

Kia tau e te korowai o Rongomaraeroa ki runga i nga tangata katoa kua tau mai kia rongō, kia kite, kia pupuri ai nga tikanga o tena, o tena, o tena hapu, whanau, kia tau mai te kaha, te manaakitanga o Io Matuakore, mo ake tonu atu...

**11 August 2008**



**In the matter of The Resource Management Act 1991**

**And in the Further Matter of**

**Applications by Central Plains Water Trust (CPW)  
Central Plains Water Limited (CPWL) and  
The Ashburton Community Water Trust (ACWT)**

**Statement of Evidence of Te Porohau Ruka Te Korako**

Haere e nga wairua o nga matua, nga tupuna kia tau te rangimarie ki a ratou e tiaki pono ana nga kaupapa o Papatuanuku, Tuputupu Whenua, Tangaroa me a ratou tuahine, teina, tuakana. Tiaki a ratou wairua kia tapu e nga whakaaro, nga mahi kia ora ai tatou katoa mo ake tonu atu...

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1. My name is Te Porohau Ruka Te Korako I belong to the Waitaha Nation, my hapu and whanau are Ngati Pakau Waka. We have three major hapu and they are:

Kurawaka  
Rakaiwaka  
Pakauwaka

Ko Wharariki Te Maunga  
Ko Waikirikiri Te Awa tapu  
Ko Ohaumatua Te Whenua  
Ko Ngati Pakau Te Whanau  
Ko Waitaha Te Hapu  
(Whaikorero ki Te Komihana me Te Tiati) Waiata  
Tena koutou, tena koutou, tena tatou katoa

2. Waitaha are here, to try and simply state our absolute opposition to this terrible plan, which has grown into a huge monster that will destroy our sacred valley and all of its secrets that Waitaha have kept quiet for as long as your history has been here with us in these lands.
3. The Valley you are proposing to dam, is an integral part of our history, culture and tradition and we resent this even being considered. In fact, we insist that you desist from this process on any river in New Zealand. Such is our mood.
4. I am happily married and living in Ohaumatua, known within our Wananga, whanau and hapu as, The Valley of the Teachers. Currently called Whitecliffs
5. I am from an elder whanau, who saw the Deans family arrive, and in some small way, shared their happiness and sorrows. It was sad to see a young strong man die so early and our Hapu and Whanau mourned for the loss. In addition, today we share this terrible place of collegial opposition, to these applications because of the huge ramifications that Waitaha have heard over these many weeks.
6. I feel that the Sciences, the European historians, the Farmers, and all aggrieved parties with their clear presentations against this scheme, have enabled and empowered the majority of our applications of opposition to date. I wish to thank you all who have shown us the way into this democratic place of danger.
7. Why is it dangerous for those of us, who think differently to those who wish to place impositions on Tuputupu Whenua? If you do not know who she is, you had better get to

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know her. She is the equivalent of your Grandmother Nature, who in our world of mythology and tradition is a very hard, horrible and cantankerous unforgiving Grandmother.

8. Today, I wish to speak to your honorable selves, and those who have gathered here today, who are currently sitting where our Great Grandfathers and Grandmothers, used to sit in an attempt to see that a form of justice can be seen to be done in this very diverse and disparate group. I asked if there would be a Commissioner or a Judge who understood Te Reo Maori and I was told politely by Johanna Christenson that no, there was not but that she could have my words translated for me. I thanked her and said that that would not be necessary because I would use my second language.
9. I, am the [Tohunga Ahureikona](#) of Waitaha, this title, strictly speaking means a servant of the Nation of Waitaha and that I have the right to try to give an idea of what it is in this case / scheme, that makes our people of Waitaha frustrated, sad, angry, and even bitter. It is quite difficult to do because this consultation process is geared away from our traditional method of presenting only those things that do not conflict with the natural estate or the realms of our God.
10. For many years, Waitaha, have watched with alarm, the gradual demise of the sheep runs, the grain paddocks, the shelterbelts and other typical English looking Cantabrian land holdings, being replaced with the heavier milking beast. We of Waitaha have our histories intertwined with this beast, its milk, was a supplement when our lactating Mothers, by a heinous, Act of Parliament, were unable to breast-feed our newborn tamariki and mokopuna.
11. The environmental mess then, with the small herds, was dangerous, now it is alarming, to note that where, in the past the herds were in the hundreds, now we are looking at single units supporting thousands of these effluent and gas-producing animals. If this Water Scheme is to support other systems, say for example rotational crops, it makes sense that there is still the supporting poisons regime that the water and land then our water dependant populations will have to endure.
12. Waitaha, are all families of the land, who were removed from our farms and villages, to make way for developments like what we are looking at today. We know, and have a sense of your pain, having been treated, in the way that you are now experiencing.
13. We have noted those things said by the younger generation for the various Runanga, that shelter under their Settlement Act with the Government; and we support their concerns

