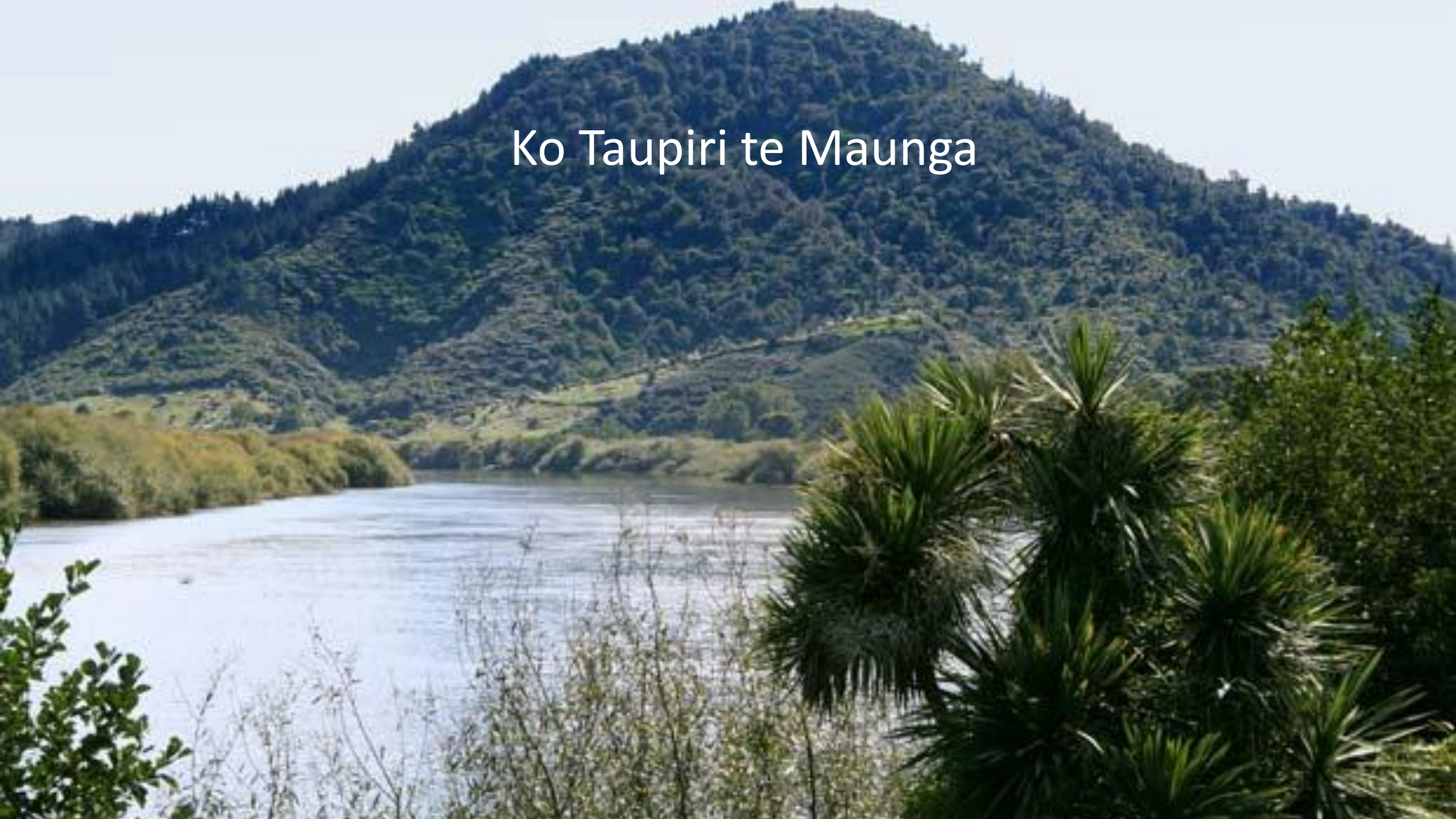


Ko Taupiri te Maunga

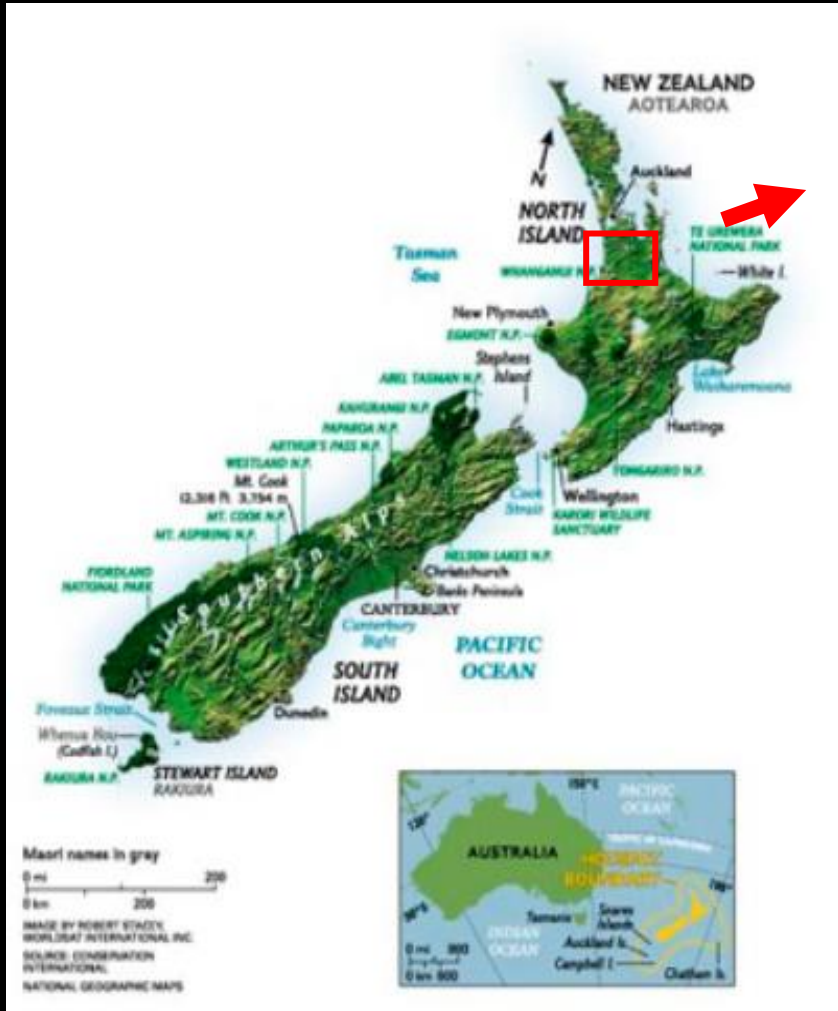


A scenic view of the Waikato River at sunset. The river is calm, reflecting the orange and yellow hues of the sky. In the foreground, there are lush green plants, including a large, spiky-leafed plant on the left and some leafy branches on the right. The background shows a dense forest of trees along the riverbank, with a few buildings visible in the distance under a sky with scattered clouds.

Ko Waikato te awa

425 km length, 14,456 km² Catchment Area

Ko Waikato te Iwi



68 Marae; 80,000 tribal members



Ko Erina Watene ahau





Indigenous-led approach to Tuna restoration as a pathway to realising mana motuhake



