

Tabled at hearing 16/10/14.

BEFORE CANTERBURY REGIONAL COUNCIL

IN THE MATTER of the Resource Management Act 1991

AND

IN THE MATTER of proposed Land and Water Plan (Variation 1)

**EVIDENCE OF TAKEREI NORTON
ON BEHALF OF TE RŪNANGA O NGĀI TAHU
DATED 16 OCTOBER 2014**

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1. INTRODUCTION

- 1.1 Kia ora koutou, my name is Takerei Norton. I am of Ngāi Tahu descent. I hold a Postgraduate Diploma and a Bachelor Degree in Parks, Recreation and Tourism Management, both from Lincoln University. I have worked for Te Rūnanga o Ngāi Tahu for the last 13 years; initially as a Senior Environmental Advisor focused on working with kaitiaki Papatipu Rūnaka to protect Ngāi Tahu environmental values and sites of cultural significance. This has involved working with Ngāi Tahu whānui gathering tribal knowledge through a variety of mediums, including oral histories, which was then used to protect Ngāi Tahu rights through legislative processes.
- 1.2 Recently I was appointed as the Ngāi Tahu Archives Manager, which aligns with my passion of researching and protecting traditional and contemporary Ngāi Tahu knowledge. The kaupapa of this new appointment is to protect Ngāi Tahu knowledge by collating and storing traditional and contemporary Ngāi Tahu knowledge in order to make this knowledge more accessible to Ngāi Tahu whānui through traditional and innovative methods of dissemination.
- 1.3 Since 2005 I have been responsible for working with kaitiaki Papatipu Rūnaka on the Ngāi Tahu Cultural Mapping Project, which uses Geographical Information System (GIS) technology to record Ngāi Tahu knowledge, with a particular focus on Māori placenames, traditional Māori travel routes and the original Māori reserves within the Ngāi Tahu takiwā. With the aid of GIS technology our traditional Ngāi Tahu traditions, histories and placenames of Te Waipounamu are being mapped onto a 3D virtual landscape for current and future generations in a manner that has never occurred before.

2. SCOPE OF EVIDENCE

- 2.1 I have been asked by Ngāi Tahu to appear before this hearing to identify, describe and explain some of the key Ngāi Tahu place names and cultural values in the Te Waihora catchment which have been mapped on the tribal GIS to date as part of the Ngāi Tahu Cultural Mapping Project. I will also reiterate some of the points raised in the written evidence of Tā Tipene O'Regan regarding the significance of Te Waihora to Ngāi Tahu given that Tā Tipene was unable to appear at the hearing in person today.

2.2 My evidence will also briefly provide an overview of Ngāi Tahu Whānui and the current structure of Te Rūnanga o Ngāi Tahu. I will also explain the tikanga associated with the role of the paepae over the course of this hearing.

3. NGĀI TAHU WHĀNUI

- 3.1 Ngāi Tahu Whānui is the collective of individuals who descend from Waitaha, Ngāti Mamoe and the five primary hapū (sub-tribes) of Ngāi Tahu; namely Kāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri and Ngāi Te Ruahikihiki.
- 3.2 We use Waitaha in two ways. Firstly, to describe collectively all the ancient groups who lived in Te Waipounamu (South Island) prior to the migrations of Ngāti Mamoe from Heretaunga in the early 17th century. Secondly, Waitaha is used to note a people of a particular whakapapa (genealogy) who descend from Waitaha who himself was a descendant of Rākaihautū. Rākaihautū was the leader of the great voyaging waka, Uruao, which arrived upon the shores of Te Waipounamu at Whakatū (Nelson) in ancient times. Our traditions place him and his people as the first human settlers in Te Waipounamu.
- 3.3 When Rākaihautū landed the Uruao waka at Whakatū, he divided the new arrivals into two groups; his son, Rakihouia, taking one party to explore the coastline and himself leading another party to explore inland. Rākaihautū explored the canoe of Aoraki and carved out many of its lakes with his ko (Polynesian digging tool).
- 3.4 Ngāi Tahu and Ngāti Mamoe arrived in Te Waipounamu at different times from the eastern part of the North Island several centuries ago. By the time Ngāi Tahu arrived, Ngāti Mamoe, through a combination of inter-marriage and conquest, had already merged with the resident hapū of Waitaha. Again through warfare and inter-marriage Ngāi Tahu merged with the resident Waitaha and Ngāti Mamoe peoples. When we refer to ourselves as Ngāi Tahu we also refer to our Waitaha and Ngāti Mamoe links.

