

Submission Hearing - Application to renew consent associated with the Opononi WasteWater Treatment Plant. We oppose the application.

Submitters: Janice Howe, Waikoru Wikaira-Te Haara

Waikoru Wikaira-Te Haara - student at Te Kura Kaupapa Māori o Hokianga

<p>Ko te kai o te rangatira he kōrero, ko te tohu o te rangatira he manaaki.</p> <p>E ai ki ngā kōrero, ko mātou ngā rangatira mō āpōpō, koia nei ngā kōrero ka rongo whānauitia. Mehemea ko mātou ngā rangatira o āpōpō, me whakatauirā, me whakaatu mai. Ia mātou e tupu ake ana, i a mātou e kuraina ana. I ako ko roto te taiao i a mātou. Ko roto i te whakapapa - ko te taiao te tuakana, ko te ira tangata te teina. He taurā here e herea nei e mātou ki te taiao, ko mātou e meatea ki tērā taura, ka meatea mai kia mātou anō. I ako mātou he mauri tō te wai, he mauri tō te moana, he mauri tō ngā mea katoa. Nō reira, ko te wahapū o Hokianga to mātou oranga, to mātou āhuru mōwai, he puna mauri, he puna mātauranga, he puna tohi tangata, he puna pure tangata, he whata kai.</p> <p>Mō te aha? Mo te orangatonutanga o ngā uri whakatipu.</p> <p>Ko te mauri o Ngāpuhi, he mea huna ki te wai. Ko te mauri o Hokianga, he mea huna ki te wai. Ko mātou ngā raukura hei kawē i ēnei kōrero tuku iho.</p>	<p>The food of chiefs is discussion, the sign of a chief is in caring for others.</p> <p>The saying goes, we are the leaders of tomorrow, something heard far and wide. If this is so and we are the leaders of tomorrow, we must set an example and show it. While we move into adulthood growing up, while we learn at school. We have learned that the environment is within us. We have learned that in the fabric of life - environment is the elder, and man is the younger. There is a rope that binds us to the environment. We learned that water has an essence, the ocean has an essence, everything has an essence.</p> <p>Therefore, the Hokianga estuary is our life, our refuge, a source of life, a source of education, a source of people's writing, a source of people's prayers, and a food shelf.</p> <p>For what? For the welfare of the descendants. The essence of Ngāpuhi is hidden in water. The essence of Hokianga is hidden in the water. We are the graduates to carry on these traditions.</p>
<p>Ko tā te kuare mahi he momotu i taua taura here kia pākarukaru i te hononga whakapapa, i te hononga wairua, hēnā kia tīmata ai ko ngā tikanga te memeha tai atu, he puna matauranga te mimiti tai kume. Nā, kua pāhemotia te kaitiakitanga i te ao hou nei. Hoi, i naini tata nei, kua tata ngaro atu,</p>	<p>The act of ignorance is to cut that tie to break the family connection, the spiritual connection, so that the traditions begin to fade away, and the source of knowledge shrinks. So, guardianship has passed away in the modern world. Well, recently, it has almost disappeared, resulting in a generation that is about to disappear, a generation</p>

<p>kua hua ko tētahi whakatupuranga e tata ngaro nei, tētahi whakatupuranga e noho kuare nei. Hēnā noa, ka uia te pātai, me pēhea rā te haere te anōtia i te taurahere nei? Ko wai rā ngā kai pupuri i ēnei matauranga, i ēnei tikanga, i ēnei kaupapa? Me pēhea rā te tuitui i tēnei taura? Hei whakapunga i tōku waka, kia mānū ai tōku waka ki te tahuna, ki Te Hokianga Nui ā Kupe.</p>	<p>that is ignorant. If so, the question will be asked, how will the recapture of the captive go? Who are the custodians of this knowledge, these tikanga, these programs? How to sew this rope? To anchor my boat, so that my boat can float to the fire, to Te Hokianga Nui ā Kupe.</p>
<p>I tōku whakatupuranga, i kitea rawatia e au i ngā tāonga o te moana, i ngā taonga o Tangaroa. Pērā ki ngā anga pipi, anga kutai, anga tipa me ngā anga tuangi hoki. I ngā tau kua pāhemi nei, kua mimiti haere ngā taonga o Tangaroa i tau ki uta. Ka kauhoe tonu ahau ki ngā wai o te wahapū o Hokianga, kua mātaihia e au i ngā wāhi paru i te moana. Me kore rawa e pērā ai. E ki e ki e whara mā, kua kitea hoki ahau i te teko o te tangata, me te pepa wharepaku e piri ana ki tētahi toka i te wahapū. Kahore i te pai.</p>	<p>In my time growing up, I have seen the treasures of the sea, the treasures of Tangaroa. Such as pipi, cockles, scallops, and even oysters. In recent years, Tangaroa's goods landed have dwindled. I still swim in the waters of the Hokianga estuary, I have studied the dirty places in the sea. It should never be like that. To be honest, I have also been found in a man's toilet, with toilet paper stuck to a rock in the estuary. It's not good.</p>
<p>Kei a koutou i ngā hangarau āwhina ko roto i te kapu o ō koutou ringa. WHAKAMAHA. Me riro i a koutou he rautaki whakatika hei awhina i te take nei. He rautaki whakatika kia kore ai ngā “para” o te tangata e rere atu ki te moana. Kua tae te wā, puare o kanohi ki te ao hurihuri nei.</p>	<p>You have assistive technology in the palm of your hand. USE IT. You should have a coping strategy to help with this issue. It is a strategy to prevent human "waste" from flowing into the sea. The time has come, open your eyes to the changing world.</p>
<p>I te tau 2020, i haere ahau ki tētahi hui e pā ana ki tēnei kaupapa. Nā te whakakore i te tono kia aukati tēnei tūmomo mahi kino, i whakaaro ahau - kua tae te wā kia kōrero te rangatahi mō tēnei kaupapa.</p>	<p>In 2020, I went to a meeting about this topic. By rejecting the request to stop this kind of crime, I thought - it's time for the youth to talk about this topic.</p>

