

MINUTES

Ngati Pukenga ki Pakikaikutu

Date | time 12/6/2016 12:00 PM | *Meeting called by* June Pitman

In Attendance

Diane Lee, Mike Lee, Marya-Luise Sexton, Muriel Sexton, Nita Maraea Perrott, Roger Perrott, Yvonne Donaldson, Vicky Ruka, Claire Parata, Nyla Reti, Muri Wilson, Changelles Girvan, Trevor Lovich, Dion Algar, Rosemarie Maier, Caroline Downs, Rimi Pitman, Waimarie Bruce, Olive Smith, Donna Tukariri, Reti Dey, Peter Dau, Rangi Oliver, Gladys Richardson, Nukutawhiti Ruka, Tetoti Ruka, Jon Ruka, Patrick Tupoto Ruka, Ngarihi Ngatae, Hori Parata, Dulcie Pitman, June Pitman

APOLOGIES: Victor Pitman, Elton Pitman, Richard Turner

Whakawhanaungatanga

Session lead by June Pitman and Hori Parata. Introductions from various whanau. Whanau mai Ngati Pukenga ki Tauranga who are landowners turned up after beginning, as did Whanau Dickie mai Tamakimakaurau.

Included in his pepeha and whakapapa, Pat Ruka described some of the history of the blocks, how they were tuku whenua to address the wrongful killing of a Ngati Pukenga man by a Ngapuhi nanakia.

He Ngati Pukenga whakatauki (or a variation of one) To Ngapuhi, I will be like a pimple on your ass, because you killed my son Te Kurahaupo.

Te Timatanga

Hori Parata opened with a karakia, welcoming everyone and thanking them for coming.

Background: 7 years ago, a hui decided that all four kainga should come together (Pakikaikutu, Manaia, Tauranga, and Maketu.) We were disparate because we didn't have a single identity, we were whenua tuku iho.

It seemed that at Pakikaikutu, after Moeroa and the originals died, some married into Ngati Hine, so had established new homes, but for those who didn't, they were mokemoke for Tauranga.

An issue at the time was that our whanau came and spoke on our behalf. Buddy Mikaere was such a one, with a Masters, who had sat on the Waitangi Tribunal, was a landowner from here, but didn't give the hau kainga the respect they deserved, who put himself above Hori. Anything we do should ensure that we are tinorangatiranga to each kainga. We must respect each other and not trample on each other.

Hori has been a Trustee representing Ngati Pukenga ki Pakikaikutu since the Treaty Settlement negotiations and was part of the subcommittee, Te Matatahi.

Introducing our meeting organiser and facilitator, June Pitman

Hori introduced June, who was elected to the Post Government Settlement Entity, Te Tawharau, representing Ngati Pukenga ki Pakikaikutu at the elections last year, 2015. Hori is now the Alternate Trustee. Hori described how Western paradigms had affected Maori since the Declaration of Independence in 1835, how we had been influenced since then. The aim was now to move past that, to be reasonable and responsible in bringing our whanau together on the whenua; ultimately to have a Kohanga mo te reo me ona tikanga as well as any Western paradigm

influencing us. Aroha, tetahi ki tetahi would be key as those who are only interested in the whenua for their own personal gain would not be encouraged to participate.

June gave a welcome of thanks to all who had attended. She described how she had been brought up on the whenua, Pakikaikutu 1B2 by her maternal grandmother. She acknowledged Hori's leadership and the contributions of the whanau.

Agenda and outline

June had prepared an agenda, shown on the projector, that was to guide the meeting, not to be binding in any way. She described that during her journey she had found her whanau were disconnected from Ngati Pukenga, they were brought up Ngapuhi. They were losing their sense of turangawaewae, a place to stand. The aim of this meeting was to instill in our whanau a sense of who we are, a sense of where we came from. These in turn would enable us opportunities to determine who we are, where we came from, to know our history and our whenua. To learn our reo and our tikanga.

June's grandmother was fluent in Maori but that was not a resource that was passed on. What did get passed on was the love of the whenua: June loves this very whenua, it was her playground growing up. She is now working through a steep learning curve in trying to reconnect.