4. TE RŪNANGA O NGĀI TAHU

- 4.1 Te Rūnanga o Ngāi Tahu is a body corporate established under section 16 of the TRoNT Act. Section 15(1) of the TRoNT Act states: Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Ngāi Tahu Whānui.

- 4.2 The Ngāi Tahu Takiwā is defined in section 5 of the Te Rūnanga Act (see Slide 2 – Ngāi Tahu takiwā). In general terms it covers the majority of Te Waipounamu excluding a relatively small area in the Nelson/Mariborough region. It clearly covers the area which is the subject of this hearing.
- 4.3 An elected representative from each of the 18 Papatipu Rūnanga throughout Te Waipounamu makes up Te Rūnanga o Ngāi Tahu. Through this tribal council structure Te Rūnanga o Ngāi Tahu is accountable to the tribal members.
- 4.4 In paragraph 7 of section 6 of the Ngai Tahu Claims Settlement Act 1998 ("the Settlement Act") (recording the Crown's apology) Ngāi Tahu is recognised "as the tāngata whenua of, and as holding rangatiratanga within, the Takiwā of Ngāi Tahu Whānui." It has therefore been clearly affirmed in statute that Te Rūnanga o Ngāi Tahu is the sole representative of Ngāi Tahu Whānui, the iwi that is tāngata whenua within the Ngāi Tahu Takiwā.
- 4.5 Te Rūnanga o Ngāi Tahu considers itself to be an important and active member both of South Island communities and of New Zealand society as a whole. In all its undertakings, including its participation in resource management processes, Te Rūnanga o Ngāi Tahu is 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 Ngāi Tahu people.

5. KAITIAKI PAPATIPU RŪNANGA

- 5.1 Papatipu Rūnanga are regional collective bodies that were established by Ngāi Tahu Whānui in the nineteenth century to assist the progress of the Ngāi Tahu Claim. There are 18 Ngāi Tahu Papatipu Rūnanga, and today they act as the governing councils of the traditional Ngāi Tahu hapū and marae-based communities.
- 5.2 Every Papatipu Rūnanga has their own respective takiwā, and there are several instances where Rūnanga boundaries overlap with one another. Each Rūnanga is responsible for protecting the tribal interests in their respective takiwā, not only on behalf of their own hapū but on behalf of the entire tribe.
- 5.3 The Te Waihora catchment sits within the takiwā of the following Papatipu Rūnanga: Te Ngāi Tūāhuriri Rūnanga; Te Rūnanga o Koukourārata,

Wairewa Rūnanga, Ōnuku Rūnanga, Te Hapū o Ngāti Wheke and Te Taumutu Rūnanga. The marae for each of these Papatipu Rūnanga are located as seen on the map (see Slide 3 – Rūnanga Map).

