

**From:** [REDACTED]  
**To:** [Water Consultation Submissions](#)  
**Subject:** SUBMISSION AGAINST FRESH WATER IWI CLAUSES  
**Date:** Wednesday, 13 April 2016 3:14:29 p.m.

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Freshwater Consultation 2016,  
Ministry of Environment,  
PO Box 10362,,  
Wellington 6143.

Dear Sir/Madam,  
Submission against fresh water iwi clauses

As a concerned New Zealand citizen who believes in freedom of speech, the rule of law and equality within the law for all citizens regardless of ethnicity, I am opposed to all aspects of the consultation document with race-based content. These aspects appear in questions 12 to 17:

**12. How can the government and councils and communities interpret better and apply Te Mana o Te Wai in their region?**

I am opposed to the use of the meaning of Te Mana o te Wai as being the underpinning platform for discussions on freshwater values.. Use of the supernatural to justify Maori claims is nonsense. The rules should be the same for all New Zealanders regardless of ethnicity or spiritual belief.

The use of regional authorities to reflect Te Mana o te Wai is not only a nonsense but is hypocrisy from the government who on one hand claim “nobody owns the water” and then absolve themselves from future responsibilities by delegating that responsibility to the regional authorities for the implementation of the relevant policies.

**13. Should councils be required to identify and record iwi/hapu relationships with freshwater bodies, and how should they do it?**

Why are non iwi/hapu citizens excluded from recording relationships with freshwater bodies? Many irrespective of race have deep attachments to water bodies for varying reasons. The rights and responsibilities of all should be respected and not limited to “iwi/hapu”.

**14. What would support councils and iwi/hapu to engage about their values for freshwater bodies?**

Again, a separate engagement between iwi/hapu and councils over freshwater bodies excludes non iwi/hapu who may have deeply held connections to water bodies.

**15. What are your views on the proposal for a new rohe-based agreement between iwi and councils for natural resource management? What type of support would be helpful for councils and iwi to implement these to enable better iwi/hapu engagement in natural resource planning and decision-**

**making?**

I am opposed to the special engagement with Iwi particularly in the form of unelected, unaccountable Maori in co-governance arrangements. This is unfair, undemocratic and gives a minority racial group effective control over an asset which is important for all New Zealanders.

**16. What are your views of the proposed amendments to water conservation orders? Outline any issues you see with the process and protection afforded by water conservation orders?**

The iwi/hapu aspects of proposed amendments to water conservation orders require evidence of consultation with relevant iwi, require the Special Tribunal to consider the needs of iwi/tangata whenua. This could create an opportunity for tribal bodies to seek cash for consultation as we have seen in Auckland with cultural impact assessments done for cash. The government should avoid sloppy legislation that could delay water conservation while negotiating payments to tribal bodies.

**17. If you are involved with a marae or live in a papakainga, does it have access to clean, safe drinking water? What would improve access to clean, safe drinking water for your marae or papakainga?**

Surely all citizens should be entitled to access to clean, fresh, safe drinking water. The question should be what would improve such access to all.

Yours sincerely,

Terry Burch

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