

**Before the Waitangi Tribunal**

**Wai  
[Wai 620, 1411 – 1416 and  
2239]**

**Under** s6 of the Treaty of Waitangi Act 1975

**And**

**In the matter** of an application by the Hapū of Te Waiariki, and Ngāti Korora, Ngāti Taka Pari for an urgent inquiry into the Crown's recognition of the Tūhoronuku Mandate

**And**

**Concerning** the continued viability of applicants claims under Wai 620, Wai 1411, Wai 1412, Wai 1413, Wai 1414, Wai 1415, Wai 1416 and Wai 2239

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**Affidavit of Pereri Mahanga in support of Application for Urgent Inquiry**

Dated: April 2014

*12<sup>th</sup> May*

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**CORBAN REVELL**

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**RECEIVED**

Waitangi Tribunal

**16 May 2014**

Ministry of Justice

WELLINGTON

I **PERERI MAHANGA** of Te Waiariki, Taiharuru swear as follows:

**Introduction**

1. Ko Hohepa Mahanga tōku tupuna. I moe ia i a Miriama Aperahama Pukenui, nō Te Whānau ā Apanui ia. Ka puta a rāua ngā tamariki tokoono, Ko Rahirahi, Ko Te Rua, Ko Hunia, ko Hamiora, Ko Eruera rātou Ko Hone Wiremu. Ka moe a Rahirahi i a Matehaere, ka puta a rāua tamariki tokowha, Ko Marara, Ko Hohepa, Ko Te Wiki, Ko Ngawiki. Ta Ngawiki, ka moe ia i a Te Ratahi Mei, ka puta a rāua tamariki tokorima. Ta Matengahere ka moe ia i a Rapata Himiona Mahanga, ka puta a rāua tamariki tokowha. Ta Ani ka moe ia i a Waata Taua. Ka puta mai ko te kaikōrero e tū mai nei.
  
2. I come to this matter in the following respects:
  - 2.1 I am an uri of Te Waiariki, Ngāti Korora, Ngāti Taka Pari and more particularly from the marriages of Te Kahuwhero and Te Uhi, and of Te Huaki and Tukaiteuru;
  
  - 2.2 By virtue of that whakapapa, descent and the support of my people:
    - (a) I am the Chair (and a trustee) of Te Waiariki Ngāti Korora and Ngāti Taka Pari Hapū Iwi Trust;
  
    - (b) I am one of the four elected representatives on the Te Waiariki, Ngāti Korora, Ngāti Taka Pari Te Tiriti o Waitangi Claims Working Party; and
  
    - (c) I provided evidence in relation to Te Waiariki, Ngāti Korora, Ngāti Taka Pari mana atua, mana tangata and mana moana at the Whangarei Taiwhenua hearings held at Forum North in Whangarei on 16 October 2013.



3. I have personal knowledge of the affairs and matters relevant to the prosecution of the Te Waiariki, Ngāti Korora, Ngāti Taka Pari claims before the Tribunal.
4. I provide this evidence in support of the urgency application in relation to our Te Waiariki, Ngāti Korora, Ngāti Taka Pari claim against the Crown's recognition of the Tūhoronuku Mandate.

**Te Waiariki, Ngāti Korora, Ngāti Taka Pari**

5. Every hapū name has its origins in a story or historical tradition. Many hapū are named after specific rangatira, tohunga, events or are descriptions of sort. I have heard one explanation of our hapū specifically, Te Wai Ariki, which refers to Te Moana Wai Ariki of Hawaiki where Puhimoanaariki had her home. In that respect, that word Ariki has many meanings. But shows us that the term Ariki is similar to that of tohunga. Te Waiariki practices this concept of tohungatanga. I will share our kōrero on the origins of these names and the traditions of our beginnings that show us as a distinct people with our own distinct hapū rangatiratanga.
6. Such kōrero is of course important in maintaining, by reference to whakapapa and historical events, the fact that our constitution as a hapū has been around since time immemorial.

