

18 February 2022

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Ahuriri

NAPIER

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Ravensdown Consent APPLICATION NUMBER: APP-126684

Rau Rangatira mā

Kahungunu ki Te Matau a Māui rohe moana/area is gazetted pursuant to Regulation 9 of the Fisheries (Kaimoana Customary Fishing) Regulations 1998 for managing customary food-gathering for tangata whenua: Manawakawa, Marangatuhetaua, Ngai Tataara, Ngai Te Rangikoianake, Ngai Te Ruruku ki Tangoio, Ngai Te Upokoiri, Ngai Te Whatuiapiti, Ngati Hawea, Ngati Hikatoa, Ngati Hinemanu, Ngati Hinemoa, Ngati Hinepare-Ngati Mahu me Ngai Tawhao, Ngati Hineuru, Ngati Honomokai, Ngati Hori, Ngati Hotoa, Ngati Kautere, Ngati Kurukuru, Ngati Kurumokihi, Ngai Mahuika, Ngati Matepu, Ngati Mihiroa, Ngati Ngarengare, Ngati Pahu, Ngati Papatuamaro, Ngati Parau, Ngati Poporo, Ngati Rahungaiterangi, Ngati Tamatera, Ngati Te Rehunga, Ngati Toaharapaki, Ngati Tu, Ngati Urakiterangi, Ngati Whakaari and Ngati Whakaiti. 29 Tangata Kaitiaki essentially represent all marae and hapū of the wider Heretaunga and Ahuriri area. Kahungunu ki Te Matau a Māui rohe moana/area extends from Mean High Water Mark (MHW) on the south-eastern side of the Port of Napier proceeding along the MHW to Cape Kidnappers then Easterly out to the 200NM the exclusive economic zone (EEZ).

We oppose and reserve support until recommendations and relevant conditions are incorporated.

We support the submissions of

- Aramanu Ropiha
- Ngāti Paarau
- Ngāti Kahungunu Iwi Inc

The expertise they ably articulate heralds step changes to the Captains of Industry.

Given the fanfare in Hawke's Bay Today of a the Ravensdown application for 35 years comprising a \$40M investment, this consent is a big deal for Te Matau a Māui.

We are proudly ahi kā roa of the original people who for time immemorial welcome newcomers with an eye to coexisting and melding opportunities in mutually beneficial ways.

We do not see ourselves as minimised into a narrowed perception of cultural values, names, associations and outcomes proposed in Ravensdown's report.

Mana whenua engaged in this process, provided meaningful expertise throughout covering the spectrum of manaakitanga to aquatic sciences through both matauranga Māori and western lenses. During the lead up to the Ravensdown Consent Application it became apparent there is a high probability that the Ravensdown site includes Awapuni Pā.

The significance of gathering at this location to korero over matters of concern is akin to the many Rangatira often convening for substantial periods at the critical juncture of European Settlement over Heretaunga, Ahuriri and environs.

Fish (and bird) life resembles nothing of the abundance and diversity that attracted and became the intimate knowledge of our tīpuna over the millennia: shellfish, ika, tuangi, inanga, tuna, aihe, tohorā etc.

We have seen our people blocked from accessing and passing on our traditional knowledge, accessing our pataka kai, kaukau (bathing), birthing, blessing, cleansing, living, camping and ultimately going hungry from lack of food and other forms of nourishment.

The Iwi and Hapu Management plans, many of which cover the footprint of this application, all refer to the kaitiakitanga, live in the Resource Management Act 1991 (RMA) for 31 years. Add to this the treaty settlements, the Marine and Coastal Areas (Takutai Moana) findings, various fisheries regulation, marine and freshwater including customary. How can the plethora of legislative instruments, the immeasurable hours and legal fees, aspirations, heartache and sheer grind between generations over nearly 200 years be dismissed?

To position matters pertaining to Te Ao Māori as a buried at the back of the application is an anathema to the lived experience. Māori occupy every facet of New Zealand life including fertiliser and various scales of farming including industrialised.

The positivity engendered through the stakeholder group sadly withered as we find ourselves in yet another RMA consent application process minimised & side-lined as merely cultural, where cultural outcomes inserted in the application being finalised for us, without our sign off, is repugnant.

Tangata whenua representatives gave of our best yet our goodwill & expertise seems to have been negated by expediency of either the consent process or the business of industrialised agriculture.

Ko au ko koe, ko koe ko au I am you, you are me

On a personal note my parents met through mums oldest brother Rei (Reihana) Apatu attending five years at Lincoln then Massey together with my father John Mauger qualifying in Valuation and Farming Management (VFM). Uncle Rei won the Ahuwhenua Trophy three times and declined a fourth. Dad embarked on a career where he is fondly remembered for innovation and integrity in some of New Zealand's oldest companies offering services to farmers, adamant and committed to farming being the backbone of our nation.

