Healthy Waterways - national direction for our essential freshwater

Friday 1st November 2019
Tēnā koe Per,

Ko te mauri, ko te wairua o te Waipā ko Waiwaia
The sustenance and life force of the Waipā is Waiwaia

Ko Waipā te toto o te tangata! Ko Waipā te toto o te whenua, koia hoki he wai Manawa whenua!
The Waipā is the blood of the people and of the land, it is the essential to all living things

Ko Waipā tetehi o nga taonga o Maniapoto whanui.
The Waipā is just one of the very many taonga of Maniapoto within its tribal boundary

It is very important to stress the connectivity between freshwater and land, and the activities that take place on both. The environment fits seamlessly together and so the National level statements also have to fit together. We want to avoid a situation where one NPS tells us to do one thing, while another requires a different response.

Ngāti Maniapoto me ēnā hapū ong-term vision for all waters that flow within our tribal boundary is to restore and protect the Mauri of all our waters and therefore the land. this will require long-term integrated management planning, collaboration, resourcing, innovation, consistency and best environmental practices.

1. The Maniapoto Māori Trust Board (the Board) was established in 1988 and operates in accordance with the Māori Trust Boards Act 1955.

2. The Maniapoto rohe incorporates the eastern boundary along the Rangitotoo-Kahu and the Hurakia ranges; the western boundary with Aotea and Kāwhia harbours and extending 20 nautical miles out to sea; the northern boundary from Raukūmara to the Waipingao Stream; and the southern boundary of the Tūhua ranges. There are also shared boundaries with other Iwi along the Wharepūhunga, Hauhungaroa and Tūhua ranges. Geographically, the area covers the Maniapoto rohe, including the areas commonly known within Te Ao Māori as Te Rohe Pōtae and Te Nehenehenui.

3. The Board also carries out functions, duties, and exercise powers under the Ngā Wai o Maniapoto (Waipā River) Act 2012. Ngā Wai o Maniapoto refers to all water that is within our tribal domain. The overarching purpose of this Act is to restore and maintain the quality and integrity of the waters that flow into and form part of the Waipā River for present and future generations and the care and protection of the mana tuku iho o Waiwaia.

4. Submission from the Maniapoto Māori Trust Board (the Board) on the Action for Healthy Waterways discussion document on national direction for our essential freshwater.
Introduction

5. In 2012, the Ngā Wai o Maniapoto (Waipā River) Act was enacted. Preamble clause 22 states: ‘Maniapoto and the Crown agree that protective measures are necessary to safeguard the Waipā River from further deterioration and that co-governance and co-management arrangements provide a foundation for the restoration and maintenance of the Waipā River’. The purpose of the Act is to restore and maintain the quality and integrity of the waters that flow into and form part of the Waipā River for present and future generations.

6. The Board welcomes this opportunity to submit on the discussion document on national direction for our essential freshwater and its key proposals through the:
   a) The Draft National Policy Statement for Freshwater Management (NPS);
   b) The Proposed National Environmental Standards for Freshwater (NES); and
   c) The Draft Stock Exclusion Section 360 Regulations (Regs).
   d) The Board support the Waikato and other Waipā Iwi submissions
   e) The Board wants the NPS and NES to give effect to the intent of Ngā Wai o Maniapoto to ensure consistency of how all our waterways within in our tribal area.

IMPACTS TO ALL OUR WATERWAYS MUST BE ADDRESSED

7. There are numerous negative man-made environmental impacts to the water quality of all our water ways within the Maniapoto rohe and beyond. Nga Wai o Maniapoto is about looking after all our waterways for our mokopuna and future generations. Sustainable environments require strategic planning and wisdom to future proof a way of life that enhances the next generations. We have five principles and our mātauranga framework that will help guide Minister Parkers, Advisory Groups.

