

IN THE MĀORI LAND COURT OF NEW ZEALAND
WAIKATO-MANIAPOTO DISTRICT

A20100001098

IN THE MATTER of **HARATAUNGA 2C1**

A N D

IN THE MATTER of an application pursuant to section 45/93 for the amendment of a Order made on 2 July 1962 setting aside Harataunga 2C1 as a Māori Reservation under section 439 of the Māori Affairs Act 1953

ON BEHALF OF Dean Katipa for and on behalf of the descendants of Heni Ngaropi

STATEMENT OF EVIDENCE OF WINIATA RAKAUA HARRISON

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Background/Introduction

1. My name is Winiata Rakaua Harrison.

Ko Hikurangi te maunga

Ko Waiapu te awa

Ko Horouta te waka

Ko Te Aitanga-a-mate te hapū

Ko Ngāti Porou te iwi

Ko Harataunga te marae

Ko Harangi raua ko Ngawiki Harrison ōku mātua

2. I was born in Tokomaru in 1931 and moved to Harataunga in 1938 where I was raised until moving to Te Aute College for my secondary education. Following that I moved to Ruatoria and lived and worked there until returning to farm the whānau land in Harataunga in 1964. I have remained in Harataunga ever since.
3. I was chairperson of the Harataunga Marae Trust (“the Trust”) from when I was first appointed as trustee in 2003 until 2009 when the Māori Land Court directed that we stand down as a result of the application for intervention filed by the respondents. I was again appointed as interim trustee by the Court in 2010.
4. I am one of the kaumātua of Harataunga Marae and sit on the paepae to welcome manuhiri and farewell the deceased.

The intentions of Heni Ngaropi for Harataunga 2C1

5. Harataunga is gifted land. It was gifted to Te Aitanga-a-mate, Te Whanau a Rakairoa and Te Aowera (“ngā hapū e toru”) for use and occupation. We are the kaitiaki of this whenua. It was not given to us to pass on to someone outside of ngā hapū e toru or to sell - if we don’t want the land we should give it back. Heni Ngaropi was against the sale of Māori land.
6. Heni Ngaropi was a rangatira. Like all of those other Ngāti Porou matriachs she knew the importance of the tuku whenua. She used to travel that long road from Tai Rawhiti to Harataunga because she wanted to be seen - kanohi i te kitea - she wanted to be known. She wanted to make sure the fires of occupation were still burning for her family. Gifting the land for a marae was a way of ensuring her uri would always be acknowledged and have a place to stay in Harataunga.

7. Heni Ngaropi gave that land so that ngā hapū e toru would have a place where they could do things like whanaungatanga (bond as whānau), manaakitanga (look after each other), rangatiratanga (debate issues and make important decisions). She would never have agreed to a process that allowed Pakeha to gain control of the marae. The marae, the land, the people - it is all related.
8. I remember sometime in the late 1960s seeing a notice in the paper stating that Heni Ngaropi was making an application to the Court to have the land she had gifted for the purpose of Harataunga Marae returned.
9. My father, Haarangi Harrison, George Hovell, Harold Dobbs and I went to the Thames Courthouse on the day of the hearing and spoke to Heni Ngaropi outside the Court. Heni Ngaropi stated that she wanted to take the land back as no progress had been made on building the marae since she gifted the land to ngā hapū e toru for this purpose.
10. I asked her what she really wanted for the land and she said that she wanted to give it to ngā hapū e toru for a marae. I told Heni Ngaropi that we still wanted the land to put a marae on it so she agreed to give us 18 months to put something on, even if it was just a kauta. Heni told us to go home and that she would sort it out with the Court.
11. Within 15 months we had started work on the wharekai.

How Harataunga has changed since the 1960s

12. In the 1960s there were around 10 homesteads, the school and a couple of Pakeha families in Harataunga. There was no power and the roads were like cow tracks.
13. Each homestead belonged to one of the main ngā hapū e toru families. We worked together and helped each other out on the land - building each others houses, growing our own food and milking cows. We used to travel by horseback all the way back to the East Coast to bring up herds of sheep and cows that were distributed amongst the whānau - we looked out for each other.
14. These days we have about 100 houses in Harataunga and most of them are owned by Pakeha. Ngā hapū e toru are now the minority in our own community. The Council has given consent for another three subdivisions which means

another 45 houses will be built and sold to Pakeha. Our people will not be able to afford those houses.