*Te Orokohanga mai o Te Waiariki*

7. From Hawaiki, the Te Waiariki ancestors came to Aotearoa by way of Huruhurumanu. As the name suggests, we believe that Huruhurumanu was a feathered waka that had the gift of flight. It glided along the water without ever actually setting down on the ocean waves. We were the first peoples here in Aotearoa.

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8. In another version I have been told, a tupuna by the name of Te Operurangi acquired the canoe from its owner, Te Morehu Taiehua was the captain and his adze was Pakitua. The kaitiaki of the waka was Tukaitauru.
9. In another version again, the voyage to Aotearoa commenced at a place named Patu-nui-o Aio and gives Tukete as the captain of the waka. During their voyage to Aotearoa, the crew met turbulent waves that threatened to overtake the waka. But the tohunga on board were able to calm the seas with their karakia. In the wake of Huruhurumanu, these karakia also enabled the waka Uruao and others to sail the calms seas. The voyage ended in Muriwhenua where the crew settled. There they built a pā called Ritoa and remained until they were overrun by another tribe.
10. The early history of Te Waiariki in the Hokianga cannot be overlooked. We have maintained a hononga with Hokianga through exchanges and inter-tribal relationships. Wharetohunga, a notable Te Waiariki warrior lived his adulthood in Ngunguru before returning to Waihou to live. We also see the relationship in the various stories of Te Waiariki tupuna, Te Mawe.
11. Te Waiariki largely left the Hokianga area under the leadership of Rangitauwawaro and settled in Ngunguru. We remained only in this area until the late seventeenth or early eighteenth century before continuing on to occupy other areas within our traditional boundaries.
12. Through settlement and intermarriage with the Ngāi Tāhūhū people, particularly the marriages of Ngāi Tāhūhū sisters Te Huaki and Te Kahuwhero with Te Waiariki brothers, Tukaiteuru and Te Uhi (or Uwhi), Te Waiariki entrenched themselves within this rohe landscape.

By 1800, we had established settlements at Kauri, Waikare, Taiharuru, Taranui, Tahere, Whanau Whanui, Pataua, Pukahakaha, Ohuatau, Horahora, Ngunguru, Kiripaka, Maruata, Owhetu, Matapouri and Whareora.

*Te Orokohanga mai o Ngāti Korora*

13. Ngāti Korora traces its beginnings to our tupuna Teipu Mahanga. He attended a hui of Ngāpuhi where he was not recognised to be a rangatira. When he returned home his people were embarrassed to hear of what had taken place at that hui. They ended up fashioning a korowai out of korora feathers. He wore this korowai when he attend the next Ngāpuhi hui and was recognised as a rangatira by our people. Three generations later, his descendants, through Rahirahi, began to call themselves, Ngāti Korora.

*Te Orokohanga mai o Ngāti Taka Pari*

14. Ngāti Taka Pari is not an ancient tribe like Te Waiairki and the naming of this hapū came about from an event during the time of Tirarau and Rangitukiwaho.
15. This is the story that I have researched. The name Ngāti Taka Pari came from a series of battle between some hapū within the Whangarei rohe. It is my understanding that there was battle between our tupuna warrior, Rangitukiwaho and Tirarau. After a long battle between the two, Rangitukiwaho was eventually victorious and killed Tirarau. It is my understanding that Te Parawhau has its origins in this event as well, when Tirarau was take home to his people.
16. However, Rangitukiwaho was also injured in the battle and after returning home, fell off a hill to his death. Hence the name, Taka Pari.

