

## TE RUNANGA O TE RARAWA

1 July 2013

E te Kawana  
E Te Ture Pākehā  
E Te Hoa Tiriti  
Kia ū

Tena koe,

Anei anō he reo whakaoho ki te wero ki o koutou ture e takahia rawa ana ki o mātou mana whenua, mana moana, mana tangata. Heoi, he kōrero e taumau tonu atu tāua ki ngā piki me ngā heke o tēnei nohonga tahi kia kī ai he iwi kotahi tātou.

Once again, the voice of alarm is elevated as a challenge to a Pākehā legalised intention to trample our interest in land, sea and indeed within our own communities.

Nevertheless, we continue to be challenged by a need for ongoing dialogue designed to bring our futures through good times and bad in order that this constitutional relationship we have agreed upon can indeed be voiced by the notion of one nationhood.

Koina ko te whakapūmautanga i meatia nei matou, i tumanakotia nei matou i te mauri o te Patu Paraoa i hoatungia ki a koe hei tohu rangatira.

This is the essence of the nature of perseverance which we have described for you in the “mauri” or life force contained with the whalebone weapon that we have before you in the spirit of chieftainship.

Having objected to the right of government to impose these licenses upon us as customary owners we must also object to the area and proposed activity that is to be conducted within those designated areas that we hold manamoana over.

You may or may not be aware that the licensed activities also impinges upon the area designated for the governance of the new Te Oneroa a Tohe /90 Mile Beach Governance Board. Early submissions were made by Te Rarawa on this issue and the area of impact was subsequently reduced but continues to encroach “miles” within the Beach Boards boundaries.

From a claimant perspective it could be well be argued that our agreements about redress within the Te Rarawa Deed of Settlement have become seriously undermined before the agreement process has even been completed.

There are also other more generic concerns about environmental safety and the efficacy of the extraction regime. However, Te Rarawa has been working with the other iwi of Te Tai Tokerau to develop an orchestrated iwi position on mining and mineral extraction.

Our submissions in this respect will be made in conjunction with other iwi and perhaps the National Iwi Chairs Forum.



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### Te Rarawa Specific Concerns

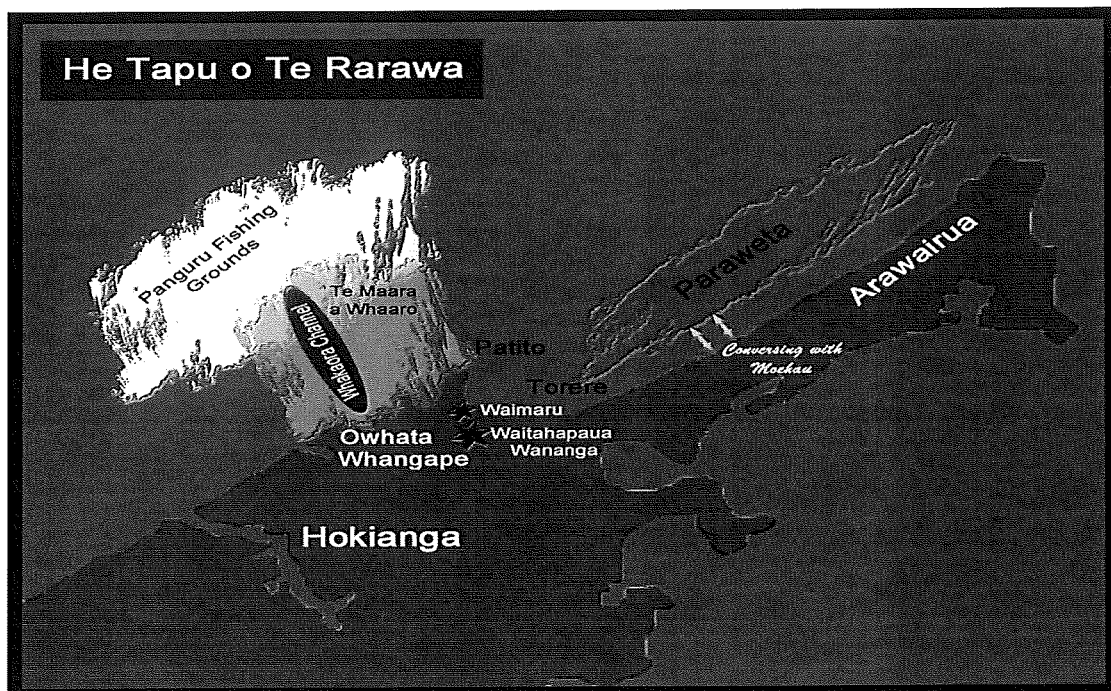
I am now forced by the actions of the Crown to once again voice our strongest objections reinforcing the submissions provided in 2008, 2009, 2011 in respect of the recent imposition upon our Mana, which is a direct result of the Government's decision to continue granting mineral exploration licenses within and around our historical customary and contemporary areas of interest.

