



Te Rūnanga o NGĀI TAHU

## SUBMISSION ON FRESHWATER PLANNING INSTRUMENT PARTS OF PROPOSED OTAGO REGIONAL POLICY STATEMENT

**Date:** 29 November 2022

**To:** Otago Regional Council  
Private Bag 1954  
Dunedin 9054

Submission lodged by email: [fpisubmission@orc.govt.nz](mailto:fpisubmission@orc.govt.nz)

**Name of person making submission:** Te Rūnanga o Ngāi Tahu

**This is a submission in support of:** the Freshwater Planning Instrument parts of the Proposed Otago Regional Policy Statement.

Te Rūnanga o Ngāi Tahu **could not** gain an advantage in trade competition through this submission.

Te Rūnanga o Ngāi Tahu **wishes** to be heard in support of its submission.

If others make a similar submission, Te Rūnanga o Ngāi Tahu **will** consider presenting a joint case with them at a hearing.

### 1. Te Rūnanga o Ngāi Tahu and Papatipu Rūnanga

- 1.1 This response is made on behalf of Te Rūnanga o Ngāi Tahu (**Te Rūnanga**) which is the statutorily recognised representative tribal body of Ngāi Tahu whānui (as provided by section 15 of the Te Rūnanga o Ngāi Tahu Act 1996 (**TRONT Act**)) and was established as a body corporate on 24 April 1996 under section 6 of the TRONT Act.
- 1.2 Te Rūnanga Whānui encompasses five hapū, Kāti Kurī, Ngāti Irakehu, Kāti Huirapa Ngāi Te Ruahikihiki, Ngāi Tūāhuriri and 18 Papatipu Rūnanga, who uphold the mana whenua and mana moana of their rohe. Te Rūnanga is responsible for managing, advocating and protecting, the rights and interests inherent to Ngāi Tahu Whānui.
- 1.3 Notwithstanding its statutory status as the representative voice of Ngāi Tahu whānui “for all purposes”, Te Rūnanga accepts and respects the right of individuals and Papatipu Rūnangato make their own responses.
- 1.4 Papatipu Rūnanga who have shared interests across the Otago Region are: Te Rūnanga o Moeraki, Kāti Huirapa ki Puketeraki, Te Rūnanga o Ōtākou and Te Rūnanga o Hokonui

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(collectively referred to as Kāi Tahu ki Otago), Waihōpai Rūnaka; Te Rūnanga o Awarua; and Te Rūnanga o Ōraka Aparima (collectively referred to as Ngāi Tahu ki Murihiku).

- 1.5 Te Rūnanga expects that the Panel accord this response with the status and weight of the tribal collective of Ngāi Tahu whānui comprising over 74,000 registered iwi members, in a takiwā comprising the majority of Te Waipounamu. A map of the Ngāi Tahu takiwā of Te Rūnanga is included at **Appendix One**.

## **2. Te Tiriti o Waitangi**

- 2.1 The contemporary relationship between the Ngāi Tahu and the Crown is defined by three core documents; Te Tiriti o Waitangi (**te Tiriti**), the Ngāi Tahu Deed of Settlement 1997 (**Deed of Settlement**) and the Ngāi Tahu Claims Settlement Act 1998 (**NTCSA**). These documents form an important legal relationship between Ngāi Tahu and the Crown.
- 2.2 Of significance, the Deed of Settlement and NTCSA recognised the rangatiratanga of Ngāi Tahu as tāngata whenua in the Ngāi Tahu Takiwā and its relationship with the natural environment and whenua.
- 2.3 As recorded in the Crown Apology to Ngāi Tahu (see **Appendix Two**), the Ngāi Tahu Settlement marked a turning point, and the beginning for a “new age of co-operation”. The Crown apologised for its “past failures to acknowledge Ngāi Tahu rangatiratanga and mana over the South Island lands within its boundaries” and confirmed that it “recognises Ngāi Tahu as the tāngata whenua of, and as holding rangatiratanga within, the Takiwā of Ngāi Tahu Whānui”. In doing so, the Crown acknowledged the ongoing partnership between the Ngāi Tahu and the Crown and the expectation that any policy or management regime would be developed and implemented in partnership with Ngāi Tahu.
- 2.4 Decades of Crown mismanagement and the ongoing exclusion of Ngāi Tahu from the governance, regulation and allocation of freshwater have resulted in Ngāi Tahu lodging a claim in the High Court regarding Ngāi Tahu rangatiratanga over freshwater. Te Rūnanga reserves the position of Ngāi Tahu in relation to the Claim; this response is provided in good faith, but without prejudice to the Claim.

