

Te Mana o Ngati Rangitihi Trust

Hui-a-Iwi

06 December 2015

Present: Leith Comer, Tiipene Marr, Donna Semmens, Anthony Olsen, Darcy Stoneham, Alana Hunter, Pop Raureti, Taichi Playle, Maurice Warbrick, Paul Warbrick, Brenda Haimona, Clara Marks-Falwasser, Ken Dinsdale, Freda Semmens, Rihi Vercoe, Lindsay Marr, Peri Perenara, Michael Perenara, Robin Cheung, Ngamaru Raerino, Thelma Raerino, William Tautari, Te Kani Wharewera, Maria Minarapa

Leith welcomed attendees to the hui and thanked them for coming.

Tiipene opened the hui with karakia at 10.08am.

Apologies: Margaret Burton, Rachel Park, Luana Green, Regan Wyatt, Harina Warbrick, Melanie Cheung, Cathy Dewes, Kenneth Raureti, Merepeka Raukawa-Tait

Leith welcomed attendees to the hui and thanked them for coming.

Te Mana has been invited to a hui with minister Chris Finlayson on Tuesday, 15th December. There, we will be meeting with Crown negotiator, Katherine Gordon.

At today's hui, Leith will be asking questions of who Ngati Rangitihi is. Anthony will be answering and providing research evidence.

Anthony spoke on his PowerPoint presentation.

Ken Dinsdale said that copies of the central records in Hamilton went back to the colonial office in Durban, South Africa and that they need to be bought back to New Zealand.

Leith explained why Ngati Rangitihi is under Tuhourangi on the Te Arawa Lakes Trust. It is because the rohe was divided into three and we are part of the Tuhourangi rohe. That is why it is important that we are an Iwi in our own right. Donna said there are issues with Ngati Rangitihi tipuna being named as Tuhourangi.

Paul reminded everyone that there are recorded references to Ngati Rangitihi in early European writings, for example, Eldson Best.

Leith believed that there is ample evidence that shows Ngati Rangitihi is here in its own right.

Anthony presented a survey map of Tarawera. Ruawahia 1 and 2 were divided. Those of Ngati Rangitihi that did not sell their shares effectively had control of Ruawahia 2 but the Crown took control of Ruawahia 1.

Paul said that in the negotiation phase, the Crown will have Maori advisors who will question our korero and we need to be prepared to answer them with sufficient evidence.

Tiipene spoke on a map of Ruawahia reserves / Rotomahana-Parekarangi. A question was asked whether the Ruawahia reserves were given to Ngati Rangitahi or Ngati Rangitahi and Tuhourangi. Anthony responded that there is evidence that they were given only to Ngati Rangitahi. In the first instance, Ngati Rangitahi was given the entire Ruawahia block (around 20,000 hectares). The Crown then took certain areas from the reserves, leaving us with five 2 acre blocks.

Tuhourangi has registered an interest in the Tarawera Scenic Reserve. Tuhourangi was given Rotomahana-Parekarangi #6, not Ruawahia. There was trading between Tuhourangi and Ngati Rangitahi in Rerewhakaaitu and Rotomahana.

Freda asked if the Crown acknowledge that Iwi own the lake itself. Anthony explained that yes, the lake beds are owned by Iwi.

Donna stated that according to the minute books, Tuhourangi tipuna were relentless when it came to whenua and that their uri are probably the same so we need to have hard evidence that can't be disputed.

Ngati Rangitahi joined with different hapu/iwi in battles up the Tarawera.

Ngati Rangitahi has mana whenua on the Tarawera awa, but so does Ngati Awa and Tuwharetoa.

Leith asked that when Ngati Awa and Tuwharetoa had their claims, did they recognise Ngati Rangitahi as an iwi with mana whenua on the Tarawera Awa. Anthony responded that Ngati Rangitahi was not excluded, but contained, in their claims. We now need to show our interest in our claim.

Ngati Rangitahi had significant interest in Matahina and Tuwharetoa, Ngati Awa and Tuhoe have already argued their interest.

Rihi explained that the MIL blocks are under a private title. A successful claim would get acknowledgement and monetary compensation from the Crown, not the land.

Crown land and Crown assets are also types of compensation. Peri suggested other ways, including giving our people the option to purchase a house on a low deposit with low interest during the entire term of the loan.

Some Historians' and other Iwi suggested Ngati Rangitahi had no customary rights to Matata prior to the battle of Kaokaoroa. Arama Karaka disputed the historians' suggestions, demanding Ngati Rangitahi customary rights in Te Awa o Te Atua, the land of his ancestors.

The Crown gave Lot 30 to Ngati Rangitahi but took it back under the Wastelands Act legislation. Leith asked if Ngati Rangitahi were awarded the blocks, when did this happen and who owned the land prior? We need to find this information.

Robin spoke on the graveyard that was found when the Tarawera Bridge was built in 1957. Archaeologists' carbon dated and tested the bones and believed they were the whanau that came from Hawaiiiki.

Peri said there should have been fishermen, market gardeners, etc. with stories that should have been passed down through the generations to prove we were in Matata in the mid 1800's.

Donna asked at which date we have to prove we were here in Matata. Leith replied that we need more evidence prior to 1863, as there is ample evidence that we were in Matata after that date.

Anthony spoke on the pa site Te Matata, which is at Greig Road. Donna found a piece of research that Te Matata was also known as Te Ihu o Matuku and would be worth following up on.

Peri mentioned that his koro Rawakata Perenara had a book showing the fishing grounds around Matata.

Robin said that Anaru Rondon has accumulated 20 years of research and has a vast knowledge of our history.

Donna explained that there are two parts to our claims; reinforcing our claims and dispelling any myths.

There was korero around the rock, near Mimiha, that was taken to Auckland museum. The rock was that of Ngati Rangitahi. Ken Dinsdale spoke on three other rocks that were places strategically around the area as navigational tools.

Maria asked if Anthony could meet with some of the locals and explain about the research he has gathered, so that they are able to understand it. Anthony responded that he could meet with them once a fortnight.

Donna asked how the people would like to discuss our whakapapa links.

Ngamaru suggested that perhaps the researchers should look at our karakia, waiata and place names that tell our stories.

Leith closed the hui, acknowledging the korero. Freda thanked the Trust for involving everyone in the process.

Karakia whakamutunga: 12.40pm