BEFORE THE Waikato Regional Council Hearing Commissioners

IN THE MATTER of the Resource Management Act 1991

AND

IN THE MATTER of resource consent applications by Matamata Metal Supplies to continue and expand quarry Operations at Barton Road, Okauia

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STATEMENT OF WAIMATAO JORDENE SYDNEY
ON BEHALF OF TANGATA MARAE
31 January 2019
INTRODUCTION

1. My full name is WAIMATAO JORDENE SYDNEY. I am a descendent of Ngāti Tangata and current chairperson of Tangata Marae.

2. This statement of evidence has been prepared on behalf of Tangata Marae in opposition to the Application by Matamata Metal Supplies Limited to continue and expand quarry operations at Barton Road, Okauia (the Application).

QUALIFICATIONS AND EXPERIENCE

3. I descend directly from Te Weraiti and Mangapiko. This affords my people and I the right to express our concerns about the effects of the quarry on our treasured resource.

4. My expertise derives from my whakapapa, my connection to our taonga (treasure) and the knowledge passed down by my ancestors.

SCOPE OF EVIDENCE

5. My evidence will address the following areas:

   (a) Communication from Ngāti Hinerangi Iwi Trust (NHT);

   (b) Background and cultural history of Ngāti Hinerangi;

   (c) The cultural value, significance and connection of the Mangapiko
to our people; and

(d) The cultural effects on the Mangapiko and Tangata Marae.

COMMUNICATION WITH NGĀTI HINERANGI IWI TRUST

6. I received correspondence on 13 May 2018 from Phillip Smith, the Chairperson of NHT. A copy of this email is annexed as Appendix 1. The email stated that the Trust would not be submitting on the Applicant’s resource consent application. This decision was informed by the NHT’s deed of mandate which does not provide for contribution into Resource Management consent applications.

7. The Waikato Regional Council and all effected parties were notified of NHT’s decision and received a request to extend the submission timeframe. A copy of the email that was sent to the parties is annexed in Appendix 1. The extension provided all marae the opportunity to make a joint or a separate submission as marae for Ngāti Hinerangi iwi.

8. Te Ohāki Marae, Hinerangi Tāwhaki Marae and Tamapango Marae were notified to discuss this proposal. The Chairpersons for each of these marae confirmed they were unable to attend these discussions. However, some descendants of Tamapango Marae attended.

9. NHT removed the Trust from the resource consent application process. This enabled all four marae of Ngāti Hinerangi the opportunity to make a submission and ensure iwi representation continued during the process.

BACKGROUND

10. We the descendants of Tangata Marae originate from the ancestral waka, Tainui. We affiliate with both Raukawa Iwi and Ngāti Hinerangi Iwi. Due to our mana whenua status as Ngāti Hinerangi Iwi, the evidence presented in this document is based on our whakapapa and history to Ngāti Hinerangi Iwi. I refer to the whakapapa for Ngāti Hinerangi Iwi, Raukawa Iwi annexed as Appendix 1.
11. The eponymous ancestor of Ngāti Hinerangi is Koperu who was originally from Whaingaroa and Kawhia in the west.

12. According to Ngāti Hinerangi traditions, Koperu and his followers migrated east towards Maungatautari. After living at various locations and sighting Te Weraiti along the way, he then established a separate tribal rohe under his own mana and tino rangatiratanga initially at the foot of the Wairere Falls. This spread west over Matamata and over the Kaimai Ranges East to the shores of Tauranga Moana. I refer to the map showing the location and tribal boundary of Ngāti Hinerangi, Te Rohe o Koperu annexed as Appendix 2.

13. From here Koperu led the initial wars of conquest over the Nga Marama, people who formerly occupied the Matamata region and the Tauranga region from the Wairoa River to Katikati.

14. Koperu's grandsons, Tokotoko, Te Riha and Tangata later completed the conquest of Nga Marama, taking ownership of the land throughout the Matamata and Tauranga regions and set down their Hapū to maintain the ahi kaa roa and mana whenua of Ngāti Hinerangi's traditional rohe, known as Te Rohe o Koperu.

15. Ngāti Hinerangi Iwi and their Hapū have robustly defended and protected their lands and resources, together with their tribal identity intact, from encroachment from other iwi.

16. Koperu's father is Tamapango, grandson of Whatihua, a brother of the ancestor Turongo, the founding tupuna of Raukawa Iwi. Tamapango is the son of Uenukuterangihoka from the Tainui raNgātira, Whatihua, brother to Turongo who married Ruaputahanga of Taranaki. When Whatihua took a second wife, Ruaputahanga left Whatihua to return to her own people.

