

**BEFORE COMMISSIONERS APPOINTED BY THE CANTERBURY REGIONAL  
COUNCIL**

**IN THE MATTER** of the Resource Management Act 1991

**AND**

**IN THE MATTER** of applications for resource consents by Lyttelton Port  
Company for capital and maintenance dredging

---

**EVIDENCE OF PETER TE RANGIHIROA RAMSDEN  
FOR TE HAPŪ O NGĀTI WHEKE, TE RŪNANGA O KOUKOURĀRATA, NGĀI  
TAHU SEAFOOD, AND TE RŪNANGA O NGĀI TAHU**

**27 April 2017**

---

## INTRODUCTION

1. Koukourārata, ripo, ripo  
 Te Ara whānui o Makawhuia,  
 tū mai, tū mai, tū  
 Te whare a Tūtehuarewa tēnei te  
 mihi atu ki a koe  
 tīhei mauri ora  
  
 I au e tū ake nai  
 Ka huri aku whakaaro  
 Ki a rātou e tū ake hoki ka wā o mua  
 Kua wehi atu rātou ki te po  
 Ki te kaihaka o ka mea katoa  
 E pōua mā, e taua mā, pakeke hoki  
 O tēnei hapū, o tēnā hapū. O tena  
 Ko au, ko rātau, ko rātau ko au  
 Moe mai rā, moe mai rā, okioki mai rā.
  
2. Ka rere taku manu mai i tōna kohaka ki Kaitara  
 Huri atu e taku manu ki Te Kūhakawariwari, tae atu  
 ki Marokura  
 A, rere tonu e taku manu ki te Pae Mauka o Waipuna  
 ka roha, ka tiu e taku manu ki te pā harakeke  
 o Tutakakahikura ki Pōhatu  
 Kōinei te whāriki tipuna o Koukourārata whānui a  
 Ko Tūtehuarewa tō mātou nei Whare tipuna  
 E tū mai ia i ruka i te marae o Puari,  
 i raro nei o Manukuia, o Kakanui, o Te Upoko o Hinetewai,  
 o Te Heru o Kahukura, o Te Ahu Patiki hoki.  
 Ko Koukourārata te awa e rere ana. Ki Te Ara Whānui a  
 Makawhuia - to moana  
 Ko Makawhuia te waka  
 Ko Kāti Huikai te hapū e piri tonu nei  
 ki te mana o te whenua...  
 Tihei Mauri Ora!

3. My name is Peter Te Rangihiroa Ramsden. I am the Deputy Chairman of Te Rūnanga o Koukourārata and the Chairman of Koukourārata Development Company Limited, which is the commercial arm of Te Rūnanga o Koukourārata based on Banks Peninsula. The Koukourārata Development Company Limited have made a separate submission on this proposal, however, my evidence below is on behalf of Te Rūnanga o Koukourārata with regard to the Ngāi Tahu submission.
  
4. The obituary of my grandmother Irihapeti Jean Hakeke Tikao listed 21 hapū all Ngāi Tahu Tukurū. Through her father Teone Taare Tikao she descended through eight of the main divisions of Ngāi Tahu. I also have that privilege and responsibility.
  
5. These are my 'credentials' to stand here and speak. This, the responsibility that comes with whakapapa.
  
6. I have a number of other roles and responsibilities in the Banks Peninsula area:
  - I am the Chairman of Te Roopu Manukuia;
  
  - I am a member of the Mahaanui Kurataaio Limited share-holder council;
  
  - I am on the Board of the Okains Bay Maori and Colonial Museum;
  
  - I am a member of the Okains Bay Reserves Board; and
  
  - I am on the Board of the Royal Business College.
  
7. I am currently employed as a Mana Whenua Facilitator at Environment Canterbury. I wish to emphasise that I have had no involvement in the processing of the Lyttelton Port Company (LPC) resource consent applications as part of my role at Environment Canterbury.

## **SCOPE OF EVIDENCE**

8. My evidence will cover:
- (a) The relationship between the Ngāti Huikai people and Koukourārata, and the importance of mahinga kai; and
  - (b) The concerns of Ngāti Huikai in relation to the proposed dredging activities.

