

**Maiki Marks - Oral presentation to NRC Applications for Resource Consent by DC Schmuck: Copthorne Hotel - 17 May 2018 beginning at 9am:**

E mihi ana ki te awatapu, awa tupuna o Waitangi – I greet the sacred, ancestral river of Waitangi

Ko koe tena e rere mai ana i te ao i te po, i te ao i te po It is you who flow day & night, day & night

Ki tenei pito o te moanatapū, moana tupuna o Pikopiko i Whiti – to this section of the sacred sea of Pikopiko i Whiti

Tenei te tuku mihi aroha ki a koe Pikopiko i Whiti. Greetings of love to you Pikopiko i Whiti.

E mihi ana ki te ahikaroa, ki Te Kapotai, ki a koe e te rangatira e Pita me tou whanau, greetings to kaitiaki o Te Kapotai striving to restore, protect and enhance taonga o Te Kapotai – nga awatapu e rere mai ana ki te moanatapū o Pikopiko i Whiti.(sacred rivers flowing to the sacred sea of Pikopiko i Whiti)

E mihi kau ana ki a koe e te rangatira e Hare, kaumatua o Ngati Manu - mo au mahi tiaki i te moanatapū o Pikopiko i Whiti, Harry Mahanga has been a voluntary customary fisheries officer with the Ministry of Fisheries for many years. He has received awards for this mahi. During this period he has contributed to research of kaimoana gathered within te moanatapū i Pikopiko i Whiti with Massey University. At an early age Harry was selected by Matua( Ngati Manu elders) to harvest kaimoana from their customary fisheries to fulfil cultural obligations Ngati Manu is known for when hosting manuhiri(visitors) His Wai 2027 treaty of Waitangi Claim evidences thriving ecosystems and biodiversity within their fisheries (mauriora). The other claimants the late Pae Koraha Winiana and Kitty Mahanga present in intergenerational picture of this state spanning the mid 30's to the mid 90,s. Under the watch of the NRC all Ngati Manu kaimoana fisheries have gone, disappeared - buried under sediment, in some places at least a metre deep. The delicate web of life within these fisheries have been smothered. The ramifications for Ngati Manu are huge, no longer can Ngati Manu youth learn customary fishery skills or visit their customary fisheries.

Necia Shortland, has lived all her life on the Kororareka peninsular. She participated along with other whanau to stop barely treated effluent entering te moanatapū o Pikopiko i Whiti in Kororareka Bay, 1988, her extensive mahi, included hospitality to members of 'Keep our harbours Clean' group who met at her home – leading up to, during and after Te Runanga o Taumarere v NRC, Russell sewerage case before the Planning Tribunal 1995.

Necia co-presented KMS - Te Ropu Taiao paper to Creation, Crisis & Conservation conference – a Christian response to a suffering planet in 2006, University of Auckland – Kia ora tonu te moanatapū o Pikopiko i Whiti mo nga uri whakatupu a muri ake nei – to maintain & enhance mauri of the inner sea of the Bay of Islands for future generations.

While I worked firstly, Auckland College of Education 1999 and Universities of Auckland, Victoria and Canterbury – 2002 – 2009 – Environmental Education Facilitator/ Education for Sustainability facilitator it was Necia and Helen Pick who received and processed many applications for resource consents for and on behalf of the Kororareka Marae Te Taiao Unit. These applications for resource consent numbered between 20 and 30 monthly. This meant long hours recording individual applications, responding to all parties –

including keeping individual running records of each application, meeting with Applicants, meetings with Historic Places Trust staff & DoC staff and organising site visits are but a few of the duties to ensure a quality management system protecting taonga o Kororareka was maintained at all times. All of this work was 100% voluntary.

E mihi ana ki tenei huihuinga o tatou, (Greetings to this hui)

E mihi an ki a korua te ropu whakarongo i nga take nui i mua i a tatou. Greetings to the Hearing Panel and all important matters before you. Kia ora tatou

I have made extensive submissions in opposition of applications for resource consent within te moanatapu o Pikopiko i Whiti at Walls Bay Opuia, the first, was emailed Monday 27 January 2018 to the following -

**To:** Bill Shepherd <BillS@nrc.govt.nz>; Joce Yeoman <jocey@nrc.govt.nz>; Paul Maxwell <PaulM@nrc.govt.nz>

**Subject:** RESOURCE CONSENT APPLICATION APP 039650.01.01 BY DC SCHMUCK AND OTHER APPLICATIONS FOR NEW AND EARLY REPLACEMENT CONSENTS ASSOCIATED WITH DOUG'S OPUA BOAT YARD IN WALLS BAY. OPUA, NORTHLAND.

