

Before the Independent Hearing Panel
Appointed by the Mackenzie District Council

Under The Resource Management Act 1991 (**RMA**)
In the matter of proposed Plan Change 20 to the Mackenzie District Plan

Statement of evidence of VIVIAN KARL RUSSELL

8 November 2022

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**anderson
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MIHI / WELCOME

Wording not provided. Mihi Opened the hearings formally and welcomed the Hearings Panel and all those present and participating in the Mackenzie District Plan process.

INTRODUCTION

1. My full name is Vivian Karl Russell and I whakapapa to many Te Rūnanga Ngāi Tahu (referred hereon as Ngāi Tahu) hapū, including Kāti Huirapa. Today, I speak on behalf of Kāti Huirapa with the unconditional support of Te Rūnanga o Arowhenua (hereon referred as Arowhenua), and Ngāi Tahu. My attendance here is also recognised by Te Rūnanga o Waihao and Te Rūnanga o Moeraki.
2. Like my Mother, I have inherited the role of kaitiaki. Being a kaitiaki is a significant responsibility and requires a hands on and proactive approach to ensure our mahinga kai is safeguarded and restored. I take my kaitiaki responsibilities extremely seriously. It is my aspiration that future generations will be able to freely walk our whenua and te ara tawhito (trails), along our waterbodies that have sustained us for many generations. To do so means that we walk with our tūpuna and experience the wairua our whenua, become steeped in our culture and understand the responsibilities, mindset, and tools to be kaitiaki. This connection strengthens the hauora of our people, and the social cohesion and cultural identity of Kāti Huirapa.
3. It is a grave concern to me that current and future generations of Kāti Huirapa are limited in the places they can walk and the hauora of those places is generally declining and challenged by further degradation. They cannot see or experience the interconnections of our places and the practices that are the foundation of our culture.
4. Traditionally, kaitiakitanga incorporated guardian spirits who communicated with the living world to warn of the danger to the mauri and the mātauraka (training and knowledge) and herald the times and limits of harvest seasons. Sometimes kaitiaki were manifested through guardian animals, birds, fish, or taniwha. Kaitiaki were people with the mātauraka to

interpret signs in the environment, such as environmental indicator species or natural events that were utilised to understand the changing ecology. They were monitors of resource health and wellbeing.

5. While the same principles still apply today, it has been necessary for the role of kaitiaki to evolve in order to cope with the intense demands that are being placed upon our natural resources. In modern times, and particularly under the Resource Management Act 1991 (RMA), the duties associated with kaitiakitanga include:
 - a) Restoring and rehabilitating our degraded mahinga kai sites;
 - b) Assessing the cultural implications of proposed developments, including preparing cultural impact assessments;
 - c) Participating in planning processes including lodging submissions and presenting evidence on resource consent applications and plan development processes; and
 - d) Forming constructive relationships with Councils, resource users and developers and agencies such as the Department of Conservation (DOC) and Land Information New Zealand (LINZ).
6. It is important to re-emphasise that while the role of kaitiaki has evolved to accommodate contemporary resource management processes, we are still guided and remain true to our cultural foundations based on mauri and mātauraka. Fortunately for those of us mandated as kaitiaki we are more empowered now to express our cultural beliefs, values, activities and associations as it is our relationship that is important under the RMA and not simply more easily identifiable tangible aspects.
7. I am an Arowhenua environmental advisor to Aoraki Environmental Consultancy, and have recently been appointed to the role of Director. But my involvement today is an example of my kaitiaki responsibilities. Other examples of kaitiaki initiatives I have been involved with include:
 - a) since the 1990s I have been involved with numerous resource consent applications lodged with Timaru District Council, Mackenzie District Council, and Ashburton District Council along with the Canterbury Regional Council representing the interests of Arowhenua Rūnanga;

- b) Involvement in many Zone Committees and advisory committees;
 - c) Restoration project for Rangitata;
 - d) Completed Cultural Impact Assessments for hydro-schemes on the upper Waitaki;
 - e) Tuna fisheries management on the Waitaki catchment; and
 - f) Various consents in the district.
8. Kāti Huirapa continue to maintain cultural use of the Te Manahuna but parts of it are very altered from the land my Tūpuna walked. Many of the areas that we valued have been lost but it remains a place of significance and importance to Ngāi Tahu. And like the rest of the takiwā of Arowhenua it is our place in the world, our home.

Scope of evidence

9. My role here today is to set the scene as to the following:
- a) The Papatipu Rūnanga who whakapapa to the District;
 - b) The importance of Te Manahuna to the Rūnanga;
 - c) Relationship with Mackenzie District Council; and
 - d) Our involvement in the preparation of the Mackenzie District Plan to date.

