

**BEFORE THE FRESHWATER HEARING PANEL**

**UNDER** the Resource  
Management Act  
1991

**AND**

**IN THE MATTER** of the Proposed  
Otago Regional  
Policy Statement  
2021 (Freshwater  
Planning Instrument  
parts)

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**STATEMENT OF EVIDENCE OF EDWARD ELLISON**

**ON BEHALF OF**

**TE RŪNANGA O MOERAKI**

**KĀTI HUIRAPA RŪNAKA KI PUKETERAKI**

**TE RŪNANGA O ŌTĀKOU**

**HOKONUI RŪNANGA**

**28 June 2023**

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## TABLE OF CONTENTS

<b>INTRODUCTION</b> .....	3
<b>WHAKAARA</b> .....	3
<b>MIHIMIHI</b> .....	3
<b>QUALIFICATIONS AND EXPERIENCE</b> .....	5
<b>SCOPE OF EVIDENCE</b> .....	5
<b>KĀI TAHU WHAKAPAPA, RIGHTS, AND INTERESTS</b> .....	6
<b>TREATY PARTNERSHIP</b> .....	7
<b>KĀI TAHU KI OTAGO INTERPRETATION OF TE MANA O TE WAI</b> .....	7
<b>MANA</b> .....	8
<b>MAURI</b> .....	8
<b>TAPU</b> .....	9
<b>WHAKAPAPA</b> .....	9
<b>RAKATIRATAKA AND KAITIAKITAKA</b> .....	10
<b>WHAKAWHANAUKATAKA / INTERCONNECTEDNESS</b> .....	11
<b>KĀI TAHU KI OTAGO FRESHWATER VISION</b> .....	12
<b>RELATIONSHIP WITH WAI MĀORI</b> .....	13
<b>THE NEED FOR CHANGE</b> .....	17
<b>COMMENTS ON SOME SPECIFIC CULTURAL CONCERNS IN THE SUBMISSIONS</b> .....	20
<b>CONCLUSION</b> .....	21
<b>APPENDIX 1: GLOSSARY OF MĀORI WORDS AND PHRASES</b> .....	23
<b>APPENDIX 2: KĀI TAHU KI OTAGO STATEMENT ON TE MANA O TE WAI - 2020</b> .....	26
<b>APPENDIX 3: KĀI TAHU KI OTAGO INPUT TO DEVELOPMENT OF FRESHWATER VISIONS – NOVEMBER 2020</b> .....	28

## INTRODUCTION

### WHAKAARA

Tēnei te ruru te koukou mai nei  
Kīhai i māhitihiti  
Kīhai i māarakaraka  
Te ūpoko nui o te ruru  
He pō, he pō  
He ao, he ao  
Ka awatea, e-e

*This is the owl that cries out  
His great head does not toss,  
It does not bob up and down*

*‘Tis night, ‘tis night  
‘Tis day, ‘tis day  
Ah, it is the day*

### MIHIMIHI

Matua te Pō, Matua te Aō  
Matua o Te Tai o Marokura  
E Matua o Te Tai o Araiteuru  
E tū e Hipo, e kai o mata  
Ki Pukekura  
Ki Ōtākou Wanaka  
Ki Ōtākou Takata  
E pania nei te kura o maukorua  
E Poua ma e Taua ma

### TIHEI MAURI ORA

Ko Te Atua o Taiehu tōku mauka  
Ko Ōtākou te awa  
Ko Kāi Te Pahi, Moki II me Te Ruahikihiki ōku hapū  
Ko Tamatea te whare  
Ko Tairaroa rāua ko Karetai, ko Hineiwhariua ōku tūpuna  
Ko Edward Ellison tōku ikoa

Ko te mihi tuatahi ki to tātou Mātua nui i te raki mō ōna manaaki e tau ana i ruka i a tātou.

Ka huri ki a rātou kā mate o te wā, te wiki, me te tau nei

Haere, haere, tarahaua atu rā

Ki a Tahu-kumea

Ki a Tahu-whakaero

Ki te tara Poututeraki

Ki te whare Pōhutakawa

Hai taoka o kā mate

Hoki atu ai!

Ko tēnei mihi atu ki kā kanohi ora,

Tēnā koutou, tēnā koutou, mauri ora tātou katoa.

Ki a koutou kā Kōmihana,

Ko koutou kā kaiwhakaroko me kaiwhakawā o tēnei kaupapa nui nei.

Tēnā rā koutou, kia aata haere ona whakaroko atu ki kā uarataka,

Kā mea whakapono e tūmanakohia nei e mātou, tēnā rawa atu koutou.

E tuku ana kā mihi tēnei ki a koutou katoa.

## QUALIFICATIONS AND EXPERIENCE

1. My name is Edward Ellison. I was born in 1950 and raised at Ōtākou in our whānau home, Te Waipounamu, on our ancestral lands that abut and overlook Otago Harbour. As my mihi indicates, I am a member of the local hapū. Our lineage connects us to this place; our identity is closely tied to the Otago region, ki uta ki tai - from the mountains to the sea. Our hapū have continuous connection to the land and resources of this area, and we have been fishermen and hunter gatherers for countless generations.
2. I give my evidence on behalf of Te Rūnanga o Moeraki, Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Ōtākou and Hokonui Rūnanga (collectively mana whenua). I have extensive experience in representing the Kāi Tahu Otago Rūnaka in Resource Management Act 1991 (RMA) matters and have significant experience as an accredited RMA Hearings Commissioner.
3. I am a former Manager Iwi Liaison at Otago Regional Council (ORC) and former Deputy Kaiwhakahaere for Te Rūnanga o Ngāi Tahu. I am the chair of Aukaha, chairperson of the New Zealand Conservation Authority, and a member of the NZ Biological Heritage National Science Challenge. I was one of two mana whenua representatives on the Otago Regional Council Strategy and Planning Committee during the development of the Proposed Otago Regional Policy Statement 2021 (PORPS). I currently represent Otago Rūnaka on the Otago Regional Council Land and Water Regional Plan Governance Group.

## SCOPE OF EVIDENCE

4. This evidence describes the input provided by Kāi Tahu ki Otago to provisions relating to Te Mana o te Wai and to freshwater visions in the PORPS and the mana whenua perspective on wai māori that underlies this input. It also outlines the experiences and concerns that inform our environmental priorities as kaitiaki and our submission on the PORPS.
5. My evidence addresses the following matters:
  - Kāi Tahu whakapapa and status as mana whenua within the Otago region.
  - Kāi Tahu ki Otago input to development of provisions on Te Mana o te Wai and the foundational values reflected in these.
  - The relationship of Kāi Tahu with wai māori and how this should be provided for in freshwater visions.
  - The need for change in freshwater management in Otago; and

- The reasons behind concerns in the Kāi Tahu submissions about management of human and animal effluent and mixing of waters between catchments.