## **3 Te Rūnanga interests in the Proposed Otago Regional Policy Statement**

- 3.1 Te Rūnanga notes the following particular interests in the Proposed Otago Regional Policy Statement:

### ***Te Tiriti Relationship***

- Te Rūnanga o Ngāi Tahu have an expectation that the Crown will honour te Tiriti and the principles upon which it is founded. All persons undertaking duties and responsibilities in accordance with the purpose this document shall recognise and respect the Crown's responsibility to give effect to principles of te Tiriti and recognise Ngāi Tahu rangatiratanga.

### **Kaitiakitanga**

- In keeping with the kaitiaki responsibilities of Ngāi Tahu Whānui, Te Rūnanga has an interest in ensuring the sustainable management of natural resources, including protection of taonga and mahinga kai for future generations.
- Ngāi Tahu Whānui are both users of natural resources, and stewards of those resources. At all times, Te Rūnanga is guided by the tribal whakataukī: “mō tātou, ā, mō kā uri ā muri ake nei” (*for us and our descendants after us*).

### **Whanaungatanga**

- Te Rūnanga has a responsibility to promote the wellbeing of Ngāi Tahu Whānui and ensure that the management of Ngāi Tahu assets and the wider management of natural resources supports the development of iwi members.

## **4. Relief Sought - General**

- 4.1 Te Rūnanga supports the submissions and detailed relief sought by Te Rūnanga o Moeraki; Kāti Huirapa ki Puketeraki; Te Rūnanga o Ōtākou; Waihōpai Rūnaka; Te Rūnanga o Awarua; Te Rūnanga o Ōraka Aparima; Hokonui Rūnaka, and sent in as submissions from Aukaha and Te Ao Marama Inc.
- 4.2 The relationship of Ngāi Tahu to wai māori (freshwater) is one based on whakapapa and is integral to Ngāi Tahu culture and identity. Te Rūnanga supports the strong focus on Te Mana o te Wai and on sustaining the relationship of Ngāi Tahu with wai māori.
- 4.3 In general, Te Rūnanga considers that the freshwater provisions appropriately recognise and reflect the relationship of mana whenua to freshwater and provide clear direction on what is required to give effect to the National Policy Statement for Freshwater Management 2020 (NPSFM 2020). However, some specific amendments are requested in **Appendix Three** to better reflect a holistic, integrated management approach.

## **5. Reasons - General**

- 5.1 The amendments and additions sought to this policy statement by Te Rūnanga are to better incorporate the broader interests and aspirations of Ngāi Tahu in the Otago region. Te Rūnanga considers these changes are necessary to:
- Better achieve the purpose of the Resource Management Act 1991 (**RMA**), including matters under section 6, having particular regard to kaitiakitanga as required under section 7(a) of the RMA, and taking into account the principles of the Treaty as required under section 8;
  - Take into account relevant iwi management plans as required under section 74(2A) of the RMA, namely:
    - Te Rūnanga o Ngāi Tahu Freshwater Policy 1999
    - Kāi Tahu ki Otago Natural Resources Management Plan 2005
    - Te Tangi a Taurira: Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008
    - Waitaki Iwi Management Plan 2019; and
  - Consequently, discharge the Council's duties under section 32 of the RMA.

5.2 These reasons apply to every decision requested in this submission, along with any additional specific reasons listed under each submission point.

