OFFICIAL

IN THE WAITANGI TRIBUNAL **KEI MUA I TE TARAIPIUNARA**	**WAI 3325** **WAI 3279**
UNDER	**The Treaty of Waitangi Act 1975**
CONCERNING	**The Climate Change Priority Inquiry**
AND	**Te Upokorehe Future Generations Climate Change Claim**

BRIEF OF EVIDENCE OF NGAIRE NGAMOKI FOR TE UPOKOREHE FUTURE GENERATIONS CLIMATE CHANGE CLAIM

Dated: 26 March 2025

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Bryce Lyall, Maithili Sreen and Hannah Swedlund
Barristers
PO Box 60649
Titirangi
Auckland 0642
Ph: (09) 889 1835
Bryce@brycelyall.com
Maithili@brycelyall.com
Hannah@brycelyall.com

I, **NGAIRE NGAMOKI**, Te Upokorehe advocate say:

E noho ana au

I te koko, ki Ohiwa Moana

Ka whakarongo rua aku taringa

Ki te Tukina Rae o Kanawa

E ake ana mai ki uta ra e

Ki te whanau a Tairongo

Ki te whanau a Tairongo

Ki te whanau a Tairongo e

Kei te mihi ahau

I te Matua nui i te rangi

Nana nei nga mea katoa

Tena koutou i o tatou tini mate

Koutou kua wheturangitia

Ki te korowai o Ranginui

Koutou kua wehe atu ki te po

Ki te tua o Te Arai

Ki te okiokinga

I o tatou tupuna

Haere, haere, haere atu ra

Apiti hono, tatai hono

Ratou te hunga mate ki a ratou

Apiti hono, tatai hono

Tatou te hunga ora ki a tatou

He mihi aroha ki nga kaikorereo i mua i ahau.

He mihi ki te Taraipunara, me nga Roia.

He mihi aroha ki te whanau katoa.

Ko Hiwarau toku Maunga tapu

Ko Te Kete kai a Tairongo toku Moana

Ko Te Karaka toku Awa

Ko Rangimatoru me Oturereao oku Waka

Ko Hape ki Tuarangi raua ko Tairongo oku Tupuna

Ko Upokorehe toku Hapu

Ko Upokorehe toku Iwi

Ko Te Ao Marama toku Whare

Ko Te Umu Tao Noa a Tairongo toku tari o te ora

Ko Roimata toku Marae

Ko Ngaire Ngamoki ahau

1. My name is Ngaire Ngamoki. I am a trustee and tresurer for the Te Aramoana Whanau Ahu Whenua Trust, Treasurer for Roimata Marae, and a trustee of the trusts for the Waiotahi Parish 599 and Omaio 42 and 55.

2. I would first like to extend my appreciation to the previous speakers and to my parents, aunties, uncles and tupuna who laid strong kaitiaki foundations of which we currently build on.

3. These slides were created when I studied for my Kaitiakitanga Post Graduate Diploma of Bicultural Supervision, 2018. As I was preparing for this hearing, everything I had done in the past leading up to this moment, was in my mind pre-ordained.

4. I had the content from past studies and experiences, and all of them I realised led to one thing, my passion and desire for the health and wellbeing of our environment, and in turn for our people. As the korero from Uncle Paraone Pirikia (2014) states: The state of our environment reflects the current state of our people.

5. So for me climate change is a reality, and is grave concern for not only me but the future of my tamariki, mokopuna and their mokopuna. I need only look out my back door and see the flooding, coastal erosion, the damage that forestry debris/slash does to our stream and rivers by

blocking them which in turn, affects our water flow and the ecosystems in and around it.

6. If I liken it to my own tinana—if I eat too much hinu, it blocks my arteries therefore making me unwell, so to our Taiao. I'll be frank our taiao would be a lot better without human inhabitants, unfortunately the same cannot be said about us! I have and always will be an advocate for our Taiao and again I'll reiterate that for me climate change is a reality and everyone has their own opinions.

Education is the Key - From Reactive To Proactive

7. We cannot afford to stand back and wait for things to happen, or wait for the Crown to come to us.

8. As an individual, I have stood against the corporate giants, and on May the 17th 2013 I marched in protest against Monsanto to protest for the right to eat clean, GMO-free food. I initiated a community-led development strategy alongside local hapū to bring our community together to create awareness about how we engage with the environment and the impacts we have on it both positive and negative.

