

IN THE MATTER

of the Resource Management Act
1991

AND

IN THE MATTER

of an application to the **BAY OF
PLENTY REGIONAL COUNCIL**
by **NGATI TUWHARETOA
GEOTHERMAL ASSETS
LIMITED** for a change to the
conditions of a resource consent
(67151) that authorises the
discharge of geothermal water
from the eastbank of the Tarawera
River

STATEMENT OF EVIDENCE OF AMORANGI GRAHAM KAHU TE RIRE

1. INTRODUCTION

- 1.1 My title and full name is Amorangi Graham Kahu Te Rire. I present this evidence as a Tuawhenua and Kaumatua of Ngati Tuwharetoa and as one of seven trustees of the Ngati Tuwharetoa (BOP) Settlement Trust ("NTST").
- 1.2 My evidence is presented in support of the application by Ngati Tuwharetoa Geothermal Assets limited ("NTGA") to change the conditions of Resource Consent 67151 to enable the continuation of discharges of geothermal fluid to the Tarawera River until 2035.
- 1.3 The application is supported as being culturally appropriate in terms of Ngati Tuwharetoa tikanga on the basis that:
 - (a) Ngati Tuwharetoa connect themselves to the Awa and Ngawha and believe that each intertwines to become one.
 - (b) Geothermal influence is part of the natural life of the Awa and replenishing this natural occurrence within the Awa through the Eastern Bank discharge upholds the connection with our ancestors and enables river life (eels, watercress) to survive, all of which upholds the tikanga of Ngati Tuwharetoa.
- 1.4 That is why NTST provided its written approval to the NTGA application.

My background and roles

- 1.5 I was born and raised in Kawerau and, although I affiliate to many tribes in the surrounding area, my primary tribe is Ngati Tuwharetoa. My life-long connection to this area is of high significance to both myself and my evidence. The following is a pepeha which identifies and links me to the Kawerau area and to Ngati Tuwharetoa:

Ko Putauaki te Maunga

Ko te Takanga i o Apa te Awa

Ko Te Aotahi te Tangata

Ko Ngati Tuwharetoa te iwi

- 1.6 This means that Putauaki is the mountain, Te Takanga i o Apa is the water, Te Aotahi is the man and Ngati Tuwharetoa is the tribe to which I belong. This allows me to walk freely within the area.

- 1.7 The status I hold as a Tuawhenua and Kaumatua of Ngati Tuwharetoa recognises the special connection I have with my people of Ngati Tuwharetoa, the Kawerau area, and my knowledge of Maori culture and traditions, and allows me to speak on behalf of my people. To expand:

(a) My status as a Kaumatua means I have an obligation to ensure that the upkeep of Ngati Tuwharetoa is sustained in today's world, and that Ngati Tuwharetoa's whakapapa, songs, and history and kaitiakitanga of all of these resources is upheld.

(b) My status as Tuawhenua is to protect the tikanga and cultural, traditional, historical and spiritual values held, and to ensure that the knowledge of this connection is passed down from generation to generation.

- 1.8 This evidence is produced according to my status, position, and the knowledge that I hold. It expresses my understanding of the collective values of Ngati Tuwharetoa.

- 1.9 As noted, I am one of seven trustees of NTST, the governance entity which was established to give effect to the Deed of Settlement entered into between Ngati Tuwharetoa (Bay of Plenty) and the Crown on 6 June 2003 to redress unjust actions and breaches of the Treaty of Waitangi. I was one of the Ngati Tuwharetoa signatories to the Deed of Settlement.

- 1.10 I am an ordained minister of the Presbyterian Church. I used to carry the title 'Reverend' but am now referred to as 'Amorangi'. This is a new category of Presbyterian ministers that was created when Te Wananga a Rangi was established to provide Maori-focused theological education. Both the establishment of Te Wananga and creation of Amorangi were an expression of Maori autonomy and a new direction for the Maori Presbyterian Church. My ministry, alongside my other roles, assists me to further understand and connect with both physical and spiritual matters.

