

BEFORE COMMISSIONERS APPOINTED BY THE CANTERBURY REGIONAL COUNCIL

UNDER

the Resource Management Act 1991

IN THE MATTER

Applications CRC201188 for a land use consent to place structures within Coastal Hazard Zones 1 and 2, CRC201190 for a coastal permit to disturb, deposit material, erect and place structures and occupy the Coastal Marine Area and CRC201194 for a coastal permit to discharge contaminants to the Coastal Marine Area by Oceania Dairy Limited.

**SUMMARY EVIDENCE
TEWERA EDWIN KING FOR
TE RŪNANGA O AROWHENUA, TE RŪNANGA O WAIHAO, AND
TE RŪNANGA O NGĀI TAHU**

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Mihimihi

Na Te Po, Ko Te Ao

Te Ao, ko Te Ao Marama - From eternity came the Universe Na

Na Te Ao Marama, ko Te Ao Turoa - From the Universe, the bright clear light

Na Te Ao Turoa, ko Te Kore Te Whiwhia - From the bright clear light, the enduring light

Na Te Kore Te Whiwhia, ko Te Kore Te Rawea - From the enduring light, the void unattainable

Na Te Kore Te Rawea, ko Te Kore Te Taumaua - From the void unattainable, the void intangible

Na Te Kore Te Taumaua, ko Te Kore Matua - From the void intangible, the void unstable

Na Te Kore Matua, ko Te Maku - From the void unstable, the void endowed with paternity

Na Te Maku, ka noho i a Mahora nui atea - From the void of paternity, came moisture

Ka puta ki waho ko Raki - From moisture, came limitless thought

Na Raki, ka noho i a Poko haru a te Po - Then came the visible heavens

The visible heavens combined with the great abyss to produce the numberless sorceries and the ultimate calamity!!!

Ko Aoraki me Rakamaomao, tana a Tawhirimatea - Thence to Aoraki and the winds and weather

Ko Tu Te Rakiwhanoa - To the creator of the land

Ui ra ki Te Maha a nui a Maui - And the canoe of Maui

Ko Te Ao Takata, Tihei mauri ora! - And finally to people, I cough the breath of life!

Ko Aoraki te mauka teitei -Aoraki the lofty mountain

Mariki ana kā roimata o Aoraki - The tears of Aoraki fall

Rere atu ki ka tai o Mahaanui - And flow to the Mahaanui coastline

Tērā kā pākihi hāroa e te kāhu - There are the plains soared over by the kāhu

E aro ki kā whenua o Tarahaoa, o Hua-te-kerekere - Turn to the land of Tarahaoa and Hua-te-kerekere

Anā ko Te Rehe e - Behold, it is Te Rehe

Anā ko Te Rehe e - Behold, it is Te Rehe

Ka huri ki kā āwhiowhio o Te Umu Kaha - Turn to the swirling pools of te Umu Kaha

Naia ko te rahī o Kāti Huirapa - There is the multitude of Kāti Huirapa

Kohikohi kai ai, kāuru i te Ono - Gathering kai, kauru in October

Kanakana i Māruaroa - Kanakana in June

Ko Te Hapa o Niu Tirenī tū mai rā - There stands Te Hapa o Niu Tirenī

Ko te kāika, ko Arowhenua - Arowhenua is the village

INTRODUCTION

1. My full name is Tewera Edwin King and I whakapapa to many Ngāi Tahu hapū, including Kāti Huirapa. Today, I speak on behalf of Kāti Huirapa with the support of Te Rūnanga o Arowhenua (Arowhenua) and Te Rūnanga o Waihao (Waihao).

