

Before the Hearing Panel

For the Queenstown Lakes Proposed District Plan

Under the Resource Management Act 1991

In the matter of Stage 3 of the Proposed District Plan

Chapter 39 WĀHI TŪPUNA Text and Mapping

Summary of Evidence of Susan Cleaver on behalf of

Barnhill Trust Limited & DE Bunn & Co 3216, 3217, 3332, 3333, 3429

or collectively, the Bunn Family

08 July 2020

Tēnā koutou katoa

- 1 My name is Susan Cleaver and I am one member of the Bunn family. The Bunn Family under Barnhill Trust Limited and DE Bunn & Co filed submissions dated 18 November 2019, and further submissions were filed on the 18 February 2020.
- 2 Our family has lived on the land in the Whakātīpu basin since the 1860s, and specifically at the area we farm at now, between the Kawarau and Haehaenui (Arrow) Rivers, for the last 70 years. Our identity is closely tied to the landscape; our long-term intentions and purpose (kaupapa) are to continue being stewards and with this kinship of the landscape provide enduring guardianship (kaitiaki) for future generations.
- 3 I attended the Wāhi Tūpuna QLDC public meeting on Wednesday 25th September 2019. Approximately 4 QLDC staff identified themselves, however, as far as I was made aware, there were no Kāi Tahu representatives at that meeting. At the time, the QLDC staff were having difficulty with displaying the digital map. They presented a brief PowerPoint presentation introducing the proposed Wāhi Tūpuna chapter but declined to comment on how the overlay map had been formed.
- 4 My sister Carol Bunn completed a course, Te-Tu-a-Uri – Introduction to Maori Culture and Society – as one of her papers for a 2019/2020 Diploma in Organic Agri Food Production at Lincoln University. Last year, I read her research information and completed course papers, which included:
 - a. Tikanga (Customary values, practices and knowledge, the Maori World View); including reading excerpts from the recommended texts of: H M Mead; R Walker; T M Ka'ai and R Higgins.
 - b. An ecological research paper specifically based on the Haehaenui (Arrow) River with topics discussing Natural Lore and Indigenous eco-systems.
- 5 I have also recently read the Wāhi Tūpuna - Kāi Tahu Rūnaka pre-lodged evidence, including the Ka Rūnaka PowerPoint presentation, located on the QLDC Stream 16 website, to gain greater clarity and understanding of the Wāhi Tūpuna Text and Mapping overlay.
- 6 *"A place begins to exist when people give it a name and a meaning"* (Evidence of Dr Lynette Carter, page 5 #17). We have named the land Firgrove and Barnhill. Within our family this gives us our sense of place and meaning of the landscape which we have farmed for successive generations. As farmers and current custodians, we have great respect and manaaki whenua.
- 7 The Relief sought is summed up by the following: *"However, we choose to see it as a partnership approach to managing wāhi tūpuna with landowners as custodians of those areas"* (Evidence of David Higgins, page13/14 #51). The Bunn Family would welcome the opportunity to engage in meaningful discussion and thereby develop a good working relationship with Kāi Tahu, regarding the Wāhi Tūpuna mapping at Firgrove and Barnhill.

Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa

Susan Cleaver on behalf of the Bunn Family