Nuku noa nā,

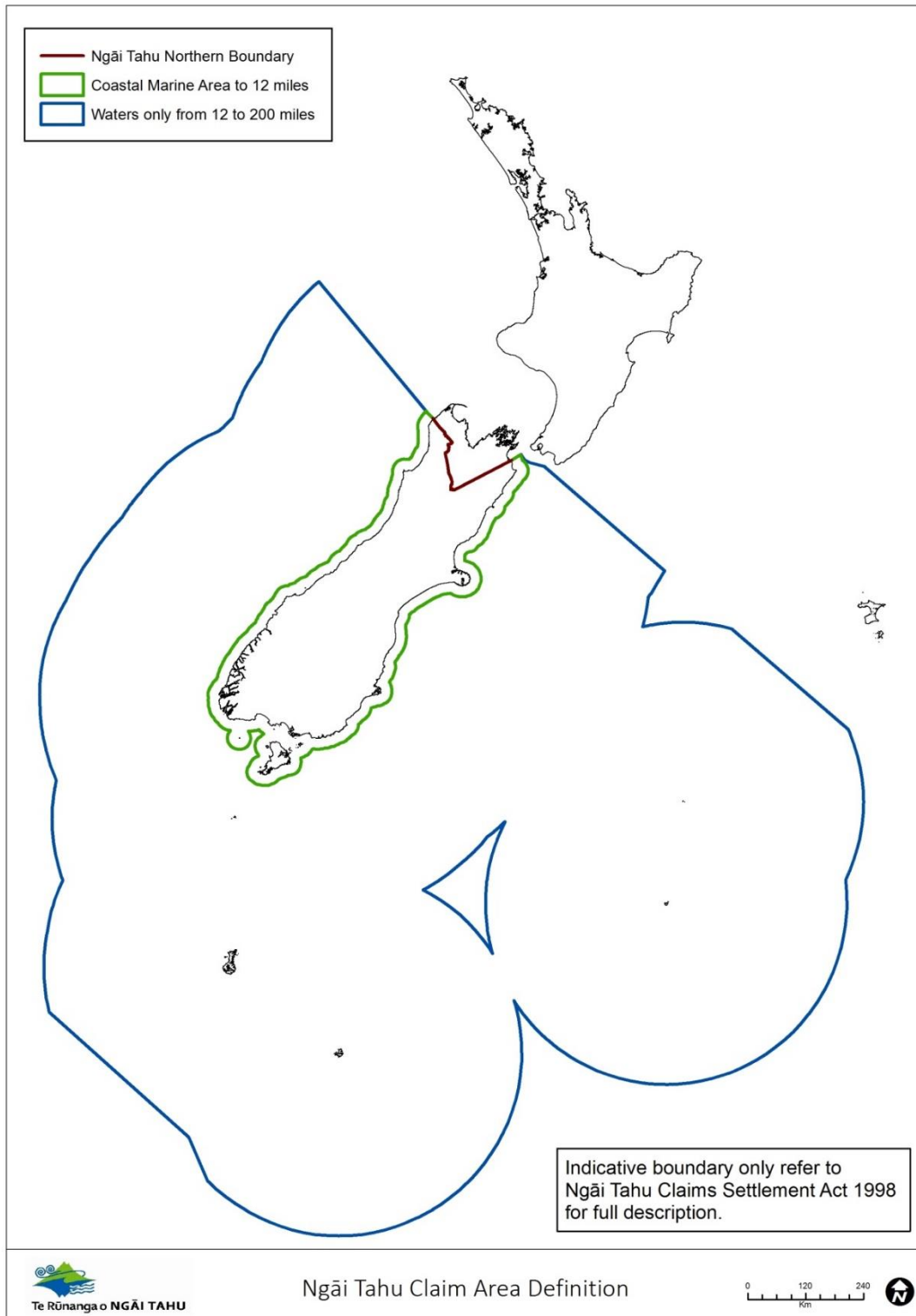
A handwritten signature in blue ink, appearing to read 'Trudy Heath', written in a cursive style.

Trudy Heath  
**General Manager, Te Ao Tūroa**

**Address for Service:**

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# APPENDIX ONE: NGĀI TAHU TAKIWĀ



## APPENDIX TWO: TEXT OF CROWN APOLOGY

The following is text of the Crown apology contained in the Ngāi Tahu Claims Settlement Act 1998.

### Part One – Apology by the Crown to Ngāi Tahu

#### Section 5: Text in Māori

The text of the apology in Māori is as follows:

