

Coastal Resources Limited marine dumping consent application

Submission Reference no: 74

Ngati Rehua (Nicola MacDonald)

Submitter Type: Not specified

Source: Email

Clause

Do you intend to have a spokesperson who will act on your behalf (e.g. a lawyer or professional adviser)?

Position

No

Notes

No; our speakers will include myself and kaumaatua members.

Clause

Do you wish to speak to your submission at the hearing?

Position

Yes I/we wish to speak to my/our submission at the hearing

Notes

Clause

If you wish to speak to your submission at the hearing, tick the boxes that apply to you:

Position 1

I/We wish to present in Te Reo Māori.

Position 2

If others make a similar submission I/we will consider presenting a joint case with them at the hearing.

Position 3

I/We intend to have expert witnesses to support my/our submission.

Notes

Clause

We will send you regular updates by email

Position

I can receive emails and my email address is correct.

Notes

Clause

What decision do you want the EPA to make and why? Provide reasons in the box below.

Position

Refuse

Notes

Full submission attached.



COASTAL RESOURCES LTD SUBMISSION

Our key message

We do not support Coastal Resources Ltd marine dumping consent application for a marine dumping consent to dump dredged material at a deep-sea site east of Great Barrier Island.

Introduction

Ko motu tohora i whakakohatu naia Te Tai Tonga
Ko nga Taratara o Toi te Huatahi Te Tai Tokerau
Ko motu Rangiahua Te Tai Hauauru
Ko Kaitoke kohatu Te Tai Rawhiti
Ko Hirakimata te maunga tapu waenganui
Ko te moananui o Toi Te Huatahi te moana
Ko Tukaiaia; ko te Tuatara; ko te Mauri nga kaitiaki
Ko Rehua; ko Ranginui raua ko Te Awe nga tupuna
Ko Ngāti Rehua – Ngatiwai ki Aotea te iwi

Ngāti Rehua of Aotea (Great Barrier Island) is a hāpu and iwi. We are the mana whenua; mana moana and tangata whenua. We are a coastal and seagoing people who have exclusively occupied Aotea, Hauturu-o-Toi (Little Barrier Island) the Pokohinu Islands (Mokohinau Islands) and other outlying islands and rocky outcrops for centuries. Ngāti Rehua takes its name from an ancestor called Rehua who was born in Mahurangi (north of Auckland) towards the end of the 17th Century.

Rehua and his son Rangituangahuru were asked by Te Whaiti, a Rangātira of Ngāti Manaia/Ngātiwai, to assist in avenging the killing of his daughter by Ngāti Hauwhenua who were the former residents of Aotea. Both Rehua and Rangituangahuru fought and defeated Ngāti Hauwhenua. This was the first conquest or raupatu by Rehua and his son, who took up occupation of the northern part of Aotea.

Rehua and Rangituangahuru went on to conquer Ngāti Tai, the iwi who occupied Aotea at the time, driving them from the Island. This was the second raupatu. Ngāti Rehua has remained Mana Whenua on Aotea and the surrounding islands from that time to the present, approximately 700 years.

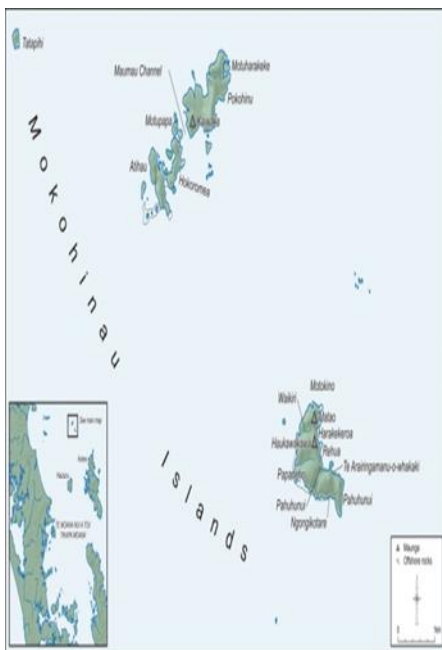
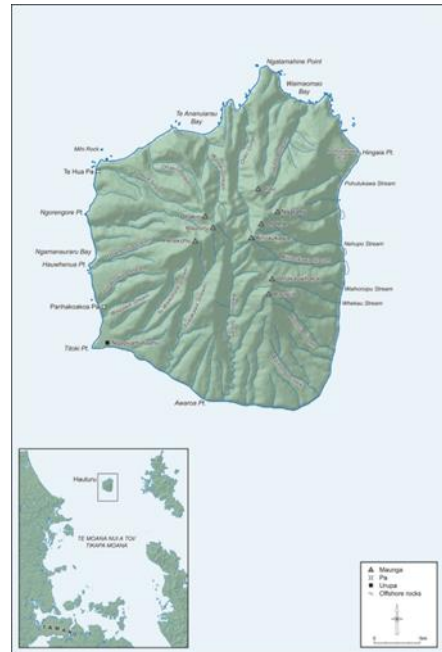
This submission is submitted by Nicola MacDonald on behalf of Te Taumata Kaumaatua o Ngāti Rehua - Ngātiwai ki Aotea and the holders of the Ngāti Rehua - Ngātiwai ki Aotea Trust Marine Association Coastal Area (MACA).