Purpose and scope of my evidence

- 1.11 The primary purpose of my evidence is to address the significance of our Taonga (Awa and Ngawha) to Ngati Tuwharetoa and to address some of the fundamental aspects of that relationship relevant to the NTGA application.
- 1.12 My evidence addresses the following matters:
- (a) The Ngati Tuwharetoa (Bay of Plenty) Settlement Trust, including its role and functions (Section 2);
 - (b) The significance of the Awa and the Ngawha as recognised via the relevant statutory acknowledgements (Section 3);
 - (c) The interwoven relationship of the Awa and the Ngawha (Section 4); and
 - (d) Kaitiaki and Kaitiakitanga principles (Section 5).

2. THE NGATI TUWHARETOA (BAY OF PLENTY) SETTLEMENT TRUST

- 2.1 As noted, on 6 June 2003, Ngati Tuwharetoa signed a Deed of Settlement ("Deed") with the Crown to settle historical and ongoing grievances of Ngati Tuwharetoa arising from breaches of the Treaty of Waitangi by the Crown.
- 2.2 In that regard, the iwi of Ngati Tuwharetoa had longstanding grievances in respect of actions of the Crown since 1840 that have caused significant prejudice to Ngati Tuwharetoa. A prime example of our grievances was that, prior to confiscations of land in breach of the Treaty of Waitangi, Ngati Tuwharetoa had mana whenua and exercised rangatiratanga over the area running from Otamarakau following the Waitahanui Stream to Otari to Motuotara to Maungawhakamana to Ngarararua in Haehaenga territory to Kakahuoteritenga to Waikareao to Maraetahia to Monehu to Okorotere to Panepane to Putauaki to Tahuna to Rakeihopukia to Wahiora to Rurima to Otamarakau. Following the confiscations, only a small amount of land was returned to Ngati Tuwharetoa. This, along with other grievances, were heard by the Waitangi Tribunal as part

of the Eastern Bay of Plenty hearings during 1994 and 1995. The Waitangi Tribunal issued its report in relation to the Eastern Bay of Plenty hearings in October 1999, in which it recognised the “significant and compelling claims” of Ngati Tuwharetoa.

- 2.3 In March 1998, the Crown recognised the mandate of Te Runanga o Tuwharetoa ki Kawerau to represent Ngati Tuwharetoa to negotiate the terms of a Deed of Settlement (“DOS”) with the Crown. Under the DOS, the Crown, in recognition of its unjust actions and breaches of the Treaty of Waitangi and its principles, agreed to provide redress to a governance entity to be established and ratified by the registered beneficiaries of Ngati Tuwharetoa.

Establishment and purpose of NTST

- 2.4 The Governance Entity was required by the DOS to:
- (a) Be an appropriate body to which the Crown would provide the redress provided for under the DOS; and
 - (b) Have a structure for representation of Ngati Tuwharetoa, transparent decision-making and dispute resolution processes, and accountability to the people of Ngati Tuwharetoa.
- 2.5 NTST is the Governance Entity required by the DOS. The Trust was established by a Deed of Trust, the guiding principle of which is as follows:

“The Trustees will, in the conduct of the business and administration of the Trust and the Trust Fund, be guided by the recognition of the need for the interests of the Whanau and hapu of Ngati Tuwharetoa to be fairly represented.”

- 2.6 In essence, NTST’s role is to govern and manage the responsibilities outlined through the settlement process on behalf of our people. The role of NTST is recognised in the Ngati Tuwharetoa (Bay of Plenty) Claims Settlement Act 2005 (“Settlement Act”).
- 2.7 The trust deed also sets out the duties of the trustees. The fundamental duty is as follows:

“13.2 Fundamental Duty

The Trustees will administer the assets and liabilities of the Trust as kaitiaki for Ngati Tuwharetoa. In performing those duties each Trustee will act in good faith and in a manner that:

- (a) *is consistent with tikanga;*

(b) *the Trustees believe on reasonable grounds is in the best interests of Ngati Tuwharetoa."*