1. Kei te mōhio te Karauna i te tino roa o ngā tūpuna o Ngāi Tahu e totohe ana kia utu mai rātou e te Karauna—tata atu ki 150 ngā tau i puta ai tēnei pēpeha a Ngāi Tahu arā: “He mahi kai tākata, he mahi kai hoaka”. Nā te whai mahara o ngā tūpuna o Ngāi Tahu ki ngā āhuetanga o ngā kawenga a te Karauna i kawea ai e Matiaha Tiramōrehu tana petihana ki a Kuini Wikitoria i te tau 1857. I tuhia e Tiramōrehu tana petihana arā: ‘Koia nei te whakahau a tōu aroha i whiua e koe ki runga i ēnei kāwana... tērā kia whakakotahitia te ture, kia whakakotahitia ngā whakahau, kia ōrite ngā āhuetanga mō te kiri mā kia rite ki tō te kiri waitutu, me te whakatakoto i te aroha o tōu ngākau pai ki runga i te iwi Māori kia noho ngākau pai tonu ai rātou me te mau mahara tonu ki te mana o tōu ingoa.’ Nā konei te Karauna i whakaae ai tērā, te taumaha o ngā mahi a ngā tūpuna o Ngāi Tahu, nā rēira i tū whakaiti atu ai i nāiane i mua i ā rātou mokopuna.
2. E whakaae ana te Karauna ki tōna tino hēanga, tērā i takakino tāruaruatia e ia ngā kaupapa o te Tiriti o Waitangi i roto i āna hokonga mai i ngā whenua o Ngāi Tahu. Tēnā, ka whakaae anō te Karauna tērā i roto i ngā āhuetanga i takoto ki roto i ngā pukapuka ā-herenga whakaatu i aua hokonga mai, kāore te Karauna i whai whakaaro ki tāna hoa nā rāua rā i haina te Tiriti, kāore hoki ia i whai whakaaro ki te wehe ake i ētahi whenua hei whai oranga tinana, whai oranga ngākau rānei mō Ngāi Tahu.
3. E whakaae ana te Karauna tērā, i roto i tāna takakino i te wāhanga tuarua o te Tiriti, kāore ia i whai whakaaro ki te manaaki, ki te tiaki rānei i ngā mauanga whenua a Ngāi Tahu me ngā tino taonga i hiahia a Ngāi Tahu ki te pupuri.
4. E mōhio ana te Karauna tērā, kāore ia i whai whakaaro ki a Ngāi Tahu i runga i te ngākau pono o roto i ngā tikanga i pūtake mai i te mana o te Karauna. Nā tāua whakaaro kore a te Karauna i puaki mai ai tēnei pēpeha a Ngāi Tahu: “Te Hapa o Niu Tīreni”. E mōhio ana te Karauna i tāna hē ki te kaipono i ngā āhuetanga whai oranga mō Ngāi Tahu i noho pōhara noa ai te iwi ia whakatupuranga heke iho. Te whakataua i pūtake mai i aua āhuetanga: “Te mate o te iwi”.
5. E whakaae ana te Karauna tērā, mai rāno te piri pono o Ngāi Tahu ki te Karauna me te kawa pono a te iwi i ā rātou kawenga i raro i te Tiriti o Waitangi, pērā anō tō rātou piri atu ki raro i te Hoko Whitu a Tū i ngā wā o ngā pakanga nunui o te ao. E tino mihi ana te Karauna ki a Ngāi Tahu mō tōna ngākau pono mō te koha hoki a te iwi o Ngāi Tahu ki te katoa o Aotearoa.

6. E whakapuaki atu ana te Karauna ki te iwi whānui o Ngāi Tahu i te hōhonu o te āwhitu a te Karauna mō ngā mamaetanga, mō ngā whakawhiringa i pūtake mai nō roto i ngā takakino a te Karauna i takaongetia ai a Ngāi Tahu Whānui. Ewhakaae ana te Karauna tērā, aua mamaetanga me ngā whakawhiringa hoki i hua mai nō roto i ngā takakino a te Karauna, arā, kāore te Karauna i whai i ngā tohutohu a ngā pukapuka ā-herenga i tōna hokonga mai i ngā whenua o Ngāi Tahu, kāore hoki te Karauna i wehe ake kia rawaka he whenua mō te iwi, hei whakahaere mā rātou i ngā āhuatanga e whai oranga ai rātou, kāore hoki te Karauna i hanga i tētahi tikanga e maru motuhake ai te mana o Ngāi Tahu ki runga i ā rātou pounamu me ērā atu tāonga i hiahia te iwi ki te pupuri. Kore rawa te Karauna i aro ake ki ngā aurere a Ngāi Tahu.
7. E whakapāha ana te Karauna ki a Ngāi Tahu mō tōna hēanga, tērā, kāore ia i whai whakaaro mō te rangatiratanga o Ngāi Tahu, ki te mana rānei o Ngāi Tahu ki runga i ōna whenua ā-rohe o Te Wai Pounamu, nā rēira, i runga i ngā whakaritenga me ngā herenga a Te Tiriti o Waitangi, ka whakaae te Karauna ko Ngāi Tahu Whānui anō te tāngata whenua hei pupuri i te rangatiratanga o roto i ōna takiwā.
8. E ai mō ngā iwi katoa o Aotearoa e hiahia ana te Karauna ki te whakamārie i ngā hara kua whākina ake nei—otirā, ērā e taea i nāianeī - i te mea kua āta tau ngā kōrero tūturu ki roto i te pukapuka ā-herenga whakaritenga i hainatia i te 21 o ngā rā o Whitu hei tīmatanga whai oranga i roto i te ao hōu o te mahinga tahi a te Karauna rāua ko Ngāi Tahu.

