

UNDER The Resource Management Act 1991

IN THE MATTER OF Proposed Plan Change 13 to the Mackenzie District Plan

AND

IN THE MATTER OF Submissions by **Te Rūnanga o Ngāi Tahu, Te Rūnanga o Arowhenua and Te Rūnanga o Waihao**

STATEMENT OF EVIDENCE OF PAULINE REID

Mihimihi

Introduction

1. Representative of Waihao Rūnaka.
2. I would like to discuss the Kāi Tahu values associated with Te Manahuna (the Mackenzie Basin).
3. Our association with Te Manahuna is founded on relationships formed out of occupation, settlement and use of the ancestral landscape over hundreds of years. The beginning of this ancient relationship begins with the creation of Te Waipounamu (the South Island) through the deeds of our ancestor Rakaihautu and transcends through mythological, spiritual, cultural, and traditional realms.

Mauka

4. Mauka (mountains) play an important role in the spiritual and cultural beliefs of Kāi Tahu. They are the most sacred part of the landscape. Mauka are the gateways to the atua (gods) and heavens, hence the story of Aoraki and the creation of Te Waipounamu. Mauka are also the gatherers of the tears of Rakinui (Sky Father), whose valleys collect the

waters and in turn supply the lifeblood of Papatūānuku (Earth Mother). Kāi Tahu has a personal relationship with mauka as they are our ancestors - the old men of the landscape.

5. Mauka in the high country served as memory maps to the many Kāi Tahu trails that spread across Te Waipounamu. Mauka are an important part of our identity and are referred to during formal speeches on the marae. Mauka were also an important source of mahika kai for our hapū and whānau and annual seasonal trips were made to certain ranges to gather kai. Mauka of particular cultural significance to Kāi Tahu in this area are:

Aoraki (Mt Cook)

6. Aoraki is extremely important to Kāi Tahu. Aoraki is the mauka tipuna (ancestral mountain) of Kāi Tahu. Aoraki is the centre point for the Kāi Tahu creation stories and explains the Kāi Tahu presence in Te Waipounamu. Our tribal connections and traditions with Aoraki are of the utmost importance to us as a people.

Mauka Atua (Ben Ohau Range)

7. Mauka Atua was an important mahika kai resource where local Kāi Tahu hapū and whānau gathered species such as weka, kākāpō and taramea.

Te Ruataniwha (Ben Ohau)

8. The hinterland of Te Waipounamu that the Crown claimed to have bought from Kāi Tahu was known by Kāi Tahu as "kaore ano i hokona" – the land that was not sold. My great, great grandfather Te Maiharoa, a rakatira (chief) and a tohuka (spiritual leader), believed that the Otago and Canterbury portions of the hinterland had never been sold by Kāi Tahu. Te Maiharoa proposed to occupy this unsold territory.
9. In the winter of 1877 Te Maiharoa led more than one hundred of his followers to camp on a prominent leaseholder's run in the upper reaches of the Waitaki Valley near Omarama. In August 1879 an eviction order was taken out to remove Te Maiharoa and his followers from Omarama. Te

Maiharoa took some of his leading men and went to Lake Ohau and a steep mountain to the east of it, which is known as Te Ruataniwha or Ben Ohau. Leaving his followers near the bottom he proceeded to climb the mountain alone. Te Maiharoa climbed to the top of the mountain at Lake Ohau, thus demonstrating his power over its tapu. On the top he had a vision and in that vision he saw the place where he and his people would live after they left Omarama. That place was Korutuaheka. From that vision he knew he could not stay where he was, and from it the details of his future home were shown to him.

10. It is vital when considering the mauka of Te Manahuna to ensure that the ability to enjoy an unimpeded view of these outstanding features is maintained. While you can plan to protect the physical integrity of the place, the view to the place influences our perceptions of quality and can be compromised with poorly located or constructed dwellings and structures.
11. Of particular note during the site visit for the CIA were the visual corridors standing at the southern portion of Lakes Ohau and Pūkaki and looking northwards towards the head of the lakes. There was little unnatural development within the visual corridor. During the site visit, Kāi Tahu representatives identified Ferintosh Station as an area that would be important to monitor as it is prominent in the visual corridor from the southern shores of Lake Pūkaki to Aoraki/Mt Cook. These visual catchments are seen by Kāi Tahu as being essential to maintaining the relationships with these culturally significant landscapes.

Ara Tawhito

12. Our tūpuna developed a complex series of ara tawhito (travel routes) throughout Te Waipounamu, including Kā Tiritiri o Te Moana (the Southern Alps), connecting settlements with one another and settlements to mahika kai resources. These trails became the arteries of economic and social relationships for Kāi Tahu.

13. Trails followed significant mahika kai resources, such as wetlands, rivers and lakes, so food, critical for survival, could be gathered and consumed during their journeys. Landscape features, such as overhanging rock faces and rock shelters provided shelter. We had a comprehensive knowledge of these trails and personally guided or directed many of the first Europeans to explore the hinterland and coasts of Te Waipounamu.
14. There are several well known travel routes associated with the Te Manahuna including:
- Hakataramea
 - Ohau River (where Lake Te Ruataniwha now stands today)
 - Te Kopi o Opihi (Burkes Pass)
 - Te Manahuna (The Mackenzie Pass)
 - Waitaki River (via where Lake Benmore now stands today)

