

1. My name is Haumoana White. I live at Te Kawau within the Poutama rohe. My wife Jenny passed away ten years ago yesterday. Our whānau and wider whānaunga regularly come to stay with me at the Pā where I live.
2. My father was born at Urenui in about 1898 to George and Toroa Bertrand and died in 1983. He lived most of his life at Te Kawau and died there.
3. My dad was a well-respected person in the community. He and his brother uncle Bill cut the 1st lot of Bush at Te Horo, north side of Parininihi (the White Cliffs), for old lady Jessie Gibbs. He was a hard worker he put up most of the road fences from Tongaporutu to Mokau. Spread manure and grass seed by hand, cut bush and scrub. He did a lot fishing and distributed fish around the community who repaid in kind with meat and other things.
4. I was 6 mnths old when my parents separated, my mother returned to Wharekauri (Chatham Island). My father raised me alone at Te Kawau but had the help and support of the community to look after me.
5. My grandfather was Te Oro, a Poutama rangatira. He and my father both identified themselves as Poutama, as I and my whānau do. I am descended from them, the Poutama people who chose to stay and keep the ahi kaa burning. To be clear, I am not from the Poutama people who originally left the Poutama rohe.
6. Poutama does not seek and has never sought recognition from the Crown, local or central government, its' agents or departments. Poutama is mandated by Poutama. It is not for any Crown department or its agents and representatives to recognise who is and who isn't. We the Poutama people are still on Poutama lands today. I am a Kaitiaki for the iwi. We hold and exercise Kaitiakitanga within our rohe regulaly.
7. The Pascoe whānau are part of Poutama iwi, through Debbies whakapapa. We support their position to retain their whenua and cultural assets on behalf of the wider iwi. These include the following:
 - Mangapepeke stream
 - Pā tuna
 - Rongoa
 - Te wairua
 - Te Waimaori - Te puna waiora
 - Trees
 - Koha
 - Birds and wildlife
 - Wild pigs
 - Watercress
 - ..including their turangawaewae, privacy, the naturalness, the old house site and their kaitiakitanga.

Rata

8. Mangapepeke Valley has a mauri which is important to Poutama and its hapū. It is unique, and we appreciate the Pascoe whānau for keeping the valley in its natural state. The wetland has never been drained or contaminated with agricultural products.
9. I have attended several meetings and walkovers with NZTA at the Pascoe home. I found NZTAs bullying behaviour toward the whānau concerning and disappointing. NZTA claim the right to reallocate manawhenua. A comment made to us by NZTAs Rob Napier, "you need to give respect to Ngāti Tamas manawhenua." It is not their jurisdiction. It is not their right.
10. The iwi is concerned with the proposal and lack of due diligence as far as damage and risk goes to the Mangapepeke Valley. We believe NZTA have down played the actual potential risk to the ecosystem within the valley and have not given any regard whatsoever to the cultural integrity of, or obligations to Poutama. There is no intention or mechanisms to do so in their application.
11. NZTA advised on the 30th of July 2018 that the haul road alignment and design has not be confirmed and the intended road alignment has been changed. They have not advised where it has been changed to. We have not received details or information to be able to understand the effects.
12. We request the application be declined.



Haumoana White