## Section 6: Text in English

The text of the apology in English is as follows:

1. The Crown recognises the protracted labours of the Ngāi Tahu ancestors in pursuit of their claims for redress and compensation against the Crown for nearly 150 years, as alluded to in the Ngāi Tahu proverb ‘He mahi kai takata, he mahi kai hoaka’ (‘It is work that consumes people, as greenstone consumes sandstone’). The Ngāi Tahu understanding of the Crown’s responsibilities conveyed to Queen Victoria by Matiaha Tiramorehu in a petition in 1857, guided the Ngāi Tahu ancestors. Tiramorehu wrote:
 

*“This was the command thy love laid upon these Governors ... that the law be made one, that the commandments be made one, that the nation be made one, that the white skin be made just equal with the dark skin, and to lay down the love of thy graciousness to the Māori that they dwell happily ... and remember the power of thy name.”*
2. The Crown hereby acknowledges the work of the Ngāi Tahu ancestors and makes this apology to them and to their descendants.
3. The Crown acknowledges that it acted unconscionably and in repeated breach of the principles of the Treaty of Waitangi in its dealings with Ngāi Tahu in the purchases of Ngāi Tahu land. The Crown further acknowledges that in relation to the deeds of purchase it has failed in most material respects to honour its obligations to Ngāi Tahu as its Treaty partner, while it also failed to set aside adequate lands for Ngāi Tahu’s use, and to provide adequate economic and social resources for Ngāi Tahu.
4. The Crown acknowledges that, in breach of Article Two of the Treaty, it failed to preserve and protect Ngāi Tahu’s use and ownership of such of their land and valued possessions as they wished to retain.

5. The Crown recognises that it has failed to act towards Ngāi Tahu reasonably and with the utmost good faith in a manner consistent with the honour of the Crown. That failure is referred to in the Ngāi Tahu saying 'Te Hapa o Niu Tirenī' ('The unfulfilled promise of New Zealand'). The Crown further recognises that its failure always to act in good faith deprived Ngāi Tahu of the opportunity to develop and kept the tribe for several generations in a state of poverty, a state referred to in the proverb 'Te mate o te iwi' ('The malaise of the tribe').
6. The Crown recognises that Ngāi Tahu has been consistently loyal to the Crown, and that the tribe has honoured its obligations and responsibilities under the Treaty of Waitangi and duties as citizens of the nation, especially, but not exclusively, in their active service in all of the major conflicts up to the present time to which New Zealand has sent troops. The Crown pays tribute to Ngāi Tahu's loyalty and to the contribution made by the tribe to the nation.
7. The Crown expresses its profound regret and apologises unreservedly to all members of Ngāi Tahu Whānui for the suffering and hardship caused to Ngāi Tahu, and for the harmful effects which resulted to the welfare, economy and development of Ngāi Tahu as a tribe. The Crown acknowledges that such suffering, hardship and harmful effects resulted from its failures to honour its obligations to Ngāi Tahu under the deeds of purchase whereby it acquired Ngāi Tahu lands, to set aside adequate lands for the tribe's use, to allow reasonable access to traditional sources of food, to protect Ngāi Tahu's rights to pounamu and such other valued possessions as the tribe wished to retain, or to remedy effectually Ngāi Tahu's grievances.
8. The Crown apologises to Ngāi Tahu for its past failures to acknowledge Ngāi Tahu rangatiratanga and mana over the South Island lands within its boundaries, and, in fulfilment of its Treaty obligations, the Crown recognises Ngāi Tahu as the tāngata whenua of, and as holding rangatiratanga within, the Takiwā of Ngāi Tahu Whānui.
9. Accordingly, the Crown seeks on behalf of all New Zealanders to atone for these acknowledged injustices, so far as that is now possible, and, with the historical grievances finally settled as to matters set out in the Deed of Settlement signed on 21 November 1997, to begin the process of healing and to enter a new age of co-operation with Ngāi Tahu."



## Freshwater Planning Instrument Parts of Proposed Otago Regional Policy Statement 2021

### Te Rūnanga o Ngāi Tahu Submission: Schedule 1

<i>The <b>specific provisions</b> of the proposal that my submission relates to are:</i>	<i>I <b>support</b> or <b>oppose</b> the specific provisions or wish to have them <b>amended</b>.</i>	<i>The <b>reasons</b> for my views are:</i>	<i>I seek the following <b>decision</b> from the local authority: (amendments are shown in <del>strikethrough</del> and <b>bold underline</b>)</i>
<b>Interpretation</b>			
Definitions: <ul style="list-style-type: none"> <li>• Certified freshwater farm plan</li> <li>• Drinking water</li> <li>• National Objectives Framework</li> <li>• Natural Hazard works</li> <li>• Other infrastructure</li> <li>• Over-allocation</li> <li>• Specified infrastructure</li> <li>• Specified rivers and lakes</li> <li>• Wetland utility structure</li> </ul>	Support	These definitions cross-refer to the equivalent definitions in legislation, national environmental standards or national policy statements.	Retain as notified.
<b>SRMR – Significant Resource Management Issues for the Region</b>			
SRMR–I5 – Freshwater demand exceeds capacity in some places	Support	This issue focuses on freshwater usage in the region and the tensions between demands from the health and well-being needs of the environment and providing for the social and economic well-being of people. This is a significant issue in Otago due to historical freshwater allocations. Te Rūnanga supports the acknowledgement that the health and well-being of water bodies and freshwater eco-	Retain as notified.