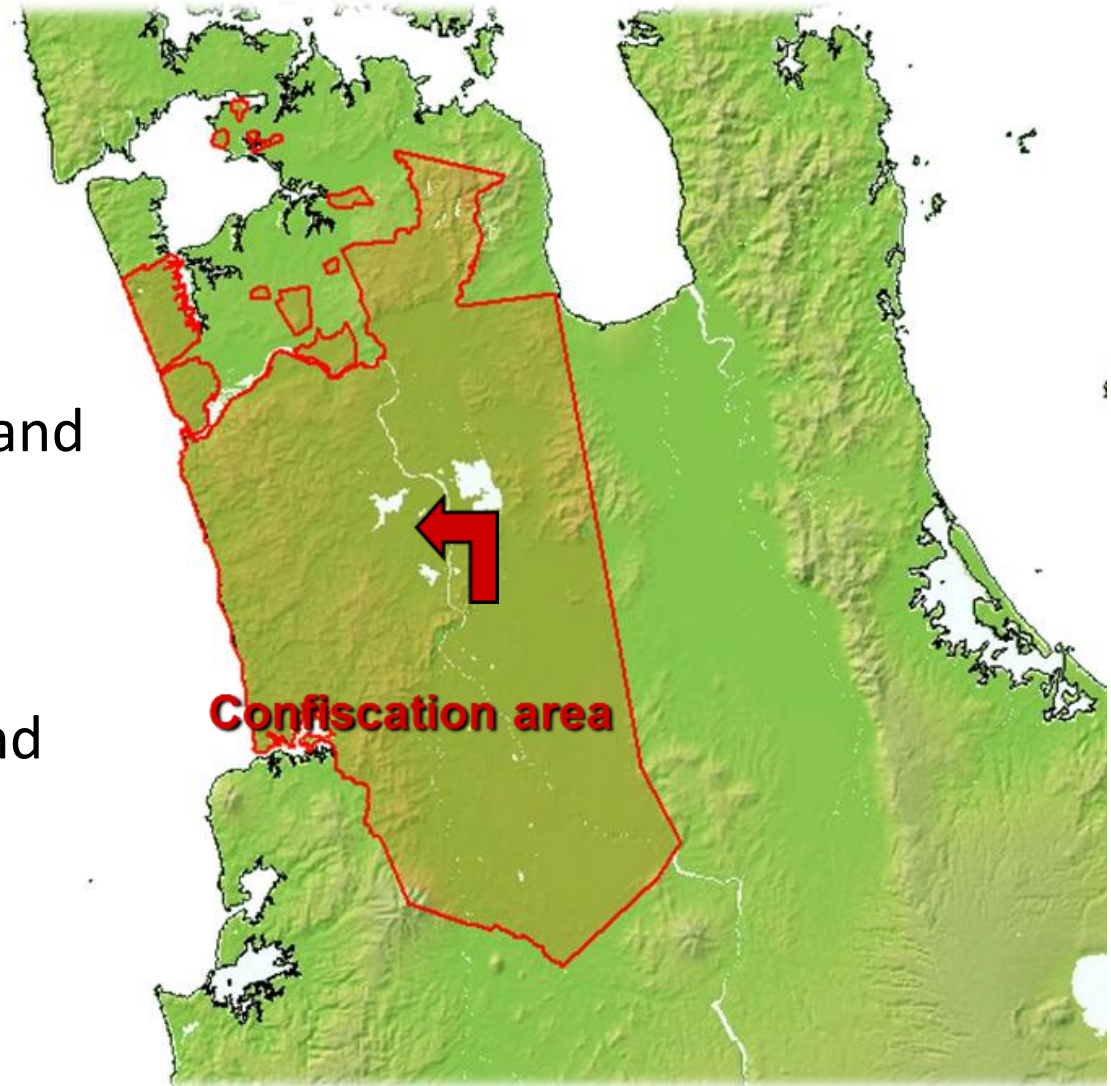
History - Colonisation and Raupatu

- In 1863 the Crown invaded Waikato and confiscated 1.2 Million Acres of Waikato tribal lands and waters
- This confiscation is known as Raupatu
- Raupatu physically removed Waikato people from our lands, waters, and resources



Raupatu Area

- Invasion of Waikato 1863
- 1.2 million acres confiscated
- Double blow to Waikato as both the land and the river were taken
- Excluded from decision making
- Rights and interests denied
- Intergenerational search for justice and redress





Te Tiriti o
Waitangi

NZ
Settlements
Act

Historic
Claim lodged

The Invasion

Waitangi
Tribunal

Raupatu
Settlement

1840

1863

1865

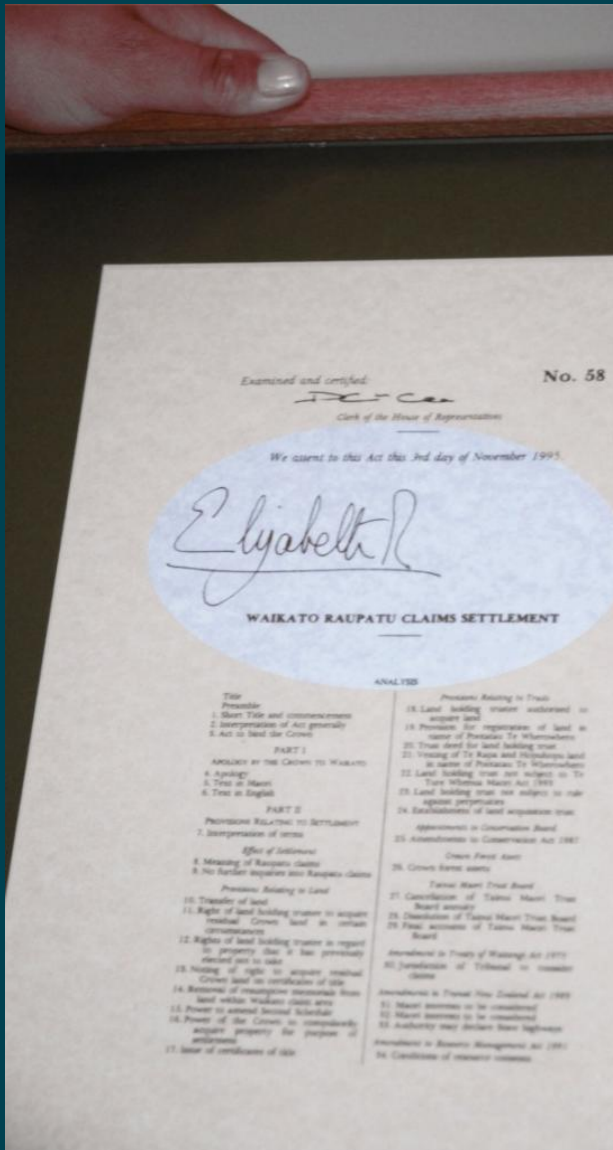
1975

1987

1995

Waikato Raupatu Claims (Land) Settlement Act 1995

- Apology by the Crown
- Return of lands (3%)
- Cash and Interest (\$40M)
 - Relativity clause
- Outstanding Claims
 - Waikato River
 - Westcoast Harbours
 - Land Blocks
- Total settlement package **\$170m**







Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010

Restore and protect the Health and well-being of the Waikato River for future generations

- Two principles
 - Te Mana o te Awa – Spiritual Authority, Protective Power, and Prestige of the River
 - Mana Whakahaere – Authority rights and control
- Ministerial Accords
- Joint Management Agreements
- Fisheries regulations and Bylaws
- Return of River Related Lands
- Co-governance arrangements - Vision & Strategy
- Funding
 - \$50M Initiatives Fund
 - \$30M Co-management Fund
 - \$20M Endowment Fund
 - \$210M Contestable Fund

Tuna are amazing!