9. As a consequence Maara kai were created, rubbish collection was initiated through our tamariki, and many more projects were initiated. Other partnerships were also created from this initiative. Why do I bring this up? Because I care about our environment and the inheritance we will leave our tamariki and mokopuna when I am gone.

10. In 2016 I was privileged to work with a local gang, in Rotorua, with the support of our local hapū, and community agencies. Ironically, I was the Tutor for Toi Ohomai delivering the NZ Certificate in Outdoor Experiences, level 3. There was no better place to teach them about themselves and who they are in relation to their Taiao and shared stories from a Māori lens. I re-enforced how Papatuanuku is a living being, and as such, the relationship is dual as she nurtures and takes care of us so we must look after her. We can either add to the issue of climate change or use our matauranga Maori to educate and protect our resources.

11. As Upokorehe whānau we have stood together as a reactive response, followed local and regional reporting procedures to protect our taiao. Such as monitoring the take of kai moana from Te Kete Kai a Tairongo.

12. In 2023 we stood against the Marina Development in Opotiki, to protect, our waahi tapu and environment, from what we foresaw as an increased threat to our moana and awa - through Marine pollution brought about by dumping of raw sweage, rubbish as well as oil spills, adding to our already fragile eco-system.

13. We followed policy and procedure, we did what we had to do in order to have our voice heard. But to no avail, the very processes, prescribed to us, by local and regional Government, did not assist us in any way and in my personal opinion, it was another tick box exercise, by Crown Agencies to bring about a desired outcome. We have not been treated as equal Treaty Partners, but rather like second class citizens in our own rohe.

14. We experience the same in climate change. The Crown's preference is to deal with settled entities or the Iwi Leaders group. Te Upokorehe are the ones on the ground doing the mahi, but we are more often than not excluded when planning is done or decisions are made.

Protecting our resources

15. Te Upokorehe are kaitiaki over many resources including the pipi beds at Whangakōpikopiko. I have been one of our hapu members who has set up at this site to protect our taonga.

16. I have attached as "**A**" a newspaper article setting out information on our activities there. We set up near the pipi beds and, peacefully, remind people of catch limits, and to stop people driving on the beaches.

17. Over time, our concerns grew to include:

    a. people and dogs disturbing nesting birds on the nearby sand islands;

b. dogs and horses defecating on the mudflats adjacent to pipi bed and along boat ramp;

c. dogs unattended or unleashed on mudflats creating concern for children and harvesters' safety;

d. jet skis not following the navigation rules;

e. safety issues on the road;

f. congestion at the boat ramp;

g. people camping and drinking at the boat ramp, and

h. people driving onto and camping on Tokitoki reserve, an exceptionally important historical site for Te Upokorehe.

18. We want to ensure that the pipi bed continues to provide for future generations and is treated with the appropriate respect; people can go about their recreational activities safely; the environment in the area is cared for, and wāhi tapu and other significant places are treated with respect.

19. The area of particular interest currently extends from Whangakōpikopiko along the shore to the boat ramp on Ōhiwa Loop Road and the adjacent waters. By providing written and verbal information we are doing all that we can to look after these precious resources, but again, what we need more of is funding and capacity.

Keeping our people safe in emergencies

20. My strong focus is keeping our people safe in times of emergency.

21. Most recently, for Upokorehe I attended a Bay of Plenty Civil Defence Emergency Management Intermediate Course in Whakatane, and was reminded that we cannot rely on the system in the event of a Civil Emergency. Our whānau of Upokorehe know this, and we are aware of our vulnerability to floods and tsunami, and in times of emergency we have supported our community, and those travelling through our rohe, as best we could with the limited resources that were available.

22. For that reason I would like to focus my evidence today on keeping our people safe in times of emergency, for example when there are tsunami warnings.

23. My focus on this kaupapa came about during a previous tsunami alert, which as I will set out below lead to disruption and stress for our people.

24. On March the 5th 2021 a tsunami warning was issued for our rohe, including for the evacuation of Whakatāne Hospital. News reports alterted us to the fact that a severe 7.1 quake has struck off New Zealand's coast, followed by quakes near the Kermadec Islands.