The blocks are still very individual, with their own issues. The aim of this meeting is to wrap a korowai around them all. This will take June's dedication, but also the support of all the whanau as well. Based on a commitment to support, June is prepared to continue to be the Ngati Pukenga ki Pakikaikutu representative.

June has spent time preparing a powerpoint to share information with everyone.

Hui last year was the beginning

A hui here last year lead to some outcomes, a definite vision and mission statement which June put words to:

Vision: Standing together, united and strong.

Mission statement: Strengthening our connections as Ngati Pukenga.

Leading into the slide show which included an extract from the Ngati Pukenga website page, describing the history of the whenua.

Waimarie - Where did this information come from because her own parents were from Ngati Pukenga (the recipient of the whenua) and Ngati Kahu (the original owner of the whenua) and her understanding was different, that the land had been given in appreciation for Ngati Pukenga's military support.

Hori – If it needs to be corrected, then provide the corrected information, don't get distracted by variations of history at this stage.

June – The information had come from the Ngati Pukenga website.

Priscilla – Recalled two chiefs being spoken about: Kurupo and Morehu; Hori is correct, let's not get distracted and rather continue with the agenda.

Pat Ruka – Ngati Tarewa are of Ngati Pukenga. Let's not mawehe each other these things. For example, the Whangarei Harbour got it's name Whangarei te renga paraoa for chasing whales. However it is his understanding that the whenua was tuku whenua because Parekaura's son had been killed but the sister, Kuhupo, had married in to Ngati Kahu. We had originally owned from Gillie Mahanga's whenua be te korokoro aha, that slowly the whenua had been inched back, te niho ngau o Ngapuhi.

June – this is one of the reasons we need to keep meeting because of all these stories that come out.

Slide – Pakikaikutu 1A – the urupa

The Dickie and Brott whanau have tupuna in the urupa.

Rosemarie – She and Muriel Dickie had been locked out of the urupa recently

Pat Ruka – The urupa is on their whanau land. They will make access available through their other blocks as the urupa is landlocked. He gave an open invitation to Ngati Pukenga ki Pakikaikutu who are shareholders and want to be buried there.

Ngarurui Tiki – He had cleared an access path 30 years ago and was happy to guide whanau to re-establish that access.

Rosemarie – The only known access was through the bush.

Muriel – In past times, access had been through the bush but that wasn't realistic anymore.

Priscilla – Who knows the meaning of Tamaterau? No one, well it describes the situation when the young and women were left to defend the pa, when the fighters went away to address conflict.

Pat Ruka – Set up a kaumatua council so that these take can be recorded. I remember those dug outs, where Ngati Pukenga became famous. Pene Tauī learnt off Ngati Pukenga, before the battle at Ruapekapeka. He korero kohikohi mo te hapu.

Lee whanau – Will we all have access to the Powerpoint presentation?

June – Yes, it will be put up on the Ngati Pukenga website and the Ngati Pukenga ki Pakikaikutu facebook page.

Muriel – she still lives on the marae block that her father had designed not a wahi tapu, not a whare tapu.

Priscilla – the Pitmans must have paperwork because the urupa was quite a large area.

Rosemarie – has information about the urupa, some of the information had come from the Maori Land Court, from the geneology room, she had used that information for research.

Slide – the nine blocks of Pakikaikutu

Detail of block names and maps included in the Powerpoint slide. There are 9 blocks in total that are still multiply owned Maori land. Owners of all blocks were invited to the meeting today, panui was put in the newspaper and on the Ngati Pukenga website.

Slide – Pakikaikutu 1A – the urupa

June elaborated, describing that another purpose of the hui was also to preserve the whenua. Whangarei District Council had approached June as part of their consultation process. Her maternal grandfather had farmed extensively; June remembers cattle paths that wove up the hill right to the top. Now the whenua had regrown as Manuka and foreign rubbish. The land makeup was damp, prone to getting water logged and slippage. Whangarei District Council had presented a proposal, affecting Pakikaikutu 1B2 mainly but the others also, to reclassify the land under a District Landscape Plan Change, restricting future development by Ngati Pukenga ki Pakikaikutu. She has responded as a landowner representative, declining to support the Whangarei District Council's (the Council) proposed change and included a request that the Council meet with the landowners. June's letter was passed around.