17. Uenukuterangihoka was a baby at the time, and raised by Whatihua’s second wife, Apakura, he became known as Uenukuwhangai. However, Ngāti Hinerangi whakapapa refers to their tupuna only by his proper name of Uenukuterangihoka.

18. Uenukuterangihoka’s brother was Uenukutuwhatu who was the tupuna
of the Tainui chief,

19. Taungakitemarangai who married Hinerangimarino, whom Ngāti Hinerangi is named. The son of Taungakitemarangai and Hinerangimarino was Tamure, a renowned tohunga of immense mana who married Tuwaewae, the daughter of Koperu.

20. The marriage of Tuwaewae to Tamure was a marriage alliance to maintain the chiefly bloodlines of Tainui and Te Arawa to ensure peace between Te Arawa and Ngāti Hinerangi. The five children from the marriage of Tuwaewae and Tamure were Whakamaungarangi, Kura, Tokotoko, Te Riha, and Tangata. They became the eponymous ancestors of the Hapū of Ngāti Hinerangi: Ngāti Whakamaungarangi, Ngāti Kura, Ngāti Tokotoko, Ngāti Te Riha and Ngāti Tangata.

21. There are four marae of Ngāti Hinerangi Iwi. Hinerangi Tawhaki, Tamapango, Te Ohaki and Tangata. We the people of Tangata Marae are from the hapū, Ngāti Tangata.

22. To this day, Tangata Marae with our other neighbouring marae and hapū maintain and hold the mana whenua of this area of Ngāti Hinerangi.

EFFECTS ON MANGAPIKO

23. According to Ngāti Hinerangi history, the use of the awa was the source of life for all marae. The Mangapiko is a stream that served all our marae of Ngāti Hinerangi due its location. The stream runs directly past Tamapango, Te Ohaki and Tangata Marae. I refer to the map showing the location of Mangapiko stream, Te Weraiti, Ngāti Hinerangi Marae where Okauia Pa is Tangata Marae annexed as Appendix 3.

24. When the original Hinerangi Tawhaki pa was established (now shifted to another location) it was nestled on the bank of the Mangapiko. This was the main water source rich in tuna, cockabullies, watercress and koura (fresh water crayfish).

25. Tangata Marae was built around the 1900s in close proximity to the Mangapiko. This became the main water supply for the local families
and the marae. Accounts from Kaumatua (elders)¹ say there was an abundance of tuna, watercress, cockabullies and fresh water koura during the time when they lived at Okauia. It was accessible, a way of life enjoyed by all. In their opinion, the numbers of food source has dropped dramatically over the years to this day. The scarcity of kai (food) means the lack of an accessible resource and loss of a significant practice of gathering food. This obstructs the flow of intergenerational knowledge handed down. The result is a severe disconnect for our people and our relationship to the awa as we acknowledge her as the giver of life. ‘Ko te wai te ora ngā mea katoa - Water is the life giver of all things’. When the mauri (essence) of the water is disturbed life within her deteriorates, simultaneously so too does the well-being of the people.

26. Further accounts by kaumatua talk about how it was commonplace to drink the water from the awa and gather water for the marae for hui (events) and for the local whanau (families) that lived there. This involved using a horse and sledge to collect water in buckets, later on this was in drums transported by tractors. A popular proverb used by Maori reinforces the value of our connection to our sacred waters and referred to as our ancestor:

“Inumia, inumia, i ngā wai kaukau o tō tūpuna - Drink, drink of the bathing waters of your ancestors.”

27. Another activity that involved the hapū, whanau and iwi was bathing, washing garments and swimming. These activities are not common these days due to the declining quantities of water and the muddy water. For years, there have been observations of metal found in the water. The colour of the water has been red, brown and grey. The local people believe this was from the quarry.

28. A cultural practice for our people is to wash their hands after a burial or after visiting loved ones at the whanau urupa (cemetery). Poor water quality affects this practice and so this is not occurring as often as it use to in the day of our tupuna (ancestors). This ritual applies to nearly all tribes of Aotearoa. Urupa are very sacred to Maori as it is a place for our deceased. Washing our hands in the sacred Mangapiko

¹ Personal communications with Tangata Marae kaumatua, October 2018.
helps to remove and eliminate the state of tapu (sacredness) to noa, a state of safeness or normality.

29. One of the most treasured cultural practices for our people is healing at the Mangapiko. It was a widespread practice for our families involving rituals and ceremonies for cleansing, baptisms, healing and celebrations. A rock feature marks the area where this takes place. I myself have vivid memories of these events and this continues today when the water is pure. When the water is dirty and inoperative the ritual is unable to be performed effectively. The end-result is the practice will be lost forever and the well-being of our people will diminish.

