

MINUTE 16 OF THE EXPERT PANEL

Record of Hui at Aaruka Marae

Central and Southern Block Mining Project [FTAA-2512-1153]

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AUDIO NAME:	MAROKOPA MARAE
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[Start of Recorded Material: 0:30].

NATASHA

WILSON-REARDON: Ka tiimata? Teenaa raa taatou e te whaanau. I'm just going to do a little whakapapa pao for us. When I play this ipu, I'm wondering if you trust in me, close your eyes and aata whakarongo to the oro and the sound. One of the things before we introduce our group when we do this is to solidify and to remind us all of the whakapapa tawhito mai Kawhia ki koinei ki Marokopa. I'm going to put my bowl up here and I'm going to ask you all to be courageous and kati oo koutou karu, have a listen to the words and the sound that comes. Ka pai?

[background chat].

NATASHA

WILSON-REARDON: Okay, all right whaanau. So, I remember what I'm saying.

[Playing ipu and singing].

NATASHA

WILSON-REARDON: Kia ora taatou e te whaanau. The reason for that was to try and get us into a space of what our tupuna were in way back in the raa when you hard the oro of different sounds. I know that's what that does for me. I know that we're in a room where we all know one another. We were all raised together, most of us were all raised together. Before I go any further and talk to the kōrero that I just shared there, I'd like to also get an opportunity for our whaanau here from Mirumiru Paa ki Marokopa (also known as Marokopa Paa). Ko Natasha Willison-Reardon toku e ingoa, and I am the Co-chair of Mirumiru Paa ki Marokopa.

I'll just give a little opportunity for my whānau here that have come to tautoko the kōrero. Kia ora raa.

TANGIWAI CHRISTY:

Teenaa taatou te whaanau, teenaa taatou te whare. Ko te papa o ngaa tuupuna e takato ake raa, i waho raa. Ko te whare tupnua, Te Taha Aroha, kua puta ana teenaa koorero. Ko Tangiwai-Tahu-Tahi-Hohaehikoiha te iwi ka tipo ki te kawhanau [? 5:55] Christy tooku ingoa. Noo Mirumiru Paa ki Marokopa. He mokopuna noo ngā te tai o rakura. He uri [? 6:08] o te maunga pihimatia [? 6:10] te Maunga Tuu-Paahau. Te awa atua, te awa ora. Te Marokopua o Rua-pū-tahanga. Ko maatou teenei.

I have no big speech to tell you. I'll hand the mic over to Uncle Pita.

PITA POTOPOU:

Kia ora. I'm short and sweet. That's my name, Poto [laughter]. I'm not a person to speak, I'm more hands on. Kia ora taatou.

Marokopa Marae,
transcribed by:

CHRISTY

CHARMAINE NIKORA: Kia ora taatou e whaanau. He mihi nui ki a koutou moo te raa nei. Moo too manakitanga o te whare e tuu nei. Moo koutou katoa.

I'd just like to mihi out to you all, and thank you for your embracement here today on kaupapa that's delivered. I come to tautoko Mirumiru Paa ki Marokopa on behalf of Te Whare Hau-aa-Uru ki Uta. Thank you all for having us here today. Ngaa mihi nui.

NATASHA

WILSON-REARDON: I just want to mihi to the panel here. Teenei te mihi nunui ki a koutou. Thank you for giving us the opportunity to come and share parts of our kōrero. I think it's really important that we share the whakapapa ties from Kawhia to here to Marokopa.

I was raised here in this beautiful village, born and bred in this village, and I loved my upbringing here. I look at all the faces in here and I remember lots of cool, cool memories. One of the triggers that came for me was when Uncle Lloyd got up and he reminded me of when things were pretty amazing for all of us and our upbringing here. There was lots of things that triggered me when our whanaunga, our Watene whaanau were speaking. It reminded me of things when Pooks [? 8:52] spoke about vegetation, all those things came for me.

Anyway, what I'll do is we're not going to take much time. We were hoping that I could just table that. I'm sure you have read our submission, which is pai ana. and that we would just use this time to share the pao that connected us cos we have what we call a maataitai. It runs from Harihari Point here. Oh, sorry, yeah, so Harihari here all the way down to Tirua Point South. This maataitai, we started battling this in 2000 and in 2011. (I think it's '11, I might be getting them muddled up with Speedy's Road, but anyway. Oh well, we went through and were awarded the maataitai, which is one of the biggest maataitai in Aotearoa. The reasons why we did it was because of the kaimoana issues that were happening in our area.

