

## Part 6

### LF – Land and freshwater

#### APP27 – Freshwater values

Wāriu/value		Description
Kaitiakitanga – overarching freshwater value linked to all other values		The practice and responsibility of guardianship of the environment by tāngata whenua, passed down from their tūpuna. The ultimate ngā atua kaitiaki (celestial beings, spiritual guardians, gods), in the contemporary context, people undertake this responsibility in the earthly realm. Kaitiakitanga is both a birth-right and a duty, requiring mana <sup>1</sup> . Governance by tāngata whenua and taking care of the mauri of the natural environment are relevant aspects of kaitiakitanga for freshwater resources. Kaitiakitanga is a matter for particular regard under section 7(a) of the RMA.
Specific tangata whenua wāriu/values		Description
Kaitiakitanga, Mauri, Wairua & Mana	Pākohe	Argillite stone sourced from the mineral belt which runs through Whakatū Nelson. A taonga and significant resource for the people of Ngāti Kuia, Ngāti Kōata and other tāngata whenua. Pākohe was traded throughout Aotearoa and prized for tool making.  <b>Value acknowledged:</b> Iwi Management Plans lodged by Ngāti Kuia for Pākohe specifically <sup>2</sup> and the management plan of Ngāti Kōata <sup>3</sup> .
	Taonga	Taonga are treasured, things or places of significant value or precious and critical resources. Taonga can be animate or inanimate. Protection of the relationship of tangata whenua with their taonga is a matter of national significance under section 6(e) of the RMA and includes

<sup>1</sup> Adapted from the Reverend Māori Marsden definition of Kaitiakitanga: “A 'kaitiaki' is a guardian, keeper, preserver, conservator, foster-parent, protector. The suffix 'tanga' transforms the term to mean guardianship, preservation, conservation, fostering, protecting, sheltering. Traditionally, kaitiaki are the spiritual assistants of the gods, and they are the spiritual minders of the elements of the natural world. In modern times, tāngata whenua practice kaitiakitanga in the earthly realm. Tāngata whenua who act as kaitiaki must uphold their mana through protecting the mauri of the natural environment, including freshwater resources.” [http://www.marinenz.org.nz/documents/Marsden\\_1992\\_Kaitiakitanga.pdf](http://www.marinenz.org.nz/documents/Marsden_1992_Kaitiakitanga.pdf)

<sup>2</sup> <http://nelson.govt.nz/assets/Our-council/Downloads/Iwi-Management-Plans/Ngati-Kuia-Pakohe-Management-Plan-final-081114-A1275104.pdf>

<sup>3</sup> <http://nelson.govt.nz/assets/Our-council/Downloads/Iwi-Management-Plans/Ngati-Koata-Trust-IMP-Iwi-Management-Plan-24May2002-A1133068.pdf>

Wāriu/value		Description
		<p>ancestral lands, water, sites, wāhi tapu and other taonga.</p> <p><b>Value acknowledged:</b> Statutory acknowledgements, deeds of settlement and iwi management plans for Whakatū all include references to taonga.</p>
	<p>Kaitiaki species</p> <p>Tohu species</p> <p>Taonga species</p> <p>Iconic species</p> <p>Kai species</p> <p>Taniwha</p>	<p>Species that have particular significance or roles in the aquatic environment. Kaitiaki species may guard a site or environment, they may be taniwha or a known animal (e.g. a tuna/eel or dolphin).</p> <p>Tohu species are indicators or portents (e.g. panako/torrentfish are an indicator of good flows and swift, clean water).</p> <p>Taonga species are treasured life-forms of significance to particular iwi, hapū or whanau (e.g. harakeke/flax or tuna) – these species may also be iconic for a particular area or people.</p> <p>Kai species as those that are particularly sought-after or abundant as food resources and are served as manaaki to manuhiri/guests (e.g. kākahi/freshwater mussels, tuna or kina).</p> <p>Taniwha are powerful water spirits that can take many forms. They can be guardians and/or monsters and may punish people for physical or spiritual transgressions.</p>
	Whakapapa – freshwater with land and coast	<p>Whakapapa is the connection between celestial and physical realms, the connection between people and the atua, connection between people and the environment and connection between people and their ancestors (genealogy).</p> <p>Tangata whenua express their connection to place and to the atua via their environment, acknowledged in recitation of pepehā.</p> <p>Whakapapa ki te Wai is the genealogy of the water – connected through the water cycle.</p> <p>Pepehā and whakapapa ki te Wai both refer to the connectivity of the mountains to the sea through rivers.</p>

