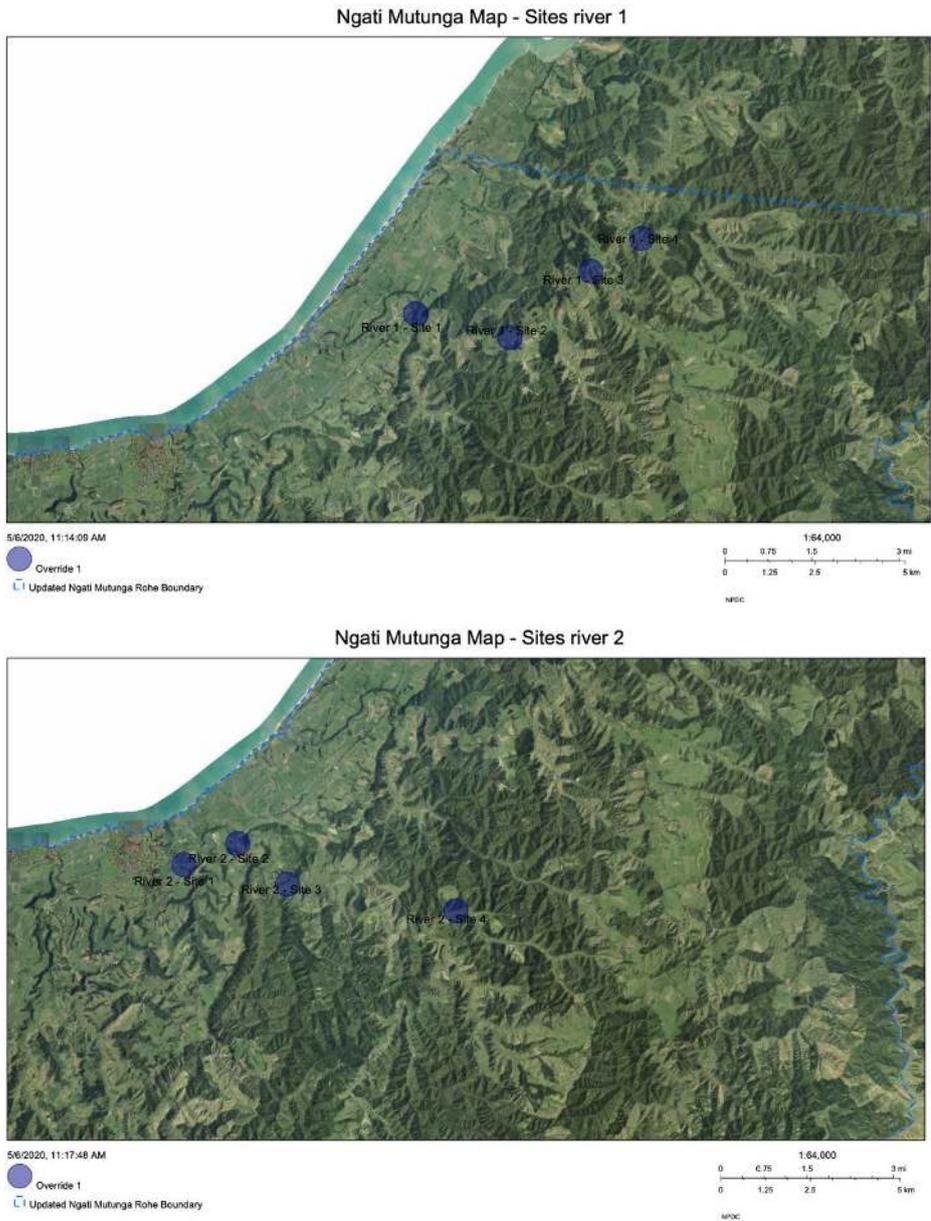
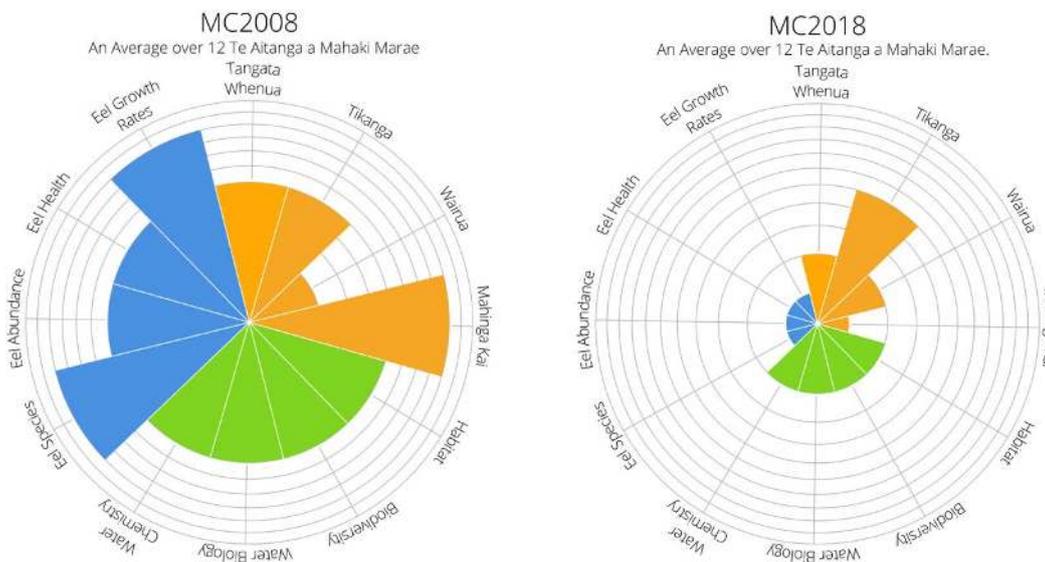


Figure 7: Maps of the key freshwater mahinga kai sites.



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The Te Aitanga a Mahaki project, was also supported by Te Wai Māori Trust (Ruru, 2018).



Comparing Mauri Compass Dashboards between 2008 and 2018 for the Waipaoa River Catchment (Turanganui a Kiwa / Gisborne). The assessment revealed the stark decline and degradation of the mauri of the Waipaoa River between 2008 and 2018.

Te Aitanga a Mahaki, has used this tool to advocate for upgrading wastewater treatment plants, landfill remediation, and the removal of mortuary waste from the Gisborne city sewerage system (Ruru, 2019).

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Ian Ruru and his sons Riaki and Manawa helped us to use the tool and to apply the assessments. We will also be trained up as accredited Mauri Compass assessors so that we can continue to monitor our mauri restoration projects (Ruru, 2019).



A three-year-old Riaki Ruru under the guidance of his grandfather Bill in 2003 (left) and with his brother Manawa and Anne-Maree McKay from our Ngati Mutunga team in 2020 (right). Bill Ruru was a quiet but key proponent for developing the framework.

### Mātauranga Māori

Through wānanga, we began by answering a set of questions and calculating scores based on our knowledge of our tupuna awa. We calculated scores for the historic or pre-European state and for the current state for the Urenui and Mimitangiatua. There are up to one hundred questions to answer. Each set of questions feed into the twelve indicators that form the Mauri Compass. The twelve indicators are outlined next.

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Table 1: The twelve Mauri Compass indicators.

<b>Te Ao Māori</b>
Tangata Whenua (how strong is the overall connection to the waterbody?)
Tikanga (how prevalent are the cultural practices with the waterbody?)
Wairua (how strong are the spiritual connections with the waterbody?)
Mahinga kai (is mahinga kai practiced?)
<b>Nga Tini A Tangaroa</b>
Kai species richness
Taonga/Sentinel kai species abundance
Taonga/Sentinel kai species Health (how healthy is the kai in the waterbody?)
Catchment Health (what is the ecosystem state upstream and downstream of the waterbody?)
<b>Te Ao Taiao</b>
How natural is the habitat in and adjacent to the waterbody?
Biodiversity (how diverse is the plant and animal life associated with the waterbody?)
Biohazards (how germ-free is the waterbody?)
Chem-hazards (how free of chemical pollution is the water body?)

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The raw scores from our wānanga were then entered into a Microsoft Excel spreadsheet with algorithms and used to generate bar charts and dashboards. The bar charts and dashboards provided excellent visual reminders of the mahi that we have to do to restore the mauri of our tupuna awa. We also cross-referenced and ground-truthed our scores with local reference material (Combined Appendices).

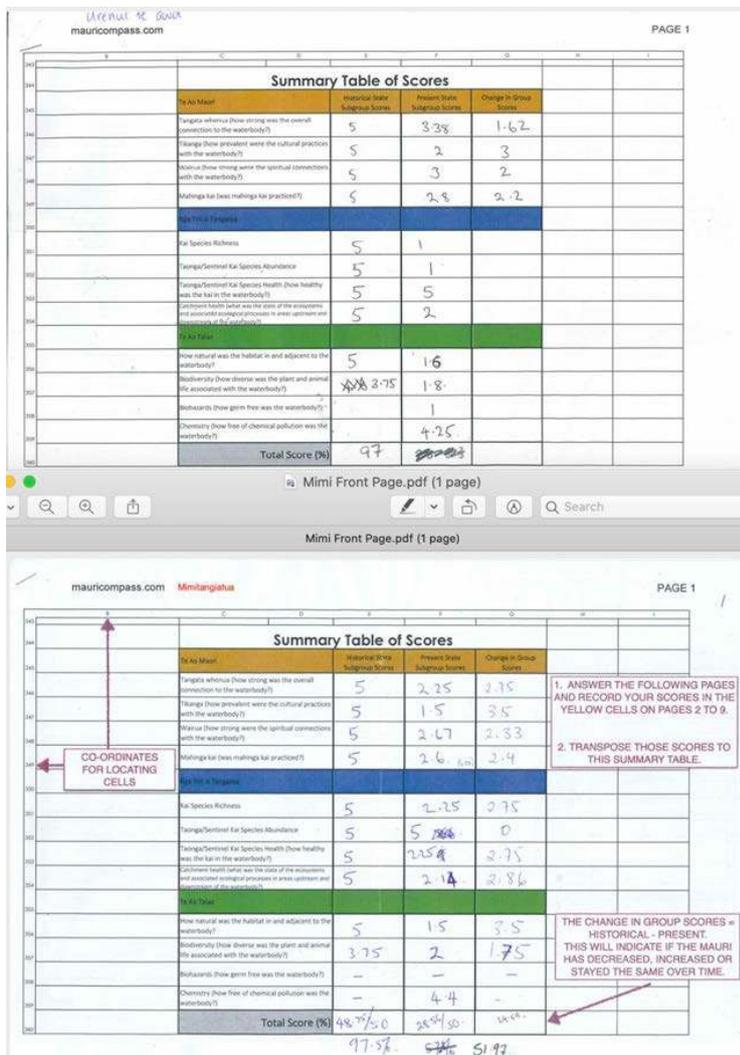


Figure 9: Summary Table of Scores.

## Te Rōnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment

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### Mahinga Kai

Mahinga kai is about mahi ngā kai – the way we gather resources, where we get them from, how we process them, and what we produce. These places, processes, and skills are an essential element of Ngāti Mutungatanga. Our tūpuna were able to feed, clothe, and house themselves using the resources provided by Papatūānuku.



European settlement completely disrupted traditional mahinga kai cycles by destroying habitat (for example, by clearing forests and draining wetlands) and introducing species which eat or outcompete native species (for example, possums, cats, trout). The confiscation of land also separated Ngāti Mutunga from our traditional resources, leaving us unable to live from the land as our tūpuna did.

Waterways were once an important source of mahinga kai, but as the years pass we have seen a marked decrease in the availability of mahinga kai. Some of our customary food sources are not available at all, while other species, once plentiful, have become scarce.

Ngāti Mutunga understands the importance of protecting and preserving these species but should be able to harvest them where appropriate sustainably.

### Objectives

- To retain our traditions around mahinga kai, and pass those traditions on to future generations
- To improve the health of our waterways to a state where they can support mahinga kai, so that we can teach our mokopuna and their mokopuna to harvest and process food the way our tūpuna did.

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To that end we;

- encourage collaborative research and monitoring projects between Ngāti Mutunga and scientists that address customary use issues using both Mātauranga Māori and mainstream science
- support the development and use of cultural indicators to assess water quality.
- encourage the restoration of water bodies to the highest quality possible in terms of traditional uses. This means that drinking water should be fit to drink, rivers should be capable of sustaining mahinga kai species and all water should be safe to swim and bathe in.

In February 2020 we;

- visited eight mahinga kai sites,
- four on the Urenui River, and four in the Mimitangiatua river
- shared the historical significance of each site
- recorded information on the water quality of our rivers
- learnt about our freshwater taonga species
- ensured the spiritual safety of our Team through karakia and
- ensured the physical safety of our Team through our health and safety procedures and protocols.

Rawiri McClutchie, Riaki Ruru, Anne-Maree McKay, Te Araroa McKay demonstrating text book net-setting techniques. All nets were unbaited, set perpendicular to the stream and retrieved the next morning.



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Mahinga kai river data was recorded at each site.



Figure 10: Drone video of our Team in action.

A drone video has been produced to highlight our rohe and mahi, our Team in action and on location. We had a very enjoyable time.

Te Rūnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment

**Mauri Compass Results**

The Mauri Compass was used to compare the following states;

- Urenui River pre-European state
- Urenui River current state
  
- Mimitangiatua River pre-European
- Mimitangiatua River current state

The outcomes of the Mauri Compass work were used in conjunction with Ngati Mutunga mātauranga Māori, mahinga kai, and anchored with reference material such as the Ngati Mutunga Iwi Environmental Management Plan.

**Mauri Assessment**

Table 2: How each of the twelve indicators changed.