## **KĀI TAHU WHAKAPAPA, RIGHTS, AND INTERESTS**

6. Kāi Tahu Whānui is the collective of individuals who descend from Waitaha, Kāti Māmoe and the five primary hapū of Kāi Tahu, namely Kāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri, and Ngāi Te Ruahikihiki.
7. Waitaha is used to describe, collectively, all the ancient indigenous groups who lived in Te Waipounamu (South Island) prior to the migrations of Kāti Māmoe from Heretaunga in the early 17th century, and the migration of Kāi Tahu about a century later. By the time Kāi Tahu arrived, Kāti Māmoe, through a combination of inter-marriage and conquest, had already largely merged with the resident hapū of Waitaha. Again, through warfare and intermarriage, Kāi Tahu merged with the resident Waitaha and Kāti Māmoe peoples. When we refer to ourselves as Kāi Tahu or Kāi Tahu Whānui we also refer inclusively to our Waitaha and Kāti Māmoe whakapapa.
8. Where I am from, Ōtākou, we have Waitaha, Kāti Māmoe, and Kāi Tahu whakapapa. Our hapū affiliations come out of Te Ruahikihiki whakapapa, with the principal hapū being Kāi Taoka and Moki II, while an Ōtākou-specific hapū, Kāi Te Pahi also has special significance within our takiwā.

### **Mana-i-te-whenua**

9. Kāi Tahu Papatipu Rūnaka are a contemporary focus for whānau and hapū, centred on marae which are located predominantly in traditional coastal or riverside settlements, though our takiwā also extends inland to the Southern Alps.
10. Te Rūnanga o Moeraki, Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Ōtākou, and Hokonui Rūnanga (collectively Kāi Tahu ki Otago) represent whānau and hapū who are mana whenua within the Otago region. Our interests in the inland lakes and mountains and along the Mata-au (Clutha River) are shared with Ngāi Tahu ki Murihiku.
11. Mana-i-te-whenua are dedicated to the sustainable management of resources and the achievement of sound environmental outcomes. Our overarching objective is to build a stronger environmental, economic, social, and cultural base for our people - mō tātou, ā, mō kā uri ā muri ake nei.

## TREATY PARTNERSHIP

12. The principles of Te Tiriti o Waitangi imply a partnership, to be exercised with the utmost good faith. For Kāi Tahu, effective participation in the management of our region's environment is best achieved by establishing partnerships with local authorities (and government departments charged with environmental management and protection functions), as representatives of the Crown or with delegated functions.
13. Effective partnerships mean that mana whenua are involved in natural resource and environmental management at both the governance and management levels of decision-making. With the assistance of Aukaha, we have worked in partnership with ORC to ensure that our values and interests are represented and reflected in the PORPS. This was particularly the case in development of the provisions in the Land and Freshwater Chapter to give effect to Te Mana o te Wai as set out in the National Policy Statement for Freshwater Management 2020 (NPSFM 2020).

## KĀI TAHU KI OTAGO INTERPRETATION OF TE MANA O TE WAI

14. We had our first discussions with ORC about Te Mana o te Wai and the PORPS in February-March 2020, pre-dating the current formulation of this concept in the NPSFM 2020. Kāi Tahu began discussing Te Mana o te Wai with ORC in early 2020. We held some reservations about engaging with this term, given our experience of the way te reo meanings have been modified when co-opted in policy and legislative documents (as, for example, "kaitiakitanga" in the RMA).
15. Despite these reservations, we decided it was important for us to provide our own interpretation of Te Mana o te Wai so that what this means to us as mana whenua is clearly visible. As a result, we held a wānaka in June 2020 to develop a statement of our interpretation of Te Mana o te Wai. Our interpretation of Te Mana o te Wai was further refined over the following months and is attached as Appendix 2 to my evidence. This interpretation informs and frames our vision for freshwater, aligns with the central elements of our creation traditions, and reflects our shared kinship with the natural world. Our understanding of Te Mana o te Wai is rooted in mana, tapu, mauri, whakapapa, the interconnectedness of the elements of te taiao, and the rights and obligations of rakatirataka and kaitiakitaka. I discuss these below.
16. In the earlier hearing on the non-FPI parts of the PORPS, there was some discussion about what is meant in the NPSFM description of Te Mana o te Wai by "restoring and preserving the balance between the water, the wider environment, and the community". Restoring and preserving the balance cannot be done by trading off the wai or te taiao against the needs and desires of the community. This has been tried for too many years

and has resulted in continuing degradation of wai māori and wai tai. Rather, it requires us to understand and prioritise the natural balance in te taiao and to carry out our activities in a way that does not disrupt that natural balance. It is only if we look after the wai that it will be able to look after us.

## **MANA**

17. Mana has its source with the atua at the point of creation. From creation ultimately all things in the universe are interconnected and they share a single source of spiritual authority. This spiritual force is the origin of mana and tapu. All the elements of te taiao – the mountains, the water, the birds, fish and plants, as well as people - are seen to be vessels of this original power of the atua.<sup>1</sup>

18. In te ao Māori, virtually every activity has a link to maintenance and enhancement of mana. The mana of the people and that of the natural environment in their takiwā are intrinsically linked. Mana whenua have an inherited responsibility to act as a kaitiaki, or guardian, of the whenua, so as to ensure future prosperity for whānau, hapū, and iwi. Thus, the failure to secure the sustainability of a resource or habitat is linked to a loss of mana.

19. The indigenous authority of mana whenua includes an expectation that the perspectives, values, and practices of mana whenua are recognised and upheld within their takiwā. This includes the authority to make decisions over whenua, wai māori, tai and moana within their takiwā.

## **MAURI**

20. Mauri is the life-affirming quality evident in all things, including living beings, the natural world, and inanimate objects. The creation process is the primordial source of mauri which flows down through whakapapa linking all aspects of our world. The mauri is a protector of the health of a person or place. If a mauri is damaged, then the owner or the seat of that mauri is vulnerable or also damaged.<sup>2</sup>

21. The mauri of water is a life-giving force that connects the environment, from the mountains to the sea. Each water body has its own unique identity or mauri, which reflects the landscape and natural characteristics of the water bodies and catchments of Papatūānuku. Waterbodies with a healthy or strong mauri are characterised by good

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<sup>1</sup> From Tahu Potiki, 2016: <https://www.epa.govt.nz/assets/FileAPI/proposal/EEZ000011/Applicants-proposal-documents-Application-documents/29a348760f/Report-41-Tahu-Potiki-Cultural-Values-Assessment-August-2016.pdf>

<sup>2</sup> As above



quality waters that flow with energy and life, sustain healthy ecosystems, and support mahika kai and other cultural activities.

22. Strong mauri is reflected in the ability of the water body to exhibit its natural behaviour and by water quality throughout its course that is undiminished by unnatural additions to the wai. However, the mauri of a waterbody is unable to protect itself against unnatural actions and interventions such as damming, diversions, altered flow regimes, discharges, and activities that impact on the riverbed. Therefore, the primary resource management principle for Kāi Tahu is the protection of mauri through such concepts as tapu, noa, and rāhui. Traditionally, the significance of mauri was reflected by the invoking of tapu or the use of restrictions in the way wai or particular waterways were categorised or used.
23. The whakapapa and shared kinship with the natural world, the importance of mauri and its primeval source, and the presence of tapu in the interrelationship between land and freshwater has a mana that invokes a reciprocal duty of respect and care which underpins the exercise of rakatirataka and kaitiakitaka.

