

**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

**STATEMENT OF EVIDENCE OF DR. JANE KATHERINE KITSON ON BEHALF OF  
TE RUNANGA O ORAKA-APARIMA AND TE AO MARAMA INC.**

**Dated 3 March 2016**

## QUALIFICATIONS AND EXPERIENCE

1. Tena koutou. My name is Jane Kitson.
2. I am member of Oraka-Aparima Runanga and I am currently on the executive (the governance board) of Oraka-Aparima Rūnaka Incorporated.
3. I have had my own environmental consultancy (Kitson Consulting Ltd) since 2013 and the majority of my work revolves around working with whanau in matters around water. I co-lead a MBIE funded research project: Nga Kete o te Wananga, looking at the synergies of science and mātauranga for freshwater management. The case study in Murihiku is on developing a Murihiku Cultural Water Classification System, and the initial study area of along the Te Koroka (Dart/Slipstream) pounamu trail from Oraka.
4. I have previously worked at Te Ao Marama Incorporated, as an environmental scientist for a year and half, and prior to this I was employed by Environment Southland for nearly 9½ years in the roles of: environmental scientist – reporting (project manager for both the coastal marine and freshwater state of the environment reports), coastal scientist, and senior surface water scientist.
5. I hold the degrees of Bachelor of Science, Masters of Science (Zoology) and Doctor of Philosophy (Zoology) from the University of Otago. I have undertaken and passed the “Making Good Decisions” course to qualify as a RMA Hearings Commissioner.
6. This evidence is provided in conjunction with that presented by Michael Skerrett, Kaupapa Taiao Manager of Te Ao Marama Inc, and is undertaken on behalf of Te Runanga o Oraka-Aparima. The evidence is in support of the submission made by Te Ao Marama Inc.
7. This evidence has been prepared in accordance with the collective mātauranga (knowledge), experiences, beliefs and mana of Te Runanga o Oraka-Aparima. This evidence was compiled with the guidance of Muriel Johnstone who is a kaumatua who has been heavily involved in RMA matters and the Ngai Tahu cultural mapping project. It is with the greatest respect and integrity that I present this evidence to the Hearing Panel on behalf of the Runanga.

## SCOPE OF EVIDENCE

8. My evidence will cover the following matters:

- Ngāi Tahu ki Murihiku
- Te Runanga o Oraka-Aparima
- Ngāi Tahu Rights and Interests
- Amendments Sought

## NGĀI TAHU KI MURIHIKU

9. Queenstown Lakes District is within the takiwā of Ngāi Tahu as outlined in section 5 of the Te Runanga o Ngāi Tahu Act 1996.
10. Ngāi Tahu has a Papatipu Rūnanga (tribal councils) structure - 18 regional Papatipu Rūnanga who exercise the mana of their people over the land, the sea and the natural resources. Every Rūnanga can act autonomously, and has its own interests, opportunities and challenges across social, economic, environmental and cultural portfolios. It is through Rūnanga that the collective Ngāi Tahu voice in the region is represented and heard at the local government and community level.
11. In Murihiku, there are four Ngāi Tahu Papatipu Rūnanga who have agreed at times to work collectively and form Ngāi Tahu ki Murihiku. They are as follows:
  - Te Runanga o Oraka-Aparima
  - Te Runanga o Awarua
  - Hokonui Runanga
  - Waihopai Runanga
12. Te Runanga o Oraka-Aparima is based in Riverton and Colac Bay. Its takiwā, as stated in Te Runanga o Ngai Tahu (Declaration of Membership) Order 2001, centres on Oraka and extends from Waimatuku to Tawhititarere sharing an interest in the lakes and mountains from Whakatipu-Waitai to Tawhititarere with other Murihiku Runanga and those located from Waihemo southwards.
13. Oraka Aparima Runaka provides for the well-being for Ngai Tahu whanui within its takiwā.

14. Te Ao Mārama Inc works on behalf of Ngāi Tahu ki Murihiku with councils in Murihiku on matters relating to the Resource Management and Local Government acts. Te Ao Mārama Inc's priorities and activities occur within the context of the mandate (and support) provided by Papatipu Rūnanga.
15. Te Ao Marama Inc is an Incorporated Society with a management board. The Board consists of a representative from each of the four Murihiku Papatipu Rūnanga.

### **TE RUNANGA O ORAKA-APARIMA ASSOCIATIONS WITH QUEENSTOWN LAKES**

16. A key association for Oraka-Aparima to the district relates to the Whakaptipu pounamu fields, and the trails whanau from the Aparima and Colac areas would have travelled along to gather this resource, including sites for camping and gathering and preparing kai. The trails from the Aparima and Oraka areas to The Whakatipu field were relatively easy walking, and the return trip with pounamu could be rafted down rivers and lakes. This trip included the whole families, and required resources to be present to sustain them for this journey.
17. Te Koroka (Dart/Slipstream) pounamu is the variety of Inanga and is very distinctive in its colouring and markings. These have been matched to artefacts from archaeological sites. Finished, partly finished, and unworked pounamu from this source are found in high concentration in coastal areas within Murihiku, including Riverton, Colac, Pahia and Orepuki areas.
18. Even with the limited archaeological work in the District, there is strong evidence that Murihiku people frequented the area, with the incidence of stone tools made from Tihaka argillite (sourced from Colac) found at the head of Lake Wakatipu, particularly within the lower Dart River, Glenorchy and Paradise area. Caches of tools made stone from stone sourced from Murihiku have also been found in Queenstown Lakes area, such as found in the Transit of Venus expedition 1874-75.
19. Foveaux strait oysters shells have been found in pre European archaeological sites at Dart Bridge and Camp Hill.
20. The collection of pounamu using our trails was disrupted with the event of pastoralism and private land ownership. The last recorded trip was around 1838, by Oraka/Aparima

whanau who collected pounamu from the Whakatipu area, with the expedition numbering 20 mokihi (rafts made of locally sourced korari or raupo).