- Tuna are as old as Aotearoa itself. Over millions of years, they have evolved to become the top predator in our rivers, lakes and streams, and are highly adapted to the local conditions (Jellyman, 2012)
- The importance of tuna for many iwi and hapu cannot be underestimated (Williams et al., 2019).



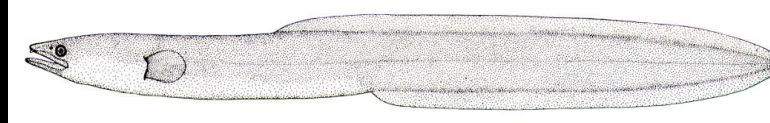
Science

There are 3 types of eel in Aotearoa:

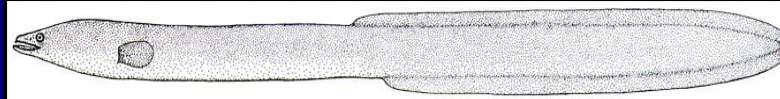
- Longfin eel
- Shortfin eel
- Australian speckled longfin

While shortfins also occur in SE Australia and some Pacific Islands, longfins only occur in Aotearoa.

The Australian longfin was discovered in some Aotearoa rivers around 1990, but may have arrived here as early as the 1970s.



Maximum size: 2.0 m, 25 kg



Maximum size: 1.1 m, 3 kg



Maximum size: 2.0 m, 21 kg





Whakapapa

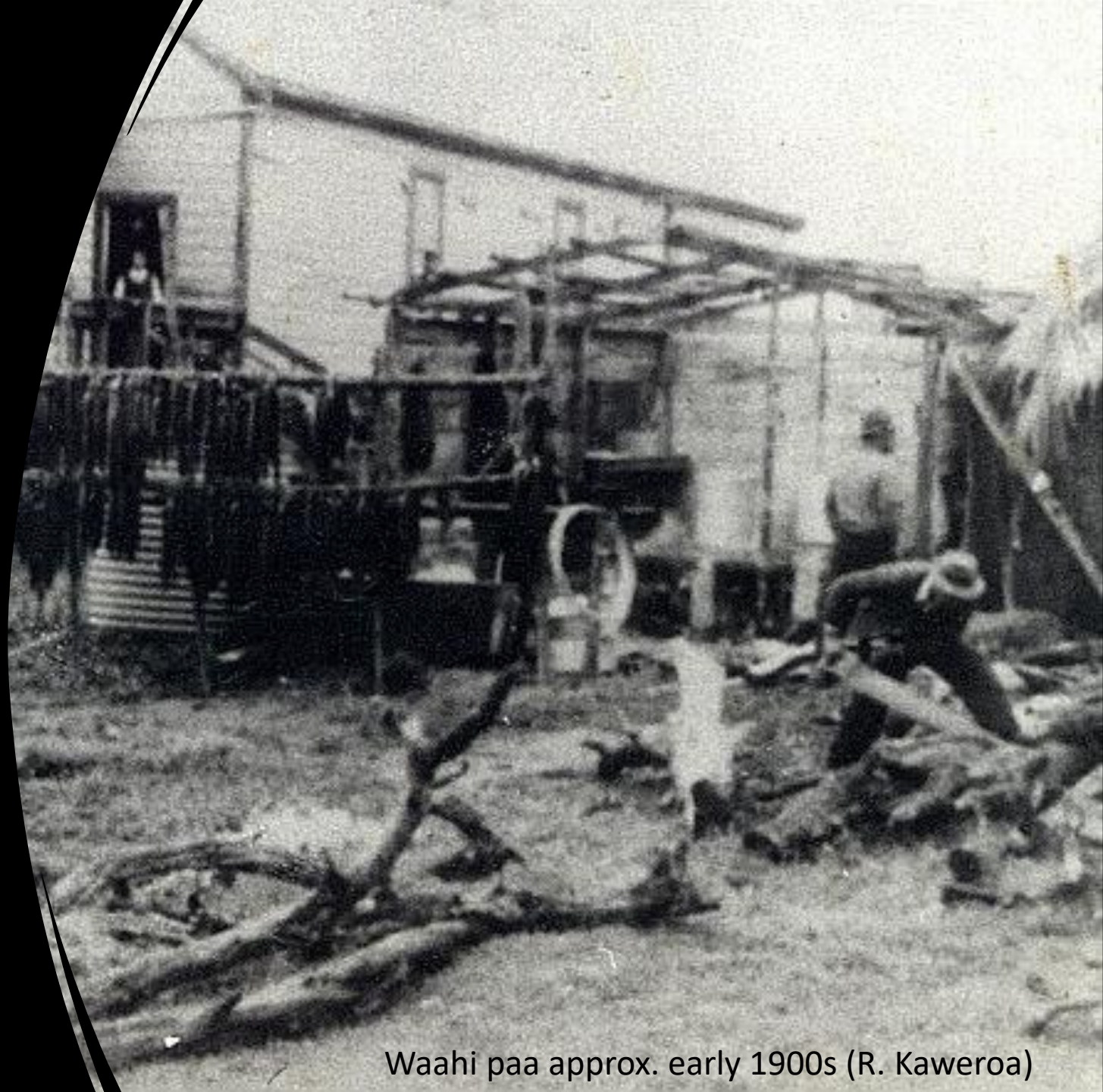
- Tuna have a strong connection with Māori through whakapapa as told through pūrakau, with regional variances.
- For some, Tuna was one of the children of Te Iorangi, along with Ngoiro (the conger eel) and Tuere (the blind eel).
- For some Te Waka a Maui iwi, Tuna was one of four children of Tuna-i-te-rangi who, with his four brothers, came to Papatūānuku following a drought in the heavens. Tuna went to live with Hine-te-repo after his brother Para began to eat his children, with Tuna being told by Tuere to “remain here to be eaten by man”.
- In some koorero, Tuna killed two of the children of Maui and was subsequently slain in revenge, with Tuna’s severed head becoming the freshwater eel and his tail the conger eel.
- For some, tuna are seen as the kaitiaki of waterways. In all cases, tuna descend from Ranginui and Papatūānuku and therefore share whakapapa with Māori.

