

## **HBRC draft Proposed Plan Change 9.**

### **( Oral submission Hearing**

**Hearing:** Tuesday 22<sup>nd</sup> June 2021.

**Venue:** East Pier Motel, Ahuriri. Napier.

**Allotted time:** 11.40 am.

**Submitters** Charmaine Pene and Jaime Karetu.



He Karakia.



Haramai te aka nui

Haramai te akaroa

Haramai te akaaka matua.

Naa, lo Matua-taketake te Waiora

Ki tenei tu tamawahine e lo Tikitiki I te Rangi e.

Nau mai ki a maamara atu e i

Ki nga tirohanga whanui

Tirohanga hohonu mai te pae tawhiti ki to pae tata

Kia tu teitei

Kia tu hangai te mana tuku iho

I karangatia ra e teenei tuu tamawahine

Te ururanga tuu

Te uruuranga pae

Te ururanga tapu

A whanau,

A hapuu

A lwi e.

Mauri ora.



Ka nui te mihi ki te Poari. ~~Tena koutou.~~

Nga mihi ki te Kaunihera a rohe o Te Matou a Maui, ~~tena koutou.~~

Nga mihi nui ki toku whanau o Omahu, o Te Awhina hoki tena koutou.

No reira, tena koutou, tena koutou tena tatou katoa

How to read my written text for oral presentation:

All the text in Red print is added for your information only.

I have tried to remove all emotional influence from my submission in order to keep focused on relevance of this Hearing and in line with my initial submission.



Introduction.

My name is Charmaine Pene.

I was born in a shack in Runanga.

Approximately 20meters from my birth place is a natural spring that catered for most of needs- bathing, drinking and cooking.

We moved about one mile up the road, where water was gathered from a spring for our basic needs.

I was the Representative for Runanga Marae on He Toa Takitini and Heretaunga Tamatea Settlement Trust from 2014 until September 2020.

I am currently a Treasurer Trustee on Nga Hapu Ki Runanga Trust Board.

This is an independent submission that did not seek mandate from Runanga Marae / the Hapu ki Runanga Trust Board or any other associated marae or Maori organisations within Ngati Kahungunu.

The areas of interest that follow are references only.

Area of interest: Ohiti

Taihape Road

Kawera

Pukehomoamo

Waterways of Interest: Ngaruroro

Runanga Lake (has a protection order around the entire Lake) \*

Ohiwia Creek

Okawa Creek





Pukehomoamo Creek

3x Swamp (names unknown) \*

Culturally significant sites where some are still being used:

Wahi tapu sites: Old Pa sites. Paru Natural Springs

Natural Springs in the hills (A protective mechanism in the Resource

Management consent Application. Tuesday the 12<sup>th</sup> June 2021) \*



He whakatauki.

Ko te Kahu tui nei

Kua waiho noa I te papa o toku whare takoto

Kau e.

This is the crux of my submission.

Oral Presentation:

My submission supports all my whanau and whanau whanui who have spoken before me since the first Hearing at Mangaroa.

Tino Rangatiratanga....the question I asked myself was:" How can I exert Tino Rangatiratanga in order to up-hold our integrity and express that in a modern society?"

And if I was to ask, " What one thing could you live without?"

And if you can answer the question honestly; then the solution will come.



The points I would like to address are:

1. Consultation
2. Quantity of Water
3. Quality of Water
4. Gravel extraction

1. Consultation process.

1.1 In general, the consultation process is and should be about equality.

. It is unfair that we are treated as an interest group. It ticks the box in the consultation process.

.It is unreasonable for interest groups to self-fund a response. We, the interest groups receive a huge document to wade through, interpret it and then apply a response within a short time frame.

.We, do not have lawyers, scientific experts or policy analysts at our disposal.

In short, we need to sit at the table as equals.

2. Quantity of water.

What are we prepared to live without?

If we continue doing what we are doing now, then we are dead.

Something needs to change. Our mindset needs to change.

The following examples are as follows:

- 2.1 Build a dam.



.I totally opposed the dam proposal in the Tamatea region.

. If, the dam is beneficial to replenishing the aquifer, and the waterways, which are at a critical point, then that has to be a positive move.

.ensure, an even annual flow in the river systems occur.

It would be unfair and unjust to increase water extraction Resource Consents for commercial use. This is about replenishing and sustainability of a Natural Resource.

.turn the bores off.

## 2.2 Build a reservoir.

.the location of these must be equal.

The oral presentation given by Mr Cordry Huata is very well supported by this submission. He argued that the location be nearer their marae rather than planned for down the road. It would service their whole community.

## 2.3 Kaitiakitanga.

Trusteeship in English.

There should be scope within your framework where this concept can lie. For example: monitoring, reporting or having control to issue warnings.

The quantity of water crisis depends on changing our mindsets. We all want the same thing but we keep talking pass one another:

Replenishing our waterways.

Replenishing our Aquifers.

Sustainable waters. (sustainability) \*

\*Cultural waters. (Wai ora, Natural Springs, Tapu Wai, as some examples)

Clean water (uncontaminated).





If we sit at the table as equals, and consider what path we take then be mindful of those waters that are culturally ours and are not impinged upon. Water is one thing I would not give up. So, what about the Quality of water?

### 3. Quality of water.

My Question here to myself was simply "what can I live without?" My list was long. But the three things I could not name were: "WATER"; Oxygen and Whenua.

Once it's gone... it's gone. No money in the world can bring it back. That's the reality. This is what the whakatau was referring to.

3.1 The quality of the water has been affected by commercial use. For example, we are either over-using it or polluting it.

.It will affect the quality of application.

### 3.2 Maths

We know raw data does not lie. We can use the raw data to manipulate the outcome, the scope and the direction of where one can go.

In other words, control the definitive outcomes where the means are no longer meaningful. This is the consequence to the process. (this is mainly referring to the many submissions being put forward)

Maori have a tendency to line their T's and I's up.

To be quite honest, the quality of water is about "greed" and "money". Take those out of the equation and look toward using Maori concepts in their true form. And, you should find the solutions to the problems we are faced with today.

No reira.

Thank you to HBRC, especially those behind the scenes for your patience. And to you the Poari, I thank you sincerely for listening and not having questions.

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I would now like to pass the rakau to my niece, Jaime Karetu. She will be presenting on "Gravel Extraction).

Jaime will giving a power point presentation.

Jaime has been trying since 1989 for someone to listen to her. This is a platform for her to express those issues that eventually excluded her from discussions that she had initiated at a young age. She has not had closure since then.

Jaime is honest, passionate about the waterways, young, intelligent and extremely shy. The karakia was to help give her the spiritual strength that she needs right now, and to be heard.

Jaime's close aunty passed away Sunday 20<sup>th</sup> 2021.

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