<i>The <b>specific provisions</b> of the proposal that my submission relates to are:</i>	<i>I <b>support</b> or <b>oppose</b> the specific provisions or wish to have them <b>amended</b>.</i>	<i>The <b>reasons</b> for my views are:</i>	<i>I seek the following <b>decision</b> from the local authority: (amendments are shown in <del>striketrough</del> and <b>bold underline</b>)</i>
		systems must be the first priority consistent with the National Policy Statement for Freshwater Management (NPSFM).	
SRMR–I6 - Declining water quality has adverse effects on the environment, our communities, and the economy	Support	This issue recognises some of the issues around Otago’s water quality. There is appropriate acknowledgment that degraded water quality reduces the mauri of the water and the habitats and species it supports. This negatively affects mahinga kai and taoka species and places, which affect the intergenerational transfer of Ngāi Tahu mātauranga, and impinges on rangatiratanga and kaitiakitanga.	Retain as notified.
SRMR–I9 - Otago lakes are subject to pressures from tourism and population growth	Support	This issue looks at the impact of tourism and population growth on Otago lakes and rivers, which are renowned for their beauty and recreational opportunities.	Retain as notified.
<b>RMIA – Resource Management Issues of Significance to Iwi Authorities in the Region</b>			
RMIA–WAI–I1 - The loss and degradation of water resources through drainage, abstraction, pollution, and damming has resulted in material and cultural deprivation for Kāi Tahu ki Otago	Support	The significant negative impacts on Kāi Tahu through drainage, abstraction, pollution, and damming of the wai must be acknowledged.	Retain as notified.
RMIA–WAI–I3 - The effects of land and water use activities on freshwater habitats have resulted in adverse effects on the diversity and abundance of	Support	Mahinga kai is an integral part of Ngāi Tahu culture and identity. This issues appropriately recognises the loss of mahinga kai resources and places of procurement since Te Tiriti.	Retain as notified.

<p><i>The <b>specific provisions</b> of the proposal that my submission relates to are:</i></p>	<p><i>I <b>support</b> or <b>oppose</b> the specific provisions or wish to have them <b>amended</b>.</i></p>	<p><i>The <b>reasons</b> for my views are:</i></p>	<p><i>I seek the following <b>decision</b> from the local authority:</i> <i>(amendments are shown in <del>striketrough</del> and <b>bold underline</b>)</i></p>
<p>mahika kai resources and harvesting activity</p>			
<p>LF – Land and Freshwater</p>			
<p>LF-WAI-O1 - Te Mana o te Wai</p>	<p>Support with amendment</p>	<p>For Ngāi Tahu waterbodies have their own whakapapa. Some wai will be included in pepeha, and the wai connect whānau to the whakapapa of te ao tūroa. Wai has its own mauri, and that mauri can be damaged when the health of wai suffers.</p> <p>This connectedness between te ao tūroa including wai, and Ngāi Tahu heightens the desire of Ngāi Tahu to ensure that the health of wai is of the highest priority. Consistent with tikanga, Ngāi Tahu management of resources is inherently integrated with ki uta ki tai being a holistic approach to environmental management.</p> <p>The objectives set out at a high level an integrated approach to water management – ki uta ki tai, acknowledging the whakapapa of wai and Ngāi Tahu relationship with wai (past, present and future), the necessity of wai for all of us and the role of Ngāi Tahu as kaitiaki.</p> <p>The amendments sought seek better recognition of the integrated nature of wai, by specially recognising different elements (freshwater, land and coastal waters) and how these are connected, interact and affect each other.</p> <p>This is consistent with RMA sections 6(e), 7(a) and 8, and the NZPS-FW particularly Policies 2 and 3.</p>	<p>Amend as follows:</p> <p>The mauri of Otago’s water bodies and their health and well-being is protected, and restored where it is degraded, and the management of land and water recognises and reflects that:</p> <p>...</p> <p>(4) <u>freshwater, and land and coastal waters</u> have a connectedness that supports and perpetuates life, and ....</p> <p>Add further clause as follows:</p> <p><u>(6) all people and communities have a responsibility to exercise stewardship, care, and respect in the management of fresh water.</u></p>

