

**BEFORE THE COMMISSIONERS APPOINTED ON BEHALF OF CENTRAL OTAGO
DISTRICT COUNCIL AND THE OTAGO REGIONAL COUNCIL**

UNDER	The Resource Management Act 1991
IN THE MATTER	of an application for resource consents to establish and operate an alluvial gold mining operation
BETWEEN	HAWKESWOOD MINING LIMITED Applicant
AND	CENTRAL OTAGO DISTRICT COUNCIL (RC230325) OTAGO REGIONAL COUNCIL (RM23.819) Consent Authorities
AND	TE RŪNANGA O NGĀI TAHU Submitter (the Iwi Authority)
AND	KĀTI HUIRAPA RŪNAKA KI PUKETERAKI TE RŪNANGA O ŌTĀKOU HOKONUI RŪNANGA Submitters (Collectively Kāi Tahu ki Otago)

STATEMENT OF EVIDENCE OF TŪMAI CASSIDY
ON BEHALF OF TE RŪNANGA O NGĀI TAHU AND KĀI TAHU KI OTAGO

MIHIMIHI – INTRODUCTION

Ka rere taku manu, ko te toroa whakaiko e topa rā ki ruka o Pukekura

Rohaina atu kā parirau kia harō, ka whaia te awa moana o Ōtākou ki uta

Ka tau mai rā ki ruka o Mata-au tiro iho ana ki kā umu tākata o taku iwi

Mātai ana ki kā wai whakatipu, kā puna waimaria o tōku tipuna, ko Rākaihautū

Tērā te ahikaaroa o Hakitekura e mura tonu ana

Auē kai whea rā te oraka mō taku iwi e!

Te Mata-au e mimiti nei, e mimiti nei! ko wai rā e horo nei i a ia

Ka tuku taku reo ki te wāhi karo, ki te kāpunipuni o kā wairua, ki a rātau ko whatukarokaro atu rā ki te Rua o Matariki. Kai ōku toa horopū, whakatōkia tō wairua hai ārahi i a mātau i roto i tēnei kaupapa whakahirahira nei, moe mai, moe mai, okioki mai rā.

Tēnei au, he uri o Kāti Moki, o Kāi Te Pahī, o Kāi Te Ruahikihiki e mihi nei ki a koutou kā mauka whakahī o te motu, kā tini awa e rere ana i te nuku o te whenua, tēnā koutou katoa.

Ko Taiaroa, ko Hineiwhariua ōku tipuna. Ko Waitaha, ko Kāti Māmoe, ko Kāi Tahu ōku iwi.

Ko Tūmai Cassidy taku ikoa.

Koutou kā komihana, kā kaiwhakawā, kā kanohi hōmiromiro e āta ārohi ana i te mauri o kā wai, i te mauri o tōku whenua taurikura; mō tātau, ā, mō kā uri e muri ake nei, tēnā koutou.

My chiefly bird, the Royal Albatross soars above Pukekura

Following the salt water river of Ōtākou I soar inland

I look down to the lands of my people below, to the great battlefields of my ancestors

I turn my gaze to the life giving waters, the bountiful pools of my ancestor, Rākaihautū

There below the long burning fires of my ancestress Hakitekura are still alight.

I lament, for how are my people to prosper when the abundance the waters are continually being diminished?

I call upon our ancestors, to those valiant warriors who have become stars in our night sky. It is your courage, strength and wisdom that we now seek, to inspire and guide us in our endeavours. We bid you farewell, to rest eternally.

As a descendant of our great leaders of past generations; Moki, Te Pahi, Te Ruahikihiki, I greet and acknowledge all those belonging to the many chiefly mountains and rivers from near and far.

Taiaroa and Hinewhariua are my ancestors who connect me to this land. Waitaha, Kāti Māmoe, Kāi Tahu are my iwi.

I also wish to give special acknowledgement to the Commissioners who are giving careful consideration to the well-being of our waters and lands, for the benefit of us all and the generations to follow. Greetings to you all.

