

**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

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**EVIDENCE OF MATEA WIREMU GILLIES FOR TE HAPŪ O NGĀTI WHEKE, TE  
RŪNANGA O KOUKOURĀRATA, NGĀI TAHU SEAFOOD, AND TE RŪNANGA O  
NGĀI TAHU**

**27 April 2017**

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## INTRODUCTION

1. Ko Te Poho o Tamatea-pōkai-whenua te maunga.  
Ko Whakaraupō te moana. Ko Te Rāpaki o Te Raki-whakaputa te kāinga.  
Ko Uruao, ko Takitimu, ngā waka.  
Ko Waitaha, ko Ngāti Mamoe, ko Ngāi Tahu ngā iwi.  
Ko Ngāti Wheke te hapū.  
Ko Te Wheke te wharenuī.  
Ko Teone Taare Tikao taku tipuna.  
Ko Raukura Erena Gillies Taku Taua.  
Ko Wiremu Witute Gillies Taku Papa.  
Ko Matea Gillies ahau.
2. My name is Matea Gillies and my evidence is on behalf of Te Hapū o Ngāti Wheke in our joint submission with Te Rūnanga o Ngāi Tahu, Ngāi Tahu Seafood and Te Rūnanga o Koukourārata.
3. I descend from a long line of ancestors, including ka tipuna kaiwhakaū (founding ancestors) of Whakaraupō; namely Te Rakiwhakaputa & many others of the Banks Peninsula region. I descend directly from Wheke, whom our wharenuī is named after, through my great grandfather, Teone Taare Tikao, my grandmother Raukura Erena Gillies, and her son, my father, Wiremu Witute Gillies who was the last Upoko of Te hapu o Ngati Wheke. He died in 2003.

## EXPERIENCE

4. I am a General Practitioner of Medicine, graduating from Otago University in 1974. After completing my hospital training obtaining a diploma in Obstetrics I practiced in Australia until the end of 1999 when I returned to Rapaki to live. I continued in General Practice and am now semi-retired. I have represented Maori in a Governance capacity on a number of boards in the health arena, namely Canterbury District Health Board (CDHB) for 4 years; Manawhenua Ki Waitaha (Treaty partner to CDHB) since its inception in approx. 2002; and still current; Partnership Health, now Pegasus Health for 8 years. I was instrumental in setting up the Māori Indigenous Health Institute at Otago University, Christchurch. I worked in the local prison (Paparoa) for 12 yrs, until 2011 and at The Youth Justice

Center in Rolleston (Tepuna Wai o Tuhinapo )since 2010 and continue to do so.

5. I have a holistic view towards health, and believe that beside the physical & psychological, health, cannot be disconnected from ones belief systems, whānau, and the environment.

I have been a member of Manawhenua Advisory Committee (**MAG**) for Lyttelton Port Company (**LPC**) for the last 2 years and recently joined the Technical Advisory Committee (**TAG**) for LPC.

### **SCOPE OF EVIDENCE**

6. My evidence includes a brief Biographical sketch. It describes my formative years to adulthood which includes my inherited and lifelong relationship with Whakaraupō, & Mahinga Kai and through this, in part, the acquisition of values and knowledge that contributes to who I am.
7. I describe the importance of Mahinga Kai & note my own personal observations over my life time, of its continuing degradation.
8. My evidence focuses on some of the key values that frame our relationship with Whakaraupō. I explain how our tikanga is inextricably linked to the cultural health of Whakaraupō, and how mahinga kai is an expression of our identity.
9. I also describe efforts to improve the health of the harbour, and set out my own concerns with regards to the potential impacts of the proposed activities.
10. The purpose of my evidence is to demonstrate how the historical physical changes of Whakaraupō in turn have had a negative impact on the values of Ngāti Wheke & how the proposed dredging will continue to contribute to this.
11. As a member of the MAG, I also add to the evidence of Dr Pritchard and describe my own experiences of this group.
12. My evidence is intended to complement the evidence presented by my fellow tangi tiaki, Henry Couch & my whānau from Te Hapū o Ngāti Wheke

and Te Rūnanga o Kōkourarata, Ngāi Tahu Seafood and Te Rūnanga o Ngāi Tahu.

