

IN THE WAITANGI TRIBUNAL

WAI 2490

IN THE MATTER

of the Treaty of Waitangi Act 1975 (as amended)

AND

IN THE MATTER

of the Ngāpuhi Mandate Inquiry (Wai 2490)

BRIEF OF EVIDENCE OF TE HURANGA HOHAIA FOR NGĀTI RĒHIA

Date 14 November 2014



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BRIEF OF EVIDENCE OF TE HURANGA HOHAIA

Ko Tokerau te tutei ki te taha hauraro o te puaha
Ko Rakaumangamanga ki te Rawhiti
E rere atu nei te Kerei Mangonui, te Awa o Nga Rangatira
Titiro whakararo ki Orongo, ki Takou awa
Te wahi I mataaraatia ai e Puhi
Te waka Tupuna o Mataatua e moe mai ra
Whiti whaka-te-uru ki te ngaherehere nui o Te Puketi
Pohutu noa atu ki te moana o Omapere
Awhiowhio te rangi ki runga Whakataha Maunga
Kei raro te Awa o Waitangi
Ka hirere ki Pōkākā
Totika ki te whatumanawa o Ipipiri
Ko Ngāti Rēhia te hapū
Ko Ngāpuhi te iwi
Ko Whitiora, Ko Hiruharama Hou, Ko Takou ona marae
Tihewa mauri ora ki te wheiao, ki te ao marama

Introduction

1. My name is Te Huranga Hohaia and I live at Te Tii, Mangonui.
2. I am the Chairman of Te Runanga o Ngāti Rēhia (“Runanga”). I am authorised to give this evidence on behalf of the Runanga and Ngāti Rēhia.
3. I am the Ngāti Rēhia claimant for the hapū claims Wai 492 and Wai 1341.
4. I was one of two kaikōrero for Ngāti Rēhia at the Stage One hearings in 2010, together with my tuakana Wiremu Heihei. Ngāti Rēhia are scheduled to present in the Stage 2 Tribunal hearings in 2015.

Tuhoronuku involvement

5. I am the hapū kaikōrero for Ngāti Rēhia. I am also one of three mandated hapū kaikōrero representatives for Pewhairangi who have been appointed as trustees on the Tuhoronuku Independent Mandated Authority.
6. My election as mandated hapū kaikōrero for Ngāti Rēhia resulted from a Hui called for that purpose with my hapu at Te Tii Mangonui on 15 March 2014.
7. This hui had been convened as a result of the preceding hui held less than a month before in which the Ngāti Rēhia Steering Committee had been tasked by the hapū whanau to go away and explore the options in terms of either joining or remaining aloof from Tuhoronuku.

8. The four key points which were discussed at the 15 March hui, in terms of the 'Way Forward for Ngāti Rēhia, were as follows:
 - 8.1 Ngāti Rēhia support the Tuhoronuku mandate;
 - 8.2 Ngāti Rēhia prepare for hapū kaikōrero elections and appointments;
 - 8.3 Nominations of hapū kaikōrero; and
 - 8.4 Building an alliance with other hapū kaikōrero.
9. There were a small number of dissenting voices from some of our hapū whanau who were granted the freedom to express their views on the matters discussed.
10. Our senior kaumātua, Ringa Kaha was present and gave his blessing to Ngāti Rēhia joining Tuhoronuku by saying:

“I am commending our committee for recommending the Tuhoronuku Mandate...kua mutu ke te whakatupato...kua pakari ke koutou,,,ko nga kaikōrero kia uru ki roto i nga huihuinga korero.”
11. The question to join or not join Tuhoronuku was settled by way of resolution, moved and seconded by two of our senior kaumātua of Ngāti Rēhia and supported by an overwhelming majority.
12. I was one of two nominated as hapū kaikōrero at the meeting for Ngāti Rēhia. After the other person declined the nomination, I was appointed unopposed and remain the hapū kaikōrero from that time through to this day.

Ngāti Rēhia Treaty claims process

13. I have been involved in Ngāpuhi Treaty issues since mid-2000, through the work carried out by our Wai Claims Steering Committee established under the auspices of the Runanga.
14. The Runanga was established in the year 2000 where our kaupapa is intended: 'to develop a sustainable economic, social and cultural base for the continued growth of hapu and whanau' within four core work areas; which comprise Treaty Claims, Kaitiakitanga, Social Development and Economic Development.

