

UNDER

the Resource Management Act 1991
(the RMA)

IN THE MATTER OF

an application for a Water
Conservation Order on the Hurunui
River and Lake Sumner (Hoka Kura) by
the New Zealand and North Canterbury
Fish and Game Councils and the new
Zealand Recreational Canoeing
Association

AND

IN THE MATTER OF

a submission by Te Rūnanga o Ngāi
Tahu, Te Rūnanga o Kaikōura, Te Ngāi
Tūāhuriri Rūnanga

STATEMENT OF EVIDENCE OF DAVID HIGGINS

He Mihi

1. Na Te Po,
Ko Te Ao,
Na Te Ao,
Ko Te Ao Marama,
Na Te Ao Marama,
Ko te Ao Turoa,
Na Te Ao Turoa,
Ko Te Kore Te Whiwhia,
Na Te Kore Te Whiwhia,
Ko Te Kore Te Rawea,
Na Te Kore Te Rawea,
Ko Te Kore Te Taumaua,
Na Te Kore Te Taumaua,
Ko Te Kore Matua,
Na Te Kore Matua,
Ko Te Maku,

Na Te Maku, ka noho ia Maro rā nui atea,
Ka puta ki waho ko Raki,
Na Raki, ka noho ia Pokoharu a Te Po.

Ko Tapuae Uenuku te Mauka Ariki,
Ko Te Rotorua te roto,
Ko Waiau Toa te Awa tapu.

Ko Te Rapuwai,
Ko Waitaha,
Ko Kati Mamoe,
Me Kai Tahu te Iwi,

Ko Kati Huirapa,
Ko Kai Tuhaitara,
Ko Kai Tahumata,
Ko Kai Te Rakiamoa,
Ko Kai Te Rakitamau,
Ko Kai Tuahuriri,
Ko Kati Kuri,
Ko Kati Maako,
Ko Kati Puraho,
Ko Kati Rakawhakaata,
Ko Kai Tamaihuiporo,
Ko Kai Tamaio,
Ko Nukuroa,
Ko Hateatea,
Ko Kahea,
Me Te Aotaumarewa taku hapu.

Ko Mangamaunu me Takahanga taku turakawaewae
Ko Hohepa me Marukaitatea te Whare Tupuna,
Ko Waharuhe me Awanui-a-Raki (Tipa), taku Tipuna Rakatira no te takiwā o
Kaikoura.

Ko David Higgins taku ikoa,
Ko taku mokopuna ki te Tohuka Rakatira o Waitaha, Kāti Mamoe me Kāi Tahu
whānui I tēnei rohe.

Tihei mauri ora !!

2. These are the creation traditions handed down by my great great great grandfather, Rawiri Te Mamaru of Mangamaunu, Kaikoura and Moeraki.
3. These creation stories began with the dark void (Te Po), before the world experienced light (Te Ao Marama).
4. It is important to understand that these are the very same traditions that my ancestors of the various tribes of Te Rapuwai, Kāti Hawea, Waitaha, Kāti Mamoe and Kāi Tahu, and of the many Hapū that I have described above, believe are the beginnings of our world (Te Ao Māori).
5. I have concluded my mihi by describing my:
 - Hapū - my sub tribal whanau groupings.
 - Turakawaewae – The places where I have a right to stand.
 - Ancestral Mountain, Lake and River.
 - Principal ancestors of the area in question.
6. The comprehensive list of my hapu affiliations cover all of the senior lines of our tribal whakapapa from the earliest of the Rapuwai and Waitaha peoples who inhabited this land many generations ago.
7. The right to speak on these matters has been handed down to me by my tipuna and has culminated in my appointment as Upoko Rūnaka or traditional head of the Moeraki people, a position that I have maintained since the 1980s. Traditionally, the Upoko were the Rakatira or Chiefs and Tohuka, or High Priests of our people and this role became more important following the introduction of Christianity and the Tohuka abolition legislation of the settler Governments. The role of Upoko is generally a lifetime position.

Introduction

8. My name is David Higgins. I am the eldest son of Whare Marama Leonard-Higgins and eldest mokopuna of Rawiri Te Mamaru Renata (Leonard) and Vivian Leonard (nee Hampstead) of Kaikōura and Moeraki.
9. My Pōua was a mokopuna of Waharuhe of Mangamaunu and Kaikōura and my Taua was a mokopuna of Awanui-a-Raki of Mangamaunu and Kaikōura.
10. My grandparents were 1st cousins and both have very strong links to Te Kōhaka o Kaikai a Waro, (Kaiapoi Pā). In fact Tipa was one of the defenders of Kaiapoi Pā during the Ngāti Toa raids.
11. I am currently the Pou Kura Taiao for Te Papa Atawhai (DOC) for the Canterbury Conservancy. Pou Kura Taiao can be translated as follows:
 - Pou: Stature (eminence-prestige-prominence)
 - Kura: Repository of precious-chiefly-esoteric knowledge
 - Taiao: Ubiquitous-terrestrial values
12. I report directly to the Conservator, and represent, advise, manage and support the Conservator and Conservancy relationships with iwi.
13. I am the current Moeraki Rūnaka Representative on the Tribal Council, Te Rūnanga o Ngāi Tahu (TRoNT) and speak today as a mokopuna of Kaikōura, Kaiapoi and Moeraki.
14. I am currently the Te Rūnanga o Ngāi Tahu representative and Chair of Kaiapoi Pā trustees.
15. Today I will discuss how the lakes that feed the Hurunui River were created by our eponymous ancestor, Rakaihautu, in the tradition known as 'Kā Puna Wai Karikari o Rakaihautu', which means 'The Springs Excavated by Rakaihautu'. Rakaihautu was not only responsible for fashioning Te Waipounamu but for also naming many geographic features throughout the island. Most of the prominent lakes, rivers and