- 2.8 The trust deed also contains all of the machinery provisions that provide for NTST's operations.
- 2.9 In addition to being the Governance Entity under the Settlement Act, NTST is also an Iwi Authority for the purposes of the Resource Management Act 1991.
- 2.10 NTST is the primary means by which Beneficiaries of Ngati Tuwharetoa (BOP) will be able to move forward and provide for their wellbeing while at the same time exercising Kaitiakitanga over the Awa and Ngawha and ensuring its sustainable use for present and future generations. A long history that has led us to this point in time, and we are finally starting to move forward but we have a long way to go.
- 2.11 Of critical significance in providing benefits to the Beneficiaries is the role of NTGA. NTGA was formed to develop and manage the geothermal assets in Kawerau that NTST purchased from the Crown. The main reason for purchasing the Crown's geothermal assets was to provide for Ngati Tuwharetoa and the wider Kawerau community, and for Ngati Tuwharetoa to become a participant in its local community, in this key resource.
- 2.12 NTGA's operations are of critical importance to the extent that NTGA's operations produce a dividend to NTST. That money is distributed by way of grants by NTST to Beneficiaries. Beneficiaries of NTST are individuals who are:
- (a) Descended from a Ngati Tuwharetoa ancestor or ancestors;
 - (b) A member of one of the following hapu:
 - (i) Umutahi;
 - (ii) Te Tawera;
 - (iii) Ngati Peehi;
 - (iv) Ngai Tamarangi;
 - (v) Te Aotahi;
 - (vi) Ngati Poutomuri;
 - (vii) Ngati Iramoko;
 - (viii) Ngati Irawharo;

(ix) Ngati Manuwhare; or

(c) A Whangai of Ngati Tuwharetoa (in accordance with Ngati Tuwharetoa Tikanga).

2.13 Thus, anything that reduces NTGA's profitability has consequences for Ngati Tuwharetoa and the wider Kawerau community.

3. **THE SIGNIFICANCE OF THE AWA AND NGAWHA – RELEVANT STATUTORY ACKNOWLEDGEMENTS**

3.1 Te Awa o Te Atua (the River of the God) at Matata is the landing place of the ancestral canoes of Te Arawa and Mataatua and also Te Paepae-ki-Rarotonga, which arrived at Aotearoa in the early 1300's.

3.2 Entering through the outlet of Te Awa o Te Atua at Te Mihimarino Matata, Te Arawa and Mataatua travelled up the river to a place called Kopuakuku, whilst Te Paepae-ki-Rarotonga beached itself at Otaramuturangi (known now as the Tarawera river outlet). The Tohunga (high priest) and navigator, Ngatoroirangi, disembarked from the Te Arawa waka and was known to be the first person to touch land from that waka. Tuwharetoa is a ninth generation descendant of Ngatoroirangi, via Mawake-Taupo on his father's side and Waitaha-Ariki-Kore on his mother's side.

3.3 From Te Awa o Te Atua, Ngatoroirangi, after some time, commenced his journey towards the Central North Island. He arrived in the Taupo District and the next day he climbed on top of Mt Tauhara, and saw other mountains to the south. He thought to himself that he must venture there and climb those mountains as well. He travelled south and arrived at a place called Haumaria when the setting sun disappeared. He turned to his followers and said "The night has settled, let us stop here," hence the name, Taupo, (Tau, settle and po, night).

3.4 When dawn broke, the rested travellers continued on their journey and after many stops arrived at the base of Tongariro. The group began their ascent to the summit of Tongariro and along their way encountered many challenges. The final challenge saw a blizzard of snow and ice carried by Tawhirimatea (the God of Winds) descend upon the party. Seized by the bone chilling cold, Ngatoroirangi was in danger of perishing so he called to his sisters Kuiwai and Hauhangaroa in Hawaiki for assistance.

3.5 His sisters heard his urgent plea and quickly filled six baskets with glowing embers, the off-spring of Ruaumoko (the God of Volcanic Energy). The sisters then dispatched the demigod siblings Te Hoata and Te Pupu to deliver the heat

to Ngatoroirangi. Te Hoata and Te Pupu plunged deep into the earth and travelled swiftly toward Ngatoroirangi in Aotearoa.

Statutory acknowledgements

- 3.6 The above restating of the history of the origins of Ngati Tuwharetoa and our relationship with the Awa and the Ngawha is reflected in statutory acknowledgements in the Deed of Settlement and the Settlement Act.
- 3.7 In that regard, in section 37 of the Settlement Act the Crown acknowledges the statements of Ngati Tuwharetoa regarding the cultural, spiritual, historical, and traditional association of Ngati Tuwharetoa with certain areas. The two statutory acknowledgements that are relevant to my evidence are the ones relating to the Awa and the Ngawha. The statutory acknowledgements recognise and respect the interwoven connection Ngati Tuwharetoa have with their Taonga and its undisputed connection as Kaitiaki. I address each of them below.

