

OFFICIAL

Wai 3300, #B57(a)

Wai 1662

Muriwhenua Hapū Collective



*Do not drape the Treaty of Waitangi with the Union Jack of England rather your own cloak – which is of this land... since you refuse to listen to me, the only man that will inhabit this house is a spider. **The day will come when you will see a man with two books – the bible and the Treaty of Waitangi.***

- Aperahama Taonui, 1863

RECEIVED

Waitangi Tribunal

27 Jan 26

Ministry of Justice
WELLINGTON

Ko Pohurihanga te rangatira
Ko Kurahaupo te waka wairua
Ko Maieke te tupuna whaea
Ko Toroa - Taiko - Whatakaimarie ko Muriwhenua
Ko Whatakaimarie
Ko Rangituroa
Ko Uenuku
Ko Maukotipu
Ko Tuaua
Ko Tuhangai
Ko Tohianga
Ko Tomuri
Ko Takiwairua
Ko Moho
Ko Maori
Ko Whango
Ko Hinepito
Ko Maraea
Ko Hakaraia
Ko Raiha Awarau moe Ngawaka Paraone Ngaruhe
Ko Keita Paraone moe Werahiko Pereme
Ko Maru Kahutaha Pereme moe Ted Manihi Raiti
Ko Te Amurana Hone Raiti moe Harata Kuia Thoomas
Ko Leah Wright

Te Whakaputanga 1835

Ko Uere- Matenga Paerata
Ko Timoti Popata
Ko Makarita Popata
Ko Te Rina Nopera moe Tamaho Paora
Ko Watene Tamaho Paora moe Winnie Repia
Ko Harata Kuia Thomas moe Te Amurana Hone Wright
Ko Leah Wright

**Matenga Paerata is a signatory to Te Whakaputanga
and Te Tiriti o Waitangi.**

Ko tae mai ngā uri o Ngāti Waiora hapū

Ko Hare Kawe Matenga moe Atireiria Pikimaui
Ko Kararina moe Hugh McManus
Ko Cecelia McManus moe Wiremu Repia no Motukaraka
Ko Winnie Repia moe Watene Tamaho Paora no Te Paatu
Putā mai ko Harata Kuia Thomas moe Te Amurana Hone Raiti
Ko Leah Wright



Ko tae mai ngā uri o Awarau

No Tuwhakaterere ara i whakamomori i te te matenga o te Tamaiti Kopa o Hoka, i te riri ka takoto a kore e kai huaina iho a ia me tona karangatanga ko Ngaitakoto.

Na Tuwhakaterere moe Tupoia raua ko Tuterangitohia
Ko Te Whai
Ko Tahanga
Ko Waipapa
Ko Ikanui
Ko Tikiahi
Ko Rawiri Awarau
Ko Hakaraia Awarau
Ko Raiha Awarau moe Hohepa Ngawaka Parone Ngaruhe
Ko Keita Paraone moe Werahiko Pereme
Ko Maru Kahutaha Pereme moe Ted Manihi Raiti
Ko Te Amurana Hone Raiti moe Harata Kuia Thomas
Ko Leah Wright

Ko Wahanui
Ko Rungakiterangi
Ko Tareuaina
ko Kautawa
Ko Whango
Ko Hinepito
Ko Maraea
Ko Hakaraia
Ko Raiha moe Hohepa Ngawaka Paraone Ngaruhe
Ko Keita moe Werahiko Pereme
Ko Maru Kahutaha Pereme moe Ted Manihi Raiti
Ko Te Amurana Hone Raiti moe Harata Kuia Thomas
Ko Leah Wright

Ko Hoka
Ko Te Kawharu
Ko Taikiraukura
Ko Rawhiti
Ko Kura
Ko Ihupango
Ko Te Mai
Ko Te Hira
Ko Hohepa Paraone
Ko Ngawaka Paraone Ngaruhe moe Raiha Awarau
Ko Keita moe Werahiko Pereme
Ko Maru Kahutaha Pereme moe Ted Manihi Raiti
Ko Te Amurana Hone Raiti moe Harata Kuia Thomas
Ko Leah Wright

Ko Tamahui
Ko Maui
Ko Waipapa
Ko Ikanui
Ko Tikiahi
Ko Rawiri
Ko Hakaraia
Ko Raiha Awarau moe Ngawaka Paraone Ngaruhe
Ko Keita Paraone moe Werahiko Pereme
Ko Maru Kahutaha Pereme moe Ted Manihi Raiti
Ko Te Amurana Hone Raiti moe Harata Kuia Thomas
Ko Leah Wright

