

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)

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**EVIDENCE OF ELIZABETH BROWN  
ON BEHALF OF TE RŪNANGA O NGĀI TAHU  
DATED 16 OCTOBER 2014**

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## 1. INTRODUCTION

### 1.1

Nuku Mānia te mauka  
Orakaiapakihi te awa  
Te Waihora te hāpua  
Kāi Tahu, Kāti Māmoe me Waitaha kā iwi  
Kāti Moki te marae  
Taumutu te wāhi  
Ko Liz Brown tōku ikoa.

I am the daughter of George Rewi Brown

- 1.2 I have worked in education for nearly 30 years, as a primary teacher, lecturer at the College of Education / University of Canterbury, tutor at CPIT, and more recently for the Ministry of Education. I am currently the Kaiārahi Māori at the University of Canterbury. I also represent Te Taumutu on Mātauraka Mahaanui, an advisory board to the Ministry of Education focussed on education renewal across Greater Christchurch. I am an artist and am passionate about supporting artistic endeavours. I hold the Hauora portfolio for Te Taumutu Rūnanga – which covers Education, Health and Justice.

## 2. SCOPE OF EVIDENCE

- 2.1 The cultural, social and economic wellbeing of people and communities is dependent on a healthy and resilient environment. My evidence today will cover the relationship between the health of the Te Waihora catchment and the health of our people (both Ngāi Tahu and the wider community) in terms of mātauranga (knowledge), culture and identity. The interconnectedness of Te Ao Tūroa (the natural environment) and our cultural wellbeing is frequently overlooked in the field of natural resource management however it is widely recognised that a healthy environment has broad benefits in terms of social outcomes, recreation, education and culture.
- 2.2 Te Taumutu Rūnanga has a long and proud history of supporting the development of mātauranga (knowledge), education and the arts through programmes and projects focused on Taumutu and Te Waihora. These programmes and projects have become part of the distinctive character and identity of Te Taumutu Rūnanga and are inspired by the legacy and

leadership of two kaumātua in particular, the late Riki Ellison and the late Cath Brown of Taumutu. I will refer to the work of both of these kaumātua in the course of my evidence today.

### **3. TE TAUMUTU RŪNANGA<sup>1</sup>**

- 3.1 The takiwā of Te Taumutu Rūnanga centres on Taumutu and the waters of Te Waihora and adjoining lands and shares a common interest with Te Ngāi Tuahuriri Rūnanga and Te Rūnanga Arowhenua in the area South to Hakatere.
- 3.2 The people of Te Taumutu Rūnanga descend from the tīpuna, Te Ruahikihiki and his son Moki (II) who settled at Taumutu in the seventeenth century. Te Ruahikihiki moved from Akaroa Harbour to Taumutu on the southern shores of Te Waihora. Te Ruahikihiki settled at the pā Orariki, which is where the present day Hone Wetere church and hāpu urupā are located.
- 3.3 Moki (II) established his pā site nearby at Taumutu, on the site where the present Ngāti Moki marae is located, near the south-western edge of Te Waihora. In 1891 a wharenuī, named Moki, was opened on the site of the original historic Pā o Moki.
- 3.4 The meeting hall has undergone many alterations and additions and is now known as Ngāti Moki. Grass covered mounds of earth can still be seen at the Ngāti Moki pā site. These ramparts run parallel to Pohau Road and are the remains of the traditional battle defences of the original pā.
- 3.5 The Taumutu kāinga (village) was strategically located on the major north south coastal travel route connecting Te Pātaka o Rakaihautu (Banks Peninsula) with the Ngāi Tahu kainga in the south. The kainga took advantage of the swampy environs of Te Waihora including the Waiwhio (Irwell River), Waitatari (Harts Creek) and Waikekewai which provided the prime environment for tuna (eels), pātiki (flounder), kanakana (lamprey) and waterfowl such as putakitaki (paradise duck). This bounty provided for those living at Taumutu but also afforded them a ready currency for bartering with other hapū all over the South Island.