## **GROWING UP**

13. I was born in Rapaki and spent my early childhood here. Throughout the remainder of my childhood, teenage years & early adulthood Rapaki was an integral part of my life & I considered it my home.
14. My parents were 'Native' school teachers & throughout my later childhood we lived in many rural Maori communities in the North Island, Ruatoki, Kennedy Bay, Manaia, Pipiwai, Te Puke & Waimarama. The majority of these areas were by the sea or within striking distance to collect kaimoana or participate in other mahinga kai activities. My father taught me that whichever Hapu or Iwi takiwā we were living in, that it was tika (the right thing to do) to obtain permission from the local kaumātua, e.g., Collecting Piko-piko in Ruatoki; pighunting/floundering in Manaia; fishing/diving in Kennedy Bay. If successful, we would drop some off to the local kaumātua & whānau.
15. I learnt to gather kaimoana from my father, just as he did from his whānau. I also learnt from my Paua & Taua & extended whānau in Rapaki; from the local people in the various places we lived, - there were many commonalities. Learning to gather kaimoana was a process of passing on intergenerational knowledge. This would include a practical component; the best places to go, the optimal time, and indications from the local landscape; how to determine kaimoana were at their best e.g., The flowering of the kowhai Tree - the kina are fat.
16. Woven in with this practice was the importance of ancestral legacies associated with land and sea. E.g., The Maori names associated with different areas, the associated whakapapa and stories, and wāhi tapu sites.
17. No matter where we were living, my father ensured that our whānau returned religiously every year to Rāpaki for the long summer holidays. (School teachers have long Christmas holidays!) This was a time, reconnecting with whānau (whanaungatanga) and for maintaining our connections with the local landscape e.g. returning to our favourite

pāua/mussel gathering site.. This continued through my entire childhood, youth, and early university years. My father returned to Rapaki to live in 1980. In retrospect, I see how it helped to instil some core values e.g., Kaitiakitanga, Manaakitanga, Rangatiratanga. Whanaungatanga, Whakapapa and Identity

18. After university my partner and I backpacked around the world for a year and eventually settled in Ballina, NSW, Australia 1980. I learnt from the local Koori people, the Bungalung nation about their Mahinga Kai. Maori and Koori share many values with respect to the environment. My children were born in Australia but there was a growing desire & determination on my part that they would have the opportunity to have some experiential learning of their Maoritanga, especially the values referred to throughout this submission. Consequently during this time in our lives we returned to Rāpaki at least once a year, and up to three times a year in the latter years.
19. Each time we returned to Rāpaki, my ritual was always the same. I would start at Huimai, our sandy beach and pick up pipi, then I would collect tuaki (cockles) at the local beach just below my house, and then I would south head to 'crabbing rock' to 'feel' for crabs. Pāua and mussels were collected further around, at Paua o te Rua (Shakes Beach) and then a great meal would be cooked! When my children were old enough they used to join me in this ritual.
20. I was aware through my dad and elders that there had already been a severe depletion of Mahinga kai over the previous generations, and over the years I too have observed, as many of my Rapaki whānau have done, that gradually each year there were fewer tuaki on the beach (Huikai) below my house, and at the end of the Wharf (Gallipoli) until there are now none. The last conger eel from the crabbing rock has disappeared and pāua from 'shakes beach' are no longer there. I have noticed a decline in seaweed along the rocky sections of sea shore, the invasion of undaria (exotic seaweed) & increased sedimentation filling the once clear pools.
21. The reduction of our 'kai wairua' Pioke has been noted. Pioke had been previously harvested in large numbers. My great grandfather describes how large nets greater 100m long that required the use of canoe and the

community to harvest them. Later they were harvested at the head of the harbour using horses and dray. The excess was dried in strip sand used as exchange for other food or gifted. It was a prized food and it was 'given from the soul and the heart'- hence 'kai wairua' (Wiremu Gillies) I have cherished memories of lining up with my cousins to receive it as a treat. It would be beaten with head of an axe so it could be 'flaked off' and eaten dried. Despite its pungent odour, it was and still is delicious.