30. The Mangapiko features regularly in the journal writings of our tupuna Te Rangi Tanira Harrison. In one instance, he talks about our kuia (elderly lady) drinking from the Mangapiko. He makes reference in general writings of activities and as a composer includes this in his songs. This highlights the importance of the Mangapiko to the people of Tangata Marae within their daily lives.

31. The Mangapiko headwaters flow from our maunga, Te Weraiti our ancestor. This inherently means our waters are sacred and infused with the divine energy of our ancestor, Te Weraiti. For us, this is culturally and spiritually significant. The impact on the awa is one part of a whole system that is unable to work efficiently if one of the three parts is not functioning at its best.

32. We the people of Tangata Marae come from the land and we belong to the land. With that whakapapa comes obligations and we were chosen to be kaitiaki for the awa, maunga and whenua. The foresight of our ancestor Te Korowhiti to construct a pa by the awa and maunga was strategic and appropriate in order to be close to our taonga (treasures) that would help to sustain a way of life beneficial for our people and the surrounding land.
CULTURAL EFFECTS

33. Culture and identity are crucial to the survival of our people. Te Weraiti and the Mangapiko are featured at the beginning of our pepeha. We acknowledge these key features before ourselves out of gratitude and respect, and to acknowledge our whakapapa. We understand their role and our responsibility as Kaitiaki. Our relationship is reciprocal. We celebrate this through our stories, songs, history, kapa haka and art. Without their existence our well-being is under threat. We are interconnected and inseparable. We are affected emotionally, mentally, spiritually, culturally, physically and socially. Our way of life is dependent on the environment through a mutual respect of co-existence and appreciation.

34. Our tikanga and kawa (customs and practises) are also in danger of being lost i.e., washing hands after leaving the cemetery due to the polluted waters.

35. Healing practices involving our hapū and iwi are in jeopardy due to the spoiled water. This practice is unable to be carried out regularly and in an authentic manner. The Mauri of water is not pristine. Therefore, the mauri of the hapū and the iwi weakens. As a result our taonga, that were gifted by our tupuna, will become extinct. “Kei te ora te wai, kei te ora te whenua, kei te ora te tangata - When the water is healthy the land and the people are healthy.”

36. It is known to our people that King Tawhiao blessed these lands. This reinforces the significance of the area and everything upon it. Our connection is strengthened with this knowledge and is part of our history. On the flip side, it is absurd to know that, while this is apparent, we are unable to engage fully in activities and practices that disseminate valuable knowledge to our children about the value of a precious resource. The cultural effects are devastating to the Mangapiko and our people as we cannot function productively without each other.

37. Whakapapa is everything to Maori. Wai (water) also has genealogy.
Ranginui – Papatuanuku

<table>
<thead>
<tr>
<th>Tane – Hine-tuu- pari-maunga</th>
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<tbody>
<tr>
<td>Hine-parawhenuamea</td>
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Ranginui – sky father and Papatuanuku – earth mother had Tane

Tane and Hine-tuu-pari-maunga had Hine-parawhenuamea who is the guardian of freshwater

38. We are all connected. Along with Hine-parawhenuamea our guardian, we too serve as protectors of the land. It is intrinsic, innate and naturally activated at the time of birth. It is not by chance, it is by design and implanted in the values we inherit from our tupuna. Manaakitanga, aroha and rangimarie are among these values.

CONCLUSION

39. For our people water is the essence of all life, akin to the blood of Papatuanuku (Earth mother) who supports all people, plants and wildlife. We assert our tribal identity in relation to rivers and particular waterways have a role in our tribal creation stories. Rivers are valued as a source of mahinga kai, hāngi stones and cultural materials, as access routes and a means of travel, and for their proximity to important wāhi tapu, settlements or other historic sites. Indicators of the health of a river system (such as uncontaminated water and species gathered for food, continuity of flow from mountain source to the sea) can provide a tangible representation of its mauri.

40. The relationship between us to our culture and traditions, ancestral lands, water, sites, wāhi tapu (sacred place) and other taonga is a matter of national importance under Resource Management Act 1991 section 6(e), which decision-makers must recognise and provide for. Giving effect to the principles of the Treaty of Waitangi is a requirement of the Conservation Act 1987.

41. Several notable Waitangi Tribunal claims, such as Whanganui and Waikato, have sought redress for Treaty breaches in relation to rivers. The Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010 provides redress through a new co-governance entity to oversee
river management and give effect to a vision and strategy to protect the health and wellbeing of the Waikato river for present and future generations.