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because of the direct implications of these downstream effects further polluting the sacred lake of our collective ancestor's Rakaihautu, Conservation Department and Ecan.

14. We want it known that we wholeheartedly support those of you who have and are suffering from historical and recent lands under threat by applications such as these before us. We give you our love, support and warmth. We need you to know that we too are in this horror place that we are now experiencing. **Kia Kaha**, be strong. This is still New Zealand and we are still a part of the original people deal, in our Treaty with Queen Victoria.
15. **My need is to tell of our Waitaha Wananga relationship, to water and why we are here today, to tell of the things that you may need to consider, before you even go to the place of granting the applications, that will:**
16. Bring about irreparable damage to our many historical village sites, our cemeteries, our prayer places and other known places of importance to Waitaha, which, will be impacted on, by the proliferation of these considered water canals. These plains have already experienced natural water canals, and our people of Waitaha pre-1600 have lived on the lower slopes of Te Heru o Kahukura, and Puke Kaikahu for safety reasons beyond your modern day comprehension.
17. We will not tell you of these locations, for we are aware of the destructive nature of some individuals, in our communities, to things of historical value to all of our people, notwithstanding.
18. These sites today are many kilometres away from the current source and river prints of the rivers in question. Yet at one time in our pre-colonial villages of our Nation, the rivers ran in close proximity to the sites that we mention here today, and who knows may well return back to them because we know that water has a memory and is a body congitive. I refer to work done by my ancestors and by our relation in Japan.
19. Today those present sites now barren, and seldom visited because of the private land ownership and fencing. These locations were once places where our living, loving and dying took place, and their memories still linger in **waiata** and in **purakau**.
20. We currently sing these waiata to remind us of the times when the rivers were rich and full, in people, in fish and birdlife and in meaning. That is no more. In this short life span of the Colony, there is no more spirit of the river. Let me sing a few bars of a waiata, for a village once known as "Takaritawahi". It is located in the foothills that give rise to these canals.

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21. Create even greater damage than a Tsunami, should Grandmother Earth and her little unborn child; along with Tawhirimatea, decide that they have had enough of this maltreatment of their space and place..
22. I am referring to the Earthquake potential that we know of and have been sharing with those who will listen. The changing weather patterns and this proposal, to allow many thousands of gallons of floodwater, to run rampant on the Canterbury plains.
23. It happened in our pre-colonial past and has the potential to happen again, with grateful help, under this scheme. I am referring to the take from the flooded rivers, if the dam is not released; its potential to overflow and threaten our Coalgate and downstream families can be construed as a potential danger.
24. **Now to my presentation:**
25. Nga Roimata o Ranginui, The teardrops of Ranginui the Sky Grandfather, is the kauae runga name for fresh rainwater. Waimaori is the name for fresh running surface water. Waitote is the name for salt or brackish water, and it is with this in mind that our people of Waitaha held that the water bodies inside and outside of our Earth Grandmother; Papatuanuku, are sacred and must not be added to, added from or interfered with in any manner, or means.
26. He tapu ta Te wai, i runga i raro, he tino tapu. Me kauaka koe e tukino, e tutu, e mahia kia noa tenei taonga ahakoa te aha
27. This is why our people of Waitaha, feel affronted that they have to go before Planning Tribunals and Resource Management Courts, to aid and abet the interference with this sacred taonga, we know as water. When, it is quite simple that we must not, as the preceding paragraph states treat with water in any manner or means.
28. We do not have any compromise positions to adopt when it comes to interfering with water, for that is what is happening and has happened, over the last one hundred and forty odd years since OUR colonial ancestors stepped into this land.
29. We feel uncomfortable when we are in positions of jeopardy when councils or individuals try to treat unfairly with the water systems or with us. This is a good example of generally how we have felt since the first waves of colonists attacked the landscape and tried to convert it to the examples that they left in the homelands.

