Papatuhi

Whangaroa Papa Hapū

Mei 2015

"He ranga maomao ka taka ki runga o Nukutaurua e kore a muri e hokia"

He Poroporoaki ki a Trevor John Kingi

Poringiringi ake ana
Wharau noa te kuaka
Te kitea te pēhinga
Heoi tāria te pihinga
Kapi a Whangaroa

Te kūititanga o te motu
Ngaua nei e te Rā
Maringi a hua roimata
Te utu kei taku kamo
Mōu e tae ki Te Rēinga

Moea te pō e te rangatira
Ara ana te whetū o te ata
Tīareare te rite o te kōrero
Ko Tārewa whakaō kupu
Aotea-roa, aotea-mahora

Nāu te motu i taiāwhio
Te purapura marama
Pareko noa te whakatō
Mai te Hiku ki te Upoko
Ka weri, ka tupu, ka ora

Te hinengaro tōrena
He arero oti i a kākaho
Te kura minaminatia
He pūkenga aroha
He matenga tangata

Nō te rā tuangahuru o Paengawhāwhā, ka mate a Trevor Kingi. I whānau mai I Pupuke ka mate ki Ngā Puna o Arihia ki Ahitereiria.

He mea unga a ia e ōnā mātua te haerere haere kitea te ao whānui ai. Ka hūanga e ia me ōnā teina ki ngā Ope Kātua o Aotearoa, hāereere ana puta noa I te ao.

I tutaki ia ki tōnā hoa rangatira a Judith, kātahi ka hanga whānau rāua, ka māhue e ia Te Taua Moana ā ka riro I a ia te tohu matauranga kātahi ka mahi māhita ia, me te tiaki I ōnā tamāhine a Vanessa rāua ko Krystle ki Kaitaia.

He nui ōna tūranga ā-hāpori, ā-iwi, ki Whanga-roa ki Kaitaia anōki. Te mutunga iho I pūmau ai ki tana Iwi Māori, me ngā reanga kei te whanake. Koina e whai kereme ia mo te rohe o Whangaroa, me tōna tino tautoko I a Hone Harawira , Te Pāti Māori ōtira Te Pāti Mana anōki.

I ngā tau tata kua pahure ka neke ia ki Ahitereria ki te whakaako I ngā taitamariki rawa kore o ngā tangata whenua I reira.

Tēnā, kia koutou te whānau pani, Whaea Judith, Vanessa, Krystle me ōna mokopuna a Denzel rāua ko Estella, e mihi maioha, e mihi mahana ki a koutou katoa.

Kāti, e Trevor ka tākina tonutia koe e koko-uta, e koko-moana ki ngā kupu turuturu I runga I a Whakarara, I a Ōhākiri, I a Maunga Emiemi ngā puke kōrero a Whangaroa. E ahu tō wairua ki te tāhuhu o te Rangi, a Rangi nui, a Rangi roa, a Rangi whetūtea, ki te huinga o te kahurangi.

E moe e kara, e moe

IN THIS ISSUE

Pati Paraikete

We continue our feature on our Patipati Paraikete made in 2014 *page 2*

Ko wai mātou

We begin our piece on our claimants and their hopes and aspirations for Whangaroa going forward. *page2*

Research Projects

In March the WPH and a group of claimants were given the opportunity to host Anthony Patete, commissioned to research Matauri Bay and the Cavalli Islands. *page 3*

He Patipati Paraikete

He paraikete patipati, he kōrero patipati.

We continue our feature on the Paraikete that were hand stitched by attendees at the Whangaroa Hearings Week 11 ki Otangaroa Marae. Below are a handful of patches stitched together with aroha, manaakitanga, whanaungatanga, kōtahitanga, and the surrounding kōrero during the presentations of evidence and other kōrero tuku iho.

Firstly, created by Rev. Rd. Robyn Mcphail, this patch depicts the date and significance of Waitangi Tribunals hearings held in Whangaroa.

This masterpiece was the creation of Mr Owen Kingi, initially begun by himself, the whakaaro was to incorporate all the official attendees of the hearings. Each stitch made by every one of the Waitangi Tribunal members, Judge Coxhead, Crown counsel, Waitangi Tribunal staff and claimant counsel. A very special patch.

This piece was the work of Tania Smith and Evald Subasic. It depicts the contribution made by Crown Forestry Rental Trust to our Whangaroa Hearings Week. Also giving thanks for the manaaki given throughout the week.

