

**Presentation to Board of Enquiry for proposed Turitea Wind Farm
He Kupenga Hao i te Reo
Wednesday 2 September 2009**

1. Thank you for the opportunity to appear before you today, to put a face to our submission and expand on the points we raised.
2. As you will be aware from our submission He Kupenga Hao i te Reo is a group of Māori language educators who have been living and working in the Manawatū for some time. We were incorporated as a society in 1990.
3. We own a block of land just below the Te Mata ridgeline some three to four kilometres to the south of the Turitea wind farm site.
4. Our original submission to the Board of Enquiry was written back in February when access to the other submissions, the evidence and subsequent reports were not available. Part of our submission was in support of the cultural concerns raised by TMI in the Cultural Impact Assessment of the Moturimu wind farm. These same concerns were also raised again in TMI's submission to the Turitea proposal.
5. At the beginning of this hearing we were made aware by counsel for MRP that the company had entered into a memorandum of understanding with TMI, and therefore the cultural concerns raised by TMI in their original submission were no longer of concern to them.
6. Our submission makes it clear that we are a group with no claim to mana whenua status, but nevertheless an affected group who associate culturally and spiritually with the Tararua ranges, and our concerns remain. We feel obliged to raise these concerns out of deep respect for the mountain, and the effect the proposal will have on the mountain, on ourselves, on our friends and whanaunga at Huatau marae as well as other close neighbours of the wind farm and residents of the wider Manawatū.
7. For us the Tararua range is a constant source of inner strength because it is long standing, it is strong against the skyline, and while it has various moods, it remains constant. This is exemplified by often quoted sayings and expressions such as:
 - Maunga teitei (lofty mountain)
 - Maunga tū tonu (steadfast mountain)
 and traditional proverbs such as:
 - E hoki ki tō maunga kia purea koe e ngā hau o Tāwhirimātea
(Return to your mountain to be cleansed by the winds of Tāwhirimātea)
 - Whāia te iti kahurangi, ki te tuohu koe me he maunga teitei
(Pursue excellence, if you bow your head let it be to a lofty mountain)
 - Rārangi maunga tū tonu, tū tonu, rārangi tangata ngaro noa, ngaro noa
(The mountain range remains constant, as generations of people pass on)

8. These sentiments and values are also expressed in other cultures. As an example, recently a good friend from England expressed his dismay when learning of the MRP proposal to build another wind farm on the last piece of industrial free Tararua range in the Manawatū. He quoted from a book called *Hold Everything Dear* by John Berger:

There are certain moments of looking at a familiar mountain which are unrepeatable. A question of a particular light, an exact temperature, the wind, the season. You could live seven lives and never see the mountain quite like that again; its face is as specific as a momentary glance across a table at breakfast. A mountain stays in the same place, and can almost be considered immortal, but to those who are familiar with the mountain, it never repeats itself. It has another timescale.
9. The Tararua range has cultural significance to us which will be negatively impacted by the proposed wind farm. Wherever we are in the Manawatū the most visible landmark is the Tararua ridgeline. More than anything else it gives us our sense of place in this land, a sense of where we are and who we are. It reminds us about our stories and our heritage. It is a constant visual symbol of Papatūānuku, reminding us about our relationship with her and our responsibilities for care. In addition, the range is the visual meeting place of Papa and Rangi, the elemental duality of Earth and Sky, of female and male, the threshold of te awatea, the dawn of light arising from the primeval separation following te pō nui, te pō roa (the long night).
10. It is te tuaiwi o Te Ika a Maui, the backbone of Maui's great fish, and reminds us of all of his great deeds. Ironically the Tararua mountains were created through the greed and impatience of Māui's brothers who were intent on exploiting the new resource that Māui had presented to them.
11. Our relationship with Tararua is celebrated in whaikōrero and karanga, in the composing and performing of waiata, and in pepehā, - sayings of pride and identity. Can you imagine welcoming manuhiri on to Huatau marae, secluded and peaceful in the afternoon setting sun, except for the swish of blades from the turbines dominating and towering above the hills just behind the marae. Ko Tararua te maunga ... the pepeha of identity and pride will become a source of embarrassment and possible derision. We have already experienced this ourselves. During the course of our business we often have occasion to welcome visitors from outside the region. It is becoming common place for visiting speakers to pass negative comment during the whaikōrero about the vast scale and intrusive nature of the industrial structures sitting atop te pae maunga o Tararua. They witness these structures from both the ground and from the air as they fly in to Palmerston North.
12. With regard to the issue of noise. While you have heard the arguments from the various experts, we urge you to give equal consideration to the reality of the lived experience of neighbours to existing wind farms. The lived experience is real and is irrefutable. Neighbours hear the noise, it is often loud, it is often incessant, and its effect is more than minor. Clearly either:

- the technical evidence on noise presented at hearings for those wind farms was wrong or misleading,
- the monitoring systems are ineffective,
- those responsible for monitoring are ineffective, or
- the penalty for any breach of conditions is non-existent, or not worth the wind farm companies worrying about.

We have no confidence that the proposed Turitea wind farm would be any different.

