

BEFORE THE CANTERBURY REGIONAL COUNCIL

IN THE MATTER of a proposed plan
change under Schedule
1 to the Resource
Management Act 1991

AND

IN THE MATTER of a submission by **TE
RŪNANGA O
AROWHENUA AND TE
RŪNANGA O NGĀI
TAHU** on **PROPOSED
PLAN CHANGE 7 ON
THE CANTERBURY
LAND AND WATER
REGIONAL PLAN**

**SUMMARY OF EVIDENCE OF TEWERA KING ON BEHALF OF TE RŪNANGA O
AROWHENUA AND TE RŪNANGA O NGĀI TAHU**

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INTRODUCTION

1. My name is Tewera King and I whakapapa to numerous Ngāi Tahu hapū. Today I give evidence on behalf of Kāti Huirapa with the support of Te Rūnanga o Arowhenua and Te Rūnanga o Ngāi Tahu. The rohe of Kāti Huirapa extends over the area from the Rakaia River in the north to the Waitaki River in the south.
2. I have been Upoko of Waihao and Arowhenua for fifteen years. This role means I have responsibilities to care for my people and the lands, waters and resources we depend on. In fulfilment of these responsibilities, I give evidence on the Kāi Tahu relationship with Te Ao Tūroa and the failure of Plan Change 7 to protect our waterways.
3. My evidence focuses on the Opihi catchment. Arowhenua are the primary mana whenua of the Opihi catchment and I acknowledge the shared interests of Waihao.

HISTORY

4. Kāti Huirapa history in mid and South Canterbury goes back more than 70 generations. As Kāi Tahu established our presence in Te Waipounamu, we established our rakatirataka or tribal authority over our lands, waters and resources. Our rakatirataka meant Kāi Tahu could live according to our customs and exercise our rights and responsibilities.
5. Te Tiriti o Waitangi guaranteed our rakatirataka, but this has been unjustly constrained and in many cases ignored. More recently, the Crown recognised our rakatirataka in our Treaty settlement, but this is yet to be reflected in laws, policies and resource management, including Plan Change 7.
6. Today I will talk about my people's history and aspirations for our future.
7. On the coast, Kāi Tahu lived in settlements and went inland seasonally to hunt and fish. We lived both sides of the Opihi, from its source to the sea. Our people made use of diverse resources around the takiwā which was the key to our survival. Our settlement sites were always strategically located to secure

water and control its use and benefits. Settlements ranged from camp sites to large settlements such as Wai-a-te-rua-tī.

8. Hapū territories often overlapped. To avoid conflict, we developed a highly complex tribal economy, based on reciprocity and exchange according to tikanga and kawa. While our people left their mark on the land they did not consider themselves separate from or superior to the natural world. When European settlers arrived their laws and practices were in conflict with ours and led to radical changes. I will briefly discuss two such changes.

KEMP'S DEED

9. Kemp's Deed alienated Kāi Tahu from most of our lands. Our people always argued the high country was never sold because of the wealth of food there, but Kemp maintained he bought the island from coast to coast. This is why Ngāi Tahu refers to the high country as 'The Hole in the Middle'.
10. The purchase paved the way for European settlement and the pastoral economy. We were cut off from our mahika kai and seasonal migration patterns, and we became more reliant on the coast. In the Opihi catchment, we were reduced to reserves in the lower catchment that were a tiny fraction of the original land base. Many of our people continue to reside on these reserves today.
11. We always guarded our mahika kai, which is why it was guaranteed in Kemp's Deed. Eventually, this saw fishing reserves allocated that are still in use today. This gave rise to an expectation that we would have water for our places of residence to sustain our people.

AROWHENUA

12. Whānau moved to Arowhenua initially to defend against Te Rauparaha and later to assert our presence against European settlement. The first whareniui was built in 1870, followed by 'Te Hapa o Niu Tireni' in 1905. This name means 'the broken Promises of New Zealand' referring to our grievances against the Crown. In 1895 and then 1951, two schools were built, and a church constructed.