Wāriu/value		Description
	Fish passage	Encompassed within the Ecosystem health and Threatened species habitat values.
	Tūpuna awa	The Maitahi/Mahitahi/Maitai River is a tūpuna awa – a significant and ancestral river for tangata whenua o Te Tau Ihu o Te Waka-a-Māui.  Linked to Whakapapa, Pākohe and Taonga values.
	Mahinga kai	Defined as an individual value.
Mauri	Natural character and capital	Natural form and character is defined as an individual value.  Natural capital is the natural ability of freshwater to provide resources to sustain people and the environment.
	Ecosystem health	Defined as an individual value.
	Recreation	Encompassed by Human health for recreation, He ara haere/navigation, Mahinga kai and Wai māori values.
	Swimming, washing and cleansing	Encompassed by the Human health for recreation and Wai māori values.
	Wai māori	Defined as an individual value.
Wairua	Karakia and wairuatanga	Recited incantations, ritual chants, prayers and practices associated with freshwater and traditional Māori spirituality, has links to the definition of 'Wai tapu' in the NPS-FM.
	Sensory and aesthetic values including sight, touch/feel, taste, sound/voice, smell, flow	Some of these aspects will be captured by the Wai māori, Ecosystem health, Natural form and character and Public access values.
	History and heritage	Links to HH – Historic heritage of the Nelson Plan.
	Rongoā and healing properties	Medicines or treatments associated with freshwater – traditional physical or spiritual healing, has links to the definition of 'Wai tapu' in the NPS-FM.
Mana	Access	Defined as an individual value: Public access.

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	He ara haere/navigation	Defined as an individual value.
	Manaakitanga	Ethic of hospitality, respect, support and care. The practice of manaakitanga is often associated with hospitality to manuhiri, whereby mahinga kai or kai moana resources are the physical embodiment of the practice, the abundance and quality of which is linked to the mana of the tangata whenua and the respect shown to the manuhiri – the mana held by the people, given and received.
Ecosystem health		Water bodies or parts of water bodies have healthy ecosystems, where ecological processes are maintained, there is a diversity and range of indigenous flora and fauna, and ecosystems are resilient to change.
Threatened species habitat		Known habitats of threatened species that have critical habitat requirements associated with freshwater.
Īnanga spawning		Known and predicted Īnanga spawning habitat at the interface between the freshwater and coastal environments.
Natural form and character		Water bodies and parts of water bodies valued for their natural form and character, including their visual and physical characteristics, which are a function their flow regime, water colour and clarity, morphology or location in the landscape.
Natural state		Water bodies and parts of water bodies in a natural or highly unmodified state.
Human health for recreation		Water bodies or parts of water bodies where water quality is suitable for primary contact (full immersion).
Mahinga kai		Water bodies and parts of water bodies that support the safe harvesting and eating of traditional indigenous species, and the places where kai are found.  These places indicate the health of the water.  Kei te ora te mauri (the mauri of the place is intact).

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Fishing	Water bodies or parts of water bodies that support the safe catching or collecting of species of fish allowed to be caught and eaten.
Trout habitat and spawning	Water bodies or parts of water bodies that support healthy, functioning habitats for trout and trout spawning.
Wai māori	A value reflecting the aspirations of tangata whenua and the wider community to be able to drink water directly from its source.
Community water supply	Water bodies or parts of water bodies currently providing water in sufficient quality and quantity to meet municipal or community domestic needs.
He ara haere/navigation	Water bodies or parts of water bodies that are used for navigation purposes including wayfaring and traditional or historic river trails.
Transport and tauranga waka	Water bodies or parts of water bodies that are used for boating, waka ama, rowing, rafting, kayaking or other watercraft.
Aesthetics	Water bodies or parts of water bodies valued for their sensory aspects e.g. appearance/sight, sound, smell, taste and feel.
Amenity	Water bodies or parts of water bodies that are available to, and accessible by, the public for a range of purposes because they are in public ownership or under public management and provide community freshwater amenities.
Public access	Water bodies or parts of water bodies where public access to and along a water body is provided and maintained for a range of purposes.
Educational sites	Water bodies or parts of water bodies where schools, ngā kura, community groups or the public regularly access the water for educational and community monitoring purposes.
Irrigation, cultivation and food production	Water bodies or parts of water bodies currently providing water in sufficient quality and quantity to meet

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	irrigation (agricultural and recreational) and food production needs.
Animal drinking water	Water bodies or parts of water bodies currently providing water in sufficient quality and quantity to meet stock drinking needs.
Commercial and industrial use	Water bodies or parts of water bodies currently providing water in sufficient quality and quantity to meet commercial and industrial needs.
Existing infrastructure	Location of existing essential public and private infrastructure e.g. hydroelectric and water supply infrastructure, pipelines, dams, roads, bridges etc.
Flood capacity and drainage	Location of existing public flood, erosion and drainage control structures and regular, programmed works to maintain flood capacity and drainage.