





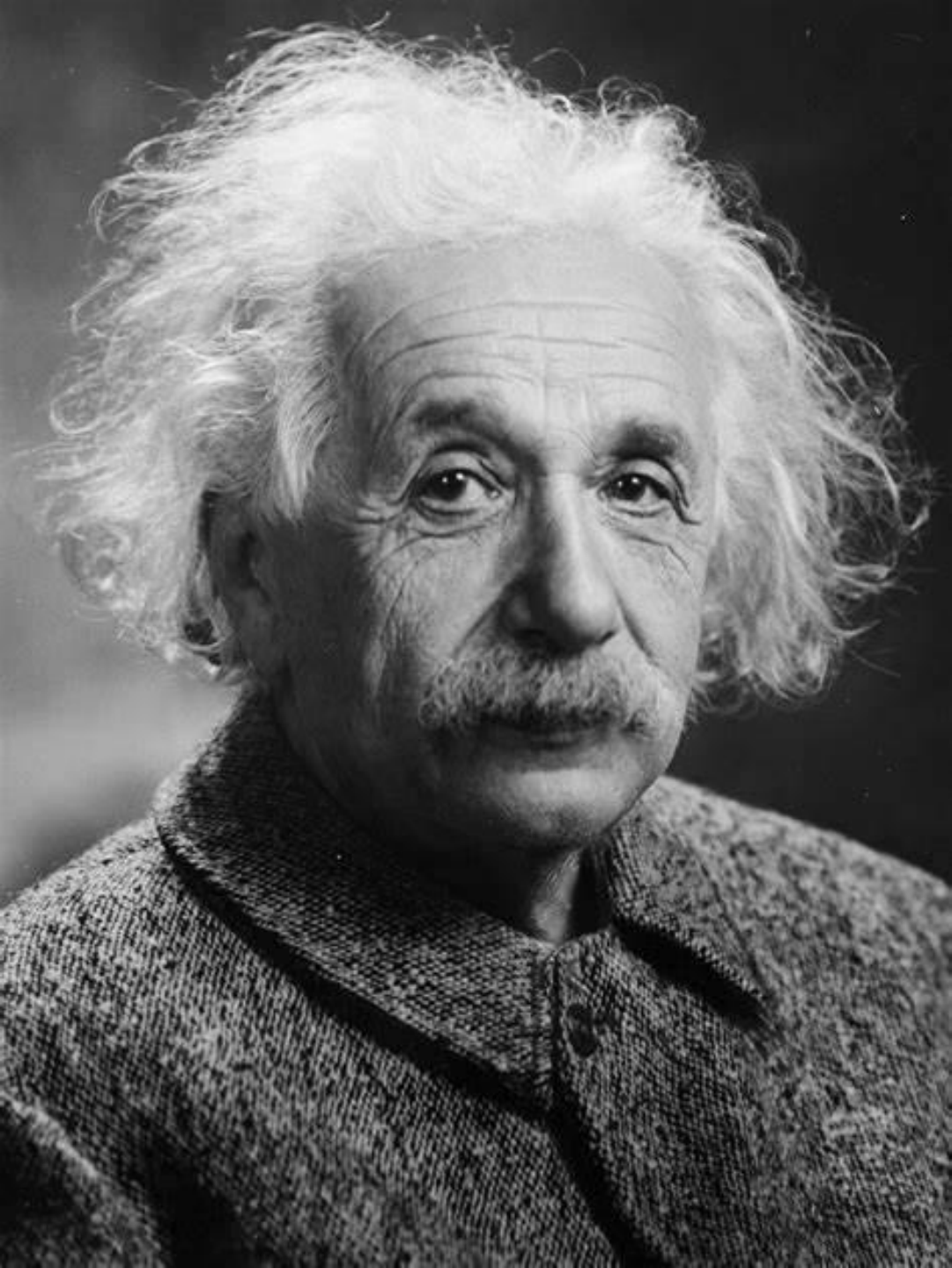
"How can we expedite the restoration of rivers from an indigenous perspective?"