## **RELATIONSHIP WITH KOUKOURĀRATA**

9. Te Rūnanga o Koukourārata shares the concerns of our relatives, Te Hapū o Ngāti Wheke in regards to the proposed LPC dredging and spoil dumping. Our kaitiaki responsibility is to protect the existing environment for mahinga kai, and in this case the potential adverse effects of LPC's proposal on kaimoana and their habitats. This is an extension of the natural world that we belong to.
10. Our marae is centred on Koukourārata (Port Levy) where our hapu continue to own and use land. Our traditional boundaries, defining our rohe whenua, are from Pihara (Adderley Head) to Pohatu (Flea Bay) including the adjacent rohe moana that extends into the Rohe of Takaroa/ocean and comprises that section of Te Tai o Mahaanui. Therefore aspects of the proposed activity fall within our rohe, in addition to our shared concerns and support for Te Hapū o Ngāti Wheke.
11. The takiwā of Te Rūnanga o Koukourārata reflects traditional concepts of Māori land tenure, following the routes and events of the Makawhiua waka and Ngāi Tuhaitara war party, and enforced again in 1849 by Aperā Pukenui during the Port Levy Deed negotiations, when he declared the rights to Kaituna, Waihora and Waikakahi Pā.
12. The takiwā boundaries acknowledge the rangatiratanga of Ngāti Huikai from Kaitara pā on the western side of Ki Te Ara Whānui a Makawhiua (the Ngāi Tahu name for Koukourārata harbour) along the ridgeline to the maunga Te Heru o Kahukura (ancient name for Te Pōhue, or the Monument) and Te Ahu Patiki, and over the Waipuna saddle through Kaituna Valley and along the shores of Te Waihora to Waikakahi, and then inland to the summit along the ridgeline to Pōhatu and along the northern coastline back to Koukourārata. The modern day Te Rūnanga o Ngāti Tahu

Act 1996 description of the takiwā is a shortened version of this, omitting the landmarks that encompass the true boundary points to the shores of Te Waihora. For us, for time immemorial, *“the ocean has been our road and our food source. It is a natural part of our life, our environment and activities. It is part of our whakapapa and is at the core of our philosophy, and cannot be separated.”*

13. Koukourārata is important as the first landing place of the celebrated waka taua Makawhiua and the Ngāi Tuhaitara war party Te Taua Tuawhiti. After many interesting episodes in northern geographies the Makawhiua set sail from Kahutara to Kaiapoi and onto Te Pātaka o Rākaihautū. The waka made first landfall at what was to be named Horo-Maka and Koukourārata. A council of war was held during which the mauri of Koukourārata was placed in the waters there. This same council laid plans for the usurpation of the Ngāti Mamoe on Te Pātaka o Rakaihautū. The waka Makawhiua was launched from the island Horo-Maka (meaning ‘the dispersal of Maka) and the party made their way around the eastern bays. This ultimately resulted in the configuration of the hapū of today and the ensuing its manawhenua status, this through the first marriages and the resulting children.
14. Additionally our tupuna Huikai and Te Tawhera had one son named Tautahi, and this son subsequently took sway of what is now central Christchurch on the banks on the awa Ōtakaro (Avon River). The Māori name of the city – Ōtautahi, means ‘the place of Tautahi’. This ancestral connection gives Te Rūnanga o Koukourārata customary interest in central Christchurch and the Ōtakaro.
15. These previous sections are important, as they build a picture of our credentials, from an ancestral and contemporary right and interest to exercise our kaitiakitanga role in various quarters, in accordance with our worldview.
16. Te Ao Māori worldview has immense depth, requiring you to step outside your professional constraints/zones and into that of Te Ao Māori:

Ngā mea hira o te rohe o Takaroa

Ahakaoa kia pā te upoko o Te Moana Tapokopoko a Tawhaki

Ki ngā takutai o Te Waka o Aoraki

Engari, I takahea te kupenga a Tahu kia oioi

i roto i te nekeneke o te tai

17. This translates to:

*Although the shores of Te Waipounamu may be buffeted by the turbulent currents and great waves of the southern oceans, the fishing net of Ngāi Tahu has been made flexible so as to move at one with the tides.*

18. The reference here is to the responsibility of protecting the rohe of Takaroa. This is essential to the Māori belief system, acknowledging our whakapapa responsibilities and a world that we belong to. I will now explain some concepts of the Te Ao Māori worldview:

- (a) Mauri

Mauri is the essence that bind the physical and spiritual elements of all things together, generating and upholding all life. A life force to whom all forms of life are related. Critical to the spiritual relationship of Koukourārata with our coastal area.