Changes in Mauri Compass Indicators	Urenui River			Mimitangiatua River		
	Historic	2020	Decline	Historic	2020	Decline
<b>Te Ao Māori</b>						
Tangata Whenua (how strong is the overall connection to the waterbody?)	100%	68%	-32%	100%	45%	-55%
Tikanga (how prevalent are the cultural practices with the waterbody?)	100%	40%	-60%	100%	30%	-70%
Wairua (how strong are the spiritual connections with the waterbody?)	100%	60%	-40%	100%	53%	-47%
Mahinga kai (is mahinga kai practised?)	100%	56%	-44%	100%	52%	-48%

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Change in Mauri Compass Indicators	Urenui River			Mimitangiātua River		
	Historic	2020	Decline	Historic	2020	Decline
<b>Nga Tini A Tangaroa</b>						
Kai species richness	100%	20%	<b>-80%</b>	100%	20%	<b>-80%</b>
Taonga/Sentinel kai species abundance	100%	20%	<b>-80%</b>	100%	20%	<b>-80%</b>
Taonga/Sentinel kai species Health (how healthy is the kai in the waterbody?)	100%	20%	<b>-80%</b>	100%	20%	<b>-80%</b>
Catchment Health (ecosystem state upstream and downstream of the waterbody?)	100%	40%	-60%	100%	43%	-57%

<b>Te Ao Taiao</b>	Historic	2020	Decline	Historic	2020	Decline
How natural is the habitat in and adjacent to the waterbody?	100%	32%	-68%	100%	30%	-70%
Biodiversity (how diverse is the plant and animal life associated with the waterbody?)	75%	36%	-39%	75%	40%	-35%
Biohazards (how germ-free is the waterbody?)	100%	20%	<b>-80%</b>	n/a	n/a	n/a
Chem-hazards (how free of chemical pollution is the water body?)	n/a	n/a	n/a	n/a	n/a	n/a

<b>Change in Mauri %</b>			<b>-60%</b>			<b>-62%</b>
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Te Rūnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment

Bar Charts

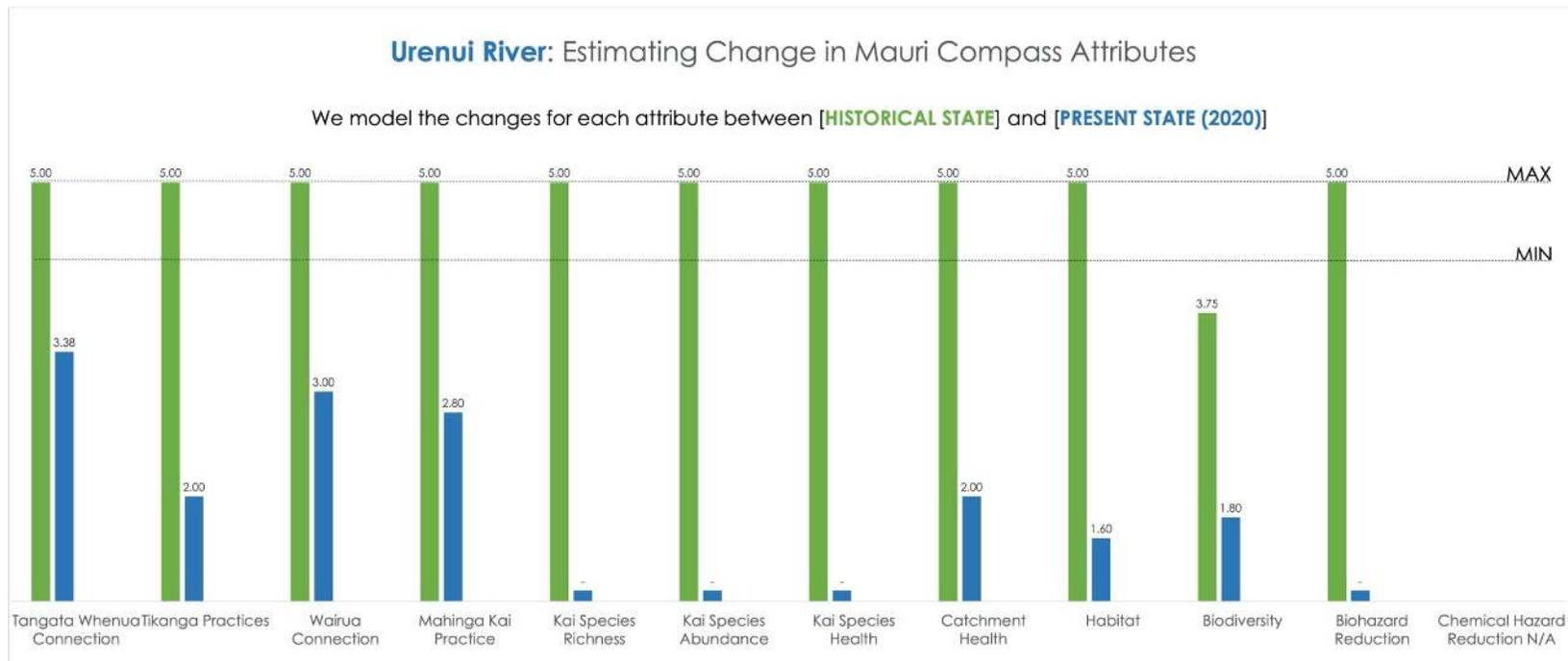


Figure 11: Urenui River Bar Chart.

Key messages from all Bar Charts include;

- Every attribute value has declined dramatically since pre-European settlement.
- The most significant declines related to Kai Species (Tuna) Richness, Tuna Abundance, and Tuna Health.
- The Biohazard attribute scored the absolute minimum value due to septic tank human sewage pollution.
- These are some of the causes of reduced Ngāti Mutunga connections with our awa.

Te R?nanga o Ng?ti Mutunga & Te Wai M?ori Trust: Mauri Compass Assessment

Comments:

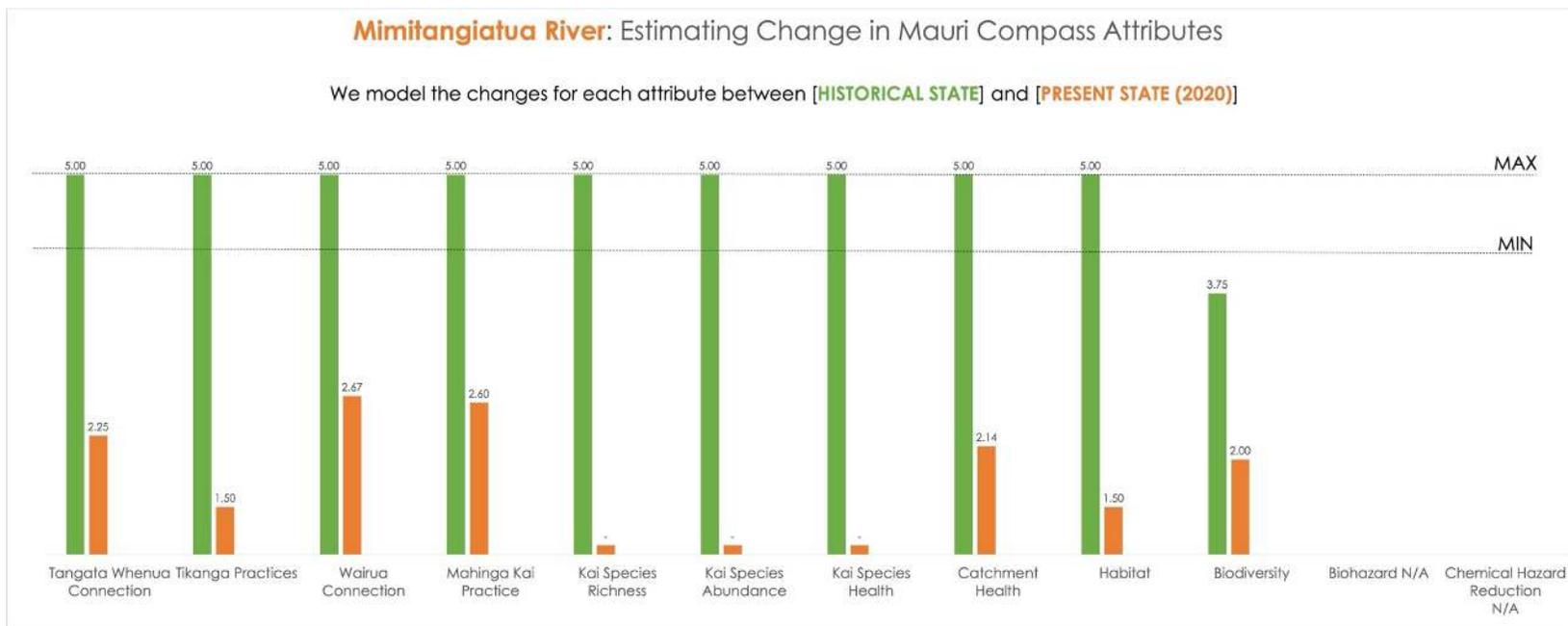


Figure 12: Mimitangiatua River Bar Chart.

Key messages from all Bar Charts include;

- Every attribute value has declined dramatically since pre-European settlement.
- The most significant declines related to Kai Species (Tuna) Richness, Tuna Abundance, and Tuna Health.
- The Biohazard attribute scored the absolute minimum value due to septic tank human sewage pollution.

These are some of the causes of reduced Ng?ti Mutunga connections with our awa.

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- TRONM received much of the land around the Urenui river mouth back during settlement and also at Okoki pa, which includes access to the awa there. Not all of this is directly under TRONM control due to Campground and reserve status, but there is easy public access to all of this area. This is one reason for the elevated Tangata Whenua connection with the Urenui compared with the Mimitangiatua awa.
- We note the lowest possible score for Biohazards in the Urenui awa due to human sewage / septic pollution,

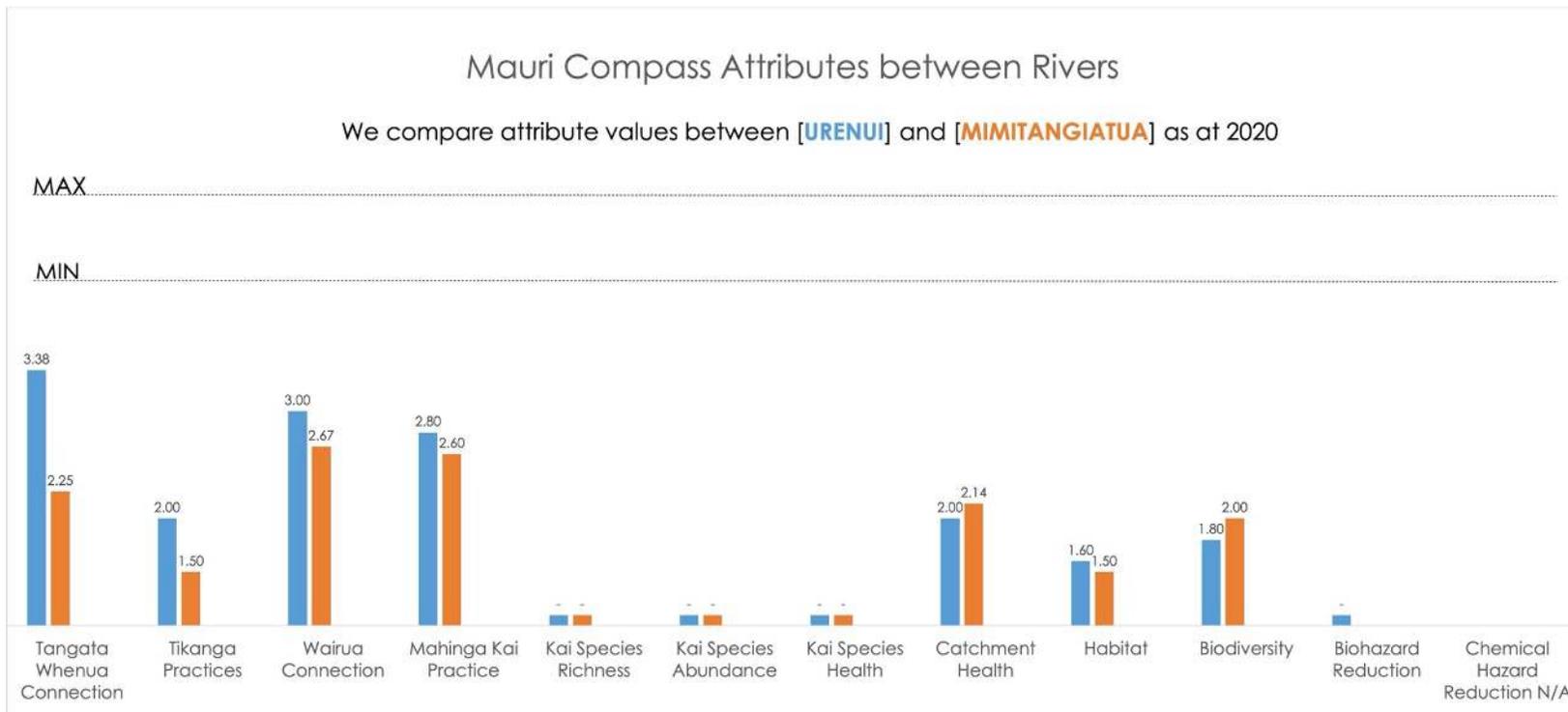


Figure 13: Bar Chart comparing rivers in their current state.