13. In order to propose measures to mitigate the negative effects of the proposed wind farm, surely MRP would first need to understand exactly what the negative impacts are for the affected parties. Nowhere in the evidence that I have read has MRP set out in any scientific or systematic way to understand, or report on what the Tararua range means to people who have associations with the range and therefore what the negative impact of the turbines might be.
14. We have attempted to outline to you our cultural and spiritual association with te pae maunga o Tararua, and therefore the negative impact that the wind farm will have on us. Other people would have told MRP that they have invested their life energies in building homes for their whānau close to the embrace and shelter of the range. These people have made a deliberate choice to live with the mountain so they can experience it on a daily basis. These people are the continuance of a New Zealand heritage, a tradition of establishing homes and rural living which inevitably involves a duty of care and respect for the environment – land, water, mountains and neighbours.
15. The only mitigation that MRP can offer in light of these negative impacts is to plant trees. The idea of the trees is to block the view of the mountains from the various locations. MRP fails to recognise that the presence of the mountains, a view of the mountains and the shelter of the mountains are some of the very reasons that people established their homes there in the first place. There is also no analysis of how high the trees would need to grow and where a person would need to be standing in relationship to the trees, in order for the view to be blocked. A further complicating factor with trees that they have failed to recognise is that many of the residents are committed to re-establishing native bush on their land, species that are endemic to the area which are in general slow growing. Planting of quick growing exotic species such as pinus radiata is an obnoxious option.
16. Our government has accepted that we are in a period of rapid global warming which has been caused by human activity in emitting greenhouse gases. The human activity that has led to global warming has been driven by the consumerism of western nations and the pursuit of so called progress and development. Our consumerism is characterised by wastefulness and extravagance, and this is often at the expense of the natural environment. As a nation we are wasteful and extravagant in our consumption of electricity, and if because of global warming we are now to become more accountable stewards of the environment it would seem

logical and responsible that we curb our wastefulness and extravagance before we look to damage and exploit the environment even further.

17. New homes are not required to have solar water heating. Most homes and businesses still use incandescent light bulbs. Many buildings in the central city not in use at night time are left with all their lights on, and we are only just starting to do something about insulating homes from heat loss, even though the insulation rating of the building code is well below that of other countries. And so on. The examples of wastefulness and extravagance are many. We would not need so much new generation capacity if we were more efficient and less wasteful in our use of the present electricity generation.
18. While we have no technical expertise in electricity generation, and cannot afford to buy such expertise for the purposes of this hearing, a recent study by the Electricity Commission supports our contention regarding wastefulness and extravagance and deserves close attention. The report concluded that a targeted campaign could realise savings of 6,437 GWh¹ per year by 2016, that would not have a negative impact on New Zealand's economy. In 2006 all of New Zealand's wind turbines had an installed capacity of 170 MW, and produced 617² GWh of electricity. In other words, potential savings are ten times greater than total wind generation. This highlights how little benefit we get from wind energy in comparison to what we might get from a programme to become more efficient and less wasteful. We do not believe that we should sacrifice the last part of our ridgeline before we do much more to reduce wastefulness and extravagance.
19. MRP's argument for national good is based on the premise that we must produce more and more power in order to satisfy future demand. If we do not satisfy the demand we are told our progress will be jeopardised. We must keep reminding ourselves that that is their job. They must create demand for electricity, they must keep us on the path to consume more and more electricity because that is what they sell. The more they sell, the more money they make, and the more they are able to satisfy the demand of their shareholder for an increased annual dividend. We believe that it would be of far more benefit nationally if we learnt as a society to value electricity more and to use less – be less wasteful and extravagant. National benefit would also come from protecting local environments and having strong local communities. This application and the way it has been handled by MRP has done nothing but divide the community, and will result in the destruction of the last piece of our Manawatū skyline.
20. MRP argues for national benefit from the last piece of our ridgeline. Is it not fair that we ask for national responsibility to reduce wastefulness and extravagance to come first.

¹ <http://www.electricitycommission.govt.nz/pdfs/opdev/elec-efficiency/potential/Potentials-summary-Oct07.pdf>

² http://www.windenergy.org.nz/FAQ/proj_dom.htm

21. We concede that some people will not have spiritual, cultural and amenity associations with Tararua, and do not value their environment in ways we have described. They will be supportive of any sort of development, the aim being to get a return from the resource as it presents itself. These are the progress at all costs people so that we can continue with our wastefulness and extravagance. Our argument is that with regard to the exploitation of te pae maunga o Tararua, that point of view has had its day. That point of view has held sway with the construction of the existing wind farms, and the consenting of those yet to be constructed. On balance it is time for the alternative view that we and others have put before you to have ascendancy with regard to the Turitea application.

22. If this wind farm is allowed to proceed we feel nothing but aroha for our children and grandchildren who will not know the grandeur and power of their mountain, free in one small part from the industrial structures of consumerism. We will feel the barb of whakamā, (shame) when they ask us:
He aha koutou i tuku ai kia tūkinohia tō tātou pae maunga i te wā i a koutou?
(Why, in your time, did you allow such desecration of our mountain range?)