#### **TAPU**

24. Tapu is the residual impact of mana. Where there is mana, the influence creates an effect that is tapu.<sup>3</sup> Every natural element, including wai māori, possesses a level of tapu derived from their connection to atua and tīpuna, who themselves were imbued with significant levels of tapu. The tapu status of people, places, and resources establishes expectations for the behaviour of whānau, requiring the balancing of rights and responsibilities. Consequently, tapu operated much as any legal system, with prohibitions and restrictions acting as means of protecting and respecting the tapu of the environment and the people themselves.
25. The obligation to respect and protect the wai is derived from the significant tapu of the natural environment. As I have discussed, the wai came into being at the time of the atua and the creation of the world. As a result, its tapu is heightened, as is the obligation to protect it.

#### **WHAKAPAPA**

26. Kāi Tahu are bound by whakapapa to the land, water and all life supported by them. Water is a central element in our creation traditions and is present very early in the whakapapa of the world, as described in this creation account from Tiramōrehu:

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<sup>3</sup> From Tahu Potiki, 2016: <https://www.epa.govt.nz/assets/FileAPI/proposal/EEZ000011/Applicants-proposal-documents-Application-documents/29a348760f/Report-41-Tahu-Potiki-Cultural-Values-Assessment-August-2016.pdf>

*Nā te Pō, ko te Ao  
Tana ko te Ao-marama,`  
Tana ko te Aoturoa,  
Tana ko Kore-te-whiwhia,  
Tana ko Kore-te-rawea,  
Tana ko Kore-te-tamaua,  
Tana Ko Kore-te-matua,  
Tana ko Māku.  
Ka noho a Māku i a Mahora-nui-a-tea  
Ka puta ko Raki.*

*From the Night comes the Day, the Daylight, the Longstanding Day, the Intangible Voids through to the Parentless Realm who create Moisture. Moisture couples with the Inner Space and gave birth to Raki – the sky.*

27. When Te Māku (moisture) mated with Mahoranuiatea (a cloud that grew from the dawn), Raki was born of that union. Raki coupled with a number of wives, including Papatūānuku. Today, all water is seen to have originated from the separation of Raki and Papatūānuku and their continuing tears for one another. Rain is Raki's tears for his beloved Papatūānuku, and mist is generally regarded as Papatūānuku's tears for Raki.
28. From Raki's many unions came offspring, who together were responsible for creating the elements that constitute the taiao today, including the mountains, rivers, forests and seas, and all fish, bird and other animal life (including humans). Kāi Tahu claim the same descent from Raki and his wives and are therefore connected to all things by whakapapa.
29. Tribal whakapapa thus links the cosmological world of the atua to the present generation, giving rise to a spiritual relationship and respect for the mauri evident in the taiao, and to the rights inherent in rakatirataka and the associated and fundamental duties of kaitiakitaka. The mana of the wai arises from whakapapa and is inseparable from the mana of mana whenua.

#### **RAKATIRATAKA AND KAITIAKITAKA**

30. Rakatirataka is about having the mana or authority to give effect to Kāi Tahu culture and traditions in the management of the natural world. Kaitiakitaka is a term first penned in the RMA. It is based on the traditional concept of 'kaitiaki', who were the deities that were responsible for different components of nature, but in the modern world it relates to the exercise of customary authority by mana whenua over the way a resource is used, managed, and protected. Kaitiakitaka is the practical expression of rakatirataka.

31. Observing tikaka and kawa is part of the ethic and exercise of kaitiakitaka. Tikaka and kawa encompass the beliefs, values, practices, and procedures that guide appropriate codes of conduct, or ways of behaving in the context of natural resource management. Tikaka and kawa are underpinned by mātauraka and incorporate forms of social control, such as rāhui, to manage the relationship of people and the environment.
32. I have inherited my 'kaitiaki' responsibility from my father, and from my ancestors. Kaitiakitaka is intergenerational, and in this context, it can be briefly summarised up as having the right and responsibility to care and look after our environment as handed to us by our ancestors, mō tātou, ā, mō kā uri ā muri ake ne, for us and for future generations, our children, and grandchildren.
33. Rakatirataka and kaitiakitaka sit at the heart of Te Mana o te Wai for mana whenua. This means that collaboration and engagement with mana whenua must be integrated into decision-making, and that mātauraka Māori should inform all planning instruments that are developed to give effect to Te Mana o te Wai.

#### **WHAKAWHANAUKATAKA / INTERCONNECTEDNESS**

34. Whanaukataka is expressed in the resource management approach of ki uta ki tai, which emphasises the holistic management of the interrelated elements within the natural environment. Water released by Raki as precipitation makes its way into rivers, which in turn connects the entire landscape ki uta ki tai, from the mountains to the sea. From the sea and other waterbodies, water evaporates, condenses, and falls again on Papatūānuku, an eternal holistic cycle.
35. In Kāi Tahu and wider Māori culture, the reverence for mountains is an important belief. Mountains are our relations through our shared whakapapa to Papatūānuku, and are often personified, representing eponymous figures for hapū and iwi. This is the case for Kā Tiritiri o te Moana, the Southern Alps, the most prestigious of which is Aoraki, named after the god like figure Aoraki, oldest son of Raki and Pokoharuatēpo, he mauka ariki. The rain, hail and snow that falls on Kā Tiritiri o te Moana is of the purest form of moisture. The rivers and streams that descend from the mountains to the great inland lakes are of a wai tapu nature, reflecting the mana of the mountains and carrying an intact mauri that our people identified with and treasured.
36. From the interior mountains, wai māori flows to meet wai tai, the coastal waters. The health of our coastal lagoons, wetlands and harbours are very dependent on the quality and quantity of water that the inland catchment areas generate.

37. The moana and coastal environments are the domain of the atua Takaroa. In our creation histories, Takaroa is understood to be an earlier husband of Papatūānuku, prior to her relationship with Raki. On returning after a long absence, Takaroa was angered to find Raki living with Papatūānuku. Takaroa fought with and wounded Raki, and then left to live in the sea, to become the guardian of all sea creatures.
38. These relationships demonstrate the interconnectedness of environmental systems and form a basic tenet in Kāi Tahu resource management practices and perspectives.
39. The interconnected nature of the whenua, wai māori and the moana mean that the management of land-based activities has direct consequences for rivers, lakes, and the coastal environment. Land must be managed with this in mind. When this interconnectivity is not recognised in resource management, or not managed well, land-based activities can have a direct detrimental effect on freshwater and coastal environments.

#### **KĀI TAHU KI OTAGO FRESHWATER VISION**

40. In October and November 2020, ORC consulted with the community on freshwater visions. In parallel with this, Kāi Tahu ki Otago carried out our own engagement with whānau to develop a statement of our vision for freshwater to contribute to the ORC process. Discussion about concerns and aspirations for the various catchments in Otago took place in a wānaka in October 2020, and a draft vision statement was developed. This was further refined by feedback from wānaka participants and provided to ORC in November 2020. Development of the vision built on the earlier kōrero about Te Mana o te Wai and the concepts reflected in the Te Mana o te Wai statement. The vision (attached as Appendix 3) is informed by the relationship of Kāi Tahu to wai māori, and by our kaitiakitaka obligation to restore the mauri of the wai.
41. The relationship of whānau and hapū to each water body is distinctive, being influenced by whakapapa, traditions, and use. The relationship endures through time, but the connection to the water body can be weakened, especially where degradation of wai māori hinders the ability to interact with the wai to obtain physical and spiritual sustenance and to pass on mātauraka.
42. Although each relationship is unique to a particular water body, those relationships are based on common values and principles, and whānau agreed that the central vision should be the same for all water bodies. The Kāi Tahu ki Otago freshwater vision thus describes overarching outcomes that need to be achieved in all water bodies to make sure that these distinctive relationships can endure and thrive, and that the mauri of our

water bodies is restored. While the focus is on setting overarching outcomes, the vision also identifies specific priorities for some particular water bodies.