<https://vimeo.com/208440963>



Significance of tuna

- **Fisheries are a taonga, vital to our physical and spiritual wellbeing.**
- Once abundant and easily caught, freshwater species—especially tuna—sustained our tūpuna.
- Tuna are woven into our history through pūrākau, waiata, haka, whakairo, and strategic sites.
- Restoring these taonga and sharing them with manuhiri reflects our mana and tribal standing.
- Providing them affirms our strength in manaaki tāngata—generosity and reciprocity.



Waahi paa approx. early 1900s (R. Kaweroa)

Current state of tuna

- Tuna no longer as plentiful as they once were
- Longfin are currently “At risk – in decline” DOC – Threatened Species List (2017)
- This is due to many factors including - Overfishing, Loss of habitat, Parasites, Pollution, Climate change, Ocean currents, Impacts of Barriers, and Colonisation



Waikato and Waipa River Catchment



Te Puaha o Waikato

Waipa River

115 km in length

3,050 km² catchment area



Waipa River @ Otorohanga



Waikato River

425 km in length

14,456 km² catchment area



Waikato River @ Hamilton



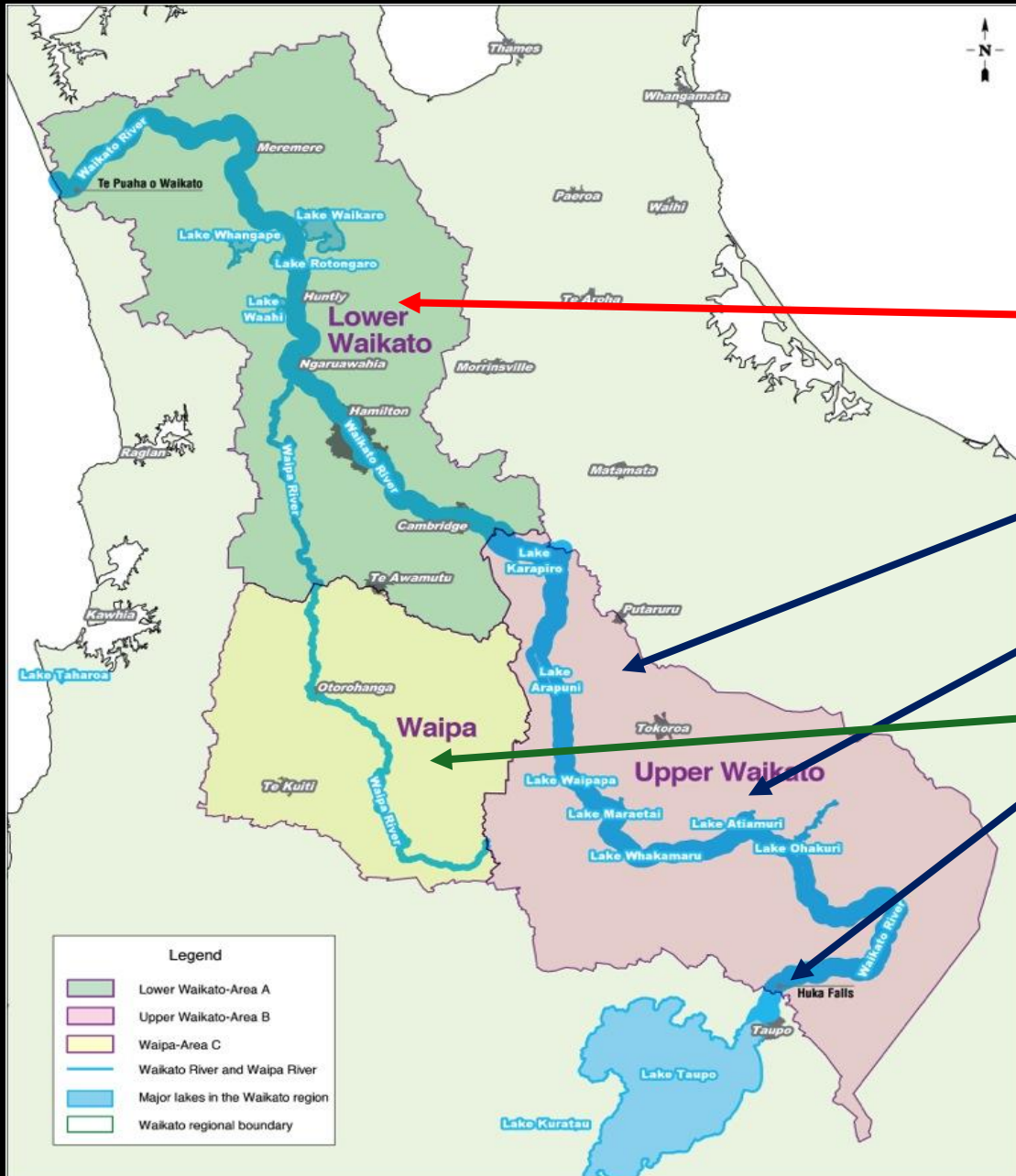
