IN THE WAITANGI TRIBUNAL **KEI MUA I TE TARAIPIUNARA**	**WAI 1750** **WAI 1092** **WAI 1787** **WAI 3272** **WAI 1758**
UNDER	**The Treaty of Waitangi Act 1975**
CONCERNING	**The North-Eastern Bay of Plenty District Inquiry**
AND	**The Rongopopoia Hapū Claim, brought by Hinehou Leef (deceased), Richard Wikotu (deceased), Aroha Wikotu, Rocky Ihe (deceased), and Kahukore Baker (Wai 1787)**
AND	**The Upokorehe claim brought by Sandra Aramoana, Wayne Aramoana, Wallace Aramoana, Lance Reha, Gaylene Kohunui and Kahukore Baker (Wai 1092)** **(cont)**

BRIEF OF EVIDENCE OF CHRISTINE MARTIN

Dated: 29 October 2026

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Waitangi Tribunal
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Ministry of Justice
WELLINGTON

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KŌKIRI CHAMBERS

AND	**Te Upokorehe Settlement Claim (Wai 3272)**
AND	**The Upokorehe Hapū Ngāti Raumoa Roimata Marae Trust Claim brought by Sandra Aramoana, Wayne Aramoana, Wallace Aramoana, Lance Reha and Gaylene Kohunui (Wai 1758)**

KIA WHAKAAE MAI TE TARAIPIUNARA

He Mihi

Nga mihi nui ki a koutou katoa.

Ko te mihi tuatahi, ki to matou Mātua me te Tama, Ihu Karaiti, ā, te Wairua Tapu. Tena koe.

Ko te mihi tuarua, ki te whare e tu nei, ki te pāpā i waho nei, e taurima nei i a mātou kātoa. Tenā kōrua.

Ko te mihi tuatoru, ki te tangata whenua, te whanau o Upokorehe, kaitiaki o tenei whenua. Tenā koutou.

Ko te mihi whakamutunga, ki te rōpu whakamana i Te Tiriti o Waitangi, ki ngā mema o te Taraipuna, ngā rōia, ngā kaiwhakaatu, ngā Kaitautoko, nga mema ō te Karauna, tēnā koutou.

Pepeha

Ko Pukunui o Raho ā Mākeo nga maunga,

Ko Waiotahe, ā, Waiaua nga awa,

Ko Te Rangi mā Toru, ā, Mataatua nga waka,

Ko Te Ao Mārama, ā, Tutāmure nga wharenui,

Ko Rongopopoia, ā, Ngati Ruatākena nga hapū,

Ko Upokorehe ā Whakatōhea nga iwi,

Ko Mihiterina toku tipuna wāhine, ki te taha o tōku matua, Panenehu Heretaunga Pat Baker,

Ko Pat Baker rāua ko Dawn Kincaid ōku mātua,

I whanau au ki Opotiki. I pāmu oku mātua ki te taha ō te awa, Waiotahe. I tipua ake maua ko taku teina, Kahukore, i roto i nga

pakiwāitara, i nga kōrero tuku iho, ō ā matou tipuna, ā nga mātauranga o te ao Māori

I te matenga o tōku koro, ki te taha ō tōku whaea, i haere mātou ki Ōtautahi. I timata taku kura i Ōtautahi, ā i mutu taku kura tuarua ki Opotiki. I taua wā i rāhuitia te whakamāhi i te Reo Maori i te kura.

1. Our father taught us to respect the sea and its bounty – how to read its changes in mood and to see when the storms were coming. He would tell my sister Kahu and me about the Taniwha who lived near our home and how he would make mischief for our people if we took too much fish or neglected the environment.

2. Woven within these pūrākau was the mauri of Mātauranga Māori. Also, the ongoing consequences and outworking of grief due to the Raupatu, and how to have confidence as Māori children in a very Pākehā world.

3. One memory from that time stands clearly. When I was seven, nearly 8, dad took me up Mākeo. From there he spoke of past and present as one entity, of battles fought and sacrifices made. The air was still and we could sense around us the embrace of old ones.

4. These early learnings and many more experiences, combined with a strong faith, have been and still are the foundations of my life.

5. After completing my schooling I returned to Christchurch under the instruction of our koro, Pita Baker, to begin a BA in History. I completed this in 1977 after the birth of our first daughter.

6. In 1975, I had a real encounter in faith which changed the direction of our lives and for 15 years my husband, daughters and I were involved in aid work in different countries. Over the years I have held various roles in different societies. I

prioritised language and cultural acquisition, as a result of my own lived experience. This enabled me to overcome cultural and linguistic barriers in order to relate closely with the people we lived with.

7. In 1993, I returned to Ōtautahi. I completed a certificate in Teaching English to Speakers of Other Languages (**TESOL**) from Cambridge University, and in 1996 we moved to Sydney. I worked with migrants and refugees in the government funded Adult Migrant English Programme.

8. In 2004 I was part of a research team investigating the importance and use of a first language within the English speaking classroom, for adult beginners in English. I found that being able to speak the Arabic spoken by the majority of our students at that time, enabled them to not only acquire understanding of English, but how to navigate the culture without losing their identity.

9. My kaiāwhina and I worked together, and I wrote up our chapter for the final publication “First language support in adult ESL in Australia”. It was edited by Denise E. Murray and Gillian Wigglesworth.

10. From 2011 – 2015, I undertook a Masters of Applied Anthropology at Macquarie University in Sydney, Australia. This included identifying the field of research, participants willing to engage with the study, formulating inquiry within an approach known as Grounded Theory, developing open coded questions, and then using the data and feedback to connect the relevant information to formally recognised theories, while challenging areas of need for further investigation.

11. In 2018 I was a kaiāwhina at Papamoa College for Year 11 students, mentoring and supporting students in English and Mathematics.

12. From 2019-2020 I worked with Victim Support Tauranga. To provide a safe space within traumatic occurrences. This included working with self and client management and follow through until the client's circumstances were resolved. I also underwent Lifekeepers Suicide Prevention Training.

13. From 2016 to the present I have been actively involved in whanau life pertaining to Upokorehe. I supported the mahi with the whales, have given evidence at the Ngā Kōrero Tuku Iho hearings at Roimata marae in 2023, and gave evidence for the Climate Change Waitangi Tribunal hearing in 2025.

14. I have been a member of the Resource Management Team since 2023. As part of my role I have arranged for and attended site visits with members of Upokorehe Kaumatua and Kaikarakia.

Midden on Onekawa

15. I have written up site visit reports responding to the needs of the client within the tikanga of Upokorehe kaitiakitanga. This includes representing Upokorehe concerns regarding treatment of wāhi tapu, slash management in forestry harvesting, monitoring water take for irrigation and frost management, disturbance of certain ridge lines in housing or

other construction and challenging the manner in which effluent is discharged, into our our awa and moana.

Waiotahe Awa

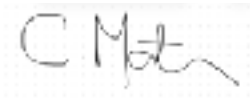
16. I have partnered with the local archaeologist on sites with history known only to Upokorehe, working with them when accidental discoveries have been made:

Archaeological Excavation - base of Onekawa

17. I have written Cultural Impact Assessments, and have until recently, been a cultural monitor on both Matekerepu and Waiotahe sites.

18. I have attached a report on structural violence in the urban drift to this brief of evidence, which I will speak to. This report was written in response to a comment I made in the hearings at Roimata in 2023 where Dr Grant Philipson asked me to expand.

Dated: 29th October 2026



Christine Martin