

BEFORE THE CANTERBURY REGIONAL COUNCIL

UNDER the Resource Management Act 1991.

AND

IN THE MATTER Proposed Plan Change 6 (Wairewa)
to the partially operative Canterbury
Land and Water Regional Plan

STATEMENT OF EVIDENCE OF IAEAN J. CRANWELL
on behalf of
WAIREWA RŪNANGA INCORPORATED AND TE RŪNANGA O NGĀI TAHU

4th MARCH 2016

INTRODUCTION

Qualifications and Experience

1. Tēnā koutou katoa. My name is Iaeen Cranwell. I whakapapa to the Kāti Irakehu and Kāti Makō hapū of Kāi Tahu. I have been the leader of the Cultural Heritage and Identity Portfolio for Wairewa Rūnanga for 15 years and team leader for the Natural Resources portfolio for 12 years. I have previously worked for Takuahi Research & Development Ltd, which was a charitable environmental research company for Wairewa Rūnanga Incorporated Society. I am a Tangata Tiaki for Wairewa Rūnanga for Te Roto o Wairewa, Te Kaio Mātaitai and the Wairewa Mātaitai. I have also been the Wairewa representative on the CWMS Banks Peninsula Zone Committee from inception.
2. Today I will be speaking on behalf of Wairewa Rūnanga. Wairewa Rūnanga is the administrative and legal body of Kāti Irakehu and Kāti Makō, which are the Kāi Tahu hapū (sub-tribes) that have manawhenua (tribal authority) over Wairewa and its surrounding takiwā. The boundaries for Wairewa Rūnanga centres on Wairewa and the catchment of the lake Te Roto o Wairewa and the hills and coast to the adjoining takiwā of Ōnuku Rūnanga, Koukourārata Rūnanga and Te Taumutu Rūnanga.
3. Kaitiakitaka is a term that is used widely throughout the environmental field. This is a takata tiaki responsibility that I have inherited from my kaumātua, Taua Naomi Bunker, Pōua John Panirau and Montero Daniels. There are many definitions for Kaitiakitaka. It is intergenerational, and in this context it can be briefly summed up as owning the right and responsibility for us of today, to care and look after our environment handed to us by our ancestors of yesterday for tomorrow's generation – our children and grandchildren thereafter – past, present, future.

Scope of Evidence

4. My evidence will outline:
 - a. Ngāi Tahu history of Wairewa and its coastal landscape

- b. The importance of mahika kai and the tuna fishery at Wairewa
- c. The impact of deforestation of native forests, sedimentation build up, algae blooms on Te Roto o Wairewa
- d. The work of the Rūnanga to restore Te Roto o Wairewa such as the opening of the lake and water quality
- e. The development of a Mahika Kai Cultural Park

Overview of the Ngāi Tahu History for Wairewa

5. Waitahawere the very first people to settle Te Waipounamu. When the canoe Uruao made landfall in the Marlborough district their leader, Rākaihautū, dug three pools in the soil of this newfound land. These pools were a prophecy and foretold what the island would offer – Puna Waimaria, Puna Hauaitu, Puna Karikari. The Lakes of Bounty, Lakes of Glacial Water and the Lakes Dug by the Hand of Man. Rākaihautū explored the land whilst his son Rakihouia, lead another party in the Uruao waka along the eastern coastline of Te Waipounamu. Rākaihautū created and named several lakes and waterways from Rotoiti in the north to Waihola in the south and he eventually travelled the Canterbury Plains to settle upon Banks Peninsula. His final lakes were Te Waihora (Lake Ellesmere) and Te Roto o Wairewa (Lake Forsyth), carved out before the Waitaha settled in Akaroa Harbour. Overwhelmed by the magnificence of his artistic endeavours Rākaihautū decided to stay driving his digging stick, Tūwhakaroria deep into the ground above Akaroa where it became Tuhiraki. As a testament to his work and in recognition of the abundance and variety of food and other resources found on the Peninsula up until quite recently, the people named the area Te Pātaka o Rākaihautū or the great food storage house of Rākaihautū.
6. According to tradition when Makō Hākirikiri our eponymous ancestor, younger brother of Marukaitātea (Kāti Kurī Chief) and important figure in Kāi Tahu history claimed the takiwā of Wairewa. He did so at gathering of rakatira in Kahutara south of Kaikōura, under the mana of his older brother. This gathering was held so that the rakatira could hear first-hand the reports from Kaiapū and Tamakino