43. In my evidence below I discuss some of the key aspects of the relationship with wai māori that have informed the Kāi Tahu ki Otago freshwater vision, in addition to the foundational values I have already discussed. Ms McIntyre's evidence discusses the extent to which the various components of the vision have been incorporated into the provisions of the PORPS.

#### **RELATIONSHIP WITH WAI MĀORI**

44. Key aspects of the relationship of mana whenua with wai include:
- a) The relationship is grounded in mana, mauri, tapu and whakapapa.
  - b) Wai as an enduring and recognisable part of our wāhi tūpuna.
  - c) The physical and spiritual experience of interacting with the wai, in all its forms and functions, traversing by waka, mahika kai activity, for use in ceremony, connecting to our whakapapa and for recreation.
  - d) The gathering of mahika kai as part of our cultural identity, to provide for whānau sustenance and as an expression of manaakitaka, and as a means of passing on knowledge and cultural traditions from one generation to the next; and
  - e) Involvement as kaitiaki in monitoring and restoration of awa, wetlands and coastal estuaries to restore mauri and mahika kai.

#### *Wāhi tūpuna*

45. Wāhi tūpuna are interconnected ancestral places, landscapes and taoka that link to our creation traditions and reflect our histories and traditions and that also hold contemporary importance for mana whenua. They are characterised not only by natural and physical aspects, but also by the place names and associated traditions and events that bind us to the landscape, just as the landscape itself is a part of us. They underpin our mana whenua status and give body to our mātauraka and tikaka.

46. Wai is an integral and enduring part of our wāhi tūpuna. The lakes, rivers, wetlands, springs and groundwater all have their place in our traditions and history. The creation traditions and history of the water bodies underpin the ongoing relationship. For example:

- The Mata-au (Clutha) River takes its name from Kāi Tahu whakapapa that traces the genealogy of water. The names of Whakatipu-wai-māori (Lake Wakatipu) and Wānaka originate from the earliest expedition made by the tūpuna Rakaihautū and his party from the Uruao waka. Rakaihautū is traditionally credited with

creating the inland lakes or puna with his digging stick, Tūwhakaroria. The Mata-  
au is fed by the glacial waters that flow from the inland tūpuna mauka (ancestral  
mountains). A high value is attached to the intact mauri of these waters, and Kāi  
Tahu wish to see this mauri protected from degradation along the full length of  
the awa.

- The Taiari (Taieri) River meanders down through three plains now known as  
Maniototo (Māniatoto), Strath Taiari, and Taiari, with hills and ranges between.  
The zig-zag nature of its twists and turns is reputed to be the result of the taniwha  
Matamata wriggling around looking for its lost master, Kāti Māmoe chief Te  
Rakitauneke. The taniwha finally reposed where Saddle Hill is now and remains  
as the peaks Turi Makamaka and Puke Makamaka. The name 'Taiari' refers to  
the way that the tidal changes in the ocean at the river mouth influence the flow  
of the river as far as the upper reaches. These influences can be seen  
particularly in Waihora (Lake Waihola) and Waipōuri (Lake Waipori), located at  
the southern end of the Taiari Plains, and connected to the river by the  
Waipōuri/Waihola wetlands complex. The twists and turns of the river and the  
tidal influences have been instrumental in creating a rich wetland environment  
which previously supported extensive mahika kai activity over the full length of  
the awa. The degradation and loss of the wetlands through drainage, excessive  
abstraction, sedimentation and contamination is strongly felt and restoration of  
the wetlands is an important priority for mana whenua.

47. The rivers, lakes and wetlands, together with the coast, formed important components of  
the network of ara tawhito that were used by Kāi Tahu to gather resources, establish and  
maintain ahi kā, for wānaka, and to maintain whanaukataka with our relations. Kāika and  
nohoaka (permanent and seasonal settlements) were often located near rivers and lakes,  
near sources of mahika kai and other resources. The Mata-au is a significant ara tawhito,  
and integral to the network of inland trails that made it possible to transport people,  
mahika kai and stone resources to the coast. Other commonly used trails included the  
Waitaki Valley via either the Danseys or Lindis Pass; the Waihemo and Pig Root; the  
Waikouaiti catchment; Taiari River catchment; the Mataura River catchments, and other  
localised routes. Along the coast, the estuaries from the Waitaki River to Chaslands  
supported various hapū from the times of Waitaha.

48. The relationship of whānau and hapū with wāhi tūpuna is sustained by ongoing access  
and interaction with these landscapes, and the ability to recognise the landscapes of the  
tūpuna is important to keep the relationship alive. If the shape and behaviour of an awa  
or a wetland is changed beyond recognition, then the mātauraka is more likely to be lost.

The conditions that our tūpuna experienced, in terms of the behaviour of the water body, the quality of the water in it and the mahika kai it supported, are seen as an important baseline against which to measure the current state of the water body.

#### *Taoka species*

49. Indigenous species are valued as taoka by Kāi Tahu, as are the habitats through which taoka species survive and thrive. Taoka species that rely on wai māori include tuna (eel), kanakana (lamprey), kōura (freshwater crayfish), kākahi (freshwater mussels), whitebait species (migratory galaxiids), a range of other fish, and water birds such as herons, parera (grey duck), pūtakitaki (paradise shelduck) and pāteke (brown teal).
50. Protecting and maintaining the mauri of species and habitats is a critical function of kaitiakitaka. For Kāi Tahu, protection of taoka species requires a whole-of-system approach to their sustenance that recognises the importance of the interconnection between land, water, and other resources. It requires a focus not just on specific habitat sites, but also on the cumulative effects of activities on the wider system (including terrestrial, freshwater and coastal marine environments) that supports and sustains the species and their habitats.
51. Failure to recognise or appropriately provide for this connectivity between land, freshwater and the coastal environment contributes to decreases in the abundance of indigenous species and their habitats. Decline in the abundance of taoka species inhibits our ability to engage in mahika kai practices and to express and pass on cultural practices to future generations. It also impacts on our mana as kaitiaki, as it is our responsibility to look after these taoka so that they endure into the next generation.

