



Rangitāne Tū Mai Rā Trust

Submission to the Māori Affairs Select Committee in support of the

Te Rohe o Rongokako Joint Redress Bill **Introduction**

Hei te Komiti Whiriwhiri i ngā Take Māori, tēnā koutou i ngā tini āhuatanga o te wā. Ko mātau tēnei o Rangitāne kei te mihi atu, kei te tangi atu ki a rātau mā kua whetūrangitia i te wiki, i te marama, i te tau. Moe mai rā e koro mā, e kui mā i te Wāhi Ngaro. Ka nui hoki te mihi ki a koutou e whakakanohi mai nei i ngā iwi o te motu ki roto i te Whare Pāremata. Tēnā koutou, tēnā tātau.

Introduction

1. The Rangitāne Tū Mai Rā Trust (**the Trust**) wish to acknowledge the efforts of our Treaty settlement negotiators in their initial endeavours to negotiate and agree the pillars of Te Rohe o Rongokako Joint Redress Bill (**the Bill**). We also wish to acknowledge our cultural advisors and iwi members who supported both the Rangitāne Settlement Negotiations Trust and the Rangitāne Tū Mai Rā Trust through this process.
2. This submission is prepared on behalf of the Trust. The Trust is the post settlement governance entity representing Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua.

Background

3. By way of context, we note that it has been a relatively long journey to reach this point where the Bill is before Parliament. From a Treaty settlement perspective, the Rangitāne Deed of Settlement was signed on 6 August 2016 in Dannevirke, with the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Bill being given effect in late 2017.
4. At the time of reaching the Rangitāne settlement, we knew that the Bill for this additional and joint redress would be dealt with separately following the signing of the Ngāti Kahungunu Deed of Settlement. It had, however, always been agreed that the Bill would be introduced to Parliament separate and prior to the Ngāti Kahungunu Settlement Bill. We acknowledge that this has now been possible and support the separate passage of this Bill through Parliament to stand in its own mana and give effect to the specific redress that is within it.
5. We are pleased that Ngāti Kahungunu have been able to reach a Deed of Settlement which was signed in late 2021, with the Bill introduced on 4 February 2022.
6. This current submission addresses the redress provided for specifically within the Bill, which is for the benefit of both Rangitāne and Ngāti Kahungunu. We are aware that the Ngāti Kahungunu Settlement Bill has now been introduced to Parliament and will make separate submissions in relation to that specific Bill as appropriate.
7. The Trust supports the Bill and wishes to see it pass through the House of Representatives as swiftly as possible so that our iwi can realise the benefits of the settlement for Rangitāne and Ngāti Kahungunu. The Trust makes comments in support of specific aspects of the Bill, as outlined in this submission.
8. The Trust also wishes to appear before the Select Committee in support of this submission. We request time for two speakers to address the content of the submission. The Trust's speakers are:
 - (a) Tipene Chrisp (Cultural Advisor and Negotiator); and
 - (b) Sonya Rimene (Chair of the Trust).

For further information around the speakers or clarification about this submission, please contact info@tumaira.nz or 0800 886 247.

Overview of Submission

9. As above, this submission is made in support of the Bill. We have not made comment on every clause of the Bill but highlight those of particular significance or note for specific comment.
10. In particular, Rangitāne want to make their relationship and their connection to the specific properties mentioned within in the Bill, apparent and evident to everyone. Whilst we also acknowledge the Ngāti Kahungunu connections with these properties, our concern is the Rangitāne interests, mana and whakapapa connections to these properties which are of significance.

Part 2 of the Bill – The Properties

11. Section 3 of the Bill records the purpose of the Bill which is to give effect to certain joint redress provided for in the deeds of settlement that settle the historical claims of Ngāti Kahungunu and Rangitāne. The Trust acknowledges this but wishes to note the specific Rangitāne association and whakapapa with the properties, together with the related kōrero. Rangitāne have produced extensive evidence regarding Rangitāne ancestral connection, customary interests in these areas and the significance of these properties to Rangitāne.
12. The Bill provides for the vesting of:
 - (a) Mataikona Property;
 - (b) Bed of Lake Wairarapa; and
 - (c) Mākirikiri Reserve.
13. We address the specific Rangitāne whakapapa to these properties here as the basis for our rights and interests in these areas.