Wai Māori

15. Water is central to all Māori life. It is a taoka left by our ancestors to provide and sustain life. Water plays a unique role in the traditional economy and culture of Kāi Tahu. Without water no living thing, plant, fish or animal can survive. Papatūānuku (Mother Earth) supports life including all people, flora and fauna. Waterways represent the blood vessels that supply nourishment to her and, through her, to all living things.
16. Water, and the resources it supports, determines the siting of kāika (villages), identity and the rhythm of lives. The traditional values and controls regarding water are included in the iwi's spiritual beliefs and practices. Water is held in the highest esteem because the welfare of the life that it contains determines the welfare of the people reliant on those resources.
17. During the cultural assessment for Plan Change 13, Kāi Tahu representatives were questioned regarding the cultural values associated with the current shape and levels of the lakes within Te Manahuna. The answer to this question was interesting. The current lake levels are

considered by Kāi Tahu representatives to be a result of intervention from the hydroelectric dams, and traditionally the lake levels were much lower than what they currently are. For example, during the wānaka for this cultural assessment a local Kāi Tahu representative explained that when he worked on the construction of the dam at Lake Pūkaki, it was only half the size of what it is now.

Mahika Kai

18. Kāi Tahu moved around Te Waipounamu hunting and gathering resources. Movements were according to the seasons following the lifecycles of animals and plants. Te Manahuna was a significant place in the Kāi Tahu systematic seasonal food gathering patterns. Local hapū (sub-tribe) and whānau (families) undertook annual seasonal migrations to Te Manahuna to gather food resources, in particular tuna (eels), weka, kākāpō, a variety of ducks, taramea (speargrass, spaniard) and aruhe (fernroot).
19. We caught large numbers of weka before the winter months had depleted the fat reserves the weka had built up over summer and autumn. This fat was an essential part of the storage process. The birds and ducks were then brought down to the settlements located along the coastline and were an important source of food for the cold winter months.
20. The majority of foods that were traditionally harvested by Kāi Tahu hapū and whānau in Te Manahuna are now no longer available for harvest. Although this may be the case now it does not mean that these areas are no longer of cultural significance to Kāi Tahu. The areas within Te Manahuna where the traditional practice of mahika kai was carried out is still important as these are the places where our ancestors used to work and hold the memories, stories and traditions of our tūpuna.

Archaeological Sites

21. Examples of archaeological sites include pā (fortified villages), kaika (unfortified villages), Māori rock art drawings, and umu (earth ovens).

Māori archaeological sites are of immense cultural significance to Kāi Tahu as they are a tangible reminder of the occupation and use of our tūpuna. The archaeological investigation of archaeological sites provides us with an opportunity to learn more information about the lifestyles of our tūpuna (ancestors).

22. There are several Māori archaeological sites recorded in the New Zealand Archaeological Association (NZAA) Site Recording Scheme located within Te Manahuna ranging from isolated discoveries of artefacts, rock art and quarry sites.

23. There are also some archaeological sites within Te Manahuna that have yet to be discovered. Kāi Tahu representatives understand that there has been no strategic survey of Māori archaeological sites within Te Manahuna, and as a result there are some archaeological sites that have yet to be discovered in strategic areas, such as around the inland lakes and on the ancient Māori trails. Several Māori archaeological sites have been drowned because of the hydro development in Te Manahuna. For example, several kāika (settlements) and rock art drawings have been drowned with the creation of Lake Benmore (Te Ao Marama).

Traditional Settlements

24. There are several permanent and temporary settlement sites located within Te Manahuna predominantly near freshwater resources, such as the inland lakes. Oral traditions tell us that Rakaihautu, the illustrious tūpuna of the Waitaha tribe who dug many of the lakes within Te Waipounamu, established Motuariki Island in Lake Tekapo as his pā. These settlements were occupied every season on an annual basis as part of the systematic food gathering patterns.

25. During the site visit Kāi Tahu representatives explained that some of the traditional settlements had been flooded as a result of the development of the hydro lakes. The fact that some of these settlements maybe under water does not mean that these areas are not important. In fact, it means

that the lakes are not only an important source of habitat for traditional food sources and an important part of the cultural landscape but now hold the locations of our historical settlements.

Wāhi Ikoa

26. Wāhi Ikoa (place names) is a significant symbol of the Kāi Tahu relationship with the landscape as they are usually associated with famous people, historical events, physical features and natural flora and fauna. Traditional place names are tangible reminders of the Kāi Tahu history associated with a particular place. There are numerous traditional takata whenua place names associated with Te Manahuna with some names being particularly well known to the wider community. The following list is some of the traditional Kāi Tahu place names associated with Te Manahuna.

- Aoraki (Mount Cook)
- Hakataramea River
- Motuariki (Motuariki Island)
- Ohau (Lake Ohau)
- O Te Hiwai (Mt John)
- Pūkaki (Lake Pukaki)
- Rakiroa (Mt Dampier)
- Rakirua (Mt Teichelmann)
- Rarakiroa (Mt Tasman)
- Takamoana (Lake Alexandrina)
- Takapo (Lake Tekapo)
- Takapo (Tekapo River)
- Te Kopi o Opihi (Burkes Pass)
- Te Manahuna (MacKenzie Basin)
- Te Ruataniwha (Ben Ohau)
- Mauka Atua (Ben Ohau Range)
- Whakarukumoana (Lake McGregor)

Conclusion

27. The cultural landscape of Te Manahuna is made up of many different layers. The ancestral landscape of Te Manahuna includes many natural and physical features such as water bodies, forests, bush, marshlands, valleys, plateaus as well as cultural features such as pā, mahika kai (seasonal camps and gathering places), kāika (villages), nohoaka (settlements), ara (trails), wāhi tapu (places of sacred and extreme importance).

28. We seek that Plan Change 13 provides express recognition of the outstanding takata whenua cultural values of Te Manahuna.