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30. We have run out of water, which was once a commodity that did not have to be considered a threatened resource. Today we are around the country talking about ridiculous amounts for abstraction. What is different? Why are we here today?
31. I really do believe that we are on another monstrous wild goose chase. Moreover, that the goal is even being taken onto another field of play as we speak.
32. We the Kaumatua and Kuia of Waitaha and our hapu and whanau, have watched your methodology; you who would gamble away the last of the water rights from our ancient water systems. You have the cheek to bring us into a forum that does not even enjoy a legal status, other than an assumed position of attorney for my people, and the rest of our communities. We are tired of this continued posturing and the huge drain on limited financial resources in the public purse of goodwill. As well, the continued pressure on limited present and future water resources.
33. **Please stop now before you ruin the last resource for our continued survival.**
34. There are very tangible forms of recognition of the states of water in the Wananga of Waitaha, and these are known to all our whanau, because of a perceived need for all who live in Aotearoa, **to protect and keep the water states alive and well in the New Zealand.**
35. We have many whanau and hapu members who would gladly come before this Court to tell of these sacred issues, but fail to do so because of the **protection that you have afforded yourselves in this very legal and scary, to the layperson place.**
36. We recognize that because of indirect racism our children and grandchildren do not have the inclination to spend hours learning about the etheric, physical, spiritual, emotional, states of water.
37. Therefore, our Elders chose specific members of dedicated whanau, to learn the information and to transmit it to those who required the traditional and cultural information, in their lives, to help in the guardianship of Tangaroa ki uta our waterways, Roimata o Ranginui and Waimaori. The waterways, above and below ground. We do not differentiate these water bodies, knowing that they eventually become one, in the greater estate of the Creator.
38. The water systems above the land are classified in terms of the environment that they prepare for themselves. So too the water systems below the ground, they too have particular environmental identifiers.
39. **Then, why do we say to you not to mix the waters?**

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40. **First, you must demonstrate to us that you can walk on the water**, then you can do whatever you want with our precious taonga. Yes, it is because you and everyone who eats, breathes, and does the rest of human traits are not **God. Stop acting as if you know what you are doing!** Your stay in this land is just a brief stay, and you all collectively have made a huge mess of our wonderful place here in the South Pacific, as well, you do not have the memory of our past, which can and will influence all of our future.
41. We are now in the Universe season of Whaka rau Waihoranui, and we are seeing the benefits of this universal time of one hundred times the water of the past seasons. Those who have elected to build on the flood plains had all better buy themselves jet boats or make some mokihi to make it to the safety of our ancient and not so ancient villages in the Cashmere Hills.
42. If a river has the word **KIRIKIRI** in their names, it means that the water flows along a stone bed layer without bedrock. If the river had bedrock in it and the flow was continuous from the source to the sea, then it had a completed Tupuna name, and our families used these particular information identifiers to take advantage of the fisheries in most river forms.
43. Rivers that were considered old, and who wound themselves around in serpentine manner had particular identifiers that the whanau and hapu recognised, in regards to flash flooding and plains flooding.
44. To our tupuna, the qualities, that arise when they observed the early morning dew, mist and fog, created for them the thesis where they ascribed all of these states to **Hinepukohurangi**, the Mist maiden. To them the water states, had recreated into a further water body state that allowed and followed the rain cycle.
45. There is a belief in some tribes that this persona **Hine Pu Kohurangi** is a special elemental woman who visited her Grandmother **Papatuanuku**, during the early mornings, and evenings, and sometimes long into the day as a messenger between the worlds of Earth and Sky. To the Teacher, Priest and Healer of the Wananga, it represented other sciences that allowed for many natural functions to aid in the gentle watering of many species in the forests and on the lands.
46. Therefore, this water form is inextricably, linked into our mythologies, and **Hinepukohurangi** became a messenger **Kaikawe korero**, an indicator **Kaikawe tohu**, and a sacred reference to our people. Those land areas that attracted this water form became a part of the stories and legends of the Whare Wananga, schools of learning in our Nation.
47. In fact, in some of the hills and valleys where this natural phenomenon was normal, the valleys were places that the bones of the ancestors after they had been treated

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ceremonially and ritually painted with [kokowai](#), the soft red clays, which when mixed with oils and various other additives became the paint for the bones.