Ngā Rūnanga in Te Manahuna

10. I want to say from the onset that it is of importance for me standing here today as this is the first-time local government have really acknowledged Ngāi Tahu presence in the Mackenzie Country since the Treaty Settlement discussions begun in the 1800's and when my ancestors were marched out of the area. Being involved in the creation of the spatial plans and the Mackenzie District Plan review is a significant start for me.
11. The Mana Whenua section of the proposed plan prepared in collaboration with Arowhenua, Waihao and Moeraki rūnanga rightly starts with the story of Aoraki and the creation of Te Waipounamu. Aoraki sits at the heart of our creations and traditions and who I am and who we are as manawhenua.

The Mana Whenua section of the Plan outlines this connection in detail, and I will not repeat it any further here.

12. As the principal marae in the region Kāti Huirapa assume responsibility as kaitiaki along with Te Rūnanga o Waihao and Te Rūnanga o Moeraki (Moeraki) - guardians to Aoraki/Mt Cook and the surrounding areas.

Importance of Te Manahuna to Ngā Rūnanga

13. Aoraki the maunga atua a significant ancestor to all of Ngāi Tahu but within Te Manahuna there are also the rivers and lakes which flow into the Waitaki. Kāti Huirapa were seasonal, we followed the seasons and the resources, and the significant resources Te Manahuna provided. This description is fully supported and therefore I will not repeat what is in the Mana Whenua section of the Plan.
14. Alongside this Plan Change Rūnanga have been working on Te Manahuna ki Uta and I would reiterate some of the statements made there which also drive what we seek in the Plan:
 - a) Te Manahuna is significant to manawhenua, from a cultural, spiritual, social and economic perspective. It traditionally contributed to the wellbeing of Manawhenua communities.
 - b) There is a true desire to be present, reconnected and involved in the future of Te Manahuna.
 - c) Restoration, behaviour change, and living in harmony with the environment to create system healing as key focus for the future of tourism and industry in Te Manahuna.

Relationship with Council and involvement in the Plan Change process

15. That I am standing here today giving evidence alongside Mackenzie District Council staff and consultants and not as a submitter is a testament to how we have been working with the Council. In other plan changes to date across our takiwā Arowhenua Rūnanga have found ourselves involved in some drafting and then ourselves and the respective council have split ways with Rūnanga drafting and preparing its own submissions and planning evidence.

16. This plan change process is a very real step in recognising what Rūnanga seek in MW2.24 of the Plan:

... Kāti Huirapa, Waihao and Moeraki seek to build on their existing relationship with the Council to improve recognition and provision for the practical expression of rakatirataka and kaitiakitaka on matters relating to resources of importance to mana whenua, including through:

- a) Recognition of Treaty guarantees in regard to the relationship of Kāti Huirapa with their ancestral land, sites and taoka and removing impediments that limit their ability to use their resources;*
- b) Consultation with Te Rūnanga o Arowhenua on all matters related to the mana whenua values and interests described in this chapter of the Plan, especially matters related to the health of mahika kai and water body environments;*
- c) Provision of opportunities for active involvement in resource management decision-making and monitoring; and*
- d) Resourcing of the relationship between Kāti Huirapa and the Council.*

17. I won't lie that the relationship with Mackenzie has always been like this, like any relationship it has had its ups and downs. But since the time from when the Council started the ILM process that has formed the basis of the spatial plans and Mackenzie District Plan Review, we have been working alongside them in collaboration. I have been invited to attend and talk to technical planning experts, Council staff, Councillors and the general public throughout the spatial plan process, and in August and October 2022 I attended site visits with the technical planning team involved in the preparation of the Plan review, elected officials and more recently with the hearings panel. In practical terms, the involvement of mana whenua has been:

- a) Collaboration with Council and Rationale (Arrowtown) to formulate an ILM that provided the foundation and direction for the Spatial Plans and Mackenzie District Plan Review.

- b) Collaboration with Council and Rationale in the development of the Spatial Plans for key urban towns within the Mackenzie District, including participation in community meetings at Fairlie, Lake Takapō, Twizel, Kimbell, Burkes Pass and Albury.
 - c) Assisting in the drafting of PC20. This involved attending Council workshops and providing direct input into the writing of the s32 and s42a reports.
18. Mackenzie District Council has engaged Aoraki Environmental Consultancy Limited (AEC) as a part of its drafting team for this plan change and for the plan changes to come. AEC is the environmental entity of Arowhenua. AEC is also engaging in the drafting with Aukaha which is the environmental entity representing Te Rūnanga o Waihao and Te Rūnanga o Moeraki (Moeraki). AEC has been and will continue to provide planning and te ao māori expertise to the Mackenzie District Council plan change processes.

Conclusion

19. Today starts a series of hearings on plan change processes on the Mackenzie District Plan. The presence of Mana whenua today and in this process is an indication of how things have worked to date, and I hope how the process will continue to work.



VIVIAN KARL RUSSELL

DATE 8 November 2022