

- Ko te mihi tuatahi ki te hunga mate. Ko rātou tēnā kua hinga atu ki tua o te ārai, ki te huinga o Te Kahurangi. Koutou, kua riro ki te ringa o Aituā, haere, haere, haere atu rā.
- Ko ngā tai o Timu ki a rātou te hunga mate, ko ngā o Pari ki a tātou te hunga ora, tēnei ka mihi ki a tātou.
- Ki ngā whānau, ngā marae, ngā hapū me ngā iwi o Te Riu o Hokianga, nei tō mokopuna e tū ana hei reo, hei taituarā mā koutou.
- Tēnā anō tātou kua huihui mai i runga i te kaupapa kua whakatūwhera ki mua i tō tātou aroaro. Waihoki, ehara i te mea he kaupapa ngāwari tēnei mā tātou, heoi, he kaupapa hirahira kia whawhai ai mō tō tātou Taiao, tō tātou ahurea, tō tātou tuakiri, tō tātou moana me ngā ōati o Te Tiriti o Waitangi. Kua roa nei ēnei ōati e noho ana ki te whare o te pungāwerewere hei kai mā te kūare – nā rātou ēnei ture i tuhi, nā rātou hoki ēnei ture i takahi!
- Ladies and gentlemen, the aim of my kōrero today is to be concise in speaking to several issues (which I'm sure you're already aware of) as to why our communities oppose the continuation of tiko being disposed into the Hokianga.
- I want to make it very clear that today, I speak as a member of the community, a mokopuna of Kupe Nuku and many paramount chiefs who once protected the mauri and the tapu of our whenua, our awa and our moana.
- My assumption is that members from Te Mauri o Te Wai will speak on their experience on the waste water treatment plant, the proposed options moving forward and the technical and/or statistical data for your information.
- Kaumātua and many locals may speak on their childhood memories when they could swim and gather fresh kaimoana from the Hokianga. I have been given 15mins to deliver my speech today but quite frankly, I believe that it shouldn't take that long for me to repeat what you've already heard and what you will be

hearing over the next few days and that is to stop putting tiko into the Hokianga Harbour. Furthermore, I find that it is a total nuisance that all of these people have to travel, pay for accommodation, take days off work, be away from their whānau just to tell you what you already know – or should know.

- The application for renewal of the consent oversteps and disregards the principles of Te Tiriti o Waitangi, where tangata whenua have not been fully included and represented in the process.

RESOURCE MANAGEMENT ACT AND TE TIRITI

Section 8 of the Resource Management Act requires all persons exercising functions and powers under the Act to take into account the principles of the Te Tiriti. One of the key principles of the Tiriti is the relationship of Māori, our culture and traditions with our ancestral lands, water, sites, wāhi tapu, and other taonga – where it be tangible and intangible. This principle recognises the special relationship that Māori have with our whenua, and the importance of protecting it for future generations.

The principles of the Te Tiriti also include the duty of the Crown and Māori to act reasonably and in good faith, and the duty of the Crown to actively protect Māori interests and make informed decisions. This means that central and local government have a responsibility to work in partnership with Māori to ensure that decisions made under the RMA take into account Māori perspectives and interests. The reason why we are all here, is because Māori interests have not been taken into account at the decision making table. It has been breach of te tiriti in the past and will be a breach if an application is approved.

In addition to these principles, the RMA also requires applicants to have particular regard to the ethic of guardianship, or kaitiakitanga. This has not happened in the past??

This means that the Council/applicant have a responsibility to protect and manage our natural resources in a way that is sustainable and ensures the availability for future generations. This won't happen if tangata are not included in the process moving

forward. This does not include tokenism. These are particularly important in the face of the effects of climate change, which threaten our natural environment and the communities that depend on it.

In addition to the principles of tikanga, Te Tiriti o Waitangi, and kaitiakitanga, we must also consider the impact of our actions on the environment. This is particularly important when it comes to the Hokianga Harbour, a significant cultural and ecological site for Māori and non-Māori alike.

HOW DO WE MOVE FORWARD?

I'm aware of the good that can come from allowing tangata whenua to participate in the regeneration of our taonga by utilising mātauranga Māori such as kōrero tuku iho, whakapapa and the Maramataka. An application for Resource Management cannot be considered without consultation and working with tangata whenua.

For example, Māori concepts that have been used in the past for similar consultation which can be adopted, include;

- Rangatiratanga – Acknowledging the authority and responsibility that whānau, hapū and iwi carry for Māori, the wider community and the whole environment.
- Tohungatanga – Recognising the expert knowledge and wisdom that tangata whenua have as contribution to the well-being of our environment.
- Manaakitanga – Recognising the responsibility to care and respect all things created.
- Whanaungatanga – Acknowledging that all things are connected and impact on each other, therefore the importance of understanding and maintaining these relationships is vital.
- Ūkaipō – Acknowledging the nurturing relationships hapū and whānau have with their papakāinga and environment.

- Kotahitanga – Confirming the ultimate goal of the Working Group is to achieve unity, harmony and solidarity.

Such concepts have already been agreed on and employed by Council and other hapū groups in the Far North District. These agreements acknowledge the establishment of a Working Group that recognises the mana of tangata whenua, Te Tiriti and Mātauranga Māori as a guiding platform. Māori under these ideals need to lead the investigation, supported by technical expertise, into Best Practical Options (BPO) for wastewater discharge.

- Technical expertise could include but is not limited to someone who is an expert in Mātauranga Māori such as Rereata Makiha, Hōne Taimona, Dallas Williams and others. This could also include an independent wastewater engineer who is suitably qualified, specialises in wastewater engineering and knows how to work with communities for the greater good.
- To ensure appropriate consultation, engagement and partnerships with tangata whenua are met to a high and transparent standard.

Another aspect that I would like to bring to your attention, is the interest that Māori businesses have in the well-being of our moana. Māori business and the taiao, or natural environment, are closely linked. Many Māori businesses operate in sectors that are directly linked to the environment, such as forestry, fishing, and agriculture. As such, Māori businesses have a vested interest in protecting and enhancing the taiao, as it is often the foundation for their economic activities and cultural practices.

In addition, Māori businesses often have a strong connection to the land and sea, and a deep understanding of traditional environmental management practices. This knowledge can be used to inform sustainable business practices and help to ensure that economic development is conducted in an environmentally and sustainable way using a Mātauranga Māori based approach.

Furthermore, Māori businesses often prioritise the use of renewable resources and the reduction of waste, which aligns with the principles of kaitiakitanga. By incorporating these principles into their practices, Māori businesses can help to ensure that their economic activities have a minimal impact on the environment and contribute to the long-term sustainability of these natural resources.

Overall, Māori businesses and the taiao are intertwined, and the success of Māori businesses often depends on the health and sustainability of the natural environment i.e the Hokianga. By prioritising environmental guardianship and incorporating traditional knowledge and practices, Māori businesses can help to promote sustainable economic development and protect the taiao for future generations.

The applicant can honour the RMA and Te Tiriti by ensuring that human waste is no longer dispersed into the Hokianga. By taking steps to protect the Hokianga and its surrounding communities, you are also protecting the cultural and spiritual values that it holds for Māori, and the wider community.

It is essential that we work together with tikanga Māori at the forefront and with delegated hapū members to the working group. In closing, I ask that the applicant commit to working with tangata whenua to investigate the feasibility of discharging the treated wastewater to land and determine the best practical option for upgrading to further improve the standard of discharge.

Hokianga is no longer your toilet.

Kia ora mai tātou.