48. [Te Korowai Aniwaniwa Koawaawa o Uenuku](#) is one such place that our ancestors maintained on the northern hill flanks. I have to thank a nephew posthumously the late Mr Bob Tawiri who helped correct the spelling of the [tupuna](#) name, some 17 years ago with his liaison locally and the road signs gradually became things of pride historically.
49. With the huge influx of the colonists into the hinterland, our fathers, uncles and cousins, did huge work away from prying eyes; to pick up and tramp all of the [whanau and hapu](#) bones into the caves of the mountains.
50. The cave entrances were then dynamited under tonnes of rubble to keep the Mummy thieves, out. Our Grandfather's and Fathers' completed this act, after Haast and his gang of body thieves removed some of our mummified tupuna bodies, which now rest in German Universities. Liaison has been ongoing and we hope to have them sent back.
51. We do not believe that our dead belong to the Historic Places Act or Associate Bodies, and we will continue to treat our ancient dead as we have done so in the past. By honoring them, in their own private ceremonials, and with our own, [tangihanga tupapaku tawhito tikanga](#), Lore of Ceremony for our Ancient dead
52. This is what we are conscious of, if you persist in this terrible foolhardy scheme. You will be forever stopping your digging so that the Historic Places Trust Act and other Acts are enforced, to increase severely your costs, not by the thousands of dollars, but by millions.
53. There are current day examples, here in this Environment Canterbury District, which gives strength to this statement.
54. Our Ancestors understood the physical formation of mist, fog and dew and saw that areas of natural heat systems helped to create this process and set about categorizing the various systems of which there were:
  - Thermal activity
  - Natural Heat soaking valleys
  - Dense native forests, some south facing valleys like Ohaumatua
  - The Rock strewn streams facing the eastern sun trail
  - The Harbors during particular time and season
  - Natural evaporation process during drought periods
  - During particular Sea breeze activity and Papatuanuku in high surface temperatures.
  - The interaction of certain tides and seasons with our lands

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- Night and Day wind and land Temperature on the swamp water bodies and the sea.
55. These are only some of the interactive forces that our tupuna observed over thousands of years incorporating all of their observations into a primary thesis or study that forms our understanding of water.
  56. They dealt with the observed form of water in all its resting places and its specific locations. From the very mountaintops, that snow and ice melt influenced the water state where there were mountains that held snow and ice or just the reservoirs that abound in the hill country of Aotearoa.
  57. In this observed form, the running surface water formed special and specific to its area character. For example if the water came from a volcanic mountain, it would contain some trace elements and even acids that would influence the consideration of the observer and therefore the whanau and hapu.
  58. Within this observed physicality, our Ancestors considered all of the dangers perceived; they would consider the long histories of the volcanic nature of the mountain and would give all of the information recorded to the Wananga of Waitaha.
  59. Some of those observations are mindful of some of our people dying violent deaths from elemental poisoning. When for a long period, this had not happened so the birth of the Taniwha or warning system was born.
  60. To care for the families who were lucky or unlucky to live so close to a system that could one day kill you just from the introduction of the poisons during the leaching of some of the chemicals that had taken years to become dangerous.
  61. This is now happening today, and we no longer have access to the knowledge of who is poisoning the rivers, for it is years since the known DDT and other poisonous agents have been traced or even understood. Let alone the accumulated Nitrates and Phosphates that are increasing with the uses that belong to specific industries of today.
  62. As well as the chemical dangers, there were also the observed dangers of contamination by radioactive systems that would become obvious to the Wananga with the disfiguring of the local animal, plant, fish, and frog inhabitants. We never used the eel as a test agent because they were such hardy creatures that they were the last fish to die. Normally that was long after we died by poor observation processes.
  63. From these extreme systems, observations were born, the physical observer codes that dealt with water in the High Country, Foothills, Plains, Swamps, Rivers, Streams, tidal estuarine lagoons, and flood plains:

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- The touch or feel of the water on your hands and face in your mouth
- The taste and feel of the water in your mouth and eyes
- The color of the water in relation to every other test
- If you feel a tangible spirit feeling for the water and the location
- The temperature of the water, whether hot, cold, tepid, frozen
- The presence of life, animal, mineral or vegetable in the water
- What is the history of the water body, in relation to human, animal, fish, bird etc
- Does the water sustain its course for the four seasons
- Does the water run underground during its journey to the sea
- If the water course runs underground, then where are the markings on the land
- Has the river a history of moving aimlessly across the land in normal flow
- Is the river an ancient river that has become a serpent in the land
- What is the name of the kaitiaki of the river and how many are there allocated
- What is the tribe and how long have they been on the river systems
- Do they have the original whakapapa for the river
- Are they aware of the flood imprints in the land
- Do they have a risk management plan, he taki tiaki tangata
- What birds relate to this water stream, river, pond, swamp, estuary
- Are the hunting and gathering waka ki waka whakapapa available
- Who is the Tohunga of the records and whakapapa, do they still exist?
- If yes they exist well done
- Is there a wananga teaching school for the river ways in the area?
- If yes, well done!
- What are the waiata, whakapapa, names, purakau for the river way?
- The whakapapa are known for every river way in Aotearoa in Waitaha
- Does the river way support waka, mokihi, swimming, fishing, and trapping? If it does excellent, if not then why not?
- Who is identified as the kaitiaki of all the above?

These questions are only some, of the research that our people used to gather a body of information that enabled them, to form comprehensive opinions of the Water systems being studied. Information gathered, meant the whanau; hapu and the Wananga could understand, the physical energies of the river, and treat with the wairua, spirit of the waterway.

For in some water systems, we have our dead in caves, along some of the rivers. In addition, the river people must have a prepared risk management plan. If there are no complete answers to the

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above questions, then the river and the associated people are in danger of Geographical, Traditional, and Cultural collapse.

Waitaha have kept very quiet for a long time around these particular matters, because of the laws surrounding our information's, especially the Tohunga Suppression Act 1901, lately repealed in 1989. The Settler Tribes, who have lost most of their information, from their Wananga, have allowed themselves to trade with the developers of lands and waterways, with the result of the colonial powers, making severe and dangerous decisions around the use of the river ways. Some associate rivers have all but disappeared from our fishscape. This is terrible and we all should be saying so.

64. Waitaha in our ancient past, surrounded every spring, river, stream, source, river way, swamp, estuary and geothermal waterway with all their original kaitiaki, not for ownership but for the safety of the grandchildren who would come into the land and help to keep its spirit free and full of energy.
65. Kaitiaki, that reflects most of the caretaker powers of most of the physical matters mentioned above. Moreover with these kaitiaki and other forms of delegation, separation, allocation of controls along these water bodies. It enabled a set of traditional and cultural tikanga, to become a part of the earliest Resource management plan in these and the outer islands of Waitangi ki Rarotonga Tawhito, Aotearoa, Te Wai Pounamu, Niu Tireni, New Zealand.
66. As well, it ensured that the information through song, purakau, recitation, prayer and historical whakapapa, enabled the lines of teaching to continue into the present and on into the future. For the benefit of all of our people, who live, love and die in these lands, under our collective Mountains.
67. We have the constants, which reflect in every square inch of our Islands here in Aotearoa. These constants are not up for change, unless there is a guaranteed method that will allow our rivers to be safe in the lives of the families and extended families of all of our people, now and on, until God comes back to check the real and unreal estate.
68. Very closely linked with these water patterns; were the very simple animals, fish and crustaceans that our Tohunga, the knowledge holders, the experts in their fields of study kept the mokopuna always hunting and gathering the caught fish entrails; and studying the contents.
69. Always on the alert, for the small tell tale creatures that our fish would eat at various stages of their development, and these creatures would tell the Tohunga what was happening to the water above and below ground.

Haere e nga wairua o nga matua, nga tupuna kia tau te rangimarie ki a ratou e tiaki pono ana nga kaupapa o Papatuanuku, Tuputupu Whenua, Tangaroa me a ratou tuahine, teina, tuakana. Tiaki a ratou wairua kia tapu e nga whakaaro, nga mahi kia ora ai tatou katoa mo ake tonu atu...