who had escaped to return overland from a disastrous battle against Kāti Māmoe in Southland. The two escapes were outlining the mahika kai they had seen on the way back. When it came to Wairewa, Makō asked the pair what food is available there. They replied “There are many kinds’ weka, kaka (parrots), kererū, pūtakitaki (ducks) and tuna (eels)”. When Makō heard this he said.

“Tōku pane ki uta, ōku waewae ki tai”

Inland a pillow for my head and on the shores a rest for my feet.

This was a direct reference to the abundance of kai in the forests, lake and sea and by stating this Makō effectively placed a tapatapa (claim) on the takiwā for himself, his family and their descendants.

Coastal Landscape

7. The coastal lakes and lagoons encountered by the Waitaha were a unique feature of Te Wai Pounamu and are remembered in tradition as Kā Puna Karikari o Rākaihautū – The Lakes Dug by Rākaihautū. The meeting of inland fresh waters off the Canterbury Plains with strong tidal flows on Te Waipounamu’s eastern seaboard has created a series of hāpua (lagoons), coastal lakes and estuaries. The conflict of fresh and ocean waters in a shingle environment created narrow barrier beaches and spits that became the perfect place for early habitation.
8. The earliest Polynesian settlements uncovered in Te Waipounamu are found in this environment. Small, extended family villages set in the lee of dune systems alongside these hāpua can be dated back 1,000 years with the Wairau Bar discoveries perhaps being most notable, along with settlements along Kaitōrete Spit. One can imagine the early arrivals using these downstream base camps for access to the seasonal mahika kai resources. Weka and moa could be rafted downstream from the inland plains whilst the eels, flounders and whitebait could be captured in the slow moving lagoon waters.
9. Over time specific knowledge grew as how best to manage the waterways and fisheries within these systems. Blind drains, or kōumu, were dug into the shingle tongue that separates the lake from the sea. Fish would be herded or swim up

the drains where they could be trapped or harvested by several fishers standing on the edge of the drains. This is very similar to the fishpond practices of Hawaii even though it developed here quite independently as a response to the unique environment.

10. It seems that Māori knowledge of seasons and species and their interaction within these coastal water systems was such that fresh water/ocean water flow was, from time to time, deliberately managed. At certain times of the year releasing waters through the shingle tongue allowed for the movement of particular species in to the lake system or out to the ocean. The knowledge of this management practice built up over 1000 years and continued through until well after European occupation.
11. Originally Te Roto o Wairewa was a hāpua or estuary. In the late 1800's, alluvial drift caused the lake to close with a shingle bar. Up until this time evidence would suggest that the lake was fished by a variety of means throughout the year including the heke (seaward migration). The permanent closure of the lake meant that traditional practices and methods required modification. The practice of digging drains into Kaitōrete Spit to harvest tuna during the seasonal heke was a practice used extensively at Te Waihora (Lake Ellesmere). It is assumed that this was applied to Te Roto o Wairewa as a response and solution to the lake's closure. Over time, a new set of practices has evolved that has meant that harvesting tuna at Te Roto o Wairewa is solely during the heke and via drains dug into the shingle bar.
12. The abundance of kai in the lakes Te Waihora and Te Roto o Wairewa were legendary across Ngāi Tahu as well as other iwi. The traditional settlements of Ōhiriri, Ōtawiri, Waikākahi, Taumutu and Ōrariki are recorded in the whakapapa as being places of food and in fact, Makō, the fighting chief, claimed Wairewa as his own and for his descendants because of the mahika kai food resources available.
13. The produce of these lakes were a source of mana and pride. It allowed the people to sustain themselves and their visitors. It also allowed food to be carried to other villages in kai-hau-kai, traditional food exchanges. This is also why