<p>“Kotahi te hauora o ngā mea katoa, kotahi anō te tauraherehere o ngā mea katoa, te iti me te rahi. He toto e paihere nei i te whānau. Ko te tangata he muka kau nō taua taura, tāna e mea ai ki te taura, ka meatia ki a ia anō.” (H. Taimona, personal communication, 2020).</p>	<p>"All things have one health, and all things, small and great, have one bond. It is blood that binds the whānau. The man who is a member of that rope, what he does to the rope, he does to himself." (H. Taimona, personal communication, 2020).</p>
<p>I te tau 2021, i tau mai te kaupapa EMR, Experiencing marine reserves. I te kitenga atu o ngā takiwā moana e noho ora nei, i whakaaro ahau - me rite nei te wahapū o tātou. I te tau 2022, i haere ahau te kite atu i te takiwā moana o Te Poor Nights, inā te ataahua rirerire o ngā hua, o ngā kīrehe e noho āhuru nei. Hei ko tāku, me whakarauora e tātou i te orangatonutanga o to tātou wahapū. Engari, nā ngā mahi kuare nei o Te Kaunihera ēnei wawata ōku ka mimiti noa. Koia kei a mātou, kei a koutou te haepapa nui kia tutuki o mātou e hiahia nei. Tēnei te reo o te rangatahi kōrero ana mo ēnei hītori ōku.</p>	<p>In 2021, the EMR project, Experiencing marine reserves, was launched. When I saw the living marine areas, I thought - our estuary must be like this. In 2022, I went to see The Poor Nights, where the beauty of the fruits that had come about through its reserve status could be seen and the animals that live in the wild. In my opinion, we need to revive the health of our estuary. But, because of the ignorant actions of the Council, these dreams of mine will disappear. That's why we and you have a big responsibility to achieve what we want. This is the voice of the youth talking about these stories of mine.</p>
<p>Inā ko te whakatau kei te whakaae e koutou kia mate noa to mātou taiao moana, kei te whakaae koutou kia ngoikore ōu ake mahi. Ko te tikanga, ko te mahi o koutou, kia tautoko mai ki te whakakūmanu i te taio e noho nei tātou. Kua tīmata kē te mākere iho o te taiao inaianei! E Te Kaunihera, nā koutou te hē kia whakaae kia pēnei te putanga o tō mātou wahapū. E mōhio nei koutou, kua whai māramatanga e koutou mo ngā putanga kino nei. Kīhai i pōti ai e mātou ma koutou e noho ngoikore ai. He māngai koutou mo o mātou whānau, hāpori, hapu, iwi. Kua me moumou wā.</p>	<p>If the decision is that you are allowing our marine environment to die, you are allowing your own actions to be weakened. In fact, it is your duty to support us in order to strengthen the community in which we live. The environment has already started to subside now! Dear Council, it is at your feet to allow our estuary to turn out like this. As you know, you have an understanding of these bad outcomes. We did not vote for you to be weak. You are representatives of our whānau, community, sub-tribe, tribe. Don't waste time.</p>

