

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

Application No: 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 RITIHI MARAMA (MISSY) KATIPA

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Background/Introduction

1. My name is Ritihia Marama (Missy) Katipa.
2. I whakapapa to Te Aitanga-a-mate, Te Aowera and Te Whānau-a-Rakairoa.
3. I am the great granddaughter of Heni Ngaropi White. My mother is Hine Mataera-i-te-Rangi White. Nehe White, son of Heni Ngaropi, was my mother's father.
4. As she was the eldest moko, my mother was brought up by Heni Ngaropi.
5. My two older brothers, Parekura ("Paddy") and Pirirangi, were also both brought up by the Kuia as they are the eldest boys in the whānau.
6. I was only three years old when Nanny Ngaropi passed away, but I remember a little old lady in our house speaking te reo. My mother also talked about her a lot while I was growing up.

Nanny Ngaropi - Her Beliefs about Land

7. My mother thought of and spoke very highly of Nanny Ngaropi. I remember mum always saying that Nanny was a strong woman with strong beliefs about whenua. She instilled those strong beliefs in my mum who in turn instilled them in me.
8. Mum said that Nanny would always talk about how important land is to our people and our whānau – that she was adamant that we were to look after it and that it was never to be sold.
9. Mum said that Nanny Ngaropi did not believe in sharing our land with Pākeha, whether they were whānau members or not and that no Pākeha was to have anything to do with our land as they are more likely to sell it. For that reason Nanny would not have agreed with Pākeha participating in running our marae and benefitting from our whenua, which is what is happening now as a result of the 1962 order.

Harataunga 2C1

10. In about 1993 my mother's kōrero regarding the land at Harataunga became more prominent. That was the year that we had a big hui of our immediate whānau at Harataunga for a long weekend. I was not aware of our Harataunga ties until then as we are from Gisborne and Nanny had always lived there. Mum wanted to go

back there to show our faces and our connection to the land. She said that Nanny treasured Harataunga.

11. The night before the hui and on the way there my mother and I talked about how the Kuia came to own the land and how she had in turn gifted the land to Te Aitanga-a-mate, Te Aowera and Te Whānau-a-Rakairoa. We talked about this again as we stood on the whenua waiting for the powhiri to begin.
12. Mum told me that the land at Harataunga was a tuku whenua by a tipuna from Ngāti Tamatera to Te Aitanga-a-mate, Te Aowera and Te Whanau-a-Rakairoa as this is where our tipuna would dock when travelling from the east coast to Auckland to trade. I tautoko the korero of my brother Pirirangi, (in reference to my brother Paddy's research), about the history of the land.
13. Mum said that Nanny wanted Harataunga 2C1 set aside as a marae reservation for Te Aitanga-a-mate, Te Aowera and Te Whanau-a-Rakairoa so that the hapū had somewhere to go when they visited Harataunga. Nanny told mum that, at the time, other whānau in Harataunga were bickering amongst themselves and no outsiders felt welcome on their marae so Nanny wanted a place for our whānau from the east coast to be able to stay and call home when they visited.
14. In 1993 whānau members from the east coast were accusing other whānau members of selling land to Pākeha so mum asked Paddy to build an evidence base to see what lands our whānau had left. This was when he began his work creating his research for the Waitangi Tribunal claim.
15. Paddy moved from Wellington to Harataunga in 1996. To protect the land of our whānau, as has always been our kaupapa, and stop more land from being sold, mum and Paddy set up a whānau Trust that same year – the Hine Mataera Katipa Whānau Trust.
16. Mum passed away in 2003 and then Paddy passed in 2006. To the date of their deaths they believed that the land at Harataunga had been set aside for Te Aitanga-a-mate, Te Aowera and Te Whānau-a-Rakairoa (“ngā hapū e toru”). Our whole whānau believed this until 2007 when Stephanie Palmer discovered through her research what Richard Hovell had done.

Richard Hovell's Application

17. From what my mother told me:
 - (a) Nanny Ngaropi could not have known about Richard Hovell's application. If she had have known, she, as the direct link and sole owner of the land, would have been there and would have made sure that the 1962 order was never made. In addition, no one in the whānau was told. Until Stephanie carried out her research, we thought the beneficiaries of Harataunga 2C1 were ngā hapū e toru.
 - (b) Nanny Ngaropi would never have agreed for the land to be set aside for the residents of Kennedy's Bay:
 - (i) The reason nanny gifted the land to ngā hapū e toru for a marae was so that whānau members who lived on the east coast would have somewhere to go when they visited Harataunga. Nothing I have been told would suggest that she would change her mind to a completely different kaupapa.
 - (ii) The kuia also instilled in my mother that we were never to sell or share our land with Pākeha. The effect of the 1962 order was that, instead of our own whānau being the beneficiaries of our land, Pākeha are beneficiaries, as well as Māori residents who do not whakapapa to ngā hapū e toru.

Our Mamae

18. The understanding of our whole whānau has always been that Nanny Ngaropi gifted Harataunga 2C1 for a marae for ngā hapū e toru, so that whānau members from the east coast would have somewhere to stay when they went there. That was how the marae was always operated by whānau members who were actively involved in the day-to-day running of the marae, and also what has always been understood by whānau members living on the east coast.
19. It is devastating to know that Nanny's intentions were not given effect to by the Court in 1962 and that the whānau that she wanted to provide for is now being excluded as beneficiaries. It is even more devastating that non-whānau members

as well as Pākeha are instead benefitting from Nanny's gift and determining matters that affect our whenua.

20. As uri, feeling excluded from our whenua is hurtful. At the hui in November 2009 (held for the purpose of voting on who would be the new trustees of the Harataunga Marae Trust) we were not entitled to vote as we were not residents and therefore not classed as beneficiaries (refer Doc ^). We could only vote if we had formally succeeded to our interests as underlying owners, which process was not completed due to an oversight by the Māori Land Court. Even having the ability to participate as owners is not enough – whānau members from the east coast who whakapapa to ngā hapū e toru have been excluded as beneficiaries as a result of the 1962 order and that is wrong.
21. All we want is for Nanny's wishes for her whenua to be honoured. The current situation – Pākeha and Māori that do not whakapapa to ngā hapū e toru running our marae and benefitting from our whenua - is not right.