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<sup>1</sup> Te Taumutu Rūnanga. Accessed 24 September 2014 at <http://www.tetaumuturunanga.iwi.nz/about-te-taumutu-runanga/>

3.6 Te Waihora has always been a defining feature of the way of life and the identity of Ngāi Te Ruahikihiki ki Taumutu. This is reflected in the decoration of the interior of Ngāti Moki marae which features stylised tuna, aua and pātiki as key elements – the bounty of Te Waihora. These artworks were created by Taumutu whānau and wānanga groups under the leadership of our Taua, the late Cath Brown, a renowned Ngāi Tahu artist and tohunga raranga (expert weaver).

#### 4. TE WAIHORA: MĀTAURANGA & CULTURAL WELL BEING<sup>2</sup>

- 4.1 For Te Taumutu Rūnanga, the health of Te Waihora is central to our pride in who we are as tangata whenua and as kaitiaki. The Lake and its associated wetlands have traditionally been, and still are, regularly used by whānau for the harvesting of pātiki (flounders), tuna (eels), harakeke (flax), raupō (bullrush), putakitaki (paradise ducks) and hua kaki anau (black swan eggs). However, the health of Te Waihora is about much more than the ability to feed ourselves and our manuhiri (visitors), the Lake is critical to our own identity, sense of place and cultural well-being – it is the foundation from which everything else stems, including our ongoing commitment to the development of matauranga among our own people and our role in terms of sharing knowledge with the wider community through our education programmes.
- 4.2 The first wave of education engagement by Te Taumutu Rūnanga was led by Cath Brown, who as a Māori art adviser for the Department of Education worked with many schools across Canterbury and the West Coast as an art adviser in the late 50's, 60's and early 70's. Through her time as a lecturer at teachers' college she also forged close relationships with pre-service teachers who developed a close connection with Ngāti Moki marae.
- 4.3 Many schools subsequently visited the marae where Uncle Riki Ellison was also always available to support the kaupapa. Riki was a hugely generous man who hosted numerous groups of school children at Ngāti Moki, teaching them about the traditional Ngāi Tahu history of the area. He taught them

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<sup>2</sup> Some of the information in this section is taken from an article entitled "Te Taumututanga. Mā Pango Mā Whero Ka Oti Te Mahi" originally published in the *New Zealand Education Gazette*, 25 July 2011; <http://www.edgazette.govt.nz/articles/article.aspx?articleid=8401>

about eels and he taught them how to put down a hāngī. Te Waihora was always at the heart of the knowledge he shared with the tamariki. Uncle Riki passed away in 1984, at the age of 66 years. As referenced by the other Ngāi Tahu speakers today, Uncle Riki's knowledge and expertise regarding Te Waihora was later presented as part of the suite of evidence for the Ngāi Tahu claim – this included details of the names and types of fish and eels traditionally taken from the lake and a map showing the traditional Māori place names of the region.

- 4.4 Cath Brown and other whānau from Taumutu continued to lead the Rūnanga's work in the education field through the 1980s and 1990s. Many groups of both pre-service trainees and teachers spent time at the marae creating mixed media artwork based on Te Waihora and ngā pūrakau of Te Taumutu. There were also many weaving hui held at Taumutu at a local and national level. Local schools also continued to visit the marae for educational experiences.
- 4.5 In 2001, with funding from the Ministry of Education, Te Taumutu Rūnanga employed Denise Sheat as the inaugural education facilitator to start working with the 36 schools within the takiwā of Te Taumutu Rūnanga. In initial discussions with the schools it was suggested that a tohu be developed to show that schools were working in partnership with Te Taumutu Rūnanga. Cath Brown was commissioned to produce an artwork for a poster that was signed by the Rūnanga and each school, giving visual effect to the partnership. The artwork, naturally, featured Te Waihora.
- 4.6 From that springboard, Te Taumutu has continued to hold an annual hui with its schools, and to produce resources to support the curriculum and practice in their schools. Hui have given principals, board of trustee members, teachers and whānau an opportunity to experience the pōwhiri process at Ngāti Moki and visit sites of cultural significance, and to hear some kōrero about these places. More recently hui have been held with Early Childhood providers from within Te Taumutu's takiwā to strengthen their understanding and engagement.
- 4.7 Schools are encouraged to visit or stay at Ngāti Moki marae where whānau generously share stories of the history, and epitomise the whakaaro of 'aroha ki ngā tāngata' which has been a lynchpin of how Te Taumutu operates.
- 4.8 At the tertiary level, Te Taumutu has developed an effective and beneficial relationship with Lincoln University. This has been formalised in a Charter of

