

**IN THE WAITANGI TRIBUNAL**

**Wai 2490**

**IN THE MATTER OF**                   The Treaty of Waitangi Act 1975

**AND**

**IN THE MATTER OF**                   The Ngāpuhi Mandate Inquiry

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**TE KŌRERO Ā MARYANN MERE MANGU  
DATED 24 NOVEMBER 2014**

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I, Maryann Mere Mangu, state:

### **Introduction**

1. My name is Maryann Mere Mangu. I whakapapa to Tekau I Mua and Ngāti Hine and am a past immediate chairperson of Otiria marae. I am a Mandated Hapū Kaikorero ("**MHK**") for Te Kau I Mua.
2. The purpose of this brief of evidence is to share my experience of Te Rūnanga O Ngāti Hine ("**TRONH**") and its explanation of Tūhoronuku to its people, and how I became a MHK.

### **Ngāti Hine's failure to provide information about Tūhoronuku**

3. Ngāti Hine failed to accurately explain to people what Tūhoronuku is about. When I talk to people from Ngāti Hine it is clear that they have no idea what Tūhoronuku is about and what its purpose is. Accurate information, like the empowerment of hapū to negotiate their own remedies and put forward their dreams as to what they want for themselves, has not been put out to people by TRONH.
4. Instead, withholding information has been specifically used by TRONH to illicit opposition to Tūhoronuku. As the Chair of Otiria Marae, when there was a dispute or a difference of opinion that affected the marae or its beneficiaries, meetings were called to listen to the concerns from both sides and try to find a way forward. Some one wins, some don't. An example is the occupation of the homestead on the marae, the flooding of the marae and possible remedies to be had, as well as the Far North District Council's proposed cycleway. Ngāti Hine leaders have prevented that fair exchange of views happening within those groups that now oppose Tūhoronuku.
5. There has never been any one person within TRONH designated for Ngāti Hine people to go to about Tūhoronuku. There is Pita Tipene, Willow Jean-Prime and others, who are known to be opposed. Where was one to go for those who just wanted to know or who wanted to record their support?
6. This lack of information explains the petition (I refer to Waihoroi Shortland's Exhibit K) with all its short comings – not consistent through-out, not disseminating correct information, amongst other issues already mentioned in other briefs of evidence. There have been three different types of 'petition' included. I note that neither Erima Henare nor Waihoroi Shortland signed the 'petition' that names all three MHK personally. Why would that be? Why confuse the people by having so many 'petitions' all at once?
7. No one from the leadership of TRONH belongs to my hapū of Tekau I Mua.
8. I attended the judicial conference for an urgent hearing at Kerikeri, where people were signing this petition to oppose Tūhoronuku, but when I talked to them and asked them to explain what was wrong, they told me it was a personality thing against Sonny Tau, nothing about Tūhoronuku as the kaupapa.

### **Nomination as MHK**

9. Tikanga practiced within our Hapū, and I know also within Ngāpuhi (that happily coincides with the teachings of the Bible, which our tupuna were very particular about) says that if you have something of importance to say to someone, then “kanohi ki te kanohi” is the favoured medium – whether the motivation be good or bad.
10. It was with humility that my whānau and I accepted the approach by Sue Henare to nominate me as MHK. We know her whakapapa, we know her whanaungatanga. Where we come from and where we are headed determine our sure footedness in Tika, Pono and Aroha.
11. I became MHK unopposed. I live amongst Ngāti Hine and at no time has someone from the TRONH executive contacted me to say they are opposed to me as MHK - they have never stopped by to tell this to my face.

### **Support for Tūhoronuku**

12. I support Tūhoronuku because it has been the only structure that recognises our hapū in its entirety, and the specific issues being acknowledged. The representation within Ngāti Hine stems from the marae, not from hapū, and our hapū do not claim a Marae - other hapū share Matawaia Marae with us. We have no representation on TRONH.
13. Tekau I Mua have no representation on TRONH. Tekau I Mua are at the table of Tūhoronuku and will join with the other Ngāpuhi hapū to take up the covenants they have left us, of He Whakaputanga O Te Rangatiratanga O Niu Tireni me Te Tiriti O Waitangi, and celebrate them.

**Dated** 24 November 2014




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Maryann Mere Mangu