

**BEFORE THE COMMISSIONERS ON BEHALF OF
THE OTAGO REGIONAL COUNCIL**

IN THE MATTER of the Resource
Management Act
1991

AND

IN THE MATTER Proposed Otago
Regional Policy
Statement 2021

**STATEMENT OF EVIDENCE OF JUSTIN TIPA
ON BEHALF OF
TE RŪNANGA O MOERAKI
KĀTI HUIRAPA RŪNAKA KI PUKETERAKI
TE RŪNANGA O ŌTĀKOU
HOKONUI RŪNANGA
23 November 2022**

TABLE OF CONTENTS

INTRODUCTION	3
WHAKAPAPA	3
MIHIMIHI.....	4
QUALIFICATIONS AND EXPERIENCE	5
SCOPE OF EVIDENCE	5
MANA WHENUA RELATIONSHIP WITH WAI	5
CHANGES TO OUR LANDSCAPE AND THE IMPACTS ON MAHINGA KAI PRACTICES	6
RECONNECTING WHĀNAU THROUGH RELATIONSHIPS WITH ANCESTRAL LAND.....	8
THE IMPORTANCE OF NGĀI TAHU PLACE NAMES.....	8
THE REALITIES OF LIVING ON ANCESTRAL LAND	9
EXPECTATIONS FOR TREATY PARTNERSHIP	10
CONCLUSION.....	11
Appendix 1: Glossary of Māori words and phrases	13

INTRODUCTION

WHAKAPAPA

Na Te Pō, ko Te Ao

Na Te Ao, ko Te Ao Mārama

Na Te Ao Mārama, ko Te Ao Tūroa

Na Te Ao Tūroa, ko Te Kore Tē

Whiwhia

Na Te Kore Tē Whiwhia, ko Te Kore

Tē Rawea

Na Te Kore Tē Rawea, ko Te Kore

Te Taumaua

Na Te Kore Te Taumaua, ko Te

Kore Matua

Na Te Kore Matua, ko Te Mākū

Na Te Mākū, ka noho ia Mahoranui-
ātea

Ka puta ki waho ko Raki

Nā Raki, ka noho ia Pokoharuatēpō

Ko Aoraki, ko Rakamaomao, Ko

Tawhirimatea

Ko Tū Te Rakiwhānoa

Ui rā ki Te Mahaanui ā Maui

Ko Te Ao Takata!

Tihei mauri ora!

Ko te kākahu ō te Mauka o Tititea

me Pikirakatahi

Ki te whānau Ka Tiritiri o Te Moana

Mai i te Mauka Ari me Haehaeata

ki te Awa Whakatipu

ki te Roto ō Whakatipu Wai Māori

Mai i te mauka Kamu me Hākitekura

Tū mai te kaika ō Tāhuna

Huri noa ki te Awa tapu o Kawarau,

ki Mata-au

Ko kā wai tapu o Wānaka me Hāwea

From eternity came the Universe

From the Universe, the bright clear light

From the bright clear light, the enduring light

From the enduring light, the void unattainable

From the void unattainable, the void

intangible

From the void intangible, the void unstable

From the void unstable, the void endowed

with paternity

From the void of paternity, came moisture

From moisture, came limitless thought

Then came the visible heavens

The visible heavens combined with the great

abyss to produce the numberless sorceries

and the ultimate calamity!!!

Thence to Aoraki and the winds and weather

To the creator of the land

And the canoe of Maui

And finally, to people!

I cough the breath of life!

To the cloak that covers the mountains of Mt

Aspiring and Mt Earnslaw.

To the family of the Southern Alps

Over to Mt Alfred and Leaning Rock

To the Dart River

And onto the lake Whakatipu Wai Māori

Then to the mountains of Cecil and Walter

Peaks

To the settlement of Queenstown

And down to the Kawarau and Clutha Rivers

Huri ki te Kaika ō Takekarara,
Manuhaea me Turihuka
Te Papa i waihotia mai e ka tūpuna
e whakanohia nei e te Iwi te tinana o
Papatūānuku

*And onto the sacred lakes of Wānaka and
Hāwea
And up to the settlements at the Lakes
The land left to us by our ancestors ascended
here by the people in the body of
Papatūānuku*

Tiheī mauri ora!