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Mauri Compass Dashboards

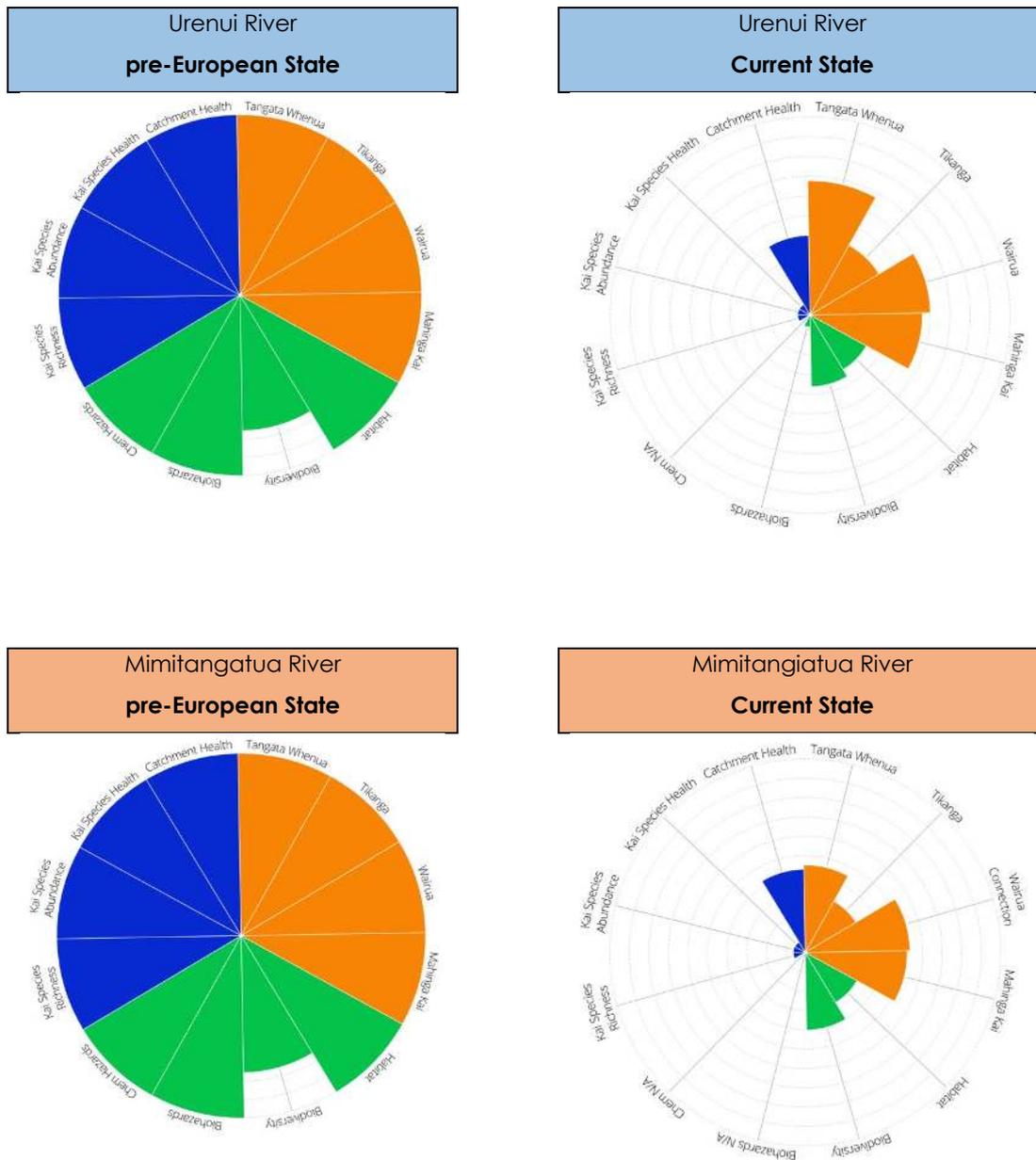


Figure 14: Dashboards comparing pre-European and current states.

Key observations from the Dashboards:

- Mauri, in any form, no matter how weak it may appear, can be nurtured and restored; the dashboards above illustrate how dire the situation is and has sparked our motivation to urgently intervene and act accordingly.

Te Rūnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment

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- The 'biodiversity' indicator for the pre-European state of both rivers is not 100% because we assume the impact of customary fishing on the biodiversity of our awa.
- The 'mahinga kai' indicator for both rivers is greater than all three 'kai species' indicators because we include all the mahinga kai species identified in Table 4. The taonga freshwater 'kai species' that we include in this assessment relates only to Tuna. If 'mahinga kai' was to only relate to Tuna then that particular indicator would be extremely low.
- The 'biohazard' and 'chemhazard' results were derived from Taranaki Regional Council Reports (see Combined Appendices) which are summarised in our discussion section under 'consented discharges'.

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Discussion

<b>Te Ao Māori</b>	
<b>Indicator: Tangata Whenua</b>	
(how strong is the overall connection to the waterbody?)	
<b>Comments from February 2020 Mahinga Kai:</b>	
<i>Mimitangiatua 45% vs Urenui 68%</i>	
<p>After some discussion, Ngāti Mutunga whānau accepted this result and recognised that people had a stronger connection to the Urenui than the Mimitangiatua. The main reason for this was identified as the ease of access to Urenui – especially the river mouth – estuary part of the awa.</p> <p>This is despite the fact that there were problems identified with the amount of development around the Urenui river mouth and estuary due to the increasing numbers using the Urenui campground and the impact of the Urenui township on the awa due to the sewage entering the estuary via the towns stormwater system.</p> <p>This result was also backed up by the <b>Community Online survey</b> carried out by Ngāti Mutunga during the Curious Minds Te Āhua o Ngā Kūrei - Estuary project. The results of this for how healthy the respondents felt the estuary was as follows:</p> <p><i>Urenui river – 17 out of 25 or 68% felt the awa was healthy</i></p> <p><i>Mimitangiatua river – 3 out of 12 or 25% felt the awa was healthy</i></p> <p>Full results for the survey – <b>Kūrei Māharatanga</b> are attached to this Report.</p> <p><b>The Cultural Health Index monitoring</b> that was carried out by Ngāti Mutunga whānau during the Curious Minds Te Āhua o Ngā Kūrei - Estuary project also gave the Urenui a higher score as follows:</p>	
<b>Urenui river:</b>	
<b>Mahinga Kai State:</b>	<b>Score A (17 – 21) Good</b>
<b>Site Indicator Score:</b>	<b>67 out of a maximum of 115</b>
<b>Taonga Species:</b>	<b>16 out of 25</b>

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**Mimitangiatua river:**

<b>Mahinga Kai State:</b>	<b>Score B (12 - 16) Good</b>
<b>Site Indicator Score:</b>	<b>49 out of a maximum of 115</b>
<b>Taonga Species</b>	<b>20 out of 25</b>

In the past, due to relationships with landowners, it was easy for Ngāti Mutunga whānau to access the Mimitangiatua river, particularly at the river mouth and so people were able to preserve their relationship with and use of this awa.

Whānau also recognised the difference that receiving the land surrounding the Urenui estuary and at Okoki Pa as part of the Crown Settlement had on their feelings about and relationship with the Urenui awa.

It was also acknowledged that difficulty of access had a major effect on the other three values for the Te Ao Māori component.

**Comments from March 2020 Tuna Mahi:**

Connection to awa – There was much discussion from the participating whānau on the connection between people feeling connected to awa and connection with ease of access to a river.

For Mimitangiatua, access via surrounding landowners used to be easier 50 – 60 years ago due to Ngāti Mutunga whānau having better relationships with the landowner whānau. This has also been affected by erosion at Waitoetoe beach as it used to be easier to drive here and walk round to Mimitangiatua – also, ease of accessing river mouth from Wai-iti has changed due to change in sand levels and erosion.

For Urenui - TRONM received much of the land around the river mouth back during settlement and also at Okoki pa, which includes access to the awa there. Not all of this is directly under TRONM control due to Campground and reserve status, but there is easy public access to all of this area.

Access also has a direct impact on the values below i.e.,

- Tikanga i.e., healing, blessing and karakia still commonly carried out at Urenui vs. Mimitangiatua

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- Wairua – connection to the wairua of the awa is strengthened by the ability to visit, use for traditional purposes and practice tikanga
- Mahinga kai – access impacts on this, however, both estuaries which were traditional centres of mahinga kai gathering have also been impacted on by upstream use – ie, RNZ, increase in sedimentation, changes in estuary structure (mainly at Mimitangiatua) and human sewage polluting the estuary at Urenui.

So the surprise in the result was that ease of access to Urenui balanced out the degree of modification of the awa from the Campground and township.

**Indicator: Tikanga**

(how prevalent are the cultural practices with the waterbody?)

*Mimitangiatua 30% vs Urenui 40%*

As for above ie, lack of access and the feeling of a lack of control at Mimitangiatua because Ngāti Mutunga do not own any land adjoining the estuary.

- Problems with access for Mimitangiatua – used to be able to access estuary and river from several places due to ownership by Ngāti Mutunga and by landowners.
- Urenui has easier access, and the land on both sides of the estuary is owned by the Rūnanga as part of its treaty settlement.
- The balance between ease of access versus the modification that this brings ie, the numbers of people who use the Urenui campground, impact of sewage from Urenui township entering the estuary.

**Indicator: Wairua**

(how strong are the spiritual connections with the waterbody?)

*Mimitangiatua 53% vs Urenui 60%*

These two results were closer for both awa – people felt a strong whakapapa connection to the awa, and this was reinforced when they were able to visit – whānau reported feeling that the Mimitangiatua felt 'lonely' and that Ngāti Mutunga needed to make a point of visiting more often and improving the relationship with landowners so that this could happen. Have had very good support for the estuary monitoring from the McLeans and Tuffery's at Mimitangiatua.

- Only go to Mimitangiatua for specific purposes

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<ul style="list-style-type: none"> <li>• Urenui still used for healing/karakia/baptisms – ie, boat ramp area</li> <li>• Effect on both awa by upstream activities specifically:</li> </ul>
<p><b>Indicator: Mahinga kai</b> (is mahinga kai practiced?)</p> <p><i>Mimitangiatua 52% vs Urenui 56%</i></p> <p>These values are closer together and reflect the decline in available Mahinga Kai on both rivers, particularly in their estuaries.</p>

<p><b>Nga Tini A Tangaroa</b></p> <p><b>Indicator: Kai species richness</b></p> <div data-bbox="481 1093 1133 1664" data-label="Figure"> <p><b>EEL SPECIES</b></p> <p>A very high proportion of the endemic Longfin species. Longfins flourish in stoney bottom rivers and creeks.</p> <table border="1"> <thead> <tr> <th>Species</th> <th>Percentage</th> </tr> </thead> <tbody> <tr> <td>Longfins</td> <td>94%</td> </tr> <tr> <td>Shortfins</td> <td>6%</td> </tr> </tbody> </table> </div> <p>Numbers of Tuna caught were extremely low. The results for these were similar for both awa and participating Ngāti Mutunga whānau feel this is accurate.</p> <p>One problem with calculating this is the lack of good information about the decline in taonga species and when it happened and why.</p>	Species	Percentage	Longfins	94%	Shortfins	6%
Species	Percentage					
Longfins	94%					
Shortfins	6%					

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Only confirmed knowledge from peoples actual memories is:

- The decline in size and numbers of Tuna (linked by participants to commercial fishing)
- The decline in Piharau - (linked to sedimentation? But not sure)

Known decreases in diversity from personal memories:

- Piharau from Mimitangiatua
- Tuangi from Mimitangiatua

**Harvest**

- No good data on this for either river – anecdotally little commercial take in last ten years (reports from landowners and Ngāti Mutunga whānau)
- Commercial take reported having had a huge impact. Jellyman (2009) described development of the commercial eel fishery in three phases: (i) an exploitation phase (1965–1980); (ii) a consolidation phase (1980–2000); and (iii) a rationalisation phase (2000 on).
- Customary take – always have enough Tuna for some to go out at Tangi for the hākari, but this is usually limited to less than 15 tuna in total collected for this
- No permits have been issued for customary take; although the Rūnanga does have a policy and procedure in place for this – we will discuss changing this as a way of ensuring that the quota is retained at the current level and also to gain data on Tuna harvested for this purpose.
- Recreational take difficult to estimate but is not known to be significant

**Indicator: Taonga/Sentinel kai species abundance**

Our mahinga kai research confirmed the almost total absence of our taonga freshwater tuna species. Extremely low numbers were observed and the species ratio was 94% Longfin and 6% Shortfin.

Table 3: Eels observed at each mahinga kai site.

River	Eels Up-stream (Average)	Eels Down-stream (Average)	Total Eels per Site (Average)
Mimitangiatua	2.7	2.8	5.5
Urenui	1.8	1.2	3.0

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<ul style="list-style-type: none"> <li>• Need to repeat mahinga kai - see plans for repeating and expanding the mahi described below</li> <li>• A gut feeling that it is improving – recovering after-effects of commercial eel fishes going through (anecdotal kōrero from landowners – went through about 2000)</li> <li>• Anne-Maree – never used to see them when she was younger and spent time in the rivers at Pukearuhe even when they dammed the streams – now we never do any water testing without seeing a tuna eventually.</li> </ul>
<p><b>Indicator: Taonga/Sentinel kai species Health</b> (how healthy is the kai in the waterbody?)</p> <ul style="list-style-type: none"> <li>• All Tuna caught were alive and lively (comment from Sam and Barry that they used to be more lively)</li> <li>• Only three eels from each awa were dissected. No external or internal signs of abnormalities or parasites were observed. Otoliths were preserved for ageing at a later date. This will provide an insight into length</li> <li>• No external signs of skin disease etc. on any of the Tuna caught</li> <li>• Decided that not enough data to enter a value for this.</li> </ul>
<p><b>Indicator: Catchment Health</b> (what is the ecosystem state upstream and downstream of the waterbody?)</p> <p>Clear-felling of riparian margins and hill-country could be contributing to increased sedimentation and higher water temperatures. The river channels have become slumped and shallow over time.</p> <p>Mimitangiatua</p> <ul style="list-style-type: none"> <li>• Clearance of forest on slopes for Mimitangiatua.</li> <li>• Drainage of reporepo – lungs of the river causing rapid rises and falls in river levels.</li> <li>• Remediation New Zealand site.</li> <li>• Jones's Quarry site.</li> <li>• The possible effect of SH3 Mt Messenger road construction.</li> </ul> <p>Urenui:</p> <ul style="list-style-type: none"> <li>• Three closed rubbish dumps – Urenui campground, Avenue road and most worryingly Okoki which had an unknown amount of chemicals dumped there in the 1980s</li> <li>• Increase in forestry</li> </ul>