Ko tae mai te whānau Paki ki te Kiingitanga

Matahinerangi moe a Paraone
Ka puta ko Hohepa raua ko Arerina / Whena
Ko Hohepa Paraone, tana wahine tuatahi ko Mere Mete
Ka puta ko Kiritokia
Ko Parani Paki
Ko Whatumoana
Ko Te Kiingi Tuheitia
Ko Hohepa Paraone, tana wahine tuarua ko taku tupuna whaea a Raiha Awarua
Ko Keita Paraone moe Werahiko Pereme
Ko Maru Kahutaha Pereme moe Ted Manihi Raiti
Ko Te Amurana Hone Raiti moe Harata Kuia Thoomas
Ko Leah Wright

Te Paatu

Ko taku tupuna ki Te Paatu ko Tamaho Paora

Ko Tamaho Paora te rangatira o Te Paatu raua ko Ngāti Kuri
Ko Tamaho Paora moe Te Rina Nopera
Putā mai ko Watena Tamaho Paora moe Winnie Repia
Ko Harata Kuia Thomas moe Te Amurana Hone Wright
Ko Leah Wright

Ko taku tupuna ki Te Paatu ko Te Waa Te Waa
Ko Rutene Te Waa

Ko taku tupuna ki Te Paatu

Ko Hone Te Koni moe Puatai Ngapaura
Putā mai Kataraina moe Borrowdale Murray
Putā mai ko Hone Mare moe Hira Rameka
Putā ma ko Ramari Mare moe Wi Kiritipa Raiti
Putā mai ko Ted Manihi Raiti moe Maru Kahutaha Pereme
Putā mai ko Te Amurana Hone Raiti moe Harata Kuia Thomas
Putā mai ko Leah Wright

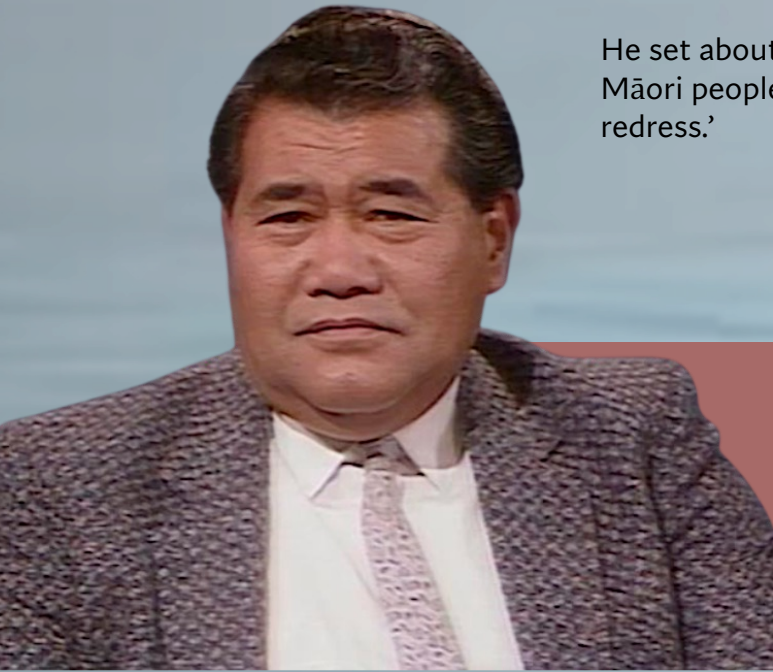
He kuaka mārangaranga

The Honourable Matiu Rata was this man.

Matiu Rata, of Ngāti Kuri, was born in 1934 at Te Hāpua in the far north. As a young man he was a leader of the Rātana youth movement and later became a seaman and trade union official. In 1963 he was elected as Labour MP for the Northern Māori seat.

Labour's 1972 election win saw Matiu appointed Minister of Māori Affairs and Minister of Lands, a combination of portfolios which placed him in a strong position to reform Māori land laws. This amounted to a significant reversal of predatory government policies, though it satisfied neither Matiu himself nor the Māori land rights movement that developed during his term in office.

He set about developing 'a means by which Māori people had a lawful right to seek redress.'



The Treaty of Waitangi Act 1975 was to be Matiu Rata's legacy. His initial vision was nothing less than the legal ratification of the Treaty of Waitangi, making its terms enforceable through the court system.

The Treaty of Waitangi Act 1975 established the Waitangi Tribunal and gave the treaty recognition in New Zealand law for the the first time. Dissatisfied with Labour's Māori policies Matiu resigned from the party in 1979 and formed his own party, Mana Motuhake. He contested the Northern Māori seat several times.

Matiu led the Muriwhenua tribes in presenting their Treaty of Waitangi claims to the Waitangi Tribunal in the late 1980s and early 1990s. These ground-breaking claims led to a settlement of Māori fishing claims in 1992.