For us, the mining is here, but we live ... well, I live here and in town, but in Marokopa, there's what they call the updrift. When anything happens in here, there's link a sinkhole here in Taharoa when the mining happens and updrift from Marokopa, when anything from here is taken, whether it's rapid or slow, it'll slowly move the sand from there. There's a scientific tune to that. I don't know it, but I know from the kōrero of our tupuna way back in the day, that was something that they spoke about. So, Marokopa is there, and when anything is taken from this area, it starts to increase the movement of the sand from the southern end to the northern end.

*Marokopa Marae,
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Why that is an issue for us is that we, over the years, have increasingly started to see ... well, actually over the years, it was slower the waha maunga, the mouth of our river of Te Rua-puu-tahanga, Te Marokopa o Rua-puu-tahanga has slowly started to open up. That's scary for us because that means that once the waha maunga starts to go is that means that the water is going to start to go into where our whaanau own these whenua, where our marae is, and the opening of the river is getting bigger. So, what goes on here does have an impact over there.

Marokopa Marae is not coming to say that any other way possible, but we want to support our whaanau and the groups that are here and that we have the same concerns about certain things that are going to happen from the increase cos I think about working down there as a young student, and I tautoko the planting. We were all part of that planting. We would go away to college and come back and we would have a job down there. That job would be to either paint fences in the village or it was to plant. I know for a fact cos my father was one of the supervisors before he passed, and I know he used to get us out there and many people in here were down there, and we were planting. That's what we did and you never really knew where they were mining because we had replenished the place. So, I know for a fact that it can work.

I'm sorry, I think I'm moving back to my Taharoa foot. I better get back to my ... I'm standing on Marokopa's side [laughter]. Sorry [laughter]. Getting the mikirapa, but anyway, the planting is real, and I know that it can happen in a beautiful way. I loved my upbringing.

Anyway, get back to Marokopa. One of the things for us is a sand budget, and if that was done around the millions of tonnage or how much is going, so that we know the impact of it, us that hold the maataitai would be more than happy to be a part of that conversation about learning more about the huge impact or the scale that's opening up is very different to what we experienced when we were younger.

One of the other things that has come up for us is that this whole place that we're in apparently, I know our tupuna already knew that, that Kaawhia Aotea, and Taharoa, Marokopa, we were all one. We had a waka wairua that that they knew about in Ao Tawhito, that Kawhia was Te Tau Ihu o te Waka. Taharoa kei waenganui and Marokopa Te Kei o te Waka. We already knew that those relationships were there, and I know that there's people in here that had really strong relationships in that space and that I wanted to talk about ... in science they talk about ... and I reckon a male must've named this because I'm not being disrespectful, but they talk about from Kawhia Aotea to here to Marokopa. They call it a

*Marokopa Marae,
transcribed by:*

literal area, and it sounds like it rhymes with something. I don't know if anybody gets that joke, but I was just trying to be funny today [laughter]. A literal unit. I wonder if a man named that. Anyway, sorry. Sorry, I was just trying to make some lightness of it, but we're all part of that literal unit. When any of that shift is happening along our coast, it has impacts everywhere. It has impacts everywhere to Marokopa and we just want the whaanau to know that we are 100% in support.

Again, I don't want to have to say to close it down, but I think a moemoeaa way out is that it would be beautiful to not have any mining, but if there are conditions that can work like we knew they worked back in the day, Marokopa would support the whaanau in that way.

That's it from me, but I just wanted our auntie. Piirangi koe? just to do a kōrero about Rua-puu-tahanga because those are the two names, Te Taharoa and Rua-puu-tahanga and Te Marokopa Rua-puu-tahanga. That's a strong connection from there.

UNIDENTIFIED
SPEAKER:

Two minutes?

AUNTIE:

Teenaa koutou anoo. Following on from cousin's kōrero about the Te Taharoa Rua-puu-tahanga, Rua-puu-tahanga left Aotea Kawhia, came down the beach and had an association with Te Taharoa there. She carried on and got to the other side of Harihari. Got the other side of Harihari and looked behind and Whatihua was still following her.

Well, you know, Whatihua and Turongo, that relationship, that still happens today [laughter]. It's still going on today, that kind of Ahuatanga, so we can take that. And then she gets to a little place called Turakina. There's a rock, He toka tapu rawa atu. On that rock is a red harakeke.