42. Our people of Ngāti Tangata, Tangata Marae of Ngāti Hinerangi Iwi honour the Mangapiko as our tupuna who possesses its own mana and mauri. In turn, this endows a duty to care and protect, and a responsibility to advocate in the best interests of the awa. The river is a representation of the iwi’s spiritual authority and power and it harbours the mauri ora of the tribe. Ultimately, the health and well-being of the awa is inextricably tied to the health and well-being of our people.

43. Our vision is for a future where a healthy Mangapiko sustains abundant life and prosperous communities who, in turn, are all responsible for restoring and protecting the health and wellbeing of the Mangapiko, Te Weraiti and the whenua of Koperu and all it embraces for generations to come.

“Ka riro te whenua ka ngaro te tangata
When the land is gone. The people are nothing.”
Te Rangi Tanira Harrison

44. On behalf of our whanau of Tangata Marae, in our mana whenua role of Ngāti Hinerangi Iwi, I ask the Waikato Regional Council to decline the resource consent in full.

Waimatao Jordene Sydney
31 January 2019
1. Ngāti Hinerangi Iwi Deed of Mandate, Ngāti Hinerangi Iwi Trust, August, 2013.


4. Te Rangi Tanira Harrison (Tupuna/Historian/Composer), Whakapapa of Ngaati Tangata - 1890-1900.

Appendix 1

Email correspondence

From: Phillip Smith <phill.smith55@xtra.co.nz>
Date: Sun, May 13, 2018 at 12:01 PM
Subject: Tangata Marae Matamata Metal Supplies submission
To: Jordene Sydney <jordene71@gmail.com>

Morena Jordene

The trustees of Ngati Hinerangi Trust have met this morning and discussed the Matamata Metal Supplies resource consent application. At this stage we will not be submitting on the Matamata Metal Supplies resource consent.

It is the belief of the trust that the deed of mandate of Ngati Hinerangi Trust currently does not provide for input into these applications.

Nga mihi

Phillip Smith
Chairperson
Ngati Hinerangi Trust
Date: Tue, May 15, 2018 at 2:28 PM
Subject: Matamata Metal Supplies Ltd Resource Consent Application (Swags Quarry) Barton Rd, Okataina (MMA application).

To: Dave Marshall <dave.marshall@rangitukau.otago.nz>, Lisa Gardiner <Lisa@ngatihauatairairi.co.nz>, <Graeme.Coop@waiatotureregion.govt.nz>, <dudley.clements@swap.co.nz>, <info@mapd.govt.nz>

Matamata Metal Supplies Ltd Resource Consent Application (Swaps Quarry) Barton Rd, Okataina (MMA application).

Tina koe,

I am writing to you in relation to both the MMA consent application, and all current and future resource consents in relation to the iwi of Ngati Hinerangi.

The Ngati Hinerangi Trust (NHT), who currently hold a mandate to negotiate a Treaty settlement between the Iwi and Crown, is currently involved in the MMA application and has participated in other Resource Management Act 1991 (RMA) consent applications.

However, on 13 May 2018, the NHT sent an e-mail to Tangata Marae, who affiliates to both Ngati Hinerangi and Ngati Raukawa, stating that the NHT does not hold a mandate, according to their own Trust Deed, to represent Ngati Hinerangi in terms of RMA processes and consents.

The NHT were expected to provide a submission in relation to the MMA consent application on Wednesday 16 May 2018 after they requested an extension. From what we understand, they will not be making a submission at all. We expect that the NHT will be informing you of this development shortly.

Given this unfortunate situation, Ngati Hinerangi has not been consulted in relation to the MMA application, therefore the consent application process will need to be put on hold until the four marae of Ngati Hinerangi have been notified for the purpose of consultation on this matter. The four Ngati Hinerangi marae are:

- Tangata Marae
- Tai Ohaiki Marae
- Hinerangi Tawhuki Marae, and
- Tamapango Marae

In terms of all current and future RMA consents and processes, we would like all notifications to also be sent directly to these four marae as the NHT has stated that they no longer deal with these issues on behalf of the iwi.

If you have any questions, please feel free to call me. I will forward an e-mail correspondence from NHT for your convenience. We look forward to your response on this urgent matter.

Nuku hou,

Jordene Sydney
Tangata Marae Chairperson
0275847118
Appendix 2

Whakapapa for Raukawa and Ngāti Hinerangi
Appendix 3

Ngāti Hinerangi - Te Rohe o Koperu
Appendix 4

Location of Mangapiko Stream, Te Weraiti, and Ngāti Hinerangi Marae