I cough the breath of life!

MIHIMIHI

Ko Te Rapuwai, ko Waitaha, ko Kāti
Mamoe me Kāi Tahu ōku iwi

These are my tribal affiliations

Ko Kāi Te Aotāumarewa, ko Kāti
Hāteatea, ko Kāi Tūāhuriri ōku hapū

*These are some of my sub-tribal
affiliations*

Ko Te Waipounamu tōku tūrakawaewae

This is where I belong

Ko Te Rangiparuhi ahau

This is my name

Nāia te mihi ki a koutou katoa

Warm greetings to you all

QUALIFICATIONS AND EXPERIENCE

1. My name is Justin Te Rangiparuhi Tipa. My tūpuna are of Te Rapuwai, Waitaha, Kāti Mamoe and Kāi Tahu descent, with hapū affiliations that extend across all of Te Waipounamu. I was born and raised in the Waitaki valley, within the tribal takiwā of my Papatipu Rūnanga, Te Rūnanga o Moeraki. I currently live at the pā in Moeraki with my whānau so that I can be actively involved in tribal affairs and raise my children to know their own whenua and culture.
2. I give my evidence on behalf of Te Rūnanga o Moeraki, Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Ōtākou and Hokonui Rūnanga (collectively mana whenua).
3. I am the Chair of Te Rūnanga o Moeraki, as well as their representative on the Board of Te Rūnanga o Ngāi Tahu. I am also a graduate of Te Panekiretanga o Te Reo and support our Papatipu Rūnanga and wider community in tikanga matters, and cultural revitalisation. In addition, I work as the Director of Māori Strategy at Fonterra.

SCOPE OF EVIDENCE

4. My evidence addresses the following matters:
 - Our relationship with wai.
 - Our reliance on mahinga kai for our cultural identity, and how this is being put at risk by irresponsible resource management in our takiwā.
 - Our Papatipu Rūnanga aspirations for reconnecting whānau back to their whenua, and the vital role traditional placenames play in this sense of connection.
 - The importance of, and barriers to, occupying Native Reserves and Māori Land.
 - Our expectations for the Treaty Partnership in environmental management in our takiwā.

MANA WHENUA RELATIONSHIP WITH WAI

5. Wai is part of who we are as Ngāi Tahu. We have a deep relationship with water that stems back to the esoteric. Wai is an integral part of us, our language, and our whakapapa. We cannot separate our relationship with water from any aspect of our whakapapa, our culture, or our being. Wai is an integral part at every level of our relationships and our being.

6. At an individual level, we all have a wairua. Etymologically, 'wairua' can be broken down to the words 'wai' and 'rua' creating a meaning of '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 mahinga kai – our fish and other taonga species.

CHANGES TO OUR LANDSCAPE AND THE IMPACTS ON MAHINGA KAI PRACTICES

7. Our identity as Ngāi Tahu is hinged upon the concept of mahinga kai, and the relationship we have with the natural environment through the harvesting and gathering of food and resources. Traditionally, our economies depended on mahinga kai, and our mana and our reputation are hinged upon our ability to harvest traditional resources, primarily from our waterways and coastal areas. A lot of whānau from our hapū are still engaged with traditional mahinga kai activities, particularly around the moana and coastal areas.
8. We also have a huge portion of our hapū that are disenfranchised and have been alienated from their culture and identity due to the impacts of colonisation. What we have noticed though is that the connection point for our whānau coming home and reconnecting to their Ngāi Tahu identity is through mahinga kai. Not everyone is interested in getting involved in tribal affairs and politics, but when we have whānau wānanga about mahinga kai that is what is drawing our whānau back in.
9. The challenge we have is that as the landscape changes due to irresponsible land use and resource management, our relationship with the landscape is forced to change too.
10. The Waitaki Valley is one of the most highly modified landscapes in the country. Our relationship with the Waitaki Valley and our ancestral river has fundamentally changed due to what was forced upon us through land alienation and Western resource management practices.
11. As a consequence, things like mahinga kai practices, wāhi tapu, wāhi taonga, and our ceremonies have all been changed too. For example, the Waitaki is a braided river with twelve braids. Before the hydroelectric scheme was constructed, it had up to 36 braids. A lot of those safer braids of our awa where we traditionally would have had access for mahinga kai have become inaccessible due to the impacts of

irrigation, the draining of wetlands for agricultural grazing, and the loss of public access.