Principle one: ‘Te Mana o te Wai’

8. Te Mana o te Wai refers to the quality and integrity of the waters that sustained the physical and spiritual wellbeing of Maniapoto. The continued health and wellbeing of current and future generations and all other living things that depend on water is important to Maniapoto.

   a. The Crown acknowledges that the pollution, degradation and development of the Waipā River have resulted in the decline of its once rich fisheries and other food sources which had for generations sustained the people and their way of life and their ability to meet their obligations of manaakitanga; and that the decline has been a source of distress to Maniapoto.

   b. The Crown acknowledges that to Maniapoto, their relationship with the Waipā River, and their respect for it, gives rise to their responsibilities to protect Te Mana o Te Wai and to exercise their kaitiakitanga in accordance with their long established tikanga. Their relationship with the Waipā River and their respect for it lies at the heart of their spiritual and physical wellbeing, and their tribal identity and culture.

   c. The Crown acknowledges that the deterioration of the health of the Waipā River, while the Crown exercised overall responsibility for the management of the Waipā River, has been a source of distress for the people of Maniapoto.

   d. The Waipā River is a significant contributor to the waters of the Lower Waikato River and will have a significant impact on the effectiveness of the Vision and Strategy, and other arrangements to restore and protect the health and wellbeing of the Waikato River.
b) Maniapoto acknowledge that the restoration and maintenance of the Waipā River, as part of a larger catchment, needs to be coordinated with the management of the Waikato River. This whole of river approach is consistent with the desire of Maniapoto to keep intact the mauri of the Waipā River in its entirety.

c) The relationship between Maniapoto and the Waipā River is historic, intellectual, physical and spiritual. Historically, Te Mana o Te Wai was such that it provided all manner of sustenance to Maniapoto including physical and spiritual nourishment that has, over generations, maintained the quality and integrity of Maniapoto marae, whanau, hapū and iwi.

d) The Crown has responsibilities in relation to the Waipā River on behalf of the regional community and the nation as a whole and there are also existing statutory frameworks and ongoing Treaty of Waitangi obligations. In recognising the importance of the Waipā River and its catchment, the Crown considers that a new era of co-governance and co-management in respect of the Waipā River is an appropriate way to secure the longer-term sustainability and health and wellbeing of the Waipā River for present and future generations.

Principle two: Ngā Wai o Maniapoto

9. Ngā Wai o Maniapoto refers to all the waterways in the Maniapoto rohe. Maniapoto have a deep-felt obligation to restore, maintain, and protect all waters within the Maniapoto rohe (Ngā Wai o Maniapoto), including the waters that flow into and form part of the Waipā River.

   a. The historic degradation of Ngā Wai o Maniapoto and the exclusion of Maniapoto participation in freshwater management has been a source of distress for Maniapoto. Maniapoto participation in co-governance and co-management decision-making arrangements will ensure Ngā Wai o Maniapoto are enhanced and protected.

Principle three: Te Mana o te Waipā

10. This principle refers specifically to the Waipā River and tributaries. The relationship between Maniapoto and the Waipā River is historic, intellectual, physical, and spiritual. The Waipā River is central to the identity and livelihood of Maniapoto, such that, the Waipā River has mana and represents the mana of Maniapoto.

   a. Restoration efforts for Te Mana o te Wai and the Waipā River is important to Maniapoto and aims to enhance and protect the mauri of the Waipā River and Waiwaiā, in its entirety.

Principle four: Te Mana Tuku Iho o Waiwaiā

11. Waiwaiā is the spiritual kaitiaki of the Waipā River. Maniapoto has a deep-felt obligation to care for and protect te mana tuku iho o Waiwaiā and to instil knowledge and understanding within Maniapoto and the Waipā River communities about the nature and history of Waiwaiā. It is, therefore, important to Maniapoto to be consulted and engaged for all matters that impact on Maniapoto. Waiwaiā is also known in other rivers within the Maniapoto rohe.

Principle five: Kaitiakitanga

12. Kaitiakitanga is integral to the mana of Maniapoto and requires restoration of the relationship of Maniapoto with wai restoration and maintenance of the ability of Ngā Wai o Maniapoto to provide for the practice of manaakitanga recognition and respect for the kawa, tikanga, and kaitiakitanga of Maniapoto
encouragement and empowerment of active involvement by Maniapoto in the expression of their kaitiaki responsibilities.

