

Kia Ora koutou,

Ko Rawiri Smith taku ingoa. Ko mokopuna o Wairarapa ahau. My name is Rawiri Smith. I'm a grandchild of Wairarapa, springing from my nannies moko kauae or chin tattoo.

I would like to present why the Kahungunu ki Wairarapa te Mana o Te Wai statement should be included in Greater Wellington's Regional Policy Statement based on a community framework known as Mauri Tuhono. This framework states there should be 7 shifts in thinking that results in an overarching approach that might be considered as transformational. This overarching thinking is similar to our moemoea at Kahungunu ki Wairarapa which is that our water can reach its potential. In order for this to happen, there are some other shifts in thinking that need to happen.

The first shift of thinking I would like to address is known as Ma Tatau, Mo Tatou, For Everyone, Everywhere. The shift is from our environment is locked up in Conservation Land and for water this space to appreciate catchments. Water is sometimes hidden from the view of people by piping doesn't hide the fact that water runs throughout our community. If we add to this complexity groundwater we should quickly see that water and the environment it flows in is extensive and we all should have a role in ensuring it continues to play a role in our lives.

The second shift is Ko te Taiao ko Au, or I am the environment. This is a shift from not acknowledging our subjective experience in the environment to understanding the environment through our connection to our whenua, including water. Listening to our waters is something my Poupou or grandfather taught me to do before I made contact with our waters. Watching the places that made no sound through to places that made loud noises was accompanied by Poupou asking me why these things were happening.

The third shift is Turanga or knowing our place in the environment. This is a shift from thinking people can control water to understanding how people can work with water. Giving rivers enough room to work in can mean that other interests that want to narrow the river is balanced against what waterways need to do to look after its water.

The fourth shift is Hononga or our connection to each other. This is a shift from isolated approaches to water, sometimes due to the commercial value of water to acknowledging the well being water can be to all of us. Sometimes this can be seen as a threat to individuals or individual groups' interests. The sustainability of water, a purpose of the Resource Management Act, section 5, should be a uniting concept as the law demands and what water needs.

The fifth shift is Pataka or the water is a storehouse of resources. This is a shift from undervaluing our water by restricting its functions to something like attenuating floodwaters. The widening of the thinking of purposes for water and waterways means we can see the wider values of water

The sixth shift is Te Manawaroa or the endurance of water. This shift looks to ensure that water is a part of a renewable process that enables sustainability. While sustainability has been discussed above, considering sustainability in a period of climate change can bring resilience to our environment, especially our aquatic ecosystems.

The last shift is Maramatanga or understanding water more fully. While the shifts above will help understanding to happen, acknowledging the depth and breadth of knowledge bases can help us to have a wider range of insights into water. Local knowledge about water and waterways can include lived experience in decision making. An example of this is the evidence Whataho Jury from Lake Wairarapa gave a parliamentary committee outlining the changes in Lake Wairarapa after the 1855

earthquake. As we address sediment in Lake Wairarapa for better water quality, consideration of the original source of sediment will be important.

The blossoming of water as a concept means that water can reach its full potential. For Wairarapa Moana this means that can have more functions than attenuating flood waters. It can ensure the health of indigenous flora and indigenous fauna. Then when Wairarapa Moana is healthy, the people of Kahungunu ki Wairarapa are healthy. For the Ruamahanga catchment or whitua this means the Ruamahanga weaving with other waterway in a way that strengthens each waterway as traditional Maori thought when they blessed their babies in the waters of confluences. Can we better prepare for extreme climate as we use our aquifers better; as we connect to groundwater better. Te Mana o Te Wai seeks to make water its highest priority, I hope that is the highest priority for this hearings panel too.