

Mai te Awa te Hoiere Ki Kurupongi
Ki nga kiore Ki Takapourewa
Whiti atu ki te hiku o te matau
Koata taonga
Koatatanga
Koata Mana e

1. E nga mana E nga reo E nga karangatanga maha. Nei ra te mihi maioha ki a koutou.
E nga mate o te wa haere atu ra moe mai i to moenga roa Oki Oki ai

Ko Maungatapu te Maunga, Ko Maitahi te Awa, Ko Aorere te moana, Ko Whakatu te Whenua, Ko Kakati te Tupuna Whare, Ko Ngati Koata te Iwi, Ko Tainui te Waka

My name is Melanie Hinekohu McGregor. I am the Chairperson of Ngati Koata.

2. Our Manawhenua status has been established by other submission. However, I would like to elaborate further by saying that when Ngati Koata came into this region our Rangatira of the time Te Putu travelled the region with Tutepourangi in a process called "Takahia te Whenua". This was a process where Te Putu met the many whanau throughout the region but is not limited to the following places including Anatoto, Te Hoiere, Rangitoto, Matapihi, Whangarae, Whakapuaka, Whakatu, Te hiku o te Matau, and became familiar with the region as a new home.

Eventually Te Putu and Tutepourangi became very good friends. They established a peace model throughout the land where it could have been a totally different picture. Because, 200 years on we still have peace between us and have practiced this as a way of life. We pay tribute to these Rangatira "Nei ra te mihi ki a korua e nga Rangaatira Ko Te Putu raua Ko Tutepourangi mo nga whakakitenga tae noa ki te ra ki tenei ao e"

3. The waiata at the beginning of my submission describes our boundary but is not limited to that mentioned. Our Manawhenua status is based on the Tuku Whenua and peace between our tribes 200 years on our relationships are solid.

This peace forged relationships and through intermarriage we have strong whakapapa connections with Kurahaupo tribes 200 years old. We share mokopuna and intermarriages today between the tribes is a stand out for us as a woven raranga whariiki of colorful strands that depict our differences but our unity is tightly woven together through our collectivism. We don't always agree on everything but on the important matters we have cohesion. We highly regard whanaungatanga and guard this fiercely.

4. The importance of manawhenua status dictates our responsibilities and obligations of kaitiakitanga. A few examples of our responsibilities as Kaitiaki are evident

4.1 Takapourewa Co-management partnership

Takapourewa includes the world's largest tuatara colony, nest-burrowing fairy prions, and numerous indigenous bird species, geckos, skinks, weta, and the endemic Hamilton's frog. In an agreement with Ngāti Koata, the Department of Conservation has stationed residential rangers on the island reserve since 1989. That was the year the island's lighthouse was automated, ending a 95-year term of lighthouse-keeper occupation.

-Once a year, we call on volunteers to come to Takapourewa and help with the mass planting and revitalisation programme. We value our relationship with our Taiao and our responsibilities of Kaitiakitanga.

4.2 Lake Moawhitu restoration project -The key platforms to this kaupapa are in the planting programmes and the ongoing restoration of the lake, fauna and flora of Rangitoto island.

-The Moawhitu Restoration Project is a joint venture between Ngāti Koata, DOC and our funders to establish native plantings around the shores of the lake at Moawhitu on Rangitoto. The aim is to restore the natural habitats of fish and bird species on Rangitoto, and clean the lake of pollutants. Ngati Koata takes groups of whanau to participate in the planting project.

A virtual experience of Lake Moawitu is set to help iwi members understand the lake's cultural history, water quality issues and restoration goals. Rangitoto ki te Tonga (D'Urville Island) tangata whenua Ngāti Koata, have launched an immersive online experience which allows users to explore four virtual "worlds" of the island's Lake Moawhitu throughout the ages, from pre-human settlement, Māori settlement, present day, and 100 years into the future. This experience gives our whanau overseas that may be disconnected to feel some connection to Rangitoto through this powerful experience.

4.3 Mahitahi Restoration Plan – the vision of Mahitahi -the Mauri of the Mahitahi is restored so that native plants and wildlife can thrive within a functioning and connected eco-system and people and communities are inspired to nurture and value the Mahitahi as a taonga for past, present, and future generations.

Project Mahitahi builds on work that landowners in the catchment and the wider community have been doing for many years, with funding of \$1.7 million from Ministry for the Environment to implement an ecological restoration plan for the Maitahi catchment, and \$2 million from the Department of Conservation Kaimahi for Nature fund – the project is the first in the country to be granted this funding through a regional alliance involving councils and iwi.

- The ecological restoration plan for the project has the following goals:

- enhanced water quality
- a reduction in weeds that will help to reduce the spread of Invasive plant species across a wider area habitat improvement

- the preservation of indigenous tree and plant species, some of which are found only in the Maitahi Valley
- the development of a food corridor that will support the movement of native bird species across the Nelson region
- benefits for taonga species such as kōura/freshwater crayfish, tuna/eels, inanga/native fish
- The planting work will be delivered through a combination of contractor planting as well as planting projects in collaboration with community partners

5. And so Kaka Hill, Kaka Valley and surrounding areas. Kaka Hill sits alongside our forestry block in the Maitai valley of the Hira forests that was returned in our Deed of Settlement as part of our Waitangi Tribunal arrangements.

5.1 The projects to restore Kaka Hill and the return of the bird song is an important aspect to us. It is a health indicator of the natural status of the Hill. That is a vision I support. The hill is of significance as a place of wairua as we witnessed recently at a signing ceremony of MOU for the changing of ownership to Ngati Koata from its current owners. We will own the Kaka Hill at the generosity of its current owners. I mihi to you past land owners Harley whanau, Andrew Spittal, Ben Coman, and

5.2 The Kaka Valley housing development is of particular importance as part of our strategic vision to support our Iwi members and others into safe, warm and affordable housing. These are our responsibilities as a Trust. This development provides us with possibilities only dreamt of by few of our Iwi and out of reach for others.

5.3 We reiterate the benefits to our community including walking and running fanatics, and mountain biking enthusiasts that utilise our whenua currently for their recreational and leisure activities.

5.4 Ngati Koata sees the possibilities of Papakainga developments as desirable. As these are varied in style and need we support the housing aspirations of whanau.

5.5 I was born and raised here in Whakatu. We suffered land losses on Rangitoto and job losses but we kept our whanau relationships strong. Our whanau moved to Whakatu from Rangitoto when the school on Rangitoto closed. Our father decided he wanted his children to be educated and have a better life through good jobs. So, we moved to Nelson and many of our extended whanau followed initially for education. I am 12th child of 13 in a large family. My parents Peneamine or Uncle Ben and Maria Tuo Auntie Tuo Hippolite also whangai'd many others. However, they loved hundreds of their nieces and nephews as their own children. Our home was always open to them.

5.6 Their dream was to see our whanau Educated, Housed and to love one another through the principles of Tika, Pono me te Aroha.. They left us a legacy of manaakitanga and as Pou Manaaki for this community that they served in many ways. The establishment of Whakatu

Marae was one of their dreams and this initiative fulfils the moenoea of our parents to see our whanau and lwi housed.

Currently, housing prices are way reach for many. I wonder how my mokpiuna will provide for themselves in the future. It is only projets like this that will make it possible.

5.7 As a member of this community i was born and bred here, paua'd and kina'd here- i am not a visitor. I am a local tangata whenua that has responsibilities as a Manawhenua. I support PC 28 **He kakano i ruia mai i Rangiatea.**

No reira Tena Koutou Tena Koutou, Tena koutou katoa