25. I was in the hospital when the warnings came. Prior to that, earthquakes hit early in the morning. Out of concern for my safety, and that of the patients in hospital, I asked the staff for the emergency safety plan, to which staff informed me that because the part of the building we were in was new and earthquake proof we would be fine. I looked for exit points, and even asked where we would be moved to in the event of an evacuation? I did not receive a response, due to the staff changeover. By then I made a decision, that despite being ill, I would pack my bags and leave to go home where I knew I would be safe.

26. I informed my whānau of my plans. I packed up, got ready to leave, then the alarms went off in the hospital, to evacuate.

27. There was chaos in the hospital, the young kōtiro in the bed next to me started screaming, her father yelled at the staff "what do we do?" In the end he lifted his daughter up and took her out of the hospital.

28. I picked up my bag and walked calmly to my car, while mayhem unravelled around me, one of the most heart wrenching things to happen to me was when I went to hop in my car, and a young man ran up to me and asked me "Whaea my wahine has just had my baby, what should I do?" I wanted to cry, but held myself and said calmly "go into the hospital, they should have already responded and started moving your whānau to the evacuation area". He turned around and left. My heart sank.

29. The roads were gridlocked. Whānau were running on the side of the road making their way up to the top of the Mokoroa Gorge hill. I had no plan but to make my way to Taneatua, as far away from the shoreline as possible. The road I went down was congested with cars. If it hadn't been for a chance encounter with a gentleman on the side of the road whom I stopped to pick up, who directed me to an evacuation point up by the water towers, I might stilh ave been stuck on the road to Taneatua.

30. I drove up to the evacuation point, and looked down on the road. It was like a scene from an apocalypse movie. A car was parked on the side of the road with the boot and doors wide open, like someone had bolted from their car and run. Fortunately, I got to meet the whānau from that car, a mama with her tamariki, who was on her way to drop them off at kura. Like me she didn't know where to go, was headed to Taneatua, but didn't have enough petrol to get there, saw everyone on the hill and just ran!

31. The paddock where we were stranded had no shelter, no wharepaku and no access to food etc in the event that a tsunami did happen. Luckily for me, I had taken all of my kai from the hospital, and was able to share this with this mama and her whānau, as well as shelter in my car. Fortunately, a kind business owner across the road from where we were stranded, opened up his business and provided us with food and water, until the warning was lifted. Scenes from that day still linger in my mind, especially travelling home and going up the Mokoroa hill and watching all the tamariki from the schools sitting on the side of the road, and having no access to shade or water other than what the homes in the area were providing.

32. From that day I have been focused on improving the response for our whānau in the event of emergencies—becuase we know that they will happen more frequently with climate change. It won't just be tsunami warnings, but also cyclones and tropical storms that we need to evacuate for. Our marae can be ready but we need to make sure all of our local communities are educated on evacuation plans and the risks.

33. Some good came of the chaos in 2021. People were jolted into action. A meeting was held in Ōpōtiki with Schools, Marae and Community groups to debrief what went well and what didn't. I attended a Psychological First Aid Whakatane 24th March 2021 where I was able to speak to the CED directly, and voice my concerns about the evacuation process at the hospital. Then from 25–27 May the NEMA – National Emergency Management Conference hui ā-motu was held, to seek Māori and indigenous perspectives on emergency management. The hui explored how we could all work together for better emergency management outcomes.

34. The hui was welcomed, and we need more approaches like this. We left that hui with a kite full of knowledge, a kite full of promises but no solid outcomes for our whānau. We were no closer to solutions or support, or any closer to sourcing funding to support our communities. Although the message was loud and clear at this conference, we know our communities, we know their needs, we have the local experts and knowledge, but we lack the monetary resources to train and equip ourselves better. But instead, we sit at tables discussing the colour of maps from red to blue, we provide our insights to those who sit at tables, and we are again overlooked.

35. In 2022 I was fortunate to attend a Ngai Tai Iwi led Iwi First Responder course under Shaun Cleaver, a qualified and talented educator and advanced paramedic who is part of a team that travels the world as a paramedic, on large scale natural disaster search and rescue missions. The programme was initiated after the findings after our whānau led Covid 19 response team closed our roads off to the public, and found that access to health services for our most vunerable whanau, within our communites was severly limted during the pandemic.