Waikato River @ Huka Falls

Iwi (Tribes)

Waikato and Waipa River Iwi

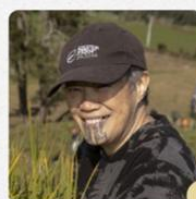
- Waikato
- Raukawa
- Te Arawa River Iwi Trust
- Tuwharetoa
- Maniapoto

And many other Iwi, Hapuu & Marae





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



Mihiwaatara Hohepa
Raukawa



Aiden Riki Te Kanawa
Raukawa



Jaedyn Falwasser
Waikato-Tainui



**Ngaati Koroki
Kahukura**



NGĀTI KEA NGĀTI TUARA



**NGĀTI TAHU - NGĀTI WHĀOA
RUNANGA TRUST**

Te Mana o te Awa

TE MANA O TE AWA

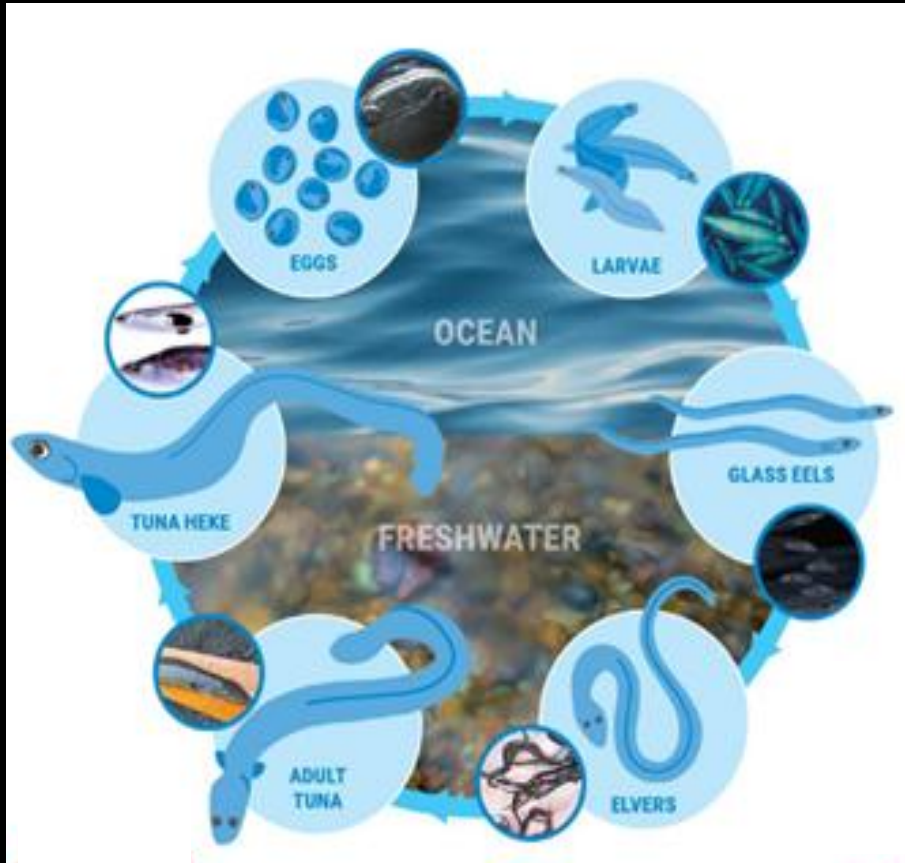
1. Collectivised
2. Put Tuna at the Centre
3. Respect the mana of each iwi, hapuu, and whaanau





STRATEGY

Prioritised Aspirations for River Iwi Collective



1. Take responsibility for Karaapiro Elver Trap and Transfer Program, under our own authority and autonomy
2. Saving migrant eels trapped above hydro dams and flood pump areas
3. Information Sharing across whole river basin
4. Habitat Restoration
5. Build networks and relationships (Nationally and Internationally)



- **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.

- 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.