- (b) Wairua

Wairua is the spirit and source of existence, being and life. It is upholding, sustaining, replenishing and regenerating to all things by its hau or mauri. Wai is the lifeblood of Papatūānuku (Earth-mother) in one form as tears falling upon her from Rakinui (Sky-father), and from her first husband Takaroa (Oceans) who's coastal waters nurture and caress her.

- (c) Wai

In addition to the above regard for Wai/waters (rain, waterways and water-bodies, including coastal marine waters), Wai is also the medium through which our dead travel. A process known as waiwhakaheketupapaku.

- (d) Ākau

The intimate knowledge and association of the hapū with coastal environment. The knowledge of landmass, currents, fish species, marine features that gives them the knowledge to both protect and harvest.

(e) Ara moana

Relates equally to pathways on land and the ocean. Knowing what was required to preserve to take on journeys as well as being sustained by harvesting. This also includes the knowledge of tohu (markers) to guide them in both environments.

(f) Ingoa Wāhi

Again relates to the intimate knowledge of travelling through the Ngāi Tahu rohe (in both geographic and oceanographic spaces), and thus knowing the whakapapa, traditions and histories that would allow for a safe journey.

(g) Kaimoana

Knowing the rich kaimoana resource so as to sustainably harvest as seasonally required. The seasonal cycles to prevent scarcity and equally important – the integration of cultural activities, acknowledging the role of the hapū.

(h) Kōhanga

The management of spawning and rearing grounds is important as to protect their ability to continue to produce life and species. With this management comes the knowledge of seeding other areas as required

(i) Kōhatu

Kōhatu or rock formations are regarded as kaitiaki for certain fish species. These are always associated with, protected by, a korowai (cloak) of spiritual and ancestral mana, and ancestor associated stories that protect the hapū rights both on land and the sea.

(j) Motu

Again, offshore islands that have tapu status as protectors of fishing grounds, for those gathering kaimoana and shelter for waka

## (k) Rahui

Rahui can occur in several forms. The ability to impose a tapu on a fishery to allow its recovery. It may not be time-constrained, and may last from an entire season to many years. Rahui are also imposed after a drowning has occurred.

## (l) Tauranga ika

Tauranga ika relates to specific fishing grounds within a marine environment. For example a convergence of ocean currents into an eddy is attractive to fish as a food source is considered as such. This term equally applies to sea trenches and famous fishing holes celebrating in stories and song.

## (m) Tauranga waka

These are traditional landing places along the coastline that have a long association with fishing. Koukourārata is an ancient place. It has a long history of 800 years of Ngāi Tahu, Kati Mamoe and Waitaha land use and occupancy and holds a significant place in tribal history and traditions. The settlement and marae are located on the ancient Pa site, Puari.

## (n) Te Here Taunga

The relationship of the fish species living on the edge of the sea trenches have to one another. It is in tune with the meeting of the different currents that dominate the offshore world that Māori understood.

## (o) Wāhi Pakanga

Battle sites that took place on both land and sea have an acknowledged status, wahi tapu because of the fact that blood has been split.

## (p) Wāhi Tāpuke

In times of wars or when faced with the threats of colonisation treasured resources were taken to various sites and hidden. These could be in / on land, waterways or offshore reefs. It was not unusual for farmers to recover toanga during the early period as few mana whenua survived the intrusions.



19. This small introduction is given to assist you to understand why the hapū of Ngāti Huikai presents at this hearing today. This is a world that we belong to in every sense. Our stories, our waiata, our haka emphasise the level of responsibility demanded of us.
20. We cry for our whanauka of Whakaraupō whose world has been decimated by the tsunami of colonization. Their worlds have succumbed to the benefits of progress so that little remains of the bountiful gifts that was once theirs to protect and share. Now it is the turn of Huikai to experience the same onslaught of the benefits of progress within our traditional coastline of Te Tai Mahaanui.
21. Te Rūnanga o Koukourārata (as a modern assembly of the Ngāti Huikai hapū) was created in 1996 and is the representative authority for the hapu Ngati Huikai, Tūtehuarewa and Ngai Tuhaitara and the descendants of the original landowners of Koukourārata Maori Reserve 874. The Tūtehuarewa Marae Committee and the Poti Riwhi Runanga precede Te Rūnanga o Koukourārata.
22. Te Rūnanga o Koukourārata are manawhenua of this part of Banks Peninsula. The coastal marine area, Te Tai o Mahaanui (Banks Peninsula Coastal Marine Area) is also acknowledged in the Ngāi Tahu Claims Settlement Act 1998 due our cultural, spiritual, historic, and traditional associations.
23. It is important for us to maintain our cultural connection to the coast within our rohe and for it to provide for our future generations, culturally, economically and socially. We see our continued practice of mahinga kai and our involvement in aquaculture as a way of enhancing our connection with this area and maintaining our links with the past. Our commercial activities are a distant second to that of whakapapa. They shrink in importance as I stand here to talk on behalf of those gone and those yet to come.