<p>E tangi whakamomori nei te taiao, me kua e pēnei. Ki tā te whakatauaāki nei - Toitū te whenua, whatungarongaro te tangata! He kōrero tēnei hei whakapuaki i ngā hiahia o te whenua, o ngā moana, o ngā awa, otirā, te taiao.</p>	<p>The environment is crying, it should not be like this. As the saying goes - The earth is stable, the people are connected! This is a story to express the needs of the land, the seas, the rivers, and especially the environment.</p>
<p>Kua tae te wā! Whakarongo mai ki ngā wheinga o Te Hokianga nui a Kupe, whai koha ki te taiao moana, puritia ki te mauri o ngā tūpuna, puritia ki te mauri o te wai. Kua rawa e tūkinu i ngā wai tupu kiri o ōku mātua tūpuna. He mauri tō te wai. Tūtawa te mauri o te whenua, tūtawa te mauri o te wai. He kāhū pītongatonga hei raupī waiū tangata whenua.</p>	<p>The time has come! Listen to the stories of Te Hokianga nui a Kupe, contribute to the marine environment, keep it in the spirit of the ancestors, keep it in the spirit of the water. Don't harm the waters of my ancestors. Water has essence.</p>
<p>Hau e tū ana ki runga i toku kainga o te Hokianga-nui-a-Kupe, ka pā mai ko ngā rongorongu, he rongo nōku tēnei wai he tiaki, noku tenei moana he tiaki, nōku tēnei Herenga he tiaki, nōku tēnei taurahere e here nei hau ki te taiao, ki a Papatūānuku, ki aku atua Māori katoa e kokotā ana ki aku taha, e noho pū anō ko roto i a hau. Nō reira i riro i ahau, i a matou nga uri whakatupu te tūranga he raupī, he tiaki i taku kāinga, he kī taurangi, he ohāki kia kore e whakahotu, he mitia i te kāhu pītongatonga e kahūngia i ahau.</p>	<p>The wind is standing over my home of the Hokianga-nui-a-Kupe, and the sounds are heard, this water is mine to protect, this ocean is mine to protect, this bond is mine to protect, my bond to the environment, Papatūānuku, and all my Māori gods who are around me and live in my air, is mine. That's why I, our descendants, took on the role of a protector, guarding my home.</p>
<p>Ko Te Hikutu, ko Ngāti Korokoro ōku hapu. Ko te Kura Kaupapa Māori o Hokianga e kōrero atu nei, e tau nei, kua tau!</p>	<p>My hapu is Te Hikutu and Ngāti Korokoro. The Kura Kaupapa Māori of Hokianga is talking, it's time, it's time!</p>

Janice Howe

<p>He tai e, he tai e, he tai i tūria e Tangaroa He tai pakoa, he tai whanake, he tai pari, he tai timu He tai pa e tukituki nei e Tane Taraia ki runga Taraia ki raro i ngā wai nui, wai roa I ngā wai o Wainuiatea Tīheu Mauri Ora</p>	<p>Tauparapara/Introduction into a speech.</p> <p>This tauparapara was selected by the speaker to lead into her talk to support her submission as it talks about the relationship of the moana with the land and the whakapapa of the water.</p>
<p>Nō Ōtara ahau whānau, he manga anō pea o te takiwa nei nā te tini me te manō o te Tai Tokerau e noho ana ki Ōtara.</p> <p>Hoi anō, he uri ahau nō ngā wai e rere ana ki Hokianga nei. Nō Waimamaku tōku Papa ko Harawira/Hadfield te whānau, nō Pāwarenga tōku Mama ko Pirini te whānau. Ko Janice Howe tōku ingoa. Ka tū whakaiti ahau i mua i ngā kaumatua ngā kuia kua tae mai nei, nā te mea he ihu hupe ahau ki te rohe nei, katahi anō kua hoki ki te kāinga noho ai. Tēnei au e mihi ana ki a koutou nā koutou ngā kōrero, ngā mātauranga kua horahia i te wiki nei. Ki a koe Waikoru tēnei au e mihi ana ki to tū tautoko nei, ae rā ko koe ko koutou ngā tamariki ngā mokopuna ko ngā rangatira mo āpōpō, ‘Ka pū te rūha, ka hao te rangatahi,’ no reira ka tūohu taku matenga ngā mihi. Ka huri ahau ki taku reo tuatahi nā te Pākeha i homai.</p>	<p>I hail from Otara, another branch of the far north maybe with the amount of whānau that reside there.</p> <p>However, I am also a descendant from Hokianga my dad is from Waimamaku - Harawira/Hadfield whānau and my Mum is from Pāwarenga - Pirini whānau. My name is Janice Howe. I stand humbly before our elders who have gathered here today as I am a Johnny come lately who has only recently returned home to live. I give thanks to all that you have shared with us all at this forum. To Waikoru I thank you for your support, you that has displayed so well today that yes you and your peers are indeed the leaders of tomorrow and this old girl takes her hat off to you.</p> <p>I will now speak in English.</p>