11

Kia tau e te korowai o Rongomaraeroa ki runga i nga tangata katoa kua tau mai kia rongo, kia kite, kia pupuri ai nga tikanga o tena, o tena, o tena hapu, whanau, kia tau mai te kaha, te manaakitanga o Io Matuakore, mo ake tonu atu...

70. There are the small crustaceans, which inhabited the [Ruatomo](#); of the [waikohikohinga o Papatuanuku](#), and who were purposeful in cleaning the water so that we did not get sick from the natural chemicals that are present in the underground rock structures of the underwater systems.
71. I am referring to the Kekeriwai, the Kewai and the Kerewai, our neighbors from the underground streams and lakes.
72. There were also special small freshwater mussels, spiders who lived in air bubbles in the waterways, and a host of water insects. They too served the same signal purpose, in the streams and rivers of the land, that on careful physical examination; indicated various contaminants in the river, new or long term, which we should be aware of at all times of our lives.
73. Moreover, to take remedial action if it was possible, if it were not possible to do anything, we would set a Rahui Tawaitika. Yes, the very natural cycle creatures, would tell our Tohunga all that we needed to know to be able to keep ourselves safe from water borne diseases or contaminants.
74. The Rahui Tawaitika, would be a means of preventing whanau and hapu from using the river, lake, stream, water body until after the Teachers, Priests and Healer Tohunga had checked all physical and biological tests known to them at this and any other time. Do we still do these tests? Yes we do, because we are still a part of our worldview, and our world activities.
75. We wish to pay tribute to the Deans Family and to all the families who have made their homes here in the hinterland of Te Waka o Nga Atua. The Canoe of the Gods, for it is to you that we are now looking at, to combine as never before to stop this and any other foolishness, that has come among our people, and threaten our very livelihood and our cultural and traditional mores.
76. On behalf of my hapu of Ngati Pakauwaka, Ngati Rakaiwaka and Ngati Kurawaka, a first Nations' people of these and other Islands. I ask at every level of consciousness. Of physical form, of spiritual form, of astral form, and not to forget the collective legal forms, that range everywhere in your world view. To deny, the requests for applications to support these schemes, or any schemes that hurt our Grandmother Earth, our collective psyche, our traditional and cultural beliefs, and importantly our intellect.
77. I know that we have never had this opportunity to present our kaupapa and tikanga before today, and wish to thank you all, for allowing this Tuatara of Waitaha to speak our truths.
78. Should you find that you have to go with this scheme because of the Old Boys Club, or whatever deals are done behind closed doors, that the colonist clubs allow, please be aware that all water here in this land is a sacred part of our heritage and our fishing rights.

Haere e nga wairua o nga matua, nga tupuna kia tau te rangimarie ki a ratou e tiaki pono ana nga kaupapa o Papatuanuku, Tuputupu Whenua, Tangaroa me a ratou tuahine, teina, tuakana. Tiaki a ratou wairua kia tapu e nga whakaaro, nga mahi kia ora ai tatou katoa mo ake tonu atu...

Kia tau e te korowai o Rongomaraeroa ki runga i nga tangata katoa kua tau mai kia rongo, kia kite, kia pupuri ai nga tikanga o tena, o tena, o tena hapu, whanau, kia tau mai te kaha, te manaakitanga o Io Matuakore, mo ake tonu atu...