## Te Tiriti o Waitangi Claims

17. The following Wai claims were filed for and on behalf of Te Waiariki, Ngāti Korora, Ngāti Taka Pari:
  - 17.1 Wai 620 being a claim for the descendants of and the rightful successors to the rangatira and people of Te Waiariki, Ngāti Korora, Ngāti Taka Pari hapū into the Crowns actions that led to the loss of whenua tupuna, including the Glenbervie Forest and as set out further in the statement of claim;
  - 17.2 Wai 1411 being a claim by Violet Sade, Phillip Marsh and Tahau Mahanga on behalf of the Te Waiariki, Ngāti Korora, Ngāti Taka Pari descendants into the Crowns actions that led to loss of whenua tupuna;
  - 17.3 Wai 1412 being a claim by Violet Sade, Valerie Timbers and Joe Mahanga on behalf of the Te Waiariki, Ngāti Korora, Ngāti Taka Pari descendants into the Crowns actions that led to loss of lands, resources and waahi tapu;
  - 17.4 Wai 1413 being a claim by Violet Sade and Pereri Mahanga on behalf of the Te Waiariki, Ngāti Korora, Ngāti Taka Pari descendants into the Crowns actions that led to loss of lands, resources and waahi tapu including the Ngunguru Sandspit;
  - 17.5 Wai 1414 being a claim Violet Sade, Rachel Wellington and Tipene Wilson on behalf of the Te Waiariki, Ngāti Korora, Ngāti Taka Pari descendants into the Crowns actions by way of legislation, policy and local government activities that led to loss of land and waahi tapu;



- 17.6 Wai 1415 being a claim by Violet Sade and Valerie Timbers on behalf of the Te Waiariki, Ngāti Korora, Ngāti Taka Pari descendants into the Crowns failure to recognize traditional hapu management systems and failure to actively protect nga taonga katoa;
- 17.7 Wai 1416 being a claim by Violet Sade, Elaine Marsh, Phillip Marsh, Joe Mahanga and Rachel Wellington on behalf of the Te Waiariki, Ngāti Korora, Ngāti Taka Pari descendants into the Crowns failure to protect whenua, waahi tapu and resources; and
- 17.8 Wai 2239 being a claim by Ngaire Brown on behalf of the descendants of Kerepeti te Peke into the Crowns actions by way of the Native Land Court which led to the loss of whenua tupuna in the Glenbervie Forest.
18. At a hui ā iwi held on 1 December 2012 it was agreed that for the purposes of preparation and prosecution of our claims before the Tribunal, the above claims would be grouped together and represented under the banner of Te Waiariki, Ngāti Korora, Ngāti Taka Pari.
19. A key matter for us has been the return of our lands now comprising the Glenbervie Forest. This is under our Wain 620 claim. We understand that the Treaty of Waitangi Act gives our us the ability not only to claim against the Crown, but also to ask the Tribunal to recommend that such lands are returned to us. If we are not ourselves in negotiations with the Crown, which we are not, this avenue is the only one currently available to us. It means alot.

20. I was also given the mandate to advance the claims as the Chairperson of the Hapū Trust. A further kaumatua/kuia committee was established to which all claim strategies relating to Te Waiariki, Ngati Korora, Ngati Taka Pari would be put for support.
21. That said, we maintain the key institution of hui through our tikanga. For key decisions we always take our matters back to hui of our Hapū. We don't proceed without a mandate of our Hapū. A single person is unable as a matter of tikanga to bind our Hapū. A hui is required to bind the Hapū. Our tikanga dictates that we are also unable to abdicate our Mana.
22. We have also been staunch in the maintenance of our Mana. We did not cede our sovereignty to the Crown. We also do not intend to abdicate our authority to anyone else. We, as a collective, decide what we do, no-one else.
23. On 16 October 2013, Te Waiariki, Ngāti Korora, Ngāti Taka Pari presented part of our claim before the Waitangi Tribunal. Together with my whanaunga Te Winiwini Kingi, Waimarie Bruce and Violet Rata Sade, I provided a kōrero tūāpapa that introduced Te Waiariki, Ngāti Korora, Ngāti Taka Pari. That korero was intended to form the basis of our specific claim issues that will be presented in early 2015.

#### **Background of Events**

24. At the 2008 Annual General Meeting for Te Runanga a Iwi o Ngāpuhi ("TRAION"), Te Roopu o Tūhoronuku ("Tūhoronuku") and a subsequent interim working party were established primarily for the benefit of exploring options for the settlement of Ngāpuhi Te Tiriti o Waitangi claims.