QUALIFICATIONS AND EXPERIENCE

1. My name is Tūmai Cassidy.
2. I give my evidence today on behalf of Te Rūnanga o Ngāi Tahu, Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Ōtākou and Hokonui Rūnanga (collectively Kāi Tahu ki Otago).
3. I am a member of the hapū represented today by Te Rūnanga o Ōtākou. I am the first child in my village to be raised speaking my native language in over 100 years, I have spent much of my life studying the traditions and history of my people and connecting to the ancestral lands and waters that have sustained my whānau for over 50 generations.
4. I have been involved in the cultural, social, and political affairs of the local hapū since I was a child. Within the last five years I have continued to serve in several community representative and leadership roles for Te Rūnanga o Ōtākou, as well as sit on various leadership committees within our hapū.
5. I am currently the cultural advisor and senior ranger for the Ōtākou Rūnanga jobs for nature project on the Lower Taiari (Taieri) and a trustee of the Te Nohoaka o Tukiauau / Sinclair Wetlands Trust.
6. I am a Kāi Tahu representative to the Otago Conservation Board
7. I am currently undertaking research in the Mata-au catchment around the health of endemic longfin eels and traditional Kāi Tahu gathering sites incorporating both western science and Kāi Tahu knowledge into the research.

8. I am actively involved in leading mahika kai (food gathering) restoration programmes that seek to reconnect Kāi Tahu rakatahi (youth) and whānau back to our traditional practices of food and natural resource gathering within the Mata-au catchment.
9. The key documents that I have referred to in preparing my evidence include:
 - (a) The Ngai Tahu Claims Settlement Act 1991 (**NTCSA**);
 - (b) The Kāi Tahu ki Otago Natural Resource Management Plan 2005; (**NRMP**)
 - (c) The Kāi Tahu Atlas – Kā Huru Manu

SCOPE OF EVIDENCE

10. My evidence will address the following matters:
 - (a) Kāi Tahu Whānui and Mana-i-te-whenua.¹
 - (b) Kāi Tahu cultural perspectives and values, including whakapapa, mana, mauri, rakatirataka, kaitiakitaka and whakawhanaukataka.
 - (c) Wāhi tūpuna (ancestral landscapes) and the relationship of Kāi Tahu Whānui with the Mata-au Catchment.
 - (d) The Kāi Tahu history of loss; and
 - (e) Te Kerēme (the Ngāi Tahu claim) and te Tiriti o Waitangi

KĀI TAHU WHĀNUI

11. Kāi Tahu Whānui is the collective of individuals who descend from Waitaha, Kāti Mamoe and the five primary hapū (sub-tribes) of Kāi Tahu; namely Kāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāti Tūāhuriri and Ngāti Ruahikihiki.
12. Waitaha is used to describe collectively all the ancient groups who lived in Te Waipounamu (South Island) prior to the migrations of Kāti Mamoe from Heretaunga in the early 17th century and Kāi Tahu about a century later.
13. Kāi Tahu and Kāti Mamoe arrived in Te Waipounamu at different times from the eastern part of the North Island several centuries ago. By the time Kāi Tahu arrived, Kāti Mamoe,

¹ In the South Island, the local Māori dialect uses a 'k' interchangeably with 'ng'. The preference in Otago is to use a 'k' so southern Māori are known as Kāi Tahu, rather than Ngāi Tahu. In this evidence, the 'ng' is used for the iwi in general or where there is reference to Ngāi Tahu ki Murihiku.

through a combination of inter-marriage and conquest, had already merged with the resident hapū of Waitaha. Again, through warfare and intermarriage Kāi Tahu merged with the resident Waitaha and Kāti Mamoe peoples. When we refer to ourselves as Kāi Tahu we also refer inclusively to our Waitaha and Kāti Mamoe whakapapa.

14. Where I am from, Ōtākou, we have Waitaha, Kāti Mamoe and Kāi Tahu whakapapa like our Kāi Tahu kin. Our hapū affiliations come out of Te Ruahikihiki whakapapa, with the principal hapū being Kāi Taoka and Moki II, while an Ōtākou tūturu hapū, ko Kāi Te Pahi has special significance to our rohe.