21. Even with this disruption in travelling to the pounamu trails, the connection of Oraka-Aparima whanau has not been lost. Murihiku whanau have been involved in the collation of knowledge around the Whakatipu pounamu sources, and have collected pieces, some of which are displayed prominently in this district, including the Post Office precinct, Department of Conservation Information centre, Remarkable School, Shotover Jet and Dart River Safaris.
22. Kaumatua Muriel Johnstone of Aparima recalled to me the continued connection of her whanau to the area, with the yearly connection of her own Aunty going to the district and bringing with her the aroha of Aparima with her, and Muriel's own regular trips to the area with her Poua (grandfather) as a child, when the roads were gravel and much rougher.
23. Rongoa practitioners are still directed to the district for resources found here, eg tikumu (mountain daisy). Taramea (Wild Spaniard) from this area is highly revered for its size and quality of fragrance.
24. There is a saying in Aparima of "You haven't seen a kokopu until you have seen one from the Lakes". This is a boast about the resources of this area.
25. Monitoring hikoi for the Murihiku Cultural Water Classification system have brought whanau to the area and sites in the upper Whakatipu area in Dec 2015 and Feb 2016. The trail was chosen as the study area because of its important historical and contemporary associations to whanau in Murihiku and the desire to ensure that connection remains for the future generations.
26. Mapping cultural associations is a methodology we use as part of the Murihiku Cultural Water Classification System project. This can provide a useful tool for to look at cultural associations, issues and opportunities, especially if layers can be added to reflect the dynamic and flexible needs of whanau environmental management. Information in such maps do require considerable review by whanau participants of all information layers (including historical references), protection of cultural intellectual property rights, as well as interpretation by whanau when different management issues and contexts arise. As

such, it would be a useful mechanism to feed into the process, as deemed appropriate by whanau.

27. This evidence summarises the associations of Oraka-Aparima whanau. We acknowledge that other Ngai Tahu whanau have travelled, lived and used the resources within this district.

## **NGĀI TAHU RIGHTS AND INTERESTS**

28. The Waitangi Tribunal Ngāi Tahu Report 1991 covered the “nine tall trees” of Te Kerēme (*Wai 27*, the Ngāi Tahu claim), investigating the eight regional purchases of Ngāi Tahu lands over two decades between 1844 and 1864, and Ngāi Tahu claims to mahinga kai resources (the “ninth tree”).

29. Section 4.7.11 of the 1991 Report records the following excerpt from the Court of Appeal ruling of Sir Robin Cooke,

*“the duty of the Crown is not merely passive but extends to active protection of Maori people in the use of their lands and waters to the fullest extent practicable.”*

30. For Oraka-Aparima this means the active protection of our associations and connections (historic and contemporary) through RMA planning tools such as the Queenstown Lakes District Plan. Oraka-Aparima supports Goal 3.2.7 and Chapter 5: Tangata Whenua of the Proposed District Plan. These two elements of the Proposed Plan provide for the recognition of the national importance of Oraka-Aparima’s relationship with its ancestral lands, waters, sites, waahi tapu, and other taonga, and protection of its customary rights.

31. For example, the Wye Creek nohoanga was provided for under the Ngai Tahu Claims Settlement Act and for future generations. The District Plan has acted proactively and recognised the rights of Ngai Tahu to use this area as our tupuna did and maintain access to the waterways.

32. Providing for these rights of Ngai Tahu whānui is crucial for Oraka-Aparima cultural identity and provides a strong foundation to pass on for our children and future generations.

## **AMMENDMENTS SOUGHT**

33. The landscape within the District, both rural and urban is highly modified. Areas where resources such as weka, tuna, kakapo, kaka, were caught and some of the plants manufactured into mokihi, fibres, medicines and tools are long gone and /or the quality

and quantity has diminished. That puts significant value and importance on what remains, including wetlands, and these have high significance for the values and associations for Ngai Tahu, as well as for the natural capital of the District.

34. Oraka Aparima seeks amendments to the proposed district plan to implement Objective D1 Tāngata whenua roles and interests, and Policy D1 of the National Policy Statement – Freshwater Management:

*“Local authorities shall take reasonable steps to: a) involve iwi and hapū in the management of fresh water and freshwater ecosystems in the region; b) work with iwi and hapū to identify tāngata whenua values and interests in fresh water and freshwater ecosystems in the region; and c) reflect tāngata whenua values and interests in the management of, and decision-making regarding, fresh water and freshwater ecosystems in the region”*

35. Policy D1 needs to be embedded in Chapter 27 Subdivision and Development, Chapter 30 Energy and Utilities, and the other District Plan chapters that have a direct impact on freshwater quality and quantity
36. The taonga species list in Chapter 5 is incomplete and needs to be updated and amended to include culturally important species such as freshwater and land based species, including tuna (eels) and waikakahi (freshwater mussels).

### **CONCLUDING REMARK**

37. The Oraka-Aparima whanau have a long standing association with the sites and resources of the Queenstown Lakes District this requires the active protection of our associations and connections (historic and contemporary) through RMA planning tools such as the Queenstown Lakes District Plan.

Mo tatou a mo ka uri a muri ake nei:

"For us and our children after us."

---

**Dr. Jane Kitson**

**3 March 2016**