Marginalising iwi from this arena of Government activity minimalises its potential for eventual success (in terms of expected outcomes) in a region such as the Far North where Maori comprise 47% of the general population. The marginalisation also creates an adversarial relationship between the government and iwi eroding trust that has been built over the many years of treaty negotiations and creating unsure relationships between all parties.

Notwithstanding the governments defiant position on any Maori Customary interest in natural resources; we as iwi must and will continue to voice our constitutional objection to your ignorance of our customary ownership interest in these resources over many, many generations prior to the arrival of the European and the introduction of Westminster Law. In this regard we shall continue to explore every legal avenue possible to correct the imbalance of legalised sovereign expression over facets of our iwi nationhood. Indeed, this has been an argument already set on course by a suite of scholars and human rights activists in both the national and United Nations arena.

Therefore, I make the following submission on behalf of myself in my capacity as the elected Chairperson of Te Runanga o Te Rarawa a mandated iwi authority, and a Post Settlement Governance Entity recognised by the Crown.

### Identified areas of Tapu





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Te Rarawa in our submissions over a period of more than fifty years have drawn the crown's attention to a number of sites and activities that can be described as containing elements of Waahi Tapu within our area of interest.

The first and most significant of these is the area traversed by our ancestor *Paraweta* who became a taniwha that patrols the North Western Seaboard including Te Oneroa a Tohe. *Paraweta* has several known lairs and continues to this day a practice of removing one eye of every victim of drowning along that coast.

The Tauroa Reef which extends approximately 9 miles out to sea was named *Te Maara-a-Whaaro* by Kupe (650 – 750AD) and has remained an iconic site of significance for the people of Te Rarawa. The reef possesses elements of Tapu imbued after centuries of use and ritualistic practices which still continue today.

The Western Seaboard is also the location of the fishing ground called *Panguru* determined by aligned inland mountain tops. It is located out beyond Te Maara o Whaaro and has provided access to customary usage by iwi well into the 19<sup>th</sup> century. This was discussed extensively at Muriwhenua Fisheries Waitangi Tribunal Hearings in 1987.

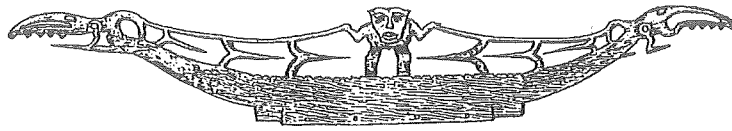
*Moehau*, an enigmatic female presence rides atop a whale. Well known to Ahipara, Pukepoto and other communities she was up until the 1930's summoned as an oracle where she would provide sound advice to her people, most often in relation to weather and climatic conditions and has an abode at Murimotu in the Far North.