Mataikona Property

14. Section 26 of the Bill revokes the recreation reserve status for the Mataikona Property. The fee simple estate in the Mataikona property vests as undivided half shares in the specified groups of trustees as tenants in common as follows:
 - (a) A half share vests in the trustees of the Ngāti Kahungunu ki Wairarapa Tāmaki nui-ā-Rua Settlement Trust; and
 - (b) A half share vests in the trustees of the Rangitāne Tū Mai Rā Trust.
15. The Trust is not in opposition to this, however, the Trust wish for the Rangitāne relationship with Mataikona and the specific property being vested to be known and acknowledged.
16. Mataikona has always been a place of significance for Rangitāne. The coastal stretch and river provided fish and other kaimoana, while the fertile river flats were used for gardens, and karaka groves were among the many mahinga kai for birds and berries. The nature of the hilly ridges above the valley also provided natural strategic sites, such as Te Ikapuraa pā, a Rangitāne stronghold.
17. Te Hika o Pāpāuma is the hapū most associated with the coastal area, and their rohe extended inland to Tinui. They are closely related to Rangitāne through shared descent from Kupe and, as such, Te Hika o Pāpāuma form part of the claimant group represented by the Trust. Ngāti Hāmua have

traditionally made use of the coastal resources at Mataikona including traditional fishing areas. During the period when most Wairarapa Māori sought refuge at Nukutaurua, some Ngāti Hāmua strategically maintained occupation across the rohe o Wairarapa, including Mataikona. Rangitāne consider Ngāti Hāmua to be an exclusive Rangitāne hapū, based on whakapapa and as acknowledged by Minister Finlayson, former Minister for Treaty of Waitangi Settlement Negotiations, in his letter of 9 December 2015, which acknowledges the direct whakapapa link between the eponymous ancestor Rangitāne and the eponymous ancestor Hāmua, whereas that is not the case with the eponymous ancestor Kahungunu.

18. Two of the leading 19th Century chiefs associated with Mataikona were Wiremu Te Potangaroa and Retimana Te Korou. Te Potangaroa, a Pāpāuma rangatira was the leading chief of Mataikona. He was also a Rangatira of Ngāti Hāmua. The Ngāti Hāmua prophet Paora Potangaroa was buried at Mataikona.
19. While Rangitāne acknowledge the Ngāti Kahungunu connections at Mataikona, it is important that our Rangitāne rights and interests at Mataikona are outlined here in this submission. This aligns with our discussions with the Crown and Ngāti Kahungunu during Treaty settlement negotiations.