We wish to talk to our submission if there is a public hearing.

Hei tiaki i te moana; hei tiaki i te whenua; hei tiaki i nga whanau
He kaitiaki koe; he kaitiaki au
Mauri ora!



Ngati Rehua – Ngatiwai ki Aotea Rohe



Hei tiaki i te moana; hei tiaki i te whenua; hei tiaki i nga whanau
 He kaitiaki koe; he kaitiaki au
 Mauri ora!



Key issue: Degradation of Te Taiao; Mana Moana; and Kaitiakitanga

Lack of respect for water – he awa, moana, wai¹

Ngāti Rehua - Ngātiwai ki Aotea are the mana whenua and mana moana of Aotea and have occupied our islands and surrounding waters undisturbed for over 700 years. We are a people who are defined by our relationship to the water. While wai is of significance to all tangata whenua, for us it is of significance as we are one of the few iwi identified by an element tupuna rather than an eponymous tupuna. Our islands are surrounded by the moana which we identify by their traditional names.

Kei te he: The Coastal Resources application has no reverence or respect for our rohe moana as it applies to increase the length of its operations and the size and quantity of dumping of dredged material.

Environmentally and culturally sensitive water bodies

The following is a list of just some of these precious moana and awa. This is by no means exhaustive. Rather it is indicative, showing the importance of these bodies of water within our worldview. The names acknowledge events of significance or the specific use and value of these wai.

- The waters standing off the southern part of Aotea are known as Tai-tuki-mata or literally ('the seas that rise up and beat upon the headlands')
- Te Awanui o Hei or the Colville Channel
- At the southern end of Wai o Ruawharo (Medlands) is the stream known as Waitemataku where our tupuna Te Rangituanhuru and his allies were victorious in one of the final battles with Ngai Tai
- Wai-Oruawharo or Medlands Beach
- The northern-end of Kaitoke Beach is traditionally known as Waikaukau
- To the north of Kaitoke is the beautiful bay known as A-wana. It takes its name from Te pa A-wana, the large pa located above the steam mouth. This pa was occupied by our tupuna Waipahihi the wife of Rehua.
- Te Wai o Ruawharo is the place where they anchored the waka Takitimu.
- Rangitawhiri Whanga (Tryphena Harbour) has place names which refer to the landing of the Aotea waka.

Kei te he: The Coastal Resource application includes our cultural and historical area identified within our Hapu Management Plan as the 'dumping-point' in the Coastal Resources Ltd consent application.

¹ Ngāti Rehua – Ngātiwai ki Aotea Hapu Management Plan

Hei tiaki i te moana; hei tiaki i te whenua; hei tiaki i nga whanau

He kaitiaki koe; he kaitiaki au

Mauri ora!



Depletion of fisheries, kaimoana and mahinga kai

Traditionally, the bountiful resources of the moana have provided sustenance to our hapu. Our traditional fishing areas include large areas of harbour and open coast. To this day Kaimoana features in the diets of all our people as a fundamental food source. Unfortunately, some of our traditional fishing areas are in grave danger of becoming destroyed by applications such as these.

Our goal is for the mauri of coastal water to be maintained and, where possible, restored to enable traditional and cultural use of the coast and its resources by Ngati Rehua - Ngatiwai ki Aotea .

Kei te he: The Coastal Resources application will destroy our traditional fishing area and fish species by the prolonged and destructive increased dumping of dredged materials into our rohe moana.

Takutai Moana – foreshore and seabed

The degradation of coastal environments and associated negative impacts are major concerns for our people. Control and use of our foreshore and seabed is constantly under threat.

We want the ecological, recreational, cultural, and amenity values of the Hauraki Gulf to be protected from the adverse effects associated with the disposal of material.

Kei te he: The Coastal Resources application will destroy the mauri and life-force of the seabed itself by dumping dredged materials from Auckland and Waikato that may contain foreign organisms, infestations that will colonise our fish stock and impact and affect the orangatanga of our waters, taonga and people.

Conclusion

We consider Aotea and ALL its outlying islands (a total of 52) and rocky outcrops, as well as the waters that connect them, as a single, living entity.

This collective area which we refer to broadly as Aotea has a unified spiritual essence or mauri and manawa ora or life-giving force. We are interconnected as one living being that stretches across all physical and meta-physical dimensions. These worldviews impact all that we know and do.

We are as one with nature. Ngati Rehua - Ngatiwai ki Aotea people are named after our natural world and natural elements this relationship and state of being is what constitutes our kaitiakitanga and is the continuation of balance between our natural world and worlds around us.

We are mana whenua and we uphold our responsibilities as kaitiaki for generations past and to come.

Hei tiaki i te moana; hei tiaki i te whenua; hei tiaki i nga whanau
He kaitiaki koe; he kaitiaki au
Mauri ora!