Statutory acknowledgement in relation to the Awa

- 3.8 The statutory acknowledgement regarding the Awa (the Tarawera River) is set out in Schedule 8 to the Settlement Act. It states the following:

"Cultural, spiritual, historical, and traditional association of Ngāti Tuwharetoa (Bay of Plenty) with statutory area

Ko Pūtauaki te Maunga, ko Te Takanga i ō Apa te Awa, ko Te Aotahi te Tāngata, ko Ngāti Tuwharetoa (Bay of Plenty) te iwi.

Before the 1886 Mount Tarawera eruption the Tarawera River flowed down the valley through what is now Kawerau. The area was once marshlands; a number of streams flowed through the swamps to join the Tarawera River. After the eruption, the Tarawera River changed course several times. This occurred as a result of flooding and through the efforts of settlers to prevent the river encroaching on surrounding land. Near the coast the Tarawera River merged with other rivers and flowed into the sea at Te Awa a Te Atua.

The traditional name of Ngāti Tuwharetoa (Bay of Plenty) for the Tarawera River was Takanga-i-ō-Apa, which means "the falling of Apa". Apa was an original inhabitant of the area who lived south of Pūtauaki. Once he encountered a moa—a pet of the local Tuwharetoa people. The bird was resting on one leg with its mouth open facing the southern wind. Upon seeing the bird, Apa crept slowly towards the resting bird and struck at the exposed leg. Immediately the bird struck out with the leg that was drawn up and knocked Apa over the cliff. The injury Apa received was a broken leg and subsequently he became known as Apa-Koke (which means "Apa limping").

The Tarawera River was a key resource for Ngāti Tuwharetoa (Bay of Plenty). The iwi living along the banks of the Tarawera River were spiritually and emotionally bound to and physically sustained by its waters. Healing ceremonies were held by and in the river. All the families grew up around the river and played together in

and along the river. Along the riverbanks hot springs and baths were dug and used communally. It was a very special way of life.

Canoes were the only mode of transport used on the river, because it flowed through a huge swamp area. Many hapū had secret canals linked to the river where they could quickly escape from invading tribes. The people used large canoes for reclamation work to supply building materials and shifting dirt. The reclamation work was done to enlarge islands for smaller canoes for everyday use. Ngāti Tuwharetoa (Bay of Plenty) people used the river for travelling long distances to tangi and other events; sometimes journeys could last well into the night as the travellers negotiated the many well-known waterways.

The Tarawera River was a very important source of food and raw materials for the Ngāti Tuwharetoa (Bay of Plenty) people who lived along its banks. The river provided the people with plentiful supplies of fish, watercress, kōura (freshwater crayfish), and kākahi (freshwater mussels), which were considered a delicacy. Eels were caught in the river, particularly matamoe (a black migratory eel) and rino (an eel with a silver belly). The great paewai eel also lived in the river. It is said that if one catches this type of eel it is a bad omen. Along the river banks the people gathered toetoe and tī whanake (cabbage tree) leaves (for use in cooking baskets), harakeke (flax—for food, medicine, and weaving), and raupō (for thatching of houses).

The Tarawera River ran like a thread through every family living along its banks."

- 3.9 I grew up around the Awa, dug separate hot springs for bathing and cooking, swam in many locations - below Uncle Shuki's cowshed, at Koro Boke's place, another at the Savage's place, the Fox's place and many more inland places. I have seen and experienced all different types of flows into our Awa – natural and unnatural.
- 5.2 In order to uphold the Tikanga of Ngati Tuwharetoa and my obligations as a Kaitiaki, Tuawhenua, and Kaumatua with respect to our Awa and Ngawha, I take into consideration the following:
- (a) Any flow to the Awa has to be looked at with regard to the effect of that flow, whether the flow helps or hinders what is and what could be.
 - (b) Does the flow affect the life of the Awa? Does it destroy or diminish the natural life of the water and does it hurt the life found in or by the Awa?
 - (c) Conversely does the flow sustain the life of the Awa? Does it enhance the natural life of the water, provide for or promote the natural life in or by the Awa?
 - (d) What is the type of flow into the Awa, is it natural or unnatural?
- 3.10 Geothermal influence is very evident in the Awa and occurs naturally through geothermal seepages in the riverbed and also of its tributaries i.e., the Rurunanga Stream. There should be no dispute that the geothermal influence

is part of the natural life of the Awa and replenishing this natural occurrence within the Awa through the flow that NTGA undertakes upholds the connection with our ancestors and allows river life (eels, watercress) to continue, all of which upholds the tikanga of Ngati Tuwharetoa. I return to this below when addressing the interwoven connection between the Awa and the Ngawha.