12. Our relationships with the inland parts of our takiwā have also changed because of the impacts of the hydroelectric schemes. Our old people regularly travelled into the hinterland to Te Manahuna to harvest tuna. We no longer harvest tuna above the dams because it is not sustainable as the dams have cut off the migratory paths of the tuna.
13. Because we cannot practice mahinga kai in the same places our old people did, our relationships with these traditional mahinga kai locations, and the knowledge that was traditionally held about practising at these inland locations, is at risk of being lost.
14. Climate change is also having a huge impact on us. We have seven urupā in Moeraki and four of the main ones are right on the high-water mark. We have got some that are being inundated on king tides more often than they used to be, and others that are eroding faster than they ever have. This means that, periodically, we have kōiwi and caskets being exposed by the more extreme weather we experience now and falling into the sea. From a tikanga perspective, that area below where they fall becomes a wāhi tapu and we cannot access kai there. A lot of the time it is the most accessible and easiest places to gather kai that become wāhi tapu in these instances, which then impinges on our ability to engage in our mahinga kai practices, and in extension, whānau wellbeing.
15. We need to immediately work out what we do with the current urupā that will be inundated before too long or are eroding into the sea and we need to establish new urupā that are not at risk from climate change and sea level rise.
16. We do not have a lot of interaction from council in terms of regulations and what they are doing to address these kinds of issues – particularly those that can be linked back to climate change. If they are doing things, I'm not aware of them. It feels like we are largely being left to our own devices.
17. The council could be providing some help and expertise in this climate change space, particularly in exploring options for developing new urupā. We may shortly have to exhume graves on mass to prevent the loss of bones into the sea. I would like to see the council being proactive in this space and not just worried about rabbits.

RECONNECTING WHĀNAU THROUGH RELATIONSHIPS WITH ANCESTRAL LAND

18. It is hard to fully immerse yourself in all the things that are important to us as being from Moeraki when you are not in Moeraki. We had such a huge number of our whānau leave the pā in the period of urban migration and very few have had the opportunity to come home. This began in the 1930's and continued until the 1980's as families left to find work in the cities. Moeraki was greatly impacted between the 1960's - 1980's and is still trying to recover to this day.
19. This experience was not unique to Moeraki. Te reo Māori, tikanga Māori, and connection to your ancestral whenua are huge parts of understanding who you are. When you are living away from the pā it is very hard to live these things and instil them into the next generation.
20. Often it is the simplest things that have the biggest impact on your sense of identity, like physically walking the land and interacting with your ancestral landscape. When I talk to my children about mahinga kai, it is important that they can go down to the same areas that their tūpuna harvested from to have these conversations. When my father or I are sharing lessons with them, we can say, "this is where our whānau and your Taua came to harvest kina. This is where the men went fishing". However, the degradation and alteration of our wāhi tūpuna and mahinga kai habitats is making it more and more difficult to experience these places and practices in the same ways our tūpuna did.
21. I think contextualising whakapapa, contextualising reo, contextualising our Ngāi Tahu paradigm is hugely important. It is not just names on a page, nor is it just lyrics in a waiata, nor stories that they have been told. Instead, they are walking the landscape and interacting with these places that are imbued with the names of their tūpuna. It is unacceptable that these vital interactions may not be available for future generations.