Throughout the various representative roles for our people, province and nation, I repeat ad nauseum, Dad's lifetime's unfinished work in fora such as this:

1. eutrophication, writing papers and speaking at seminars and conferences while my sisters and I were at school in the 70's
2. dad adding a flourish to my first CV "the unknown effects of biocides especially in lowflow years"

Dad insisted I pursue tertiary training. Mum is from an entrepreneurial family, her flair being human wellbeing establishing the first occupational safety and health business in Hawke's Bay. An ex nurse, biological sciences undergrad, GradDipAppSci(Aquaculture), environmental science and marine zoo MSc, I've been keenly aware of the direct relationship of human and environmental health.

As East Coast Farmers' Fertiliser Co-op ex Manager for Southern Hawke's Bay and Wairarapa then Marketing Manager based at Awatoto during the 1986 stock crash, as the financial pinch was felt on-farm, curtailing the spend on fertiliser, dad had the uneasy burden of releasing many loyal

employees while being assured of his job. Dad had the tap on the shoulder and without warning nor superannuation payout, was axed by Ravensdown.

Mum recalls how ashen faced he was when arrived home that evening. Mum also reminds me of dad's commitment to fairness. That New Zealand had its own raw product yet islands like Nauru were being mined and the people of those islands being treated secondary to the "product" did not align with his values. Could he have been aware that islands were being vacated of their people, that the mining included bones of the ancestors, disturbed and transported for processing in Australia and New Zealand (including the site where he worked, Awatoto) sold and spread in these foreign faraway lands?

In preparation for this submission, I learned that this was occurring while my three sisters and I were still at school, therefore on Dad's watch. The food, roof over our head, phone line, company car, sports endeavours and occasional treats came at such horrific costs to our Pacific cousins.

Some excerpts of the British Phosphate Commission's involvement in Banaba follow:

<https://www.rnz.co.nz/news/on-the-inside/446833/banaba-island-the-land-that-died-so-others-could-live>

Banaba was once filled with phosphate and it became victim to one of the world's largest environmental injustices. In 1900, the discovery of phosphate on Banaba by New Zealander Albert Ellis caused the beginning of systemic mining by the British Phosphate Commission (BPC). Not many Kiwis know that New Zealand was part of the BPC. New Zealand's poor lands became viable agricultural lands from phosphate mined from my ancestral island of Banaba. I guess you could say that the land of Banaba died so New Zealand could live.

The Māori say: *Ka mate kāinga tahi, ka ora kāinga rua*, or a first home dies, a second home lives.

<http://www.adamartgallery.org.nz/past-exhibitions/brett-graham/>

Banaba, a small island in the Republic of Kiribati, and explored the issue of phosphate mining undertaken by the Australian and New Zealand governments from 1900 to 1979. For developing farming industries within New Zealand and Australia, phosphate fertiliser was highly sought after as a commodity, and over 20 million tonnes of phosphate was shipped from Banaba, destroying 1,080 acres of the 1,500 acre island. As a consequence of the mining, the indigenous people of the island, the Banabans, were removed to Rabi Island in Fiji in 1945.

<https://www.theguardian.com/world/2021/jun/09/the-island-with-no-water-how-foreign-mining-destroyed-banaba>

Australia and New Zealand contributed to the destruction of *te bangabanga* during the 20th century through phosphate mining, which was begun by the Australian prospector Albert Ellis in 1900. For the next 80 years, the British Phosphate Commission, equally owned by Australia, New Zealand and the UK, mined Banaba so extensively that about 90% of the island's surface was stripped bare. By the time BPC left, 22m tonnes of land had been removed. "The devastation is absolutely a result of their activity," says Katerina Teaiwa, a Banaban scholar, associate professor at the Australian National University and the author of *Consuming Ocean Island: Stories of People and Phosphate from Banaba*. "They came in, had a big party, made lots of money and left."

<https://www.banaban.com/banaba-history>

During World War II, Japan invaded Banaba. It was an era of horror. Banabans were literally killed mercilessly for breaking curfew rules. Banabans were shipped off to islands occupied by Japan to work as slaves. When the war ended, my people held onto the hope that they could return to normal life in Banaba. However, the colonial government gathered the Banabans in Tarawa and

advised them that Banaba was uninhabitable due to the Japanese bombing. The Banabans were promised a new land with beautiful homes, food in plenty and beautiful, tropical weather. Bought out of their own phosphate royalties, Rabi island in Fiji became their new home. Arriving on 15 December 1945, they saw no homes, no food, no tropical weather. They were given tents in a cow paddock during hurricane season.