Makō and his descendants stayed in this landscape, and occupied different pā sites including Te Mata Hāpuku, Ōruaka, Ngutu Piri, Marokura Nui, Waikākahi and Te Puia. Poutaiki and Ōtūngakau are two principal urupā associated with Te Roto o Wairewa.

14. There are place names connected with Wairewa which evoke earlier histories. One example is the mountain which Wairewa Marae lies in the lee of, Te Ūpoko o Tahumatā. This name refers to the Kāi Tahu ancestor Tahumatā who lived and fought in Hawkes Bay. It is also special as it is the mauka (mountain) we use in our pepeha (tribal saying), which gives us our sense of place, our sense of belonging to the landscape. as outlined below.

*Ko te Ūpoko o Tahumatā te mauka
Ko Ōkana te awa
Ko Wairewa te roto
Ko Uruao te waka
Ko Makō te whare tupuna
Ko Te Rōpūake te whare kai
Ko Kāti Irakehu, Kāti Makō kā hapū
Ko Waitaha, Kāti Māmoe, Kāti Tahu kā iwi
Nō Wairewa ahau*

Mahika Kai and Fisheries

15. In this section I will explain the importance of mahika kai and fisheries in Wairewa.
16. In 1868 Kāi Tahu were awarded the 'Fenton Reserves' by Judge Fenton, Chief Judge of the Māori Land Court. These reserves were to provide access for Kāi Tahu to important waterways so the iwi could continue to exercise the traditions of mahika kai. The original reserves have since been severely degraded due to drainage, pollution and natural watercourse changes thus reducing their value as mahika kai. Mahika kai has always been a fundamental aspect of Kāi Tahu existence. The records indicate that in the 1880s there were between 2000 and 3000 places of significance where food was gathered. These have dwindled dramatically over the years, as was clearly highlighted in the 1991 Kāi Tahu Treaty of Waitangi claim. Wairewa in particular was renowned for its mahika kai, but this is no longer the case. Traditionally the Wairewa mahika kai resources were regarded as one the central food baskets of Kāi Tahu in the Canterbury region and as mentioned previously the area of Banks Peninsula was known as Te Pātaka o Rākaihautū (the storehouse of Rākaihautū).

17. Tuna have been a major source of mahika kai for us at Wairewa and we have persisted with the cultural practice of harvesting tuna for centuries. Tuna were, and continue to be, the principal source of mahika kai. Other kai included, but not limited to inaka (whitebait), pātiki (flounders), aua (yellow eyed mullet), kanakana (lamprey), kahawai, pūtakitaki (paradise shelduck) and hua kakī anau (swan eggs).
18. Across the Kāi Tahu tribal area and influenced by the settlement of our historical claim with the crown in 1998, a number of programmes have been initiated that seek to ensure the protection revitalisation and enhancement of Kāi Tahu specific cultural traditions and practices associated with mahika kai. At Wairewa Marae we have undertaken wānaka (learning programmes) regarding the heke tuna (eel migration), pūtakitaki (paradise duck harvesting), pōhā (making bull kelp vessels), mōkihi (making raupō/reed canoes), raraka (weaving), whakairo (carving), taoka puoro (making traditional māori instruments from natural materials), hua kakī anau (swan egg harvesting), gathering rokoā (traditional māori medicinal practices) and riparian planting. These wānaka are also using te reo māori (māori language) as a medium to pass this knowledge on to the next generation, keeping our language and customary practices alive. This commitment also means the customary practices are handed down from generation to generation.
19. I have been involved in all of the above wānaka, as both a participant and supporter, and also as an organiser with the aim of revitalising, protecting and enhancing the Kāi Tahu tikaka and mahika kai practices, through such programmes in and around the lake and the rivers in the takiwā of Wairewa. These activities are an essential part of our lifestyle, and we do not consider them merely recreational, they are vital to our Wairewa identity and our cultural well-being. However the water quality of the lake has limited some of these activities over the years and this is discussed below. The increase in nutrients, along with a shallower lake has made the lake highly eutrophied with extreme water quality problems. The most severe problem is the summer blooming of Nodularia Spumigena (blue green algae). The cyanotoxin, Nodularia R that is produced when this algae blooms is deadly to humans, livestock and pets. The water may look safe but it isn't. Livestock and dogs have died previously from drinking water from the lake and we don't want this happening to people who