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- Agricultural Runoff
 - Industrial pollution
 - Urban Runoff
 - Sewage and Wastewater Discharges
 - Landuse Changes
 - Habitat Loss
 - Hydroelectric Power Development
 - Thermal and Geothermal Electricity Development
 - Invasive Species
 - Climate change
 - Water takes
 - Commercial Fishing
 - Sediment
 - Pest fish
 - Habitat Loss
 - Nutrients
 - Ecoli
 - Poor Clarity
 - Pest weeds
 - Pest clams
 - Erosion

The Fundamentals of River Restoration

- State and cause
- Clarity and achievability
- Feasibility, cost and timeframe
- Engage and support
- Maintain effort and will

- 10 Tonics
- Governance
- Engagement
- Dairy farms
- Dry stock farms
- Point source discharges
- Public health
- Access
- Fisheries, kai, taonga
- Shallow lakes restoration
- Protection (precautionary)



“We can't solve problems
with the same thinking we
used when we created
them”

Worldview

- River is a tuupuna
- The tribe's name is derived from the river and is an essential part of our identity.
- Its lifeforce sustains ours, the spirits of our tupuna and the traditions we continue to observe.
- In ancient times it provided food and water, and a means of transport and trade.
- Its prestige reflected the mana and mauri of the tribe, embedded in the proverb:

He piko, he taniwha, he piko, he taniwha, Waikato taniwha rau
– At every bend a guardian, Waikato of a hundred guardians.

Teachings of our ancestors

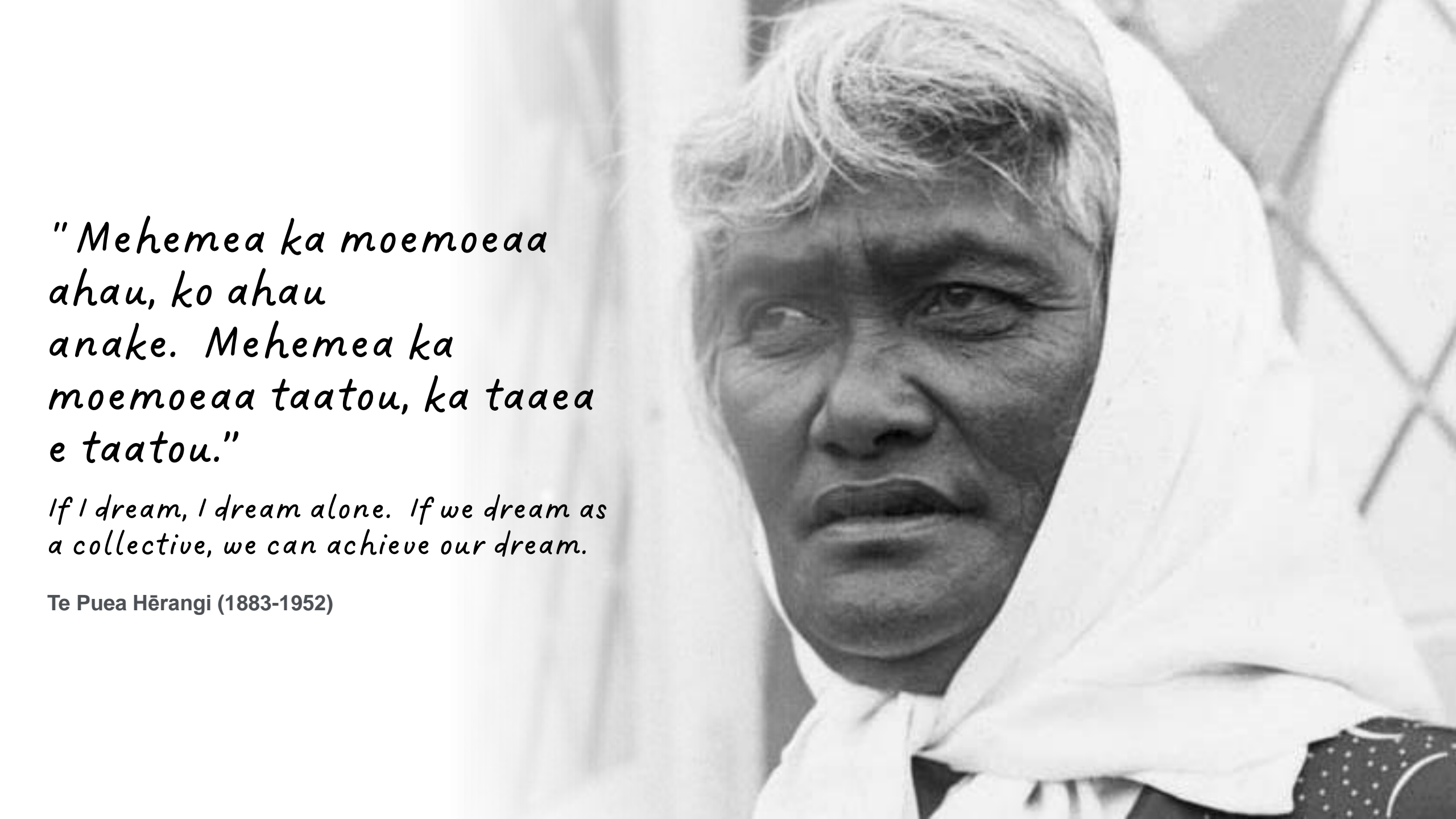
- From an indigenous perspective, our most valuable possessions we hold are the learnings/wisdom of our ancestors, taonga tuku iho, handed down from one generation to the next.
- We are fortunate to have been left with many beautiful **tongikura** that continue to guide how we are as a people, how we behave, how we work, and how we live.
- Other lessons/knowledge come through **puurakau** as well as other means
- **Principles** and **values**