The residents as beneficiaries and how this affects the operation of Rakairoa Marae

15. Our wharenui Rakairoa is a repository of knowledge and symbol of our identity as Māori who whakapapa to ngā hapū e toru. Our marae is based on tikanga and Māoritanga.
16. The beneficiaries of the marae should never have been the residents of Kennedy's Bay as this includes Pakeha. There were Pakeha living in Kennedy's Bay at the time of the application.
17. The fact that the residents of Kennedy's Bay are the beneficiaries of Rakairoa Marae and are therefore entitled to have a say in marae kaupapa is a takahia on the mana of ngā hapū e toru and the wishes of Heni Ngaropi. It is also a dismantling of Māori identity.
18. The way things are at the moment there is no mana whenua, mana moana, mana wairua, mana motuhake for ngā hapū e toru. It is gone, broken. The current situation is wrong. It is like other people are running our country. There is no leadership.
19. Māori must run Māori tikanga. Pakeha only see things how they see it and not the way it is supposed to be in terms of kaupapa Māori and tikanga Māori. Tikanga and Māoritanga is what a marae is for and it must be followed.
20. Since 2010, when I was appointed as interim trustee by the Court, I have only been to one Trust meeting. This is because of the way that the interim trustees are now running things on the marae. They wanted to take me out of a Māori situation and put me into a Pakeha situation and I did not like that so I decided not to attend any more meetings.
21. John Rabarts is the current chair of the Trust. He is Māori however he does not whakapapa to ngā hapū e toru. Both he and Cameron Hunter are the most active trustees at the moment. Cameron Hunter is Pakeha.
22. One of the main things they have been working on in recent times is the restoration of carvings on the marae, even though they do not know what the

carvings are about. In trying to restore one of the carvings they painted over the moko of Rakairoa as they did not know what it was.

23. During this process of restoration there has been no consultation with me as kaumātua, as ngā hapū e toru or as master carver. This is apart from asking me to check on the work of the carver they are using, who is from Australia.
24. The interim trustees are now also involved in projects that they opposed the previous trustees doing and which was one of the reasons for the intervention application they filed. These projects include managing the Ngā Whenua Rāhui and pest management strategies that were set up by Parekura White and myself on behalf of ngā hapū e toru. They are also representing ngā hapū e toru on foreshore and seabed matters.
25. We have always felt the marae trustees represent the voice of ngā hapū e toru but in the past the respondents objected to this and said we had no business getting involved in ngā hapū e toru kaupapa. They said marae trustees are simply there to manage and take care of the land and buildings of the marae. Now 'the boot is on the other foot' so to speak, the interim trustees are driving the same kaupapa.
26. Further, I understand the trustees have been receiving putea from the Rūnanga in Tairāwhiti and also from the Hauraki Māori Trust Board. I am told that this is approximately \$10,000-\$20,000. This money is being spent on the beneficiaries (i.e the residents) and those who whakapapa to ngā hapū e toru but are not residents, and therefore not beneficiaries are missing out on the benefits of this.

Our kaupapa – it is about whakapapa

27. Our kaupapa is not about excluding Pakeha. There are Pakeha in Harataunga that I have known for years and have become friends with. A close Pakeha friend of mine who has lived in my shearers' quarters for over 50 years has just this week passed away and his tangi was held at the marae. I am the first person to awhi our Pakeha friends who have lived in Harataunga for many years when they pass away.
28. We acknowledge the fact that Pakeha from all over the country helped us to build the marae - they bought raffle tickets, donated prizes and materials, helped with applications, knowledge, skills and labour.

29. The marae is a meeting place for Māori and Pakeha alike - it is a place where any whānau can go when they have a tangi or a celebration or just need a place to get together. Just because we invite them to do that does not mean they are the chiefs, we never asked them to be our rangatira.
30. The gifting of land is an old tikanga that our tūpuna did for a specific reason, in this case the reason was to build a meeting house for ngā hapū e toru. That purpose should never be forgotten. We cannot ignore this whakapapa, it needs to be honoured.
31. Residents need to know why the marae was built - it is part of the history of Harataunga, and we shouldn't be fighting about it. An understanding of this whakapapa will help us to live together more harmoniously. Everyone should know what we are looking after, who the people are and why we do the things we do. It will help us to be kaitiaki and restore the mana of Heni Ngaropi and ngā hapū e toru in Harataunga.