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.”



Priority # 2 Downstream migrant mahi





What did we do?

Custom made hiinaki

Fished across 5 flood pumps
for 5 nights over a rain event



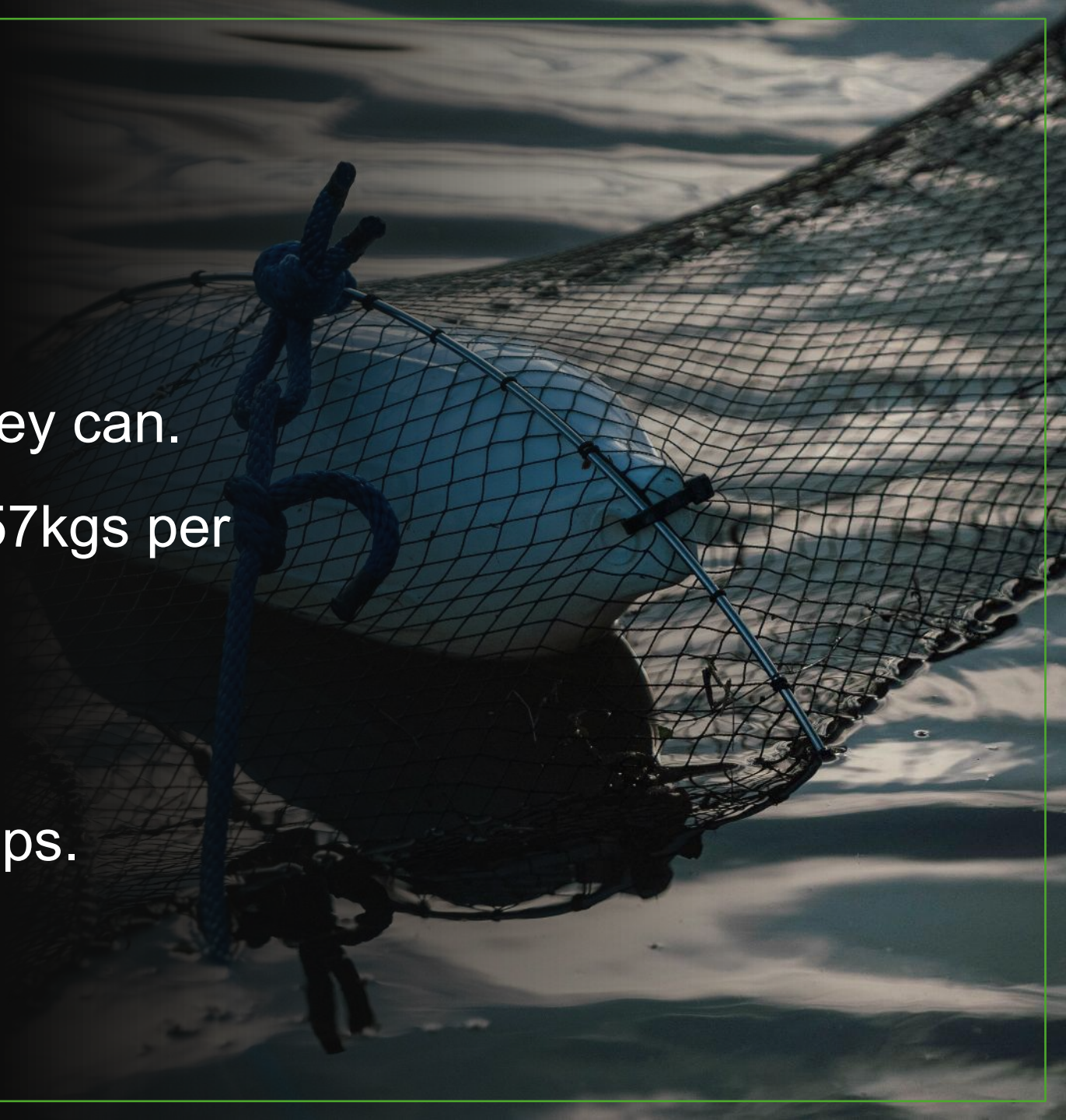


What we found

- Caught 1046 Kgs Over 5 Days last week
- Ranging from 100.80kg – 357.41kg per day depending on rainfall
- Saved Approx 1056 Tuna
- 939 SFE
- 24 LFE

What it could mean

- 63 flood pumps in Waikato.
- Council are replacing them as they can.
- Based on the biggest catch of 357kgs per day across the 5 pumps.
- If we scaled that up potentially:
- 4.5 tonne going through the pumps.