*"Kotahi te koohao o te ngira
e kuhuna ai te miro maa, te
miro pango, te miro whero,"*

*"There is but one eye of a needle, through
which white, black and red cotton are
threaded."*

Kiingi Pootatau Te Wherowhero (d. 1860)

A black and white portrait of Te Puea Hērangi, a Māori leader. He is shown from the chest up, wearing a white shawl (haka) draped over his shoulders. He has short, light-colored hair and is looking slightly to the left of the camera with a serious expression. The background is out of focus, showing what appears to be a window with a grid pattern.

*" Mehemea ka moemoeaa
ahau, ko ahau
anake. Mehemea ka
moemoeaa taatou, ka taea
e taatou."*

*If I dream, I dream alone. If we dream as
a collective, we can achieve our dream.*

Te Puea Hērangi (1883-1952)

"Ki te kotahi te kaakaho ka whati, ki te kaapuia, e kore e whati."

When a reed stands alone it can easily break, but when bound together it is unbreakable

"Maaku anoo e hanga tooku nei whare, ko ngaa whare pou oo roto, he maahoe, he patatee ko te taahuhu he hiinau. Me whakatupu ki te hua o te rengarenga me whakapakari ki te hua o te kawariki"

I shall fashion my own house. The pillars inside will be of maahoe and paatete, and the ridgepole of hiinau.

The inhabitants shall be raised on rengarenga, and nurtured on kawariki.



Kiingi Tawhiao (c. 1822 – 26 August 1894)

Tuna are a taonga species

- Tuna are as old as Aotearoa itself.
- Connected through Whakapapa
- We have obligations and responsibility as Kaitiaki to protect, preserve, and care for tuna
- The importance of tuna for many iwi and hapu cannot be underestimated
- Fisheries are considered a taonga, they sustain the Waikato way of life, both physically and spiritually.



Current state of tuna



WAIKATO
TAINUI

RAUKAWA



Anaru Begbie
Raukawa,
General Manager



Poto Davies
Ngaati Koroki Kahukura,
Board Member



Taroi Rawiri
Waikato-Tainui,
Taiao Manager



Wikitoria Tane
Maniapoto, Board
Member



Nuki Nicholson
Te Arawa River Iwi
Trust, Taiao Manager



Michelle Phillips
Ngāti Tahu Ngāti Whāoa,
Taiao Manager



Kataraina George
Ngāti Kearoa Ngāti
Tuara, Taiao Manager



Roku Mihinui
Te Arawa River Iwi Trust,
Project Manager



Zane Eramiha
Ngaati Koroki Kahukura,
Restoration Manager



Joseph Kaponga
Raukawa,
Project Advisor



Inia Murch
Ngaati Koroki
Kahukura, Kaimahi



Erina Watene
Waikato,
Tuna Kaimahi



**Ngaati Koroki
Kahukura**



NGĀTI KEA NGĀTI TUARA



**NGĀTI TAHU - NGĀTI WHĀOA
RUNANGA TRUST**

He piko, he taniwha

WAIKATO
TAINUI

RAUKAWA



<p>kiwi bank. UNIVERSITY OF CANTERBURY</p>		
<p>Mihiwaatara Hohepa Raukawa</p>	<p>Aiden Riki Te Kanawa Raukawa</p>	<p>Jaedyn Falwasser Waikato-Tainui</p>
<p>Kahurimu Flavell Waikato-Tainui</p>	<p>Taane Te Aho Ngaati Koroki Kahukura</p>	<p>Jordan Taoho Ngaati Tahu Ngaati Whaoa</p>
<p>Tyrhys Werahiko Ngaati Tahu Ngaati Whaoa</p>	<p>Cody Te Huia Raukawa</p>	



**Ngaati Koroki
Kahukura**



NGĀTI KEA NGĀTI TUARA



NGĀTI TAHU - NGĀTI WHAOA
RUNANGA TRUST

He piko, he taniwha



Strategy – Prioritised Aspirations

- Action Plan based on the lifecycle of tuna

No 3 Priority – Information Sharing (e.g. Regs, Bylaws)
Baseline total catchment Survey



No 2 Priority. Saving migrant eels, trapped above dams or flood gates etc Trap, transfer and release