<p><i>The <b>specific provisions</b> of the proposal that my submission relates to are:</i></p>	<p><i>I <b>support</b> or <b>oppose</b> the specific provisions or wish to have them <b>amended</b>.</i></p>	<p><i>The <b>reasons</b> for my views are:</i></p>	<p><i>I seek the following <b>decision</b> from the local authority: (amendments are shown in <del>strike through</del> and <b>bold underline</b>)</i></p>
		<p>Also, an additional clause is sought to recognise that (as set out in Section 1.3 of the NPSFM) responsibilities to support Te Mana o te Wai are not confined to Kāi Tahu but extend to all people.</p>	
<p>LF-WAI-P1 – Prioritisation</p>	<p>Support</p>	<p>This policy sets out water management priorities in the Otago Region. The health and wellbeing of water bodies and freshwater ecosystems, te hauora o te wai and te hauora o te taiao, and the exercise of mana whenua to uphold these is the first priority. This is followed by the health and well-being of people, and thirdly, the ability for people and communities to provide for social, economic and cultural well-being.</p> <p>Te Rūnanga supports the expression of Te Mana o Te Wai noting from the Section 32 report that Papatipu Rūnanga via Aukaha and Te Ao Marama Inc. were engaged with on the drafting of these provisions.</p> <p>Te Rūnanga considers that the prioritisation of water bodies and freshwater systems is consistent with Part 2 of the NPSFW, in particular Objective 2.1 (1).</p>	<p>Retain as notified.</p>
<p>LF-WAI-PR1 – Principal reasons – Paragraph 1</p>	<p>Support in part</p>	<p>The text refers to involving takata whenua in freshwater planning and management. Takata whenua is a broad term that applies to all Māori. The objective, policies and methods direct that, in Otago, involvement will primarily be by mana whenua, who have the rangatiratanga authority and kaitiakitanga responsibility to care for wai māori.</p>	<p>Amend as follows: Paragraph 1, last sentence: ... Giving effect to Te Mana o te Wai requires actively involving <del>takata</del> <u>mana</u> whenua in freshwater planning and management.</p>

<p><i>The <b>specific provisions</b> of the proposal that my submission relates to are:</i></p>	<p><i>I <b>support</b> or <b>oppose</b> the specific provisions or wish to have them <b>amended</b>.</i></p>	<p><i>The <b>reasons</b> for my views are:</i></p>	<p><i>I seek the following <b>decision</b> from the local authority:</i> <i>(amendments are shown in <del>strikethrough</del> and <b>bold underline</b>)</i></p>
			<p>(and other consequential amendments where this issue arises again)</p>
<p>LF-WAI-AER2</p>	<p>Support</p>	<p>As per reasons above.</p>	<p>Retain as notified.</p>
<p>LF-VM – Visions and Management – General</p>	<p>Support with amendments</p>	<p>Te Rūnanga understands that when the visions were being developed by Otago regional Council and papatipu rūnanga, rūnanga sought one overarching vision across all Freshwater Management Units (FMUs). An overarching vision would set the scene; recognise the interconnectedness of the whole environment; and provide an overall vision for what should be achieved in the Otago region. It also would avoid unnecessary duplication in each FMU.</p> <p>Te Rūnanga also seeks shorter time frames to action the visions in order to realise improvements for the next generation.</p>	<p>In partnership with mana whenua, prepare a new <b>overarching region-wide vision</b> and consequential amendments to the visions to only highlight differences from that region-wide vision.</p> <p>Amend visions to require practices to change within 10 years and visions to be achieved within 20 years.</p>
<p>LF-VM-O2 – Clutha Mata-au FMU Vision</p>	<p>Support with amendments</p>	<p>Clutha Mata-au is a Statutory Acknowledgement and is of high significance to Ngāi Tahu. Te Rūnanga is concerned that the division of the Mata-au into 5 sub rohe may potentially undermine proposed objectives and policies in LF-WAI, particularly in terms of acknowledging and achieving ki uta ki tai. Te Rūnanga seeks that there is one over-arching vision appropriate for the whole FMU, and distinctions between rohe are only identified where necessary. This will also avoid unnecessary duplication.</p>	<p>Amend to provide an overarching <b>vision for Clutha Mata-au</b> and consequential amendments to only highlight differences between rohe.</p>
<p>LF-VM-P6 – Relationship between FMUs and rohe</p>	<p>Support</p>	<p>Subject to the comments above, Te Rūnanga supports clarity being provided with respect to the relationship between environmental</p>	<p>Retain as notified.</p>

