

UNDER The Resource Management Act 1991

AND

IN THE MATTER of an application for resource consents for Project
Next Generation by Port Otago Limited

AND

IN THE MATTER of the submission lodged by Kāti Huirapa Rūnaka
Ki Puketeraki

**STATEMENT OF EVIDENCE OF
MATAPURA ELLISON
ON BEHALF OF KĀTI HUIRAPA RŪNAKA KI PUKETERAKI**

INTRODUCTION

Ko Hikaroroa te mauka

Ko Waikouaiti te awa

Ko Puketeraki the marae

Ko Te Tai o Araiteuru te Takutai moana

Ko Matapura' Ellison taku ikoa

E ka rakatira o te komiti, tena ra koutou katoa.

Before I address the kaupapa of today which draws us here to Ōtākou Marae, I must firstly acknowledge our ancestors in whose footsteps we tread and who watch their descendants from beyond the greenstone veil. Those chiefly persons lie behind us in the urupa here at Ōtākou and in every kaika of our Southern people, of Kāi Tahu, Kāti Mamoe and Waitaha. Be assured that your descendants are doing all they can to uphold the mana of your whakapapa and are striving to ensure we in turn leave a legacy that our tamariki mopuna not yet born will acknowledge us for in their time. Ki a koutou ka tipuna, moe mai koutou, okioki mai koutou in ruka i o koutou moenga roa.

To this house Tamatea and the whare kai Hakuiao and the whare karakia over there, which stand as a bastion for the sacred principles of tikanga and kawa given to us by our ancestors, tu mai korua, tu mai.

To the Earth Mother Papatuanuku and the Sky Father Rakinui above, greetings. To the Atua Kaitiaki who in the pantheon of Te Ao Māori are credited with governing the many respective domains of the Te Ao Turoa – the natural world, in particular we think of Takaroa, Haumaitiketike, Rongo, Tawhirimatea, Tane and Tumatauenga who separated their parents and brought light into the world, greetings.

I now greet those within this house; to the Commissioners of the Hearing Committee, tena koutou; to our kaumatua and pakeke gathered in support of the take we speak for today, tena tatou katoa. Greetings also to those who are supporting the consent process within Otago Regional Council, within KTKO Ltd, and Port Otago. To the hau kaika and to our kaika maha of Te Tai o Araiteuru, kia kaha koutou. To all others in the wharenuī not yet acknowledged, tena ra koutou katoa. Greetings also to the Upoko of our two Rūnaka; David Ellison and Kuao Langsbury, tena korua.

1. I was born in 1955. I have lived in Karitane, a small seaside village across the bay from here (Ōtākou) for most of my life. My father John Rangiroa Huia Ellison was born in 1901 being one of eight children who survived to adulthood of Hoani Matapura Ellison and his wife Taua Sally nee Parata. It was the opportunities I had during my formative years to talk with my father and his brothers and sisters about their experiences of growing up in the early part of last century, which has largely shaped my view and understanding of Te Ao Māori and my place within it as someone of mixed Māori and Pakeha whakapapa.
2. I must recognise also my mother who has shared with me her own experiences of growing up within a pakeha family in Warrington and their experiences and interaction with the whānau living at Pirini Paina, Puketeraki and Karitane which also enriched my knowledge of my people.
3. I am currently Chairperson of Kāti Huirapa Rūnaka ki Puketeraki, and have been so for a number of years, and Kaiwhakahaere of Komiti Kaupapa Taiao, our natural resources committee which tries to cover the spectrum of natural resources on behalf of our Rūnaka.
4. Prior to the reformation of our Rūnaka in the late 1980's I was a member of the Huirapa Māori Committee from the age of 17. I have also been our Rūnaka Representative to Te Rūnanga o Ngāi Tahu for approximately 10 years and have a range of roles within our manawhenua and the wider Māori Community. I have also been a gatherer of mahika kai.
5. The hapu that have prominence at Puketeraki marae are Kāti Huirapa, Kāi Te Ruahikihiki and the more ancient Kāti Hawea. Huirapa is our ancestral house and Maririhau, his wife lends her name to our dining room. We are kith and kin to our relations who live here at Ōtākou.

