

BEFORE THE QUEENSTOWN LAKES DISTRICT COUNCIL

IN THE MATTER of the Resource Management Act 1991

AND

IN THE MATTER of the proposed Queenstown Lakes District
Proposed District Plan – Stage 1: Chapter 5
Tangata Whenua

**EVIDENCE OF MATAPURA ELLISON
ON BEHALF OF
KĀTI HUIRAPA RŪNAKA KI PUKETERAKI, TE RŪNANGA O ŌTĀKOU, TE
RŪNANGA O MOERAKI AND HOKONUI RŪNANGA
Dated 26 February 2016**

MIHI TO THE LAND

Ko Te Puna Hauaitu, Ko Te Puna Karikari, Ko te Puna Waimarie

The Icy Cold Waters, The Waters Dug by Man, The Bountiful Waters.

Ki kā mauka kā tiritiri o te moana, ki kā awa nui me kā awaawa iti mai i kā whenua ki uta huri noa ki te Te Tai o Araiteuru, nāia nei te mihi tautoko mo koutou.

To the great Southern Alps, to the big rivers and smaller streams of the region from the inland areas to the seaward coast of Araiteuru, this is a greeting of support for you.

Ki kā whare tīpuna o ia kāika, o ia hapū o Te Tai o Araiteuru, a, Murihiku hoki, tēnā koutou katoa.

To the ancestral houses of our settlements in Otago and Southland and the many family clans of Kāi Tahu and Kāti Mamoe domiciled here – good day.

Ko te iwi ko Kāi Tahu, Kāti Mamoe me Waitaha hoki

The people are Kāi Tahu, Kāti Mamoe and Waitaha also.

MIHI TO THE CREATOR

To the Earth Mother Papatūānuku and the Sky Father Rakinui above, greetings. To the Atua Kaitiaki, who in the beliefs of our tīpuna, are credited with governing the many respective domains of Te Ao Turoa – the natural world. In particular we think of Takaroa, Haumaitiketike, Rongomātane, Tawhirimatea, Tānemahuta and Tūmatauenga who undertook the primal separation of their parents Papatūānuku and Rakinui and brought light into the world, greetings.

MIHI TO THE DEPARTED ANCESTORS

I must firstly acknowledge our illustrious ancestors in whose footsteps we tread. I mihi to the sacred memory of those chiefly raketira, who protected the tribal boundaries, who signed the Treaty of Waitangi, engaged in the land sales to the Crown and those who provided leadership post-colonisation.

I mihi to those men and women from the kāika maha of Araiteuru and Murihiku who followed in the wake of those raketira nui. We also must not forget the matriarchs of the tribe who nurtured the generations that followed since to this day. These chiefly tīpuna sleep their long sleep and lie in the urupā of our kāika tūturu. Ki a koutou kā tīpuna, moe mai koutou, okioki mai koutou i ruka i o koutou moenga roa.

MIHI KI TE WHARE

I take the opportunity to greet this house which provides a sanctuary for our deliberations today. Tū mai koe, tū mai koe – stand here, stand here.

MIHI KI KĀ KANOHI ORA – A GREETINGS TO THOSE HERE

I now greet those within this house; the Commissioners of the Hearing Committee, tēnā koutou, to those of manawhenua and whānau tautoko gathered in support of the take (topic) we speak for today, tēnā tatou katoa. Greetings also to the Mayor Vanessa van Uden, and Councillors of Queenstown Lakes District Council. To the hau kāika living within the Queenstown Lakes District, tēnā rā koutou katoa.