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- Both awa have large areas of native forest in catchment
- Figures for both awa come from Robertsons Estuary Study – Taranaki Regional Estuaries – Ecological Vulnerability Assessment
  - Information on Urenui – Page 25
  - Information on Mimitangiatua – Page 22
  - Link to report:
    - <https://www.trc.govt.nz/assets/Documents/Research-reviews/Coastal/Taranaki-Regional-Estuaries-2020>.
- Not much riparian planting on either awa due to rules around fencing only applying at present to Dairy farming – will change under new rules for healthy waterways and update of TRC freshwater plan
- **Urenui** has fencing, and some riparian planting on 3.5 km of the 42 km – a further 2 km goes through forest in the headwaters
  - **Total: 5.5 km out of 42 km or 0.13 %**
- **Mimitangiatua** – has fencing and some riparian planting on 5 km and a further 3.8 km is in forest in the headwaters
  - **Total: 8.9 km out of 34.6 km or 25%**

**Discharges:**

- Mimitangiatua –
  - Composting business
  - To discharge contaminated leachate and stormwater onto land where it may enter the Haehanga stream (Mimitangiatua awa tributary) - 7 consents
- Quarry
  - To discharge stormwater from a quarry site into a tributary of the Mimitangiatua awa – 3 consents
- Dairy farms
  - treated dairy effluent from oxidation pond and wetland into un-named stream Mimitangiatua awa catchment – 2 consents
  - Effluent onto land in Mimitangiatua awa catchment - 2 consents

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- Treated effluent into Mimitangiatua awa directly – 4 consents
- Untreated dairy effluent onto land – 1 consent
  
- Chicken Farms
- To discharge washdown water onto land in the vicinity of Mimitangiatua awa – 2 consents
  
- Goat Farms
- Goat dairy effluent onto land within Mimitangiatua awa catchment – 1 consent
- Treated effluent from a goat dairy oxidation pond into a tributary of Mangahia stream – 1 consent
  
- Urenui –
  
- Sewage/Wastewater disposal
- Discharges from Urenui township of sewage (illegal)
- Discharges from sewage treatment into groundwater in the vicinity of Urenui River - 3 Resource Consents
  
- Dairy farms
- treated dairy effluent into Urenui Stream – 1 consent
- Untreated dairy effluent onto land – 1 consent
- Treated dairy effluent into a wetland in the Urenui awa catchment – 1 consent
  
- Chicken Farm
- Washdown water from cleaning onto land in Urenui awa catchment – 1 consent

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<p><b>Te Ao Taiao</b></p>
<p><b>Indicator: Habitat</b></p> <p>How natural is the habitat in and adjacent to the waterbody?</p> <p>Loss of Habitat</p> <ul style="list-style-type: none"> <li>• Widespread clearance and drainage of reporepo in both catchments but more impact in Mimitangiatua, which has led to the loss of habitat and also effected the flow patterns of this river – ie, now has a rapid rise and fall pattern as there is nowhere to store the rain when it happens. This is due to drainage of reporepo (lungs of awa) and clearing the slopes upriver</li> <li>• Clear-felling of riparian margins and hill-country could be contributing to increased sedimentation and higher water temperatures. The river channels have become slumped and shallow over time.</li> <li>• Very little riparian vegetation on both awa</li> <li>• Pest plants – some willows and lots of Japanese walnuts on Mimitangiatua</li> <li>• Some modification of river path – seen mainly in Mimitangiatua near Parininihi</li> </ul>
<p><b>Indicator: Biodiversity</b></p> <p>How diverse is the plant and animal life associated with the waterbody?</p> <p>Figures for both awa come from Robertsons Estuary Study – Taranaki Regional Estuaries – Ecological Vulnerability Assessment:</p> <ul style="list-style-type: none"> <li>• Information on Urenui – Page 25</li> <li>• Information on Mimitangiatua – Page 22</li> </ul> <p>Link to report:  <a href="https://www.trc.govt.nz/assets/Documents/Research-reviews/Coastal/Taranaki-Regional-Estuaries-2020">https://www.trc.govt.nz/assets/Documents/Research-reviews/Coastal/Taranaki-Regional-Estuaries-2020</a></p>
<p><b>Indicator: Biohazards</b></p> <p>How germ-free is the waterbody?</p> <p>The low-light being the human sewage/septic pollution detected at the mouth of the Urenui awa.</p>

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Figures for E.coli only available from testing done in Urenui awa as follows:

**Urenui:**

- Testing for bathing quality carried out by TRC at Urenui river mouth – testing is done over summer, at high tide, and only if it has not been raining (link to TRC website below for results). There has never been a test above the threshold for safe to swim i.e., 200 E Coli MPN/100ml
- <https://www.trc.govt.nz/assets/Documents/Environment/Monitoring-SOE/Coast/BathingBeachSEM19.pdf>
- Freshwater contact recreational water quality at Taranaki sites State of the Environment Monitoring – Annual Report 2018 – 2019
- Urenui Results on Page 79 – Maximum E.coli found was cfu/100ml 49 – link to this Report
- <https://www.trc.govt.nz/assets/Documents/Environment/Monitoring-SOE/Freshwater-bathing/FreshwaterRecreationSEM19-web.pdf>
- Testing is done during the Ngāti Mutunga Curious Minds Te Ahua o ngā Kurei - Estuary project – testing for EColi done at the two stormwater outlets into the Urenui estuary and the Punawhakakau Stream – (results Hills Laboratory Report – Dated 7 August 2019, attached)
- Testing specifically for faecal steroids carried out on the two stormwater outlets which showed a strong indication for the presence of human sewage (results E S R Laboratory Report – Dated 16 October 2019, attached)
- The E.coli testing was repeated by NPDC, and the level at the northernmost stormwater outlet was recorded at **150,000 MPN 100ml**

**Mimitangiatua**

- Information re E.coli only available through testing carried out by TRC in their monitoring of the Remediation New Zealand Site (results on page 23 Remediation (NZ) Limited AEE Resource Consent Application Revision 15 February 2020 ) which states
- Results for Mimitangiatua river above site – 122 MPN/100ml
- Mimitangiatua river below site – 142 MPN/100ml
- These results were from a sample taken in May 2018, and this testing has apparently not been repeated.

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**Indicator: Chem-hazards**

How free of chemical pollution is the water body?

- Not enough information available to judge this.
- Have limited results from sediment testing for metal concentrates carried out in the Mimitangiatua and Urenui estuaries during the Ngāti Mutunga Curious Minds project. All are within the ANZECC guidelines, but the sediment cores showed that the levels were increasing in the sediment nearer the top of the core. This needs more work to see if the levels are increasing or if this is related to the grain size changing.

Reference:

Ngāti Mutunga Curious Minds Te Āhua o ngā Kūrei Sediment testing results (Hills laboratory report dated August 2019)

Report summarising results from Thomas McElroy (attached)

- Will be excess nitrogen entering river from farming – more of an impact when Urea was more widely used as a fertiliser
- Increased sedimentation levels in water observed every time it rains on Mimitangiatua – not so much of a problem on the Urenui.

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Pressures most relevant in our rohe

Comments from Ngāti Mutunga about which of these pressures are most relevant in our rohe:

**Predation:**

- Low shag and trout numbers
- No pest fish recorded from these awa

**Disease and Parasites**

- None identified during this mahi – but need more data

**Contamination**

- Stormwater and road runoff could be factors
- Limited industry – 2 sites on Mimitangiatua awa that are potential/confirmed sources of contamination.

**Reduced Connectivity**

- No dams, flood control schemes or unnatural river mouth closures
- Some culverting for farm tracks and accesses and roading

**Land and Infrastructure Management**

- Very little fencing to prevent stock access
- Limited water extraction – probably not a problem for either of these awa
- Limited impact from dairy farms (low numbers on both awa)
- Will be excess nitrogen entering river from farming – more of an impact when Urea was more widely used as a fertiliser (comments from Barry Matuku)
- Some river straightening on tributaries and smaller waterways
- Increased sedimentation levels in water observed every time it rains on Mimitangiatua – not so much of a problem on the Urenui.

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Table 4: List of Mahinga Kai species for Urenui and Mimitangiatua awa.

	Urenui		Mimitangiatua		Comments:
	Historic	Current	Historic	Current	
Shark	Yes	Yes			
Piper	?	Yes			
Kahawai	Yes	Yes	Yes	Yes	
Kumukumu/Gurnard	Yes	Yes	Yes	Yes	
Pātiki/Flounder	Yes	Yes	Yes	Yes	Numbers declining
Kanae/mullet	Yes	Yes	Yes	Yes	
Kātaha/herring	Yes	Yes	Yes	Yes	
Stingray			?	Yes	
Īnanga/Whitebait	Yes	Yes Giant Kōkopu Banded Kōkopu	Yes	Yes Giant/Banded /Short-jawed Kōkopu	Numbers declining
Pipi	Yes	Yes	Yes	?	Numbers declining
Kutai/Mussels	Yes	Yes		Paparoa	Numbers declining
Tio/Oysters			Yes	?	
Redfin Bully	?	Yes	?	Yes	
Tipa/Scollaps			Yes	Yes	
Pacific Oysters	1980's	Yes			
Pupu	Yes	Yes	Yes	Yes	
Tuangi/Cockles	Yes	Yes	Yes	No	Numbers declining
Tuatua	Yes	Yes	?		
Toheroa	Yes	Yes			
Toretore/Anemone	Yes	Yes		-	
Hanikura/Wedge Shell	Yes	Yes	Yes	Yes	
Mud Crabs	Yes	Yes	Yes	Yes	
Tāmure/Snapper	Yes	Yes	Yes	Yes	Numbers declining
Tuna – Long-finned	Yes	Yes	Yes	Yes	Numbers declining
Tuna – Short Finned	Yes	Yes	Yes	Yes	Numbers declining
Pīharau	Unknown		Yes	Unknown	Numbers declining

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Need more information about this via:

- General fish surveys
- Piharau Study – apply for resources
- Whitebait Study – apply for resources
- Whitebait most common still – then Tuna – Piharau rarest at Mimitangiatua only – no knowledge of them in Urenui awa
- Knowledge of decreases of taonga species are anecdotal only:
- Piharau decrease from Mimitangiatua – suggested due to covering of boulders that they used to attach to ie, at site 1 on River 1
- No reports of Piharau from Urenui river (need to check this)
- Piharau breeding sites found on Waitara river at Purangi recently
- Whitebait – reported decreases from all awa in Ngāti Mutunga rohe but not clear by how much
- Tuna – decreases due to commercial eel fishing in the 1980s? Refer to Commercial Eeling Data in Appendix.
- Most landowners talked to no longer let them in but can still put nets in public access places ie, under bridges in the road reserves. However no reports of them being active in Ngāti Mutunga rohe in last few years
- Te Rūnanga o Ngāti Mutunga holds eel/tuna quota but does not use or onsell it in order to protect the fishery
- Effects on mahinga kai species in Mimitangiatua estuary due to change in estuary and sedimentation that occurred during Cyclone Bola – we no longer see tuangi as we presume they were smothered
- Decreases in Mahinga kai in Urenui estuary – tuangi and pipi, now not able to be eaten due to human sewage contamination.

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Priorities for Ngāti Mutunga:

**Tangata Whenua**

- Increase Tangata Whenua connection by running wananga on each awa and inviting other Ngāti Mutunga whanau to come on the monitoring trips – this is especially important for the Mimitangiatua river
- Run a Ngāti Mutunga whanau overnight camp on Mimitangiatua at Blydes Baches (when it gets warmer!)

**Ngā Tini a Tangaroa**

- Increase and expand the level of baseline knowledge by:
- Repeating and expanding the mahinga kai sites to include Onaero and Wai-iti
- Research over a whole year – 4 times to pick up seasonal variations
- Expand water testing to include E.coli testing
- Projects on Piharau and whitebait in future
- Follow up with TRC re dairy farm on Urenui awa that is unfenced
- Work on current update of the Fresh Water Plan for Taranaki to push for wetland protection and reparation and fencing and exclusion of stock on drystock farms

**Te Ao Taiao**

- Expand water testing to include E.coli testing
- Repeat Sediment core measurements including carbon dating to increase knowledge about sedimentation rates historically and if they are accelerating
- More surveying of sediments to see if metals are increasing (last tests not conclusive).

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Piharau

Piharau was one of the six species specifically mentioned in the taonga species list in the Ngāti Mutunga Deed of Settlement with the Crown (2005) – as a result, commercial fishing of piharau within the Ngāti Mutunga rohe is not permitted unless the Crown can prove that this is sustainable.

Piharau, or lamprey (*Geotria australis*) live in fresh water and the sea. Piharau resemble eels, but have no bones. Piharau are also recognised through our IEMP as being a priority taonga species for Ngāti Mutunga. There has been concern from Ngāti Mutunga whanau about their declining numbers and that they can no longer be found at customary fishing sites along the Mimitangiutua river. Piharau are traditionally served at the haakari during Ngāti Mutunga tangi when in season, and there is concern that this will not be able to continue if numbers decline any further – at present, they are sometimes collected from the Waitara river in the Te Atiawa rohe. Not widespread throughout the north island, piharau are an important and personalised way for Ngāti Mutunga to practice manaakitanga.

Ngāti Mutunga are currently looking for funding for a project to use pheromone detectors to find which of our waterways still contain piharau and then try and find where the juveniles are to locate and protect the spawning habitat. This mahi will contribute to our freshwater monitoring and mauri assessments. The following figure was retrieved from <https://waiMāori.Māori.nz/understanding-taonga-freshwater-fish/> (Williams 2017).