Te Awa Waipā - co-management arrangements

13. Maniapoto and the Crown maintain their own viewpoints in respect of the Waipā River that converge in the objective to restore and maintain the Waipā River. The parties agree that protective measures are necessary to safeguard the Waipā River from further deterioration, and that the co-governance and co-management arrangements anticipated in our Deed of Settlement will provide for the restoration and maintenance of the Waipā River.

14. Maniapoto acknowledge that the restoration and maintenance of the Waipā River, as part of a larger catchment, needs to be coordinated with the management of the Waikato River. This whole of river approach is consistent with the desire of Maniapoto to keep intact the mauri of the Waipā River in its entirety.

15. Te mana tuku iho o Waiwaia is the ancestral authority handed down from generation to generation in respect of Waiwaia, Guardian of the Waipā River. It is also the obligation for the care and protection of te mana tuku iho o Waiwaia, which extends to instilling knowledge and understanding within Maniapoto and the Waipā River communities about the nature and history of Waiwaia.

Accords with the Crown and the Joint Management Agreement with Councils

16. Set within the Waipā River Act are the values within our Waiwaia Accord. One such value is Kaitiakitanga, which is integral to the mana of Maniapoto and requires, restoration of the relationship of Maniapoto with the wai, restoration and maintenance of the ability of Ngā wai o Maniapoto to provide for the practice of manaakitanga; and recognition and respect for the kawa, tikanga and kaitiakitanga of the marae, whanau, hapū and iwi of the Waipā River; and encouragement and empowerment of active involvement by Maniapoto in the expression of their kaitiaki responsibilities. Integration of the co-management arrangements must be implemented and achieved at a number of levels and across a range of agencies to be effective, including the Crown and local and regional authorities and within a co-governance framework [JMA/Accords] that reflects the shared aspiration of each of the iwi for whom the Waipā River and the Waikato River have significance.

The Upper Waipā River Integrated Management Plan

17. There are 20 legislative acts that have particular regard to Te Ture Whaimana V&S and all of these acts impact on our customary practices in some shape or form. In August 2018 a resolution was made by the Board for the commencement of the Upper Waipā River Integrated Management Plan (UWRIMP). The Board intend to bring together the JMA and Accord arrangements, that will clearly identify implemented operational opportunities provided by agencies for Maniapoto and which enable customary activities and support kaitiakitanga.

18. On 3 October 2018 the Board initiated the UWRIMP as part of its co-management arrangements, a letter sent to relevant Ministers, Mayors, Chairperson and Chief Executives. (15 agencies)
19. Maniapoto continue to support the hearings for PPC1, and ensuring successful implementation of the Waipā plans are key priorities.

20. The preparation and planning process scheduled within the Waipā River Act will be followed accordingly. A lot of information has already been collated in various plans regarding the Waipā River, therefore the UWRIMP is not intended to duplicate these, but bring them together, linking central and local government strategies in one place. Although we have three years to complete the UWRIMP, it is the Board’s intent to align with the PPC1 timeframes and public consultation round by 2020/21.

21. This mechanism is intended to build a framework upon which matters impacting on our people and our natural environment can be better streamlined and integrated to identify strategies that enable our customary activities and support kaitiakitanga.

22. This strategic component of the UWRIMP is that post our treaty settlement the co-management arrangements will be extended across our tribal area. Therefore, consistency on approach and methodologies will apply accordingly.

23. The Board was not able to secure funding from the Waikato River Authority to develop the UWRIMP. However, we understand funding is being provided to support landowners to develop their farm plans. It would be helpful if the funding is extended to support Iwi planning tools at a catchment and sub catchment level. This is will be helpful in providing mātauranga for others in their rohe.

Maniapoto Framework
Please direct all communications to the Trust Board in relation to this submission to policy advisor on

Nāku noa na,