

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
Ngāi Tūāhuriri Rūnanga
on **PROPOSED PLAN
CHANGE 7 ON THE
CANTERBURY LAND
AND WATER
REGIONAL PLAN**

**SUMMARY OF EVIDENCE OF ARAPATA HOHEPA TE AU REUBEN ON BEHALF
OF TE NGĀI TŪĀHURIRI RŪNANGA**

25 NOVEMBER 2020

 **Simpson Grierson**
Barristers & Solicitors

Simpson Grierson
J G A Winchester / S K Lennon
Telephone: +64-4-924 3503
Facsimile: +64-4-472 6986
Email: james.winchester@simpsongrierson.com / sal.lennon@simpsongrierson.com
DX SX11174 PO Box 2402
SOLICITORS
WELLINGTON 6140

INTRODUCTION

1. My name is Arapata Reuben. My hapū are Ngāti Hinematua (Ngāi Tūāhuriri) and Te Atawhiua. Today I give evidence in support of the submission by Ngāi Tūāhuriri Rūnanga.
2. The Rūnanga is concerned that Plan Change 7:
 - (a) Will not result in substantive improvement in water quality and quantity within an appropriate timeframe; and
 - (b) Is inconsistent with the Treaty principles of partnership and active protection.

EXPERIENCE OF THE WAIMAKARIRI ZONE COMMITTEE

3. I am an active participant in the Canterbury Water Management Strategy and strongly endorse the first order priorities set out in the Strategy – environment, customary use, community supplies and stock water.
4. However, I have been disappointed that waterways have not been put first, either in discussions by the Zone Committee or in the resulting plan provisions. As an example, I have always questioned determining allocation limits based on summing existing consents. I welcomed the development of cultural and ecological flows, but these seemed to have only influenced minimum flows and only in some cases.
5. I now want to focus on Rangatiratanga, Kaitiakitanga and Mahinga kai.

RANGATIRATANGA AND KAITIAKITANGA

6. Rangatiratanga was traditionally embodied in the concepts of tūrangawaewae and mana whenua which centred on the status, role, and authority of rangatira. Rangatira carried the practical, moral, and spiritual force of the community.
7. Mana whenua rights are accompanied by kaitiaki responsibilities to manage the resources sustainably for future generations
8. In Te Ao Māori, everything is connected – ki uta ki tai - and relates to whakapapa, not just people but land, water, air, flora, and fauna.

MAHINGA KAI

9. Mahinga kai is central to who we are as Ngāi Tahu. The Crown promised Ngāi Tahu that mahinga kai would be set aside for them under the 1840 Canterbury Purchase, known as Kemp's Deed.
10. Despite the guarantee, Ngāi Tūāhuriri were alienated from mahinga kai sources and prosecuted for inadvertently catching trout when gathering resources such as tuna. This had a catastrophic effect on Ngāi Tūāhuriri.
11. Appended to my evidence is a reproduction of the Black Maps for the Waimakariri zone which show the extent and locations of our waterbodies before they were modified. The area would have been teeming with mahinga kai.
12. Despite extensive loss over many generations, mahinga kai was an integral part of my childhood. During whitebaiting season, the lower banks of the Rakahuri/Ashley River were lined with whānau caravans and huts. Whitebaiting was a time of learning, not only the fishing times and methods but also about working as part of a collective with responsibility to whānau and Kaumātua.
13. The watercress in the Cust Main Drain and Silverstream used to grow prolifically. As a child, I would often help to harvest watercress. The abundant water had a good flow and I remember watching young silver bellies swimming around in the thick beds of watercress.
14. These rivers no longer support the abundance of mahinga kai species that once nourished Tuahiwi whānau. The water is not there and agricultural and urban use has resulted in extensive pollution.
15. I still harvest watercress with my son from the confluence of Southbrook and Ruataniwha, as well as from Silverstream. But the lower tributaries of the Rakahuri, Te Wera, Taranaki and Waikuku streams reek of cow manure. Abundance in the Cust and Cam is much lower and cannot sustain harvesting.
16. I also catch tuna, preferring to use hinaki on the Ruataniwha and only taking the limit of six tuna a day as per fishing regulations. This is a sad indictment on the current state of our taonga species. Our waterways no longer sustain our customary rights, and the hinaki may well become a museum relic of past practises.

17. Reduction of mahinga kai erodes our connections which can only be sustained from active use. Now we must hold workshop or wānanga classes to teach our rangatahi things I learnt by working alongside whānau as we harvested and cared for freshwater species. There is a real possibility that within a generation, the skills and understanding are consigned to the history books.
18. The provision of food is essential to manaakitanga. Today, to fulfil our responsibilities to whānau and manuhiri we have to go to the supermarket. This comes at an economic (and dietary) cost, but it goes much deeper and has changed dynamics on the marae.
19. This sense of loss underpins our submission and requests for higher minimum flows, lower allocations, improvement of water quality and protection of habitat for taonga and mahinga kai species.

EXPECTATIONS OF NGĀI TŪĀHURIRI

20. As mana whenua we have high expectations for the condition of our waterways. We know that if there is abundant mahinga kai, our waterways are healthy. In turn, that enables our customary practices, our relationship with taonga, and the exercise of whānaungatanga and manaakitanga.
21. The 2017 Cultural Health Assessments and Water Management for the Rakahuri-Waimakariri Zone Report seeks water quality and quantity at a level that, at a minimum, would provide for indigenous species. My understanding is that Environment Canterbury view these proposed limits as “aspirational” and likely not achievable for economic reasons. But as kaitiaki we see these recommendations as appropriate and necessary.
22. Our reserve land is particularly important—we want to be able to utilise our lands and the waterways flowing near them. While we welcome the Te Aka Aka Coastal Protection Zone, we would like similar recognition and protection for the waterways adjacent to Tuahiwi.
23. As part of the earthquake recovery process, a mahinga kai reserve near the Pā site, adjacent to Courtney Stream (Kaikanui Maori Reserve 877) is being established. I see this as an opportunity to restore mahinga kai practices, but water will be required. Given the significance of this site and the introduction of

a mahinga kai reserve, it is appropriate to include an allocation for mahinga kai enhancement for Courtney Stream.

24. Similarly, we have always supported a mahinga kai water allocation from the Rakahuri/Ashely River. We also expect the return of unimpeded water flowing along the boundaries of our Fenton Reserve as legally guaranteed to us.

CONCLUSION

25. I recognise Plan Change 7 represents some improvement in minimum flows and water quality. However, it does not adequately recognise and provide for mana whenua ancestral, historic, and contemporary values, rights, or interests. I support the recommendations of Ms McIntyre as being appropriate to address many of the matters covered in my evidence.