Statutory acknowledgement regarding the Ngawha

- 3.11 In section 46 of the Settlement Act the Crown acknowledges the statements by Ngati Tuwharetoa of our cultural, spiritual, historical, and traditional association with, and use of, the geothermal energy and geothermal water located in the Kawerau Geothermal system as set in Schedule 5.16 of the Deed of Settlement. The Deed of Settlement states the following in that regard:

- "3 *Cultural, spiritual, historic and traditional association of Ngati Tuwharetoa with the Geothermal Energy and Geothermal Water located in the Kawerau Geothermal System*
- 3.1 *The geothermal resource is a taonga for Ngati Tuwharetoa. Ngati Tuwharetoa attribute the origins of the Geothermal Energy and Geothermal Water in the Kawerau Geothermal System to their great ancestor Ngatoroirangi, a high priest of the Arawa waka.*
- 3.2 *When Ngatoroirangi travelled inland and reached the summit of Tongariro, the intense cold began to weaken him. At once he called to his two sister, Kuiwai and Hauhangaroa in Hawaiiiki, to help him by sending fire. They heard his cry and sent the gods of fire, Pupu and Te Hoata, who journeyed under the sea and the land to assist him.*
- 3.3 *Throughout the journey they would surface and it was at these places that they left part of the fire – Whakaari (White Island), Moutohora (Whale Island), Okakaru (Parimahana), Tarawera, Orakei, Taupo and Turangi.*
- 3.4 *When the fire gods reached Tongariro, Ngatoroirangi immediately threw one of his sacred stones to the ground. Where it landed a volcano was created. He then grabbed and lifted his slave, Ngaruahoe, and threw him into the volcano as an offering to the fire gods.*
- 3.5 *Tuwharetoa was a direct descendant of Ngatoroirangi. For Tuwharetoa people, the presence of the geothermal resource constantly reaffirmed the existence and authority of Kuiwai, Haungaroa and the gods of fire, Pupu and Te Hoata.*
- 3.6 *The people of Ngati Tuwharetoa traditionally used the Geothermal Water and Geothermal Energy located in the Kawerau Geothermal System in many ways. Indeed, this resource was one of the prime reasons for Ngati Tuwharetoa people settling in the Kawerau area. Prior to the industrial development in Kawerau, and the development of the geothermal field, Ngati Tuwharetoa people were still extensively used the geothermal resource for many purposes.*

- 3.7 *The geothermal Energy and Geothermal Water in the plentiful thermal lakes, rivers and hot springs were used extensively for bathing, cooking, raising of eels and fish, recuperation and healing, and the early generation of kumara and general horticulture.*
- 3.8 *The natural heating from the geothermal activity provided places suitable for growing kumara seedling, which thrived on dry warm land. The steam was also used for cooking (similar to a hangi) and for warmth. During the winter months the sulphur was used for medicine (Rongoa) to heal people with open sores; a small amount absorbed in wild honey was taken internally as a Rongoa. Children with hakihihi (sores) were made to sit or lie in warm mud for half an hour or more as a cure.*
- 3.9 *On cold nights the people would dig shallow holes and place manuka or aruhe (ferns) leaves down. With the steam filtering through the bedding they would lie down in the warmth."*

4. **INTERWOVEN CONNECTION BETWEEN THE AWA AND NGAWHA**

- 4.1 Today I stand before you to ask the commissioners to consider the longstanding journey and history that our ancestors of Ngati Tuwharetoa have taken, the cultural connection that we hold and the ways in which we continue to maintain our history and connection with the Awa and Ngawha.
- 4.2 The Ngawha has always influenced the Awa. In that respect, as I noted above, the geothermal influence is very evident in the Awa and occurs naturally through geothermal seepages in the riverbed and also of its tributaries.
- 4.3 Since development of the geothermal field began, geothermal influence on the Awa has declined considerably, with a number of geothermal surface features having disappeared forever. A significant feature was the location called Tungarere (to stand and watch it flow), which comprised geothermal seepages and associated geothermal tolerant vegetation.
- 4.4 For Ngati Tuwharetoa, the flow that is received by the Awa from the Eastern and Western Banks as a result of NTGA operations is a way in which this historical connection is maintained. It is a way of replenishing the Mauri of the Awa by reintroducing geothermal water that has always been an integral part of the Awa. Although the water is sourced from deeper within the system than would naturally flow to the Awa, we view the whole Ngawha as one flow - and to us there is no difference.
- 4.5 It is my obligation to ensure Ngati Tuwharetoa continue this journey to provide for our cultural connection and bring benefit to our people of Ngati Tuwharetoa and other people in the Kawerau area.