MAHIKA KAI

6. It was from my father primarily that I learnt about mahika kai, which was partly drawn from his experiences as a young boy learning from the kaumatua who taught him about our traditional mahika kai of the freshwater and of the sea. I in turn learnt the same practical and philosophical lessons.

7. I won't say my father was steeped in Te Ao Māori, he would never have said that about himself. However, he was of a particular generation who were personally acquainted with, and learnt from, those kaumatua who actually lived as the tipuna of earlier times did in following the mahika kai cycle.

8. He and his contemporaries were born and growing up at a time when the newly dominant Settler society was continuing to erode the Kāi Tahu world. He had early memories as a young boy of being taken by Poua Jack Antoni by horse and dray to the eeling hole up the Merton arm of the Waikouaiti river to hunt tuna. He learnt to "hoop" tuna, to "bob" tuna and to feel for the tuna by hand along the river bank and to use an eel spear; a matarau. I thought that was really a pretty good act of faith deliberately putting your hand into the house of the tuna with the hope that you wouldn't have your arm or fingers gnawed off by a taniwha of a tuna. Some whānau specialised in using hinaki tuna but my father never mentioned learning that.
9. The principles or tikanga I learnt from my father in regard to the mahika kai was that that everything is connected by whakapapa and you must respect the various kai, take only enough for the immediate needs of yourself or your extended whānau i.e a portion would often be given to kaumatua who couldn't get the kai for themselves now.
10. Putting food on the table to sustain the whānau, and supporting the mana of your whānau by being able to reciprocate, i.e being able to exchange one kai for a different kai from somewhere else, reinforces relationships between whānau and communities. Similarly, being able to manaaki your manuhiri be it in your home or at the marae are central pillars embodied within our tikanga and our interaction with our mahika kai.
11. So, I learnt the ins and outs of how to pawhara tuna, about fishing for whitebait and patiki in the river, along with looking for kanakana/lamprey further up the river (although there was never a lot of them in the Waikouaiti Rver). In addition, I gathered kaimoana such as paua, pipi, tuatua, bubu, tuaki and kaeo, and learnt how to prepare and eat the various kai.
12. I learnt about gathering karengo, the sea lettuce, which still grows on the basalt rocks we call Ka Whatu a Haere on Puketeraki beach although I don't think it was on the menu as we grew up.

13. The karengo grows on rocks in the intertidal zone. It is usually harvested in winter/spring when it has grown to its maximum length. In warmer summer/autumn months it rots and breaks off leaving behind a little tuft which sprouts again the following winter. It is dried and then can be stored for long periods, and used either as a side dish on it's own (reconstituted with boiling water and a knob of butter added) or used as a garnish within other seafood dishes e.g kaimoana fritters, seafood chowder.

14. Because it keeps so well when dried it was collected and sent overseas to soldiers in the Māori Battalion during WW2, as a potent reminder of the loving whānau who were waiting at home for their return. Karengo is treasured by Māori wherever it grows around the coast of New Zealand but its growth is particularly prolific in these colder Southern waters where (I'm told) higher levels of dissolved oxygen and other nutrients result in longer strands of karengo, the quality of which is a source of mana for southern Kāi Tahu today.
15. As the same tufts of karengo burst into growth season after season, it is important to protect these all year around to ensure ongoing sustainability. One of the biggest threats to karengo is high sand/sediment abrasion along exposed ocean coasts where it grows such as at Puketeraki. Not only are the plants themselves threatened by abrasion from high sediment load in the waves, this also results in sand particles being trapped in the longer fronds; rendering them inedible.
16. As I understand it the only place karengo grows on this coast is on the harder, more durable volcanic rocks e.g at Puketeraki and Heyward Point and not on the softer sedimentary rocks. These areas would be under direct threat from any significant increase in sediment load in the waves which might result from the dumpings of dredgings in zone AO.
17. Our whānau also regularly visited Blueskin Bay to gather the delectable tuaki and pipi in particular. Just by way of general explanation the whānau living at Karitane/Puketeraki generally gathered from the Karitane environs or Blueskin Bay while whānau living at Purakaunui utilised the Purakaunui estuary and environs and our whānau living at Port Chalmers often gather kai moana from the flats near Te Ngaru and Aramoana.
18. My father also actively engaged in trout and salmon fishing and his enthusiasm was no less when he caught a good condition trout or the more elusive salmon than our more traditional mahika kai. Actually he was still actively fishing for salmon at 85 years old

until he came to grief one dark morning at Katiki Point, his foot missing the rock he thought was there and having to be given aid by fellow fishermen.

