

Karanga mai ra e te tipua o Pania e whakaeke mai nei tatou te whakaminenga ki runga I te reo powhiri e

Karanga mai ra Nau mai ra piki mai ra i raro i te ahunga nui o matariki e

Karanga mai ra karanga mai ra karanga mai ra

Kua takoto harotoroto mai te wai ite whenua kua haehae nga hihi o Matariki e

E nga mana e nga reo e nga rau Rangatira ma e nga karangarangatanga maha o nga marae maha o Ngati Kahungunu o nga hau e wha e te mana whakahaere te Koti Taiao mo te huihuinga tenei e tu ake nei au kei mua i a koutou e tu whakaiti noa

Tena Koutou tena koutou tena koutou katoa

Ko Puketapu te maunga

Ko Ngaruroro moko tuararo ki rangatira te awa

Ko Takitimu te waka Ko Ngati Kahungunu toku iwi

Ko Ngati Hinemanu Ngai Te Upokoiri Ko Ngati Mahuika me Ngati Honomokai oku hapuu

Ko Kahukuranui te tipuna whare

Ko Ruatapuwaahine te whare o te ora

Ko Huikai te tekoteko

Ko Tamakihikurangi Renata Kawepo te Rangatira

Ko Omahu me Te Awhina nga marae

Ko Omahu ko toku turangawaewae

He uri whakatipuranga no nga kawai rangatira o Hinemanu, Te Upokoiri, Mahuika, Honomokai

Ko Lisa Tuhi toku ingoa e tu ake nei e mihi atu kia koutou ma i runga i te rangimarie me te aroha I rungai te Kaupapa o te ra ko te mana o te wai. Noreira Tena koutou Tena koutou Tena hoki tatou katoa

NGARURORO MOKO TUARARO KI RANGATIRA

Firstly, I pay homage to all my people who have gone on before me who have stood in strength and unity in deliverance and fortitude carrying the kaupapa in sickness and in health and in love and war fighting the fight of safeguarding their kainga, their whenua and life as they knew it and all the while keeping the home fires burning strong. I see my job here as a voice to advocate and support our hapuu to seek reclamation of a simple way of life once enjoyed. My submission is not to literally deconstruct or reconstruct the framework but moreso to empower and entrench our own tikanga to safeguard our water source te awa o Ngaruroro.

Te awa o Ngaruroro receives its source from the pae maunga of our majestic tipuna beginning from the Makirikiri stream flowing into the Ikewetea creating the headwaters of the Upper Ngaruroro beneath the tipuna title of Owahaoko. Therefore, our awa has its own whakapapa and identity. We are bound by whakapapa to the stronghold of Hinemanu, Te Upokoiri, Mahuika and Honomokai extending from the fertile flats of Te Ipu o Taraia Heretaunga in the East traversing the Ruahine and Taruarau ranges Mokai Patea in the west.

The hapuu estate of Hinemanu and Te Upokoiri consist of the largest tracts of land still in maori ownership at Aorangi, Awarua, Kaweka, Owhaoko, Te Koau and Mangaohane.

The Ngaruroro awa is the realm of our tipua kaitiaki Karukaru that manifests itself as a Wheke or a spectrum of coloured ribbon-like images, Ikatere Tamatea's pet Crayfish from where freshwater crayfish species originates from, and Pohukura Tamatea's pet mokomoko that manifests itself as a lizard scuttling across the mountain tops when the lightning strikes the iron ore deposits along the tops of the mountain ranges.

I had a beautiful childhood growing up with a healthy awa flowing generously, fresh flowing crisp clear water, warmer and calmer in small pools in parts, sandy flats called the hot sands, muddy bottom pools, clay banks, deep blue icy cold pools called the blue waters and popular swimming spots for the whole family called the Maori point. (photo)

Unfortunately, the current status of the awa on the lower Ngaruroro is virtually un-swimmable, uninhabitable and un-drinkable. The simple freedoms and rights to enjoy swimming in deep blue waters, clear flowing currents or basking in the hot sands in our awa Ngaruroro has deteriorated and no longer exists for us.

My recommendation is restore the awa back to its former healthy state.

It is my submission that the following be implemented:

- 1. A Hapuu declaration of guiding principles to restore, preserve and protect water and other natural resources (Mataatua Declaration) within our hapuu domain. (We shall not build on waahi tapu, We own the water, we own the riverbed)**
- 2. A Hapuu declaration of guiding principles to restore, preserve and protect native flora and fauna within our hapuu domain.**
- 3. Resource marae based, hapuu-driven resource management units.**
- 4. Resource marae based, hapuu-driven resource management initiatives and research projects.**
- 5. Resource environmental and cultural impact reports.**
- 6. Implementation of Hapuu tikanga and kawa within policy development.**
- 7. A moratorium and check on future water takes and grants on the Ngaruroro and its tributaries within our hapuu domain.**
- 8. A moratorium and check on future use and developments within our hapuu domain.**
- 9. A moratorium on the proposed water storage projects. (Te Tua/ Big Hill Station)**

"What can be heavier than wealth than freedom"

Sylvia Ashton Warner

PLURALISM

The reclamation of power to make decisions, grant consents that physically and culturally affect our environment, our lives and our wellbeing. Full recognition of our tikanga and kawa according to our hapuu as critical, valid and just as legitimate within the formation of policy and legislative frameworks. It is important for there to be checks and balances from a hapuu viewpoint upon successive governments and statutory authorities and to create a place of goodwill and equality

within a democratic society. Pluralism will allow for more than just the one source of power or view to be relied upon when considering policy formation.

