

Original response to consent



TE ĀTIAWA KI WHAKARONGOTAI CHARITABLE TRUST – MANA WHENUA IMPACT ASSESSMENT TABLE
MANCHURIAN WILD RICE – KAWAKAHIA WETLAND, NGĀRARA STREAM

Te Ātiawa Value	Effect on Te Ātiawa Value	Recommended Action
<p align="center">Mauri</p> <p>Mauri is described by Barlow as:¹</p> <p>“...a special power possessed by Io which makes it possible for everything to move and live in accordance with the conditions and limits of its existence. Everything has a mauri, including people, fish, animals, birds, forests, lands, seas, and rivers.”</p> <p>The fact that mauri is derived from the Atua shows that healthy mauri is not only reflected in water that is of high ecological quality but that there are also spiritual and intangible aspects to the mauri of water that do not rely on physical components for their health. These components are discussed further under the Te Ātiawa value of “wairua”.</p> <p>With respect to the Kawakahia and the Ngārara, the mauri is the essential life force or energy that drives the entire extent of these waterbodies. Their mauri can be seen where the components and</p>	<p><u>Contaminants Entering Water: Water Quality</u></p> <p>The Applicant wishes to apply haloxyfop to control Manchurian Wild Rice (MWR). Based on the information provided within the Application, Te Ātiawa agrees that it is necessary to remove MWR given the effects MWR will have on the Kawakahia and Ngārara and the ecosystems within.</p> <p>However, Te Ātiawa is concerned that the application of haloxyfop will affect the water quality of the Kawakahia and Ngārara. In the first instance, Te Ātiawa is concerned that the application methods leave room for haloxyfop to enter the water through spray drift. Secondly, and regardless of the application method, water testing results show that haloxyfop has entered water in the past (albeit in minimal amounts). Although these amounts may be minimal, Te Ātiawa is concerned that small amounts of chemicals are entering the water of the Kawakahia and the Ngārara which has cumulative effects to the water quality.</p> <p>Te Ātiawa prefer a method that does not involve the use of chemicals such as hand removal. The Applicant considers that wading through the Kawakahia will present health and safety risks to the operator, however, it is not clear what those risks</p>	<p align="center">Mauri</p> <p>Te Ātiawa recommends the following actions to mitigate, remedy or avoid the effects of the Application on the value of Mauri:</p> <ul style="list-style-type: none"> • The Applicant provide further information as to the option and risks of utilising hand removal or hand spraying of the MWR as an alternative to aerial spraying including providing reasoning for their preferred option. • That spraying of the haloxyfop (if this is the method chosen) does not occur during fish migration and spawning periods.

¹ *Tikanga Whakaaro: Key Concepts in Māori Culture* Cleve Barlow, 1992, Oxford University Press at p83.

Te Ātiawa Value	Effect on Te Ātiawa Value	Recommended Action
<p>functionality of the waterbodies are healthy and of high quality. Where there is healthy mauri, there will be high water quality and an abundance of species within the and mahinga kai will be healthy and thriving.</p>	<p>are. Te Ātiawa requires further information as to alternative methods for the removal of MWR.</p> <p>The Applicant states that they will not be using glyphosphate or the spray additive Uptake Crop Oil but then notes in its letter dated 30 October 2017 to neighbouring residents that they will be using these chemicals. Te Ātiawa again requests clarity and confirmation that the Applicant only intends to use Haloxyfop.</p> <p><u>Effects to the Mauri of Mahinga Kai</u> Haloxyfop has been shown to be a high risk to fish, aquatic invertebrates and non-target aquatic plants. Any application of haloxyfop (if this is the method that is chosen) should occur outside of fish migration periods and whitebait seasons.</p>	
<p style="text-align: center;">Te Ao Tūroa</p> <p>Te Ao Tūroa is the natural order of the universe which brings balance to the world. Te Ātiawa relies on this natural order to predict environmental behaviour. Examples of the natural order of the universe include phenomena such as the migration of fish and bird species and the natural flow of an awa.</p> <p>Activities within the Kawakahia and Ngārara must avoid disrupting its natural order to avoid effects to Te Ao Tūroa. Conversely, activities that help to restore these waterbodies back to their natural state will support and enhance Te Ao Tūroa. In this respect, long-term solutions to human development generated issues should be adopted to help return the Kawakahia and Ngārara back to its natural state.</p>	<p><u>Short-Term Solutions</u></p> <p>The application of haloxyfop is a short-term solution to dealing with MWR. It appears as though the Applicant will continue to apply haloxyfop twice-yearly to control the weed, however, there does not appear to be a permanent solution to address the removal of MWR. This means that haloxyfop will continue to enter the Kawakahia and Ngārara, degrading these significant waterbodies over time. Te Ātiawa requests further information as to how the Applicant intends to permanently address MWR and considers that the Applicant should formulate a plan for the permanent removal of MWR including consideration of what is causing MWR growth and how best to combat that, as well as any alternatives that do not rely on chemicals.</p>	<p style="text-align: center;">Te Ao Tūroa</p> <p>Te Ātiawa recommends the following actions to mitigate, remedy or avoid the effects of the Application on the value of Te Ao Tūroa:</p> <ul style="list-style-type: none"> • The Applicant provides further information as to how they intend to permanently address MWR which should include methods that do not rely on chemical use. • The Applicant formulate a plan for the permanent removal of MWR.
<p style="text-align: center;">Mana</p> <p>Mana is described by Te Ātiawa as the security and authority that whānau and hapū hold as a result of their status as mana whenua and their Treaty right</p>	<p><u>Exclusion of Te Ātiawa from Practicing Kaitiakitanga</u></p> <p>Once consent is granted, the process of decision making by the Applicant excludes Te Ātiawa from practicing our kaitiakitanga. For example, where there is an accidental spill or uncontrolled</p>	<p style="text-align: center;">Mana</p> <p>Te Ātiawa recommends the following actions to mitigate, remedy or avoid the effects of the Proposed Works on the value of Mana:</p>