QUALIFICATIONS AND EXPERIENCE

1. My name is Matapura Ellison. I was born in 1955 and I have lived in our seaside kāika (settlement) of Karitane for all but one year of my life. My father John Rangiroa Huia Ellison, of Kāi Tahu and Te Atiawa descent was Upoko of Kāti Huirapa Rūnaka ki Puketeraki until his death in 2001 and a lifetime advocate for Kāi Tahu issues.
2. I am the Chairperson of Kāti Huirapa Rūnaka ki Puketeraki and have held this position for more than twenty years. I am Kaiwhakahaere (Facilitator) of our rūnaka Komiti Kaupapa Taiao, which focuses on matters pertaining to the natural environment. I am the representative for my rūnaka on Te Rūnanga o Ngāi Tahu – the Tribal Council. Within my rūnaka I am a recognised cultural expert.
3. Today, I will provide an overview of our submission and some supporting context which I hope will assist the Commissioners to gain a greater understanding of our submission. Supporting the kōrero (conversation) will be evidence in support from our planning advisors from KTKO Ltd.

SCOPE OF EVIDENCE

4. My evidence will cover the following matters:
 - a) Kāi Tahu ki Otago
 - b) Personal Association with the Queenstown Lakes District
 - c) Kāi Tahu Association with the Queenstown Lakes District
 - d) The “Hole in the Middle”
 - e) Te Wero Āmuri Nei – The Challenges in Front of Us

KĀI TAHU KI OTAGO

5. Kāi Tahu ki Otago is the collective term used to describe the four Papatipu Rūnaka and associated whānau and rūpū of the Otago region. Kāi Tahu ki Otago share a collective interest in the inland lakes and mountain ranges with rūnaka to the north and to the south. The four rūnaka, Te Rūnanga o Moeraki, Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Ōtākou and Hokonui Rūnanga have consistently engaged with Queenstown Lakes District Council over the last two decades.

PERSONAL ASSOCIATION WITH THE QUEENSTOWN LAKES DISTRICT

6. Our whānau have a long association with the Queenstown Lakes District. My great grandfather Raniera Ellison was one of a party who discovered gold at what became known as Māori Point in Kimi Ākau (Shotover River), and it has been a strong historical link for the Ellison whānau ever since. As a 13 year old boy, my father Rangī worked as a wool roller for a shearing gang on stations in the area, and a story he told us was of climbing to the top of Walter Peak in his bare feet on a day off. Throughout my childhood my family often holidayed in Glenorchy.
7. In the late 1980's and early 1990's I travelled as part of an ope (group) made up of representatives of Ōtākou, Moeraki and Puketeraki, to "takahia te whenua" or to visit and warm the wāhi taoka and wāhi tapu of our ancestors across Central Otago, Whakatipu, Wānaka and Hāwea Districts.
8. We retold the pakiwaitara (stories and histories) we knew of this area, including the legend of Hakitekura, and imagined how she could make such a monumental swim across Whakatipu-wai-Māori (Lake Wakatipu). Such cultural associations warm our connection to these places. We visited the pounamu rivers and old settlement sites we knew of throughout the Whakatipu area, offering our own karakia to honour the wairua (spirit) of these special places.
9. It was during these heke (travels) that we formally initiated contemporary contact with Queenstown Lakes District Council in conjunction with Bill Davis, the Upoko for Oraka Aparima Rūnaka. From that point our collective rūnaka of Te Tai o Araiteuru (the Otago coast) have sought to sustain this relationship by engaging in planning processes via KTKO Ltd and through a relationship directly with the Mayor and Councillors. At this point I would like to acknowledge Te Ao Marama who, on behalf of our Murihiku rūnaka represent their relationship with QLDC.

KĀI TAHU ASSOCIATION WITH THE QUEENSTOWN LAKES DISTRICT

10. Kāi Tahu taoka (treasures) such as ancestral mountains, large flowing rivers, the great inland lakes, pounamu and traditional travel routes make the Queenstown Lakes District a place of immense significance to the iwi.

