

**UNDER**

The Resource Management  
Act 1991

**IN THE MATTER OF**

Applications for resource  
consent by various applicants  
to take and use water from the  
Lower Waitaki River  
Catchment

**AND**

**IN THE MATTER OF**

Submissions by **Te Rūnanga  
o Ngāi Tahu, Te Rūnanga o  
Arowhenua, Te Rūnanga o  
Waihao and Te Rūnanga o  
Moeraki**

**STATEMENT OF EVIDENCE OF DAVID THOMAS HIGGINS**

**Whakapapa**

1. Kāhui Tipua, Rapuwai, Waitaha, Kāti Mamoe and Kāi Tahu Whānui.  
(Tribal connections and traditions with Aoraki and Waitaki River and  
tributaries)
2. Te Waka Atua o Ara i te uru rāua ko Rakaihautū  
(Traditions of creation)
3. Te Ahi Tapu o Tamatea Pōkai Whenua  
(Area of authority of Moeraki whānau)

**Ngāi Tahu – roles and responsibilities**

4. Ngāi Tahu Māori Trust Board
5. Te Rūnanga o Ngāi Tahu

**Relationship with Moeraki and the Rivers**

6. Wāhi Ikoa

The land, mountains, rivers, plains and valleys are named for people and the things that happened to them there. They are named by, for and on behalf of our people. Our people travelled great distances and were familiar with all these places.

#### Ara Tāwhito

7. Trails crossed through the area linking villages, seasonal camp sites or nohoaka, enabling people to access mahika kai and other resources. These trails were seasonal and resulted in people regularly returning to the same places such as burial sites or camps. We have previously addressed much of this information in regard to the Waitaki – and therefore today I want to talk about the one of the most significant of the other rivers subject to resource consent applications and discussions at this time
8. The first and most significant of these places is the Hakataramea. This valley holds great value and korero for our people. We have names (and we have also lost many names) for the places, streams and features of this valley.
9. There is more than one name and meaning for this valley – we call it Hakataramea and Te Aka Tarama. The word means ‘surrounded by hills’ – in this case a valley – although it could also be a harbour. Tarama is the Speargrass or Spaniard; a vicious spiky plant that was prized for its perfume worn by men and women. My whanauka say that they see very little Tarama growing in this valley now. The Hakataramea is also the southern boundary of the Pouakai’s (giant eagle) range.
10. The Hakataramea was a major trail
  - from the Waitaki River into the hinterland of Manahuna, (Mckenzie Basin) through the low mountain pass known as Te Kopi o Hakataramea.
  - leading into Manahuna (Mackenzie Basin), over Te Tara o Te Kaumira (Hunter Hills) into the Pureora rohe.

- up the Hakataramea River north to where it met the Kahore (Lockhart stream) into Te Nga Wai Awa and down the Opihi to Wai te ruaiti Kaika at the mouth.

### **Wāhi Ikoa in the Valley**

11. On the west side of the mouth of the Hakataramea the locality was called Taki-kea. This was a pā site or old settlement at the confluence of the rivers. It was on a weak run and a sheltered place to be in the cold.
12. Mckays Stream, which flows into the Hakataramea from the west, was known as Ka-taupā-hoe. Taupā was the word for the leggings made of flax or tikumu, which were worn to prevent the limbs being badly torn and scratched.
13. Further upstream is Kakau-pahae (to tear the stalk of a plant into bits), Cattle Creek and the Mā-tua-rau ('Tributary which gathers many stream-lets'), is likely the stream in between Cattle and Mackay Creeks.
14. Bluestone Creek flowing into the Hakataramea, just below Kakau-pahae (the lean stalk of a plant), Stony Creek, was called Taki-tu, (it meant "stand crying," and as a word it denotes an old Maori custom in welcoming visitors) and the same name was given to a tributary of the Waihao.
15. The next creek coming south was Matua-rua (two parents or relatives). Another tributary, Homestead Creek, was called Te Wai-a-Urihia (the stream of Urihia, a celebrated chief. There is also a hill with the ancient name of Mauka Tiro – a pou to indicate where one was in the valley

### **Te Wai Tohi**

16. Near where the Hakataramea River runs into the Waitaki once stood a village known as Te Wai-tohi (a sort of rite over infants).