live near the lake, or use the lake for mahika kai purposes, or to visitors in the area.

20. In the past years not one of the statutory agencies involved in the lake have suggested or implemented any initiatives to rectify this situation. However recently we have seen a commitment from Christchurch City Council with the undertaking of a joint consent for the opening and closing of the lake,

Lake sedimentation and previous forms

21. In this section of evidence I will explain the previous forms of Te Roto o Wairewa, its issues with water quality and the consequent decline in tuna populations.
22. Te Roto o Wairewa has not always been a shallow fresh water lake. Changing sea levels, growth of Kaitōrete Spit and changing land use in the catchment have all contributed to alterations in the lake form. The sedimentation has increased due to native deforestation, wetland drainage, pest and weed incursion, and the intensification of land use have had major effects on both terrestrial and aquatic environments. The land cover and land use within Wairewa catchment has changed dramatically over the past 150 years. This has increased the nutrient content in the sediment, namely nitrogen and phosphates. Sediment entering the lake from the Wairewa catchment is naturally high in phosphorus which is believed to drive cyanobacteria blooms.

Water quality of the lake

23. The increase in nutrients, along with a shallower lake has made the lake highly eutrophied with extreme water quality problems. The most severe problem is the summer blooming of *Nodularia Spumigena* (blue green algae). The cyanotoxin, Nodularia R that is produced when this algae blooms is deadly to humans, livestock and pets. The water may look safe but it isn't. Livestock and dogs have died previously from drinking water from the lake and we don't want this happening to people who live near the lake – or to visitors to the area. Over the past years not one of the statutory agencies involved in the lake have suggested or implemented any initiatives to rectify this situation.

24. For many years we, Kāti Irakehu and Kāti Makō have consistently voiced our concerns over the state and management of the lake and its surrounds. A major concern was how the lake was being used as a sink for the catchment, and that the opening of the lake was only for drainage purposes. Wairewa Rūnanga need to protect significant cultural values such as mahika kai and wāhi tapu, in and around our taoka (treasure) that is Te Roto o Wairewa. The importance of water and waterways to us underpins why we are working with Christchurch City Council towards a joint consent for the opening of the lake, and Environment Canterbury, through the CWMS Banks Peninsula Zone Committee work. Byworking together we can look for solutions so the lake is in a better state for the next generation

Water quantity

25. The Ōkana and Ōkuti Rivers flow into Te Roto o Wairewa and have important biodiversity values, such as spawning sites for the kanakana (New Zealand lamprey) . Taking from these two rivers is a permitted activity, requiring no consent. Consequently, there is no way to know where water is being extracted from, how much water is being extracted or how it is being used. The demand for water is likely to increase as the rate of residential development in the catchment increases. This may have potential to decrease water quantity and quality in the rivers and lake.
26. Small streams such as those in the Wairewa catchment are quite susceptible to negative impacts from low flows, such as stress on stream ecology. Decreased water quantity would have negative impacts on biodiversity and ecological values. The setting of minimum flows would be critical in protecting the river's ecology and amenity.

