
Hearings and Engagement Committee

Komiti Whiriwhiri Kaupapa

OPEN MINUTES

Minutes of a meeting of the Hearings and Engagement Committee held in Council Chamber, Municipal Building, Garden Place, Hamilton and Audio-visual Link on Tuesday 1 December 2020 at 11.31am.

PRESENT

Chairperson Cr M Gallagher
Heamana

Deputy Chairperson Cr E Wilson (Audio-visual Link)
Heamana Tuarua

Members: Cr R Hamilton
Cr R Pascoe
Cr S Thomson (Audio-visual Link)
Cr M van Oosten
Cr A O’Leary (Audio-visual Link)

In Attendance: Muna Wharawhara – Amorangi Maaori
Kelvin Powell – City Safe Unit Manager
Karen Saunders – Growth Programmes Manager
Maria Barrie – Unit Director Parks and Recreation
Michelle Hawthorne – Legal Services Manager
Frances Cox-Wright – Policy and Bylaw Lead
Nigel Ward – Communications and Engagement Advisor

Governance Staff: Becca Brooke – Governance Manager
Narelle Waite and Carmen Fortin – Governance Advisors

The Amorangi Maaori opened the meeting with mihi and karakia, and Tuti Ormsby gave response.

1. **Apologies – Tono aroha**

Resolved: (Cr Gallagher/Cr van Oosten)

That the apologies for absence from Mayor Southgate, Deputy Mayor Taylor, Crs Naidoo-Rauf, Bunting, Macpherson and Forsyth are accepted.

2. **Confirmation of Agenda – Whakatau raarangi take**

Resolved: (Cr Gallagher/Cr Wilson)

That the agenda is confirmed.

3. **Declarations of Interest – Tauaakii whaipaaanga**

No Members declared a Conflict of Interest.

4. Whatukoruru Reserve Hearing Report

The Parks and Recreations Manager took the report as read and noted as a result of today's hearings a deliberations report would be brought back to Council in 2021.

Representatives of Te Hapu o Te Wakaminenga Wahi o Maniapoto spoke in opposition of revoking the reserve status of Whatukoruru Reserve, noting that it sits on an existing native reserve (Aotea Rohe Potae) and a Paa site, they also noted concerns regarding Te Tiriti o Waitangi.

Albert (Pirairaka) McQueen spoke in support of revoking the reserve status of Whatukoruru Reserve and presented his submitted documentation (**appendix 1**).

Resolved: (Cr Gallagher/Cr Wilson)