79. I mean OUR New Zealander's and any other Nation here in these Sacred Islands, heritage, and fishing rights. Never ever to become a property right for any person, company, group, ever. Our parents went to the first and second world wars to help defend less than this position. You are starting a system that will set a cancerous rot into our societies and will never be able to cure it. I am referring to the ability through this terrible process for a group of individuals to claim ownership or proprietary rights over what is considered a God given blessing to all, who live in this land. **WATER, AIR, FREEDOM, TANGATA RIGHTS**
80. I wish to thank the Malvern Protection Society, for holding a line so very bravely, with truth and dedication with much love and courage, to stand up and talk to all who will listen, and sometimes even to those who will not, tena koutou katoa. Our people of Waitaha, have heard them in their words, and seen them in their actions and know that they are the new blood. They are the new hapu and whanau of our beloved Grandmother Earth. Here in Aotearoa, and we salute **Rosalie Snoyink, Barry and Mojo Mathers, Leslie and Diana Shand, Di Lucas** and all those who have dared to be different, to speak out as caretakers, stewards and kaitiaki of our Grandmother Earth and we say tena koutou, tena koutou, tena koutou katoa.
81. I, wish to thank **Mr Timothy Wardell** for his wonderful presentation that holds for our people of Waitaha the song and gentle rhythms of caretakership and stewardship of Grandmother Earth and her dominion. Thank you as well to **Cynthia Blakely** whose artistic gifts give to us the wonderful statement of a picture worth a thousand words.
82. I wish subject to her approval to append her latest gifting to my statement of evidence, as a collection of ideas that have run, since the day that intensive farming came onto Nga Pakihi Whakatekateka o Waitaha, the Canterbury Plains. Which by the records, ended somewhere in the southern zone.
83. When the Waimakariri and the host of eastern rivers ran parallel to the eastern coastline and ended in southland. Conjecture? Not really, just another ancient waiata for around the campfires and hangi stones of the Waitaha Wananga
84. To the descendants, who proudly wear the name of Deans, you, who have your moko, your whanau and hapu Crest of Sovereign Power, we salute you too, for speaking as proud uri whakatupu, descendants of the local mountains, rivers and lands. You have enriched our tapestry with your heritage and your dreams. We wish you to know, proud descendants of these Lands Rivers and Mountains; that we love you very much.
85. You have in you, the blood of those who wrestled the dream from the land, through hard work, then moving the dream on into the future generations where today you have helped to create the present day heritage of belonging in the lands. Not just here in New Zealand, Canterbury Crusaders, All Blacks, now on our main land of the Wallabies of Australia, and the Government of New South Wales, now resident in Wellington, still recorded as doing so; as many historians following our Treaty of Waitangi Claims are loath to tell us all.

Haere e nga wairua o nga matua, nga tupuna kia tau te rangimarie ki a ratou e tiaki pono ana nga kaupapa o Papatuanuku, Tuputupu Whenua, Tangaroa me a ratou tuahine, teina, tuakana. Tiaki a ratou wairua kia tapu e nga whakaaro, nga mahi kia ora ai tatou katoa mo ake tonu atu...

13

Kia tau e te korowai o Rongomaraeroa ki runga i nga tangata katoa kua tau mai kia rongō, kia kite, kia pupuri ai nga tikanga o tena, o tena, o tena hapu, whanau, kia tau mai te kaha, te manaakitanga o Io Matuakore, mo ake tonu atu...

86. Birth, life and Death in the land, is to Waitaha, the greatest and most sacred song of all songs in the Universe. Where the spirit becomes an entity bound into the land, into the people and the rivers. It is only then, that you know, the heartache and sorrow of bleeding birth into the lands, of gut busting work in these lands and of dying in these lands.
87. It becomes even more sickening in your very bones and guts seeing, total, indifferent strangers, coming into these sacred blood and sweat drenched lands, bringing with them their dreams that change our collective dreams, into horror nightmares.
88. To the local hapu and whanau of Tuahuriri, Otautahi kaitiaki o nga ahi ka mai tata mai tawhiti, me Mata Waka, ka nui to matou mihi kia koutou katoa, tena koutou nga kohikohinga o nga hau maha o tenei Ao. Ki nga mate maha, kei runga i a tatou katoa, tenei te tangi kia ratou, Haere koutou, haere koutou, haere koutou. Kia Hui ai ratou kia ratou.
89. Apiti hono, tatai hono Tatou nga kanohi ora kia tatou, no reira, tena koutou, tena koutou, tena tatou katoa

**May your God bless and protect you Marie ki Te Ao**

**Marie ki Te Whenua, Pai marire kia tatou katoa**



**Te Porohau Ruka Te Korako**

**Whatukura o Waitaha**

**31/07/08**

Haere e nga wairua o nga matua, nga tupuna kia tau te rangimarie ki a ratou e tiaki pono ana nga kaupapa o Papatuanuku, Tuputupu Whenua, Tangaroa me a ratou tuahine, teina, tuakana. Tiaki a ratou wairua kia tapu e nga whakaaro, nga mahi kia ora ai tatou katoa mo ake tonu atu...

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