Tuna Population Declining

27. Te Roto o Wairewa is the only Customary Lake in the South Island, even though we say all lakes and rivers are customary, Te Roto o Wairewa is the only South Island water body legally recognised. Te Roto o Wairewa and the inflows have particular value to the Wairewa Rūnanga as a customary eel fishery. No commercial fishing has occurred in the lake although some commercial harvest took place in the inflows before they were closed to

commercial fishing in 1995. Since my first visit to the tuna drains in 1991 with France Robinson and then Montero Daniels in 1996, I have regularly attended the hekeka tuna (eel migration). Over the years, and also listening to the kōrero on the tuna drains, the fishers have commented on the lower numbers during the migration. The catch rate has still been the same, but fewer runs have been seen.

28. In 2004 - 2005 research was undertaken with Dr Don Jellyman (NIWA) and Wairewa Rūnanga to determine the present species composition and size of tuna (eels) in Te Roto o Wairewa and the main tributaries. No specific assessment had been made of the eel population in the lake or inflows. It also determined the age structure, growth rate, and sex composition of the eel population in the Lake. Specific analysis of the size and age frequency could determine evidence of intermittent recruitment possibly caused by the long periods of closure to the sea that might prevent the recruitment of glass eels into the lake.
29. This was undertaken by trawling and electrofishing for juvenile tuna, and by hinaki (fyke netting) for adult tuna in the lake and tributaries. Migratory hao tuna (shortfin female eels) were sampled during the heke. The study showed that there was a relatively low abundance of juvenile tuna in the lake, while the presences of larger tuna was indicative of low recruitment. A study undertaken in 1975 had shown that there were 2 distinct age groups of tuna, with large representation of tuna under 600 mm, unlike the present population.
30. The minimum age of harvested heke tuna (shortfin female migrants), was 16 years, with an average of 28 years. Age frequency distributions indicated intermittent and generally low recruitment over, perhaps, the previous 20 years before this study. The age of the non-migratory tuna lagged behind that of migratory tuna by a few years, and the predicted outcome of that was that there would be a marked decline in the heke tuna fishery in the future. One of the conclusions of the study to enhance recruitment was changing the lake opening regime to include an opening during the main recruitment period of elvers (glass eels) during September/October. Failure to implement some management initiatives will mean that the present fishery will begin to decline within a few years, and that decline will continue for the foreseeable future.
31. Unfortunately during this research, a cyanobacteria bloom of the Nodularia occurred in early January 2005, as a consequence of low lake levels and influx

of saltwater. Because of the extensive and dense nature of the bloom, which killed tuna and birdlife and the likelihood of the toxin being absorbed through contact with skin (as well as the possibility of inhaling the toxin from water vapour or wind-blown shoreline sediment), NIWA algal scientists advised that work not be carried out until the bloom had substantially subsided. Toxin levels were measured weekly by ECan, but "safe" levels did not occur until early May 2005

Opening of Lake

32. In this section of evidence I will explain the work that has been done by Rūnanga to restore Te Roto o Wairewa and the potential development of a Mahika kai Cultural Park.
33. The mechanical opening regime was a stop gap measure initiated after the government considered that costs for the preferred option of creating some form of permanent opening were prohibitive. Since then this regime has been in place without recourse to cultural, social or environmental considerations.
34. Based solely on arbitrary trigger levels the lake is currently opened mechanically by diggers. This regime is unacceptable to Wairewa Rūnanga and Kāi Tahu. The Waitangi Tribunal recommended in respect of Te Roto o Wairewa that a management plan be prepared, involving Ngāi Tahu as part of the decision making process along with the Department of Conservation, Regional Authority, Ministry of Agriculture and Fisheries, for the improvement of the water quality, with the Crown providing the same resources as recommended in respect of Te Waihora.
35. This never happened but even if it did it is doubtful that a conventional management plan is what was needed. To save our lake action is required. In respect of the tuna fisheries the clock has been ticking for decades. Due to the increasing barrier beach at Kaitōrete Spit, the young Elver have been unable to enter the lake in the quantities required to sustain the fishery. On top of this, the rich nutrient signature that for centuries flowed into the ocean and acted like a beacon to attract the Elver back to what was once a hāpua is absent for the same reasons.