THE IMPORTANCE OF NGĀI TAHU PLACE NAMES

22. Our place names are of paramount importance because our history is in a name, and the name is in the land. When we are taking our whānau out onto the landscape, when we are teaching them waiata and haka, these names are part of their whakapapa. When they can walk the landscape and recognise those names from their own whakapapa and histories, it enhances that sense of connection. These names let them know that they are on their tūrangawaewae, that they are in the right place, and that this is where they belong.

23. If a place name is incorrect, if the names are corrupted and bastardised, it corrupts and bastardises our connection to the whenua. Alongside more common experiences of Western or misspelt Māori names replacing traditional place names, we have a unique context in our takiwā where there are several completely fabricated Māori names that have been placed on the landscape that are not traditional names. Historically, there were Pākehā that thought they were preserving the posterity of the Māori language by putting fabricated Māori names on places such as Maheno, Awamoa, and Kuriheka. Despite their intentions, this renaming of our landscape, irrespective of whether it is through English or Māori-sounding names, is another form of colonisation.
24. We have now got generations of our people growing up and engaging with a landscape that has Māori names that are not traditional and have no meaning for us. We also have non-Māori in the community who want to do the right thing by learning and using these names, but they are actually perpetuating these past wrongs. This is all on top of the more universal Māori experience of trying to reclaim traditional place names where they have been historically disregarded in favour of imported Western place names.
25. Ngāi Tahu - and Moeraki Rūnanga in particular - have been extremely active in trying to re-entrench our original names onto our landscape. Ngāi Tahu have a permanent seat on the New Zealand Geographic Board, and our Upoko at Moeraki has been an integral part of the Ngāi Tahu atlas project, Kā Huru Manu. Councils should work with us on this priority area to promote the reintroduction and use of correct Ngāi Tahu placenames, and not perpetuate butchered or fabricated placenames through their documents and policies.

THE REALITIES OF LIVING ON ANCESTRAL LAND

26. At Moeraki, our Papatipu Rūnanga vision is focused on having thriving whānau and a thriving whenua. We are working towards this by restoring the mauri and mana of the whenua by making sure our lands and people are thriving. It is about creating a pathway and framework for our whānau to reengage with their ancestral lands, their ancestral home, and for those that can, to come home and contribute permanently to our Papatipu Rūnanga.
27. My whānau and I have recently moved back to Moeraki permanently. Living on ancestral land is of huge importance to me, particularly with the positions I hold as Representative on Te Rūnanga o Ngāi Tahu and Chairperson of Moeraki Rūnanga. I

felt it was important as an active member of the pā to make this move, despite the challenges. Moving home is not as simple as saying 'there is some ancestral whenua here, so let's just come back and erect a house and we can just start occupying'. Due to the nature of Māori land ownership and the requirements of the Māori Land Court, you often have to get several hundred if not a thousand members of a whānau together to get the threshold required to get a licence to occupy through the Māori Land Court. It took one whānau member five or six years to get a licence to occupy. Once a licence is obtained, only then do you begin navigating regional and district planning regulations.

28. Sometimes it feels like it would be easier to bypass living on our Māori Reserves altogether, but there is a lack of other affordable housing options for whānau in Moeraki. As we know, the prices of houses in settlements along the eastern coast of New Zealand are ridiculous. So, unless you have the means to buy in an inflated market, renting is the only other option for whānau wanting to move home. The overwhelming majority of houses in Moeraki, however, are holiday homes and AirBnBs, so there are actually very few rental opportunities.
29. With all of these challenges, councils need to make sure that they do not add further barriers to whānau moving home and developing on Māori Reserves. We need to make sure that there is appropriate infrastructure, enabling plan provisions for development, and appropriate protection of cultural values for Māori reserves and wider areas surrounding the pā.
30. We moved home despite all of the challenges because we were sick of waiting for other things to happen to make it easy. For us, the need to be at home for the roles I hold, and for the benefits of connection for my children outweighed the difficulties. Other whānau should not have to make this trade-off.

EXPECTATIONS FOR THE TREATY PARTNERSHIP

31. What frustrates me to no end is councils and government departments not understanding our Treaty legislation, which means that we are continuously having to educate and hold the line and use our own time and resource because of their ignorance. The Treaty partnership and adhering to Treaty legislation should just be business as usual for councils. They should already understand these things, but there seems to be no institutional memory regarding their legal responsibilities to mana whenua, which creates a real challenge for us.