<https://www.nzherald.co.nz/hawkes-bay-today/news/mining-ocean-island-project-banaba-opens-today-in-napier-at-the-mtg/2D5JPFIZRMS4UQGRANTZG6SWJY/>

The words of British civil servant and phosphate commissioner Arthur Grimble made this explicit in 1928, when presenting a mining agreement to the people of Buakonikai in Banaba: "If you do not sign the agreement: do you think your lands will not go? Do not be blind. Your lands will be compulsorily acquired for the Empire." The three governments regarded the rock of Banaba as crucial to their colonial project, as the phosphate fertiliser enabled diverse lands to be transformed into pastures resembling the farms of England.

Where once there had been native bush, wetlands, rocky plains, and so on, now we have the rapid growth of lush green grass. This was key to the expansion of industrial agriculture. New Zealand's phosphate commissioner, Albert Ellis, clarified the thought process when he stated that "there can be no civilisation without population, no population without food, and no food without phosphate".

<https://researchprofiles.anu.edu.au/en/persons/katerina-teaiwa>

Australia National University (ANU) Canberra

Professor Katerina Teaiwa's main area of research looks at the histories of British, Australian and New Zealand phosphate mining in the central Pacific. She focuses on the movement of Banaban rock and the complex power relations created by the mining, shipping, production and consumption of superphosphate and ensuing commodities. She also studies the ways in which Indigenous Banabans make sense of this difficult history of double displacement in their new home of Rabi Island in Fiji. Her work is captured in [*Consuming Ocean Island: Stories of People and Phosphate from Banaba*](#) Indiana University Press (2015).

Watch her [book trailer on youtube](#). An interview about her research is on the [Commodity Histories website](#), [Familiar Strange](#) podcast, and [microwomen blog](#) with her late sister & scholar Teresia Teaiwa. Katerina's Banaba work inspired a permanent exhibition at the Museum of New Zealand Te Papa Tongarewa, which tells the story of phosphate mining in the Pacific through Banaban dance. Renowned New Zealand sculptor Brett Graham also transformed Katerina's research into a multi-media installation, [Kainga Tahī, Kainga Rua](#), exhibited at the Adam Art Gallery in Wellington in 2003 and Moving Image Centre in Auckland in 2007. She worked with artists and researchers involved in the [Eating Anthropocene](#) project to convert her book and research journey into a science comic book chapter with artist Samuel Jaramillo-- [see here](#).

From Nov-Dec 2017 Katerina presented a successful solo [multimedia exhibition](#) commissioned by one of Australia's largest cultural precincts, Carriageworks in Sydney. Her show [Project Banaba](#) was curated by internationally renowned Pacific artist Yuki Kihara. You can view an online gallery of Project Banaba here: [Project Banaba Gallery](#).

[Project Banaba was also on show at MTG Gallery Tai Ahuriri Napier, Hawkes Bay](#) in Aotearoa New Zealand, March 29-Sep 1, 2019. It was co-curated by Yuki Kihara and Jess Mio. A video about [Project Banaba](#) is on YouTube. The exhibition is currently being prepared for an Auckland iteration at Te Uru Waitakere contemporary gallery in 2021.

<https://academic.oup.com/ahr/article-abstract/121/1/227/2581606?login=false>

Katerina Martina Teaiwa's ambitious, personal, and poignant *Consuming Ocean Island: Stories of People and Phosphate from Banaba* takes up one of the Pacific's consummate colonial tragedies— Australian John Arundel's discovery of phosphate-rich rock guano on the island and the subsequent mining by the British Phosphate Company (BPC).

There were also articles on the loss of water supply *te bangabanga* (a cave system) and languages such as spoken, sung, danced, every form of knowledge, equating to cultural extinction.

Cultural values. What are cultural values? Haven't we as New Zealanders found ways to forge our own culture that incorporates pieces of legislature and legislative processes rather than supporting duress, trivialised in this application?

There is a wealth of such expertise in Aotearoa. To be cavalier & dismissive of the co-evolution of our nation insults our respective integrity. Why was a "cultural" specialist/consultant not engaged?

Economic measures increasingly factor in wellbeing, replacing vogue terms like quadruple bottom line: cultural, environmental, social and financial.

Consumer preference is for traceability, localised and farm to plate. Regenerative farming and other knowledge systems in harmony with ecology, place and people are being remembered and implemented. Toxin free, thriving flora fauna and farmers connect animals people land and water in nature.

We wish to speak to our submission



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Kahungunu ki Te Matau a Māui, Co-Chair