

# Tauteihiihi Marae

Ngā hau e whā e haruru nei ki waho o Hokianga.  
Kei reira rā he wawata, tūtaki wairua

Ko Rangikawarawara te maunga,

Ko Waihoehoe te awa

Ko Hokianga te moana

Hokianga whakapau karakia

Ko Ngāpuhi te iwi

Ko Te Ihutai te hapū

Ko Tauteihiihi te marae

Ko Richard Tolich toku ingoa.

## **Tautoko other submissions**

I speak on behalf of Tauteihiihi marae which is adjacent to the Kohukohu Wastewater Treatment Plant.

Tauteihiihi Marae supports the kōrero in the submissions of our many whanaunga.  
Tēnei te mihi ki a koutou mō tō mahi

## **We stand with our whanaunga against granting the applications.**

In addition to our written submission already filed our position is that no wastewater is discharged into the Hokianga Harbour.

This goes against our marae and hapū being able to care for and preserve the moana and awa but also to care for our whānau. The wastewater treatment plant discharges into our pātaka kai.

The continued degradation of our moana and awa can be seen in the stories of five generations of my whanau.

**My grandmother:** My grandmother was known to frequently row from the Waihoehoe awa at the side of Tauteihiihi marae to the Hokianga moana and to our whanaunga at Motukiore gathering food. This practice is now just a distant memory which I can only pass on to my mokopuna through kōrero. This is due to the heavy silting and exponential mangrove growth encroachment on the awa and moana. Many of the awa and tributaries are now impassable. My grandmother was well known for her ability to gather food and feed not only her whānau but to provide kai in abundance for the many hui held at our marae.

## **My mother:**

My mother and her sibling were avid fisher people. A large portion of my diet as a child was caught from the harbour and Mum would share the traditional practices of gathering kai and the traditional methods of processing that were specific to the Hokianga.

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## **Myself:**

I grew up in Kohukohu. We could see the harbour from our whare. Growing up adjacent to the moana, it was the pātaka kai for our many whānau. I would on a daily basis see our whanaunga in their boats gathering kai to support their whānau.

We would collect bait by the light house using manuka branches as a brush sweeping bait from around the rocks into our kete. This practice is no longer as the bait we used to catch is no longer there.

We used to spear flounder on the mud flats, this mahinga kai has disappeared as shells and rocks have encroached and the tidal flat hardened. The karahū we used to harvest are no longer there.

We swam in our awa the Waihoehoe which is adjacent to the marae, this is now heavily silted and is now no more than a mud pit.

## **My children**

My children would regularly fish off the jetty and lighthouse catching karati, kahawai and baby sharks. Floundering with a spear in these areas with their cousins was a common occurrence for my children, this as little as 20 years ago. However, the same cannot be said for 2023

## **My mokopuna:**

None of these activities or practices can be achieved today. There is no longer access to the lighthouse due to the sheer amount of silt, the jetty is no longer safe for tamariki to access, there are no karahū left due to the many types of pollution practices. My mokopuna have lost the ability to learn about these taonga of their tūpuna due to the overall degradation of the harbour.

This is our whakapapa and our marae and in my lifetime I have witnessed five generations and seen a rohe of large mahinga kai and ability to feed our whānau from our pātaka kai go to a rohe that has been severely depleted and we constantly question whether the meagre amounts of kai gathered are even fit for human consumption.

Hokianga and the Waihoehoe, as our moana and awa are essential to our life. They are our pepeha, pūrākau and the waiata above and both have mauri. Our kōiwi, tohu and pā sites hug the harbour describing our ahikā from Kupe and Nukutawhiti to now and into the future. Disposal of wastewater to these spiritually significant bodies of water degrades the mauri of the moana, awa and us.

## **Other Options:**

There is an opportunity for the Far North District Council and Northland Regional Council to be brave and support the mauri of the water - to be proactive in restoring and improving the mauri of Hokianga and Waihoehoe.

Being brave is not rushing a process before the three waters reforms take effect. It is likely they will provide additional putea to provide other options that are culturally appropriate. We ask you to listen to the kōrero

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that not only shares narratives but also provides solutions.

By approving this resource consent for another 15 years you are taking away this opportunity and a further opportunity of forming a relationship not only with us, Tauteihiihi Marae to talk about what has happened and develop an appropriate strategy moving forward but also our wider Hokianga whanaunga.

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Kei reira rā he wawata, tūtaki wairua

Nō reira , tēnā koutou, tēnā koutou, tēna tatou katoa.