

Ngati Porou ki Hauraki Newsletter

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Kia ora koutou katoa,

Well here we are back for another busy year; hopefully this newsletter finds everyone in good health having had a happy and relaxing time over the holiday period. In this months edition we will update you on events which occurred over the December 2006 to January 2007 period.

Ngati Porou ki Hauraki A.G.M. Hui

Ngati Porou Ki Hauraki Trust held its Annual General Meeting in Harataunga at Rakairoa on the 27th January 2007. It was a well attended hui and many people traveled from far and wide to attend. The meeting was opened at 10:30 am and chaired by John Tamihere who went on to give the Chairman's Report and a brief report on our Waitangi Tribunal Claim. NPKH Financial Report was given by Robert McLeod and the NPKH Foreshore and Seabed Negotiations Report was given by Rex Hale. The Financial Report is available on the website. The Foreshore and Seabed Report forms part of this newsletter but is also available on the website.

Te Runanga o Ngati Porou ki Hauraki

Te Runanga o Ngati Porou ki Hauraki has taken another step closer to becoming the governance entity of Ngati Porou ki Hauraki. Mataora has run a selection process and has elected its three ahi kaa representatives to become members of the Runanga Executive Committee; they are Dick Hauraki, Reginald Tamihere, and Michael Ainsley. Harataunga are going to run an election for its three ahi kaa executive members in the next month. Once the six ahi kaa members are in place on the Executive Committee, they will set up a process which will fill the remaining two non-ahi kaa positions. The six ahi kaa executive representatives will also facilitate a process which will result in the formation of the Kaumatua Council, which will be a permanent body. The council will then appoint their representative to the Executive Committee; this representative will be chosen by the council from its own members. The last phase of this process will see the Executive Committee go on to appoint the NPKH Trustees. All Executive Committee positions will come up for re-election in three years time. All NPKH Trust positions are for a term of three years at which time new appointments are made by the Executive Committee.

At this stage there is no agreed timeframe in place to complete the process, but there are certain imperatives which make it important that we do not drag this process out too long. We need to advance our Treaty claim this year, our engagement in the fisheries allocation

process with Te Ohu Kaimoana is also an important imperative; as is advancing our Foreshore and Seabed claim. It is important that everyone get behind NPKH Trust this year to push the Runanga Governance entity to a stage where it will be able to engage in these important processes.

NPKH Future with Hauraki Maori Trust Board (HMTB)

Ngati Porou ki Hauraki iwi is a unique body of people who descend from Ngati Porou who traveled and traded up and down the east coast of the North Island over the last 200 years or so. Ngati Porou here in Hauraki have held firm to its Ngati Porou ancestry and its Ngati Porou tikanga which took root in Mataora and Harataunga.

We all recognise that over the last two centuries, inter-tribal relationships have developed with other local iwi, intermarriages have taken place and the building of formal and informal bonds at all levels have grown between us and other iwi. It is fair to say, however, that in spite of regional relationships, Ngati Porou ki Hauraki have remained a relatively unique iwi within this region; and as a unique body, Ngati Porou ki Hauraki are keen to pursue its own future and have control over those things that make that future a reality. The HMTB has been a part of our lives since the 1980's; however there are many in our community today, who feel that it is time for us to separate ourselves and take control of our own future.

At the Hui on the 27th January 2007 it was resolved by unanimous vote that NPKH withdraws from the Hauraki Maori Trust Board. NPKH's representative, John Tamihere is to start the process of withdrawal as soon as practicable.

Ngati Porou ki Hauraki Waitangi Tribunal Claim Wai 866

As we've already said in this newsletter, this year will be a busy one for us. It is important that this year we start to push some of the issues that have been sitting in the background for some months now. Our tribunal claim has been one of these issues.

At the A.G.M. Hui, it was resolved by unanimous vote that NPKH Trust be given the mandate to pursue our Treaty of Waitangi claim. The mandate vote given at this hui is encouraging, and gives NPKH Trust the confidence to start the process to gain a full mandate to pursue this claim.

Foreshore & Seabed Negotiations Report

Introduction

NPKH Trust holds the mandate for these negotiations on behalf of Ngati Porou ki Hauraki. This mandate was given by the iwi at hui-a-iwi held on 6th August 2005, 3rd September 2005 & 1st October 2005 all at Rakairoa in Harataunga. Crown & TPK observers were present at all these hui and an observers report was received from TPK on

2nd March 2006 to confirm that the process undertaken by NPKH to gain the mandate was fair and open and that the overwhelming majority of hui participants were in favour of the mandate being given to NPKH Trust. This mandate gives NPKH Trust the right to take these negotiations through to redress. NPKH must then come back to the iwi to seek a further mandate to sign any agreement which will bind the iwi and the Crown to the principals of the redress process.

