

Before the Hearing Panel
Appointed by the Timaru District Council

Under The Resource Management Act 1991 (**RMA**)

In the matter of The Proposed Timaru District Plan

Statement of Evidence of John Arthur Henry

22 April 2024

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**anderson
lloyd.**

MIHI / WELCOME

Wording not provided. Mihi opens the hearings formally and welcomes the Hearings Panel and all those present and participating in the Timaru District Plan Review process.

Qualifications and Experience

1. My full name is John Arthur Henry and I have been engaged by the Timaru District Council (TDC) as an expert on the cultural beliefs, values, activities and associations of Kāti Huirapa o Arowhenua (referred to as Kāti Huirapa) associated with the takiwā that includes the Timaru District. I have inherited the role of kaitiaki (guardian) like my mother, grandmother, and great grandmother. While the role of kaitiaki has evolved to accommodate contemporary resource management processes, like presenting at this hearing today, as a kaitiaki we are still guided and remain true to our cultural foundations based on mauri and mātauraka.
2. My involvement today is an example of my kaitiaki responsibilities. Other examples of kaitiaki initiatives I have been involved with include:
 - (a) Since the 1990s I have been involved with the numerous resource consent applications, most recently the Greenstreet Creek water take with Environment Canterbury;
 - (b) From 2009 to 2021, I was chair of Te Rūnanga o Arowhenua;
 - (c) I am the present chair of the Arowhenua Mātaitai Committee;
 - (d) I am a member of the Waitaki Governance Group, a collaborative forum between the three Papatipu rūnaka for the Waitaki and Meridian Energy;
 - (e) I am also a member of the Waitaki Native Fish Trap and Transfer Committee;
 - (f) I was appointed by the Minister of Fisheries to be a tangata tiaki (customary fisheries officer) from the Ōrāri River to the Pureora/Pareora River;

- (g) I am a member of the South East Marine Protection Forum;
 - (h) I was appointed as the Kāi Tahu representative on Central South Island Fish and Game Council; and
 - (i) I am a member of the Ōpihi Temuka Orari Pareora (OTOP) Zone Committee established to develop a Zone Implementation Programme Addendum (ZIPA) for regulatory and non-statutory actions to improve water quality and quantity, as well as biodiversity and tāngata whenua values in the zone. I have also been a member of the Ashburton Zone Committee.
3. I acknowledge that I whakapapa to Kāi Tahu¹ hapū and as such have an interest in these proceedings. Notwithstanding my associations, the basis for my evidence has been gained through a life time of learnings provided through my great grandparents, grandparents and parents as well as being immersed in the Kāti Huirapa culture at Arowhenua marae, and I consider that the Panel can rely on this evidence for the purposes of demonstrating the historical and contemporary relationship of Kāti Huirapa with the Timaru District.

Scope of Evidence

4. My evidence addresses:
- a) The rūnaka who whakapapa to the Timaru District;
 - b) The importance of the Timaru District to Kāti Huirapa;
 - c) Relationship with TDC; and
 - d) Our involvement in the preparation of the Proposed Timaru District Plan to date.

Summary of Evidence

5. The evidence that I have prepared for the Hearing Panel's understanding and knowledge outlines how Kāti Huirapa are connected to the Timaru

¹ The southern dialect uses the 'k' instead of the 'ng'.

District from a historical context. The rohe of Kāti Huirapa extends from the Rakaia River in the north to the Waitaki River in the south, and from the east coast to the main divide. This context also sets out the various hapū that make up Kāti Huirapa as it is today. The final paragraph explains the role of Te Rūnanga o Ngāi Tahu, which is the mandated iwi authority for Kāi Tahu whānui, under the Te Rūnanga o Ngāi Tahu Act 1996.

6. The second section of my evidence sets out the association of Kāti Huirapa with the land in the Timaru District and how early māori travelled around Te Waipounamu / South Island hunting and gathering the island's resources. Their movements were according to the seasons – following the lifecycles of the animals and plants. The inland high country was a fundamental element of the systematic seasonal food gathering patterns, with families and sub-tribes undertaking annual seasonal migrations to gather resources for consumption and trade. I then go on to explain the importance of Timaru and Arowhenua (as examples) to Kāti Huirapa setting out how the land, rivers (awa) and coastal environments were used and the kai that was harvested.
7. The last section of my evidence sets out the relationship TDC have had with Kāti Huirapa o Arowhenua, how the two groups have worked together during the preparation of the Proposed Timaru District Plan, and how we have come to the point that I support the work that the Council has done.