#### *Mahika kai*

52. Mahika kai practices underpin the Kāi Tahu relationship with Otago's rivers, lakes, wetlands, moana and the broader environment. Our cultural identity as whānau and hapū is tied to our resources. Fundamental to our culture is our ability to learn and practise customary gathering of food and other resources, to put kai on the table to provide for whānau sustenance and as an expression of manaakitaka both at the marae and at home, and to ensure that the knowledge of customary practices is passed on from generation to generation.
53. The inland lakes and waterways of the Otago region once supported rich and healthy mahika kai resources. The lakes and their surrounds attracted Kāi Tahu hunter-gatherer parties that would travel inland from the coast to camp at nohoaka often located adjacent to lakes and waterways to engage in mahika kai activities. The great lakes could be navigated by waka while the ready availability of raupō at the Mata-au and in the interior

of Otago ensured the return journey down the Mata-au could be made by mōkihi to convey mahika kai and stone resources to the coast. Tauraka waka locations on the seaward journey provided access to other nohoaka and stop off points, and the opportunity to forage and hunt. The lower Mata-au and tributaries were particularly rich in mahika kai resources.

54. Other Otago rivers were similarly used, including the Taiari (Taieri), Waihemo and Waitaki. These rivers were a source of many waterborne mahika kai, including freshwater shellfish, kōura (freshwater crayfish), tuna (eels), kanakana (lamprey), kōkopu, and waterfowl. They also provided harakeke and raupō as resources for weaving and the construction of mōkihi.
55. On the Taiari, for example, Ōtākou and Puketeraki hapū would make seasonal visits along the awa to gather resources and strengthen the kūpeka (net) of whakapapa on which their resource rights were based. Whānau groups from Ōtākou commonly migrated through the whole of late spring and summer into the interior. They gathered eels at the lakes on the Taiari Plain, took kanakana (lamprey) in the Whakaehu (Silverstream), and followed the Taiari into the Māniatoto, enjoying eeling and bird-trapping mahika kai activity as they went. Other resources were harvested along the way, including tī kouka, tikumu and taramea. The Taiari is now unique amongst rivers in Otago, in that it is the only one that remains open from the headwaters to the sea, providing unfettered access for native fish migration.
56. Closer to the coast, there were low altitude and near sea level lakes, and a series of lagoons behind the coastal dunes that were important mahika kai localities. On the Taiari Plains, the Waipōuri and Waihora wetlands were once accompanied by Lake Tatawai, Potaka and Marama Te Taha (Loch Ascog). These, along with the Roto-nui-o-Whatū wetland complex<sup>4</sup> at Kaitangata, were all major food bowls for local whānau and hapū and supported a number of kāika.
57. Mahika kai were bountiful from river mouths, wetlands, hāpua and estuaries along Te Tai-o-Araiteuru, the Otago coastal area. These included estuarine fisheries abundant in pātiki (flatfish), waterfowl, and tūaki (cockles), and a variety of plant resources. Estuarine habitats provide a kōhaka and nursery for īnaka and other indigenous fish as well as foraging and breeding places for birds.
58. For mahika kai to be sustained, populations of species must be present across all life stages and must be plentiful enough for long term sustainable harvest. Safe access to

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<sup>4</sup> Now known, in its reduced form, as Lake Tuākitoto.



mahika kai sites must be available, kai must be safe to gather, safe to harvest and safe to eat, and management and harvesting practices must be able to be carried out in accordance with tikaka.

59. If people are unable to learn how to harvest and care for mahika kai because access to resources has been lost through alienation or degradation, then the mātauraka about how to manage resources in accordance with tikaka will also be lost.

60. Mana whenua, as kaitiaki for the waterways and coastal environments of Otago, have a duty to ensure that healthy resources are passed on to future generations, and are involved in monitoring and restoration of awa, wetlands and coastal estuaries as part of fulfilling this duty. The health of mahika kai is an important indicator of the health of the water body as a whole; through practising mahika kai, whānau are also able to monitor the ongoing health of wai māori.

### **THE NEED FOR CHANGE**

61. Since the land sales of the 1840s and 1850s, mana whenua have experienced the degrading of our wai, and consequential profound loss of mahika kai resources, to the point that these resources are now a shadow of what our kaumātua and tūpuna once experienced.

62. A variety of factors have contributed to this loss. River and stream channels have been straightened and channelised and wetlands have been drained to make land available for pastoral farming. River flows have been reduced due to excessive abstraction. The ability for tuna and other species to migrate between the rivers and the sea has been impeded by the installation of flap gates, culverts, weirs, and dams.

63. The direct discharge of sewage, direct and diffuse discharges of animal wastes and nutrients, and the discharge of sediment to waterbodies and the coastal environment have contributed to a deterioration in water quality and aquatic habitats. This deterioration of wai impacts on the ability of whānau to interact with wai and to collect mahika kai safely.

64. Many of the inland tributaries and major rivers across Otago have undergone modification associated with mining and the subsequent conversion of mining takes for agricultural and community uses. The effects of these water takes on Otago's waterways is of long-standing concern for Kāi Tahu. Cumulative overallocation within catchments, and the labyrinth of irrigation races and waterway diversions, through dramatically reducing summer flows and shifting water across and between catchments, has significantly impacted on the water bodies and the habitats they formerly supported. In

some cases, it has resulted in loss of continuous flow over some reaches of tributaries or has significantly increased the extent of reaches that dry naturally during low flow periods.

65. These practices were not confined to the days of early colonial settlement, but have continued right up to the present, assisted by a policy and regulatory framework that put the focus on managing te taiao for the benefit of resource users, rather than managing for the health and mauri of the water bodies. In some catchments, use of historic “mining privileges” has resulted in levels of water allocation that bear little or no relationship to the size of the rivers and streams, and until very recently there have been no controls on land uses to manage water contamination.<sup>5</sup>

66. Examples of the degradation experienced include the following:

- Over-allocation in the Manuherehia River during crucial periods of the year has meant that the river no longer supports the once significant waterfowling and eeling mahika kai activity.
- All or most of the summer flow of many small tributaries of the Mata-au and Taiari has been taken for irrigation, with the life of these tributaries being severely diminished or else transferred into water races.
- In the lower Mata-au, drainage and development of farmland around Lake Tuakitoto (and the former much grander and expansive Te Roto-nui-o-Whatū wetlands complex) and management of lake levels to prevent inundation of farmland has reduced the mahika kai values of this wetland significantly.
- The lower Taiari plain lakes and wetlands have been dramatically modified due to land use change, reduction in river flow, sedimentation, drainage, flood controls and a range of rural and urban discharges that altered the character and quality of these former impressive mahika kai resources that were once a food basket for the iwi. Further up the catchment, the once large and resource-rich wetland Tunaheketaka (the remnant now known as Lake Taiari) near Waipiata is a shadow of its former self, due to drainage and overallocation of water as well as the impact of land run-off and nutrient discharges.

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<sup>5</sup> Plan Change 8 to the Regional Plan: Water, made operative in 2022, introduced the first controls on activities such as effluent storage and residential earthworks.

- In Dunedin, the Kaikarae (Kaikorai) Stream and estuary, which were highly significant to our tūpuna, are significantly compromised due to industrial activity, the construction of a landfill on the estuary, and reclamation activity, rendering the water polluted and the food resources found there not fit for human consumption.
- Other waterways in Dunedin have been either significantly modified by engineering for flood protection or have been piped and covered over altogether by development of the city.
- Many wastewater systems continue to discharge into rivers or natural wetlands.
- Otago Harbour and the estuaries of coastal rivers have been degraded due to discharge of sediment and contaminants in the rivers that feed them.
- Sediment effects of the dams in the Mata-au are impacting on the health of rimurapa (kelp) beds in the ocean beyond the mouth of the awa.