Also located on the Tauroa reef is a channel which played a part in the saving of the Tinana waka approximately six hundred years ago. The channel is called *Whakaora* and has attached to it a measure of Tapu, which is activated from time to time by iwi tohunga. The coastal area surrounding the channel is now declared tapu over 1.6 km of coastline and this was recently extended for a further five years.

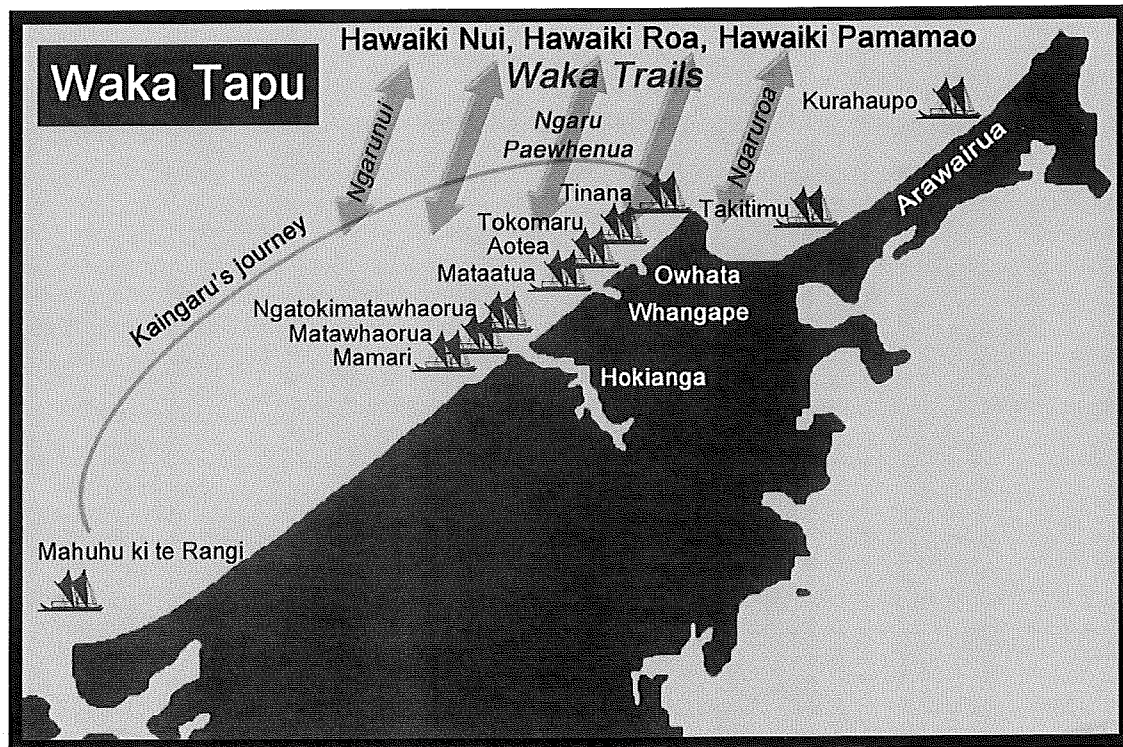
The Headland above the Tauroa reef sighted a famous Maori centre of learning named *Waitaha Paua* situated above a paa called *Waimaru*. This tapu site and the river flowing into the ocean from it is in itself tapu. Also associated with the paa is a Torore, a volcanic vent that our bodies were traditionally placed into. This vent re-emerges several miles out to sea.

At Tauroa proudly standing is our ancestor *Patito* who has turned into stone and is still clearly visible to our local hapu and iwi from both land and sea.

*Kaingarua* is a well known and remembered red stingray which made its way down from a former lake at Waitahapaua. Seen as recently as 1950 by elders, Kaingarua began his journey down the Western Seaboard to the Kaipara Harbour where he is still well known and traverses the Western Seaboard between Ahipara and Kaipara to this day.