Wairarapa Moana

20. Section 27 of the Bill provides that the fee simple estate in the Wairarapa Moana property vests as undivided shares in the specified groups of trustees as tenants in common – a 90% share vests in the trustees of Ngāti Kahungunu Settlement Trust and a 10% share vests in the trustees of Rangitāne Tū Mai Rā Trust. This split reflects the interests of both Ngāti Kahungunu and Rangitāne in the bed of the lake itself. This is also reflected in the arrangements for the future care and oversight of the Lake, as addressed below and provided for within this Bill.
21. Rangitāne accept that Ngāti Kahungunu have a greater share in Wairarapa Moana and this is reflected in the vesting of shares as above. However, Rangitāne interests in the Wairarapa Moana are more around the Ruamahanga River catchment as the Ruamahanga River flows into the Wairarapa Moana. These interests are reflected in the Ruamahanga sub-committee where there is equal representation of Rangitāne and Ngāti Kahungunu members. The Trust want to make this clear, that there is even representation on this committee, although a greater share of the Moana has been vested in Ngāti Kahungunu.
22. The Wairarapa Moana has a significant history, the story behind the naming of the lake has been told by one of Rangitāne koroua, the late James Rimene, and is shared today through prominent whakataukī (proverbs) within Rangitāne. Wairarapa Moana was a significant site especially in the time of our ancestors, and ‘he kaiwairua’ (vital food source) for Māori throughout the Wairarapa and beyond. As a source of mahinga kai such as Inanga (whitebait), Patiki (flounder) and fin fish, the good waters provided us with tuna (eel) which we used in trade throughout Aotearoa. Just as significant were the numbers of migratory birdlife that would come here in their millions.
23. Beyond the lake, however, is the Ruamahanga River, which Rangitāne have greater interests in. It is one of the sites which Rangitāne have a statutory acknowledgement over in their specific Deed of Settlement. That statement of association records that the Ruamahanga River is an ancestral waterway which many hapū refer to in their pepeha. The waters of the river are seen as the blood which flows through the veins of Papatūānuku. The waters are referred to as ‘Te Wai Ora’ which is important for maintaining the health and well-being of all life forms.
24. The river was one of the landmarks named by Haunui a Nanaia on his return journey through the Wairarapa. As well as being an icon for Rangitāne tribal identity, the river was vital for the existence

of Rangitāne communities. It provided fresh water, plentiful kai and it was a means of transport. Many Rangitāne settlements were established on both banks of the river. There were traditionally 25 Ngāti Hāmua marae along the river, each of which were associated to urupā and other wāhi tapu. The Ngāti Hāmua taniwha, Peketahi was last seen in the river.

25. It is because of this that Rangitāne have different arrangements and influence in relation to the Ruamahanga River through the sub-committee which is in place under the Bill (as discussed below).

Mākirikiri Property

26. Section 28 of the Bill provides that the Mākirikiri Recreation Reserve and Mākirikiri Scenic Reserve will be vested in the tupuna, Te Rangiwhaka-ewa, as a recreation reserve. Rangitāne support the vesting in the name of our tupuna for this important property.
27. The tupuna Te Rangiwhaka-ewa is a Rangitāne tupuna. As recorded in the Rangitāne Deed of Settlement, he is the eponymous ancestor of our matua hapū (parent hapū), Ngāti Te Rangiwhaka-ewa.
28. That status comes from the direct whakapapa from Rangitāne, the tupuna, to Te Rangiwhaka-ewa, the tupuna, together with the maintenance of take tupuna (inherited rights) and ahi kā roa (long occupation) by their descendants as the basis of customary rights and interests within Tamaki nui-ā-Rua.
29. As is also set out in our Deed of Settlement, Ngāti Te Rangiwhaka-ewa tupuna in the nineteenth century often claimed their customary interests in land before the Native Land Court through their Rangitāne whakapapa and continued occupation. As the rangatira Nireaha Tamaki stated in 1898, “The descendants of [Te] Rangiwhakaewa are always spoken of in Court as Rangitāne.”
30. It is important to us that we record the factual position that, there is no whakapapa for the tupuna Te Rangiwhaka-ewa which gives rise to rights and interests for Kahungunu in this whenua at Mākirikiri, and more widely in Tamaki nui-ā-rua. In Minister Finlayson’s letter of 9 December 2015, the Crown recorded its understanding of the strong whakapapa links between the eponymous ancestor Rangitāne and the eponymous ancestor Te Rangiwhaka-ewa.
31. Accordingly, these are properties which Rangitāne sought to have returned exclusively, given the basis of the interests there and our status as mana whenua within Dannevirke, Mākirikiri and Tamaki nui-ā-Rua.
32. Unfortunately, given the nature of Treaty settlement negotiations, the Crown’s assessment was that such a vesting was not possible. As a show of whanaungatanga and in good faith, Rangitāne were able to accept an arrangement where the reserve would be formally vested in the name of their tupuna, albeit with wider arrangements in place for the management of the Reserve.
33. Today, Mākirikiri Marae at Dannevirke is the focal point for Ngāti Te Rangiwhaka-ewa. It is situated at Tahoraiti Block. By way of context and background, in the 1960s, Ngāti Te Rangiwhaka-ewa and Ngāti Mutuahi decided to relocate to Aotea meeting house from Tahoraiti to Mākirikiri. Te Kura Kaupapa Māori o Tamaki nui-ā-Rua is across the road from Mākirikiri Marae. Throughout the 20th Century, Rangitāne at Mākirikiri were subjected to the imposition of public facilities on their lands. Ngāti Te Rangiwhaka-ewa have felt their lands were targeted by the county council, and that no regard was given to the impact of the public works on the Māori community.
34. The land was acquired under the Public Works Act in 1911, by which time little of the bush remained and the Council did little to maintain the reserve. Part of it was used as a dump up until the 1970s.