22. There has been increased sediment and resultant shallowing at the head of the Harbour. The residents of Governors Bay have witnessed the 'sinking' of their Jetty, i.e., the level of sediment has gradually inched its way towards the top of the jetty, covering the lower steps at the seaward end of the jetty and preventing the mooring of larger vessels. Similarly, it is happening with our own jetty.
23. In effect I was, and am and still witnessing the ongoing decline of our mahinga kai. The combined effects of sedimentation, deforestation, farming & storm water run off, sewage outlets in the harbour have been contributors over the years. However here is a sense of sedimentation happening more rapidly since the advent of breakwaters built in 1950.
24. Since the earthquake and the resultant dumping of waste as fill for the new port I have noticed on my daily walk along the seashore, an increase in rubbish, particularly from construction sites, washing up on beach. This is a strong indicator to me, that through tidal flow and wind, that fine silt from dredging can also find its way to this end of the harbour.
25. I returned to live permanently in Rāpaki in 1999 and was accepted by the Ministry to be a Tangata tiaki 6 years ago. My father was one of the first tangata tiaki for our hapū, and my son has just been nominated recently to be a tangata tiaki.
26. In the following paragraphs I provide some further expansion of key values that must be taken into consideration with the proposed dredging.

## **MAHINGA KAI**

27. Mahinga Kai refers to the natural resources ("kai") and the places and practices where they were worked ("mahinga").

28. The Ngai Tahu Claims Settlement Act 1998 describes Mahinga Kai as “the customary gathering of food & natural materials and the places where those resources are gathered”. Mahinga kai was one of the Nine ‘Pou’ of the Ngai Tahu claim.
29. Mahinga Kai formed the basis of Ngāi Tahu’s traditional economy and backbone of Ngāi Tahu’s social fibre and culture. It was the platform upon which many of society’s core values were passed down from generation to generation (e.g. kaitiakitanga and manaakitanga), and was the thread that wove whānau and communities together in times of need and prosperity.
30. Mahinga kai was and remains a primary marker of our identity & a great source of pride for our families and communities.
31. Te Hapū o Ngati Wheke has always viewed Whakaraupō as Mahinga Kai.
32. Within it is an approach to resource management that recognises the relationship of all elements within any given catchment – *ki uta, ki tai*, from mountains to sea.
33. Through generations of interaction, a significant body of knowledge (mātauranga) was built in respect of Whakaraupō and its catchment. This knowledge was meticulously passed on from generation to generation through practice and formal instruction. This sharing of knowledge continues today, and is still valued as a taonga by those who hunt and gather, as well as those who benefit in turn from their efforts.
34. For example, Mahinga Kai provided the opportunity for my father and elders to inform me of the ancestral legacies associated with the land and the sea - of the important landmarks of the landscape of the surrounding hills; including the streams that flow into Whakaraupō, and Wāhi Tapu sites.
35. Our relationship with Whakaraupō is still central to our culture and identity. While it may no longer be relied upon to feed our whānau to the same extent as it did in my parents’ generation and those before, it is still an important food resource, and is relied upon to fulfil community obligations (such as tangi). It continues to feed our people’s mind, body and soul. We

wish that it will continue to do so for our children and their children after them: mō tātou, ā, mō kā uri ā muri ake nei.