I wrote there are three treaty of Waitangi claims on the esplanade reserve and adjoining sea (te moanatapu o Pikopiko i Whiti) Wai 49, Wai 2027 and a targeted and specific claim - Wai 2424 over the esplanade reserve and the adjoining moanatapu.

That NRC have notified four lots of Resource Consents Application by DC Schmuck for critique and submission by the public.

- (1) Resource Consent APP.007914.10.04 dated 23 and 27 September 2017,
- (2) Resource Consent APP.039650.01.01 dated 30 October 2017,
- (3) Resource Consent APP.3965.01.01 described in a letter as "one publicly notified application for resource consent
- (4) Resource Consent APP 039650.01.01 publicly notified on 20 December 2017 in the Northern Advocate

I wrote I had difficulty reading and visualising the extent of the proposals applied for in Mr Schmuck's applications for resource consent.

It appeared the Applicant wanted to extend the wharf and make alterations to the beach using public space – to allow *"current operations associated with vessel maintenance, chartering and the normal conduct of occupation of vessels in a marine environment"*

I wrote, the applications are not 'fit for purpose' and should not have been accepted in their present form by the NRC. There should only be one comprehensive report to allow the public to make an informed submission.

**Wednesday 7/Feb/2018** I emailed Paul Maxwell a **second** submission, this time on a prescribed NRC form which I received from NRC and was informed this was their preferred method to write submissions for these **particular** applications.

**Wednesday 9 May,2018** - I emailed Ms Allisa Sluys

(1) additional evidence supporting my previous submissions

(2) a technical report on the environmental impacts of the proposed resource consents. This technical report was written by John Booth, a marine scientist, who holds degrees of BSc, BSc Hons (1), and PhD. John has 50 years in NZ coastal biological and physical marine science.

(3) Letter supporting my opposition to applications applied for from Ngati Kuta ki te Rawhiti Resource Management Unit.

(4) Keynote Address – for & on behalf of KMS - Kaitiakitanga of the Inner Sea of the Bay of Islands – hosted by the NZ Institute of Surveyors & others – their Conferences and AGM held here at the Copthorne Hotel, October 9 -15 1999

(5) Short movie showing unacceptable behaviour towards Ngati Manu kaumatua while he cut the grass on the esplanade reserve. This mahi was part of a restoration & beautification project undertaken by hapu, local groups, Opuia School pupils and individuals with support from Mayor Brown. The movie's key message - examples of boatyard activities conducted on the access slipway on public land causing huge concern to tangata whenua or mauri of the sacred sea of Pikopiko i Whiti at Walls Bay Opuia.

There are other submitters who are opposing these applications for resource consents here today.

I and others have worked to very tight time-frames, to ensure that everything was on the correct form, including dealing with additional information passed the deadline, and we have done all of this for the **public good!**

I stand by what is in my written submissions. I have participated in this process in good faith and my hope is that my submissions will be considered and given the appropriate weight in your decision-making process.

I wish to remind you that under Te Tiriti o Waitangi the Crown has a duty to actively protect environmental resources that are a taonga to Maori, and that the esplanade reserve and adjoining moanatapu o Pikopiko i Whiti at Walls Bay Opuia has significant cultural importance to local hapu.

I wish to remind you also that you are a delegate of the Crown and the RMA requires the Council to give meaningful effect to the principles of Te Tiriti o Waitangi and this is the Council's opportunity to do this.

We have treaty of Waitangi claims focussed on te moanatapu o Pikopiko i Whiti for many years, and this is only just, now ending. The Council has failed to recognise the importance of this over the years.

Whatungarongaro he tangata  
Toitu nga awatapu o Te Pewhairangi  
remain

People die, people disappear  
The sacred rivers in the Bay of Islands

Toitu te moanatapu o Pikopiko i Whiti    The sacred sea of Pikopiko o Whiti remain