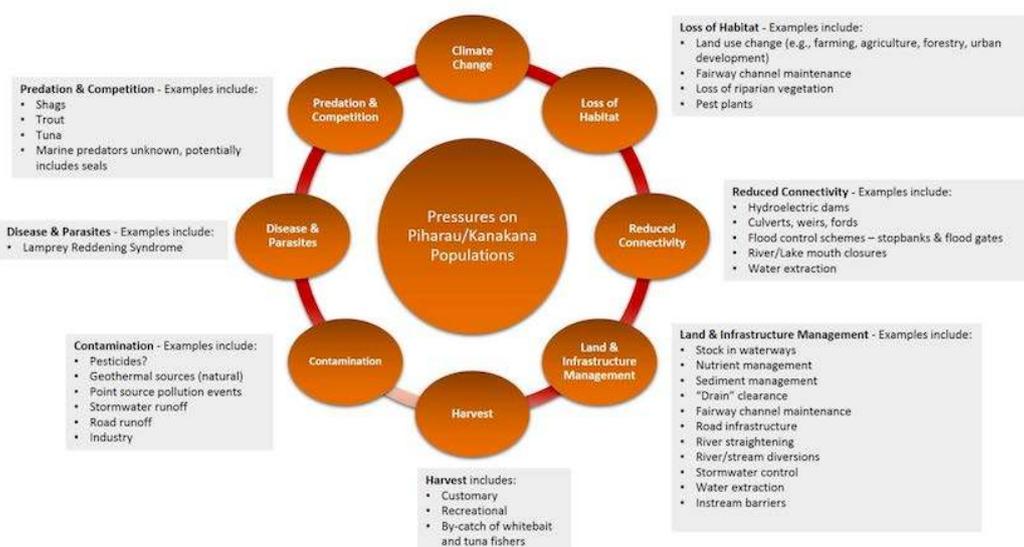


Figure 8: Examples of some of the pressures on Aotearoa-NZ piharau/kanakana populations.

Figure 15: Pressures on Piharau / Kanakana Populations.

## Te Rūnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment

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### Conclusions and Recommendations

Firstly, we would like to say how much we enjoyed working with Ian and his whānau.

Ngāti Mutunga has been doing freshwater surveying for approximately three years now. Originally we did SHMAK training with Taranaki Regional Council, and we have been carrying this out at five sites on different Ngāti Mutunga awa ever since.

We also have been trying to develop a Cultural Health Index survey with input from Tui Shortland, who held a workshop in Urenui in 2017 and from looking at surveys developed in the South Island by Gail Tipa and their adaptation by Ngai Tahu.

We were not happy with what we came up with and the SHMAK testing for the following reasons:

- The SHMAK test relies heavily on the values obtained via the Macroinvertebrate survey, and we were not happy with this as we did not think we had the skills to do an accurate count of these. We also did not think that other than for a few species (i.e dragonflies) that these were part of a traditional Ngāti Mutunga connection with our awa.
- The values were originally developed by the Taranaki Catchment Commission as a way of monitoring the streams on the ring-plain around Maunga Taranaki, and we do not think they have been adjusted to take into account the different realities of the slower and much muddier! Awa that are mainly what occurs within the Ngāti Mutunga rohe.
- We felt that we were just taking parts of other peoples' Cultural Health Indicator methods, and it began to feel a bit disjointed and disconnected. We needed to develop something that was more suitable for Ngāti Mutunga.

The Mauri Compass had a good balance of mātauranga māori and science data collection. This will make it easier to be recognised by Taranaki Regional Council and the New Plymouth District Council while still putting Ngāti Mutunga cultural values and concerns first.

Using Tuna as the major taonga species built on the knowledge that Ngāti Mutunga whānau have about the customary uses, gathering and protection of a taonga species for Ngāti Mutunga and one which a lot of Ngāti Mutunga had a connection with and knowledge of. The survey also values and recognises the skills and knowledge that Ngāti Mutunga whānau have – Ngā taonga tuku iho.

The Mauri Compass method involved Ngāti Mutunga whānau aged from 2 to 70 plus and it will be easy to involve the whole Ngāti Mutunga whānau during any future surveying we do.

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This will increase everyone's skills in the collection of scientific data while recognising and affirming the cultural knowledge and expertise and experience of Ngāti Mutunga whānau participating in this work. It also helps to reconnect us and/or strengthen our relationships as tangata whenua to our whenua, our awa and ngā mātua tupuna. We believe this to be important in enhancing and maintaining the mauri of the environment and the health and wellbeing of our people.

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### Next Steps

Ngāti Mutunga has applied for funding for equipment to be able to continue and expand the mahi. The plan for this year is to:

- Repeat the mahi at the eight sites that we worked at with Ian and to hopefully be able to survey each site four times per year so as to pick up seasonal variations in water quality and Tuna and other taonga species numbers and health.
- Expand the mahi to include four sites on the Onaero river, which is the other major tupuna awa within the Ngāti Mutunga rohe. We have located four sites on this river where we can access the awa for the survey, including one site in Taramoukou forest where the headwaters of the Onaero are. Ngāti Mutunga has started a pest control programme in this forest working with DOC so it would be good to get some good quality baseline data for taonga freshwater species and also this would be the only site we are testing that is entirely in native forest.
- Expand the mahi to include the collection of data about E.coli - the new SHMAK test kits can be upgraded to include E.coli testing, and Ngāti Mutunga has recently applied for funding to do this. There is a lack of data about E.coli levels in Ngāti Mutunga awa as the TRC does very little testing within the Ngāti Mutunga rohe
- Expand the mahinga kai mahi to include researching other fish species – we have applied for funding to purchase some Gill nets to do this.
- Re-apply to Te Wai Māori Trust for a Tiaki Wai Funded: Piharau survey. Information will inform and compliment this Report.

### Our Kaitiaki Role

This Project has helped us to carry out our kaitiaki role by providing us with:

- Accurate baseline information about the taonga species that are present in the awa, their health, and the health of their habitat.
- A proven and sustainable method of surveying our awa that is based on Mātauranga Māori methods and values.
- Upskilling iwi members so we are able to actively participate in the monitoring and restoration of our tupuna awa.
- Provide information about what restoration would be effective to restore or enhance the mauri of our awa and our taonga species.
- Provide us with a monitoring tool to assess if remediation has been effective in protecting our awa and taonga species.

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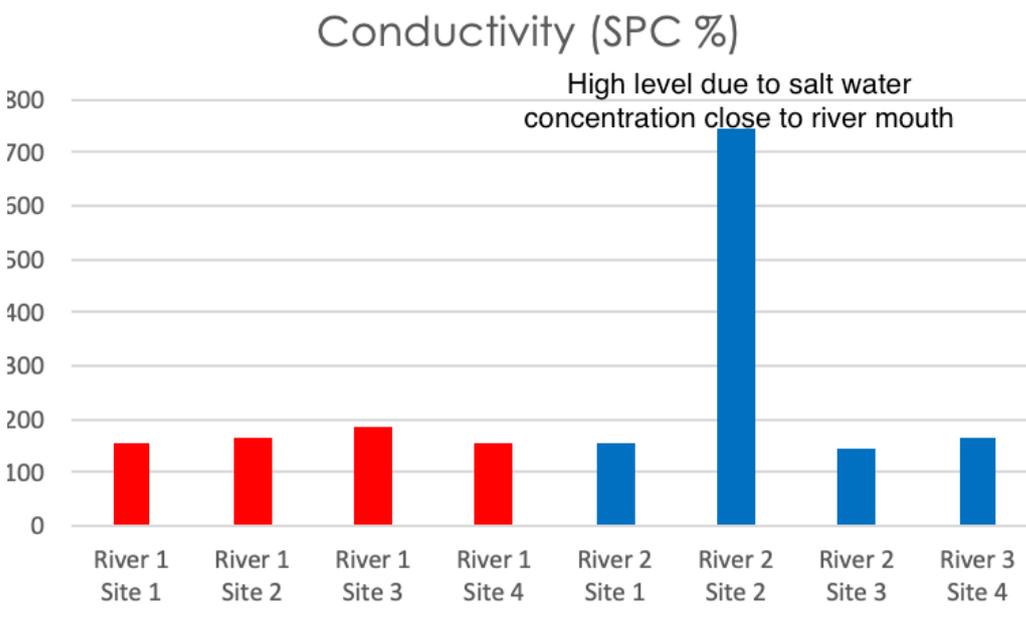
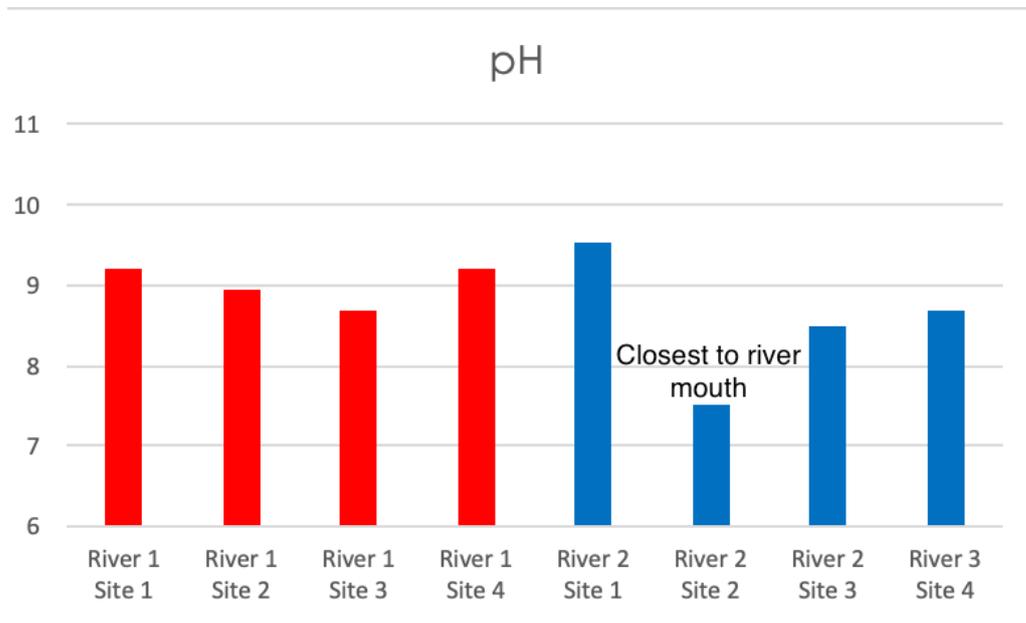
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Appendix A Mahinga Kai River Data

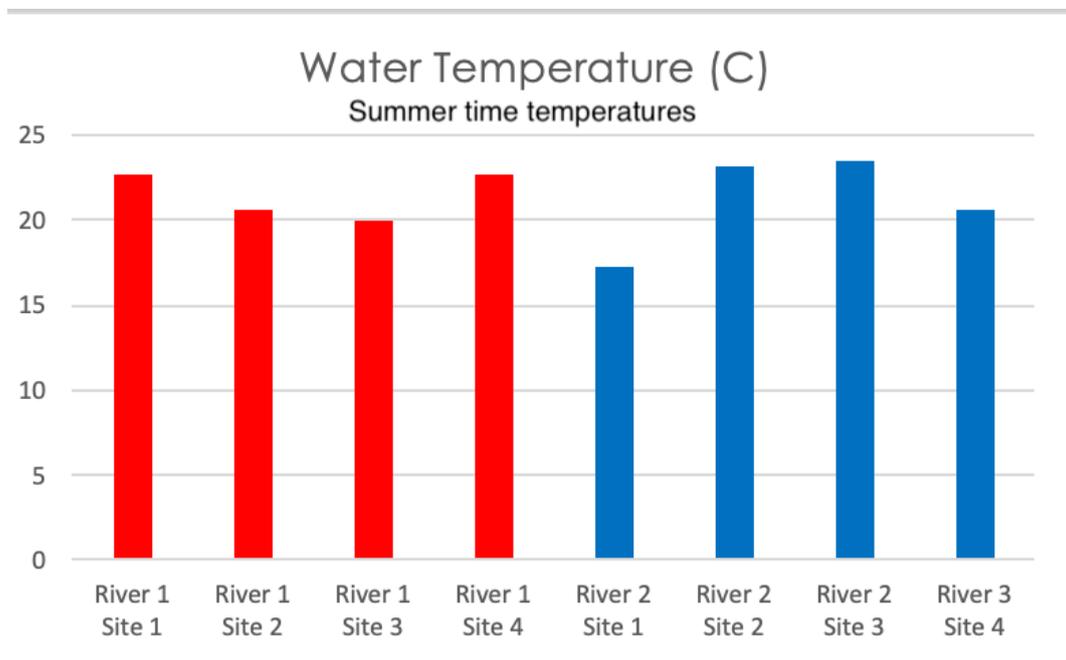
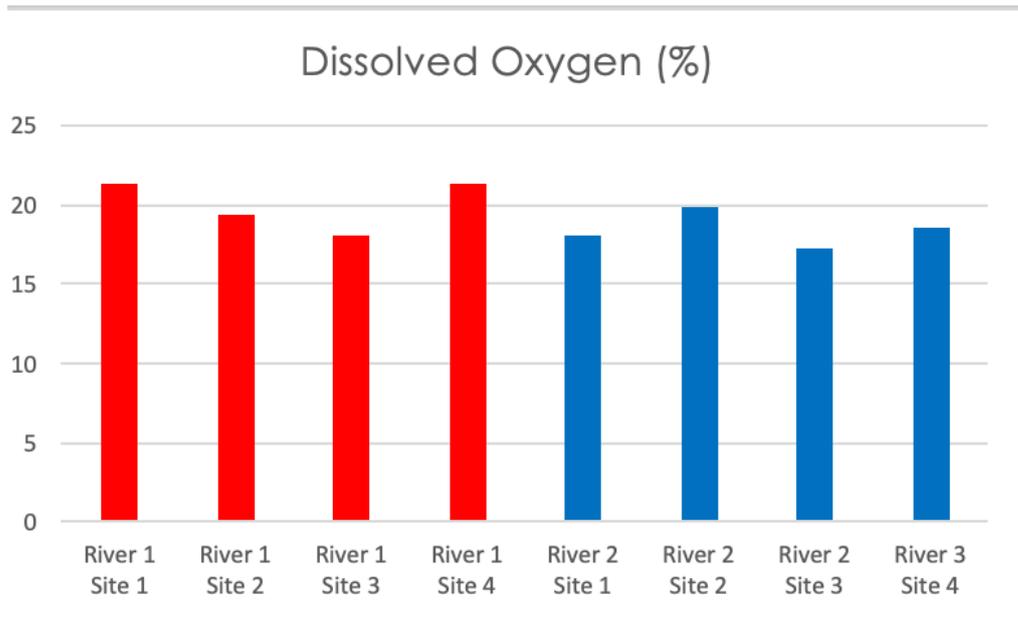
Mahinga Kai River Data								
Site Name	Water Clarity (cm)	Temp (C)	DO %	SPC %	pH	Eels Up-stream	Eels Down-stream	Total Eels per Site
River 1 Site 1	70	22.6	21.3	152.7	9.21	4	9	13
River 1 Site 2	84	20.6	19.3	166.6	8.95	2	1	3
River 1 Site 3	68	20.0	18.1	184.1	8.69	3	0	3
River 1 Site 4	56	22.6	21.3	152.7	9.21	2	1	3
River 2 Site 1	58	17.2	18.0	152.7	9.53	4	0	4
River 2 Site 2	35	23.1	19.8	743.4	7.52	0	1	1
River 2 Site 3	53	23.4	17.2	146.1	8.50	0	3	3
River 3 Site 4	80	20.6	18.5	166.7	8.69	3	1	4