11. According to Kāi Tahu tradition, the rakatira of the Waitaha people, Rakaihautu, dug the lakes of Te Waipounamu (South Island) with his kō (Polynesian digging stick). After digging the lakes of Hāwea, Wānaka and Whakatipu-wai-Māori, he travelled through the Greenstone and Hollyford valleys before digging Whakatipu Waitai (Lake McKerrow).
12. Another Kāi Tahu tradition tells of the taniwha, Matau, who lived deep in the mountains. In retaliation for abducting a young woman, a warrior set him on fire. The fire burnt a deep hole in the land which filled with water, creating Whakatipu-wai-Māori. All that survived the fire was Matau's heart, which sank to the bottom of the lake. The rhythmic rise and fall of the water level of Whakatipu-wai-Māori is due to the beating heart of the taniwha.
13. Many place names from the Whakatipu-wai-Māori region are from the story of Hakitekura, who was the first woman to swim across Lake Wakatipu. She lit a fire on the other side on the point that has since been named Te-Ahi-a-Hakitekura (The Fire of Hakitekura). Ben Lomond is known as Te Taumata o Hakitekura (The Hill Top of Hakitekura). The Kawarau Peninsula was called Te Nuku o Hakitekura (The Expanse of Hakitekura).
14. The general area around Whakatipu-wai-Māori was famous for pounamu and was known as Te Wāhi Pounamu. Today Te Waipounamu is widely used as one of the Māori names for the South Island, and its derivation can be traced back to the traditional name of Te Wāhi Pounamu. Numerous pounamu artefacts and the remains of several kāika nohoaka (Māori encampments) have been discovered at the head of Whakatipu-wai-Māori near Te Awa Whakatipu (Dart River).
15. Before European settlement, Kāi Tahu travelled around nearly the whole of Te Waipounamu hunting and gathering the island's resources. The Whakatipu-wai-Māori region was used primarily as a base for seasonal hunting and gathering expeditions and the extraction of pounamu. Annual hunting trips were made in June and July for weka, and Kāi Tahu also captured and ate other native birds and eels. They gathered the leaves and roots of tī kōuka (cabbage tree) which were used for making paraerae (sandals) and from which they extracted sugar. The leaves of tikumu (mountain daisy) were used for kākahu (cloaks) and fragrant oil was produced from taramea (wild spaniard).

16. Kāi Tahu spiritual, cultural and historical values remain in the Queenstown Lakes District today. The locations of ancient settlements deemed significant in Kāi Tahu traditions and stories are still standing, and the place names and whakapapa that are entrenched in the landscape endure. As the descendants of the first people of Te Waipounamu, Kāi Tahu seek to preserve these historical and spiritual sites, and areas of mahika kai for future generations.

THE “HOLE IN THE MIDDLE”

17. Mr Vial’s evidence will cover the Ngāi Tahu Claims Settlement and the cultural redress mechanisms that have been implemented as a result. In addition I would like to speak briefly about the “Hole in the Middle”.
18. The “Hole in the Middle” is a reference to all the lands that Kāi Tahu considered had not been sold during the major land sales between Kāi Tahu and the Crown during the 18th century. The Crown have always argued these lands were included. During the Waitangi Tribunal Hearings the “Hole in the Middle” claim was not upheld. This was largely due to a lack of hard evidence in the form of Kāi Tahu associations with the interior that was able to be presented during the Tribunal Hearings. In the 20 years since, a significant amount of further research has been undertaken by tribal members.
19. A cultural mapping project undertaken by Te Rūnanga o Ngāi Tahu has significantly broadened the breadth and depth of information on the Kāi Tahu cultural landscape within this “Hole in the Middle”. If this evidence had been available during the Tribunal Hearings I have no doubt the “Hole in the Middle” claim would have been upheld. This contemporary project is ongoing and represents a rich source of nonmenclature and Kāi Tahu associations across the whole inland area including within the boundaries of the Queenstown Lakes District. The extensive cultural research and mapping that has taken place has filled that void and this provides the foundation for the proposed wāhi tūpuna mapping project we are currently advocating for.

TE WERO ĀMURI NEI – THE CHALLENGES IN FRONT OF US

20. Just as our forebears strove to maintain their rakatirataka in the face of great challenges and change in their time, we are also seeking to uphold the mana of the current generations and leave a lasting legacy of a healthy environment so that our tamariki and mokopuna not yet born will recognise that we sought to secure a sustainable and healthy environment for them.

Matapura Ellison

26 February 2016