MANA WHENUA

15. Kāi Tahu Papatipu Rūnaka are a contemporary focus for whānau and hapū, centred on marae which are located predominantly in traditional coastal or riverside settlements though our takiwā also extends inland to the Southern Alps
16. Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Ōtākou, and Hokonui Rūnanga (collectively Kāi Tahu ki Otago) represent whānau and hapū who are mana whenua within the Otago region. Our interests in the inland lakes and mountains and along the Mata-au (Clutha River) are shared with Ngāi Tahu ki Murihiku.²
17. Mana whenua are committed to the sustainable management of resources and the achievement of sound environmental outcomes. Our overarching objective is to build a stronger environmental, economic, social, and cultural base for our people - mō tātou, ā, mō kā uri ā muri ake nei.

THE WHAKAPAPA RELATIONSHIP WITH TE TAIAO

18. Whakapapa describes bonds, relationships, and connections, and binds Kāi Tahu to the land, water and all life supported by them.

Nā Te Pō, ko Te Ao

From eternity came the Universe

Nā Te Ao, ko Te Ao Marama

From the Universe, the bright clear light

Nā Te Ao Marama, ko Te Ao Tūroa

From the bright clear light, the enduring light

Nā Te Ao Tūroa, ko Te Kore Te Whiwhia

From the enduring light, the void unattainable

² Ngāi Tahu ki Murihiku refers collectively to the Papatipu Rūnanga that represent whānau and hapū who are mana whenua within Southland.

Nā Te Kore Te Whiwhia, ko Te Kore Te Rawea	<i>From the void unattainable, the void intangible</i>
Nā Te Kore Te Rawea, Ko Te Kore Te Tamaua	<i>From the void intangible, the void unstable</i>
Nā Te Kore Te Tamaua, ko Te Kore Matua	<i>From the void unstable, the void endowed with paternity</i>
Nā Te Kore Matua, Ko Te Mākū	<i>From the void of paternity came moisture</i>
Nā te Mākū, ka noho i a Mahoranui ātea	<i>From the moisture came limitless thought.</i>
Ka puta ki waho ko Raki	<i>Then came the visible heavens</i>
Nā Raki, ka noho i a Poko haru a te Pō	<i>The visible heavens combined with the great abyss to produce the numberless sorceries and the ultimate calamity!</i>
Ko Aoraki me Rakamaomao, tana a Tāwhirimātea	<i>Thence to Aoraki and the winds and weather</i>
Ka tū te Rakiwhānoa	<i>To the creator of land</i>
Ui rā ki Te Maha-a-nui ā Māui	<i>And the canoe of Māui.</i>
Ko te Ao Tākata!	<i>And finally, to people!</i>
Tīhei mauri ora!	<i>I cough, the breath of life.</i>

19. This whakapapa continues down to Rakinui and his wives, Pokoharua-i-te-Pō and Papatūānuku. The children of Rakinui and his wives created the elements of te taiao, including mountains, rivers, forests, and seas, and all living things. Kāi Tahu claim the same descent from Rakinui and his wives and are therefore connected to all things by whakapapa.
20. Wai Māori is a central element in our creation traditions and is present very early in this whakapapa. When Te Māku (moisture) mated with Mahoranuiatea (a cloud that grew from the dawn), Rakinui was born of that union. Rakinui coupled with a number of wives, including Papatūānuku. Today, all water is seen to have originated from the separation of Rakinui and Papatūānuku and their continuing tears for one another. Rain is Rakinui's tears for his beloved Papatūānuku, and mist is generally regarded as Papatūānuku's tears for Rakinui.
21. Tribal whakapapa thus links the cosmological world of the gods to the present generation, giving rise to a spiritual relationship and respect for the mauri (life force) evident in the tribal landscape, and to the rights inherent in rakatirataka and the associated and fundamental duties of kaitiakitaka.