Te Ātiawa Value	Effect on Te Ātiawa Value	Recommended Action
<p>to tino rangatiratanga of taonga including the Waikanae, its Tributaries and mahinga kai. This Mana is the basis for the practice of kaitiakitanga and the role of mana whenua in decision making for the environment.</p> <p>An important aspect of Mana is the ability for people to live prosperously by managing natural resources for the betterment of the community. This involves good governance and planning.</p> <p>Mana will be upheld and reflected by the Application where Te Ātiawa is involved in decision making processes that affect the Kawakahia and Ngārara so that we can practice our kaitiakitanga through those processes.</p>	<p>discharge GWRC and all parties who have provided written approval will be informed. However, Te Ātiawa will not be part of either of these groups and therefore Te Ātiawa will not have an opportunity to input into any decision making in this respect. There are other decision-making processes that Te Ātiawa considers we should be involved in, which would uphold and respect the mana of Te Ātiawa as mana whenua.</p>	<ul style="list-style-type: none"> • A consent condition requires the notification of Te Ātiawa in the event of an accidental spill or uncontrolled discharge and requiring that Te Ātiawa is involved in decision making relating to any spill / discharge. • Te Ātiawa is provided any monitoring results, including monitoring results. • Te Ātiawa is involved in the long-term planning of the permanent removal of MWR.
<p style="text-align: center;">Wairua</p> <p>Wairua is the spiritual health, peace and safety of living things. Wairua is the intangible quality of the natural environment and people that must be treated with respect. There is a wairua connected to our natural environment that can be felt by the people of Te Ātiawa.</p> <p>Te Ātiawa regard water as having the special function of being able to transfer character or quality. For example, pure good quality water that is found in awa is used to perform spiritual rites such as baptisms or blessings, and for healing both physical and mental illnesses. Conversely, water that is of poor quality has not just physical effects but intangible emotional and spiritual effects on people. It is difficult for Te Ātiawa to feel the wairua of a waterbody when the waterbody is not healthy.</p>	<p style="text-align: center;"><u>Safety and Quality of the Water</u></p> <p>Although water may be deemed ecologically and physically "safe" for a variety of purposes (such as swimming and consumption) as discussed above under "Mauri" there are intangible qualities to water that are not captured by ecological and physical components. Those qualities can be linked to wairua. Chemicals entering the Kawakahia and Ngārara will have adverse effects on the mauri and wairua of these waterbodies regardless of the amount of chemicals entering the water. The purity of the water within the Kawakahia and Ngārara will be reduced and the ability of the water to transfer quality or function will be adversely affected.</p>	<p style="text-align: center;">Wairua</p> <p>Te Ātiawa recommends the following actions to mitigate, remedy or avoid the effects of the Proposed Works on the value of Wairua:</p> <ul style="list-style-type: none"> • The Applicant provide further information as to the option and risks of utilising hand removal or hand spraying of the MWR as an alternative to aerial spraying including providing reasoning for their preferred option. • The Applicant provides further information as to how they intend to permanently address MWR which should include methods that do not rely on chemical use.

Te Ātiawa Value	Effect on Te Ātiawa Value	Recommended Action
<p>Mahinga kai is an activity that provides people with enjoyment, fulfilment and calm and ultimately supports the health of the wairua. Therefore, it is important to protect and enhance mahinga kai which will in turn enhance the wairua of the awa and people connected to the awa.</p> <p>Wairua will be upheld and reflected by the Application where water is of appropriate quality and the waterscape is safe to interact with. In particular, the quality of the water within the Waikanae is protected, and waterbodies meet the primary contact standard.</p>		