25. In 2009, Tūhoronuku announced that they would begin its processes to seek a mandate from Ngāpuhi to enter direct negotiations with the Crown. The sole purpose being to achieve a single, comprehensive settlement for all Ngāpuhi Treaty of Waitangi Claims. This included those of Te Waiariki, Ngāti Korora, Ngāti Taka Pari.
26. In 2010, Tūhoronuku began its round of information hui in relation to the Tuhoronuku Deed of Mandate Strategy. These were not hui for Hapū. They were for individual members of Ngāpuhi to attend. I was present at a number of these information hui that were held in Whangarei.
27. On 5 January 2011, the Crown endorsed the Tūhoronuku Deed of Mandate Strategy and called for public submissions. That strategy included Te Waiariki, Ngāti Korora, Ngāti Taka Pari and their Tiriti o Waitangi claims.
28. In July 2011, Tūhoronuku began its round of mandating hui in relation to the Tūhoronuku Deed of Mandate. I was present at a number of these mandating hui that were held in Whangarei. But again, these were not hui of Hapū. They were for individuals. Despite that I voiced the Te Waiariki, Ngāti Korora, Ngāti Taka Pari position that we continue to oppose the Tūhoronuku Deed of Mandate.
29. On 21 July 2011, the Right Honorable Jim Bolger facilitated discussions between Tūhoronuku and Te Kōtahitanga o Ngā Hapū Ngāpuhi in order to explore options for a united approach to resolving Ngāpuhi's historical Treaty grievances. I attended this hui in my capacity as a kaikōrero for Te Waiariki, Ngāti Korora, Ngāti Taka Pari.
30. One of the major issues that was discussed at Whitiōra marae on this day was the opposition of hapū to the Tūhoronuku Deed of Mandate

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Strategy. Te Waiariki, Ngāti Korora, Ngāti Taka Pari have always been supportive of the efforts of Te Kotahitanga o Ngā Hapū in ensuring Ngāpuhi claims get presented before the Tribunal. Te Waiariki, Ngāti Korora, Ngāti Taka Pari supported the kōrero in opposition that was given at this hui.

31. The Waiariki, Ngāti Korora, Ngāti Taka Pari claim representatives decided to withhold from voting in the Tūhoronuku Postal Ballot Votes altogether in order to fully oppose the process.
32. In September 2011, the mandate result confirmed that 76.4% (5210 individuals) of Ngāpuhi who voted (by ballot), supported Tūhoronuku obtaining a mandate to represent Ngāpuhi in negotiations for settlement of all Crown breaches and grievances against Ngāpuhi under Te Tiriti o Waitangi.
33. On 31 March 2012 the original Deed of Mandate was finalised. A copy is **attached and marked "Exhibit A"**.
34. Following the ballot vote of individual Ngāpuhi electors and further hui between Tūhoronuku, Te Kotahitanga and representatives from the Crown, amendments were made to the Deed of Mandate by way of an Addendum on 5 July 2013.
35. In July 2013, the Crown called for public submissions on the amended Tūhoronuku Deed of Mandate and Addendum. A copy is **attached and marked "Exhibit B"**. Tūhoronuku was now referred to as the Tūhoronuku Independent Mandate Authority. That Deed of Mandate included Te Waiariki, Ngāti Korora, Ngāti Taka Pari and our Tiriti o Waitangi claims.