Rūnaka within the Timaru District

8. The Timaru District lies within the traditional boundaries of Kāi Tahu. Kāi Tahu is the largest iwi in Te Wai Pounamu (the South Island) and comprises people who descend from the tribe's five primary hapū (Ngāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri and Ngāi Te Ruahikihiki) as well as earlier Rapuwai, Hawea, Waitaha and Kāti Mamoe ancestors.
9. Te Rūnanga o Ngāi Tahu is the mandated iwi authority for Kāi Tahu whānui and was established by the Te Rūnanga o Ngāi Tahu Act 1996. Within Kai Tahu whānui, Papatipu Rūnaka are representative bodies of the whānau and hapū of traditional marae-based communities.

10. The hapū who hold mana whenua in Timaru District are Kāti Huirapa. The rohe of Kāti Huirapa extends over the area from the Rakaia River in the north to the Waitaki River in the south, and from the east coast to the main divide. Today, Kāti Huirapa is centred around the tipuna marae of Arowhenua.

Importance of Timaru District to Kāti Huirapa

11. The identity of Kāti Huirapa within the Timaru District and our values and interests are well set out in the Mana Whenua chapter of the Proposed District Plan. I do not wish to simply repeat what has already been written and expressed in the Proposed Plan in my evidence, but what I would like to do is provide some background to the district that these hearings will be considering.
12. What has been written in multiple of places² is that the association of Kāti Huirapa with the land in the Timaru District goes back to approximately 850 AD. Rakaihautu came to Te Wai Pounamu (the South Island) from Hawaiki in the canoe “Uruao”. The canoe landed at the boulder bank at Whakatu (Nelson). While his son Te Rakihouia took some of the party down the east coast, proceeding south in Uruao down the Canterbury Coast where he placed eel weirs at the mouths of the rivers.
13. The area now known as Timaru District had plentiful natural resources. These resources fed, clothed, and equipped us. Before European settlement, Kāi Tahu moved around nearly the whole of Te Waipounamu hunting and gathering the island’s resources. Their movements were according to the seasons – following the lifecycles of the animals and plants. The inland high country was a fundamental element of the Kāi Tahu systematic seasonal food gathering patterns, with families and sub-tribes undertaking annual seasonal migrations to gather resources.
14. The rivers and mountains also formed physical landmarks, and these were often associated with atua (gods) and with the births, lives, and deaths of tīpuna (forebears). Over time we developed an extensive knowledge of the

² This history of Kāi Tahu and Kāti Huirapa has been canvassed extensively in the 1848 Kemp’s Deed, the Te Rūnanga o Ngāi Tahu Act 1996 and settlement documents, on the Ngāi Tahu Iwi website, District and Regional Plan documents, and relevant Iwi Management Plans.

place names, stories, food resources and resting places of Te Waipounamu. Many of the hills and mountains bear the names of the waka (canoes) and the members of their crews important us. Many of the rivers, lakes and plains are named to represent the movements and marks upon the land of these ancestral vessels and people. Smaller hills and rivers often bear names of later people and events. These might be events from the history of hapū or of whānau. And then, just as names of people and events were given to places, so names for people and events were taken from places.

15. The extensive knowledge of Kāi Tahu allowed it to develop a comprehensive network of travel routes, for example, along the Ōtipua Creek and Ōpihi River throughout the island utilising the island's resources. These trails became the arteries of economic and social relationships. The trails crossed plains and following rivers, valleys and coastlines and followed the food and resources needed to survive. From the east coast Kāi Tahu followed several different trails which led them inland to their seasonal food gathering sites, over to Te Tai Poutini (the West Coast) and to different areas around the South Island.
16. Along these trails, Kāi Tahu whānui established settlements, both seasonal and permanent, in strategic positions to be used throughout the year on various mahinga kai or other resource expeditions.