36. In 2000 Banks Peninsula District Council approached Wairewa Rūnanga with a view to renewing the R.M.A Consent. Negotiations took place and it was agreed that the forthcoming consent be put on hold. This gave Wairewa Rūnanga and Ngāi Tahu an opportunity to apply for consents to experiment with the potential of a canal and a hard opening to the sea that provided better lake level management options and more culturally, environmental, socially and economic outcomes

Permanent Opening

37. In 2006, the Banks Peninsula District Council was amalgamated with the Christchurch City Council (C.C.C). The statutory responsibility for managing Te Roto o Wairewa lake levels was assumed by C.C.C. Wairewa Rūnanga had clearly demonstrated a commitment to implementing a solution. This solution involved testing the feasibility of reinstating the permanent opening to the lake as a means to harnessing the available natural energy and allowing the lake to breathe again. The permanent opening would be protected by a rock groyne structure and the opening connected to the lake via a canal.
38. In 2008 Resource management consents were granted to Wairewa Rūnanga to undertake experimental work over a 5 year period. In 2009 discussions between CCC and Wairewa Rūnanga centred on a MoU between key stakeholders and the potential for a joint 35 year resource management consent for the management of the lakes water levels between CCC and Wairewa Rūnanga that included the new Rūnanga infrastructure.
39. One of the critical components of our project is the revitalisation of Te Roto o Wairewa fisheries. After all, this is a principal reason our tipuna settled here. By reconnecting the food chain we aim to attract the fish back to our takiwā. By providing passage into the lake the fish will be able to undertake their normal life cycles and recruitment of our valuable Elver will be secure. By providing a connection to the sea we can control our environment and discharge nutrients (fish food) into the Kaitōrete Bight thereby maintaining the consistent food source required to fuel this process.

40. The Rūnanga and CCC are now working together on a Joint Consent for the opening of the lake.

Mahika Kai Cultural Park

41. As part of a vision to establish a Mahinga Kai Cultural Park, Wairewa Rūnanga have identified rehabilitation of Wairewa, its tributaries and mahika kai species as the primary environmental, cultural, spiritual, and economic issue. While the overall concept involves integrated management of the whole catchment, understanding the extent and well-being of the tuna resource is seen as an essential first step of this vision.
42. This project has not been approached lightly; rather it is part of our overall vision to implement the Wairewa Mahinga Kai Cultural Park on a grand scale where the lake is the undisputed centre piece. It includes our Mātaitai that have been strategically placed to protect our interests once the fishery returns.
43. Although the solution is simple and has its roots in Roman type engineering, the scale of the work and some of the science and engineering is complex. However the drivers are cultural, environmental, social and economic outcomes. Almost 10 years in the planning we have now taken physical steps to put in place the infrastructure to allow our only Customary Lake to breathe again.
44. This is already beginning to happen. During the canal opening in October 2011 good quantities of inaka were caught in our canal. In addition and perhaps more importantly copious amounts of krill phytoplankton (fish food) were also caught in the fishers' nets. The discharge plume was tinged orange and red with krill and spread from the canal opening out to sea and up and down the coast. Surf cast fishers reported better than normal catches and the elephant and rig fishery has been better than most fishers can remember, with some decent specimens being caught. Locals reported good flounder catches in the lake and there were a number of sea run trout observed. Further up the lake the sea gulls were working on smelt.

45. Therefore this has shown that Wairewa Rūnanga has taken responsibility for the degraded takiwā and put in steps to restore not only the fishery, but also the surrounding takiwā and landscape.