36. It was also found that our whanau with acute and chronic illnesses would be most at risk, to access the most well equipped hospitals as they were over an hour's travel away. As such there was an identified need to have trained paramedics within our own community. Shaun made three things clear. There were three different areas within Kutarere, which is

where our kura and Kutarere Marae are, where there was some concern. Area 1 - the Village itself as they would be most affected due to direct flooding and there would be no support from Emergency vehicles as the Matekerepu and Papanui bridges would be flooded. Area 2 - up on the Te Aramoana Whanau Ahu Whenua Trust Papakainga where I am situated which would be blocked because of the roads on either side of us. However, because of our location we would be indirectly affected by flood waters just cut off. Area 3 Higher on Hiwarau which would also be cut off. So in essence, there are communities within communities with different needs.

37. I was in Rotorua at the time when Cyclone Gabrielle hit, but heard about the wonderful job that was done by the hau kainga and our local kura who supported a safe haven for our whānau, to move to from Kutarere Village. I was informed by my cousin that her whānau in Napier had been hugely impacted for several weeks as access to communications (both cellphones and the internet), water, food, medical care, fuel, power was limited and that basic information about what was happening was difficult to get.

38. Also a major concern for me was how resources were being accessed. I understand there were stories down the coast, involving whānau having to attend daily hui in order to qualify for accessing food and supplies. And there were questions about the quality of food and supplies they were receiving.

39. After Cyclone Gabrielle on March 14 2023 a hui was held by CDEM, in response to the evacuation Again, these hui are welcome. But Te Upokorehe were no further along with resourcing or the ability to access funding, but we were provided with the additional duty of our Marae being named as a Civil Defence Welfare Center.

40. Since then nothing has happened. So Upokorehe being the resourceful people we are and with the knowledge that its not a matter of IF something will happen it's WHEN, because of the effects of climate change, our Te Aramoana Whanau Ahu Whenua Trust applied for

Funding from the Cyclone Gabrielle Fund for a Civil Defence Emergency hub, and we were successful. A valuable resource to be able to cater for the needs of our whānau in the community, with the hopes that this can be replicated to provide support for our vulnerable whanau within our rohe of Te Upokorehe.

41. If we are going to be set up as welfare centers then we need to be properly resourced. We will need medical supplies, AEDS, generators, water, food ans equipment to prepare it, people resource (knowing the skills within our own communities), and training (ongoing training). We also need fully equiped containers and people trained to use their equipment effectively, this includes the use of AEDs and how to use the first aid kits.

42. Broadly, we also need paramedic training suited to the needs of our Communities. Basic first aid is fine, but not in intensive situations, especially if you don't have the relevant skilled people around or access to hospital care. This would include triage training in the event there are multiple fatalities. We have also asked the Ministry for information on the mobile centers that we saw during Gabrielle. These are inflatable, can house people, and have a mobile water tank. We have also asked about water filtration systems for our marae and commmunities.

43. We have had no response to the recommendations from the Community that were given, nor response to our specific requests for information on emergency supplies and training.

In closing

44. Finally I think the best way that Ican close is just to set out what was said in the *Te Ūpokorehe Iwi Resource Management Plan* – 29 July 2020 under the heading Te Ūpokorehe and their Relationship with the Environment:

> Maori ideology and Maori identity come from the natural environment. When a Maori introduces him or herself in a situation where they are not familiar, they will generally introduce themselves in relation to their tribal boundaries, their turangawaewae with reference to their

> maunga, to their tribe and down to their hapu and marae, and then out to their moana, the sea, to which their awa (rivers) flow. In tribal consciousness the markers of the natural environment provide their identity.

45. This demonstrates how important the Taiao is to me. It is not just about my name, but the rivers, streams, moana and maunga, that hold the history of who I am and my tupuna - My purakau and as kaitiaki of our rohe of Te Upokorehe I will continue to protect it whether its at the Board Table or Local Government or protecting the pipi from extermination due to pollution, algae bloom and poachers.

46. Natural disasters are nothing new to me, having dived under tables at School during the Edgecumbe Earthquate on the 2nd of March 1987, to surviving Cyclone Bola on March the 7th in 1988, whilst living on the Papakainga in a tent with my mother, sister and niece, and remembering my mother as she reassured us we would be okay, stood outside in the pouring rain to lift the tent poles that had fallen and tighten the ropes and pegs. She is the reason why I am strong and resilient today.

Dated: 26 March 2025

Ngaire Ngamoki