Site Name	Water Clarity (cm)	Temp (C)	DO %	SPC %	pH	Eels Up-stream (Av)	Eels Down-stream (Av)	Total Eels per Site (Av)
River 1	70	21.45	20.0	164.0	9.01	2.8	2.8	5.5
River 2	57	21.07	18.4	302.2	8.56	1.8	1.3	3.0

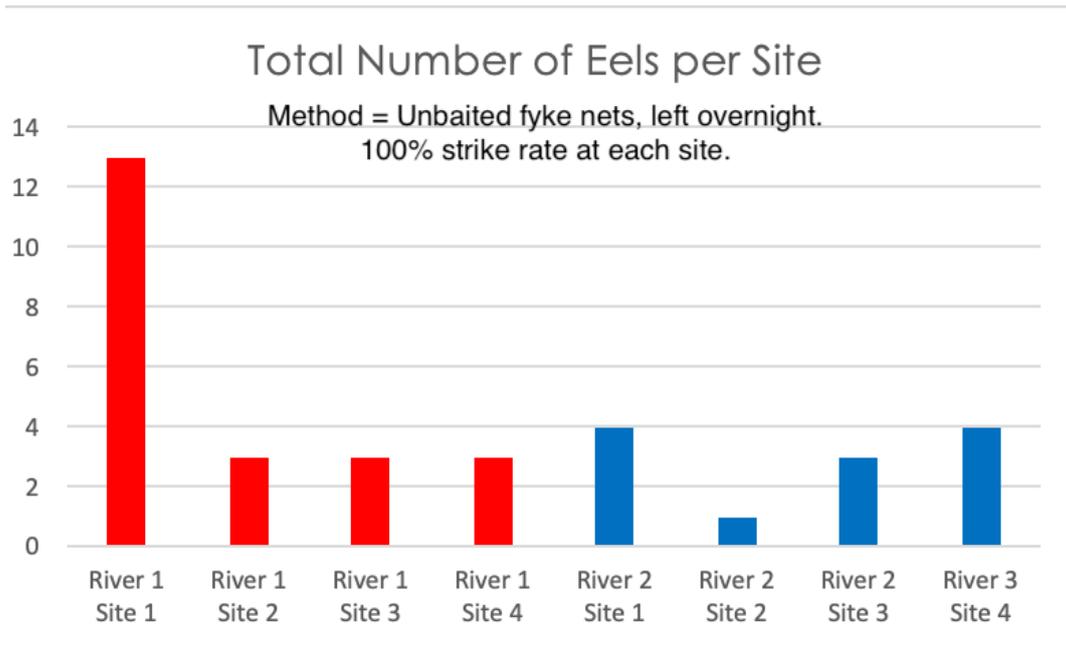
Te Rūnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment



Te Rūnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment

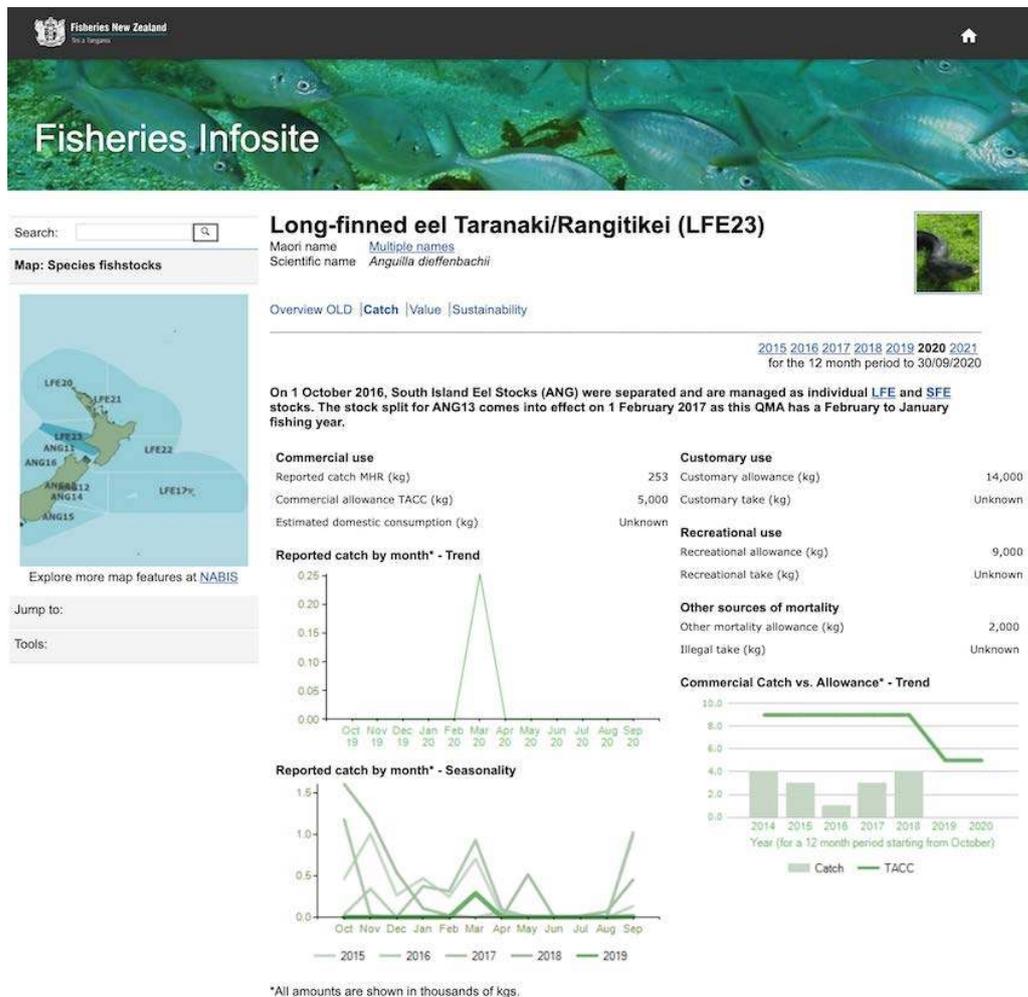


Te Rūnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment



Te Rūnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment

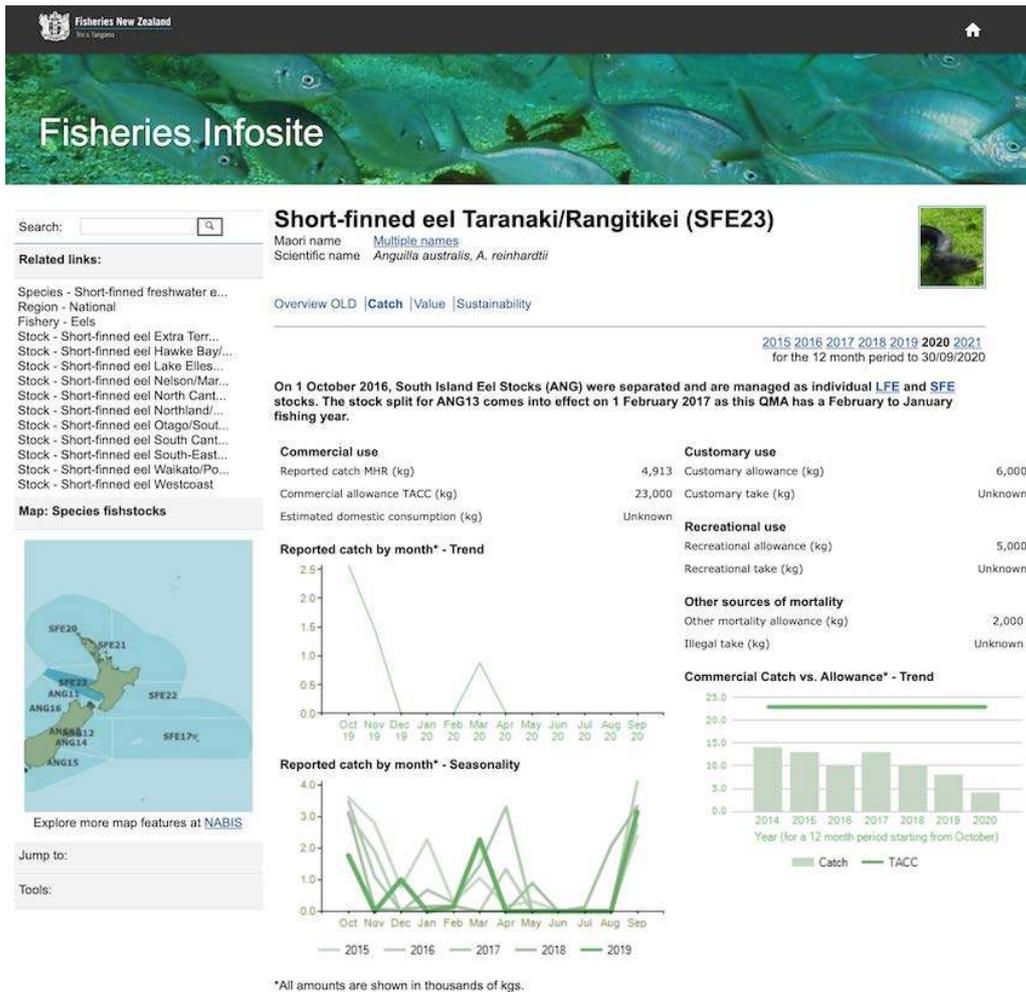
Appendix B Commercial Eeling Data



Relevant Comments:

- Ngati Mutunga rohe sits within the LFE23 commercial eel fishing area.
- ***Anguilla dieffenbachii*** is the scientific name for the long-finned eel.
- The actual commercial catch has always been less than 50% of what was allowed.
- For example, in 2018, the total allowable commercial catch for the entire **LFE23** are was **9,000 kgs** but only **4,000 kgs** of long-finned eel was reportedly caught.
- Subsequently in 2019, the total allowable commercial catch was **reduced from 9,000 kgs** down to **5,000 kgs**. At the time of writing this report there was no data on what had been caught commercially in 2019 or 2020.
- The annual Total Allowable Commercial Catch (TACC) for long-finned eel in this area has **reduced from 9,000 kgs in 2018 down to 5,000 kgs**.

Te Rūnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment



Relevant Comments:

- Ngati Mutunga rohe sits within the SFE23 commercial eel fishing area.
- **Anguilla australis** is the scientific name for the short-finned eel.
- **Anguilla reinhardtii** is the scientific name for the Australian long-finned eel.
- Catches for these two species are combined for Ministry of Primary Industry purposes.
- **Anguilla reinhardtii** were not observed whilst carrying out this project.
- The Total Allowable Commercial Catch (TACC) for these species is **23,000 kgs** but in 2020 less than **5,000 kgs** was caught.
- The actual / reported commercial catch has been declining for at least the last four years.

Te Rūnanga o Ngāti Mutunga & Te Wai Māori Trust: Mauri Compass Assessment

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Ngat Mutunga Combined Appendices



**Date:** 24 November 2020

**Subject:** **Representation Arrangements - Māori Constituency**

**Approved by:** S J Ruru, Chief Executive

**Document:** 2628132

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### **Purpose**

1. The purpose of this memorandum is to seek Council endorsement of the Local Government NZ (LGNZ) position in relation to the removal of the poll provisions applying to the creation of Māori wards/constituencies under the *Local Electoral Act 2001*.

### **Executive summary**

2. Under the *Local Electoral Act 2001* a proposal by a local authority to create a Māori ward/constituency is subject to a elector poll provision, which can ultimately over-ride the decision of the Council. This provision only applies to a Māori ward and not general wards/constituencies that might be created as part of the representation review process.
3. LGNZ have adopted the view that the poll provisions should be removed and amendments made to the *Local Electoral Act 2001* to allow the Local Government Commission to consider any appeals against a local authority proposal to form a Māori ward/constituency using the process that currently applies to a general representation review proposal. The Minister of Local Government has also indicated recently, via the media that she intends seeking a change to the current legislation.
4. This paper seeks Council endorsement of the LGNZ position.

### **Recommendations**

That the Taranaki Regional Council:

- a) receives the report entitled *Representation Arrangements - Māori Constituency*
- b) determine that this decision be recognised as not significant in terms of section 76 of the *Local Government Act 2002*
- c) determine that it has complied with the decision-making provisions of the *Local Government Act 2002* to the extent necessary in relation to this decision; and in accordance with section 79 of the Act determines that it does not require further information, further assessment of options or further analysis of costs and benefits or advantages and disadvantages prior to making a decision on this matter.

- d) support the efforts of Local Government NZ (LGNZ) to amend the provisions in the *Local Electoral Act 2001* to remove the poll provisions applying to Māori wards and constituencies
- e) support the efforts of LGNZ to have provision being made for the Local Government Commission to consider appeals associated with Māori wards and constituencies and for appropriate criteria to enable the consideration of such appeals being inserted into the *Local Electoral Act 2001*
- f) forward this resolution to the Taranaki Mayoral Forum for its consideration.