Understanding. Lincoln University welcomes the opportunity to support Te Taumutu where appropriate, and equally appreciate the support they receive, from kaumātua in particular, at ceremonial occasions.

- 4.9 Aligned with our programme for local schools, Te Taumutu Rūnanga also regularly hosts 'Tamariki Day's during the school holidays. I facilitate this programme which provides an opportunity for our tamariki to create art work, learn tikanga, te reo, karakia and waiata and generally experience life on the marae and beside the Lake. These Tamariki Days were an initiative started by Cath Brown and we are now on the second generation of tamariki attending. They acknowledge that the days have helped to strengthen their connection to and understanding of the takiwā. At a recent Tamariki Day, our children planted karepō seagrasses that will be used as part of a project to reintroduce weed beds to Te Waihora.
- 4.10 Regular hui and wānanga at Taumutu on particular mahinga kai practices also have a focus on Te Waihora. An annual tuna (eel) wānanga is held at Taumutu during the heke (migration) of eels to the sea. The Tuna wānanga is aimed at transferring and continuing the traditions of eel gathering on the Lake. There are also a number of other lake focused mahinga kai and tikanga related projects, initiatives and activities in which Te Taumutu is involved. These include the restoration of various sites such as Waikekewai stream, Te Pā o Moki (Taumutu Marae), Ōrāriki, Te Awapunapuna, Muriwai (Coopers Lagoon), Te Waiomakua, Ahuriri/Greenpark, Pakoau and Waikirikiri (Selwyn Delta) where the re-planting of riparian and wetland plants species such as tōtara, kahikatea, mataī, mānuka and kōwhai is taking place.
- 4.11 Te Waihora lies at the heart of all of Te Taumutu Rūnanga's education initiatives by virtue of its geographical location adjacent to our marae, and the fact that it is the focal point of our ancestral landscape, our traditions and our Ngāi Tahu stories. Restoring and maintaining the health of the catchment will be pivotal to maintaining the integrity of our education programmes into the future and to securing benefits from them for Ngāi Tahu and the wider community.
- 4.12 Te Waihora has also become a major focus for the community through the initiatives of groups such as the Waihora Ellesmere Trust and Te Ara Kākāriki. Examples of projects run by the Waihora Ellesmere Trust include Te Waihora Art Exhibition 2013 which showcased a great selection of artworks representing the lake and the annual Living Lake Symposium which

presents an overview of the state of Te Waihora based on the monitoring currently underway, restoration initiatives and research.

## **5. CONCLUSION**

- 5.1 Te Waihora and the cultural landscape it lies within is a taonga for Ngāi Tahu. Recovering the health of the catchment is both an aspiration for Ngāi Tahu and a kaitiaki responsibility that has implications far beyond securing the ability to harvest mahinga kai. Whilst abundant mahinga kai is one of the central tenets of our tribal aspirations for the Te Waihora catchment, when considered from an holistic perspective, the health of our natural environment also equates to the health of our culture, mātauranga (knowledge), creativity, social outcomes and identity. As Ngāi Tahu, we understand the intergenerational, we strive to enable Ngāi Tahu whānui to live long and live well, to be culturally enriched and to lead the future – to achieve this, we need to ensure the health of Te Ao Tūroa (the natural environment) in order that it may feed not only the body, but also the soul. “Mō tātou, ā, mō ka uri a muri ake nei. For us and our children after us.”

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**Elizabeth Brown**

**October 2014**