The NPKH Foreshore & Seabed Negotiating Team who are currently involved in the direct talks with the Crown are : John McLeod – NPKH Trust, Dick Hauraki – NPKH Trust, Lynda Hale – NPKH Trust, John Hovell - Research, Rex Hale – Coordinator, Chris Bax - Research & Marie Dobbs - Minutes. At times the team has increased to include Paki Harrison, John Tamihere, Fred Thwaites, Sally Kerr & Cath Hauraki.

Dick Hauraki & John Tamihere are working specifically on Mataora's evidence. Our legal representative is John Kahukiwa from Corban Revell, from whom we seek advice and direction should that be required.

Progress

We are pleased with progress to date. The last four months of 2006 saw an increase in the activity around evidence collection. This has been, in itself a slow process. All oral evidence has to be electronically recorded, then manually transcribed and finally checked and signed off by the interviewee. Once all oral evidence has been collected, we will have completed about twenty in-depth interviews. It has also been a mammoth task to search for written material, both old & new relating to Harataunga & Mataora, particularly focusing on local and traditional stories. We have also been heavily engaged in collecting and verifying whakapapa evidence from many sources, as we know whakapapa is the basis by which we as Maori claim tribal rights, be they tikanga, spiritual, or land based, these rights descend to us through our tipuna.

Once we have completed all the research work, this collection of oral evidence, whakapapa, written traditional stories & local histories will be brought together by an historian to produce the story of Ngati Porou ki Hauraki, and this story will form part of our case to go to the High Court. We will have completed our oral interviews by the end of February 2007. Our whakapapa work is still ongoing but enough has been collected and verified to give us a good picture of what was happening in Harataunga & Mataora in terms of Ngati Porou ancestry.

The Crown has had researchers out gathering and analysing historical records, land court records and library sources. By the end of February or early March both NPKH and the Crown should be in a position to bring the two sets of evidences together to examine. From this process, should evolve a body of evidence which will form the NPKH case, supported by the Crown, which will eventually go to the High Court.

In their searches of recorded and historical information, the Crown occasionally uncover information relevant to the FSSB negotiations which needs to be addressed or responded

to by NPKH, prior to being accepted by either side as evidence; this has been an ongoing process. A number of reports have been written by the Crown to NPKH outlining the information they have found and requesting responses to questions which arise from this information. We are still in the process of responding to several of these reports, and it is possible that this may impact on the end of February deadline for evidence completion. However we are making our best efforts to meet this deadline since that will see the two sets of collected evidences from NPKH and the Crown come together for the first time.

Evidence

We know from our collected oral evidence and from whakapapa that many Ngati Porou ki Hauraki can trace their ancestry back to the union between Paikea and Ahurumoiwairaka on Ahuahu (Mercury Island). The eastern seaboard from Harataunga to the East Coast is where the descendants of Paikea, through his various marriages, made their home. There are a number of families still living in Harataunga and Mataora to this day that can trace their ancestry back to this Mercury Island union.

We know that Harataunga and Mataora were both remote and inaccessible areas in the early days, and that the only way our people obtained a foot-hold in these remote places was from the sea. First by canoe, then later by schooner; the importance of these voyages up and down the coast has been clearly highlighted in the traditional evidence that has been gathered. Our earliest traditional oral evidence supports the story that Ngati Porou was already present in Harataunga & Mataora in the 1830s and probably earlier. Our evidence has shown that a section of Ngati Porou from various areas on the East Coast regularly migrated up the eastern coastline prior to 1840; their landfalls were made at Opotiki, Mataora, Ohui (Opoutere) and Harataunga, and these stop-overs were necessary to keep their land 'fires' burning. There are long standing whakapapa ties between whanau in these regions which reinforce the argument of deliberate migration up the coast to maintain a hold on their land interests.

We know from traditional evidence and land court records that in about 1852 Paora Te Putu made a tuku of Harataunga to some hapu of Ngati Porou, who, for some time had been engaged in coastal trading between the East Coast and Kororareka and Auckland. Ngati Porou began planting maize and wheat on the land and the harvests were included in shipments to the growing Auckland market. In order to produce sufficient harvests for market, cropping by Ngati Porou in Harataunga was a cooperative venture. By the 1860s mining, timber milling and gum digging came to Harataunga and cropping was largely abandoned, local whanau worked in these newly arrived industries.