6. TE WAIHORA JOINT MANAGEMENT PLAN

- 6.1 To Ngāi Tahu, Te Waihora represents a major mahinga kai and an important source of mana. The loss of this precious tribal taonga was part of the grievance outlined in the Ngāi Tahu claim to the Waitangi Tribunal. The Tribunal strongly recommended the return of Te Waihora to Ngāi Tahu, and commented that this needed to be accompanied by significant and committed Crown action to restore Te Waihora as a tribal food resource (Chapter 17, Waitangi Tribunal 1991).
- 6.2 The Te Waihora Joint Management Plan (JMP) was the resultant statutory plan developed between Te Rūnanga and the Minister of Conservation arising from the Ngāi Tahu Claims Settlement Act, 1998. The JMP was the first statutory joint management plan between the Crown and Iwi. It contains long-term objectives and detailed policies and methods for effective integrated management of the Te Waihora/Lake Ellesmere joint management plan area and the natural and historic resources within the area. The plan represents a coming together of the rangatiratanga of Ngai Tahu and the Kawanatanga of the Crown for the enhancement and protection of this taonga.
- 6.3 As stated in the Introduction to the JMP, in fulfilling the statutory purposes of the plan: “the intention is to restore Te Waihora as a tribal food resource, to protect the conservation values of the area, and to restore and protect Te Waihora for the use and enjoyment of all.” (Te Waihora Joint Management Plan Part 1:2).

7. THE PAEPAE

- 7.1 Ngāi Tahu intends to use the concept of the paepae throughout this hearing to deliver our evidence and respond to questions. The paepae is the orators' bench on the marae and the place where the main speakers and kaumātua (tribal elders) of the marae sit when speaking to manuhiri (visitors) on behalf of their people. The paepae is a place where kaumātua assist the tribal orators by providing them with information and ensuring that Ngāi Tahutanga, our customs and traditions, are maintained.

- 7.2 Today we intend to use the concept of the paepae to deliver our evidence and respond to any questions that you may ask. In accordance with tikanga Māori (traditional protocols), when a question is put forward regarding our evidence, the speaker will initially respond. The tikanga of the paepae dictates that if one of our people on the paepae can assist the speaker in answering the question then we will do so on behalf of our people.
- 7.3 So, for this hearing, we may take the opportunity to confer amongst ourselves before the most suitable person on the paepae assists the speaker in responding to the question posed.
- 7.4 Our cultural evidence today comprises of the written evidence of Tā Tipene O'Regan and the evidence of Margaret Jones, Donald Brown, Liz Brown and myself.

8. BACKGROUND: NGAĪ TAHU CULTURAL MAPPING PROJECT

- 8.1 The Ngāi Tahu Cultural Mapping Project records tribal histories, traditions and place names on the Ngāi Tahu Geographical Information System (GIS) (See slide 4 – Cultural mapping field work). The purpose of the project is to collate accurate and reliable tribal knowledge from Ngāi Tahu whānui and other information sources, and make this information more accessible to Ngāi Tahu whānui for kaupapa such as wānanga, environmental monitoring, environmental court hearings and mahi toi (traditional arts).
- 8.2 The Cultural Mapping Project is a continuation of the work of the Ngāi Tahu Māori Trust Board in the 1980s of collating tribal knowledge for the Ngāi Tahu Claim. During the Waitangi Tribunal hearings the Trust Board had neither the resources, time or technology to complete this kaupapa but ensured that this gathered information would be made available in the future for this cause. It was always envisaged that the tribe would be in a position to one day map this tribal knowledge onto a tribal mapping system.

9. MAORI PLACE NAMES IN THE TE WAIHORA CATCHMENT

- 9.1 The information I will present today will cover some of the key Māori place names within the catchment of Te Waihora. (See slide 5 – Map of Te Waihora catchment). As stated in the written evidence of Tā Tipene O'Regan, the name Te Waihora means 'water spread out', and the name is a geographical description of the lake that does not carry any particular ancestral association as such. Te Kete Ika a Rākaihautū, is another Māori

name for Lake Ellesmere that pre-dates the Ngāi Tahu migration into Te Waipounamu, which describes the lake as the 'fishing basket' of the Waitaha exploring ancestor, Rākaihautū. (See slide 6 – Artists depiction of Rākaihautū). The creation of Te Waihora is rooted in the creation traditions of Te Waipounamu and the works of the Waitaha rangatira Rākaihautū who is credited with creating the lake with his kō, Tūwhakaroria. (See slide 7 – Tuhiraki, Mount Bossu). Te Kete Ika a Tūtekawa is another Māori name used to describe the lake, with Tūtekawa being a reference to the person who moved from Te Whangānui-a-Tara to the pā Waikakahi to escape Ngāi Tūhaitara. (See slide 8 – Map illustrating Ngāi Tahu migration traditions).