67. Where the mauri of water bodies is degraded, there is serious risk to the future of already diminished habitats and mahika kai resources, and therefore a risk to our ability to keep the knowledge of these alive.

68. The loss of mahika kai has had significant economic impacts on Kāi Tahu and has contributed to contraction of the traditional economy, dispersal of Kāi Tahu communities and loss of mātauraka. In the last thirty to forty years we have spent more time in meetings, making submissions, in hearings and planning processes trying to halt the degradation of the rivers and wetlands than we have actually practising mahika kai. In this way the opportunity cost of the ongoing degradation is immense.

69. Loss of mātauraka and loss of the ability to harvest mahika kai weakens our relationship with wai māori, and ultimately impacts on our mana and our identity. This echoes evidence I gave to the Waitangi Tribunal, in its hearing of the Ngāi Tahu Claim, about the loss of mahika kai, and the impact of loss on retention of and transfer of mātauraka from generation to generation, through degradation of water quality and aquatic habitats. If rakatahi are unable to learn how to harvest and care for mahika kai because resources have been degraded or lost, and if they cannot experience how a healthy environment functions, then the mātauraka/ knowledge about how to manage resources in accordance with tikaka will be lost.

70. They say it only takes a generation to lose the language, it is the same for mātauraka. If we do not start to make real change in direction to reverse the degradation before

another generation passes, it will be too late. Because of this, the Kāi Tahu ki Otago freshwater vision proposes timeframes to achieve change within a generation. These timeframes recognise that major change cannot happen immediately, but also that it is important the first steps towards change are not delayed, and that the change required is clearly signalled from the start. The timeframes require:

- a) Immediately: No further loss of wetlands, river extent and habitats, a change to shorter consent terms, and the establishment of systems and resources to facilitate restoration and changes in practice.
- b) Within 10 years: Management practices have changed to support Te Mana o te Wai and positive restoration measures are underway; and
- c) By 20 years: We are seeing the outcomes articulated in the freshwater visions for the water bodies achieved.

## COMMENTS ON SOME SPECIFIC CULTURAL CONCERNS IN THE SUBMISSIONS

### *Discharge of human and animal effluent*

71. There are many community wastewater treatment plants in Otago that discharge directly to water. The discharge of human waste to water is contrary to tikaka and kawa and renders affected waterways inaccessible for customary practices such as harvesting and eating mahika kai or using water for cultural purposes and rituals. For example, I gave evidence in January this year on our concerns about the discharge of wastewater from the Waihora wastewater treatment plant into the Waihora (Lake Waihora) outflow channel. This degrades the mauri of the Waihora-Waipōuri wetlands and frustrates the exercise of rakatirataka and kaitiakitaka. The continued discharge of this wastewater is contrary to mana whenua aspirations for the restoration of the Waihora-Waipōuri wetlands and our ability to engage in mahika kai practices there.

72. Instead, mana whenua support natural mixing of wastewater through land, a subsurface wetland, or a similar environment that provides a natural buffer or transition zone and makes use of the natural cleansing and purifying processes of Papatūānuku. This natural process is important, because in order for the mauri of the water to be fully restored it needs to go through the processes of "kia whitikia e te rā, kia purea e te hau, kia horoia e te ua, ā, kia hurihia e ngā kōwhatu - to be shone upon by the sun, to be purified by the wind, to be washed by the rain, and to be tumbled by the rocks."<sup>6</sup>

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<sup>6</sup> Winiata, P. Lecture delivered at Te Wānanga o Raukawa, Ōtaki. 2002

73. While we recognise that the process required for councils to replace existing discharges with land-based systems is complex and requires time to fund and implement, it is important to Kāi Tahu that the PORPS requires a shift towards more appropriate solutions.

74. Our concerns about use of waterways to dilute animal effluent are similar to those for human wastes, and we wish to see a policy framework that also directs these discharges to land.

#### *Cross-mixing of water*

75. Because mauri is unique for each water body, the cross-mixing of water between water bodies via irrigation races, damming, and diversion is a long-standing issue of concern to mana whenua. The transfer of water between water bodies and catchments augments one system and depletes the other, impacting on the mauri of each. Such transfers also potentially impact on the ecosystems and water quality of the receiving waters.

76. The way in which it is appropriate to address this issue will vary from situation to situation. However, the central requirement in every case is that mana whenua are involved in determining the approach to be taken. The Kāi Tahu ki Otago submission asks for a reference to be made to this in the PORPS to ensure that it is taken into account in development of the Land and Water Regional Plan.

## **CONCLUSION**

77. Kaitiakitaka is a responsibility to be mindful of our connection to te taiao (the natural world) and inherent duties that flow from that to take action in respect of proposed activities, to assess their impact and make comment to the appropriate authorities, and to influence the way those activities may or may not occur. This evidence is my contribution to fulfilling the kaitiaki responsibilities handed down to me by my father and tūpuna before him. I have a responsibility to speak up about these cultural associations and values to express kaitiakitaka. In this way, we are giving respect to and being responsive to those values. That is our duty as mana whenua.

78. The implementation of the NPSFM 2020 through the freshwater provisions in the PORPS provides a one in a generation opportunity to re-set the management of wai māori in a way that aligns with the tikaka and kawa that have been developed over generations by mana whenua.

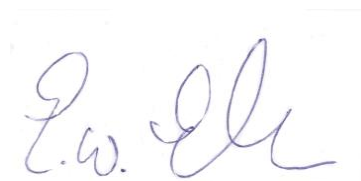
79. The NPSFM 2020 says: *Te Mana o te Wai is a concept that refers to the fundamental importance of water and recognises that protecting the health of freshwater protects the*

*health and well-being of the wider environment. It protects the mauri of the wai. Te Mana o te Wai is about restoring and preserving the balance between the water, the wider environment, and the community.<sup>7</sup>*

80. From a Kāi Tahu perspective, implementing Te Mana o te Wai requires the natural balance in te taiao to be put first. I disagree with those submitters who say that the natural balance of the wai should be traded off against the needs and desires of the community. It is only if we look after the wai first, that it will be able to look after us.
81. Our success in implementing Te Mana o te Wai will be measured in outcomes for the current generations and the generations that follow. Te Mana o te Wai is inseparable from the mana of the people.

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**EDWARD ELLISON ONZM**

A handwritten signature in blue ink, appearing to read 'E. W. Ellison', is enclosed in a thin black rectangular border.

