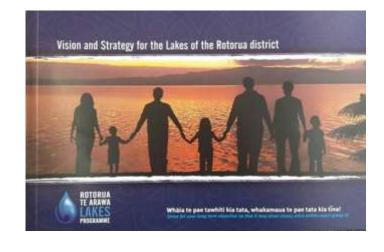


"Goal 4: The lakes catchment is managed through Te Arawa values"

Lakes Strategy, 2013



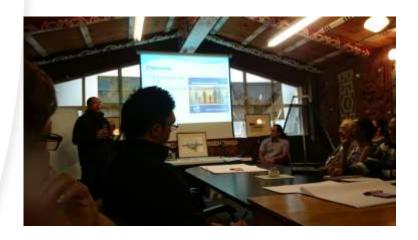




Figure 6. Te Whakapapa o Te Wai — Our Guiding Te Arawa Values (full version)

WAI

- · Is multi-layered, multi-faceted and multi-dimensional
- Is a state and value which has a wider contextual meaning such as rhythm and flow (includes biorhythmic flow)
- . Is our 'connector' to our past, present and future as well as to each other.

Physical representation: lakes, rivers, streams, groundwater aquifiers, geothermal

WAI ARIKI / WAIARIKI

- . Is iconic refers to God-given empowerment (literal translation: water of the gods)
- Is more than water it is the rhythm mai i te Ariki
- · Expresses the value of wai, regardless of type.

Shapes behaviour where different places have different uses: Puna, wāhi tapu, te tohi, mahinga kai, wāhi horoi

WAI ORA / WAIORA

- The health benefits that derive from our Waimaori
- As part of water classification, waiora is the purest form of water
- Gives life and sustains wellbeing.

How this relates to the aspirations for the lakes:

- The cultural health and wellbeing of our lakes and everything they support is improved (eg. kai)
- The health and wellbeing of our people is improved including social, cultural and economic.

> wai rua / wairua

- The flow of life the spiritual attributes of wai (and everything that entails/ embodies/means)
- · An intrinsic quality that is ever present
- Our beliefs, our faith, our spirit, our attitudes
 enhances growth and provides balance
- Dimension of two waters (internal and external — wai rua).

How this relates to the aspirations for the lakes:

 The connections between Te Arawa whānau, hapū and iwi and our lakes is enhanced.

> wai ata \ waiata

 The rhythm of wai as embodied and transmitted through waiata, including our whenua, whakapapa, hitori, wāhi tapu, kai, ngā ingoa, ngā korero / pakiwaitara, ngā taniwha kaitiaki.

How this relates to the aspirations for the lakes:

- · Te Arawa cultural identity is celebrated
- Te Arawa whānau know who they are and where they come from
- Sites of significance are identified and protected.

OUTCOMES -TE MANA O TE WAI IS UPHELD AND ENHANCED

Water is healthy – Healthy lakes (WAIORA)

The authority (whakapapa, matauranga, values) of Te Arawa is readily recognised (WAIRUA)

Te Arawa is well equipped for the journey ahead (WAIATA)

INDICATORS – LOOK, FEEL, SOUND, TASTE, SMELL AND WAIRUA

The Principles in Te Tūāpapa are brought to life in all aspects of the management of Te Arawa Lakes

WHAT WILL WE MEASURE?	WHO IS IT FOR?		
	TE ARAWA HAPŪ, IWI & WHANAU	PARTNERS BOPRC, RLC & COMMUNITY	
WAIORA The health and wellbeing of the water and the health and wellbeing of our people are connected	 More plentiful kai at more locations Hapū are delivering activity that contributes to their health and wellbeing and the health and wellbeing of the Lakes 	Water quality –TLI is achievedAlgal Blooms (recreation indicator)SPI monitoring	
WAIRUA The connection between Te Arawa whānau, hapū and iwi and our Lakes is enhanced	 Iwi and hapū are involved in decision making The principles in Te Tūāpapa guide iwi/hapū, our Partners and the community Te Arawa matauranga and measures inform programme development and delivery 		
WAIATA Te Arawa cultural identity is celebrated	 Whānau are undertaking social and cultural activities in, on and around the Lakes The presence of Te Arawa is felt, seen and heard around our Lakes 		

PERFORMANCE MEASURES – TRACKING OUR ACTIVITY TOWARDS THE OUTCOME

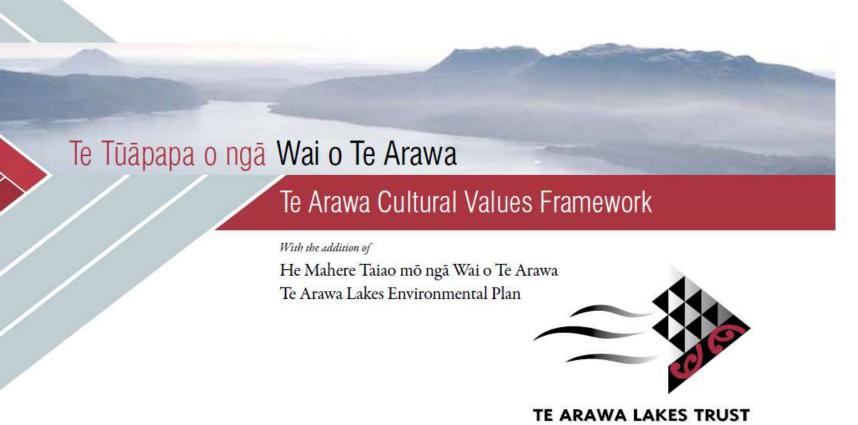
Te Au o te Wai – connecting our values to tangible actions