- 9.2 The earliest recorded Māori place names in the Te Waihora catchment is from the information recorded by Ngāi Tahu informants during the 1879 Royal Commission on the Ngāi Tahu Land Claims, commonly known as the Smith-Nairn Commission. Hori Kerei Taiaroa from Ōtākou gathered information from Ngāi Tahu elders pertaining to traditional mahinga kai, and throughout the hearings the commission took detailed evidence from many Māori witnesses who had been present at the land purchases. (See slide 9 – HK Taiaroa).
- 9.3 As a consequence of the Smith-Nairn Commission a map was produced, commonly known as the Ngāi Tahu 1880 map, depicting the location of mahinga kai sites and settlements. (See slide 10 – Detail of 1880 Map). Associated with this map is a schedule of the mahinga kai detailing the foods gathered from each of these sites. The information collated by Taiaroa is critical because it comprises the earliest written records from Ngāi Tahu elders that allows us to construct a picture of the landscape in the 19th century. The 1880 map and manuscript have been a key source of information for the development of the Ngāi Tahu Cultural Mapping Project.
- 9.4 A second important source of traditional place names of the Te Waihora catchment is Canon James West Stack. Stack moved to Christchurch in 1859 to take up work for the newly founded Māori mission of the diocese of Christchurch, and went on to hold several positions within various Government departments. (See slide 11 – Canon James West Stack). Stack travelled extensively around Banks Peninsula, speaking with Banks Peninsula Māori and with his proficiency in the Māori language, collected a vast amount of information on Māori place names.

- 9.5 One of Canon Stack's principle informants was Teone Taare Tikao (See slide 12 – Teone Taare Tikao). Tikao was born at Akaroa about 1850, and claimed descent from 21 Ngāi Tahu hapū but was principally of Ngāi Tūāhuriri and Ngāti Irakehu descent. At an early age Tikao was consigned by his father to the care of two old noted Ngāi Tahu tribal scholars, Koroko and Tuauau, who resided in the Akaroa district for nearly 10 years, which laid the foundations of an encyclopaedic knowledge of Ngāi Tahu natural lore and history pertaining to the Canterbury area.
- 9.6 A third source of place names around Te Waihora is the map of Māori Place Names of Banks Peninsula commonly referred to as the 'Stack Map'. (See slide 13 – Māori Place Names of Banks Peninsula Map). This map was collated by the Pākehā historian W.A. Taylor in the 1930s from information held at the Lands and Survey Department. It includes information provided by Canon Stack and Henry Walter Dawson, whose key informants were Teone Taare Tikao and other Ngāi Tahu people from Wairewa and Akaroa. W.A. Taylor also published a number of booklets in the 1940s including Te Waihora and later, a substantial book, Lore and History of the South Island Māori in 1950. These publications provide information about Ngāi Tahu history and place names. Whilst some of Taylor's information is unreliable due to a lack of referencing, his Te Waihora information is sound - Taylor's key Ngāi Tahu informants regarding Te Waihora were Taumutu Kaumātua Pōua Dick (Riki Taiaroa Snr, whose nephew Riki Ellison I will refer to shortly) and Jack Brown, the Pōua (grandfather) of Uncle Don Brown who is giving evidence today. (See slide 14 – Riki Taiaroa Snr and Jack Brown).
- 9.7 The final key information source for place names in the Te Waihora catchment is Riki Te Mairaki Ellison, affectionately known as Uncle Riki, who was a respected Ngāi Tahu elder from Taumutu. (See slide 15 – Uncle Riki Te Mairaki Ellison). As noted by Tā Tipene in his written evidence, Riki was a direct descendant of the Honourable Hori Kerei Taiaroa who was at the centre of gathering information for the Ngāi Tahu evidence presented as part of the Smith-Nairn Commission as detailed above.
- 9.8 Riki Ellison was the first born son of Edward Pohau Ellison, 'Ned' Ellison of Te Atiawa, and of Tini Taiaroa of Ōtākou. His mother was a daughter of Hori Kerei Taiaroa. Riki was adopted by his uncle Riki (Dick) Taiaroa as an infant and lived and worked all his life on the Te Awhitu farm property at Taumutu. He was eventually to inherit his grandfather's papers and lands and was to become himself the respected senior face of Ngāi Tahu in the Canterbury

