

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 TUTA NIHONIHO (BEAU) HAEREROA

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Introduction

1. My name is Tuta Nihoniho (Beau) Haereroa. I reside in Te Awamutu.
2. I am currently employed with Te Runanga o Kirikiriroa.
3. I whakapapa to Te Whānau-a-Rakairoa, Te Aowera and Te Aitanga-a-Mate.
4. I was born and bred in Te Aowera, Te Aitanga-ā-Mate and Rakairoa (all related) near the township of Ruatoria. I therefore grew up around the old kōrero and am of the line of the keepers of knowledge and whakapapa of those areas.
5. Growing up I was steeped in Māori philosophy, morals and beliefs - none more so than my knowledge of Te Aitanga-ā-mate, Te Aowera, and Te Whanau-ā-Rakairoa (“ngā hapū e toru”) values and ethics in relation to:
 - (a) Whenua tuku in Harataunga;
 - (b) Te Marae Rakairoa;
 - (c) Heni Ngaropi providing 2 acres of land to build a marae for her people travelling to or residing in Harataunga.

The Origins of the Tuku Whenua

6. I became involved in the Waitangi Tribunal claim in regard to the lands at Harataunga in about 1998. Parekura White’s mother, who is a cousin to me, advised her son to come and see me because I was of that line of the keepers of knowledge and whakapapa. My role was to be a whakaruruhau/shelter for Parekura and to ensure that he was given good information.
7. Before I discuss the tuku whenua philosophy, it is important to note that, in the early years, tuku whenua was not anything that was done cheaply. You would not just give land to anyone – tuku whenua was to do with the mana of the kaupapa and the mana of the whenua. Wāhi tapu and te mauri o te whenua, would have been discussed and deemed as being important.
8. Tuku whenua was also about connecting people and weaving together the strong mana of people, trust, future support, whakapapa and everything else that goes with it.

9. According to the stories, Paora Te Putu, representing his people, gave the land to ngā hapū e toru using this phrase *“he whenua tuturu tenei mo o uri ake tonu atu”* (this land is for you and your issue forever).
10. One of the reasons was so that they could use the bay as a shelter for their boats against the strong winds at Harataunga. In exchange ngā hapū e toru would leave produce behind for those iwi. However, this was not a simple case of exchanging goods for shelter. If one iwi was facing difficulty in relation to inland fighting or the land becoming poor, ngā hapū e toru would support wherever needed. There was mana in this agreement. It was trust-building, weaving a strong relationship of trust. In my evidence before the Tribunal I referred to the above as a strategic alliance.
11. It would have been an insult to the people of Ngāti Tamatera, Ngāti Patukirikiri, Ngāti Whanaunga me Ngāti Huarere iwi if ngā hapū e toru were to refuse their offer. Ever since, our people have established the role of ahi kaa and maintained mana whenua and mana moana in Harataunga.

Rakairoa Marae and Whakapapa

12. Ngaropi was of the very old generation in that she was tuturu (staunch) to tikanga Māori. Growing up and running around at her feet at the marae we often eavesdropped on grown-up talk.
13. But in our teens we were made to sit at their feet and listen to their kōrero. The knowledge I gleaned from that korero is not generally practiced by today's generations. Because of that we are faced with distorted standards and principles.
14. Heni Ngaropi wanted a marae built on Harataunga 2C1 so that when ngā hapū e toru, her people, came to Harataunga they were not a lost tribe – they had their own marae. She wanted the marae built because of what Paora Te Putu of Ngāti Tamatera said to the Ngāti Porou chief, Te Rakahurumai:

“He whenua tūturu tenei mō o uri ake tonu atu.” (this land is for you and your issue forever).

15. Whakapapa is important in relation to the tuku whenua for that reason. If you do not whakapapa to ngā hapū e toru you have no right to be there other than as manuhiri.
16. Ngā hapū e toru are all related. Our whakapapa stems from Te Rakahurumai.
17. Te Whānau o Rakairoa simply means the offspring of Rakairoa. Similarly Te hapū o Te Aowera simply refers to the families descending from Te Aowera. Te Aitanga-a-Mate is a reference to Mate (short for Materoa) being made love to, the result being her issue.
18. The opening of the Wharenuī at Rakairoa Marae in March 1996 began with a pātere composed by Pita Awatere and Te Kapunga Dewes who are both keepers of knowledge and whakapapa. They were from the same era as Heni Ngaropi and travelled at times with her so they knew her well.
19. The pātere encompasses the importance of the marae to Heni Ngaropi and highlights the significance of identity and ngā hapū e toru tikanga. A copy of the pātere and the meaning are **attached**.
20. The issues affecting the people of Harataunga are with residents who have no whakapapa connection to ngā hapū e toru.