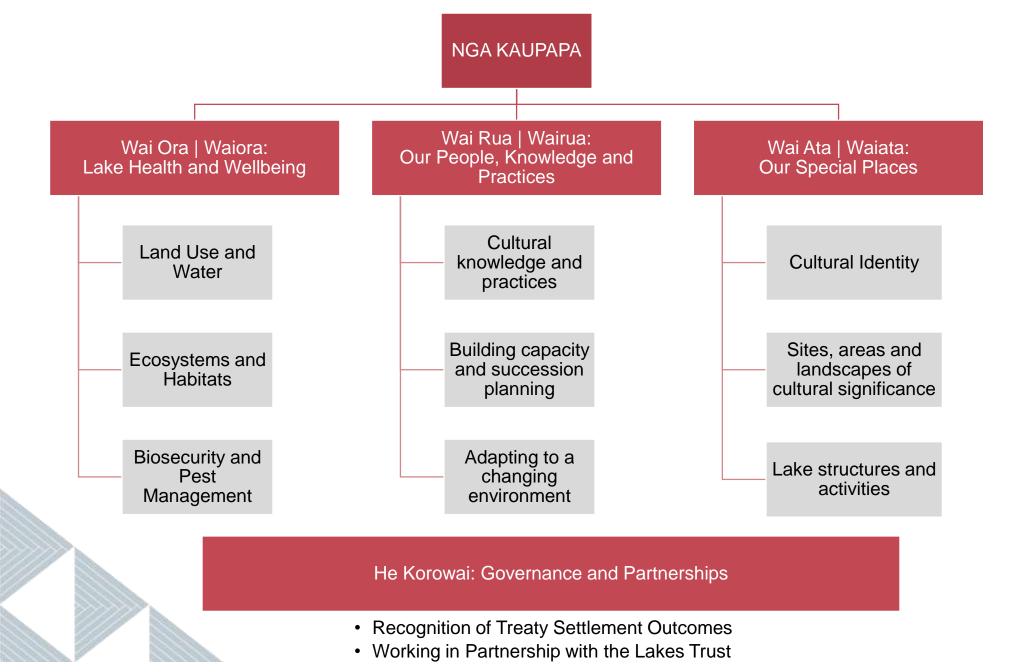
HOW MUCH?	HOW WELL?	
# Hapū members involved	% increase over time	
# Dollars allocated for hapū activity	% of budget spent on Activity	
# reduction in structures impacting cultural values	% structures impacting cultural values	
# of monitoring sites for taonga ika	# of sites where there is an increase in taonga species	
# of submissions and Iwi Management Plans	Iwi Management Plans # of Te Arawa employed in Taiao	
# of people swimming	# increase in swimmable locations	

IS ANYBODY BETTER OFF?

lwi/hapū/whanau engaged in Taiao
Whānau share their connection to their Lakes and waterways with others
Changes to Plans and consents reflect Te Arawa input
More kai on the table







Wai Ora | Waiora: Lake Health and Wellbeing

Te Arawa Catfish Killas

What difference are we making?









Wai Rua | Wairua:

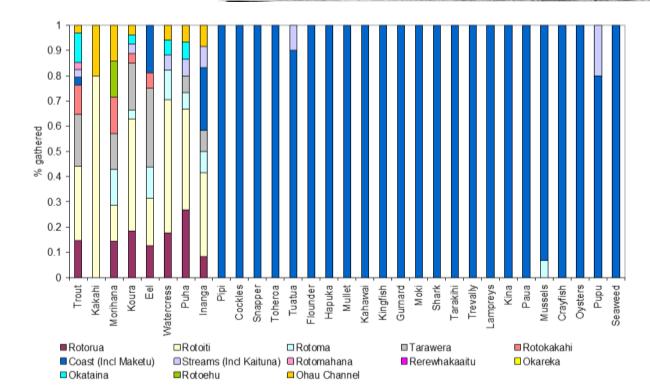
Our people, knowledge and practices

Mahere Whakahaere -Bylaws

What difference are we making?







Wai Ata | Waiata: Our special places

Ōkataina – WaiOra project

What difference are we making?

Table 1 Mean CPUE (n ± SD) and biomass (g ± SD) for kõura captured in two tau kõura (each composed of 10 whakaweku) deployed in Lake Ökataina, August 2018 to May 2019.

Date	Mean CPUE $(n \pm \$D)$		Mean BPUE (g ±S D)	
	South	North	South	North
27 August 2018	4.4 (2.5)	3.6 (2.3)	51.9 (42.9)	22.7 (20.8)
23 November 2018	8.9 (2.6)	24.6 (12.3)	65.0 (263)	480.3 (345.4)
13 February 2019	10.5 (8.9)	19.0 (9.0)	171.7 (135.6)	165.1 (83.1)
23 May 2019	29.5 (8.4)	11.9 (5.9)	654.4 (240.6)	130.3 (105.7)
	13.3 (11.5)	14.5 (10.9)	235.8 (283.1)	193.3 (239.4)





IS ANYBODY BETTER OFF?

	Wai Ora Waiora:	Wai Rua Wairua:	Wai Ata Waiata:	
Catfish Killas	Iwi/hapū/whanau engaged in Taiao	Whānau share their connection to their Lakes and waterways with others		
Bylaws	More kai on the table	Changes to Plans and consents reflect Te Arawa input	Whānau share their connection to their Lakes and waterways with others	
Waiora - Ōkataina	More kai on the table	Iwi/hapū/whanau engaged in Taiao		