36. Below I describe key concepts that relate to mahinga kai.

**Tikanga** (customs, values, social norms)

37. The principal values, practices (tikanga) that frame our relationship with the Whakaraupo are mauri, kaitiakitanga, ki uta ki tai, rangatiratanga, whakapapa, mana and manaakitanga. The overarching tikanga which is Kaitiakitanga

**Kaitiakitanga**

38. Traditionally kaitiakitanga means guardianship, preservation, conservation fostering, protecting, sheltering.
39. Kaitiakitanga is defined in the Resource Management Act 1991 as Guardianship and/or stewardship.
40. The practice of kaitiakitanga at an individual level was learnt at an early age and was reflected in the tikanga that governed how we managed resources within our Mahinga kai. Some examples of these were:
- a) a karakia before harvesting kaimoana;
  - b) the first one goes back to Takaroa;
  - c) clean above the high water line;
  - d) only take as much as you need and can 'work' at any one time- to take too much and have it 'go off' was frowned upon; and
  - e) replace the rocks the way you found them.
41. At another level Kaitiakitanga is about the philosophy and practices of sustainable resource management that our ancestors developed over time to protect and, where necessary, enhance the mauri of a place or resource for the benefit of present and future generations.



42. Kaitiakitanga is both the process of sustainable management and the outcome: that is, the management of resources alone does not discharge the duties of kaitiakitanga if the outcome is a degradation of the resources in question.
43. It is both our right and responsibility as kaitiaki to participate in the assessment of these applications, and to be active partners in the enhancement work which we expect will be offered.

### **Mauri**

44. The Resource Management Act definition of Mauri in its glossary is ‘the life force in living things and land’. Maori Marsden describes it as ‘the life force that generates and upholds creation and is the bonding element that holds the fabric of the universe together.’ This concurs with a view held by my tipuna (great grandfather) Teone Taare Tikao and what has been passed down through our whānau.
45. Rev. Maurice Gray was the recipient of much of this knowledge from my Taua, Raukura Gillies and the following is a traditional Maori worldview & practice related to the mauri of seawater (waitai).
46. The māori worldview is established on the basis of the deed of the Gods & Goddesses that exist in the Maori world. Every waterbody possess a mauri. Mauri is defined as follows:
- ‘ma’ means pure, clear, white. In this context its reference is to the quality of energy ( i.e., pure, clear, white energy).
  - ‘uri’ means ‘progeny’ or descendent of. Contextually uri is associated with genealogical structure.
47. Therefore ‘mauri’ means the physical lifeforce that has been patterned after the source of the Gods & goddesses.
48. So for the sea ‘the source’ is Takaroa (the God of the Sea) & Wainui (the Goddess of the sea). All aquatic life forms, plants, organisms and habitats are their physical progeny.

49. There are different types of water. The classification of these waters are defined as:
- a) Waitai - sea water
  - b) Waimaori - freshwater, streams, rivers
  - c) Waitapu – sacred waters
  - d) Waimate - stagnant waters(where the mauri has died)
  - e) Waitohi/waitauhu - initiation waters
50. Each water type has a unique ‘mauri’; just as every human being and every element in the natural environment has a mauri.
51. The mauri of the waitai (seawater) that flows from Whakaraupō out to the ocean of Wainui is the mauri of ‘waiere’ means ‘the current of water.’
52. The primary objective of traditional resource management practices was to maintain or enhance the mauri of the resource in question (Ngāi Tahu Fresh Water Policy 1999 at section 4.2.1).
53. Historically, the mauri of Whakaraupō has been degraded over many years by various land use activities, including the building of the port, reclamation & dredging of the sea bed, past and proposed. It is frustrating for us that these cumulative effects have never been acknowledged.
54. The mauri of Whakaraupō is made up of many elements, and therefore to protect and the mauri of Whakaraupō, we must address all elements together.
55. The health of the harbor is inextricably linked to the health of our people. A well-known whakataukī (proverb) reminds us of this interconnectedness of land, water and people, and warns us that we must look after our resources for people to thrive:

*Toitū te marae o Tane*

*Toitū te marae o Takaroa*

*Toitū te iwi<sup>1</sup>:*

*If the Land is well, if the sea is well, the people will thrive.*

56. The purpose of our submission and evidence is to ensure that the mauri of Whakaraupō is recognised, protected and enhanced.