36. On 17 August 2013, I, on behalf of Te Waiariki, Ngāti Korora, Ngāti Taka Pari filed a submission in opposition to the Tūhoronuku Mandate. A copy of that submission is **attached and marked “Exhibit C”**. We raised the following issues:
- 36.1 Lack of hapū consultation;
  - 36.2 Error in voting processes and representative structure;
  - 36.3 Lack of support for Tūhoronuku; and
  - 36.4 Impact of settlement on Te Waiariki, Ngāti Korora, Ngāti Taka Pari Te Tiriti o Waitangi claims.
37. In total, the Crown received an unprecedented 3,990 submissions on the Tūhoronuku IMA Deed of Mandate. 63% of these submissions were in opposition to the Tuhoronuku IMA Deed of Mandate.
38. On 14 February 2014, the Crown formally recognised the Tūhoronuku Mandate. A copy of the letter from the Minister of Treaty Settlements recognising the mandate is **attached and marked “Exhibit D”**. That Deed of Mandate still included Te Waiariki, Ngāti Korora, Ngāti Taka Pari and their Tiriti o Waitangi claims
39. On 19 February 2014, by way Counsel, Te Waiariki, Ngāti Korora, Ngāti Taka Pari wrote to the Office of Treaty Settlements (“OTS”) pursuant to the Official Information Act requesting all submissions and related documentation on the Tūhoronuku Mandate. A copy of the request is **attached and marked “Exhibit E”**.
40. On 6 March 2014 the Te Roopu o Tūhoronuku Independent Mandated Authority or TROTIMA, was incorporated under the Charitable Trusts

Act 1957. A copy of the deed of trust is **attached and marked “Exhibit F”**.

41. On 19 March 2014 a reply was received advising of an extension to the request until 16 April 2014. **Attached and marked “Exhibit G”** is a copy of the response from OTS and the email conversation between OTS and Counsel. It is my understanding that on 31 March 2014, the submissions were made available on the OTS website.

#### **Tūhoronuku IMA Mandate Process**

42. Te Waiariki, Ngāti Korora, Ngāti Taka Pari have been active in relation to the whole Tūhoronuku mandating process in that, they have attended hui and participated in information and feedback hui. In fact, from the beginning we wanted to ensure that we were making informed decisions and in that regard, tried to have someone from Te Waiariki, Ngāti Korora, Ngāti Taka Pari attend every Tūhoronuku hui.
43. We went further to specifically invite Tuhoronuku to a hui for just Te Waiariki, Ngāti Korora, Ngāti Taka Pari. This was to occur at Paratene te Manu Marae, Ngunguru. Tūhoronuku did not attend our hui.
44. As mentioned above, Te Waiariki, Ngati Korora, Ngati Pari filed submissions in opposition to the Tūhoronuku IMA. We submitted to the Crown that there were, and still are, issues in the Deed of Mandate that Te Waiariki, Ngāti Korora, Ngāti Taka Pari did not support.
45. After the submission deadline, we had hoped we would be contacted to discuss the points that were raised. We had hoped that we would have the opportunity to hui with the Crown and Tūhoronuku to address these concerns. We had hoped that the Crown would require

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Tūhoronuku to adopt the suggestions and changes put forward by Te Waiariki, Ngāti Korora, Ngāti Taka Pari. But more importantly, we had hoped that the Crown and Tūhoronuku would recognise our opposition to be included in the Deed of Mandate and subsequently action our withdrawal. This did not occur.

46. A current development that has me concerned is the implementation of the election process. Following the recognition of the Tūhoronuku Mandate, elections for hapū kaikōrero began and I personally witnessed the flaws in which someone can stand as the kaikorero for a hapu.
47. Despite our hapu maintaining we do not support Tuhoronuku and would not participate in the Tūhoronuku Hapu Kaikorero election process, two hapu members took it upon themselves to put forward a person for the Te Waiariki seat. This just shows the importance that has been placed on the individual within this deed of mandate structure as opposed to the hapu. If one person can nominate one other person to stand as a mangai for their hapū without their hapu consent and, in fact, in the face of strong opposition – surely the process is flawed and should raise concerns to the Crown.
48. Additionally there is no requirement that a nominator or nominee let their hapu know they have put a name forward unless more than one nomination has been received. In that respect, Te Waiariki, Ngāti Korora, Ngāti Taka Pari may not even know that they have a representative speaking on their behalf in their respective rohe.
49. Since finding out this information we have had hui and I have been witness to the division and unrest that has been caused by this process. It is dividing us as Te Waiariki, Ngāti Korora, Ngāti Taka Pari

and dividing us as Ngāpuhi. It is sad to see that something that should ultimately bring Ngāpuhi together to create a strong future for our tamariki and mokopuna, is only pulling us further apart.