MANA WHENUA RELATIONSHIP WITH WAI MĀORI

22. Wai (water) is part of who we are as Kāi Tahu. We have a deep relationship with wai that stems back to the atua. Wai is an integral part of us, our language, and our whakapapa. We cannot separate our relationship with wai from any aspect of our whakapapa, our culture, or our being. At every level of our relationship and our being wai is an integral part of it.
23. At an individual level, we all have a wairua, which can be broken down to the words 'wai' and 'rua' meaning 'two waters': the wai of the father, and the wai of the mother. Together, these come together to make the 'wai' of the person – their wairua. It is also in our language: 'ko wai koe', 'ko wai au' - we ask 'who are you' with that reference to water. Even right down to our ceremonies: we make things tapu with wai, we make things noa with wai. We also value the basic life-giving attributes of water. Wai sustains our people by providing a home for our mahika kai, our fish and other taoka species.

MANA

24. Mana has its source with the atua at the point of creation. From creation ultimately all things in the universe are interconnected and they share a single source of spiritual authority. This spiritual force is the origin of mana and tapu. All the elements of te taiao – the mountains, the water, the birds, fish and plants, as well as people are seen to be vessels of this original power of the atua.³
25. In te ao Māori, virtually every activity has a link to the maintenance and enhancement of mana. The mana of the people and that of the natural environment in their takiwā are intrinsically linked. Mana whenua have an inherited responsibility to act as a kaitiaki, or guardian, of the whenua, so as to ensure future prosperity for whānau, hapū, and iwi. Thus, the failure to secure the sustainability of a resource or habitat is linked to a loss of mana.
26. The indigenous authority of mana whenua includes an expectation that the perspectives, values, and practices of mana whenua are recognised and upheld within their takiwā. This includes the authority to make decisions over whenua, wai māori, tai and moana within their takiwā.

³ From Tahu Potiki, 2016: <https://www.epa.govt.nz/assets/FileAPI/proposal/EEZ000011/Applicants-proposal-documents-Application-documents/29a348760f/Report-41-Tahu-Potiki-Cultural-Values-Assessment-August-2016.pdf>

MAURI

27. Mauri is the life-affirming quality evident in all things, including living beings, the natural world, and inanimate objects. The creation process is the primordial source of mauri which flows down through whakapapa linking all aspects of our world. The mauri is a protector of the health of a person or place. If a mauri is damaged, then the owner or the seat of that mauri is also vulnerable or damaged.⁴
28. The mauri of water is a life-giving force that connects the environment, from the mountains to the sea. Each water body has its own unique identity or mauri, which reflects the landscape and natural characteristics of the water bodies and catchments of Papatūānuku. Waterbodies with a healthy or strong mauri are characterised by good quality waters that flow with energy and life, sustain healthy ecosystems, and support mahika kai and other cultural activities.
29. A strong mauri is reflected in the ability of the water body to exhibit its natural behaviour and by water quality throughout its course that is undiminished by unnatural additions to the wai. However, the mauri of a waterbody is unable to protect itself against unnatural actions and interventions such as damming, diversions, altered flow regimes, discharges, and activities that impact on the riverbed. Therefore, the primary resource management principle for Kāi Tahu is the protection of mauri through such concepts as tapu, noa, and rāhui.
30. The protection of the mauri of the Mata-Au and the Tima Burn from the effects of alluvial gold mining, including the effects of the groundwater take and the discharge of contaminants from the closed landfill, is sought by manawhenua.

RAKATIRATAKA AND KAITIAKITAKA

31. Rakatirataka is about having the mana or authority to give effect to Kāi Tahu culture and traditions in the management of the natural world. Kaitiakitaka is the practical expression of rakatirataka.
32. Kaitiakitaka is a term first used in the RMA. It is based on the traditional concept of 'kaitiaki', who were the deities that were responsible for different components of nature, but in the modern world it relates to the exercise of customary authority by mana whenua over the way a resource is used, managed, and protected.

⁴ As above from Tahu Potiki, 2016.