#### **Ki uta ki tai**

57. *Ki Uta, Ki Tai* is the holistic approach that Ngāi Tahu generally take to the management of our environment. Ki Uta ki Tai recognises (a) that all elements of an eco-system are related from the top of the catchment to the bottom (from mountains to sea); and therefore (b) that the most effective means to redress harbour health issues is to take an integrated catchment management approach ki uta, ki tai.
58. This approach has been recognised to some degree in the catchment management plan Whakaraupō established through the Port Recovery Plan process. We see these applications as another opportunity to demonstrate innovative and collaborative leadership to restore the health of Whakaraupō. We should build on existing relationships and place the development of the port within a larger aspirational vision for Whakaraupō. Together we should be bold, and use this unique opportunity to the greatest effect - *mō tātou, ā, mō kā uri ā muri ake nei* – for us and our children after us.

#### **Rangatiratanga**

59. Rangatiratanga is often translated as meaning political authority and leadership.
60. Ngāti Wheke holds Manawhenua/Manamoana over the Whakaraupō catchment & has the right and obligation to protect and advocate for Whakaraupō. Ngāti Wheke is the kaitiaki for Whakaraupō. We have aspirations and believe we can contribute and should be part of the practical solutions for Whakaraupō. To actively seek to ensure that the outcomes we believe are appropriate for the harbour are achieved eg the enhancement of Mahinga Kai.
61. Manaakitanga and Kaitiakitanga are also attributes of Rangatiratanga.

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<sup>1</sup> If the land is well, and the sea is well, the people will thrive.

## **Whakapapa**

62. Whakapapa is translated as meaning genealogy and literally means to layer 'one on top of the other'.
63. My whakapapa links me to the land and the sea.
64. My whakapapa connects me to Whakaraupō, and this was instilled in me from childhood. It was whakapapa and the ancestral legacies that connected me to Rāpaki. This sense of belonging has brought me back to Rāpaki year after year, and brings with it all my inherent rights and responsibilities to look after Whakaraupō. Conceptually whakapapa is the foundation for our approach to managing resources because it frames and explains the relationships between all things, including between people and place.

## **Manaakitanga**

65. Manaakitanga is often translated as meaning 'hospitality'. However, manaakitanga has a much deeper meaning under tikanga. Manaakitanga can be understood as the act of 'filling with mana'. It is the obligation of those who hold mana whenua status to practice manaaki.
66. Practicing manaakitanga well enhances our mana as Te Hapū o Ngāti Wheke, and equally, failing to meet appropriately practiced manaakitanga can result in the loss of mana.

## **Mana**

67. My father instilled in me the mana of our ancestors and how it was important to perpetuate mana in the provision of hospitality (manaakitaka) to the visitors (mauhuriri) who would visit this area. 'Mana' is tied up with Rangitiratanga and Mannakitanga and is an attribute of Leadership to all people. If one cannot provide offerings from the sea to the many visitors it means that ones' mana would become diminished in the eyes of other. Land and sea were the important cradles of the food baskets that would enhance the mana of the individual, the hapu and the iwi for as long as maanaki was being provided and reinforced.

68. Mana describes respect, standing and authority. Mana is passed between generations through whakapapa and can also be earned through individual deeds and accomplishment. Mana can be held by individuals and collectives. Ngāti Wheke is the collective holder of mana, known through the term mana whenua, within this area.
69. Mana is maintained by practicing the rights and responsibilities that flow with holding authority under tikanga. Central to these responsibilities is the practice of manaakitanga and kaitiakitanga.
70. Ngati Wheke has manawhenua/manamoana of the Whakaraupō catchment
71. As tangata tiaki, my personal mana and the mana of Ngāti Wheke is inextricably linked with how well we practice kaitiakitanga over Whakaraupō.