50. Furthermore, on 21 April 2104 a media release announced that the Crown had appointed its negotiator for the pending Ngāpuhi settlement. **Attached and marked “Exhibit H”** is a copy of that media statement. With this recent move, it is clear that the Crown are preparing to enter negotiations to settle Ngāpuhi claims in the face of Te Waiariki, Ngāti Korora, Ngāti Taka Pari continued opposition.

#### **Withdrawal from Deed of Mandate**

51. When Tuhoronuku first announced that they were going to seek a mandate from Ngāpuhi, we believed, as Te Waiariki, Ngāti Korora, Ngāti Taka Pari that it would simply be a matter of opposing the inclusion of our claims and reference to our iwi, hapū and marae at one or more of their information and mandating hui.
52. We believed that our hapū rangatiratanga would be recognised by Tūhoronuku and the Crown and that our claims would be removed from any Mandate document purporting to represent us in Te Tiriti settlement negotiations. We did not think that hapū claims could be included in a deed of mandate without that particular hapū consent. This was not the case.
53. Throughout the whole process, and to this current day, Te Waiariki, Ngāti Korora, Ngāti Taka Pari have continued to oppose Tūhoronuku and any attempts to negotiate Te Waiariki, Ngāti Korora, Ngāti Taka Pari claims without their consent. They have continued to attend hui to voice their concerns over the Tūhoronuku IMA.



54. Additionally, on 30 March 2014, Te Waiariki, Ngāti Korora, Ngāti Taka Pari held a hui a iwi to discuss the Crowns recognition of the Tūhoronuku IMA Deed of Mandate. At that hui, Te Waiariki, Ngāti Korora, Ngāti Taka Pari confirmed their continued opposition to the Tūhoronuku IMA and resolved to file an urgent application with the Waitangi Tribunal in relation to the Crowns recognition of the mandate. **Attached and marked "Exhibit I"** is a copy of the resolutions passed at that hui.
55. On 9 April 2014, Te Waiariki, Ngāti Korora, Ngāti Taka Pari, by way of our lawyer, therefore wrote to the Tūhoronuku IMA and the Office of Treaty Settlements requesting formal withdrawal of Te Waiariki, Ngāti Korora, Ngāti Taka Pari claims from the Tūhoronuku Mandate. **Attached and marked "Exhibit J"** is a copy of that letter requesting withdrawal.
56. On 15 April 2014, we received a response from Sonny Tau, for and on behalf of the Tūhoronuku IMA. **Attached and marked "Exhibit K"** is a copy of the letter in response. In his correspondence, Mr Tau advised the following:

*I wish to advise we have considered your request to have Te Waiariki, Ngati Korora, Ngati Taka Pari "removed" from the Tuhoronuku Deed of Mandate. The Tuhoronuku representation structure has been consulted on extensively and allows any member of Ngapuhi to be nominated for the position of Mandated Hapu Kaikōrero for their hapu. Your letter assumes that a hui a iwi can determine whether individuals participate within this structure, but this is not the process set out in the Deed of Mandate Addendum or our Trust Deed. Accordingly, we can see no legal basis for this being a "condition precedent" or for the requested removal.*

*We remain open to, and would welcome, the participation of the individuals you represent within Tuhoronuku in the future.*

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57. Therefore, the efforts to have our withdrawal recognised by the Tūhoronuku IMA and the Crown have included the following:

- (a) Concerns raised by Te Waiariki, Ngāti Korora, Ngāti Taka Pari members at early stages of the information hui;
- (b) Non-participation in the postal voting so as to confirm opposition with the entire mandating process;
- (c) Further concerns raised by Te Waiariki, Ngāti Korora, Ngāti Taka Pari members at mandating hui;
- (d) Submissions in opposition to the Tūhoronuku Mandate;
- (e) Hapū hui that voted, resolved and confirmed to withdraw from the Tūhoronuku Mandate;
- (f) Correspondence sent to OTS and the Tūhoronuku IMA to inform them of the withdrawal;
- (g) Attendance at protests opposing the recognition of the mandate;
- (h) Attendance at Tūhoronuku IMA post-recognition information hui for elections to advise parties of the withdrawal.