33. Kaitiakitaka is intergenerational and in this context, it can briefly be summarised as having the right and responsibility to care and look after our environment handed down to us by our tūpuna.⁵ The duty of kaitiakitaka is not merely about guarding or caretaking but involves acting as an agent for environmental protection and decision-making.

WHAKAWHANAUKATAKA / INTERCONNECTEDNESS

34. Whanaukataka is expressed in the resource management approach of ki uta ki tai, which emphasises the holistic management of the interrelated elements within the natural environment. Water released by Rakinui as precipitation makes its way into rivers, which in turn connects the entire landscape ki uta ki tai, from the mountains to the sea. From the sea and other waterbodies, water evaporates, condenses, and falls again on Papatūānuku, an eternal holistic cycle.
35. In Kāi Tahu and wider Māori culture, the reverence for mountains is an important belief. Mountains are our relations through our shared whakapapa to Papatūānuku, and are often personified, representing eponymous figures for hapū and iwi. This is the case for Kā Tiritiri o te Moana, the Southern Alps, the most prestigious of which is Aoraki, named after the god like figure Aoraki, oldest son of Rakinui and Pokoharuatēpo, he mauka ariki. The rain, hail and snow that falls on Kā Tiritiri o te Moana is of the purest form of moisture. The rivers and streams that descend from the mountains to the great inland lakes are of a wai tapu nature, reflecting the mana of the mountains and carrying an intact mauri that our people identified with and treasured.
36. From the interior mountains, wai māori flows to meet wai tai, the coastal waters. The health of our coastal lagoons, wetlands and harbours are very dependent on the quality and quantity of water that the inland catchment areas generate.
37. The interconnected nature of the whenua, wai māori and the moana mean that the management of land-based activities has direct consequences for rivers, lakes, and the coastal environment. Land must be managed with this in mind. When this interconnectivity is not recognised in resource management, or not managed well, land-based activities can have a direct detrimental effect on freshwater and coastal environments.

MAHIKA KAI

38. Mahika kai is one of the cornerstones of Kāi Tahu cultural identity. Mahika kai is a term that literally means "food workings" and refers to the customary gathering of food and

⁵ Ancestors

natural materials and the places where those resources are gathered or produced. The term also embodies the traditions, customs and collection methods, and the gathering of natural resources for cultural use, including raraka (weaving) and rokoā (traditional medicines).

39. Mahika kai practices underpin the Kāi Tahu relationship with Otago's rivers, lakes, wetlands, moana and the broader environment. Our cultural identity as whānau and hapū is tied to our resources. Fundamental to our culture is our ability to learn and practise customary gathering of food and other resources, to put kai on the table at the marae and at home, and to ensure that the knowledge of customary practices are passed on from generation to generation.
40. The inland lakes and waterways of the Otago region once supported rich and healthy mahika kai resources. The lakes and their surrounds attracted Kāi Tahu hunter-gatherer parties that would travel inland from the coast to camp at nohoaka⁶ often located adjacent to lakes and waterways to engage in mahika kai activities. The great lakes could be navigated by waka while the return journey down the Mata-au could be made by mokihi⁷ to convey mahika kai and stone resources to the coast. Tauraka waka⁸ locations on the seaward journey provided access to other nohoaka and stop off points, and the opportunity to forage and hunt.
41. The transmission of mātauraka necessitates whānau being able to access healthy mahika kai to carry out customary practices. If people are unable to learn how to harvest and care for mahika kai because access to resources has been lost, either through alienation or degradation, then the mātauraka about how to manage resources in accordance with tikaka will be lost.
42. For mana whenua, protection of mahika kai and taoka species and the restoration of habitat requires a whole of system approach that recognises the importance of this interconnection between land, water, and other resources. It requires a focus not just on specific habitat sites, but also on the cumulative effects of activities on the wider system that supports and sustains the species and their habitats.
43. Mahika kai responds to the contemporary context. As social and environmental conditions have changed over time, mana whenua have adapted mahika kai practices.

⁶ Nohoaka / Nohoanga are temporary settlements.