## Background

3. The statutory provisions relating to representation arrangements for local authorities are set out in Part 1A of the *Local Electoral Act 2001*. These provide for a formal representation review process to be undertaken every six years. Any appeals (or objections) against the proposed representation arrangements are required to be heard by the Local Government Commission, once the local authority has considered any submissions received and made its final determination.
4. The process for establishing Māori wards/constituencies can be summarised as follows:
  - A council, should it wish to establish a Māori ward/constituency, must make a resolution to that effect prior to November 23, two years before an election (and a full year before the process of establishing general wards must be concluded).
  - Should a council resolve to establish a Māori ward or constituency it must “give public notice” seven days after adopting the resolution informing the public of their right to demand a poll, by petition, to countermand the resolution.
  - Any elector whose name appears on the district or regional electoral roll, or rate payer roll, may sign the petition and/or vote in any subsequent poll.
  - A territorial authority or regional council may at any time resolve to hold a poll on the question of whether or not a Māori ward/constituency should be established within its jurisdiction.
  - The effect of a poll to either establish, or revoke a council decision to establish, Māori wards/constituencies applies for six years or two electoral terms.
5. The process outlined above for establishing Māori wards/constituencies differs from the standard representation review process in relation to the timing of when it must be completed and the right for the decision to be challenged by way of a petition/poll of electors rather than simply being considered by the Local Government Commission alongside of any other appeals/objections.

## Discussion

6. Following the 2016 local government elections Andrew Judd (the former Mayor of New Plymouth) initiated a petition, which was presented to the Justice and Electoral Select Committee Inquiry as part of their inquiry into the 2016 local government elections, seeking removal of the poll provisions relating to the establishment of Māori wards/constituencies. The petition proposed that the same legal framework applying to general wards/constituencies on local authorities should also apply to Māori wards/constituencies. In the end the select committee could not come to a consensus on Mr Judd’s petition and so no recommendation was made to parliament on this matter.

7. In its submission on this issue LGNZ adopted the position that it should support the Judd proposal. In doing so it also recognised, however, that it was important that there would be a need for changes to the resourcing and statutory framework against which representation review appeals are heard and evaluated by the Local Government Commission. This remains LGNZ's position.
8. The costs and risks associated with the current poll provisions is a matter that has been of concern to a number of councils for some time. In considering its position in relation to the Māori representation issue for the 2022 elections, some councillors expressed concern at the costs/risks created by the poll provisions and suggested that there was a need for Council to advocate for legislative change in this regard. A decision to endorse the current LGNZ position is consistent with this view.
9. Recent media reports indicate that the Minister of Local Government, Hon. Nanaia Mahuta, has signalled her support for the removal of the Maori poll provision and intends seeking for a legislative amendment to be introduced to Parliament this term.

### **Options**

10. The options considered are for Council to endorse the LGNZ position or Do Nothing.
11. A decision to endorse the LGNZ position would reduce the risks and potential costs associated with Council making a decision to pursue establishment of a Māori constituency. It would also formally endorse the position that LGNZ has adopted.
12. A decision to do nothing will not change the position adopted by LGNZ.

### **Decision-making considerations**

13. Part 6 (Planning, decision-making and accountability) of the *Local Government Act 2002* has been considered and documented in the preparation of this agenda item. The recommendations made in this item comply with the decision-making obligations of the Act.
14. The issue under consideration is whether Council should endorse the policy position that has already been adopted by LGNZ. It is a matter that will ultimately be determined by parliament rather than being a matter that can be finally determined by Council. As such a decision in accordance with the recommendation is not seen as significant.

### **Financial considerations—LTP/Annual Plan**

15. This memorandum and the associated recommendations are consistent with the Council's adopted Long-Term Plan and estimates. It is not envisaged that there will be any additional cost in Council supporting the LGNZ position.

### **Policy considerations**

16. Council has not previously adopted a policy position on this issue.

### **Iwi considerations**

17. This memorandum and the associated recommendations are consistent with the Council's policy for the development of Māori capacity to contribute to decision-making processes (schedule 10 of the *Local Government Act 2002*) as outlined in the adopted long-

term plan and/or annual plan. Similarly, iwi involvement in adopted work programmes has been recognised in the preparation of this memorandum.

18. The proposal that Council should endorse the LGNZ position is supported by the iwi representatives on this committee. It is seen that this move is a way to provide for greater input to Council decision-making processes by Māori.

### **Legal considerations**

19. The *Local Electoral Act 2001* contains the relevant statutory provisions in relation to the process that needs to be followed to form a Māori ward/constituency. A decision to remove the poll provision would require legislative change. LGNZ have adopted the view that they should advocate for such change.



**Date:** 24 November 2020

**Subject:** **Implementation of essential Freshwater and the visit by the Chief Freshwater Commissioner**

**Approved by:** A D McLay, Director - Resource Management  
S J Ruru, Chief Executive

**Document:** 2552347

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### **Purpose**

1. The purpose of this memorandum is to outline for Members' information the development of a draft *Taranaki Regional Council Implementation Plan for Essential Freshwater*.

### **Executive summary**

2. In August 2020, the Government released the *Essential Freshwater* package.
3. The *Essential Freshwater* package sets out national directions that regional councils must give effect to plus new rules and regulations for freshwater management that resource users must comply with.
4. These national directions are set out in the *National Policy Statement for Freshwater Management 2020*, the *National Environmental Standards for Freshwater Management 2020*, the *Resource Management (Stock Exclusion) Regulations 2020*, and the *Resource Management (Measurement and Reporting of Water Takes) Amendment Regulations 2020*.
5. Many *Essential Freshwater* requirements have immediate effect (from 3 September) with other requirements coming into force at later specified dates.
6. Council officers are currently developing an implementation plan or roadmap for implementing the various component parts of the *Essential Freshwater* package.
7. To implement *Essential Freshwater* in a timely and efficient manner is dependent upon the input, support and assistance of all sections across the Council. The draft Implementation Plan in preparation will address who (in the Council) is doing what and when. The plan will be submitted to Council for formal approval in early 2021.
8. In the work done to date it is noted that implementing *Essential Freshwater* will involve significant new investment to Council programmes. This will be confirmed and tested through the long-term planning process.
9. In broad terms, implementation of *Essential Freshwater* requirements means Council will need to position itself in terms of resourcing to:

- undertake collaborative and engagement processes and make changes to the *Regional Policy Statement for Taranaki (RPS)* and freshwater plan to meet and incorporate NPS-FM, NES-F, and SER requirements (as appropriate);
  - monitor and enforce increased regulation for some activities, including new consenting and regulatory requirements for activities previously allowed under the RMA or through regional rules; and
  - undertake significantly more investigations and monitoring to inform planning requirements and comply with National Objectives Framework (NOF) monitoring requirements.
10. Following this meeting, Peter Skelton, Chief Freshwater Commissioner, will be addressing Councillors, iwi and other representatives on our committees, and the executive team to discuss Council's implementation of the Government's *Essential Freshwater* package and the Freshwater Commission's role in that process.
11. A Q&A session forms part of the Chief Freshwater Commissioner's visit and is an opportunity to share thoughts and ideas on the implementation of *Essential Freshwater* and, in particular, his views on what is needed in relation to the Council's RPS and regional plan reviews.

## Recommendations

That the Taranaki Regional Council:

- a) receives this memorandum entitled *Implementation of Essential Freshwater and the visit by the Chief Freshwater Commissioner*
- b) note that Government released the *Essential Freshwater* package in August 2020 with new planning, monitoring and regulatory requirements that Council must give effect to
- c) note that the *Essential Freshwater* package imposes significant new and additional requirements and costs on Council that will be considered as part of the Long-term planning process
- d) note that staff are developing an *Essential Freshwater* implementation plan that will be submitted to Council for formal approval once finalised
- e) note that Peter Skelton, Chief Freshwater Commissioner, will be addressing Councillors, iwi and other representatives on our committees, and the executive team directly after this meeting.

## Background

12. Freshwater is one of our most valuable and important resources. However, across New Zealand, freshwater quality is declining. It is being impacted by urban development, agriculture, horticulture, forestry and other activities. It is the Government's view that current regulation has not been able to halt the decline in too many of our catchments. Accordingly, over the last decade, in particular, the Government has been active setting new national direction around freshwater management.
13. In 2011, the Government adopted the first *National Policy Statement for Freshwater Management* (NPS-FM). A second NPS-FM was adopted in 2014, with significant amendments subsequently adopted in 2017. In 2020, the Government adopted its latest NPS-FM as part of the *Essential Freshwater* package.

14. As members are aware, following public consultation on its policy package the Government released the *Essential Freshwater* package in August 2020. It consists of the following regulations:
  - NPS-FM 2020;
  - *National Environmental Standards for Freshwater Management 2020* (NES-F);
  - *Resource Management (Stock Exclusion) Regulations 2020* (SER); and
  - *Resource Management (Measurement and Reporting of Water Takes) Amendment Regulations 2020*.
15. Amendments to the *Resource Management Act 1991* (RMA) also form part of the package and include the introduction of a streamlined freshwater planning process for freshwater related planning changes and a deadline for regional councils to notify plan changes to give effect to the NPS-FM by 31 December 2024.
16. Following this meeting, Chief Freshwater Commissioner, Peter Skelton, will be meeting with councillors and senior officers to discuss Council's implementation of the *Essential Freshwater* package and, in particular, what is needed in relation to the RPS and regional plan reviews and the Freshwater Commission's role in that process.

### **Key timelines for implementing Essential Freshwater**

17. Many *Essential Freshwater* requirements have immediate effect (from 3 September when the regulations came into force) with other requirements coming into force at later specified dates.
18. Key dates and deadlines of particular note for giving effect to new planning, monitoring and regulatory requirements set out in the *Essential Freshwater* package are:
  - **3 September 2020** - national requirements relating to feedlots, wetlands, river reclamation, fish passage, agricultural intensification, and stock exclusion for new pastoral systems apply
  - **1 May 2021** - national requirements relating to intensive winter grazing apply
  - **1 July 2021** - national requirements relating to stockholding areas (other than feedlots), stock exclusion and the application of synthetic nitrogen fertiliser apply. Dairy farmers must also collect records of synthetic nitrogen fertiliser purchased and applied (for the year ending 30 June 2022) and report to the Council by 31 July 2022 (and each year after that)
  - **31 October 2021** - existing use rights expire for intensive winter grazing
  - **31 December 2021** - existing use rights expire for stockholding areas (other than feedlots)
  - **3 September 2022** - national requirements relating to measuring water takes over 20 l/sec apply
  - **31 December 2024** - deadline for public notification of a Proposed Natural Resources Plan that gives full effect to *Essential Freshwater* requirements.

### **Development of an Implementation Plan**

19. It will be important for Council to ensure that it can deliver on the different component parts of the *Essential Freshwater* package. This will be a complex process and will require

significant additional investment to meet new planning, compliance and monitoring obligations.

20. In broad terms, implementation of *Essential Freshwater* requirements means Council will need to position itself in terms of resourcing to:
  - undertake collaborative and engagement processes and make changes to the Regional Policy Statement for Taranaki and freshwater plan to meet and incorporate NPS-FM, NES-F, and SER requirements (as appropriate);
  - monitor and enforce increased regulation for some activities, including new consenting and regulatory requirements for activities previously allowed under the RMA or through regional rules; and
  - undertake significantly more investigations and monitoring to inform planning requirements and comply with National Objectives Framework monitoring requirements.
21. Accordingly, officers are preparing an Implementation Plan or roadmap for implementing the various component parts of the *Essential Freshwater* package.
22. The draft Implementation Plan, once finalised, will set out the Council's strategic framework for giving effect to *Essential Freshwater* over the next five years.
23. The Implementation Plan will broadly group six work streams to deliver *Essential Freshwater* requirements - these being, planning, consenting, compliance, science services, tangata whenua engagement and communications. In relation to each work stream, Council needs to consider the timing of key tasks and how different tasks interact or are dependent upon each other (e.g. sequencing of monitoring to inform policy development), and that activities will be dependent upon delivery across the Council.
24. An initial draft Implementation Plan has been prepared and is being peer reviewed by Christina Robb who has significant national and sector insight into the Government's freshwater reforms.
25. Once finalised, the Implementation Plan will be used to inform development of Council's long-term plan and thereafter will be used to 'operationalise' the implementation of the *Essential Freshwater* package in a timely and efficient manner.

### **Chief Hearing Commissioner and the Freshwater Planning Process**

26. Professor Peter Skelton has been appointed as Chief Freshwater Commissioner for the newly established Freshwater Planning Process (FPP).
27. The FPP was introduced by the *Resource Management Amendment Act 2020* to enable regional councils to make changes to their freshwater plans in a more efficient way than the current RMA schedule 1 planning process. Regional councils must use the FPP for proposed freshwater provisions in regional policy statements and plans.
28. The Chief Freshwater Commissioner oversees the FPP and convenes independent freshwater hearings panels with enhanced hearing powers. The panels will be made up of freshwater commissioners and nominees from the relevant council and tangata whenua. He is currently visiting all regional councils to discuss their implementation of the *Essential Freshwater* package, particularly around the timing for a plan change.
29. A Q&A session forms part of the Chief Freshwater Commissioner's visit and is an opportunity to share thoughts and ideas on the implementation of *Essential Freshwater*

and, in particular, his views on what is needed in relation to the Council's RPS and regional plan reviews.

30. Following lunch, the Chief Freshwater Commissioner will also meet with key planning, consents, inspectorate, scientific and operational staff.

### **Decision-making considerations**

31. Part 6 (Planning, decision-making and accountability) of the *Local Government Act 2002* has been considered and documented in the preparation of this agenda item. The recommendations made in this item comply with the decision-making obligations of the *Act*.

### **Financial considerations—LTP/Annual Plan**

32. This memorandum and the associated recommendations are consistent with the Council's adopted Long-Term Plan and estimates. Any financial information included in this memorandum has been prepared in accordance with generally accepted accounting practice.

### **Policy considerations**

33. This memorandum and the associated recommendations are consistent with the policy documents and positions adopted by this Council under various legislative frameworks including, but not restricted to, the *Local Government Act 2002*, the *Resource Management Act 1991* and the *Local Government Official Information and Meetings Act 1987*.