**Current Te Waiariki, Ngāti Korora, Ngāti Taka Pari position**

58. I strongly believe that if this settlement negotiation goes any further with the Tūhoronuku IMA representing our interests, we will only be disadvantaged as a people.

- (a) We are, and will, be deprived a full and robust hearing process through the Waitangi Tribunal. A process that Te Waiariki, Ngāti Korora, Ngāti Taka Pari have supported since the filing of





the first claim in 1996. We have kuia and kaumatua that have been working on these claims for over 20 years and may not see the end of their journey.

- (b) We are, and will, be forced into settlement negotiations that we simply do not support. We have not given our mandate to the Tūhoronuku IMA. They do not know what our hapu claims and grievances are and neither do they know what our hapū desires in settlement are, so how will they be able to negotiate on our behalf;
- (c) This far down the track and we have not been contacted directly from the Crown to discuss this mandating and negotiating process. We are already being subsumed under the weight of the wider Ngāpuhi interests and claims;
- (d) We do not have the ability to use the withdrawal provisions in the Deed of Mandate as we simply do not have the resources to fund a process as extensive as what Tūhoronuku IMA went through, by way of Crown funding.
- (e) I am witnessing tribal conflict and division almost everywhere I go in Ngāpuhi because of the effect this recognition is having on our people at home. Our whanaungatanga and Kotahitanga is being tested by the very people that we entered into a relationship with to protect this tikanga. It is time the crown listen to Te Waiariki, Ngāti Korora, Ngāti Taka Pari and give respect to te Tiriti and its principles.
- (f) It is our wish to achieve a fair, robust and enduring settlement after the hearing of our claims in the Waitangi tribunal but this

cannot happen if the Crown continues to engage with the Tūhoronuku IMA without our consent and support.

### Conclusion

59. My last comments in supporting this application relate to the fundamental concept and tikanga tūāpapa on which we operate in our rohe. Te Waiariki, Ngāti Korora, Ngāti Taka Pari have not been afforded the rights to exercise our hapū rangatiratanga and decide for ourselves the path that would see the best outcome for Te Waiariki, Ngāti Korora, Ngāti Taka Pari.

60. I conclude as follows:

*Haehae i te whenua, Uenuku ki Taumarere  
Kaharau ki Hokianga, Whiriwhiria ngā tae e rua  
Ka mimiti te puna i Taumarere, ka totō te puna i Hokianga  
Ka mimiti te puna i Hokianga, ka totō te puna i Taumarere  
ō muri nei, Karangirangi ana ngā whakaaro  
He aha ra kei mua? Tauraheretia ngā takiwa?  
Titia? Haehaea? Ko hea kē tātou Ngāpuhi?  
Tuhia ki te ngakau e kore e kitea  
Tuhia ki te rangi ka kitea  
Ko au ko taku kupu, ko taku kupu ko au  
Kia tu tika ai te whare tapu o Ngāpuhi*

Dated at Whangarei this      day of May 2014

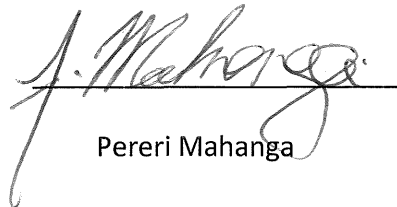
SWORN at *Whangarei*      )

by **Pereri Mahanga**      )

this *12<sup>th</sup>*      day of      )

*May*      2014      )

before me:-      )

  
Pereri Mahanga



**A Solicitor of the High Court of New Zealand**

K.A. Lacassie  
Deputy Registrar  
High / District Court Whangarei  
Kaitiaki / Dargaville / Kaitiaia