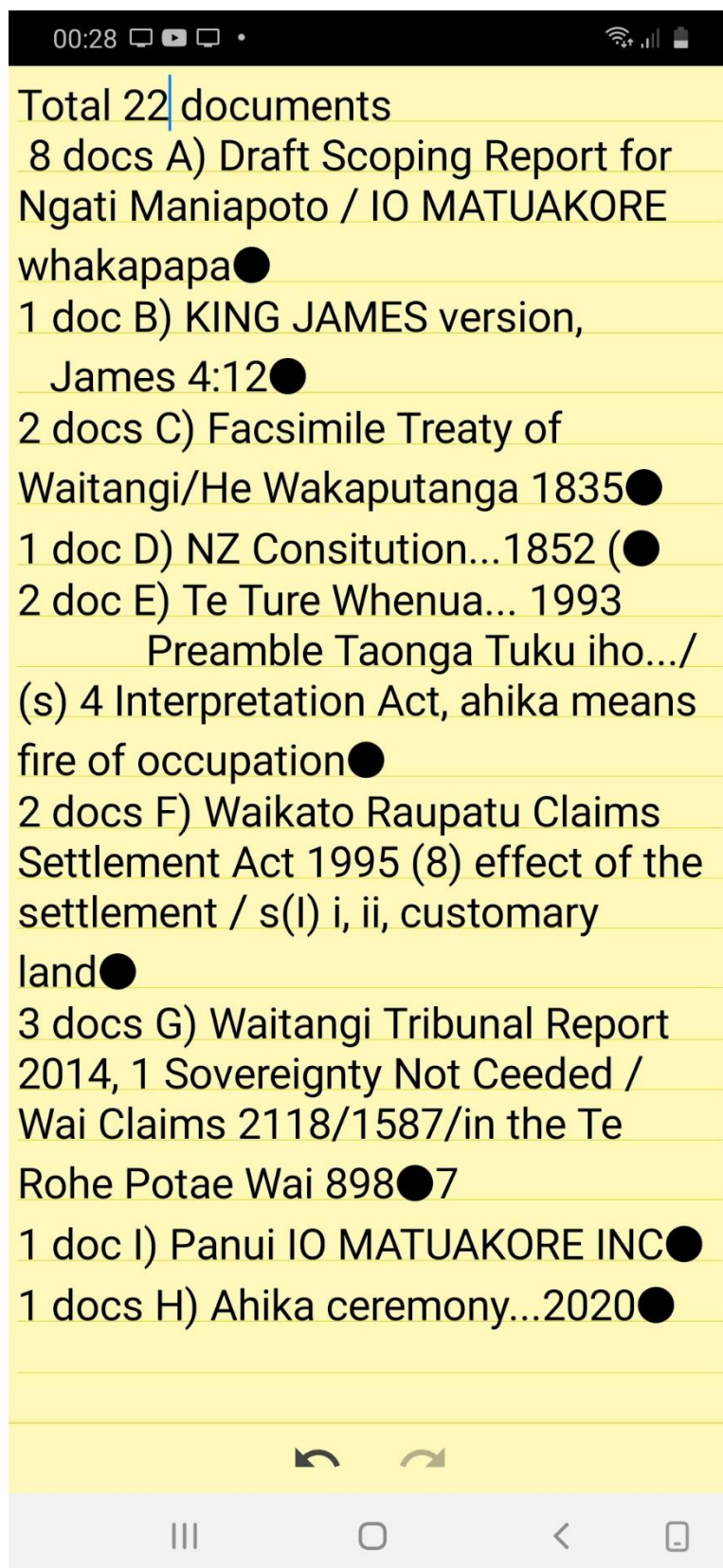
That the Hearings and Engagement Committee:

- a) receives the report;
- b) hears and considers submissions to the proposed revocation of the reserve status on Whatukoruru; and
- c) notes that based on the results of this hearing, a Deliberation Report will be brought back to Council in early 2021.

The Amorangi Maaori closed the meeting with karakia.

The meeting was declared closed at 12.07pm

Appendix 1



Io Matua Kore.

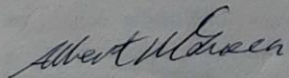
Office of;
Io Matua Kore Inc,
Makarau Whenua,
Kirikiriroa,
pirairaka@gmail.com,
027 508 6337.