⁷ Rafts made of bundles of raupō, flax stalks or rushes

⁸ Mooring sites for waka and mokihi

WĀHI TŪPUNA

44. Wāhi tūpuna are made up of interconnected sites and areas reflecting the history and traditions associated with the long settlement of Kāi Tahu in Otago. The landscape of Otago includes many wāhi tūpuna and areas of significance, reflecting the relationship of Kāi Tahu with the land, rivers, lakes, and wetlands across the region. These places should not be seen in isolation from one another but as part of a wider cultural setting. For example, an archaeological site adjacent to a wetland is likely to be associated with mahika kai resources in the wetland.
45. Wāhi tūpuna are characterised not only by natural and physical aspects, but also by the place names and associated traditions and events that bind us to the landscape, just as the landscape itself is a part of us. Such landscapes evoke whakawhanaukataka⁹ that links creation traditions with whakapapa, underpinning our mana whenua status, and giving body to our kawa and tikaka. Such ancestral landscapes are wāhi taoka (treasured places) that transcend the generations.
46. The landscape is the cradle of our creation stories - the imagery reflects the majesty of the creation traditions, speaks of the footsteps of our tūpuna, tells us where they lived, camped, and gathered mahika kai. The place names also talk of these stories of our people. There is not a lot known about our Waitaha and Kāti Mamoe tūpuna, so our memories are what is left in the landscape, the way it looks, what it provides and how it changes over the seasons.
47. Mana whenua have a kaitiakitaka responsibility to keep the enduring connection with wāhi tūpuna areas warm so that stories, associations, and traditions of wāhi tūpuna are remembered, celebrated, and maintained. The fundamental test to this duty is "Can we still recognise this place?" Loss of wāhi tūpuna means a loss of cultural narratives and mana whenua identity.
48. It is a matter of national importance to recognise and provide for our relationship with our ancestral lands, water, sites, wāhi tapu, and other taoka in District Plans.¹⁰ Across the Otago region, for plan-making purposes, we have identified and mapped as wāhi tūpuna those interconnected sites and areas that reflect our history and traditions.

⁹ Relationships and connections

¹⁰ Resource Management Act, s.6(e)

49. The wāhi tūpuna areas identified for potential inclusion in the Central Otago District Plan do not represent all our historical and contemporary cultural connections within our takiwā but rather focus on mapping and describing areas that are of particular significance. There are two proposed wāhi tūpuna areas that are relevant to the current proposal:

Area 3 – Mata-au River Trail: Values - Mahika kai, Ara tawhito, Archaeological values, Nohoaka, Wāhi tūpuna, Water transport route, Place names, Urupā, Pā

Area: 13 - Omaiuru Catchment: Values: Mahika kai, High degree of traditional activity, area of food gathering, and occupation associated with Mata Au trail.

50. The values identified for these wāhi tūpuna areas are indicative and subject to confirmation by Kāi Tahu ki Otago. The draft wāhi tūpuna maps are attached to this evidence as Appendix 2.

MANA WHENUA VALUES AND ASSOCIATIONS WITH THE MATA-AU CATCHMENT

51. The Mata-au (Clutha) River takes its name from Kāi Tahu whakapapa that traces the genealogy of water. The names of Whakatipu-wai-māori (Lake Wakatipu) and Wānaka originate from the earliest expedition made by the tūpuna Rakaihautū and his party from the Uruao waka. Rakaihautū is traditionally credited with creating the inland lakes or puna with his digging stick, Tūwhakaroria.

52. The Mata-au is fed by the glacial waters that flow from the inland tūpuna mauka (ancestral mountains). A high value is attached to the intact mauri of these waters, and Kāi Tahu wish to see this mauri protected from degradation along the full length of the awa.

53. The Mata-au is a significant component of an integrated cultural landscape. The awa was an ara tawhito that provided access from the coast to the upper lakes of Wānaka, Hāwea, and Whakatipu-wai-māori. The entire system acted as a significant wāhi mahika kai. Weka, kōura, and tuna were key food sources collected along its length, and there were bountiful stands of tī kōuka from which to source kāuru.