When the existing rubbish dump was reaching capacity, the Council attempted to buy more neighbouring land from Māori landowners, but they refused. Māori objected to having a rubbish dump on hei land near their marae and homes, the District Plan was changed, and the land was proclaimed under the Public Works Act. Rangitāne protests won the support of MPs and Ministers, who refused to approve the acquisition. The rubbish dump case illustrated how the provisions of the Public Works Act failed to ensure that Māori values and the cumulative impact of takings were taken into account. As a result, Ngāti Te Rangiwhaka-ewa at Mākirikiri have endured the noise from the aerodrome and offensive smells from the dump. The Waitangi Tribunal found that the failings of the Public Works Act has been highly prejudicial to Ngāti Te Rangiwhaka-ewa.

35. This context is intended to provide an overview of the mamae which Rangitāne have suffered generally in and around this whenua. We understand that this will be further added to and expressed by some of our Rangitāne whānau in terms of the direct connections and impacts seen today.
36. We also note the pronunciation of the name of our tupuna is, Te Rangiwhaka-ewa. Whilst we acknowledge that there is disagreement as to the use of a hyphen in Te Rangiwhaka-ewa's name, it is significant for Rangitāne as it reflects the proper pronunciation without a blending of the "a" and "e".
37. While we are comfortable and supportive of the vesting of this property in the name of our tupuna, we wish to be clear that the Rangitāne aspiration and intent remains to correct misconceptions and false information regarding the whakapapa of our tupuna and we will continue to do so as mana whenua.

Part 3 of the Bill – Wairarapa Moana Framework

38. Considerable effort and work have been put into the crafting of the Wairarapa Moana framework to establish a statutory board with Ngāti Kahungunu, Rangitāne and relevant local government representation. The fundamental purpose of the Wairarapa Moana Statutory Board is to promote the restoration, protection and enhancement of the social, economic, cultural, environmental, and spiritual health and well-being of Wairarapa Moana and the Ruamahanga River catchment.
39. In addition to the Wairarapa Moana Statutory Board, there will be a sub-committee established in relation to the Ruamahanga River for which Rangitāne will have equal representation with Ngāti Kahungunu. As noted above, this is significant to us, given the source of the Ruamahanga River within our rohe and the significance of this waterway for the sustenance of our people.
40. The details of the Wairarapa Moana Statutory Board framework are set out within the Bill and we do not need to address any aspects of that in detail as they are designed to appropriately achieve the above purpose. We are very hopeful that the Statutory Board can be developed in such a way that it is ready to be established and operational immediately following the passage of the Bill.
41. We are committed to working together with Ngāti Kahungunu and relevant local government agencies to ensure that we are ready to commence work under the Statutory Board and sub-committee as soon as is possible. Our focus remains the well-being of our waterways and, in turn, of our people.

Conclusion

42. We are very pleased to see the passage of the Bill through Parliament after waiting over five years now since the signing of our Deed of Settlement and the settlement of our historical Treaty claims. Whilst we acknowledge that these processes do come with delays, we seek the swift passage of this Bill through Parliament to ensure the continued maintenance and care of our resources, our whenua and our awa.
43. The Trust supports the enactment of the Bill and wishes to appear before the Select Committee in support of this submission.