4.6 In the past, we took what we could see. We never dreamt that one day we would have the opportunity to go down so deep with thoughts and wishes, digging down beyond what we can see at the surface. With our history and present-day science, we believe we are better able to understand and connect meaning to how the resources relate to each other and to Ngati Tuwharetoa. The Mauri (life force) is believed to be the full expression of the natural and spiritual processes of a resource, and in this case relates directly to our Taonga (Awa and Ngawha).

4.7 Ngati Tuwharetoa connect themselves to the Awa and Ngawha and believe that each intertwines to become one.

5. **KAITIAKI AND KAITIAKITANGA PRINCIPLES**

5.1 The principles of Kaitiakitanga provide a communal connection between our people and the whenua and the Awa and the Ngawha of the Kawerau area. A central aspect of this connection is respect. Respect between peoples, and respect for the whenua, the Awa, and the Ngawha.

5.2 The Maori principles and concepts which form this connection are difficult to articulate and explain in English. I will attempt to summarise these principles below.

5.3 This connection is founded on Ngati Tuwharetoa's whakapapa with our Tipuna. Knowledge of that relationship has been passed down through Kaumatua to successive generations. The whakapapa of our Ngati Tuwharetoa Tipuna is interwoven with the Mauri of the Kawerau area and Taonga. The Mauri is believed to be the full and complete expression of the natural and spiritual processes of each Taonga.

5.4 It is this longstanding and interwoven connection with the spiritual processes of the area which creates a sense of shared responsibility of kaitiakitanga or guardianship between Ngati Tuwharetoa people, the Kawerau area, and our Taonga. This connection demonstrates the strength of respect our people have for our Taonga.

5.5 Kaitiaki and Kaitiakitanga, as principles, are about creating and fostering long-term and respectful usage of natural resources between those resources and the people who use them. This aspect is important: resources do not use or manage themselves – it is people who do that and it is people who exercise daily guardianship over them. This use and guardianship must be based on respect and understanding.

- 5.6 In the same way that previous generations of Ngati Tuwharetoa watched over the area and its natural resources, so the people of Ngati Tuwharetoa of today carry forward those obligations of guardianship to respect, preserve, and sustain our Taonga for future generations.

6. **CONCLUDING COMMENTS**

- 6.1 The Awa and the Ngawha are Taonga to Ngati Tuwharetoa and we have a responsibility as kaitiaki to ensure that the Mauri of both is maintained. For Ngati Tuwharetoa, the Ngawha has always influenced the Awa and that geothermal influence is very evident in the Awa and occurs naturally through geothermal seepages in the riverbed and also of its tributaries.
- 6.2 Since development of the geothermal field began, geothermal influence on the Awa has declined considerably, with a number of geothermal surface features gone forever.
- 6.3 The flow that is received by the Awa on the eastern bank from the NTGA operations is a way of replenishing the Mauri of the Awa by reintroducing geothermal water that has always been an integral part of the Awa. Although the water is sourced from deeper within the system than would naturally flow to the Awa, we view the whole Ngawha as one flow, and to us there is no difference.
- 6.4 In accordance with the cultural values and principles held by Ngati Tuwharetoa, these will always support the continuation of the flow from NTGA's operations into the Awa.
- 6.5 Last but by no means least, I would like to pay homage to our forebears as the Awa and the Ngawha are their memorials and tools for future generations. The Ngawha and Awa are of great significance to Ngati Tuwharetoa, and also the wider community in terms of what they enable with respect to industrial development at Kawerau and the benefits that flow from that. There is a saying:

E kore te patiki e hoki ki tona puehu

The flounder does return to its dust.

No reira kua mutu i konei

Amorangi Graham Kahu Te Rire