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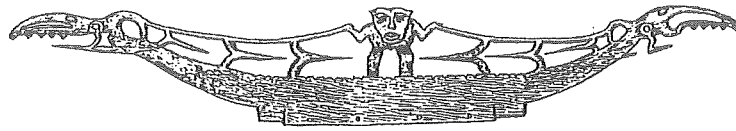
New Zealanders have long recognised the existence of *Te Ara Wairua* and *Te Rerenga Wairua*. In the negotiation of historical claims the Crown also acknowledges its existence by agreeing to have it mentioned officially in settlement legislation. This is because of the fundamental importance of the unseen elements in Maori culture and the dearth of anecdotal information and research that clearly indicates the form and properties of the Ara Wairua which although referenced in *Te Ao Turoa* (the material world) is in actual fact a portal to *Te Ao Wairua* the non physical existence that Maori believe is revealed after death. According to Maori oral and written accounts Kupe (650 – 750 AD) created the path and portal to enable his descendants to return in spirit to their origins upon their death.

The most important points about these phenomena is that they emerge as theological issues from a completely independent and indigenous world view and universal explanation from that of Northern Hemisphere religious beliefs and practices.

The dissipation of the Tapu aspect of our Wairua journey has been the direct result of our forebears finding a kinder God in the Holy Scriptures and in this paradox lies the truth, that each are truly independent of each other.

Notwithstanding the wholesale adoption of Christianity by our Iwi the Ara Wairua and its kawa and tikanga have continued to survive into the new theology and millennium. Still recited and referred to on all Northern Marae at tangihanga. The Arawairua and Te Rerenga Wairua continue to be well understood. We know this also because Pākehā tourist operators ferry thousands of visitors to Te Rerenga Wairua every year basking in the intrigue of the spirit path and destination.

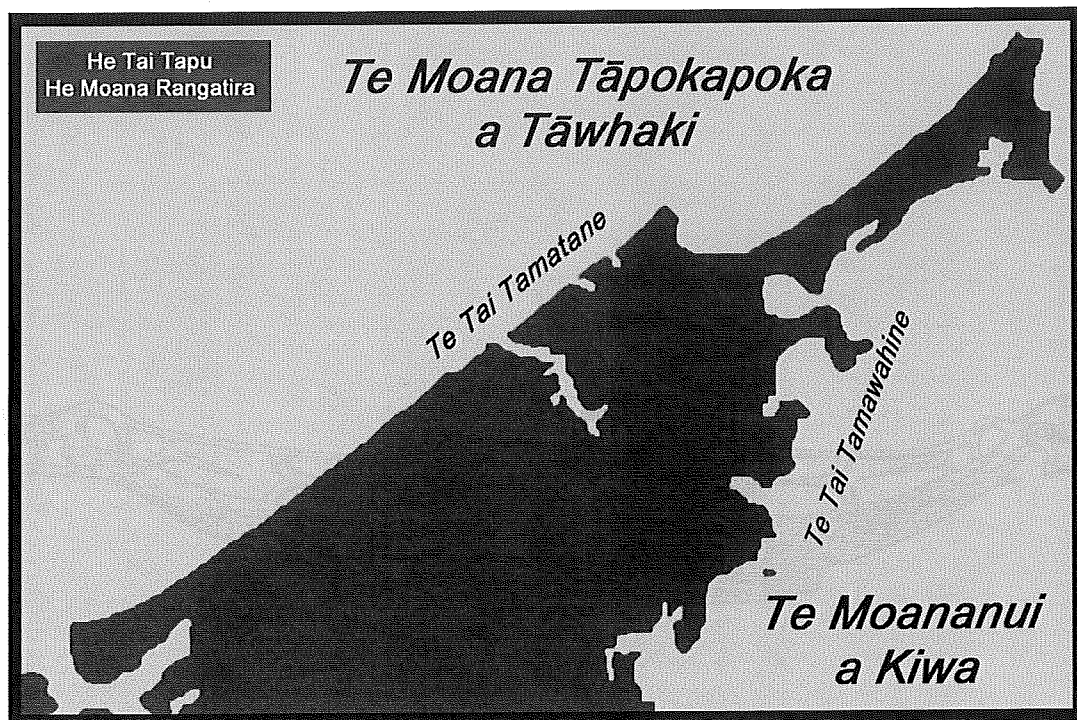




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In 1832 Colenso in testing the belief of such a unique phenomena, traced the Arawairua from Ahipara in the South to Te Rerenga Wairua, the point of departure for sojourning spirits where an ancient Kahikatia tree remains, since time immemorial.