### **Iwi considerations**

34. This memorandum and the associated recommendations are consistent with the Council's policy for the development of Māori capacity to contribute to decision-making processes (schedule 10 of the *Local Government Act 2002*) as outlined in the adopted long-term plan and/or annual plan. Similarly, iwi involvement in adopted work programmes has been recognised in the preparation of this memorandum.
35. As part of the development of the proposed *Natural Resources Plan for Taranaki*, the Council has been liaising with iwi and hapū through the Wai Māori working group. A tangata whenua collaboration strategy is to be developed as part of the next stage of work associated with the *Essential Freshwater* implementation process. Of particular interest going forward will be ensuring NPS-FM concepts such as Te Mana o te Wai, matauranga Maori and the incorporation of mahinga kai as a NOF attribute are appropriately recognised and incorporated into relevant Plan provisions and associated work and monitoring programmes.

### **Legal considerations**

36. This memorandum and the associated recommendations comply with the appropriate statutory requirements imposed upon the Council.



**Date** 24 November 2020

**Subject:** **Engagement with Iwi and Hapū**

**Approved by:** G K Bedford, Director - Environment Quality  
S J Ruru, Chief Executive

**Document:** 2624642

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### **Purpose**

1. The purpose of this memorandum is to provide the Committee with a summary and brief examples of engagement between Council staff and iwi and hapū, as requested at the 13 October meeting of this Committee (refer Items 8 and 9 in the minutes of that meeting).

### **Executive summary**

2. During the last meeting of this Committee, items were presented variously outlining ongoing consultation between iwi and Council representatives within the Mana Whakahono a Rohe group over potential sharing of Council-related functions, involvement of iwi within enforcement proceedings, and interest and participation in environmental monitoring. A request was made by iwi representatives that they be provided with information collating examples of how the Council has recognised and provided for engagement between staff and iwi and hapū. This memorandum sets out a summary and some examples in the last few years.

### **Recommendations**

That the Taranaki Regional Council:

- a) receives the memorandum Engagement with Iwi and Hapū
- b) notes the contents of the memorandum.

### **Background**

3. Iwi representatives on the Council's committees have requested a report outlining examples of ways in which Council staff have interacted with iwi and hapū to date. This memorandum provides some examples.

## Discussion

4. Engagement between officers of the Council and representatives of iwi, hapū, or whanau happens across all sections of the Council. Set out below are some examples for the information of the Committee.

## Science Services

5. A brief selection of projects and undertakings is as follows:-
  - SHMAK (Stream Health Assessment Kit) training with Ngāa Rauru; Ngāti Manuhiakai; Ngāruahine; Te Atiawa; and Ngāti Mutunga; this training has been to support particular projects chosen and implemented by the iwi;
  - Lakes380 project: a five-year environmental research project that has received funding from the Ministry of Business, Innovation and Employment. The project aims to characterise the past and current health of New Zealand's lakes by analysing sediment cores taken from 380 lakes across the country, and incorporates a significant partnering with local iwi and hapū and aims to draw on their mātauranga and long associations with the study lakes. The Council facilitated the inclusion of lakes in South Taranaki (rohe of Ngāti Ruanui and Ngāa Rauru) in the national project. Council staff accompanied the project team during sampling at a number of sites. Representatives of each iwi were also offered the opportunity to be involved in the fieldwork. At each monitored lake, methods for assessing the current state of lake health were implemented. This data enables the environmental history of each lake to be reconstructed as far back as 1,000 years ago.
  - Collaboration with Te Atiawa Iwi and Otaraua and Pukerangiora Hapū concerning participation with Ministry for the Environment and Environmental Sciences and Research Crown Research Institute on the national Quantitative Microbial Risk Assessment pilot study studying sources and loadings of bacterial pollution. The Waitara River was one of the sites selected for this major project. Meetings and ongoing contact helped inform re the QMRA pilot study's progress, and highlighted the need for potential further study and recognition of the Waitara River for its cultural values alongside currently recognised economic, environmental and social values.
  - Examples of 'Curious Minds' community science projects:
    - whitebait project: advice and information to Otaraua Hapū in relation to whitebait on the lower Waitara River in 2017. Specific help in relation to the project included helping with drafting the initial project application, mapping current consented discharges in the lower Waitara River, and a whitebait habitat survey.
    - Te Āhua O Ngā Kūrei - Ngāti Mutunga Urenui Estuary Health Project.
    - Waitara Kaimoana Survey: 'Titiro tui muri, haere whakamua': the project involved locals, Otaraua hapū elders, and Council scientists exploring the health and abundance of kaimoana to monitor for changes in the quantity and variety of sea life on their reef systems, and exploring the value of customary practices to help young people understand the responsibilities of kaitiakitanga
    - Ngāruahine and Auroa School looking at suitable habitat for re-establishing whio on the Kaupokonui River (Details of all projects can be found at

<https://www.curiousminds.nz/projects/?region=taranaki&fund=participatory-science-platform&start=10>

- Collaboration, advice, and reporting to Parihaka Papakainga Trust, re groundwater sources and regulatory requirements for water supply for consumption, with on-site visits and meetings with iwi, consultants, and district councils; and a similar engagement with the Wai O Turi Marae in Pātea to review issues with the marae's spring supply. At Aotearoa marae and Kanihi (Mawhitiwhiti) marae, the Council's groundwater sampling and analysis has guided decisions around suitable water supply sources for potable use.
- Information and technical support to Ngāti Tawhirikura Hapū in the Waiwhakaiho River Restoration Project wananga, on options for river health and mauri monitoring techniques together with access to Council data and records.
- PFAS contamination investigation at Oaonui (Oaonui and Ngapirau streams: Ngāti Tara and Ngāti Haupoto, both hapū of Taranaki, and Te Potaka Marae), 2018-2019. The Council led an investigation into the levels of contamination of freshwater, watercress, eels, mussels, and soil, in the vicinity of a fire-training facility. The investigation process included proactive notifications and ongoing communication and hui with iwi and other local residents, determination of health risk associated with mahinga kai on their behalf, and facilitating communication between iwi and government agencies.
- Ngamotu marae development project: earthworks on the site on Bayly Road-Ocean View Parade exposed possible contamination from historical oil wells. Ngāti Te Whiti approached the Council for assistance and direction. The Council secured funding from the Government's Contaminated Sites Remediation Fund for a comprehensive site investigation, including delineating the urupa on Bayly Road. The investigation established the site is suitable for further development.

## Operations

6. Operational perspectives: in the context of consultation and engagement with Iwi around land use monitoring and management etc. the Council staff don't have a particular engagement at this stage. Below is what our current involvement is:
  - Working with individual hapū preparing Riparian or Comprehensive Farm plans for their properties. In addition, PKW have plans for the majority of their properties and are implementing the proposed works with the help of Land Management Officers. Generally no monitoring involvement with Iwi. Currently a Memorandum of Understanding is being drafted for approval to streamline the protection mechanisms for the publicly funded works on their land.
  - In general, Iwi have supported Council's Sustainable Land Management programmes during the policy and strategy forming phases.
7. Land management: a brief selection of projects and undertakings is as follows:-
  - Taranaki Taku Tūrangā – Towards Predator Free Taranaki project: All eight iwi provided letters of support for the funding of this project, the Council are in regular contact with both Ngāti Tairi and Nga Mahanga regarding the zero-density possum operation within their rohe and iwi chairs are updated through our partners, the Taranaki Mouna Project Board.

- Recently, as part of year three of the rural landscape predator control programme we have been working with Taranaki Iwi through their Kaitiaki whenua ranger Wayne Capper to support the establishment of predator control on Taranaki iwi owned sites.
  - Old man's beard Control: Staff have worked with Ngāruahine staff looking at ongoing control of old man's beard along the Waingongoro river.
8. Key Native Ecosystems – Biodiversity programmes: a brief selection of projects and undertakings is as follows:
- Biodiversity Strategy – Section 5.3.5 of the Councils Biodiversity Strategy recognizes the importance of the Council developing partnerships with iwi to progress biodiversity protection and enhancement, and the shared role the Council and iwi have in guardianship and management of biodiversity within the region.
  - Taranaki Mounga Project – This project is recognised in the Councils Biodiversity Strategy to be a project that is 'iconic' within the region. It is notable that this project has robust iwi representation in governance, reflecting the significant interest iwi have in Taranaki Mounga. The Council, alongside Predator Free New Zealand Limited, has collaborated with this project to amplify the biodiversity work being undertaken within the national park through biodiversity and biosecurity initiatives on extensive private land surrounding the park. Intensive control of possums and mustelids, and intensive management of Key Native Ecosystems (sites with high biodiversity value), on private land buffering the national park help to protect biodiversity in a project of regional scale.
  - Tiaki Te Mauri o Parininihi Trust (Te Rūnanga o Ngāti Tama) – the Trusts conservation project 'Tiaki Te Mauri o Parininihi' is identified in the Councils Biodiversity Strategy to be a 'significant' project within the region, and so, alongside the Department of Conservation, the Council has supported them with monitoring and control of possum, rat and mustelid populations to benefit kiwi and improve the success of a small kōkako population that has been returned to their project area. The project area is large in size (c.2,000ha.) and is identified by the Council to be a Key Native Ecosystem (KNE) - significant in being one of the largest areas of indigenous coastal forest extending inland from the west coast of the North Island, and providing habitat for a range of threatened and regionally distinctive species.
  - Ngāti Mutunga engagement – The Council has been working with Te Rūnanga o Ngāti Mutunga with the identification of three KNE sites near Onaero, Urenui and Okoki. Biodiversity management plans have been prepared for each site, and the Council officers extent regular support to iwi representatives in their management of the whenua. The Council also helps with funding of fencing, trapping and pest plant control.
  - Te Ātiawa engagement – Environment Services officers have approached staff at Te Kotahitanga o Te Ātiawa offices and promoted the Councils Key Native Ecosystem (KNE) program, and potential opportunities around biodiversity plans for notable areas of bush, wetlands and coastal areas. Officers have recently visited one potential KNE site in the Waitara River Valley near Huirangi, and gestured the Council could return and undertake an ecological condition assessment of the site. Officers are currently awaiting further contact.
  - Taranaki Iwi engagement – The Council has been working with Te Kāhui o Taranaki Iwi, undertaking ecological condition assessments at several forest and

coastal sites. A biodiversity management plan has been prepared for one new KNE site near Warea and it is likely that further biodiversity plans will be prepared for other sites in the future.

- Temanea and Takutaimoana Kauika - Stevens Whanau Trust engagement – The Council has been working with this Trust and has undertaken an ecological condition assessment, scheduled the site as a KNE and prepared a five-year biodiversity management plan for a site located in the Waitōtara Valley.
- PKW Farms Limited – The Council officers have worked with PKW staff to do a desk-top review of farms under management by the company, with the preliminary identification of two potential KNE sites near Hāwera and drafting of five-year biodiversity plans for these.

### **Resource Management**

9. In the consent process Council staff may engage with iwi and hapū through providing notifications for statutory acknowledgements, providing written approvals for non-notification, cultural impact assessments, prehearing processes for limited and notified applications, hearings, appeals and mediation. The prehearing process has worked positively for all concerned and few hearings have been held and no appeals received.
10. During the consent process interest has been shown in compliance monitoring and on occasions iwi have been included. The discharges through the Hāwera outfall to the Tasman Sea are an example where iwi and Council worked alongside each other and sought to compare Mātauranga Maori and western science based monitoring. Also, the assessment and monitoring of Port Taranaki's activities in shore sand dumping off New Plymouth involved iwi representatives (Te Atiawa and Ngāti te Whiti).
11. In enforcement activities Council staff engage with iwi and iwi provide victim impact statements for successful prosecutions. Iwi have also been successfully involved in abatement notice appeals (e.g. C Boyd).
12. In planning Council staff are involved in collaborative plan forums (e.g. Wai Māori group), sites of significance projects, hearings, appeals and mediation.

### **Decision-making considerations**

13. Part 6 (Planning, decision-making and accountability) of the *Local Government Act 2002* has been considered and documented in the preparation of this agenda item. The recommendations made in this item comply with the decision-making obligations of the *Act*.

### **Financial considerations—LTP/Annual Plan**

14. This memorandum and the associated recommendations are consistent with the Council's adopted Long-Term Plan and estimates. Any financial information included in this memorandum has been prepared in accordance with generally accepted accounting practice.

### **Policy considerations**

15. This memorandum and the associated recommendations are consistent with the policy documents and positions adopted by this Council under various legislative frameworks

including, but not restricted to, the *Local Government Act 2002*, the *Resource Management Act 1991* and the *Local Government Official Information and Meetings Act 1987*.

**Iwi considerations**

16. This memorandum and the associated recommendations are consistent with the Council's policy for the development of Māori capacity to contribute to decision-making processes (schedule 10 of the *Local Government Act 2002*) as outlined in the adopted long-term plan and/or annual plan. Similarly, iwi involvement in adopted work programmes has been recognised in the preparation of this memorandum.

**Legal considerations**

17. This memorandum and the associated recommendations comply with the appropriate statutory requirements imposed upon the Council.



### **Whakatata te hau**

#### ***Karakia to open and close meetings***

Whakatata te hau ki te uru	Cease the winds from the west
Whakatata te hau ki tonga	Cease the winds from the south
Kia mākinakina ki uta	Let the breeze blow over the land
Kia mātaratara ki tai	Let the breeze blow over the ocean
Kia hī ake ana te atakura	Let the red-tipped dawn come with a sharpened air
He tio, he huka, he hauhu	A touch of frost, a promise of glorious day
Tūturu o whiti whakamaui kia tina.	Let there be certainty
Tina!	Secure it!
Hui ē! Tāiki ē!	Draw together! Affirm!

### **Nau mai e ngā hua**

#### ***Karakia for kai***

Nau mai e ngā hua	Welcome the gifts of food
o te wao	from the sacred forests
o te ngakina	from the cultivated gardens
o te wai tai	from the sea
o te wai Māori	from the fresh waters
Nā Tāne	The food of Tāne
Nā Rongo	of Rongo
Nā Tangaroa	of Tangaroa
Nā Maru	of Maru
Ko Ranginui e tū iho nei	I acknowledge Ranginui above and
Ko Papatūānuku e takoto ake nei	Papatūānuku below
Tūturu o whiti whakamaui kia	Let there be certainty
tina	Secure it!
Tina! Hui e! Taiki e!	Draw together! Affirm!