## **CONCERNS WITH PROPOSAL**

24. Te Rūnanga o Koukourārata and Manawhenua are aware that the proposed dredging and spoil dumping will adversely affect our taonga and

kaimoana species and their habitat. We find it unacceptable to be denied access to a healthy mahinga kai within our rohe due to the adverse effects of the LPC proposal. It is unacceptable to us that we may need to move to areas outside of our rohe or more distant from our places of historical occupation to provide for our wellbeing if the adverse effects of LPC's proposal are greater than what is predicted by their modelling.

25. We note the difference between the environment within Whakaraupō and that beyond the area termed as the harbour. Whakaraupō requires restoration, whereas the moana beyond requires active protection, a protection consistent with respecting the Rohe of Takaroa/the ocean.
26. This is consistent with the views of other hapū on Te Pātaka o Rakaihautū/Banks Peninsula. This agreed concern is because as Kaitiaki, as Manawhenua, as whānau, and hapū/iwi we have a duty to undertake actions and affect decision that could impact on the generations not yet born.
27. We believe the current LPC proposal is inconsistent with Kaitiakitanga, Tikanga and the ecological ethic of minimising ones impact on the environment.
28. Te Rūnanga O Koukourārata is involved in a number of projects that exemplify Kaitiakitanga, Tikanga and values associated with Mahinga Kai enhancement consistent with an approach characterized by *Ki uta ki tai* (a holistic mountains to the sea value system), which I will outline:
  - a) We have invested in riparian plantings of waterways that flow into Port Levy, as well as the coastal margin of Banks Peninsula to protect the sea/land interface and enhance aquatic life, including cockle beds. This project also involves other parties, including Sanford, who have marine farms in Koukourārata, the Christchurch City Council, Environment Canterbury and the Department of Conservation. Essentially, the aim is to create a protected land reserve from the sea to the Peaks. We have established, fenced and planted extensive protected reserve areas from the summit of the

Peninsula, down the watercourses to the sea. We are in the process of improving the walking tracks through these areas.

- b) We have been working with scientists from Lincoln University to establish an organic horticulture programme on our lands in Koukourārata. While the focus is on developing organic, disease resistant native species, we are also researching alternative horticultural crops and identifying crops suitable for this environment and cultivated following organic principles. That relationship and programme has now established a satellite campus in Port Levy for which we are currently building a dedicated Whare on the marae that will be completed mid-2016. We have also just established a site in Le Bons Bay, via our purchase of the school in the bay, which will be developed into an environmental training facility, and research centre, in conjunction with enthusiastic members of the local community.
- c) We are also involved in protecting sea reserves. In conjunction with marine biologists from Otago University, we have undertaken investigations of the benthic resources of our rohe. This information has assisted in identifying protection issues of the area, and led to the declaration of Koukourārata as a Mātaihai Reserve in December 2000. Commercial fishing is prohibited in the reserve but aquaculture is not precluded. Customary fishing authorised by Tangata Tiaki/Kaitiaki may take place. Recreational fishing is also permitted. The mussel farms in Koukourārata each provide, as koha 5,000kg to the Tangata Tiaki/Kaitiaki each year for use at tangi, hui, weddings both in Banks Peninsula and elsewhere in the wider Ngāi Tahu community. This gives effect to our commitment to our manaakitanga responsibilities and our responsibilities to the moana and whenua . These mussel farms are part of our commercial aquacultural ventures and are under our four Pou - papakāinga, training/employment, education, business opportunity.
- d) In addition, the establishment of an environmental training school, where NZQA qualifications are gained and aquaculture research is undertaken also entails exchanges with first nations people from

other modern nation-states that have experienced colonization, and the wider community of participants.

