

BEFORE THE HEARING PANEL

IN THE MATTER of the Resource Management Act 1991

A N D

IN THE MATTER of Applications by Tararua District Council to Horizons Regional Council for Application APP-2005011178.01 for resource consents associated with the operation of the Eketahuna Wastewater Treatment Plant, including a discharge into the Mākakahi River, a discharge to air (principally odour), and a discharge to land via pond seepage, Bridge Street, Eketahuna

**SUMMARY OF
STATEMENT OF EVIDENCE OF MANAHI PAEWAI
FOR RANGITĀNE O TAMAKI NUI-Ā-RUA Dated 23 March 2017**

6 April 2017

*Ko Ruahine te maunga
Ko Manawatū te awa
Ko Te Rangiwhaka-ewa te tangata
Ko Rangitāne te iwi
Ko Kurahaupō te waka*

INTRODUCTION

1. My name is Manahi Paewai. I am a member of Rangitāne.
2. I provide a summary of my statement of evidence dated 23 March 2017 ("statement of evidence").
3. I have prepared cultural evidence on behalf of Rangitāne o Tamaki nui-ā-Rua ("RoTNAR"). At paragraph 1 of my statement of evidence I stated that I was a recognised expert in the tribal history and tikanga of Rangitāne. I wish to delete that reference and replace it with the following: *"I am a qualified teacher and have had an intimate involvement with my tribal history and tikanga for the best part of 7 decades alongside my elders who were the experts"*. My other amendments to the statement of evidence include:
 - (a) Paragraph 5- Add in Tawhai (as a sibling) between Hokimate and Peeti: Children of Paora and Maata;
 - (b) Paragraph 35- Water- line 7 "orate" change to "ora te";
 - (c) Paragraph 44- Change Kaitoke to Kaitoki;
 - (d) Para 78, line 3 and 4 should read- "....Her awa are not strong enough and they have since 1840 continued....."
 - (e) Paragraph 94, line 1 should read- "We would be in breach....."

Personal Background

4. My personal background can be taken as read.

Overview of the Evidence

5. It is important to acknowledge that Rangitāne o Wairarapa also have significant interests in the area covered by the TDC application. Our respective interests are through the hapū Ngāti Hāmua.

Our origins and overview of the hapū with mana whenua

Origins of RoTNAR

6. The section on the origins of RoTNAR can be taken as read.

Mana Whenua

7. The hapū with customary interests in the Eketahuna area is Ngāti Hāmua.
8. Both oral traditional evidence and credible documentary evidence established the fact that Ngāti Hāmua is an exclusive hapū of Rangitāne.
9. Ngāti Hāmua therefore claims mana whenua and tangata whenua status at Eketahuna through whakapapa, continued occupation and ahi kā roa.

An overview of the values and tikanga associated with the Mākakahi River

Starting Point

10. It is important to understand at the outset that all things have qualities of wairua and mauri. They have a spiritual dimension and a life force that we can only measure.
11. To understand our values and tikanga in relation to our waterways, it is important to understand the following concept:

Tuia ki runga

Tuia ki raro

Tuia ki te muka tangata

Unite celestial matters

Unite terrestrial matters

Unite with human fibres

Rangitāne Values and Tikanga

12. In regards to our tikanga, because everything is connected, if one part of the total is being affected in some way, it has a flow on effect to the other parts of the whole. More specifically, if one of our awa is being impacted on in some way, then it has an absolute effect on our all of our taonga.
13. There are a number of statements that speak of our values and tikanga in this regard. For example:

Water

Ki te ora te wai, ka ora te whenua, ka ora te tangata

If the water is healthy, the land and the people will be nourished

14. The Wai 863 Waitangi Tribunal Report stated that:

The relationship between Māori and river systems was vital to the people's existence – and not only because rivers provided food and a means of transport. For Māori, rivers are 'the blood veins of Papatuanuku', which give life and sustenance to all.

Te Kāuru Taiao Strategy

15. *Te Kāuru Taiao Strategy* captures the values and tikanga I have discussed in my statement of evidence. Te Kāuru has developed a number of principles that underpin our strategy to restore and sustain the mauri of the Manawatū River Catchment. Some of relevant principles include:

- (a) Clean, life-sustaining water bodies;
- (b) The mauri of water and land protection;

(c) Optimal life forces (mana, mauri and wairua) are the essence.

16. Further, as part of developing our values to bring back the Manawatū River to good health, we have developed the following important values: Some relevant examples include:

Waiora <ul style="list-style-type: none"> • Whakaora • Tohi/Iriiri • Rongoa 	Living Waters <ul style="list-style-type: none"> • To heal • To initiate, dedication (baptise) • For medical purposes
Māra kai Pātaka kai Mahinga kai	Food source Foodstore, Sustenance Food gathering

A description of the relationships we have with the Mākakahi River

Historical significance of and relationship with the Mākakahi River

17. Context is everything and my statement of evidence describes our context in detail.
18. In its 2010 *Wairarapa ki Tararua Report*, the Waitangi Tribunal commented that the transformation of the mighty Te Tapere nui-o-Whātonga was one of the headline stories of their inquiry. The Tribunal noted that:

...perhaps the densest in New Zealand, this lowland forest succumbed to the axe in a remarkably short passage of time. It was, of course, home to the marvellous Huia, whose resonant cries are now, it seems, forever silent. The lives of the tangata whenua were profoundly changed by the loss of the bush, and not long after by the demise of their iconic bird.