## **EFFORTS TO RESTORE THE CULTUAL HEALTH OF WHAKARAUPŌ**

72. The values I have described in my evidence are reflected in our efforts over many years as a hapū to restore the mauri of Whakaraupō, and protect and enhance our mahinga kai. These efforts are described in more detail in Henry Couch's evidence, but I list some of them here to emphasise our long-standing commitment to Whakaraupō:

### **1. Reseeding.**

73. This has been an ongoing practice for many generations, for example;.,
- 1.) Tore Tiakao Teururaki, otherwise known as 'Nan'a whāngai daughter of my greatgrandfather who looked after my father for periods of time, used to periodically bring oysters from Bluff to reseed in the harbour .There are still at least 2 areas in the harbour where these can be found.
- 2.) In approx. 2002. My late cousin Melville & I, with the late Rakiihia Tau and two of his sons reseeded juvenile pāua from the head of the harbour to below our church and along to the wharf.
- 3.) Henry Couch describes similar reseedling exercises.

## **2. Mātaitai**

74. The Rāpaki Mātaitai (1998) was the first mātaitai in the country, and the application was made by my father, Wiremu Gillies.
75. The Whakaraupō Mātaitai application was lodged in December 2011 by tangata tiaki of Ngāti Wheke.

## **3. Representative roles**

76. Representative roles are an important way of practicing kaitiakitanga in the contemporary era by participating in processes that impact on Whakaraupō. Examples include:

- Canterbury Water Management Strategy – Banks Peninsula Zone Committee. This is important to a ki uta, ki tai approach to Whakaraupō as freshwater issues will inevitably impact on cultural outcomes within the harbour. It has been a generational battle to have sewage removed from the harbour. We finally have agreement with the Christchurch City council for this to happen.
- Ngāi Tahu Mahinga Kai Hī Ika Committee — bringing together tangata tiaki from across the Ngāi Tahu Takiwā for engaging in regional and national policy issues that impact on mahinga kai.
- Whakaraupō Catchment management Group

## **4. Rāhui**

77. Rāhui are an active management tool for access to sites and resources. The most recent rāhui over Whakaraupō followed the February 2011 earthquake when our Rūnanga was concerned that rubble being dumped in the harbour as part of the Port's reclamation activities may have contained human remains.

## **5. Mahaanui Iwi Management Plan 2013**

78. This is a tool to ensure Ngāti Wheke values are recognised within the resource management framework. The Plan:

- describes the rich history of land use and occupancy in Whakaraupō, and the strong tradition of mahinga kai;
- sets six objectives for Whakaraupō,
- recognises that Lyttelton Port is an important working port that provides benefits for the community and the region
- importantly, it sets out the view that a working port and harbour can be consistent with managing the harbour for mahinga kai. Our submission and evidence sets out our *expectations* for how this can be achieved.

### **IMPACT OF DREDGING ON THE CULTURAL VALUES OF NGĀTI WHEKE**

79. Fundamentally the proposed dredging will have a negative impact on the Mauri of the harbour. Historically this harbour has been heavily polluted with run off of fertilizer and sewage which has affected the quality of this mauri. This has a flow on effect on the quality of shellfish beds in this region. The ebb and flow of the tides ensures the flushing out of nutrients that could contaminate the biodiversity of aquatic life forms of the water. Any developments of the seabed(dredging) will affect the flow of the current which will affect the lifeforms that live therein.
80. Traditional cultural practice to mitigate against the contamination (spiritual and physical) has firstly been through the intervention of karakia (incantations) followed up with practical strategies.
81. It is essential that manawhenua are involved in the consultation process to ensure the efficacy of the mauri is not degraded and/or contaminated any further.
82. I do not agree with the proposed sites to deposit the dredged material both capital and maintenance. It should be moved further out to reduce the risk of sediment being returned to harbour.
83. I have read the evidence of Mr Oldman and I am concerned about the efficacy of the modelling that has been used to demonstrate what happens to the sediment plumes with respect to where the sediment lands & the effect on turbidity. I understand from Mr Oldman's evidence that it is critical

that all variables that may influence the modelling are taken into account.eg wind action. The duration of time for which this modelling is being carried for is crucial e.g., if the modelling is over a time frame that is inadequate it may indicate an acceptable result but over longer periods (decades) may reflect negative results.

