

**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)**

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

SUMMARY

Introduction

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).

Mana Whenua

3. 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.¹

The Whakapapa Relationship with Te Taiao

4. Tribal whakapapa 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.
5. Wai māori is a central element in our creation traditions and is present very early in this whakapapa. Wai (water) is part of who we are as Kāi Tahu. We have a deep relationship with wai that stems back to the ātua.

Mana

6. Mana has its source with the ātua 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.
7. The failure to secure the sustainability of a resource or habitat is linked to a loss of mana.

Mauri

8. Mauri is the life-affirming quality evident in all things, including living beings, the natural world, and inanimate objects. The protection of the mauri of the Mata-au and the Tima Burn from the effects of alluvial gold mining is sought by manawhenua.

Rakatirataka and Kaitiakitaka

9. 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

¹ Ngāi Tahu ki Murihiku refers collectively to the Papatipu Rūnanga that represent whānau and hapū who are mana whenua within Southland.

of rakatirataka. Kaitiakitaka is intergenerational and is the right and responsibility to care and look after our environment handed down to us by our tūpuna.²

Whakawhanaukataka / Interconnectedness

10. 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.

Mahika Kai

11. Mahika kai is one of the cornerstones of Kāi Tahu cultural identity. 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.
12. 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 the interconnection between land, water, and other resources.

Wāhi Tūpuna

13. Wāhi tūpuna are made up of interconnected sites and areas reflecting the history and traditions associated with the long settlement of Waitaha, Kāti Māmoe, and Kāi Tahu in Otago. 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.
14. There are two wāhi tūpuna areas identified for potential inclusion in the Central Otago District Plan: the Mata-au River Trail and Omaiuru.

Conclusion

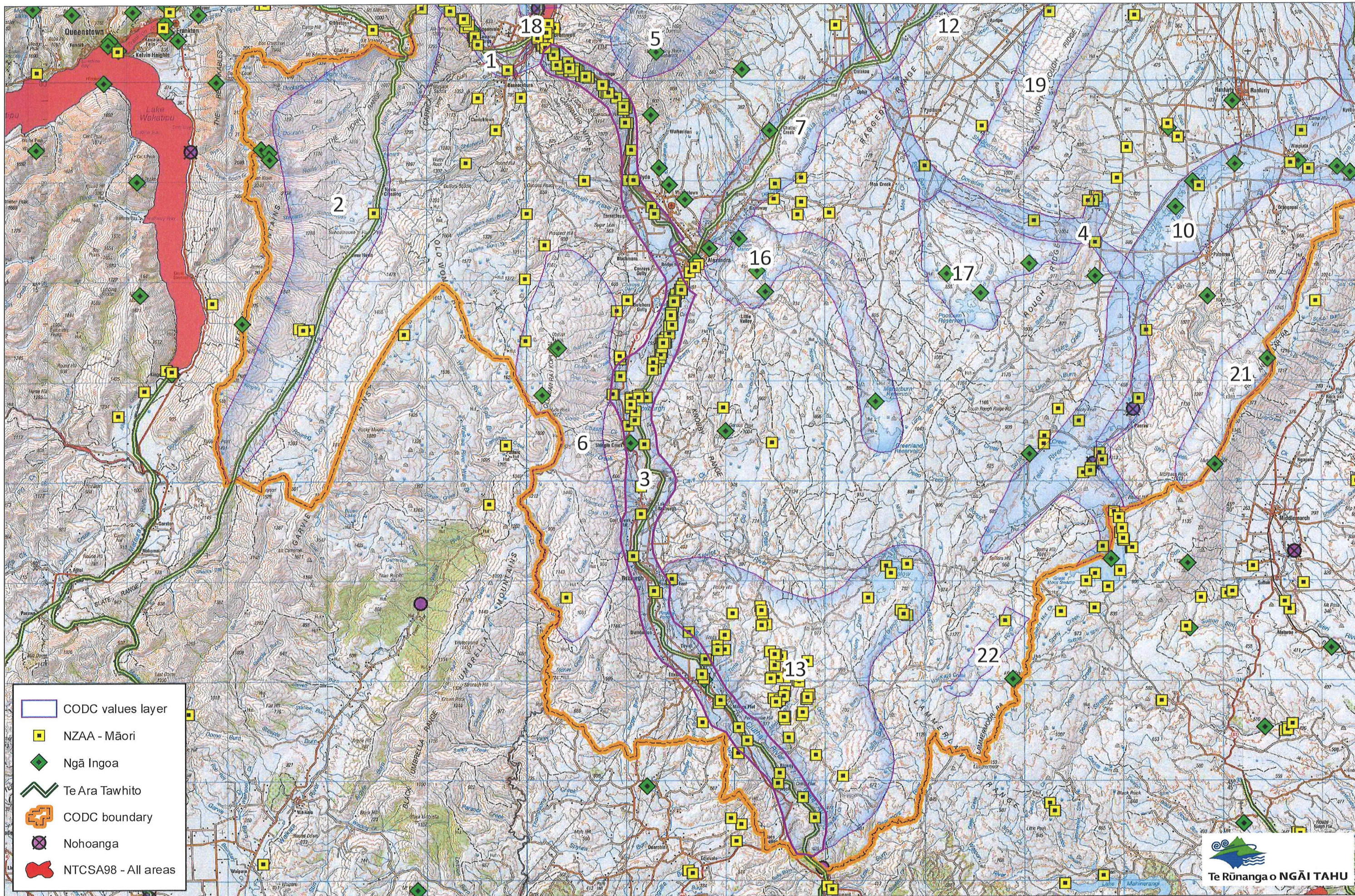
15. The Mata-au is a significant waterway for Kāi Tahu, connecting the mountainous regions of the inland area with the life-giving ecosystems of the coast.
16. The whakapapa connection with the Mata-au imposes a kaitiakitaka obligation on mana whenua to protect the awa and its tributaries, and all the 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).

² Ancestors.

17. 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 and protects the values of this wāhi tūpuna landscape.

Tūmai Cassidy

15/05/2024



Area: 3 - Mata-Au River Trail

Values: Mahika kai, Ara tawhito, Archaeological values, Nohoaka, Wāhi tūpuna, Water transport route, Place names, Urupā, Pā

