Appendix **'A'**

Questions for Waimarie Bruce (#I10)

Question: At paragraph 34 you say:

> During the late 1800's the Crown began to mine the area, uncovering many of the koiwi of our hapu. The koiwi were eventually relocated to Waiomio, yet there is still one chamber within the tomo, containing our koiwi tupuna, and that has remained untouched.

Answer: The koiwi in this tomo have remained untouched due to the closure of the 'Waro' Quarry due to flooding. The quarry was operated by Wilson's Portland Cement Company (now Golden Bay Cement) from 1922 to 1974. The company relocated its operations to the Western side of State Highway One to a location known as 'Wilsonville".

The company gifted the old quarry site to the Lands and Survey Department as a recreational reserve. Now known as the Lake Waro Reserve it has since been transferred to the Whangarei District Council.

At paragraph 67 you say:

> …but our dear late uncle Wiremu Pohe of Parua Bay had already been re-seeding the harbour shellfish for decades. He has been kaitiaki for the hapu for his whole life in this way. He has taught his whanau and hapu these duties and they carry on the tikanga as kaitiaki.

Question: As you read this out during the hearing you included another of your uncles. Was that "Uncle Tene Horomana"?

Answer: My uncle Tine Horomana ('Solomon') he is important because of his Ngati Tu and Ngati Kahu o Torongare connections. He lives at Rangikuri (Solomon's Point).

Question: When was Wiremu Pohe born and when did he die?

Answer: Born 19 October 1942 and departed 21 October 2012

At paragraph 83 you say:

> Now we have an even more complicated, expensive, messy law called the Marine and Coastal Areas Act 2010. It still confiscates our takutai and moana. It is in breach of Te Tiriti o Waitangi and the hapu are expected to either negotiate a deal with the Crown as 'applicants' or sue the court in the High Court with no resources to fight what would be yet another 'David and Goliath' battle, but with worse odds.

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Answer: At paragraph 83 …the Marine and Coastal Areas Act 2010 should read the Marine and Coastal Area (Takutai Moana) Act 2011.

Question: Are you aware that the Marine and Coastal Area (Takutai Moana) Act 2011 repealed the Foreshore and Seabed Act 2004?

Answer: Yes, I am well aware the National Party needed a coalition partner and so to garner the support of the Maori Party agreed to repeal the Foreshore and Seabed Act 2004 replacing it with the Marine and Coastal Area (Takutai Moana) Act 2011.

Question: Are you aware that section 6(1) of the 2011 Act states: "Any customary interests in the common marine and coastal area that were extinguished by the Foreshore and Seabed Act 2004 are restored and given legal expression in accordance with this Act"?

Answer: Yes but my point is this why do Maori customary interests to the Foreshore and Seabed have to be recognised according to legislation while undertaking a legal process to validate our customary interests. Our 'tino rangatiratanga' and 'taonga' were guaranteed under Te Tiriti o Waitangi 1840 such legislation is in clear breach of such guarantees further prejudicing Ngati Kahu o Torongare as a consequence.

Question: Are you aware that funding is available for whanau, hapu and iwi to make applications under the 2011 Act to the High Court and to the Crown?

Answer: (As Above)

Questions for Waimarie Bruce (#I25)

At paragraph 15 you relate a story about the origin of the name Whangarei where you say:

> The 'whanga' is when the tohora dives it makes a noise OOMPH!! The rei is the spray the Tohora upon re-surfacing expels tere-paraoa which floats on the surface of the water (ambergris) to be washed up at Kaione.

Question: Could you clarify what the word 'whanga' means in the context above?

Answer: The kupu 'whanga' is a descriptive term used for the noise (a sonic vibration) a tohora emits in the act of diving under water. The sound travels through the water column and can be heard on land.

Question: We heard evidence of another origin for the name Whangarei, being the waiting place of Reipae. Do you acknowledge this other tradition for that name?

Answer: Firstly I respect the korero of other hapu. (Another example is hapu have different korero for Ruapekapeka Pa situated on Huiarau.) The name Whangarei is not sourced from Reipae but from the two Tohora Rangikorero and Kauika. Remember this is Ngati Kahu's korero from the time of the 'Turehu'.