54. A myriad of wāhi tūpuna are recorded in the Mata-au catchment, attesting to the long-standing importance of the Mata-au as a food source, a place of travel and activity, and reflecting the physical and spiritual connection between the mountains and the coast.

55. This site is located between two recorded māori archaeological sites; G44/12, a midden/oven which adjoins the mine site to the north-east, and G43/2, a surface scattering of oven stones and waste flakes, which is located further north-west adjoining

the Mata-Au. The unconsented excavation of the mine pit and the potential for further damage to the values of this wāhi tūpuna area concern mana whenua.

KĀI TAHU HISTORY OF LOSS

56. Following shortly after the signing of Te Tiriti o Waitangi were the Kāi Tahu land sales, which saw the alienation of the vast bulk of the Otago region. The lands reserved from sale for Kāi Tahu averaged 10 acres per person. This amount was insufficient to ensure the sustenance of whānau and hapū, let alone enough to thrive.
57. The loss of connection to the whenua that took place as a result of the Deeds, coupled with the deterioration, degradation and modification of lakes, rivers, and waterways and a profound loss of mahika kai resources, is a source of great mamae for mana whenua. This is particularly true given the obligations of mana whenua as kaitiaki whenua.
58. The alienation of land and the loss of mahika kai was associated with a corresponding loss of an economic base and opportunities for cultural use by Kāi Tahu with consequential impacts on Kāi Tahu communities.
59. The modification of the land and environment and the impacts on mahika kai continues through practices that include the current proposal. For mana whenua, this is a history that replays over and over, with echoes of the losses of the past reverberating through to the future. The resulting legacy issues and cumulative effects have contributed to significant inequities in environmental outcomes. This includes the continued degradation of waterways and the associated impact on the indigenous species that they support.

CONCLUSION

60. The Mata-au is a significant waterway for Kāi Tahu, connecting the mountainous regions of the inland area with the life-giving ecosystems of the coast. Mana whenua associations with the Mata-au are found all along its length, including stories and memories, original placenames, and archaeological evidence of the long history and occupation of this area. The awa has its own whakapapa, is a source of life and well-being, a wellspring of knowledge, memory, and connection, and is a focus for identity.
61. The whakapapa connection with the Mata-au imposes a kaitiakitaka obligation on mana whenua to protect the awa and its tributaries, and all the life supported by those waterways for future generations, as expressed in the whakataukī mō tātou, ā, mō kā uri a muri ake nei (for us and our children after us).

62. The excavation of the mine pit without an archaeological authority, potential loss of wāhi tūpuna values resulting from mining in close proximity to the Tima Burn and the Mata-au, and potential impacts on the ecosystems of the Tima Burn and the Mata-au from the groundwater take and contaminants from the closed landfill concern mana whenua. There is currently insufficient information for Kāi Tahu ki Otago to assess whether the proposed alluvial gold mining operation provides for the mauri of the Mata-au and the Tima Burn, gives effect to Te Mana o te Wai, and protects the values of this wāhi tūpuna landscape.