The Residents as Beneficiaries

21. The worry ngā hapū e toru are concerned with is the misinterpretation of what is tangata whenua and what is manuhiri. That philosophy discounts/is ignorant of, what Heni Ngaropi wanted and what tikanga Māori is. It is like standing and trampling on the mana of her wishes, tikanga and whakapapa. It is like ngā hapū e toru did not exist and that the whole tuku whenua concept amounts to nothing. Ngāti Tamatera might as well have their land back as the promises that were made and the sworn word that *the land was to be for you and your issue forever* has been trampled on.
22. As an uri of ngā hapū e toru, the way I feel about the current role of the residents as beneficiaries is the same as if I were to go home from work and find someone else occupying my house. It is the same thing. The non-Māori and Māori residents that do not whakapapa to ngā hapū e toru should focus more on being

manuhiri. It makes me sick inside to know that they are beneficiaries because I know my kōrero and my history is being tainted.

23. I was at Harataunga one time (a bus load of us) to attend a meeting to do with the land being given to ngā hapū e toru and we were refused entrance on to the marae. That had a devastating impact on us - it rubbished the principles and the decency of the old generation, of Heni Ngaropi, who thought it was important to establish a turangawaewae for her iwi.
24. The residents are probably coming from the perspective of the principle manaaki tangata, manaaki manuhiri, but that does not give them the right to have any autonomy of the marae. They remain as that, manuhiri, and should let ngā hapū e toru manaaki them as such.
25. Upholding the mana of ngā hapū e toru is totally different to being manuhiri. It is about igniting, developing and keeping the fires burning of knowledge, kōrero, singing, haka, stories going. These are all included in the pateri. It is about culture, identity, understanding the meanings of the carvings and so on. It is so that people will not become driftwood – that they will be deeply rooted in our knowledge and history.

TE MARAE KEI HARATAUNGA

The following pātere was composed by Pita Awatere and Te Kapunga Dewes for the opening of the Wharenui at Rakairoa Marae in March 1996

*Tū ana koutou, te ao hou nei no koutou rā!
Ngā taonga a ngā tipuna hei hari mō tō ngākau.
Ko te marae turangawaewae te mea tuatahi
Te whakairo, te tukūtukū, te kowhaiwhai,
Te taniko, te rāranga whāriki, rāranga kete,
Ngā pueru, ngā korowai, ngā whakapapa,
Ngā whanaunga, pōwhiri tangata, ngā manuhiri,
Te tangi mate, tumau marae, tū i te marae,
Kōrero waka, kōrero tipuna, ngā whakataukī,
Ngā waiata, ngā pātere, ngā apakura,
Te mōteatea, te haka, te ngeri, te peruperu,
Te oha, te mihi, te ringaringa, te hongī a ihu,
Te mahi whānui, te tautoko, ngā mahi a iwi,
Kia rangatira te hinengaro, ngā whakaaro.
Ko ēnei rā ngā taonga a ngā tipuna.
Hei hari mā te ngākau hei tikitiki e!*

HE WHAKAMARAMA

This pātere extols the marae as a repository of information, knowledge and wisdom. It tells us the marae is a source of knowledge about whakapapa, culture and identity. It is telling the descendants of ngā hapū e toru to understand the meaning and intention of each carving, symbol, pattern and shape; to learn the songs, the language, the history; to uphold and honour the cultural pursuits and philosophies of our people.

This pātere reminds us that our marae is the platform which shapes our thinking, attitudes and behaviour, it is the foundation which feeds our understanding of the world, the framework which informs decision-making and leadership about our purpose and reason for being. Through an understanding of our marae, the descendants of ngā hapū e toru will carry ngā taonga tuku iho, the treasures and aspirations of our ancestors,

in our hearts and minds, as we move together towards a future that will protect, promote and ensure the collective wellbeing and survival of our tamariki, mokopuna ... i te kore, ki te po, ki te ao mārama.

Mo ngā hapū e toru, the symbolism and intention behind Ngaropi White's gift, the building of our marae and the recital of this pātere serves to highlight and remind us of three fundamental, central and non-negotiable components of our identity and purpose in te ao mārama:

- Harataunga is a tuku whenua, the land was given to Ngāti Porou by Hauraki whānau/hapū/iwi, the descendants of ngā hapū e toru have an obligation to uphold and honour this gift;
- Ngā hapū e toru are the descendants of Te Aitanga-a-Mate, Te Aowera and Te Whānau o Rakairoa, we are Ngāti Porou, we are Māori, by sheer virtue of our whakapapa we are implicitly involved in the shaping, retention and protection of te ao Māori;
- The marae is the focal point of our mana and identity, the marae is a template of Māori values, attitudes and world views, the marae is our standing place, the platform for discussion, debate and decision-making about the future wellbeing of ngā hapū e toru.