He mea hanga nā tētahi o ngā Kahurangi o Ngāti Kahu a Whaea Reremoana Renata. Ko ōna whakaaro e hangai ana ki ngā kupu rongonui a Tawhio, me te whakahokinga mai I o mātou whenua.

Lastly for this issue, a special creation by Frances Goulton. Depicting the story of the land that the Methodist Cairn is situated. 15 acres was 'bought' for two blankets and three red capes. It's purpose is to illustrate the severe injustices enforced on our tūpuna.

Ko Wai Mātou

Ngā matatini o Whangaroa Papa Hapū

Louie Katene,

Claimant WAI 1864

Ko Taratara te Maunga,

Ko Whangaroa te moana,

Ko Mangawhero te awa,

ko Taitokerau te whare, ko Waihapa te marae,

Ko Ngāti Rangimatakakā, Ngāti Rangimatamomoe, Te Hoia me Ngāi Tupango ngā hapū

Louie is regularly involved, on a voluntary, basis in many community groups and projects, with her marae, schools and community facilities. Although now retired, she spends most of her time and efforts supporting Waitāruke School and Waihapa Marae and her whānau.

Louie's vision for Whangaroa is to have the ability to create employment opportunities for all and enable our people to stay in Whangaroa and live positive and constructive lives supporting themselves and their whānau..

Terry Tauroa

Clamaint WAI 1843

Ko ngā maunga o Whangaroa e tū hirahira ana

Ko ngā awa e rere ana ki te moana o Whangaroa

Ko ngā tūpuna e Karanga tonu ana

Terry grew up in Tuakau and the Waikato area and moved home to Whangaroa in the early 90s. A familiar face in Whangaroa now, Terry serves on several trusts and is an avid supporter of Te Reo me ōna tikanga.

A former kaiako at TKKM o Whangaroa and Māori teacher at Whangaroa College, he is now continuing his education pursuing his masters degree.

He feels in order to create a bright future in Whangaroa, the Crown must first acknowledge its breaches of Te Tiriti o Waitangi.

Terry feels financial assistance is needed to continue kohanga reo, kura kaupapa and other educational programs for Māori is essential and must be protected. It plays a major role in the revitalisation and protection of Te Reo Māori , which is fundamental to the identity of Māori.

Matauri

A recount of a special two day visit

In March the group of claimants and kaumātua of Matauri together with the Whangaroa Papa Hapū were given the opportunity to host Anthony Patete, a Waitangi Tribunal researcher commissioned to study the Matauri land blocks including the Cavalli Islands. This is largely focussed on the effects of the Native Land Courts had on the tangata whenua up to 1995.

Meeting at Te Tāpui Marae, talks quickly turned to the boundaries, the people of Matauri stressing that Matauri is the land, the coastlines, Motukawanui and surrounding islands, and inland to Whakarara. In their minds there is no separation, "the sea, the islands and the mainland are all one" said Mere Apiata. Many recounted childhood memories growing up on the land and the ability to go on to the beach and enjoy the fruits of Tangaroa whenever they so wished.

Discussions then turned to loss and with the loss of land, came the loss of the people. Many left Matauri and have never returned. A combination of stories of hardship, theft, and fear. Several claimants, the majority of whom were into their 60s and 70s, recounted kōrero of their parents fearful of the land taken due to the implementation of rates. Local body rates were of such a concern that many whānau of the area made various fundraising efforts and sought to hold two or three jobs at a time to raise enough money to pay the rates forced upon them.

Later kōrero turned to concerns around the early workings and make-up of the Papatupu Committee and the Native Land Court processes in determining owners. Numerous kōrero on the alienation caused by the Māori Land Board and its determination of Māori land and general land. Others described the lack of unity or willingness by Government agencies such as Department of Conservation, Town and County Planning Committees, and local Councils to work with the people of Matauri.

Matauri always felt left out of plans and talks around its own whenua, whenua they had lived on for centuries, whenua their ancestors knew every rock on the riverbed and every branch on every tree in the surrounding bush lands and ngahere. Tangata whenua blame the acidic runoff of from the pine forests into the waterways for the near extinction of kaimoana. They spoke of the loss of their customary rights to land due to legislative measures enforced on them by a Government that wasn't theirs. The mamae very apparent, still exists to this day.