Today I stand to speak to the submission that I placed in December of last year while walking into the 4 Square shop at Opononi. A submission that simply said that it was not right to have treated wastewater pumped out into our harbour for another 35 years. If our tupuna Kupe had named the spot at the entrance of the harbour, “Te Puna o te Ao Marama - the pool of enlightenment” to send teko out, and trample on the mauri or the living essence of this taonga in this way would be a **blight** on the legacy of the local iwi, hapū, whānau.

This week we have all been privy and I would say blessed to have listened to all the knowledge that has been shared with us in terms of the history of Hokianga.

This week we have been privy to the kōrero that the doctors and experts have shared with us.  
This week we have been privy to the sharing that Te Tiriti o Waitangi is a living document.

Myself, I stand here as a mokopuna and daughter of those whose bones remain in the land and the caves that surround us. I stand as a mother and a grandmother who has returned home so that my children and grandchildren may have a real connection to our ūkaipo - sweet homeland, and I stand here as a teacher whose passion is to nurture the well-being of all of our tamariki, mokopuna. And in this vein I stand to speak to this **blight** that has been alluded to.

I will do this by sharing some of the teachings that we share with our tamariki at kura but first - a definition;

**Blight** - to have a serious and detrimental effect. Some synonyms; ruin, wreck, spoil, disrupt, play havoc with.

Some of our teaching and learning at kura.

Te Aho Matua are the guiding principles that Kura Kaupapa Māori schools use - so teachings that our tai tamariki here grow up with. Here is just one of those principles.

Te Ao - ‘Kia whai koha ngā tamariki ki a Papatūānuku rāua ko Ranginui me a rāua tamariki e tiaki nei i te hā o ngā moana, o te whenua, o te rangi me o rātou ahuatanga katoa.’

So our children learn that everything has a whakapapa and a breathing essence, a mauri a wairua and they develop an understanding that they are caretakers of the environment and are true to the laws of conservation passed down by their Māori forebears, as well as those practices which are environmentally friendly.

To send teko out to the harbour would put a **blight** on this teaching. How could we?  
“E tiaki nei te hā o ngā moana” (Protect the living essence of the moana).

This year our overarching theme around learning is “He ākongā, hei kaitiaki.” Students as caretakers.  
To send teko out to the harbour would put a **blight** on this teaching. How could we?  
“E tiaki nei te hā o ngā moana” (Protect the living essence of the moana).

At kura we have been following the teachings of Dr Wayne Ngata and Dr Ihirangi Heke of Tapuwaekura who promote health and well-being seeking Māori knowledge by connecting with the taiao/environment.  
To send teko out to the harbour would put a **blight** on this teaching. How could we?  
“E tiaki nei te hā o ngā moana” (Protect the living essence of the moana).

We are blessed to have wānanga with Papa Rereata Makiha where we are taught to be still enough, observe and allow the taio/environment to teach us.

To send teko out to the harbour would put a **blight** on these teachings. How could we?

“E tiaki nei te hā o ngā moana” (Protect the living essence of the moana).

And we are blessed to have Papa Hone Taimona who as Waikoru shared teaches us things like; "From the ropes that bind everything in this world, man is but a member of that rope, and what he does to the rope, he does to himself." (H. Taimona, personal communication, 2020)

To send teko out to the harbour would put a **blight** on these teachings. How could we?

Or perhaps let me be so bold as to say that to send teko out to the harbour is to shit all over these teachings. O what a **blight** on the fabric of this community, iwi, hapū, whānau.

Whānau mā! “E tiaki nei te hā o ngā moana” (Protect the living essence of the moana).

So while the applicants for this proposal may think that they are solving a problem let me put it to you that to go through with this proposal would mean that many many more problems would arise for the well being of the local community, iwi, hapū, whānau - none of which would be something the applicants would have to deal with.

But let me finish with this. ‘e huri ana te tai, the tide is turning.’ Let the community, iwi, hapū, whānau work with you to find real solutions - the expertise and desire is here and let us not go down as those who **blighted** the future well being for us all.

“E tiaki nei te hā o ngā moana” (Protect the living essence of the moana).

No reira, huri noa i ngā kokona e wha o tēnei whare, tēnā koutou, tēnā koutou, tēnā tātou katoa.

Waiata Tautoko - Te Whakapapa o te Wai, nā Papa Rereata Makiha