Entering a spirit realm enables Maori Wairua to traverse the ocean paths to *Manawatawhi* (The Three Kings) where they leave the ocean climb a mountain named Ohau before transporting to the abode of Hinenui i Te Po who administers the sacred chants and substances that release a human wairua out to the cosmos.



Te Reinga is a taonga tapu that has immense cultural depth and meaning. Every Polynesian Island has a Te Rerenga Wairua where their spirits depart by sea to Hawaiiiki Nui Hawaiiiki Roa Hawaiiiki Pamamao. It is highly speculative to locate these Hawaiiiki because they cannot logically be of the material world. Nevertheless the Moana Tapokapoka a Tawhaki and Te Moana nui a Kiwa are historically and contemporarily interlaced with canoe trails that connect both the living and the dead into a unique independent and tenable paradigm of its own. This has continued to the present day. The pantheist Atua who's world view are an elemental hierarchy within which human beings are not the greatest thing in the universe.

This indigenous knowledge or set of beliefs as some would have it is tightly bound into a solid academic and scholarly discipline in theology, anthropology and philosophy. These are the cornerstones of any culture, and there is no reason why the Maori world view cannot take its place as an authentic and genuine spiritual context in its own land.



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Thus the sacred nature of the Arawairua and Te Rerenga Wairua permeates the molecular composition of our entire existence including the oceanic environment.

The trench known as the Te Reinga trench is inextricably connected with the Te Reinga and Arawairua notion. Even the use of the language in establishing nomenclature for these potential mineral hunting grounds is an unconscious offence; and is an offence to the mana of our ancestors and acknowledging the importance of our spiritual existence.

The appropriation of this terminology must surely now commit its author to a modicum of human respect to both the physical and spiritual aspects of the culture from which it is drawn including our contemporary Maori existence.

Damaging or interfering with the Arawairua and the fundamental Tapu associated with it, will inevitably also damage our people who are the keepers of its mana and purpose.

Te Oneroa - A-Tohe is a tail. Not just a tail of Maui's fish but also a tail of a large movement of sand up the West Coast nestling along the coastline into a myriad of sand accumulation patterns.

The new Oneroa -a-Tohe Beach Board the Te Hiku o Te Ika Development Trust has obtained some preliminary advice concerning the importance of the beach to assessing and planning for sand movements and global warming. As a geographical barometer shifting sand patterns can provide vital information about climatic and changing aquatic conditions.

Te Rarawa understands that the New Zealand Government reserve a right to reign or otherwise to regulate this as much of our natural resources. However we have previously stated that our position remains, "that we can find no evidence of our hapu or iwi ever forgoing our customary interests in the Seabed and Foreshore (or minerals within it)" and nor can we locate evidence which indicates that it has been properly acquired by the Crown.

Time will test our position on that issue; however it is clear that the Government is unreservedly intent on continuing with the minerals extraction programme under the guise of providing benefits to the nation and region, but very little benefit if any is received by mana whenua.

In making that statement it is imperative that the government works with Iwi to put in place a monitoring regime that can assess any environmental impact and any impact on the relationship that we have with our lands, seas and taonga.

No reira e te Kawana, e te Hoa Tiriti,

Kia u, kia maia, kia manawanui ki te mana me te mauri o ngā kupu me ngā kawenata tapu kei waenga i a tāua.

Haami Piripi

Chair, Te Runanga o Te Rarawa