**28 JUNE 2023**

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<sup>7</sup> NPSFM 2020, Clause 1.3(1)

## APPENDIX 1: GLOSSARY OF MĀORI WORDS AND PHRASES

<b>Ahi kā</b>	Representation of continuous occupation, the idea of mana whenua being continuously present on their land
<b>Ara tawhito</b>	Trails and traditional travel routes
<b>Atua</b>	Deity/ deities
<b>Awa</b>	River
<b>Hapū</b>	Sub-tribe
<b>Iwi</b>	Tribe
<b>Kai</b>	Food
<b>Kaimoana</b>	Seafood
<b>Kāi Tahu / Kāi Tahu</b>	
<b>whānui</b>	The collective of the individuals who descend from Waitaha, Kāti Mamoe and the five primary hapū of Kāi Tahu, namely Kāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri, and Ngāi Te Ruahikihiki. Kāi Tahu hold mana whenua status across large tracts of Te Waipounamu
<b>Kāika/ Kāik</b>	Settlement
<b>Kaitiakitaka, kaitiaki</b>	The exercise of guardianship over natural and physical resources, as an expression of rakatirataka and mana; a person undertaking roles as an expression of kaitiakitaka.
<b>Kōhaka</b>	Habitat that provides a nursery for taoka and mahika kai species.
<b>Mahika kai</b>	A term that literally mean “food workings” and refers to the customary gathering of food and natural materials, and the places where those resources are gathered or produced. The term also embodies the traditions, customs and collection methods, and the gathering of natural resources for cultural use, including raraka (weaving) and rokoā (traditional medicines).
<b>Mana</b>	Prestige, authority, control, power, influence, status
<b>Manaakitaka</b>	the process by which takata whenua show respect, generosity, and care for others
<b>Mana whenua</b>	Customary authority exercised by an iwi or hapū in an identified area, iwi that hold this customary authority in a specific location

<b>Marae</b>	Traditional Māori meeting space
<b>Mātauraka</b>	Kāi Tahu customary knowledge passed down from one generation to the next, used in the present, and developing, for the future. It involves observing, experiencing, participating, studying, and understanding the world from an indigenous cultural perspective. It is a tool for thinking, organising information, considering the ethics of knowledge, and informing us about our world and our place in it. Incorporation of mātauraka in resource management decision-making is important to ensure that cultural interests are appropriately recognised and provided for.
<b>Mauri</b>	Essential life force or principle, a metaphysical quality inherent in all things both animate and inanimate
<b>Moana</b>	Ocean
<b>Mōkihi</b>	Raft used by Kāi Tahu to travel down rivers
<b>Noa</b>	To be in a state without restriction
<b>Nohoaka</b>	Seasonal occupation sites
<b>Pā</b>	Permanent settlement
<b>Pākehā</b>	New Zealanders of European descent
<b>Papatipu Rūnaka</b>	Regional Kāi Tahu governing bodies
<b>Papatūānuku</b>	Kāi Tahu deity represented by the earth
<b>Puna</b>	Freshwater spring
<b>Pūrākau</b>	Story, usually from the mythic period
<b>Rakaitirataka</b>	The exercise of mana or authority to give effect to mana whenua culture and traditions across all spheres of their takiwā, including the management of te taiao.
<b>Raki</b>	Kāi Tahu deity represented by the sky
<b>Rokoā</b>	Traditional natural medicines
<b>Taiao</b>	Natural environment/ nature
<b>Takaroa</b>	Kāi Tahu deity represented by the ocean
<b>Takiwā</b>	Area, region, district



<b>Taoka</b>	Treasured resources that are highly valued by Kāi Tahu, derived from the atua, linked to the people through whakapapa, and left by tūpuna to provide for and sustain life.
<b>Tapu</b>	To be in a state of restriction
<b>Tauraka waka</b>	Traditional watercraft landing locations
<b>Tikaka</b>	the Kāi Tahu beliefs, values, practices, protocols, and procedures that guide appropriate codes of conduct
<b>Tupuna/ tūpuna</b>	Ancestor(s)
<b>Tūrakawaewae</b>	Land that someone belongs to
<b>Wāhi Tūpuna</b>	Landscapes and places that embody the relationship of mana whenua and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taoka.
<b>Wai</b>	Water
<b>Wai māori</b>	Freshwater
<b>Waka ama</b>	Single-hulled outrigger canoe; the sport of racing waka ama
<b>Whakapapa</b>	Genealogy
<b>Whānau</b>	Family/families
<b>Whanaukataka</b>	Relationship-building; embracing whakapapa through the relationships between people, and between people and the environment.
<b>Whenua</b>	Land

## **APPENDIX 2: KĀI TAHU KI OTAGO STATEMENT ON TE MANA O TE WAI - 2020**

### **Te Mana o te Wai**

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:

- (1) water is the foundation and source of all life – nā te wai ko te hauora o kā mea katoa,
- (2) there is an integral kinship relationship between water and Kāi Tahu whānui, and this relationship endures through time, connecting past, present and future,
- (3) each water body has a unique whakapapa and characteristics,
- (4) water and land have a connectedness that supports and perpetuates life, and
- (5) Kāi Tahu exercise rakatirataka, manaakitaka and their kaitiakitaka duty of care and attention over wai and all the life it supports.

### **Narrative**

Water is a central element in Kāi Tahu creation traditions. It was present very early in the whakapapa of the world: in the beginning there was total darkness, followed by the emergence of light and a great void of nothingness. In time Maku mated with Mahoronuiatea which resulted in great expanses of water, then Papatūānuku and Takaroa met and had children after which Takaroa took a long absence. Papatūānuku met Rakinui and they had many children who conspired to force their parents' coupled bodies apart to let the light in. They were also responsible for creating many of the elements that constitute our world today - the mountains, rivers, forests and seas, and all fish, bird and animal life. The whakapapa and spiritual source of water and land are connected, and water bodies are the central unifying feature that connects our landscapes together. The spiritual essence of water derives from the atua and the life it exudes is a reflection of the atua.

The whakapapa of mana whenua and water are also integrally connected. There is a close kinship relationship, and mana whenua and the wai cannot be separated. The tūpuna relationship with water, and the different uses made of the water, provide a daily reminder of greater powers – of both the atua and tūpuna. This relationship continues into the present and future and is central to the identity of Kāi Tahu. The mana of wai is sourced from the time of creation and the work of kā Atua, invoking a reciprocal relationship with mana whenua based in kawa, tikaka and respect for water's life-giving powers and its sanctity.

The kinship connection engenders a range of rights and responsibilities for mana whenua, including rakatirataka rights and the responsibility of kaitiakitaka. Kaitiakitaka encompasses a

high duty to uphold and maintain the mauri of the wai. If the mauri is degraded it has an impact not only on the mana of the wai but also on the kinship relationship and on mana whenua. The mauri expresses mana and connection, which can only be defined by mana whenua.

Recognising rakatirataka enables mana whenua to enjoy their rights over water bodies and fulfil their responsibilities to care for the wai and the communities it sustains.

The condition of water is seen as a reflection of the condition of the people - when the wai is healthy, so are the people. Kawa and tikaka have been developed over the generations, based on customs and values associated with the Māori world view that span the generations, recognising and honouring Te Mana o te Wai and upholding the mauri of the wai is consistent with this value base.

Each water body is unique. This is a reflection of its unique whakapapa and characteristics, and it means that each water body has different needs. Management and use must recognise and reflect this.

**APPENDIX 3: KĀI TAHU KI OTAGO INPUT TO DEVELOPMENT OF FRESHWATER VISIONS  
– NOVEMBER 2020**

**Attached**

**27 November 2020**

## **FRESHWATER VISIONS FOR OTAGO – KĀI TAHU KI OTAGO**

ORC is seeking input on the long term visions for freshwater in Otago. These visions will provide direction for developing policies and rules for managing freshwater.