32. Councils still need to commit to putting the processes in place to give effect to Treaty matters. It is one thing for councils to go and do some cultural training so that that they can say our names properly and work their way through a pōwhiri, but if they do not understand their obligations as a Treaty Partner in terms of protecting mahinga kai, it is pointless.
33. A big challenge we have is that we have lost multiple taonga species in the Waitaki Valley, and due to Crown and local authority priorities we have other taonga species that may soon be lost too. They almost bully us into what species should be prioritised, and our taonga species often get relegated down the list in favour of river birds or terns, or species that have no mahinga kai value to us. Yet some organisations want to go and cull a whole lot of karoro, which they consider to be a pest, even though they are a mahinga kai species because we eat their eggs.
34. Mana whenua must always be involved in decision making when it comes to environmental and resource management matters. As they say, 'nothing about us without us' - iwi must always be at the table. Neither local government nor iwi are going anywhere, so we need to work together. We have had generations of butting heads and disengagement and the only way we are going to take this country forward is if we move together. It has got to start in our heartland communities because if we cannot demonstrate a Treaty relationship through the pā and the Council, it is going to be pretty challenging to do it at a national level.

CONCLUSION

35. At Moeraki, our ability to be present on our landscapes and teach our next generations about their identity through mahinga kai and being present in our landscapes is paramount. We need to be living at home, regularly out on the land, and we need our mahinga kai species to be healthy and accessible. Councils have a role in supporting this and working with us as Treaty Partners to protect what is important to us: our wai, our mahinga kai, and the stories held within our landscape.
-

Justin Tupa

A handwritten signature in blue ink, appearing to read "Justin Tupa". The signature is stylized with a large initial "J" and a prominent flourish at the end.

23 NOVEMBER 2022

Appendix 1: Glossary of Māori words and phrases

Awa	River
Haka	Type of traditional performing arts item
Hapū	Sub-tribe
Iwi	Tribe
Kai	Food
Kōiwi	Human bones
Mahinga kai	A term that literally mean “food workings” and refers to the customary gathering of food and 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 raranga (weaving) and rongoā (traditional medicines).
Mana	Prestige, authority, control, power, influence, status
Mana whenua/ mana moana	Customary authority exercised by an iwi or hapū in an identified area, iwi that hold this customary authority in a specific location
Mauri	Essential life force or principle, a metaphysical quality inherent in all things both animate and inanimate
Ngāi Tahu/ Ngāi Tahu	
whānui	the collective of the individuals who descend from one or more of the five primary hapū of Hāwea, Rapuwai, Waitaha, Kāti Mamoe and Ngāi Tahu. Ngāi Tahu hold mana whenua status across large tracts of Te Waipounamu.
Noa	To be in a state without restriction
Pā	Permanent settlement
Pākehā	New Zealanders of European descent
Papatipu Rūnanga	Regional Ngāi Tahu governing bodies
Pōwhiri	Traditional formal welcome ceremony
Takiwā	Area, region, district
Taonga	Treasured resources that are highly valued by Ngāi Tahu, derived from the atua (gods), linked to the people through whakapapa, and left by tūpuna to provide for and sustain life.

Tapu	To be in a state of restriction
Taua	Grandmother
Te Waipounamu	The South Island of New Zealand
Te reo Māori	The Māori language
Tikanga	The beliefs, values, practices, protocols, and procedures that guide appropriate codes of conduct
Tupuna/ tūpuna	Ancestor(s)
Tūrangawaewae	Land that someone belongs to
Upoko	Appointed traditional leader
Urupā	Burial grounds
Wai	Water
Waiata	Song
Wairua	Spiritual dimension
Wāhi tapu	Sacred place/place with cultural restrictions upon it
Wānanga	To discuss, a workshop or meeting for discussions
Whakapapa	Genealogy
Whānau	Family/families
Whenua	Land