Pat Ruka – His experience with the Council has been a hoha. He described a situation at Rawhiti where the Council had taken an island as a conservation requirement. They had burnt the island which was subsequently returned to the hapu. We need to send a strongly worded letter to the Council from all of us.

June described a meeting with the Council consultants. She, Richard Pohe, Muriel, and Rosemarie had walked some of the whenua and reiterated that they did not support the Council proposal.

Slide – Preserving the size of our kainga

The slide had been prepared with recommendations, eg a proposal for the Pitmans to consolidate their shares and take the ownership back to common tupuna, Tame and Tiria Pitimana.

Waimarie – The recent finding of the Waitangi Tribunal that Ngapuhi didn't cede their sovereignty suggests that perhaps all the whenua should be brought together under a single common tupuna, rather than single whanau units. Kotahitanga should be a goal, otherwise it was too easy for individual whanau or shareholders to be picked off.

June – Agreed, the aim is to bring our whanau, but perhaps one at a time, then all together as a hapu.

Slide – Te Tawharau

June opened with an acknowledgement to those who had gotten us to this point, and to the whanau for their support of her. Ngati Pukenga had been affected by confiscations of land and therefore were involved in the Treaty of Waitangi settlement process. Pakikaikutu had been least affected as we had not had any whenua confiscated, however general benefit from the settlement process was to be shared between all kainga, not just those who had lost whenua.

When considering the question of whenua, for the Pakikaikutu whanau one question would be: what would consolidation of land interests mean for Pakikaikutu? Was there an opportunity for whenua to be gifted for a marae?

Waimarie – Perhaps buying land using settlement funds.

Pat Ruka – Request return of land taken under the Public Works Act. This has as an example. Bring Ngati Pukenga to Porowini Marae for a hui.

Rosemarie – has a book that she'll pass on to June.

Pat Ruka – Request Darky's Hill be renamed. Ko Tapu te ingoa o tona tupuna. Although Tapu had dark skin, so the hill was named for that reason, but it shouldn't remain so even though the reference stuck.

Slide – Business

Brainstorming ideas for use of the whenua: Educational environment; Tourism. We are losing the connection with the whenua and it's meaning to Maori; especially young people.

Pat Ruka – Hori is a tangata rongonui, tangata matauranga in relation to Tohora / Paraoa. Surely that it is something we can develop.

June – Rongoa Maori.

Priscilla – support for the concept of using the environment for business purposes.

June – We are unique. How can we create opportunity and benefit with that at our core?

Ngarihi – Ngati Uri, Ngati Ruhe, no Rarotonga. Apologised because she had invited herself to our hui in the hope of finding a whanau / hapu to whangaia a ia. As it turned out, her best friend's whanau are all here. She had moved into the area recently and wanted to give back, she wanted to offer her services and experience as a facilitator of hui and waananga. In her experience, whanau had started to return to Rarotonga and undertake a process of recolonization. Their experience was that success was achieved by working at a hapu level first, then trickling down to whanau level, rather than working upwards. She had been a facilitator at her first husband's marae, where they had offered waananga and undertaken a process of learning. They shared stories and by finding a common tupuna, identified values and beliefs, out of which flowed their vision. She would be available to help and wanted very much to be part of our journey. She had to leave the hui to attend to another commitment.

Slide – a single Pakikaikutu entity

June handed the floor to Hori to speak to this slide. We are trending away from a fiscal economy. We need to ensure that one of our goals is to have kohanga and kura on the whenua to ensure we retain and maintain this kainga as part of Ngati Pukenga.

June went on to discuss the concept of a single joint Pakikaikutu entity where each block was represented on a single committee.

Lee whanau – Would the committee sit under June and Hori (as Te Tawharau representatives)? Would they feed information and ideas up to June to then take to Te Tawharau?

June – Most likely, yes.

Slide – General discussion

The floor was opened for any general discussion. Hori acknowledged that this was an information drop to the whanau, that the intention wasn't to load the whanau down, that we've only just met each other; we're not ready for that level of closeness yet.

Hori described how Samuel Marsden landed here, how Nicholas (the scribe) had seen Maori boiling potatoes, so that was a new method that was taken from here. Because of that observation, the whenua down at the beach was an important taonga.