15 August 2020.

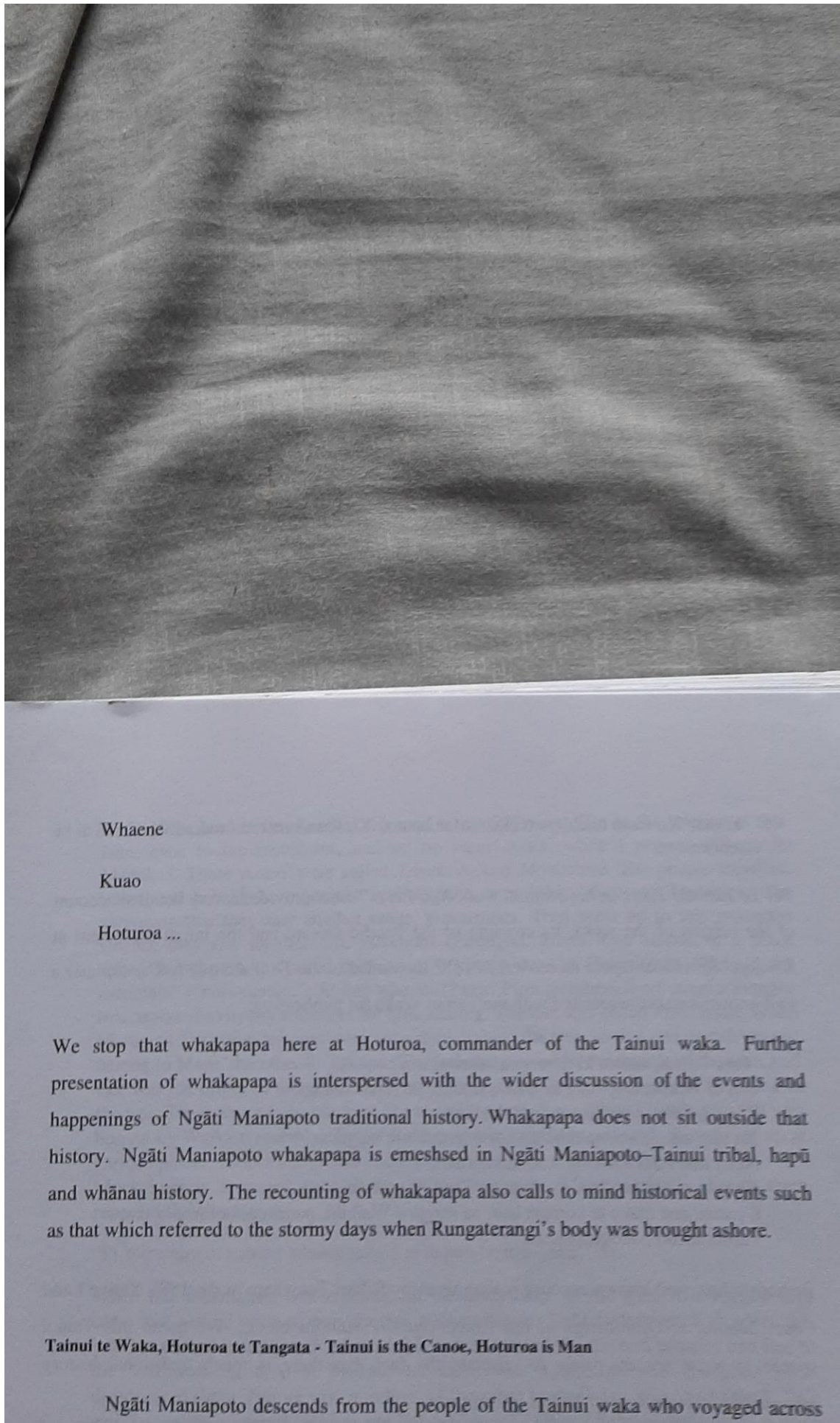
Please find attached our minutes regarding Nukuhau Noho Occupation 'Meeting and Minutes' dated Tuesday 04/08/2020 at 3pm. Attached also is our rostered proposal for the Nukuhau site for which we are keen to action upon.

We seek to acknowledge and reaffirm Tapu notice of occupation by fire (ahika) He Wakaputanga o te Rangatiratanga o Niu Tirenī 1835 proclamation and in accordance with Tikanga and Kawa over the Whenua Rangitira known as Nukuhau. IO MATUA KORE Inc's part in the ceremony was, paepae korero and contributing ashes from Puke ahua ahika current occupation in Ngaruawahia. These ashes were placed by Te Whao Wilson (Ahika Pukeahua) with the ashes brought by Kaumatua (Danny Watson) and others who traveled from Te Tai Tokerau, Ngāpuhi, for the ceremony. Other individuals participating in the ancient lighting of the fire ceremony had their own reasons to tautoko. At a later date the Kauta over the Ahi was erected by Neil Phillips and Dailey with support. Murray donated the timber and iron roofing.

Paimarire, In peace and harmony.



Albert McQueen aka Pirairaka (Sonny)
Io Matua Kore Chairman.



Whaene

Kuao

Hoturoa ...

We stop that whakapapa here at Hoturoa, commander of the Tainui waka. Further presentation of whakapapa is interspersed with the wider discussion of the events and happenings of Ngāti Maniapoto traditional history. Whakapapa does not sit outside that history. Ngāti Maniapoto whakapapa is emeshsed in Ngāti Maniapoto-Tainui tribal, hapū and whānau history. The recounting of whakapapa also calls to mind historical events such as that which referred to the stormy days when Rungaterangi's body was brought ashore.