13. My point is that Arowhenua became wāhi tupuna—a cultural landscape. Our children swam in the river and our people derived spiritual health from it. I do not want to see future generations denied these benefits. As the marae is close to Temuka and Opihi, it erodes the mana of whānau to tell manuhiri (visitors) to stay away from the river as the water is unsafe.
14. Cultural landscapes are not just about sites but relationships between them. My evidence discusses three important features:
- (a) Mahika kai, which is the basis of our culture and historically our tribal economy;
 - (b) Ara tawhito, which is our ancient pathways between settlements. These tended to follow food resources to sustain our people on their journeys; and
 - (c) Archaeological sites—my evidence lists efforts to record archaeological sites many of which have been lost to developments. Rock art is one of these taonga. I support the evidence of Ms Kylie Hall and Ms Treena Davidson about protection of these taonga.

AHIKĀROA – KEEPING THE FIRES BURNING

15. Despite injustices, Kāi Tahu has always acted to protect and restore our waterways:
- (a) At an iwi level, this is reflected in our Treaty settlement which records our customary associations and secures nohoanga (temporary camp sites) to enable mahika kai. Taonga species are listed in Schedule 97 of the Ngai Tahu Claims Settlement Act 1998, although some taonga, such as inaka tuna and kanakana, are not included because of regulations and the quota system.
 - (b) At a whānau and hapū level, we practice kaitiakitaka. Mr Henry's evidence discusses the mātaimai reserves. We routinely undertake cultural mapping. We review pastoral leases to protect our sites and values. We work to restore traditional names. We build relationships

with the Crown and prepare management plans, such as the Kāti Huirapa Iwi Management Plan.

OUR ASPIRATIONS

- 16.** I have talked about the past and how we have tried to remedy our grievances, but now I will turn to the future. I would like to draw attention to our core values. These are:
- (a) Ka Takata – this means valuing people and acting with integrity;
 - (b) Mana Tiaki – this means exercising guardianship; and
 - (c) Kaneke – meaning progress and encouraging innovation.
- 17.** As Upoko I have aspirations for my people and our lands and waters:
- (a) I want to see Te Hapa o Niu Tireni as a place our people carry in their hearts wherever they are in the world. A place to remember the past and plan for the future.
 - (b) Guided by our tikanga and kawa, the old and the new can be celebrated. By understanding our past we can rebuild and sustain our people to fulfil their potential.
 - (c) It is my aspiration that our future generations can walk freely on the whenua, te ara tawhito (our ancient trails), swim in our rivers, and stand on our shores. By walking with our tupuna and experiencing the wairua of our whenua, we understand our culture and what it means to be kaitiaki. When this happens, our hauora and identity is strengthened.
- 18.** My aspirations are drawn from the crisis I am witnessing in our environment. It is of grave concern that my people are limited in the places they can walk, and hauora is declining. If this continues future generations cannot experience the interconnections of our places and the practices that are the foundation of our culture.

- 19.** I believe that Plan Change 7 has the potential to further undermine our aspirations. I have had many discussions with our planners and understand there are several 'holes' in the Plan:
- (a) As mana whenua, we might not be consulted on important decisions;
 - (b) Indigenous biodiversity will suffer; and
 - (c) Taonga species will not be protected.
- 20.** The evidence of Ms Davidson discusses these 'holes' in more detail. In essence, Plan Change 7 undermines the ability of Kāti Huirapa to exercise kaitiakitaka and rakatirataka to maintain the mauri of Te Ao Tūroa. It also negatively impacts mahika kai.
- 21.** Plan Change 7 also fails to adequately identify and recognise Kāi Tahu ancestral, historic, and contemporary values, rights, interests as detailed in my evidence. On this basis, Plan Change 7 denies the exercise of my roles as Upoko and as Kaitiaki. I have read the evidence of Ms Hall and Ms Davidson and support their recommendations as being appropriate to address many of the matters covered in my evidence.