

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

UNDER the Resource Management Act 1991

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

TABLED AT HEARING

Application: *Lyttelton Port Co.*
- Channel deepening
Date: *5 May 2017*

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

5 May 2017

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SUMMARY OF EVIDENCE

Kia ora koutou

Ko Te Poho o Tamateate maunga

Ko Whakaraupo te moana

Ko Te Rapaki o Te Rakiwhakaputa te kainga

Ko Uruao, me Takitimu nga waka

Ko Waitaha, ngati Mamoe ko Ngai Tahu nga iwi

Ko Ngati wheke te hapu

Ko Te wheke te wharenuī

Ko Teonne Taare Tikao taku tipuna

Ko Raukura Erena Gillies taku Taua

Ko William Tutute Gillies taku Papa

Ko Matea Gillies ahau

- 1 My name is Matea Gillies. As described in my evidence, I descend from a long line of ancestors of Whakaraupō, namely Te Rakiwhakaputa in addition to many others of Te Pātaka o Raikaihautu – Banks Peninsula. I descend directly from Wheke whom our wharenuī is named after.
- 2 It is important to me that I am here today as I continue the intergenerational work of my Dad. Wiremu Witute Gilles, his parents, grandparents and Tipuna of our Hapu. It's also important to me that my son, Tasman Gillies, who has been involved in this process will also be providing evidence.
- 3 As a General Practitioner I have a holistic view of health and in particular, I see the health of the harbour as inherently linked to the health of our people. I describe in my evidence mahinga kai, and in turn the values that relate to mahinga kai. These concepts are all linked to achieving and maintaining the health of the harbour, and therefore in turn, the health of the people.
- 4 For Ngāti Wheke the values described in my evidence are living and breathing components of our daily life and existence. They have been described and abbreviated in many different contexts, for valid

purposes such as to assist processes such as this. But sitting behind each and every concept is hundreds of years of observation, learning, thought, practice and respect that have all been passed down through the generations.

5 Specifically, I have described the values associated with Mahinga Kai; Tikanga, Kaitiakitanga, Ki uta ki tai, Rangatiratanga, Whakapapa, Manaakitanga, Mana & Mauri. I will touch on some of these very briefly.

6 I think that it should be noted that any discussion regarding mauri is complex and diverse, especially for those who are not familiar with Māori concepts and terms. I also want to highlight that mahinga kai is a primary marker of our identity and is a source of pride for whānau.

7 The overarching value of kaitiakitanga is more than being a guardian, or steward, although it encompasses those ideas, it governs the tikanga or protocols, using mātauranga, of how our resources are managed. It is a responsibility and one that is not carried lightly.

8 I have commented in my evidence on my own observations regarding sedimentation. With respect to that I have a couple of props: These are two bags of rubbish that I picked up last Tuesday morning following an 'southerly wind' whilst undertaking my morning walk. One is 'demolition rubbish' the other 'ordinary rubbish'. I want to make the point that the demolition rubbish is a strong indicator that wave and wind action influences the transport of objects/material from at least the reclamation site, where it is dumped, to our end of the harbour. I think it is also a proxy indicator of fine sediment transfer from capital & maintenance dredging, in addition to the fine sediment kicked up with propeller wash from ships as they come and leave the harbour, particularly at low tide. It is obviously worse with an incoming tide.

9 My evidence describes efforts to restore the cultural health of Whakaraupō. These efforts are ultimately about restoring the mauri of Whakaraupō, and the mana of Ngāti Wheke as kaitiaki. Efforts to restore the ecological health of the harbour contribute to this and the restoration of mahinga kai.

10 Finally, I discuss the function of the Manawhenua Advisory Group. It is essential that Ngāti Wheke continues with the ongoing discussion with the Lyttelton Port Company, Te Rūnanga o Koukourārata and Ngāi

Tahu on how to manage the health of the harbour - for our children and our children after us.

11 Thank you, and I am happy to remain for any questions.

DATE 5 May 2017

Matea Gillies