SUMMARY OF EVIDENCE

2. The history of Kāti Huirapa with the land goes back more than 70 generations, when, according to tradition, Rākaihautū came to Te Wai Pounamu from Hawaiki in the canoe Uruao. The canoe landed at the boulder bank at Whakatū (Nelson). While his son Te Rakihouia took some of the party down the east coast, Rākaihautū led the remainder through the interior to Te Ara a Kiwa (Foveaux Strait). With his ko (digging stick) Rākaihautū dug Te Kari O Rākaihautū (the southern lakes).
3. The spatial scale of settlement was (and still is) much larger than just Arowhenua and Wainono, comprising of the inland areas and along the eastern coast, and Kāti Huirapa moved freely within that space. Whanau were not limited to a discrete number of mahinga kai and it is still our right that we are not; hence, our focus on restoration, reconnection and being able to safely access, harvest and consume resources within our takiwā. There has been a continuous relationship with the area surrounding the consent application for many, many generations and it remains significant for Kāti Huirapa.
4. I want to reiterate this point because I was confused and annoyed by the comments in the consent application that *'we are of the understanding that the immediate foreshore area has no particular significance to local iwi as a food source'*.
5. My role within Arowhenua and Waihao is that of Upoko (appointed traditional leader). I was appointed to this position approximately 15 years ago on the passing of my relation, Kelly Davis, who I have referenced in my evidence.
6. Being Upoko comes with an inherited responsibility, linked by whakapapa to the wider area surrounding the Oceania Dairy Factory Wastewater Pipeline and Outfall resource consent application and its perceived effects. The consent application is in the shared interest areas of Waihao and Arowhenua and this is why I have been selected to speak to the Hearings Panel today.

7. As Upoko, it is my aspiration that future generations will be able to freely walk our whenua and te ara tawhito (trails), along our waterbodies and to stand on the shore looking out to our bountiful ocean that has sustained us for many generations. To do so means that they walk with their tūpuna and experience the wairua of our whenua, become steeped in our culture and understand the responsibilities, mindset and tools to be kaitiaki. This connection strengthens the hauora of our people, and the social cohesion and cultural identity of Kāti Huirapa.
8. It is also my role to uphold Kāti Huirapa tikanga and kawa, and to ensure that hapū can continue to undertake mahinga kai where they have a traditional right to do so. That ability may be through promoting restoration and, in this case, is through preventing further degradation and restricted access to and within the coastal marine area.
9. In environmental management, Kāti Huirapa practice ki uta ki tai (from the mountains to the sea). The cumulative effectives of pollution and lack of access to the coastal marine area have been a matter of concern to Kāti Huirapa for many generations now. What has changed since the Fisheries and Ngāi Tahu Historical claims to the Waitangi Tribunal in the 1980s/90s is that the matters raised have gotten worse. The pressure and stress on the whenua and moana is even greater now than what it was 40 years ago.
10. Polluting our waterways and using the coastal area as a rubbish pit is culturally abhorrent and inappropriate. Washing pollution through the system does not remove its effects, and pumping waste out to sea does not remove or reduce the issue for mana whenua. It just moves the issue from one area to another, with different impacts for us to manage as kaitiaki.
11. It is inappropriate to claim the environmental state of the area around the proposed waterway discharge is 'just the way it is' and it will not be too much worse due to this consent application. Instead, we should be working very hard as kaitiaki to protect the mauri of coastal marine area and improve the hauora of the environment and water. To do so enables Kāti Huirapa to maintain our associations with our ancestral lands, water, sites, wāhi tapu, and other taonga.
12. In my opinion, the consent application does not move positively towards the affirmation of Te Tiriti o Waitangi/Treaty of Waitangi with Kāti Huirapa, nor does it enhance our cultural values or provide for our cultural practices. The discharge within the coastal marine area pollutes our waters, seabed and current fish and shellfish populations. It damages the sustainability and safety of mahinga kai and cultural practices and removes any opportunity for restoration and the return of species.

13. The position Arowhenua has taken for this consent application is based on providing equity for the future. We have suffered enough loss through broken promises and for loss to continue through pollution is not permissible. We do not consider this consent application in isolation from the pollution that already washes through our whenua, awa and along our coasts. This position is borne from conversations with hapū and locals harvesting along waterways and moana, the mātauranga passed down to me and research on waters within the consent application area

CONCLUSION

8. This evidence has been prepared in accordance with the collective mātauranga (knowledge), experiences, beliefs and mana of Kāti Huirapa and Waihao and Arowhenua, who hold mana whenua and mana moana over the application area. It is with the greatest respect and integrity that I present this evidence to the Environment Canterbury hearing on behalf of Waihao and Arowhenua.

Tewera King