This document identifies:

- Principles that Kāi Tahu ki Otago consider are important in setting freshwater visions
- The visions of Kāi Tahu ki Otago for freshwater management in all catchments
- Additional priorities for specific catchments
- The timeframes in which Kāi Tahu ki Otago want to see the visions achieved
- Management changes that Kāi Tahu ki Otago consider are needed to achieve the vision

### **Underlying principles**

The following key principles should be recognised, and should underlie development of freshwater visions:

1. The whakapapa of mana whenua and water are integrally connected. There is a close kinship relationship, and mana whenua and the wai cannot be separated. The mana of the wai is shared with mana whenua through this relationship, and the mana is impacted on if the human connection is not there. Freshwater visions need to ensure that the connection of mana whenua with the water bodies is sustained, including through:
  - Recognition of rakatirataka
  - Enabling exercise of kaitiakitaka
  - Upholding the mauri of the water bodies
  - Providing for practice of mahika kai and other mana whenua aspirations as land and water users.
2. Freshwater visions must recognise interconnectedness across a catchment. The mauri of different parts of the water body system cannot be separated. The water body must be treated as a whole system, with all tributaries and riparian areas, including their natural characteristics and indigenous biodiversity, contributing to the vision.
3. Kawa and tikanga have been developed over the generations, based on customs and values associated with the Māori world view that span the generations. These values are inherent in the kaitiakitaka responsibility of mana whenua and need to be reflected in decision-making, management and monitoring. Recognising and honouring te mana o te wai and upholding the mauri of the wai are consistent with this value base and are the responsibility of both treaty partners.
4. Freshwater management must enable mātauraka regarding freshwater and the resources it supports to be retained, kept alive and transferred to future generations.

## Vision

The Kāi Tahu ki Otago vision for all catchments in Otago is that the following outcomes are achieved:

1. The wai is health-giving:
  - The quality where the waterway enters another receiving environment should be as good as at the source
  - We can drink the water and eat the kai.
2. The waterways are restored to the way they were when tūpuna knew them:
  - Water flow is continuous through the whole system
  - There is no further modification of river shape or braided stretches
  - Existing wetlands are restored and the area of wetlands is increased.
3. Mahika kai is flourishing, native fish can migrate easily and as naturally as possible, and taoka species and their habitats are protected from negative water quality and quantity impacts.
4. Over-allocation is reversed, and water is available and allocated to meet mana whenua aspirations.
5. The interconnection of freshwater and coastal waters is recognised:
  - Sea level rise is accommodated in planning for infrastructure and other activities near river mouths, estuaries and hāpua systems
  - Inaka habitats at the salt-water wedge are protected.
6. The quality and quantity of groundwater is protected, and the interconnections with waterways are recognised.
7. Mana whenua are integrally involved in freshwater planning, implementation and monitoring, and mātauraka is alive and being passed on.
8. Land users work together to restore catchments.

## Priorities/ additional focus for particular catchments or Freshwater Management Units (FMU)

Mata-au	<ul style="list-style-type: none"> <li>● Mata-au is one catchment and needs to be managed as such.</li> <li>● Management recognises and reflects that the wai comes directly from Tawhirimatea (the sky) to the top of the mauka and into the awa so is pure at source – the quality along the full length of the waterway should reflect this.</li> <li>● There is no further degradation of lakes.</li> <li>● There are no sedimentation effects on the ocean.</li> </ul>
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Taieri	<ul style="list-style-type: none"> <li>• Healthy wetlands are restored in the upper catchment wetland complex and tussock areas.</li> <li>• Waipori/ Waihola wetlands are restored.</li> <li>• There is no sewage discharge to Lake Waihola.</li> <li>• In the long term, the gravel bed of the lower Taieri is restored and sedimentation of the Waipori/ Waihola complex is reversed.</li> </ul>
Dunedin Coast FMU	<ul style="list-style-type: none"> <li>• Waikouaiti River catchment should be included in this FMU rather than North Otago.</li> <li>• Pollution of the harbour is reduced.</li> <li>• Hidden waterways are recognised – in the long term, waterways are naturalised as much as possible, and potentially some piped areas are opened up.</li> </ul>
North Otago FMU	<ul style="list-style-type: none"> <li>• Pollution of the Waihemo (Shag), Waianakarua and Kakaunui Rivers and Trotters Gorge Creek, and their tributaries, is reduced.</li> <li>• Wetlands are restored throughout the North Otago catchments.</li> <li>• Riparian margins are healthy and are protected from the effects of stock grazing and pests.</li> </ul>

#### Timeframes for achievement of vision

- From now:
  - No further loss
  - Consents are granted for a maximum of 10 years
  - Systems and resources are developed to facilitate restoration measures.
- Within 10 years:
  - Management practices have been changed and positive restoration measures are underway.
- By 20 years: Outcomes are being achieved.

#### Management changes needed to achieve the vision

Water quality	<ul style="list-style-type: none"> <li>• Improved management of stormwater runoff, including runoff from land development and from roads</li> <li>• Land-based sewage and animal effluent disposal – no disposal to water</li> <li>• No sedimentation effects on ocean, harbour and estuaries</li> <li>• Reduce nutrients and effluent entering groundwater</li> <li>• Shorter consent terms – no more than 10 years</li> <li>• Consultation with mana whenua</li> </ul>
Water quantity	<ul style="list-style-type: none"> <li>• Levels and flows support flourishing mahika kai, not minimum requirements</li> </ul>

	<ul style="list-style-type: none"> <li>• Augmentation by off-stream storage in appropriate locations and circumstances</li> <li>• Shorter consent terms – no more than 10 years</li> <li>• Consultation with mana whenua</li> </ul>
River works and structures	<ul style="list-style-type: none"> <li>• No modification of headwaters</li> <li>• Retain existing braided stretches</li> <li>• No further modification of the shape of rivers</li> <li>• No new instream dams</li> <li>• Rehabilitation of gravel extractions to provide for natural habitat and mahika kai</li> <li>• Removal or modification of flood gates in lower reaches to allow easy fish passage</li> <li>• Dams, headgates, floodgates and culverts are designed and managed to enable easy upstream and downstream migration of fish – this must be a priority in design</li> <li>• Shorter consent terms – no more than 10 years</li> <li>• Consultation with mana whenua</li> </ul>
Drainage	<ul style="list-style-type: none"> <li>• No further drainage, and reverse the effects of existing drainage</li> <li>• Consultation with mana whenua</li> </ul>
Habitat	<ul style="list-style-type: none"> <li>• Bring back diversity of riparian areas and set aside adequate buffers</li> <li>• Reverse loss of wetlands - restoration and increase in area</li> <li>• Removal of aquatic weeds</li> <li>• Consultation with mana whenua</li> </ul>
Land use	<ul style="list-style-type: none"> <li>• No negative land use impacts on wetlands – including their hydraulic connection, taoka species and mahika kai values</li> <li>• Improvement of physical access to mahika kai (including across land to the waterways)</li> <li>• Look at moving to dryland farming systems</li> <li>• Consider implications of sea level rise in 3 Waters infrastructure renewals</li> <li>• Provide for inward migration of estuary and hāpua systems with rising sea level – give them room to move</li> <li>• Consultation with mana whenua</li> </ul>