To finish off the first day, Hemirua Rapata and Dover Samuels took Mr Patete and the rōpū on a trip around Te Tapui and down to Matauri Bay, visiting the local camping ground and Putataua and onto Kiripaka. This provided Mr Patete with better insight to the land scape and aspects of Matauri and its people.

Day two began with a trip to on the moana, following the coastline from Putataua and over to Motukawanui. It was a very special trip where more kōrero, ancient and new, was given about the relationships between the moana and the whenua, between the mainland and the islands, between Motukawaiti and Motukawanui themselves. Many claimants expressed that even today the relationship between Matauri and DoC is limited, and DoCs activities on the island is not always shared with them. However many felt confident in expecting the return of Motukawanui, but appeared less confident about Moutkawaiti. Many indicated that Muttonbirding was still practised today.

Along the coastline many reefs and fishing spots were identified where kōrero shifted to the frustration at the denial of customary rights to fishing by the implementation of quota. Many of the kuia articulated disdain for the regime and although recognised some was for the betterment of the kaimoana, they felt they were never listened too, "who knew better than us, we never took more than we needed, but sometimes, especially for big hui, you need more" said Whaea Iwa Alker. Talks turned to the other tamariki of Tangaroa, and where once Tohorā were frequent and countless they are very rarely seen. Such insights, although not at all recent, were very well remembered.

Finishing the day at the Parakohe, more memories were shared and discussed late into the afternoon. The Whangaroa Papa Hapū wish to thank all those who participated in the two day visit and a special thanks to the kōrero given by Millie Takimoana, Sue Vea, Iwa Alker, Audrey Leslie, Emily Cressell, Kawe Rapata, Hemirua Rapata, Dover Samuels, Ruiha Collier, Popi Tahere, Harata Toms, Toka Williams, Kevin Samuels and Waiunupō Komene. A very special mihi must also go to Te Tāpui Marae, with specific mention to Whaea Mori Pera, Matua Nau Epiha, Matua Hōhepa Epiha and Whaea Mere Apiata and the warm hospitality and kōrero. He hōnore nui te huitahi tātou katoa I raro I te tuanui o Ngāpuhi whare.

Tēnā koutou katoa!

Whakahāereere

Te Kōtahitanga o Ngā Hapū o Ngāpuhi hui ki Otangaroa Marae. **Ki Mauī**; Karanga Pourewa, Heamana WPH me Rudy Taylor, Heamana Takirua TKoNHN. **Ki Runga:** Iwa Alker, Tahua Murray, Ma Tukariri me Babe Baker

Anthony Patete, kairangahau mo te Rōpū Whakamana I Te Tiriti o Waitangi, e kōrerorero ana ki ngā kuikuia a Matauri I raro te tuanui o Ngāpuhi whare (L-R) Harata Toms, Millie Takimoana, Emily Cressell me Mere Apiata.

Tira haere I te wiki whakamaumahara ANZAC ki Te Tou o Taki waahi tapu. I haere tēnei tira ki ngā waahi tapu I Whangaroa e takoto ai ngā hoia o ngā pakanga. ***Ki Muri;*** *Elton Fitzgerald, Alan Robinson, Deborah Hill, Rāniera Kaio, Brass Watene, Hōhepa Epiha.* ***Ki mua;*** *Frances Goulton, Margaret Williamson, Wassy Stewart, Waiunupō Komene, Mere Porter.*

Rauika

Mei/May

22nd Toi Mata Ora
Visual Representation Workshop
2pm—4pm WPH Te Tari Āwhina

26th Te Kōtahitanga ONHN Hui
10am, Te Kōtahitanga Marae
Kaikohe

Hūne/June

5th Whangaroa Taiwhenua Hui
10am, Te Huia Marae

8th-10th Ngāti Rēhia Hearings
Whitiora Marae, Te Tii
8:45am start each day

11th-12th Ngāti Torohina Hearings
Kerikeri RSA, Kerikeri
8:45am start each day

26th Toi Mata Ora
Visual Representation Workshop
10am—3pm, WPH Te Tari Āwhina

Hūrei/July

3rd Toi Mata Ora
Visual Representation Workshop
10am-3pm, WPH Te Tari Āwhina

10th Whangaroa Taiwhenua Hui
10am, WPH Te Tari Āwhina

Whangaroa Papa Hapū

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