Now I've been one over the years to push those things. I'm that guy that will push that tikanga. Oh yeah, that still works. I never actually climbed the rock to see if that harakeke was there, but teeraa te koorero o tooku paapaa. Kei runga i te toka. He harakeke whero rawa atu. There's a little stream at the bottom of this rock, and this is where her awa atua flowed, her awa whero, ehara i te wahine mate. Ehara he mate. He awa atua. This is when it flowed out to the sea, and she fashioned a vessel to catch the flow, carry it on to Marokopa. Now, the strap, the girdle to hold that vessel to catch the flow is called, in te ao raranga, is called he Marokopua, he Marokopua. So, she gets to this awa and this Marokopua becomes wet.

Now, when the surveyor came around and he put it on the map, he forgot the pua part. He just put Marokopa. Oh, that's my koorero. I never heard

*Marokopa Marae,
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that from anywhere else. That just come in [laughter]. That just come now. You can take it if you want. He Marokopua te ingoa o te girdle nee? to hold the vessel to catch, to drop that very very tapu awa. Nee? She named that. She whakaingoatia, she named the awa, Marokopa. Engari, on the surveyor's map, he Marokopa nee.

Anyway, she crossed the awa. She looked behind her. Whatihua is still coming. The man's still coming, this man with two faces. She gets to ahu kauri, he toka, a rock, puts all her angst, her contempt into the rock, and the rock is still there, ahi kau [? 20:32]. She carries on around to Kiritehere just the next bay around from Marokopa. She carries on to Kiritehere, and looks back and he's still coming. She picks a kaakaho. A kaakaho is the reed behind a tukutuku panel. It's a hollow reed, and it goes on the side of the road. She picked that, drove it into a rock, ka puta mai te wai maaori nee, right beside the moana, ka puta mai the spring water. She sucked it through the reed like a straw. Ko te whaa, Te Whangongo-a-Waipuia te ingoa tuuturu o teeraa puna. It is popularly known as te Mimi-o-Rua-puu-tahanga. Pei Te Hurinui Jones' book is called te Mimi-o-Rua-puu-tahanga And I said to my uncle, 'Did she mimi there?' He said kao, He said, te ahua o te toka, he teke.

[background chat].

AUNTIE: Te ahua o te toka, he teke. Ka puta mai te wai maaori nee. Te Mimi-o-Rua-Puu-Tahanga, commonly known, but Te Whangongo-a-Waipuia te ingoa tuuturu o te ra.

Haere tonu ia. She carries on and she gets to a place where paapaa said the sea never leaves the cliff, so a channel. Karanga atu ia ki te tipua. Raranga whenua, raranga whenua i waho e, kei koonei e tuu ana e. Taana karanga ki te tipua. The octopus rises to the surface, carries her across the channel. That's where my koorero ends cos then it's Awakino, Mokau. It's their koorero after that. We don't overlap [laughter]. Aae, two minutes?

UNIDENTIFIED
FEMALE:

Ka pai.

AUNTIE: I'm just carrying on the kōrero left over from my cousin. Thank you, my cousin. Ngaa mihi.

NATASHA
WILSON-REARDON:

We've basically finished, but I just wanted to just stand and say that ditto te koorero. We tautoko our whaanau, our Lakes Trust, our marae that we're all one and that we have the same thoughts and aspirations for our

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whenua here, and that we support that. We do want to look at what the sand budget looks like though, because our waha maunga is slowly opening and the state and the growth of the mining down here, if that updrift works, we're concerned. We're really concerned about our waha maunga.

The other issue for us is around our sandbar. We know that the bar is what stops all the salt water from going up our awa and destroying so off... [? 24:05]. We have a tidal river there, pai ana but the sandbar is something that actually protects all that. Through the increase in this mining, we really are concerned about the sandbar at Marokopa and that can lead to devastation up our awa. That awa is a connection here because from Harihari down to the waha maunga, to the opening of where the river is, most of those whenua kaitiaki there are our King whaanau, our whanau from here. There is a connection. When you go down there and you look at the whenua, the marriages were very much merged in. That is showing up from Harihari to the mouth of the river. It's really important for us to share that, but we are worried about our bar and the updrift of sand from the south to the north. And again, that we are all in this literal unit. Kia ora.

[applause].

DAVE SERJEANT: Thank you very much for your presentation, which contained some very entertaining aspects to it. The panel has no questions, but we have noted your written submissions and your concerns about the sand movement.

MARTIN WILLIAMS: And the Maui dolphins as well.

NATASHA
WILSON-REARDON: Yes.

DAVE SERJEANT: Thank you.

[End of Recorded Material: 25:52]