*Pat Ruka – this hui is about 10 years too late, so he is excited. As Kaumatua of his whanau they will tautoko this vision. He then got his tamariki to stand and introduce themselves: Vicky, **missed the middle son's name because I stepped out to take a call**, Johnathon. They're all really excited about this; it's really awesome to hear talk about the possibilities for our tamariki. The Ruka whanau are happy to step up and take on their whanau responsibilities. Shane Ruka whose father, Mac Ruka, is an older brother to Pat expressed appreciation to June and Hori for calling and facilitating this hui.*

? – whose father is from the Bay of Islands reflected on feeling hugely displaced because her father's whenua was Crown land. The next generation of her whanau were all thinking about themselves and how they could benefit, their was a sense of whanau community. This was the first meeting she had been to like this, where there was a sense of whanau community. This was great learning for her.

? Muriel – tautoko niece, you have a whanau here.

Waimarie – a good presentation, an awesome presentation. In her experience, as a Trustee on Pipitwai X1, she had stepped down because no young people were stepping up. She suggested setup entities for Pakikaikutu with young people in mind. There are some young ones here, so let them step up. We should have more things like this, perhaps a BBQ or open up Te Rerenagapawa marae. She would like a copy of the presentation emailed to her.

June – the Powerpoint is large, so not easy to email. Printed copies of the text in the slides is available; some copies were left for whanau to take if they wanted them today.

Muriel – They had a meeting yesterday, including some of their young people. They indicated that they don't want to listen to the normal arguments that happen at these land hui. Her advice: don't make excuses. Come and listen. She is hopeful that some young whanau will come back to the whenua to help.

Rosemarie – The Powerpoint presentation can be put on the Ngati Pukenga website also.

Priscilla – It's been lovely to meet everyone. Thanks to June for organising everything.

Hori – Next time, come and bring at least one other person who didn't come today. Ponder the next step: a single entity. Set the date for the next meeting.

Waimarie – Single entity is supported and not disputed at all.

June – Consult with your whanau and determine a block representative.

Waimarie – Don't limit this to single blocks, focus on bringing younger skilled people in regardless of which block they whakapapa to.

Hori – Correct. Set up a Trust; identify skills and don't duplicate. Be selective.

June – The skills we're looking for are: leadership; lateral thinking; visionary thinking.

June – Te Tawharau expect to bring an AGM to each of the kainga, including Pakikaikutu, so keep that in mind as something to prepare for.

Waimarie – is July too early for the next meeting?

Decided: next meeting Sunday 10 July at Tamaterau Hall, starting at 10.30 (subject to availability.)

Hori – Ngati Pukenga - Hamuti wera – reknowned for being quick and skilful.

Waimarie – Possible to advertise and include the purpose of the next meeting?

Hori – Newspaper ads are not cost effective, we need to think about cheaper ways of getting the news out. He gave a koha to start a pool of contributions from the whanau.

Pat Ruka – A list of names will need to be prepared to reflect koha received from any whanau today.

Donna Tukariri – The rates on Pakikaikutu 1C2C had come during discussion with Aunty Rangi Oliver and Gladys Ririnui (as shareholders.) Donna on record with the Whangarei District Council as the point of contact for Pakikaikutu 1C2C so able to confirm that no rates are payable on the block because it is classified a reserve.

June – Pakikaikutu 1B rates had been as much as \$60K at one stage. Those rates had been waived and now only whanau who were occupying the whenua were charged rates.

Rosemarie – had spoken to the Council about waiving rates – do not offer to pay at any stage. Request that any arrears are waived.

June – in closing: the time is now; to work as one; to move forward; to change our thinking and move forward positively.

Hori – Agreed that we should put together a Kaumatua Roopu. The Government had spent a long time making Kaumatua invisible; the Department of Maori Affairs (after the World Wars) had told the Kaumatua to go home, that they would look after the youth. Look at where the kids are now; in the whare herehere, walking around town with their heads on back to front. This looks like it will be a positive journey and he is looking forward to it.

Pat Ruka – A promise to meet with and manage access to the urupa, to make it available to kaumatua and rangatahi who accompany them. Closed with a karakia and kai.

Koha

Thanks to those who gave the following cash koha, total \$50:

Hori Parata	\$10
Rosemarie Dickie and Priscilla	\$5
Lee whanau	\$20
Rangi Oliver (name on envelope)	\$15