Priority # 3 Information Sharing



— TUNA —
SYMPOSIUM



— TUNA —
SYMPOSIUM



INTERNS

Contributing to growing our next generations



Priority #5 - Relationships



Te Wai Māori Conference - 240
kaitiaki Wai Māori gathered in
Wakatū



International Indigenous relationships –
Budj Bim World Heritage Site, Victoria,
Australia

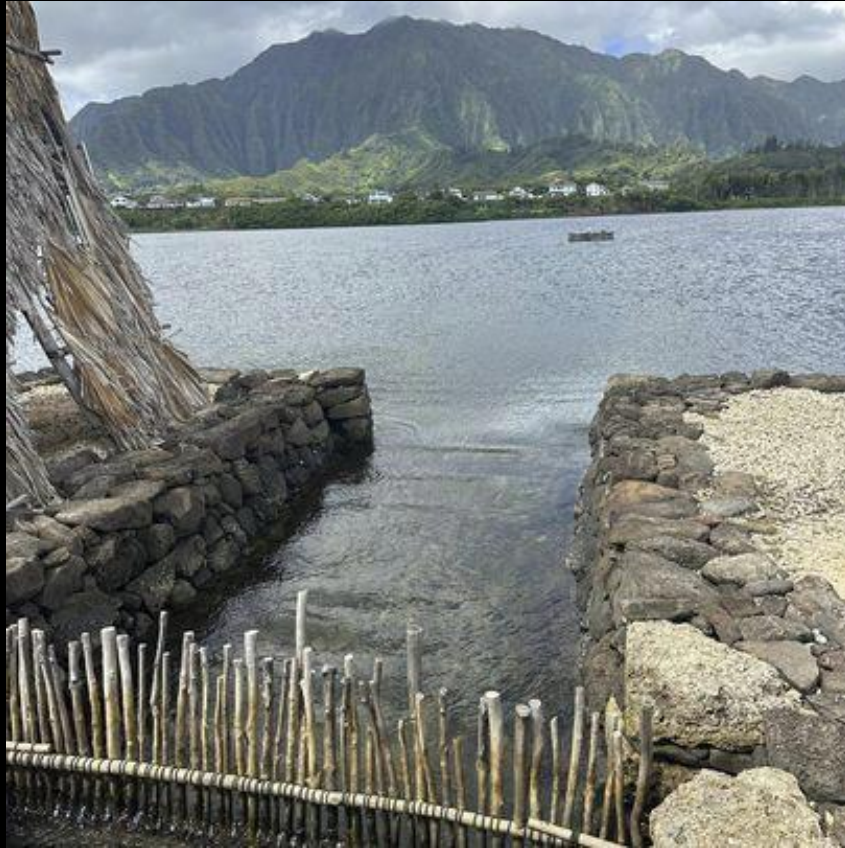
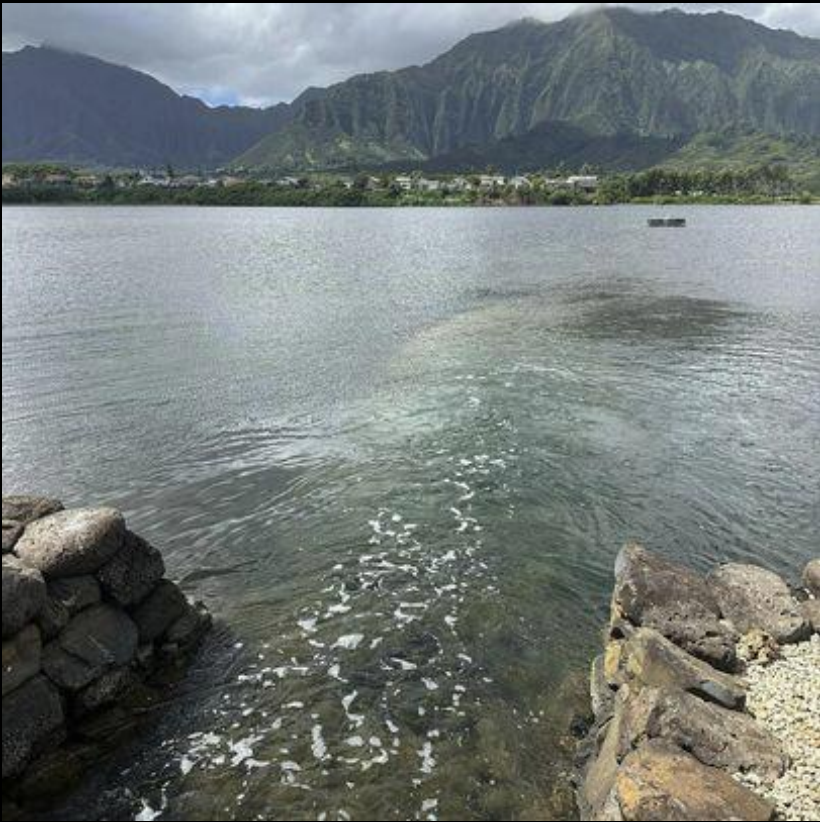
International Indigenous relationships – Budj Bim World Heritage Site, Victoria, Australia



Waimanalo Limu Hui



Pae Pae o Hei'eia



Our Why?
Continue our
practices,
beliefs and
maatauranga



Some of the learnings for us



We know that there are other ways of knowing being and doing.

We are not going anywhere – we 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!

Thanks to our funders -



National
Science
Challenges

NEW ZEALAND'S
BIOLOGICAL
HERITAGE

Ngā Koiora
Tuku Iho

