

# Te Mana o Ngati Rangitahi Trust

## Hui-a-Iwi

**20 September 2015**

Present: Leith Comer, Cathy Dewes, Tiipene Marr, Anthony Olsen, Darcy Stoneham, Dougal Stewart, Alana Hunter, Fay Patrick, Robert Dawson, Nereta Pereiha-Perenara, Margaret Burton, Mika Perenara, Theresa Rondon-Harvey, Wikitoria Falwasser, Donna Semmens, Tunis Perenara, Gordon McIntyre, Pia Mason, Tony Semmens, Freda Semmens, Monica Te Aonui, Lindsay Marr, Manawa Wright

### **Karakia Timatanga: 1pm**

Leith welcomed attendees to the hui and ran through the agenda.

Anthony alerted Leith to a letter that was received from the Crown regarding Te Ariki, asking Ngati Rangitahi to put forward names for the Trust.

Te Mana has the mandate to settle all Ngati Rangitahi claims. Some claimants are not happy with this however Te Mana will still pursue all claims. All claimants are welcome to join the oversight committee.

Cathy asked how many people are unhappy with Te Mana taking on the mandate. Leith replied that it was principally Andre Paterson and David Potter, supported by Maanu Paul, the Mataatua District Council, Ngati Mahi ki Matata and the Kāhui Kaumātua Trust (not to be mistaken for Te Mana Kāhui Kaumātua Validation Committee). Margaret would like it known that the Kāhui Kaumātua Trust was formed without the knowledge of the majority of the local kaumātua.

The Raupatu Trust have lodged an appeal with OTS, supported by Ngati Mahi ki Matata.

Representatives from each claimant group were invited to be a part of the Oversight Committee. The outstanding issue we have is that some think Te Mana is not properly representing everyone. Mika would like to see representatives from all hapū on the board of Te Mana Trust. Leith gave an assurance that Te Mana has not forgotten hapū representation, but that for the settlement it needs to look at how we were in 1840 when there were more hapū of Ngati Rangitahi.

Anthony said that although the Crown are not ready for us, signing the Terms of Negotiations is a significant milestone that can be done now.

The Terms of Negotiation options are comprehensive or streamlined.

- Comprehensive process sets up a series of modules. This is a long process that takes between 2-5 years, is partially funded by the Crown, with additional costs borne by the iwi. Time, resources and costs are significant.
- Streamlined means less time, costs and resources, straight to the point negotiation process.

Cathy asked if there was a timeframe in which the government would like to settle.

Leith replied that from the time negotiations start, to Agreement in Principle, it should be within a year. Preparing the comprehensive process can take years by itself. Ngati Rangitahi is more specific and fits better into the streamlined approach. Ngai Te Rangi, Ngati Rangi and other small iwi reached agreement in principle within 12 months and then another 7-8 months to finalise.

Cathy asked if everybody was happy with going the streamlined approach.

Freda replied that she is all for the streamlined approach as long as Ngati Rangitahi has everything they need to enter into negotiations.

Leith believed the streamlined approach is not only a good way for Ngati Rangitahi to go, but also a safe way.

Anthony said that the Deed of Mandate binds the iwi to the trustees, to the Trust and back again. The Oversight Committee is another avenue for communicating with the trust. Collectively, if it was decided that we were moving too fast, we will taihoa.

The worry with the streamlined process was missing something along the way so stopping and having a breather is a good idea if we think there is a need for it.

There is a claims project team; five of the trustees, Roger Drummond, Ian Dickson and Anthony Olsen. The team will work directly with the Oversight Committee.

The negotiating team should only evolve after we have sorted out our treaty claims process.

The settlement process was outlined. It comprises:

- Acknowledgement and apology, an agreed historical account.
- Quantum – cash and assets
- Cultural Redress – sites of significance and Crown land

Regarding cultural redress, the Department of Conservation (DOC) has given us a list of all their Crown managed lands within our rohe.

The GIS people will pull all data into one map.

We know that Arama Karaka had land at Te Tumu and 300 acres at Omeheu, and there is Ngati Rangitahi land at Tumurau. Now we need to look at where there are gaps.

Leith asked of any grievances anyone knows of today that we may have with the Crown? The following were identified:

- Language, first and foremost.
- Displacement, where we lived and how we were mismanaged. Government policies and processes put in place have displaced us.
- The Tarawera river pollution and changing the flow.
- The health of our people.
- The base of Tarawera. How the government took the land and sold it.
- Te Arawa Lakes Trust – Ngati Rangitahi not having a seat, instead being under Tuhourangi.
- 1920's flu epidemic.
- Plunket policy not to breastfeed and to get babies onto bottles

- Cancer related illnesses in Matata. Eighteen of one family have died of cancer, all bought up here in Matata, alongside the Tarawera river (getting evidence like this straight from whanau is very important)
- Smoke emissions from Tasman
- Alcohol related illnesses
- Smoking related illnesses

For a successful outcome on grievances, evidence is needed. There are examples within the Maori Land Court records of Arama Karaka, Niheta and Raureti writing to the Crown saying our people are dying of starvation and sickness.

Anthony spoke on some on the grievances. (PowerPoint slide). If anyone has a specific grievance, please let the staff at Te Mana know and Anthony will follow up on it.

Tiipene said that there are differing opinions on us being here in 1840. They are allowed their opinion but now it is our time to tell our story as we know it, and gather the evidence needed to support our story.

The Ngati Rangitihi area of interest equals our tribal estate and there is evidence that Ngati Rangitihi was there.

Examples of acknowledgement are: deeds of recognition, statutory acknowledgement and outright ownership of the land.

Cathy asked if other iwi that have claimed the loss of language and culture, and if so, what did they get for that loss? Historically, iwi have been given one chunk of money for everything. Now they are asking for a specific amount for each grievance. It was asked if anyone has taken a claim to the Crown around smoking.

Manawa asked if whanau will be able to tell the Crown about their stories. Anthony replied that to deliver information back to the Crown, a powerful way to tell the story is to identify the whanau.

Anthony and Donna have highlighted the importance of getting an agreed whakapapa. Leith would like the next hui-a-iwi to be based around Ngati Rangitihi stories, which will include a whakapapa component.

With respect to the CNI Deal, the Crown may use it to try and limit us. We will use it to show we play a larger part than they originally determined.

Leith thanked the people attending today and the staff from Te Mana for setting the hui up.

**Karakia Whakamutunga: 3pm**