19. Given the density of the bush, all of the rivers including the Manawatū and the Mākakahi, served as a highway for Rangitāne. The rivers were an important means of travel and communication. We had many settlements along these rivers which provided fresh water and plenty of food.

20. The Mākakahi itself, meaning 'the stream where the fresh water mussels were found in abundance', reflects the plentiful kai that was available to our people in this river.

Sites of Significance

21. There are a number of significance sites in the TDC application area.
22. The name Eketahuna itself refers to being 'run aground on a sandbank'. This refers to the banks of the Mākakahi River and many waka that used the awa.
23. Ngāti Hāmua chief Wi Waka Te Rangiwhaka-ewa, had gardens either side of the Mākakahi River.
24. There was a pā known as Atukirihau.
25. There was a well-established kainga at Te Hawera on the shores of the Mākakahi River.
26. One of the most significant sites on the Mākakahi River is Paneatua. This is a wāhi tapu south of Pahiatua near Konini.

Present significance of and relationship with the Mākakahi River

27. Our connections with the Eketahuna area are reflected by receiving specific redress in the area as part of our Treaty settlement with the Crown. These are listed in my statement of evidence.
28. Te Kāuru also identified places of historical significance in the Manawatu River catchment in its strategy document. *Te Kāuru Taiao Strategy* inventory is by no means complete and that other sites will be added over time as resources allow.

Evidence of the adverse effects

29. On the eve of our Treaty settlement, it is important that we have a healthy environment. This vision is encapsulated in the statement:

Ki te ora te kāuru, ka ora te rere, ka ora te pūwaha

*Should the river source be healthy and well, then so should (shall)
be its flow and its tributaries even to the exit to the sea.*

30. The Rangitāne position is that there is to be no discharge into waterways of treated sewerage effluent.

Adverse effects on culture and traditions

31. We use our awa to initiate, dedicate, and baptise people and other taonga, known as tohi or iriiri.
32. Given the current health of the Manawatū River, we cannot risk another one of our traditional awa becoming “polluted”.
33. Our people continue to rely on our awa as cultural identifiers and cultural survival.

Adverse effects on values and tikanga

34. The knowledge that treated sewerage effluent is/will be discharged into our traditional awa would unsettle the mauri of the awa and have a direct impact on our values.
35. Traditional kai such as tuna will be subjected to sewerage, which is ironic when the name of the river is a type of traditional kai.
36. The mauri and mana of the atua at Paneatua will be impacted.
37. The mauri of Papatūānuku will be directly and severely impacted. Once the mauri is impacted then a serious imbalance will occur.
38. Our mana as kaitiaki will also be seriously impacted by the fact that the hapū downstream will be impacted.

Overview of why discharges of human waste to wastewater causes adverse effects

39. The special significance of wai Māori and its use in tapu ceremonies exacerbate the offence and adverse effects on our mana if the discharge was to be made into the Mākakahi River.

40. Once our rivers, are polluted or affected it will matter little how much land or income we have.
41. Once our waterways are polluted, it will have significant adverse effects on our mana, our mauri, our mahinga kai and our sense of strong cultural identity.

Discharge to land as preferred approach

42. The discharge into land as opposed to water would be consistent with our *Te Kāuru Taiao Strategy* of ensuring that there are nil discharges into water.
43. Despite her coverage (forest) being destroyed in the 19th Century, in my view Papatūānuku is better equipped to deal with any adverse effects caused by the discharging wastewater onto her. Her awa are not strong enough and they have since 1840 continued to be severely impacted by a number of failures by the Crown and local authorities.

My views on the TDC application and evidence

44. The TDC evidence does not adequately describe and address the actual and potential effects on our culture, tradition and values as it relates to the Mākakahi River.

The Brown Report

45. I am concerned by the statement at paragraphs 34, 35, 43 and 44 of the *Brown Report* about the state and impacts on our awa.
46. The *Brown Report* also confirms that some of the freshwater fish species found within the Mākakahi catchment are considered to be threatened and are contained within the New Zealand Threat Classification System.
47. We would be in breach of our kaitiaki responsibilities if we allowed our native fish stocks to become extinct.

The Baker Report

48. We are also concerned by the statement made by Tim Baker in his Report where he concludes:

In summary, there are likely to be effects on the quality of the Mākakahi River as a result of leakage from the base of the ponds entering groundwater and then flowing into the river. The applicant has not attempted to quantify this effect, largely due to the absence of any site specific groundwater data and WWTP inflow and outflow data.

49. Everything in the environment is related and in a whakapapa sense, they all descend from Papatūānuku and Ranginui. By virtue of this fact, resource use was conducted with great care and ritual protocol.
50. As tangata whenua we expect much better. Te Tiriti o Waitangi/the Treaty of Waitangi, from our perspective, is about protecting our taonga and our rangatiratanga over those taonga forever. In my opinion, the issues at play in this process are similar.
51. In my view, the current TDC application will have a direct and significant impact on our cultural values, our mana and our tikanga.

Manahi Paewai