No 4 Priority - Habitat Restoration

No. 1 Priority. Trap and transfer of elvers under our own autonomy, we authorise it, we do it, we decide where they go (not the commercial fishers)



- **KARAPIRO**
- Elver Trap and Transfer since 1992
- Initially had some iwi involvement, but predominantly run by the commercial eel industry for over 30 years
- Form of wild ranching to prop up industry
- Didn't really align with the iwi values

Mana Motuhake

Version as at 6 October 2023



Waikato-Tainui (Waikato River Fisheries) Regulations 2011

(SR 2011/294)

Anand Satyanand, Governor-General

Order in Council

At Wellington this 22nd day of August 2011

Present:

His Excellency the Governor-General in Council

Note

The Parliamentary Counsel Office has made editorial and format changes to this version using the powers under [subpart 2](#) of Part 3 of the Legislation Act 2019.

Note 4 at the end of this version provides a list of the amendments included in it.

These regulations are administered by the Ministry for Primary Industries.

Pursuant to [section 186](#) of the [Fisheries Act 1996](#) and [section 93](#) of the [Waikato-Tainui Raupatu Claims \(Waikato River\) Settlement Act 2010](#), His Excellency the Governor-General, acting on the advice and with the consent of the Executive Council, makes the following regulations.

- We wrote our own authorisation (Permit)
- Empowered through our Settlement Fisheries Regulations
- We decided where the tuna went as a collective – throughout our catchment not just up into the hydro-lakes.
- Sites were selected by mana whenua because they were significant
- We did it our way!

Our tikanga, kawa and maatauranga



"The day was a very special day for those involved in it... knowing that it will one day provide food for our whaanau and hapuu once again made it extra fulfilling – aa wairua nei! To have karakia and takutaku recited and whaikoorero delivered along with the karanga was another poignant moment to be experienced by all."

"The experience for me was quite a wairua moment. It was something that I had never seen or experienced before."

We performed ancient karakia at the collection point and at both release points to ensure that the baby tuna have a healthy and vigorous journey ahead of them - some, up to 52 years.

Hononga



Intergenerational Transfer of Knowledge



“The attending school children (whose school name coincidentally is Waitetuna) will no doubt have these memories etched into their minds for some time.”



“When we teach our mokopuna what to look for and when is the right time and the different methods of catching tuna, we strengthen the bonds between us and we teach them to appreciate what is around them - the world they live in. That's the bond between themselves and their environment.”

Partnerships



TE WHARE WĀNANGA O
AWANUIĀRANGI



TWAIKATO
TAINU!



Ngaati Koroki Kahukura

Te Ture Whaimana - Our Vision and Strategy

• OBJECTIVES

- a. The restoration and protection of the health and wellbeing of the Waikato River.
- b. The restoration and protection of the relationship of Waikato-Tainui with the Waikato River, including their economic, social, cultural, and spiritual relationships.
- c. The restoration and protection of the relationship of Waikato River iwi according to their tikanga and kawa, with the Waikato River, including their economic, social, cultural and spiritual relationships
- e. The integrated, holistic and coordinated approach to management of the natural, physical, cultural and historic resources of the Waikato River
- i. The protection and enhancement of significant sites, fisheries, flora and fauna.
- M. The application to the above of both maatauranga Maaori and latest available scientific methods

• STRATEGIES

- Develop and share local, national and international expertise, including indigenous expertise, on rivers and activities within their catchments that may be applied to the restoration and protection of the health and wellbeing of the Waikato River
- Encourage and foster a 'whole of river' approach to the restoration and protection of the Waikato River, including the development, recognition and promotion of best practice methods for restoring and protecting the health and wellbeing of the Waikato River
- Establish new, and enhance existing, relationships between Waikato-Tainui, other Waikato River iwi (where they so decide), and stakeholders with an interest in advancing, restoring and protecting the health and wellbeing of the Waikato River.

"How can we expedite the restoration of rivers from an indigenous perspective?"



Recognise that there are other ways of knowing being and doing.

Understand Indigenous people are not going anywhere – and they know how to collectivise and GSD (Our own way, based on our knowledge, tikanga and kawa)

Incredible outcomes from Indigenous-led approaches including social, environmental, cultural, and spiritual.

Our approach prioritises collective decision-making, autonomy, self-determination, and empowering iwi to manage their resources and apply their maatauranga and practices in a culturally appropriate manner.

There is a growing body of examples of Indigenous led approaches to biodiversity and water management

Understand the barriers and mitigate – eg flexible funding models, streamlining H and S etc

Tips for our partners who are looking to work differently: Connect, Listen, Collaborate, Co-create, Resource, and Empower!