The <b>specific provisions</b> of the proposal that my submission relates to are:	I <b>support</b> or <b>oppose</b> the specific provisions or wish to have them <b>amended</b> .	The <b>reasons</b> for my views are:	I seek the following <b>decision</b> from the local authority: (amendments are shown in <del>strikethrough</del> and <b>bold underline</b> )
		outcomes, target attribute states, limits and action plans for rohe and for their corresponding FMUs.	
LF-FW-O8 – Fresh water  LF-FW-P7 – Fresh water	Support	The objective and policy appropriately give effect to Te Mana o te Wai and provide for the relationship of mana whenua with wai māori. However, an amendment is sought to the objectives to seek better recognition of the integrated nature of wai, by specially recognising different elements (freshwater, land and coastal waters) and how these are connected, interact and affect each other.  The timeframes proposed in the policy are a critical component to ensuring the degradation of water bodies is reversed.	Retain LF-FW-P7 as notified. Amend LF-FW-O8 as follows: In Otago's water bodies and their catchments: (1) the health of the wai supports the health of the people and thriving mahika kai, (2) water flow is continuous throughout the whole system, (3) the interconnection of <b>land</b> , fresh water (including groundwater) and coastal waters is recognised, ...
LF-FW-O9 – Natural wetlands  LF-FW-P10 – Restoring natural wetlands	Support	It is vital that natural wetlands are protected and restored to sustain and enhance mahinga kai and mana whenua values associated with those wetlands. The outcomes sought in the objective and approaches set out in the policy are appropriate to give effect to the NPSFM and to provide for the relationship of Kāi Tahu with wai māori.	Retain as notified.
LF-FW-P15 – Stormwater and wastewater discharges	Support in part	The discharge of wastewater, and other human waste (such as cremated ashes), directly to water without first being cleansed by Papatūānuku (the earth) is culturally abhorrent to Ngāi Tahu. Te Rūnanga seeks that this policy is strengthened by the word "avoid" to appropriately recognise the importance of ensuring the wai is protected in terms of Ngāi Tahu tikanga and mātauranga. It is critical to	Amend as follows: <u>Minimise Avoid</u> the adverse effects of direct and indirect discharges of stormwater, <del>and wastewater and human wastes (including cremated ashes)</del> to fresh water by: <u>(X) phasing out direct wastewater discharges to water, and</u>

<p><i>The <b>specific provisions</b> of the proposal that my submission relates to are:</i></p>	<p><i>I <b>support</b> or <b>oppose</b> the specific provisions or wish to have them <b>amended</b>.</i></p>	<p><i>The <b>reasons</b> for my views are:</i></p>	<p><i>I seek the following <b>decision</b> from the local authority: (amendments are shown in <del>strikethrough</del> and <b><u>bold underline</u></b>)</i></p>
		<p>Ngāi Tahu across the takiwā that all existing wastewater discharges to water are phased out, and new discharges are required to be to land based.</p> <p>Te Rūnanga supports on-site wastewater systems in accordance with best practice but considers this requirement should also apply to stormwater management, to reduce the risk of sediment and other contaminants in stormwater entering water bodies.</p>	<p>(1) <del>except as required by LF-VM-O2 and LF-VM-O4, preferring</del> <u>requiring new discharges of wastewater or other human wastes to be to land over discharges to water</u>, unless adverse effects associated with a discharge to land are <u>demonstrably</u> greater than a discharge to water, ... (2) requiring: ... (d) on-site wastewater systems <u>and stormwater management</u> to be designed and operated in accordance with best practice standards, ...</p> <p>Or alternative wording to address the issues raised.</p>
<p>LF-FW-AER9</p>	<p>Support with amendment</p>	<p>Te Rūnanga requests amendments to reflect the submission on LF-FW-P15.</p>	<p>Amend as follows: <i><u>The Direct discharges of wastewater to water are phased out and frequency of wastewater overflows is reduced.</u></i></p>
<p>MAP 1</p>	<p>Support with amendment</p>	<p>Te Rūnanga generally supports the delineation of FMUs which help in focusing management approaches of a catchment.</p> <p>However, Te Rūnanga is concerned with the inconsistent approach taken in drawing the coastal boundary of the FMUs. For example, the Tautuku and Kaikorai estuaries, Hoopers Inlet, Papanui Inlet, Purakaunui Inlet and Blueskin Bay are currently not included but should be. In order to ensure comprehensive</p>	<p>Amend the coastal boundaries to include all estuarine areas and enclosed shallow inlets.</p>

<p><i>The <b>specific provisions</b> of the proposal that my submission relates to are:</i></p>	<p><i>I <b>support</b> or <b>oppose</b> the specific provisions or wish to have them <b>amended</b>.</i></p>	<p><i>The <b>reasons</b> for my views are:</i></p>	<p><i>I seek the following <b>decision</b> from the local authority: (amendments are shown in <del>strike through</del> and <b><u>bold underline</u></b>)</i></p>
		<p>management of the catchments, and a ki uta ki tai approach, the coastal boundary of the FMUs should include all estuarine areas and enclosed shallow inlets, so that activities in the catchments can be managed to achieve environmental outcomes at the coastal interface.</p>	