Tūmai Cassidy

08/05/2024

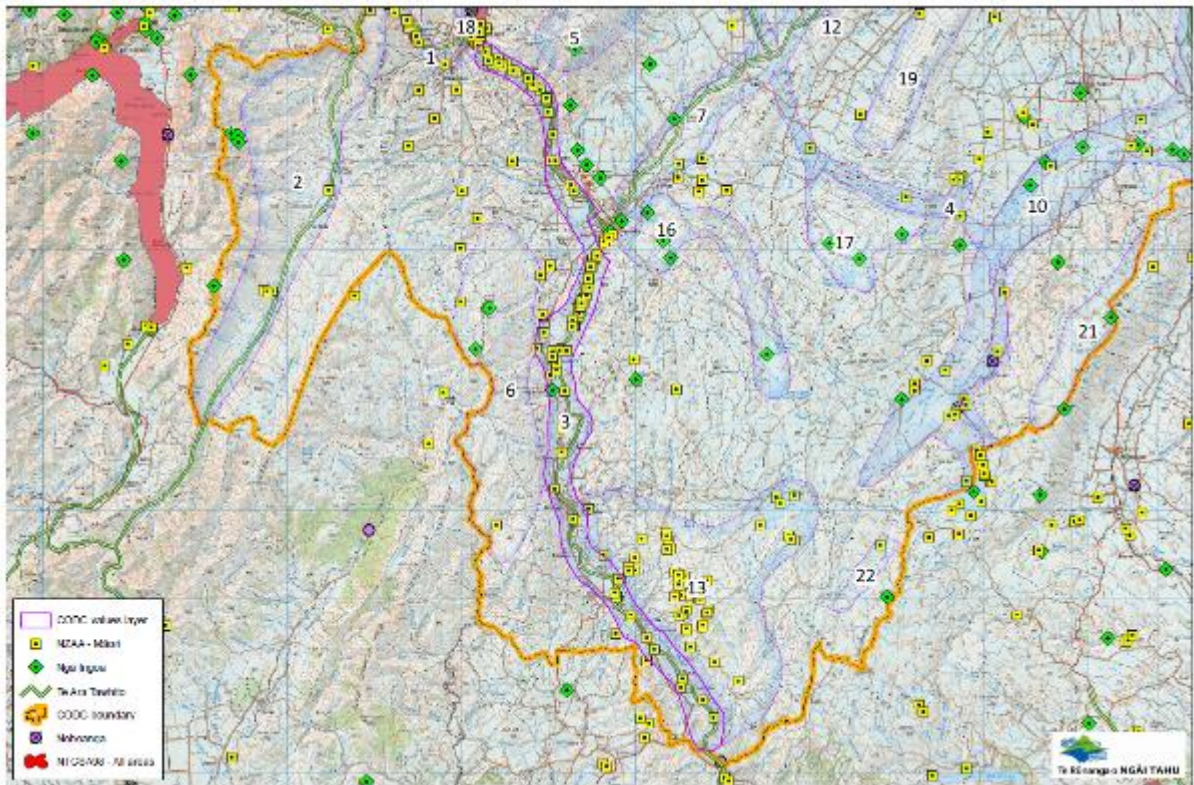
Appendix 1: Glossary

Ara tawhito	Ancient trails
Hapū	Sub-tribe
Hukuwai	Type of water
Ika	Fish
Inaka/Inanga	Whitebait
Iwi	Tribe
Kaitiaki/Kaitiakitaka	Guardian / to exercise guardianship
Kāi Tahu	Descendants of Tahu, the tribe
Kanakana	Lamprey
Kaupapa	Topic, plan
Ki uta ki tai	Mountains to the Sea
Kōkōpu	Cockabully
Mahika kai	Places where food is produced or procured.
Mana Whenua	Customary authority or rakātirataka exercised by an iwi or hapū in an identified area
Manawhenua	Those who exercise customary authority or rakātirataka
Manu	Bird
Mātauraka	Knowledge, wisdom, understanding, skill
Mauka	Mountain
Mauri	Essential life force or principle, a metaphysical quality inherent in all things both animate and inanimate
Moa	Large extinct flightless bird of nine subspecies
Ngahere	Forest/Bush
Ngā Rūnanga/Kā Rūnaka	Local representative group of Otago
Noa	Use
Papatipu Rūnanga	Traditional Kāi Tahu Rūnanga
Papatūānuku	Earth Mother
Puna	Spring (of water)
Rakātirataka	Chieftainship, decision-making rights
Rakinui	Sky Father

Rohe	Boundary
Roto	Lake
Takiwā	Area, region, district
Tākata whenua	Iwi or hapu that holds mana whenua (customary authority) in a particular area
Taoka	Treasure
Tapu	Restriction, sacred
Te Mana o te Wai	Concept for fresh water that encompasses the mauri of a water body
Tikaka	The customary system of values and practices that have developed over time and are deeply embedded in the Māori social context.

Appendix 2: Proposed Wāhi Tūpuna Mapping for the Central Otago District Plan

Area 3 – Mata-au River Trail



Area 13: Omaiuru Catchment