mountains of the interior of Te Wai Pounamu take their names from the journey of Rakaihautu and Rakihouia.

Kā Puna Wai Karikari o Rakaihautu

16. Rakaihautu captained the great waka Uruao, which arrived upon the shores of Te Wai Pounamu at Whakatū (Nelson) at about 850 AD. From Whakatū, Rakaihautu divided the new arrivals into two groups; with his son Rakihouia taking one party to explore the coastline of Te Waipounamu and Rakaihautu taking another party through the interior of Te Waipounamu.

17. Rakihouia explored the eastern coastline. Along the cliffs at Kaikōura, Rakihouia and his wife Tapuiti had also been busy gathering food. Men were lowered down the cliffs with flax ropes to secure eggs and young birds from the nests there and the precipitous sea-front there has since borne the general name of “The Lofty Storehouses of Rakihouia”. Rakihouia and his party moved southward along the coastline catching eels at the mouths of various rivers and hence the Canterbury sea-board is sometimes alluded to as Kā Poupou a Rakihouia, referring to the posts (poupou) put in by Rakihouia when constructing his eel weirs.

18. Rakaihautu led his travel party through the interior of Te Waipounamu using his famous ko (a Polynesian digging stick, which is similar to a spade) to dig the principal lakes of Te Waipounamu. The ko was named Tūwhakaroria. Rakaihautu began by creating the lakes Rotoiti and Rotoroa in the Nelson region, and his prentice hand was more at home when he came to making lakes within Canterbury, including Hoka Kura (Lake Sumner), Whakamatau (Lake Coleridge), Tekapo, Pukaki and Ohau. These were more or less plain sailing, however it was much more difficult when he made the lakes Hawea, Wānaka (Oanaka) and Wakatipu (or Whakatipu-Wai-Maori). Rakaihautu then traversed the valleys of the Greenstone and Hollyford and arrived at Whakatipu-wai-tai (Lake McKerrow) where they again came in touch with the sea. Retracing their steps and again turning south they made Te Anau and Manapouri (or Moturau).

19. When Rakaihautu and his travelling party reached the sea again at Foveaux Strait he left two guardians there called Noti and Nota to guard his interests there.

Rakaihautu and his travelling party then worked their way north creating Lake Tuakitoto (Te Rotonui o Whatu), Kai Maranuku, Lake Waihora near Taiari and Kaikorai (Kaikarea), Wainono Lagoon (Lake Studhome), the Otaio River (Okahu) and Te Aitarakihi near Timaru.

20. When Rakaihautu and his travelling party arrived in South Canterbury they met up with his son's traveling party who were eeling in South Canterbury. This was a joyous reunion and they decked themselves in their bravest attire adding decorations of shells and greenery. At the Waihao River in South Canterbury a small eel was discovered, the hao, which was highly esteemed for its delicious flavour and the river has since borne that name in memory of the discovery. Evidently Tapuiti, Rakihouia's wife, relished this particular dish and because of their fondness of the eel the Waitaha uttered the following proverb 'Te hao te kai a te Aitaka a Tapuiti – Eel is the delicacy that belongs to the descendants of Tapuiti'.
21. They stepped out to their final journey to Banks Peninsula together. After the toilsome labour of crossing mountain ranges, forcing their way through the tangled growth of plain and hill-side, and making their way through dense forests, and over the rugged ridges and treacherous mosses of Otago and Southland, they rejoiced in the ease of travel along the edges of the Canterbury Plains. They made stoppages at Wainono, Okahu, Te Aitarakihi, Waihora and Wairewa. It was the joyful march of these pioneers of the Waitaha tribe which led to the extensive Canterbury Plains being named Ngā Pākihi Whakatekateka a Waitaha (the plains where Waitaha strutted proudly).'
22. Satisfied with his making of the new land he dug the last lakes at Waihora (Lake Ellesmere, also known as 'Te Kete Ika a Rakaihautu' - 'The Fish Basket of Rakaihautu') and the lake at Wairewa (Little River) known as Lake Forsyth, which laps the southern shores of Banks Peninsula (Te Pātaka a Rakaihautu – 'The Food Storehouse of Rakaihautu'). As a sign that his lake creating labours were now finished, he climbed a hill opposite Akaroa, thrust his ko into the summit and left it there forming the rocky outcrop that is commonly now known today as Mt Bossu or Tuhiraki – 'The Digging Stick of Rakaihautu'.