- e) Kakanui is another example of us addressing our responsibility to the whenuatapu. Working with the local community we have created a 87.2 hectare environmental, wāhi tapu and Māori Reserve protecting some of the best forest remnants on Te Pātaka o Rakaihautu. In this area are sites that tell of the journey of the earlier Kati Mamoe and Waitaha people.
- f) Together with the scientists, we recently undertook a review of the current state of the environment after 14 years of the Mataitai being in place and efforts made to improve its health. The effect of sedimentation has been primary concern for us, especially from dumping of spoil at sea and runoff from the land in in Koukourāata. Activities that the current proposal is seeking to increase significantly.

## CONCLUSION

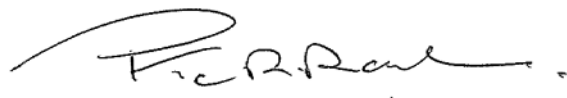
- 29. I hope I have made it abundantly clear that it is our belief that the dredging activity, spoil dumping and its associated potential sedimentation effects will effect taonga species, kaimoana and their habitats, and thus any mahinga kai potential.
- 30. Our Iwi experience of the last 2 centuries or so, in Treaty society, have seen the continued impacts on our mahinga kai, a taonga that was guaranteed to us under the Treaty of Waitangi. While those historic breaches of the Treaty and the associated grievance have been settled by the Crown in 1998, the impact on mahinga kai and mahinga kai restoration potential continues, which I think is an ongoing grievance.
- 31. This grievance stems from the continued degradation of mahinga kai imposed upon us and our whānau by proposals such as the LPC dredging. Kaimoana species in the rohe of Takaroa are among our last customary mahinga kai of wild protein sources that we have any interaction with. Kaimoana is of course always easily overlooked in favour of those developments that favour deriving consumable protein from intensive

farming practices which ultimately pollute receiving environments, such as the Rohe of Takaroa where kaimoana species live. We have little influence on intensive farming practices, however, we view our responsibility to the kaimoana environment as one of our last direct links to the world of Te Ao Māori.

32. Whilst we do not agree with what is currently being proposed, we wish to remain part of discussion at both governance and operational levels as is consistent with the principles of the Treaty of Waitangi – principles like the Crown's duties to protect and consult and, which ultimately would ensure that the Crown directs entities like Lyttelton Port Company to consult and ensure protection of our values.
33. It should be considered that each species, animate and inanimate, has its place in the natural world of the Māori. Levels of responsibility merging from whānau, hapū to that of the ancient tohunga, His role was that of providing the link to the world of atua so as to interpret the 'will' , the 'want' and the requirements of 'the pantheon of the gods of the old'.
34. This gives the briefest of glimpses into the many layers of our world. All these come under the role of kaitiaki, a term commonly used but little understood. It is not merely that of stewardship but relates to our place in the world that is mātauranga Māori, Te Ao Māori. Once you understand this, then you will know why we are so reluctant to allow the desecration of an environment, we speak on behalf, for both Māori and Pākehā.
35. Standing here knowing that this will be merely the start of an ongoing protracted process that will change forever the world of Takaroa is hard to justify with my responsibility as manawhenua. 'Best practice' means little in the reality of our world. The decisions that are made by the Hearing Panel will require courage, the ability to understand Te Ao Māori and to think outside of the norm. It is not merely the environmental outcomes that effect manawhenua, it is also the social, spiritual and cultural relationship to Te Ao Māori, Mātauranga Māori, kaitiakitanga, our very existence. Any action that is deemed to pose grievous harm to the rohe of Takaroa must be prevented. Stringent and appropriate trigger-levels, as guided by our scientists, and appropriate mitigation mechanisms are required. A small barrier indeed.

36. As Treaty Partners, there is the opportunity to produce an outcome that is as unique as the environments that are involved. The formation of a governance management structure based on a strong process of equal partnership, decision making, mutual trust and respect, resulting in long term environmental outcomes and protection. This would be composed of Te Rūnanga o Kōkōurāra, Te Hapū o Ngāti Wheke and Lyttelton Port Company. Creating a co-governance structure such as this is an opportunity to look confidently to the future as equal partners and decision makers within the rohe Whakaraupō and Te Tai Mahaanui.
37. If we are to make a real difference, creating something that is a possible first will indeed take courage. A courage that the welfare and wellbeing of future generations demand.

Peter Te Rangihira Ramsden



27/4/2017.