84. As a Doctor, my fear is that the dredging will have a direct negative impact on the health of Kaimoana. The domino effect of this is that our cultural values are affected negatively. We are unable fulfil our guardianship role as kaitiaki to Whakaraupō. The ongoing degradation of Mahinga Kai continues and with it we continue the incremental loss to an essential part of our identity. This process has been ongoing on for at least 150 years and contributes to the intergenerational trauma suffered by Ngāti Wheke.
85. The health of the harbour is a reflection on us and our mana. Any reduction in mana is passed on to the next generation. We don't want our descendants asking "how could you have let that happen\continue?"
86. I remain unconvinced that the proposed dredging will not adversely affect mahinga kai and the cultural health of Whakaraupō. It is critical that the incremental degradation of Whakaraupō is acknowledged and further research and monitoring is undertaken to be certain that the proposed port activities will not further degrade our mahinga kai.
87. As part of our kaitiaki responsibilities, we also undertake to support *specific enhancement activities as part of* a whole of harbour integrated approach to managing Whakaraupō, in a collective effort to restore the mauri of the harbour and uphold the mana of Ngāti Wheke.

### **Role of the MAG**

88. The MAG was established by LPC and Te Hapu o Ngati Wheke in April 2014. The core function of MAG is to provide a forum to identify issues and develop strategies with regard to the use and protection of Whakaraupō & its ability to provide cultural, social and economic wellbeing.
89. Much of the work of the MAG since 2014 has focused on port recovery, reclamation, and dredging. It has more recently taken a whole of harbour approach to strategies to improve cultural and ecological health of the



harbour. The role of the MAG can be from a consultation role for resource consents or archaeological excavation, or more fundamentally, as an open and frank forum for concerns regarding the relationship between Te Hapū o Ngāti Wheke and LPC to be aired and discussed.

90. Overall, I have found the MAG to be a consultation forum that has mainly centered around the needs of the Port Company.
91. In the last year Te Hapū o Ngāti Wheke has undergone changes in Governance structure and people and at the same time, LPC major consent projects have reached lodgement and hearing stage. For this reason it is an opportunity to review the role of MAG, including how LPC engages with Te Hapū o Ngāti Wheke. E.g., LPC need to recognise the importance of levels of engagement, 'mana to mana' i.e., the chair of the LPC board should meet with the chair of the Te Hapū o Ngāti Wheke Rūnanga.

## CONCLUSION

92. As Ngāti Wheke stated in the Mahaanui Iwi Management Plan (2013) "Our goal for the waters of Whakaraupō is to restore the harbour to the state it was before deforestation, sewage discharges and other activities that have degraded it. The long-term goal is to restore the harbour to a state where the kaimoana returns and we can once again harvest mahinga kai without cultural, environmental and health concerns." [Issue WH1, Explanation p.252].
93. My evidence has described the tikanga that frame our relationship with the harbour, and some of the traditional and contemporary practices that illustrate how our people go about protecting and enhancing our mahinga kai resources.
94. Participating in the resource consent process *and setting out our expectations of the process* is another example of how our people, generation after generation, act to protect Whakaraupō and our mahinga kai. It is our kaitiaki responsibility to restore our pātaka (storehouse) back to what it was, and make sure that is always full for the future.

A handwritten signature in blue ink, appearing to read 'M W Gillies'. The signature is fluid and cursive, with the first letters of the first and last names being capitalized and prominent.

**Dr M W Gillies**