19. Duck shooting too was part of our mahika kai cycle although not using the old tikanga of harvesting the young flappers rather than the breeders.
20. The point I learned from him and thought worthy a point to share with you is that my father deemed all favourable and available species as part of his mahika kai and I guess he held a view that customary activities were a process in development. Some of these kai of our tipuna are definitely in the category of being "an acquired taste" and spurned by the uninitiated or dismissive.
21. I can never forget my first attempt to mimick my father eating kaeo; the sea tulip. I will just say it was an unforgettable experience. However I reasoned, if my father could eat it with such enjoyment and relish; surely I could in time experience the same level of enjoyment as well.

TITI (MUTTONBIRD)

22. Our titi harvest on our Southern Islands is the largest continuously managed customary harvest in New Zealand and we have rights which our whānau exercised on Taukihepa particularly. This is another significant part of our Kāi Tahu character.
23. I learnt from my father that some whānau, who either didn't have rights on the islands or couldn't go for some other reason, would negotiate reciprocal arrangements with their close relations who had the rights to go there. These whānau gathered the large sheets of rimurapa and prepared them as poha or natural containers, in which the titi were preserved in their own hinu/fat, as a fair exchange deal for titi on the harvesters return home Through such reciprocal arrangements everyone experienced the delights of the titi harvest.
24. Of course traditionally there were titi colonies in many places on the mainland as well and depending on the size of the colony a portion of the young birds would be harvested from their as well. My father went on a number of occasions to Moturata near Taieri Mouth and also took a few birds from a colony around from Te Pa Hawea at Puketeraki. I understand our relations here would take a harvest from the colonies around from Pukekura.

31. During Treaty Claim negotiations in the 1980's it was acknowledged that the loss of a large part of our mahika kai was a significant issue for us.
32. Through the Treaty Settlement Process we sought, as cultural redress, to reestablish a role for our people place in processes and decision making that affect our taoka tuku iho. In particular, we sought a role in Te Papa Atawhai – the Department of Conservation, which has the statutory responsibility for much of the decisionmaking in relation to our native flora and fauna. This was achieved through the settlement process.

OUR CONCERNS

Our concerns with Project Next Generation are:

33. It is completely unthinkable to us that these special mahika kai and kaimona assets of our coastal takutai/environment should be placed in jeopardy or even diminished or destroyed as a result of the proposed dredging activity and disposal of dredge spoil at site AO.
34. The disposal of sediment and sand, if the science and modelling were in any way wrong, has the potential to affect our valued mahika kai, our kaimoana, kai roto and kai awa, which is to Manawhenua both physically and spiritually important. We are concerned that the coastline from Aramoana to Matakaea / Shag Point will be swamped with moving sediments and sand, smothering our kaimoana and coastal reef systems, and destroying ecosystems
35. The physical act of gathering mahika kai allows us to sustain and reinforce our association with our ancestral landscape. There is a proverbial saying "Ko au te awa; ko te awa ko au. I am the river and the river is me."
36. Through the korero of our tipuna we understand that we have an inherited responsibility to do all we can to ensure these taoka tuku iho are sustained for us and the generations after us; Mo Tatou, aa, mo kaa uri aamuri ake nei.
37. We appreciate the opportunity provided today to present the concerns of our hapū here at Ōtākou Marae, and we wish you all the best in your decision making .No reira, oku rakatira, kua oti tenei korero mo tenei wa. Heoi ano, tena koutou, tena koutou, tena koutou katoa.