

UNDER The Resource Management Act
1991

IN THE MATTER OF Resource consent applications by
Central Plains Water Trust

AND

IN THE MATTER OF Submissions by **Te Rūnanga o
Ngāi Tahu**

**BRIEF OF EVIDENCE BY HOANNA BURGMAN
FOR TE RŪNANGA O NGĀI TAHU**

1. My name is Hoanna Burgman, I am Ngai Tuahuriri, Ngai Tahu and have lived almost my entire life at Tuahiwi.
2. I was an active member of the Ngai Tuahuriri Resource Management Committee throughout the time of the Pegasus Town development. At that time we made very clear to the Hearing committee on the Pegasus Bay development we did not want the development to go ahead because we knew there was a significant Pa site that had remained buried and we did not want it or our tipuna unearthed.
3. I am giving this evidence because I know Mr Haberfield -Short has told this Hearing on the Central Plains consents that archaeology and protocols that were put in place have been followed at Pegasus Town will assist in developing and understanding the history of our people. I do not want the same sort of reasoning that was accepted at Pegasus Town to be used again to cause damage to the tipuna of Ngai Tahu. This type of reasoning which I see as the view "protocols will protect taonga" has damaged the mana and the physical existence one of the most significant Ngai Tahu sites in Te Waipounamu.
4. Let me be clear, we knew the site that was exposed last year existed, we told the Pegasus Development Hearing it existed and we said that where the development was going would risk exposing this site. Unearthing this site has not assisted Ngai Tuahuriri it has damaged us and no amount of protocols can ever return us to having that Pa site again. We have lost that Pa, we now have only a partial Pa site, because it has been

disturbed and excavated, and hundred of pieces of our tipunas' lives wrapped up and numbered to be taken away from their resting place.

5. What did happen with the Pegasus Development was that "protocols" were put in place that were to be used if taonga were found. We said at the time and we say even more so now that it is a pakeha idea that as long as care and protocols are followed it is ok to disturb and even remove our taonga.
6. We objected to that because we know those sites existed and our parents and grandparents knew this as well and told us they were there. They also told us they were not to be disturbed. We have been told since we could walk, never to disturb these places because they have been left by the ancestors, the things in them touched by our tipuna, should remain under the earth where time has place them and protected them, and we have lived our lives according to those rules.
7. As you will know the so-called "second" Pa site has been "discovered" during the excavations for the Pegasus Town development. The protocols have been followed and part of this Pa has been unearthed and packed up and numbered. Our ancestors' places of work, love and life have been disturbed.
8. Our people have never disturbed these places, we do not need to see or feel or catalogue things to know who our ancestors were or how they lived. The words of our kaumatua, our Grandparents, parents and aunties tell us how our tipuna lived and that is how we record our history. For our histories we do not need to second think why something is in a particular place, it is there because it was put there by our people and the people like me and later generations who come after have no business moving or changing those things. The wairua of our ancestors is disturbed when their lives are dug up and numbered for the archaeologists who need such "proof" of our history.
9. The wairua of the people of Ngai Tuahuriri living today is disturbed because we no longer have a Pa site we knew existed and those things touched and used by our tipuna have now been removed from where their hands held them last. All we have now are hundreds of separate pieces wrapped up and numbered to be handled by people not even related to our tipuna. The protocols don't deal with this problem, the protocols are just ways of handling things.
10. We object to the assumption that as long as care and respect is accorded to handling taonga that is sufficient. It is not. We do not want people telling us that because that pounamu was found in this spot your people did this or that. We do not need archaeologists to tell us what our history is based on things they find under our whenua. We know our history and we know the people and places under our feet, we let them rest, that is how we respect them.
11. How many times do we have to come here to these places to say again and again your protocols can never repair the damage you do to our mana when you move the places of our tipuna. Because of this approach of "find and see" history we today fail to protect the mana of our tipuna and that damages me and my children and mokos. My mother did not

- let us ever touch or play near these sites, my taua would physically drag us off these places if we happened to go near them in play or just wandering. But what am I left to do?
12. I am left to make sure these things of my tipuna are wrapped up properly and transferred with karakia. What karakia can save the wairua of our tipuna? We have never disturbed these places or intended to move them so there is no karakia can we say to remedy the damage done, we can only say karakia to protect those who may come in contact with those things we should never touch.
 13. This is not some romantic view of the world, this is my world. The generations of Ngai Tahu alive today are responsible for protecting these taonga, today I am responsible for the protection of these taonga. That does not mean protection when moving them or looking at them, it means protecting their existence as a link to us in this whenua, **in this whenua** where they have been for hundreds of years.
 14. It may suit archaeologists when these sites are exposed, but in that exposure we fail our ancestors. My Grandparents and Aunties and parents did not fail their tipuna, they made sure no one touched these places. But today we fail to protect our ancestors because archaeologists tell Hearing Committees and Courts that it will be ok because these taonga, **our tipunas' lives ,will be treated carefully and will assist in recording history. And those Committees and Courts accept that approach.**
 15. Your laws and ways of balancing the pros and cons of development don't consider our needs to continue, generation by generation, to protect our taonga. Our duty is to today protect our mana so someone else can continue that a hundred, two hundred years from now. But it is strange that when my parents lived in a world where our world was ignored, or worse, looked down on, they still managed to protect their ancestors and maintain their mana. Sadly it is this generation, where there is greater knowledge of our right to exist as the first people on these lands, and of our belief in the sanctity of our tipuna that in reality we are unable to protect our ancestors against the interest of "recording" history.
 16. I am giving this evidence because I have seen and heard archaeologists saying that it is ok to unearth sites and even that this somehow benefits us because it is an opportunity to get information about our history. I do not accept that and it is just another example of the view that pakeha science is superior to Maori knowledge and pakeha history based on seeing and touching and cataloguing will give a better history than our history as recorded by us. We know our histories because we retain them, we protect them and we respect them.
 17. The very least that should be done before this Central Plains Scheme can progress is there should be a detailed archaeological survey of the Waianiwaniwa Valley area because we as Ngai Tahu know there is a significant Pa site at the confluence of the waters and we also know that our tipuna used the surrounding areas for important trade and meeting places. The wider area was also important for mahinga kai and there are sites of significance throughout the area.
 18. It should not be acceptable if, after what has happened at Pegasus Town, the process of putting in protocols as a "protective" tool and leaving Ngai Tahu to bear the burden of the

disturbance of our significant sites is again seen as sufficient protection of our people and their history.