For our hapuu of Hinemanu we may wish to formulate a protocol for Communications if we should select a tipuna namely Kahukuranui, entitled the ***Kahukuranui protocol***. Literally translating Kahukuranui as the 'Big Rainbow', likening the colours of the spectrum to tipuna melted together in unity and harmony. While each tipuna maintains their own individual identity they ultimately come together for the good of the Kaupapa which is to keep cohesion and integrity of the arc formation of the Rainbow within their communication strategy.

Our marae and hapuu strategies and ideas are worthwhile, our people are skilful, knowledgeable if given a chance. Our whanau and hapuu members have volunteered on countless occasions to feedback and input into many initiatives and projects.

In the event of a tangihanga I don't know too many institutions or businesses who can at the drop of a hat, cater and accommodate for unknown multitudes for a duration of up to 3 days on a koha-based budget with no knowledge of another possible tangihanga and yet still manage to come out with a profit for the whanau mate. People who service our marae for example on a good day a tangi, may include up to twenty helpers in the kitchen prepping, cooking, cleaning and setting up with another twenty on the Paepae with kaikorero and kaikaranga which can be absolutely physically and mentally exhausting.

If I knew that our marae stood to receive an annual levy or an exemption from paying a district and regional rates then this would be very helpful. As it stands if there is three consecutive tangi then my Brother, the Chef or my Brother in law, the Teacher takes unpaid leave of absence because ultimately someone in the know has to stay and service the tangihanga in order to uphold the integrity of the tikanga and kawa of the marae and hapuu.

My Recommendation would be to support the following:

1. Exemption for our marae from payment of land and water rates.
2. Payment of a levy to our marae for every tangihanga held .
3. Implementation of Hapuu tikanga and kawa within policy development.
4. Establishment of a fully resourced, IT-capable, marae-based, hapuu-driven research unit.
5. Establishment of a fully resourced, marae-based, IT-capable, hapuu-driven policy unit.
6. Hapuu tikanga and kawa within policy formation.
7. A register/watchlist database circulated to all marae and hapuu within Heretaunga.
8. An information resource booklet of our hapuu domain detailing adversely effected:
 - a. natural habitats
 - b. waahi tapu
 - c. sites of significance
 - d. anything else that ought to be brought to our attention.

"Imagination is more important than Knowledge...."

Rossi

1. Large tracts of land still in individual Maori ownership & from within the same hapuu.
2. Inventory of all cultural assets within our hapuu domain.
3. Establishment of a Hapuu Council similar to the purpose of the Maori Committee (MCD Act 1964)
4. Reclamation of proclaimed hapuu lands.
5. Reclamation of the riverbeds, forests and waterways.
6. A Hapuu declaration of guiding principles to restore, preserve and protect water and other natural resources (Mataatua Declaration) within our hapuu domain. (We shall not build on waahi tapu, The hapuu own the water, the hapuu own the riverbed)
7. A Hapuu declaration of guiding principles to restore, preserve and protect native flora and fauna within our hapuu domain.
8. A moratorium and check on future use and developments within our hapuu domain.
9. A moratorium on the proposed water storage projects redirected from the awa Ngaruroro and its tributaries (Te Tua/ Big Hill Station)
10. A limitation of commercial activity. (White water rafting, jet boating, fishing)
11. Encouragement of Conservation activity and Educational research promotion.

"Humanity is but a lone grain of sand creating the intrinsic connection between the land to the sky

and the sky to the land to the ocean, to the rivers and to the forests within the whole scheme of the Universe. The beauty is intrinsic whereby everything co-exists in splendour, in harmony and

in balance as a beautiful beach rather than as a lone grain of sand..."

he Koroua no

Waikaremoana

Noreira e te iti me te rahi e te whakaminenga o tatou piki te ora piki te kaha me te maramatanga kei runga I o koutou kainga maha huri noa o te motu. E nga kaiwhakawa mo te kooti taiao me nga apiha o te Kaunihera a Maggie koutou ma nga mihi mahaki, to whakaaro pai me te arohanui kia koutou katoa mo o koutou mahinga nunui kia ahau. Nareira, ma te atua e manaaki, e tiaki i nga ahuatanga katoa. Noreira Tena Koutou Tena Koutou Tena ra tatou katoa. Kia ora tatou.

Lisa Tuhi

Submitted on behalf of my marae Te Awhina and Omahu and

My hapuu Ngati Hinemanu, Ngai Te Upokoiri, Ngati Mahuika and Ngati Honomokai