region. He was well regarded for his generosity and openness of spirit, throughout the region and the tribe. He played a particular role as an in-house kaumātua at Rehua marae in Springfield Road in Christchurch but his home base was Taumutu. Apart from his war service, he lived in the area all of his life.

9.9 Riki was an important source of knowledge of both traditions and natural history. In 1979 Riki Ellison drew a map of Māori place names in the Te Waihora catchment, that was presented to the Honourable Duncan McIntyre, the Minister of Fisheries. This map was presented as evidence by Ngāi Tahu to the Waitangi Tribunal during the hearings of the Ngāi Tahu Claim. (See Slide 16 – Map of Te Waihora: Māori Place Names by Riki Ellison).

10. LIVE DEMONSTRATION OF THE NGAI TAHU CULTURAL MAPPING PROJECT

10.1 I will now take you through a brief live demonstration of the Ngāi Tahu GIS, highlighting some of the place names we have mapped to date in the Te Waihora catchment, including place names referred to in the evidence of Tā Tipene O'Regan and place names that will be referred to later in the evidence of our other Ngāi Tahu speakers today.

10.2 Every Māori placename recorded on the map is referenced. With regards to the Te Waihora catchment the placenames are primarily from the maps that I have previously mentioned, such as information supplied to the 1879 Smith-Nairn Commission (i.e. the Ngāi Tahu 1880 map),

- **Waikakahi** is the major pā located at the eastern end of Te Waihora. Waikakahi is of huge historical significance as this is where Tūtekawa was residing after he fled the North Island after killing Tūāhuriri's two wives.
- **Hakitai** is the pā located on the beach at Taumutu near the old mouth of Te Waihora. This pā was established by Te Rakitāmau, who was the son of Tūtekawa.
- **Ōrāriki** is the pā at Taumutu established by Te Ruahikihiki. It is now the site of where the old Māori church, Hone Wetere, now stands.
- **Te Pā o Moki** is a pā located at Taumutu which was established by Te Ruahikihiki's son, Moki, often referred to as Moki II. This is where the marae now stands.

- The **Te Koraha Reserve** is located on the southern bank of the **Ahuriri Lagoon**, which was a significant mahinga kai. As Tā Tipene explained the Te Koraha reserve is in held by the Māori Trustee on behalf of all the Canterbury Rūnanga of Ngāi Tahu. Those reserves were put aside when the lake was drained recognition that the interests in the bed went beyond Ngāi Te Ruahikihiki. Today the Te Koraha rents go to those Canterbury Rūnanga. It is one of the marks of recognition of that traditional network of intermarriage of which I have spoken.
- **Waikirikiri** is the Māori name for the Selwyn River, and was one of the old Māori trails into the hinterland. As you can see from the map there were numerous specific mahinga kai sites situated on the Selwyn River.
- **Waiwhio** is the Māori name for the Irwell River. Again from the map you can see the numerous mahinga kai sites located along the river.
- **Araiara** is the Māori name for the LII.
- **Waitataari** is the Māori name for Harts Creek.

Takerei Norton
October 2014