Julia and Heeki Pene Moses

Julia was Secretary to Matiu Rata for Te Runanga o Muriwhenua and Mana Motuhake Muriwhenua. Heeki Pene Moses (Pa Moses) was a kaumatua for Pohotiare hapū, a hapū affiliated with the Muriwhenua Hapū Collective.



Sir Graham and Lady Emily Latimer

Sir Graham was involved with the NZ Māori Council for nearly 40 years – much of it as its President.

During the 1980s, Sir Graham and Lady Emily mounted a legal challenge to halt the effects of the State-owned enterprises legislation which, if not for their stand, would have removed protection of assets transferred to SOEs. The magnitude of the case was very significant - it concerned about 14 million hectares - more than half of the land surface of the country.

The Court of Appeal found in favour of Sir Graham and the Council. It stopped the privatisation of disputed property, empowered the Waitangi Tribunal to recover land if it was required to redress Treaty breaches and guaranteed proper funding of the Waitangi Tribunal.



1. First Name, Surname



2. First Name, Surname



3. First Name, Surname



Rima Edwards

In 1986 the late Rima Edwards stood for two days delivering Muriwhenua whakapapa. Forty pages of whakapapa given were scribed by my great grandmother Keita Paraone Pereme, who is also a sister of Reverend Henare Paraone of Waimanoni from Kahurangi and Kakariki.

The whakapapa books are still in our possession and are whakapapa for Muriwhenua and Ngapuhi.



Te Kawenata o Muriwhenua

The Waitangi Tribunal's establishment was an important breakthrough, answering Māori calls for recognition of their treaty rights and for their grievances to be heard, if not settled.

This extended beyond policy into the realm of prophecy; Tahupotiki Wiremu Rātana had sent his followers to Parliament to pursue the ratification of the Treaty of Waitangi and to address Māori land grievances, and Matiu Rata had spent many hours debating and interpreting Rātana's teachings.

The church named Matiu Rata 'Piri Wiri Tua' a title previously bestowed on Rātana himself, who, his followers hoped, would turn and rotate like a screw ('piri wiri') and 'stick fast and bore through to the other side'.

In Parliament Matiu Rata lived up to this title by providing the breakthrough which began the process of addressing Māori grievances. Led by Te Hāhi Rātana, **Te Kawenata o Muriwhenua** is a covenant signed in 1986 by more than 1000 clergy from all denominations.

If you desire to hold and maintain your identify as a Māori race, unite yourselves, for your rights and privileges are embodied in Te Tiriti o Waitangi

- Tahupotiki Wiremu Ratana



Aperahama Heemi and mokopuna. Kapowairua

Aperahama Heemi (Kaumātua / Apotoro Wairua)

Ngāti Murikahara kaumātua Aperahama Heemi is the Apotoro Wairua for Te Kawenata o Muriwhenua. Kurahaupo is the waka wairua.

In 1953 Matiu Rata was approached by the whānau of Rewiri Hongi, a paramount chief at Kapowairua regarding a lease at Kapowairua now recorded as Taylors Grant in the Muriwhenua Land Report 1997. The whānau of Rewiri Hongi had proved ownership of the area known as Kapowairua.

The whānau also fought for many years to have Rewiri Hongi's canon returned from the Mangonui wharf to his people at Kapowairua. The canon was eventually returned and placed next to the resting place of Rewiri Hongi.

Te Paatu

Te Paatu is an iwi from Northland, New Zealand. The iwi is one of the six Muriwhenua iwi of the far north of North Island. Te Paatu trace their ancestry back to Tuwhakaterere and their arrival in New Zealand to the Kurahaupo waka.

According to Te Paatu tradition, Pōhurihanga's descendant Tuwhakaterere married two women. His first wife was Tuterangitohia; their child was Popota, who became an important ancestor of Te Paatu. His second wife was Tupoia; their son was Hoka.

Te Paatu's Treaty of Waitangi settlement has been signed but not yet been legislated.

I was raised in Te Paatu on Ruaroa Road.

My father Johnny Wright was the milk tanker driver that collected milk and cream for the NCCA Dairy Company. My father was also the coach of Te Paatu Rugby Football Team that came to success in 1979 winning for the first time the Bells Shield - Senior A Team Winners.

My father's whānau here were the Murrays. His grandmother Ramari was the daughter of Hone Mare (Murray) and it was at his whare across from the Pamapurua School where the first marae of Te Paatu ki Pamapurua was.

Hone Mare was the son of Borrowdale Murray. Alongside Ramari was Rauna Mare tupuna to Nana Mei who married John Everitt from Te Kao. Also Herepete, tupuna to Herbie Porter, father of Reuben Taipari and many other whanaunga throughout Muriwhenua.