By the late 1800s and early 1900s flax was being harvested in large quantities and shipped out to Auckland. By the mid 20th century sheep, cattle and dairying were the main producers into the local economy. Over all of this time one thing remained constant, the importance of the sea, both for transport in and out of Harataunga and Mataora but also for the provision of a large part of the community diet. A fledgling fishing industry started in Harataunga in the early 1900s, only a few families were involved in earning a

living by this means. By the 1960s the industry involved Crayfishing, Long-lining primarily for Snapper and Hapuka fishing.

An important theme in the traditional evidence so far collected indicates that all families in the community whether in commercial venture or not, knew where the fishing grounds and shellfish beds were. These areas were communal and supported the local diet. As part of the recognition of 'communal ownership' seafood was regularly caught and shared with the wider community, a practice still held today. Local families suffered no hindrance in getting access to the beach or sea, even though the land contiguous to the foreshore may not have been owned by them or their immediate whanau. Right of access to the foreshore and sea was seen as an important community right. Strangers into the community, on the other hand, needed to ask permission, which was not always granted.

From the evidence, we are getting a clear picture, demonstrating that the communities in Harataunga and Mataora were dependant on the sea and coast for livelihood, transport and food; and that as the Kaitiaki of these areas they exerted a level of control over access and use of the resources.

Redress

Once the Ngati Porou ki Hauraki FSSB evidence collection and analysis is complete and work starts on the High Court case, we will need to turn our attention to a redress model. NPKH will facilitate a number of hui-a-iwi to assist in the development of a redress model for Harataunga and Mataora. There have already been some suggestions from whanau that a reserve of some kind, which would include added protections for customary food resources and control of access among other things, all administered by the local iwi, could be a good starting point. We should all start thinking about what it is we want to see in place so that we are better able to protect and manage our kaimoana resources and protect our important heritage in these areas. NPKH Trust will notify the iwi when the redress hui are to be held.

Summary

Ngati Porou ki Hauraki have always seen themselves as Kaitiaki of Harataunga and Mataora, we have a strong historical presence in these areas and whakapapa roots which run deep into the human history of these lands. When Paora Te Putu gave Harataunga to Te Aitanga Mate chief Te Rakahurumai in about 1852, there were already Ngati Porou living in Harataunga.

Early written records before 1840 in New Zealand are difficult to find. But that doesn't mean that people living in those times weren't traveling, trading, buying, selling or swapping land, inter-marrying, establishing new communities or strengthening old ones. One of the earliest documented land sales in New Zealand took place in Harataunga in 1839 and a Ngati Porou women was involved in that sale through marriage.

Women were important to Maori because they could be married to secure land, peace or strengthen tribal ties. We know through our whakapapa that marriages between Ngati Porou and surrounding Hauraki iwi, including Ngati Tamatera were occurring before 1840. Many of the descendants from those unions still live in Harataunga and Mataora today; their ancestors came from Ngati Porou on the East Coast and from surrounding iwi in Hauraki. These peoples came together to form a new people, Ngati Porou ki Hauraki, those who live in Mataora and Harataunga.

Monthly Newsletter by Email

We are keen to send issues of our monthly newsletter to you by email. The advantages of this are several. Firstly you will get it much quicker and secondly it will save NPKH Trust money on postage. Email us at lyndahale@clear.net.nz with your email address and you will be put onto our email list.

Membership & Register Details

If you have recently changed address, please let us know so we can update your address details in the register. We are still keen to enrol new members, so keep your whanau informed and encourage those who haven't yet registered, to register. Registration forms are available on our website.

In Memory

In the last several months we have lost some important people from Harataunga. **Uncle George McLeod & Uncle George Potae** are both significant losses, not only to their families and the community but to Ngati Porou ki Hauraki Trust, where they were long standing members and gave good service to the iwi. Also recently passed away are **Doreen Lidgard (nee Thwaites)** who sadly passed away in Auckland and was brought back to be buried at home; **Aunty Queenie Mikaire (nee Sweeney)** who was the last in the Sweeney line of her generation, she was much loved in life and will be missed; and **Parekura White** who died on the same day (boxing day) as Uncle George Potae. Parekura was taken back to his home in Whareponga to be buried.

E nga mate e nga tipuna ratou haere, haere, haere atu ra

NPKH Trustee