15. We have engaged and communicated with our Ngāti Rēhia hapu whanau throughout the duration of these developments through a series of kanohi-ki-te-kanohi wānanga both at home in Te Tii Mangonui; and also through a series of roadshows in Whāngarei and Auckland to inform our people and seek their support and participation in terms of the Wai Claims process.
16. It was this level of sustained cohesion and unity that enabled Ngāti Rēhia to host Week 4 of Stage One Hearings at Whitiara Marae in 2010. Remarkably, in this time, Ngāti Rēhia retains this most precious taonga of unity carefully nourished by the vital essence of diversity; that spirit which animates the power of Ngāpuhi-kohao-rau.
17. We have long engaged with our hapū whanau, through major hui such as tangihanga and on a rather more regular basis where the taumata kamātua kuia meet most Sundays. We have recently increased this level of engagement to include a wānanga which is held on the first Wednesday of the month where we discuss, not only Treaty Claims but all major issues pertaining to our people.
18. This level of engagement provides clear direction in terms of my role as mandated hapū kaikōrero for Ngāti Rēhia; and also as one of three Pewhairangi trustees on Tuhoronuku Independent Mandated Authority.
19. We maintain a modest level of information sharing and engagement, with the meagre resources we have to hand. In an effort to reach our people residing in the towns and cities across the country, and overseas who have access to the internet we utilise email and social media as well as the Runanga website.
20. We are committed to finding ways to develop and maintain ongoing communication with our hapū whanau who live both inside and outside of our tribal homeland; and whose numbers range in the tens of thousands.

Participating in Tuhoronuku

21. To return to our former position before joining Tuhoronuku: Ngāti Rēhia was present at the inaugural hui when Kotahitanga was first established in Kaikohe in 2009; and as one of its founding hapū

members, we remained vehemently opposed to Tūhoronuku for several years.

22. Our understanding was that the purpose of Te Kotahitanga was to oppose Tūhoronuku and prepare for hearings in Te Paparahi o Te Raki.
23. Ngāti Rēhia representatives attended Tūhoronuku meetings from the beginning and sought to oppose it at every turn. However, over time things changed.
24. We became disaffected with the leadership of Kotahitanga who sought to stifle all views deemed contrary to those actively promoted by them despite the palpable concessions which had been made by Tuhoronuku.
25. Following the Te Whāiti report, changes were made to the Tūhoronuku model and, in particular, the number of hapū kaikōrero representatives on the Tūhoronuku board was increased. We in Ngāti Rēhia regarded that as a crucial change.
26. That caused us to consider carefully whether, in fact, the modified Tūhoronuku model was the best model through which to enter into negotiations with the Crown concerning settlement of historical grievances.
27. Our kaumātua kuia had also grown weary with the division between Te Kotahitanga and Tuhoronuku and exhorted us to lay aside all animosity by saying:

“Ka nui tenei...kua ngenge matou e matakitaki ana i a koutou...hikoi tahi tatou.”
28. This korero surfaces the innate and long held sentiment that we of Ngāti Rēhia are proudly Ngāpuhi; and notwithstanding our hapū autonomy in Te Riu o Ngāti Rēhia; we also recognise and support the merits of the iwi based approach developed by both Te Runanga a Iwi o Ngāpuhi; and Tuhoronuku.
29. In fact every single one of my tuakana who have sat in the Te Runanga o Ngāti Rēhia chair before me have been both instrumental and deeply committed to developing and maintaining close links between our hapū

whanau and other hapū, but also with the iwi organisation of TRAION. We express, unabashedly, our gratitude for the valuable and much needed financial, information and human resources TRAION has provided to Ngāti Rēhia over many years to help strengthen our marae; and kāinga located in Te Tii, Mangonui and Tākou.

30. Ngāti Rēhia commitment to the unity of Ngāpuhi is an enduring one. Our role as kaitiaki of Mataatua Waka lays a solemn duty upon us to maintain ties not only with all Ngāpuhi hapū but also the southern Mataatua tribes of the Bay of Plenty and the East Coast. This is further evidenced by the nature of the Ngāti Rēhia Wai 492 claim on the notorious Ngāpuhi Pa of Kororipo, mandated by the hapū of Ngāpuhi for and on behalf of all Ngāpuhi.
31. We believe therefore that the iwi platform of Tuhoronuku is the correct one which has the potential to actualise the aspirations articulated in the kaupapa of Te Runanga o Ngāti Rēhia in terms of developing a sustainable social, economic and cultural base for our hapū whanau. This potential is not merely confined to Ngāti Rēhia but even now strives to reach out across the entire Ngāpuhi nation.
32. We therefore oppose any and all attempts to deflect, impede or obstruct the course that Tuhoronuku is embarked upon, a course, we believe, that is able to serve not only the interests of Ngāti Rēhia but of all Ngāpuhi hapū.
33. Kia ora huihui mai tatou.

DATED this 14th day of November 2014



Te Huranga Hohaia