Te Paatu Marae, Pamapurua

The Muriwhenua Hapū Collective

The hapū within the Muriwhenua Hapū Collective exercised and continue to exercise mana whenua and tino rangatiratanga over their ancestral lands. No hapū could speak for or make decisions for the hapū without first gaining authorisation from the Collective to do so.

The Muriwhenua Hapū Collective operated their affairs independently from other hapū in accordance with tikanga and occupied lands within their rohe.

The Collective comprises the following hapū and whānau:

- Taumata Kaumātua Hapū Whānau o Muriwhenua Incorporated
- Te Rūnanga o Muriwhenua
- Ngati Tara
- Te Paatu
- Werowero
- Māhurehure
- Ringamaui



- Ngāti Murikahara
- Matarahurahu
- Ngāti Haua
- Awarau
- Ngāti Waiora
- Pohotiare

The Muriwhenua Hapū Collective are also supported by the following groups and organisations:

- Rātana Pariha ki Te Pā o Ngā Ariki
- Te Kiingitanga
- NZ Māori Council
- Te Ringa Mangu Mihaka, Te Wakaminenga
- Edward Moses, Ko Huiarau
- Ngāti Wikitoria



Waterways

The Muriwhenua Hapū Collective claim mana atua, mana whenua, mana tangata and mana motuhake through strong whakapapa - genealogical and historical connections with all rivers, lakes, estuaries and tributaries within the Muriwhenua hapū.

In particular but not exclusively, the Taipa Sewerage Plant where one of the tributaries flows into the Parapara River. A river that once sustained Ngāti Tara for generations now polluted with contaminants rendering the water non-potable.

The water flow from this tributary eventually finds its path to Aurere Beach, a prime mahinga kaimoana and kaimoana nursery for many hapū in the rohe, including Ngāti Tara.

Resource Consents were issued for the Taipa Sewerage Scheme with out consultation with Ngāti Tara hapū descendants. The option for land-based disposal was never presented to Ngāti Tara hapū.

Furthermore, actions permitted under these Resource Consents have led to the continued pollution of the Parapara River, Taipa Estuary, Aurere Beach, Tokerau Beach, Coopers Beach, Cable Bay, Chucks Cove, Mangonui Estuary, Oruru River and depending on the tide and currents as far as Taemaro Beach and surrounding estuaries.



Aurere Beach Road, Taipa

The Crown and Far North District Council failed to consult properly with Ngāti Tara hapū regarding the renewal of the Resource Consent for the Taipa Sewerage Scheme for a further 25 years.

The pollution at times sees whanau now becoming ill through contamination from just swimming in the area and are unable to collect shellfish from this once plentiful and pollution free area.

We cant live without fresh water. Our swimming spots are becoming increasingly unsafe due to high bacterial levels. Too much water is being taken from our rivers, lakes and streams.



The Crown in breach of its obligations

The Muriwhenua Hapū Collective claim the Crown:

- Failed to protect and uphold the internationally recognised rights of the Muriwhenua Hapū Collective as indigenous peoples and act on the United Nations report on Human Rights.
- Established and implemented a treaty settlement process which failed to protect the rights of the Muriwhenua Hapū Collective as ancestral holders of mana whenua and mana moana;
- Failed to protect the rivers, waterways and beaches of Muriwhenua from pollution and degradation.
- Failed to protect taonga tuku iho of the Muriwhenua Hapū Collective, including mahinga kai and fisheries;
- The Crown introduced the Resource Management Act 1991, which allows Resource Consents to be issued by local government;



Relief sought by Muriwhenua Hapū Collective

- That the Tribunal inquire into the prejudice to the Muriwhenua Hapū Collective arising from breaches of the Treaty of Waitangi by the Crown and make findings for cultural, commercial and social redress as outlined in Te Runanga o Muriwhenua Settlement Package (2000);
- That the tino rangatiratanga of the Muriwhenua Hapū Collective, in accordance with lore and customs, over their lands, estates, forests, fisheries, lakes, rivers, waterways, and other resources and taonga, including whether or not such taonga are perceived now as being in its ownership or possession, is recognised;
- That all ancestral lands, estates, forests, fisheries, lakes, rivers, waterways, and other resources and taonga wrongfully acquired by the Crown are returned to the Muriwhenua Hapū Collective.
- That pursuant to Section 8A - 8H of the Treaty of Waitangi Act 1975 land held by any state owned enterprise, institution under the Education Act 1989 or Crown Forest Assets Act 1989 are returned to the Muriwhenua Hapū Collective;
- That the recommendations of the Waitangi Tribunal be upheld and implemented.



Presented by Leah-Marie Wright
Claimant for Wai 1662 on behalf of Muriwhenua Hapū Collective

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