CWMS Banks Peninsula Zone Committee

46. The CWMS Banks Peninsula Zone Committee works collaboratively to develop effective water management solutions that deliver economic, social, cultural and environmental outcomes which align with what the local community wants. The BPDC Zone Committee operates as a joint committee of Environment Canterbury and Christchurch City Council. The Zone Committee has produced a Zone Implementation Programme (ZIP) in 2013 and addendum (ZIPa) in 2014.
47. Through the use of controlled openings and closings of the lake to the sea (at Birdlings Flat) the lake has been able to be kept at a higher, more stable level over the last three summers. Richard Simpson, Chair of the Banks Peninsula Zone Committee, said the committee supports Wairewa Rūnanga in its aspirations for a flourishing lake ecosystem in Wairewa; the largest freshwater body on Banks Peninsula. He said:

“The work of local Rūnanga with the Christchurch City Council has undoubtedly contributed to the improved lake environment and the re-emergence of macrophytes in the lake. The Banks Peninsula Zone Committee actively supports the aspirations of Wairewa Rūnanga through our Zone Implementation Programme which was developed with the community to deliver water management goals for local fresh water.” (Environment Canterbury Media Release, 20 February 2014).

However there is further work to be undertaken in the catchment, like monitoring and research as outlined in the CWMS ZIP Addendum.

ZIP

48. The ZIP identifies many of the issue and this has evolved through a collaborative process involving various stakeholders, community

representatives and Wairewa Rūnanga. The following have been specifically identified.

- a. Kaitiakitanga*
- b. Water Quality*
- c. Water Quantity*
- d. Biodiversity*
- e. Erosion and Sediment Control*
- f. Te Roto O Wairewa*
- g. Wastewater*
- h. Climate Change*
- i. Education and Communication*
- j. Coastal*

49. Kaitiakitanga has been discussed previously but it is important to note as it discharges the the tikanga obligation to future generations. Over many centuries the tikanga and kawa has been developed and it is this inter-generational knowledge that binds Kāti Irakehu and Kāti Makō hapū of Kāi Tahu.
50. A priority that has been identified is the restoration and maintenance of the Mauri, the mauri (or life essence) binds each member of the hapū through mana, tapu, and whakapapa. It is these links from the past to the present that create the relationship manawhenua have with their ancestral lands and waters.
51. The holistic approach of Te Ao Māori is not dissimilar from the approach taken in the LWRP where no one objective can be considered in isolation. It is however clear that rūnanga are to be consulted and involved in freshwater projects in their takiwā.
52. As identified - *Ki uta ki Tai, from the mountains to the sea* – all of the matters discussed and linked and the Wairewa catchment is all part of one cultural landscape.

53. Te Roto o Wairewa is a taonga, mahika kai and a part of the cultural landscape containing archaeological sites and an Outstanding Natural Landscape. Thus any effect on any aspect of these features, will affect the whole.
54. The ZIP recommends – *“Wairewa Rūnanga to be recognised as the leader in the restoration and management of Te Roto O Wairewa, resolving issues in partnership with agencies and community.”* Manawhenua cannot be excluded or not considered in any matters that affect Te Roto o Wairewa and the wider cultural landscape.

Conclusion

55. For Wairewa Rūnanga, water is an essential ingredient of life both physically and spiritually. It is a cultural taoka left by our tūpuna (ancestors) for the life sustaining use by us, their descendants, and thus we have the responsibility to protect it. We are solution focused, pragmatic and open to alternative options for the restoration of the lake and the protection of our waterways and mahika kai.
56. **Toitū te marae o Takaroa, Toitū te marae o Tāne, Toitū te Iwi**
57. *If the domains of Takaroa (water) and Tane (land) are strong and vibrant; So too will people be strong and vibrant*

Kā mihi

Signed by:



Iaeen J. Cranwell

4 March 2016