17. There was a permanent pā site at the southern entrance of the valley that was omitted in the early 1800s when Mantell was surveying the country for the Colonial Government. The land acreage from this pā site was re-issued at Waihao at a later date after the hapū complained to the Government
18. Kai mahi mahika kai mo taku whānau  
(Traditional practices of whānau on and near the river)

### **Maerewhenua me Takiroa**

19. Tuhituhi neherā (rock art) is of particular significance in this area. It tells us not only that our tupuna were here but what they observed and how they recorded it. The sites of the Maerewhenua rock art are again on ancient trails from Korotuaheka at the Waitaki River mouth to the rock art sites at Kokoamo and here at Maerewhenua, on to Otakaroa, and to the sites at the junction of the Upper Waitaki with Shepherd's Creek and the Ahuriri River
20. The sites are archaeologically rare and the rock art itself is unique and of national significance. The NTCS Act returned the Maerewhenua and Takiroa sites to Ngāi Tahu and we can now exercise our kaitiakitaka in an appropriate manner – The Ngāi Tahu Māori Rock Art Trust, made up of the kaitiaki rūnanga manages the sites and have recently upgraded and landscaped the areas - and as kaitiaki, we administer them as historic reserves, open to the public and visited by thousands every year.

### **Tenure Review**

21. I want to speak about Tenure Review and how it has reconnected 2 Ngāi Tahu generations who had their relationship with the South Island High Country diminished. The 2 million hectares of South Island High Country Pastoral Leases contain numerous areas of cultural significance to Ngāi Tahu. The establishment of the leases in the nineteenth century restricted

Ngāi Tahu use of the lands and left limited opportunities to provide protection and access mechanisms for these culturally significant areas – Tenure Review is the first time since the lease arrangements were created that this is possible.

22. The tenure review process provides for Ngāi Tahu representatives to inspect the Pastoral Lease to identify any values. After the Inspection we produce a Cultural Values Report (CVR), which outlines Ngāi Tahu values associated with the Pastoral Lease and any recommendations for protection of, and access to the sites. This means that in 40 years time any Ngāi Tahu person has a legal right to go and visit one of their sites.
23. Some of this land goes into the conservation estate and then we work with DoC to ensure identified values are incorporated in management.
24. Tenure Review provides an opportunity for Ngāi Tahu to re-establish and reaffirm our relationship with the South Island High Country. These leases are present in the Hakataramea Valley – Caberfeidh, Invercroy, Hunter Hills and Kirkliston and rūnanga members have visited and carried out cultural value reports for these properties.

#### **Hakataramea me Maerewhenua and other tributaries**

25. The tributaries that feed into the awa tapu Waitaki, rivers such as the Maerewhenua seem to be drying up. These are sources of kai for Moeraki.
26. The Maerewhenua is shallow but quite fast where the consent applications are – this area is a source of kanakana which come from the Waitaki and into the Maerewhenua.
27. The health of the river is not good. The level is low, I have not seen it so low before and I suspect it is connected to the increase in stock I see in

the area. This is the one river on the south side of the Waitaki that continually flows.

28. This is the river that connects us to the Danseys and the rest of the world  
Maerewhenua to the south Danseys through to Kakanui  
Maerewhenua to the north Danseys through to Maniatoto

### **My concerns about the Hakataramea, Maerewhenua and other Rivers**

29. The mauri, wairua and mana of the rivers are continually desecrated The Waitaki Water Allocation Plan talks about maintaining the integrity of the mauri of the rivers, enhanced mauri of water bodies and providing for healthy ecosystems for mahika kai species – but I have seen little if anything from the applicants or ECan that addresses or even discusses these matters.

30. I cannot imagine how further water takes for irrigation, for converting land to more intensive farming practices such as dairying or how damming the tributary streams will enhance the mauri of the Hakataramea River (the only major Waitaki tributary that isn't dammed) or provide healthy ecosystems for mahika kai species – where is the information that tells me how this will be achieved?

31. Sometimes I can walk across the Hakataramea where it meets the Waitaki in my shoes it is so shallow. This means it is also warm, which in turn means it is not healthy.

32. These rivers have a history of providing our people with their sustenance. Despite the restrictions on mahika kai over the years, many Kāi Tahu continue to exercise these practices and follow seasonal paths. We shall continue to do so.

33. The decisions you make about the further use and allocation of the Waitaki River, the Hakataramea River and all of the other rivers these consent

applications and those of Hunter Downs , North Bank Tunnel, and others' will impact on my people for generations to come – just as all the other decisions concerning the Waitaki have done.

**Kei waiho koe hei tāwai i ka rā o tō oraka.**

Lest you be like an incomplete canoe all the days of your life.

If you do not do what needs to be done you will always regret it.