Timaru

17. I could tell many stories of place and locations but let me talk about where we are standing today, Timaru was originally named Te Maru by Kāi Tahu meaning “the shelter”, Timaru Harbour provided shelter for travelling canoes journeying between Moeraki and Banks Peninsula, and whalers and early settlers. It is thought that these early European settlers may have incorrectly recorded the spelling. Another Māori interpretation is ‘ti’ meaning cabbage tree and ‘maru’ meaning shelter, which suggests sheltering cabbage tree. Since ‘maru’ may also mean luxuriant growth, the meaning may be luxuriant cabbage trees.
18. For Arowhenua, Timaru was an integral component of the extensive Kāi Tahu network of kāika nohoaka (settlement) and kāika mahika kai (food-gathering places) located throughout South Canterbury. Timaru was a pā,

kāika nohoaka, wāhi tapu, an urupā and the location in which tauranga waka landed. The types of foods gathered included ika (fish), makō (shark), hāpuku (groper), pipi, pāua, kina, cockles and kaeo from the sea and tuna (eel), banded kokopu, kanakana, inanga, lamprey, smelt, common and giant bullies, freshwater crayfish from the rivers, streams and creeks.

19. From Timaru you can see our trails inland sheltering in the caves and rock overhangs in the limestone country of the Ōpihi and Ōpūaha/Opuha River gorges.

Arowhenua

20. Another place I would like to talk about is Arowhenua where our Marae Hapa o Niu Tireni ('New Zealand's broken promise') is. Arowhenua has been the main centre for us in South Canterbury since the mid-1800s.
21. An 1866 wooden church was replaced in 1931–32 by the present structure which stands beside State Highway 1. The meeting house is named Te Hapa o Niu Tireni in reference to the long-pursued claim of the Ngāi Tahu tribe, based on unfulfilled promises made when Europeans purchased the land. It was opened in 1905.
22. My ancestors relocated to the current Arowhenua settlement south of the Timaru township following the controversial Canterbury Purchase of 1848 by the Crown, which allocated the iwi several small sites around the region within the more than 13 million acres of Canterbury land it “purchased” from the iwi.
23. The Arowhenua kāika (settlement) is situated between the junctions of the Ōpihi and Te Umu Kaha (Temuka) Rivers. The Ōpihi River was a major travel route and food source for Māori based at Arowhenua, particularly as it led travellers all the way up to Te Manahuna (the Mackenzie Basin).

Relationship with the Timaru District Council in preparing the Plan

24. That I am standing here today giving evidence alongside TDC staff and consultants and not as a submitter is a testament to how we have been working with Council. Kāti Huirapa have in the past found ourselves providing detailed information and explanation within the drafting phase

only to have it misinterpreted or discounted entirely. We have then been required to prepare our own submissions and planning evidence in an attempt to have the information corrected. This plan review process is a very real step in recognising what Kāti Huirapa is seeking in the Plan.

25. The relationship with TDC during the Plan review like any relationship, has had its ups and downs. Our work on this plan has been a learning experience for us all. We worked with the Council to identify our matters of importance and the sorts of measures to protect and provide for these. A key part of this was building relationships and understandings between Kāti Huirapa/Arowhenua rūnaka and the Council about the District and its importance to manawhenua. I do think that through working together in a collaborative manner, both TDC and Kāti Huirapa/Arowhenua rūnaka have been able to navigate the challenges of a District Plan review and I feel that I am now in a position to be able to stand here today and support the work that the Council has done. I am also more comfortable with where we have landed in terms of the Introduction and Mana Whenua Chapters. This is something, I am not sure I could have imagined doing alongside the Council a few years ago. Yes, there will be bits where you will hear from Te Rūnanga o Ngāi Tahu that have not landed quite right or need a bit more work, but overall, these are not substantive matters.
26. Today marks the start of the hearings and it may be that Kāti Huirapa will be invited to speak again on more specific matters. So, I will not talk about these today. What I do want to say is that manawhenua still work, live and travel across South Canterbury and retain our historical and cultural connections with land and waterways throughout the Timaru District.
27. Our work with TDC has been through Aoraki Environmental Consultancy Limited (AECL) which is the environmental entity of Arowhenua. Arowhenua has also engaged with TRONT on its submission to ensure matters of importance at a tribal level are addressed consistently across the takiwā of Kāi Tahu. AECL has been and will continue to provide planning and te ao māori expertise to TDC throughout this review process.

Conclusion

28. Today starts a series of hearings on a plan review of the Timaru District Plan. The presence of mana whenua today and in this process is an indication of how things can work, and I hope the process will continue to strengthen with time.

John Henry

22 April 2024