Tainui te Waka, Hoturoa te Tangata - Tainui is the Canoe, Hoturoa is Man

Ngāti Maniapoto descends from the people of the Tainui waka who voyaged across

...Needed. Discuss with Tom Roa]

Potatau

Ngāti Maniapoto leaders in attendance at this hui were Te Rangituataka, Taonui Hikaka, Paku, Wahanui, Rainuha, Te Aoroa Haereiti, Nahona Tarahuia, Kahu, Tumokemoke, Haupokia te Pakaru, Tukorehu, Te Wetini, Rewi Maniapoto, Te Rerenga, Hauauru, Taingakawa and Te Ngakau. What transpired next was recorded as follows:

At the December hui: ka tu a awa o Waikato, kia oti nga take o nga hui ka tu a Te Rerenga ka mea [Wahanui Waikato River, let us complete matters Rerenga then stood and said]:



Te Rerenga
Wetere

Wahanui, ka mea ki nga iwi o te tuatahi i tenei hui a tatau. Katahi, stood and said to the tribes of the from the first gathering. Te

Ko Io

Whetu

1 Te Ra

2 Te Marama i whakaea

[whānautahi]

Ko Te Marama

Te Po-nui
Te Po-roa
Te Po-papakina
Te Po-ki-tua
Te Po-ki-roto
Te Po-ki-tawhito
Te Po-ruru
Te Po-aiao
Te Po-akaaka
Te Po-maruu
Te Po-mumura
Te Po-hahana
Te Po-maa
Te Po-kiwakiwa
Te Po-kakarauri
Te Po-pangopango
Te Po-whakaruru
Te Po-kumea
Te Po-whakaritorito
Te Po-i-runga
Te Po-i-raro
Te Po-i-matau

Te Po-i-maui

Te Po-i-tamaua

Papatuanuku kia Ranginui e tu nei.

Ko Te Ra

Te Ao-nui

Te Ao-roa

Te Ao-papakina

Te Ao-pakarea

Te Ao-tarunui

Te Ao-ki-tua

Te Ao-ki-roto

Te Ao-ki-tapiritu

Te Ao-ki-tawhito

Te Ao-ruru

Te Ao-tapuru

Te Ao-aio

Te Ao-matakaka

Te Ao-maruu

Te Ao-mumura

Te Ao-maa

Te Ao-kiwakiwa

Te Ao-kakarauri

Te Ao-pangopango

Te Ao-whakaruru

Te Ao-kumea

Te Ao-whakaritorito

Te Ao-i-runga

Te Ao-i-raro

Te Ao-i-matau

Te Ao-i-maui

Te Ao-i-tamaua

Ranginui e tu nei kia Papatuanuku

1 Rongo

2 Taane

3 Tangaroa

4 Tawhirimatea

5 Haumia

6 Ruaumoko

7 Tumatauenga

[whānautahi]

Ko Tumatauenga

Aitua

Aitu-rere

Aitu-kikiri
Aitu-tamakirangi
Aitu-whakatika
Te Kore
Te Kore-nui
Te Kore-roa
Te Kore-para
Te Kore-whiwhia
Te Kore-te-rawea
Te Kore ka oti atu ki te poo
Ngana
Ngana-nui
Ngana-roa
Ngana-ruru
Ngana-moeahuru
Ngana-moemoea
Hotuwaiariki
Tapatai
Tiki
Tiki-te-pounamu
Tiki-pouroto
Tiki-ahua-mai-i-Hawaiki

Whiro-te-tipua
Toi
Whatonga
Rakaiaora
Tahatiti
Tama-ki-te-rangi
Te Atitirauwhea
Piro
Noa
Hemaa
Tawhaki
Matirehaohao
Rutupahu
Tangipahu
Ngai-nui
Ngai-roa
Ngai-pehu
Hauraki
Mapuna-ki-te-rangi
Ohomairangi
Ruamuturangi
Taraao

Home > NKJV



Okana Natural Skincare NZ

Good Reviews, NZ Made, Vegan, NZ Free Shipping & AfterPay
Just \$129.95

Okana Skincare

OPEN

< [James 3](#)

[James 5](#) >



James 4:12

New King James Version

12 There is one ^[a]Lawgiver, ^(A)who is able to save
and to destroy. ^(B)Who^[b] are you to judge
^[c]another?

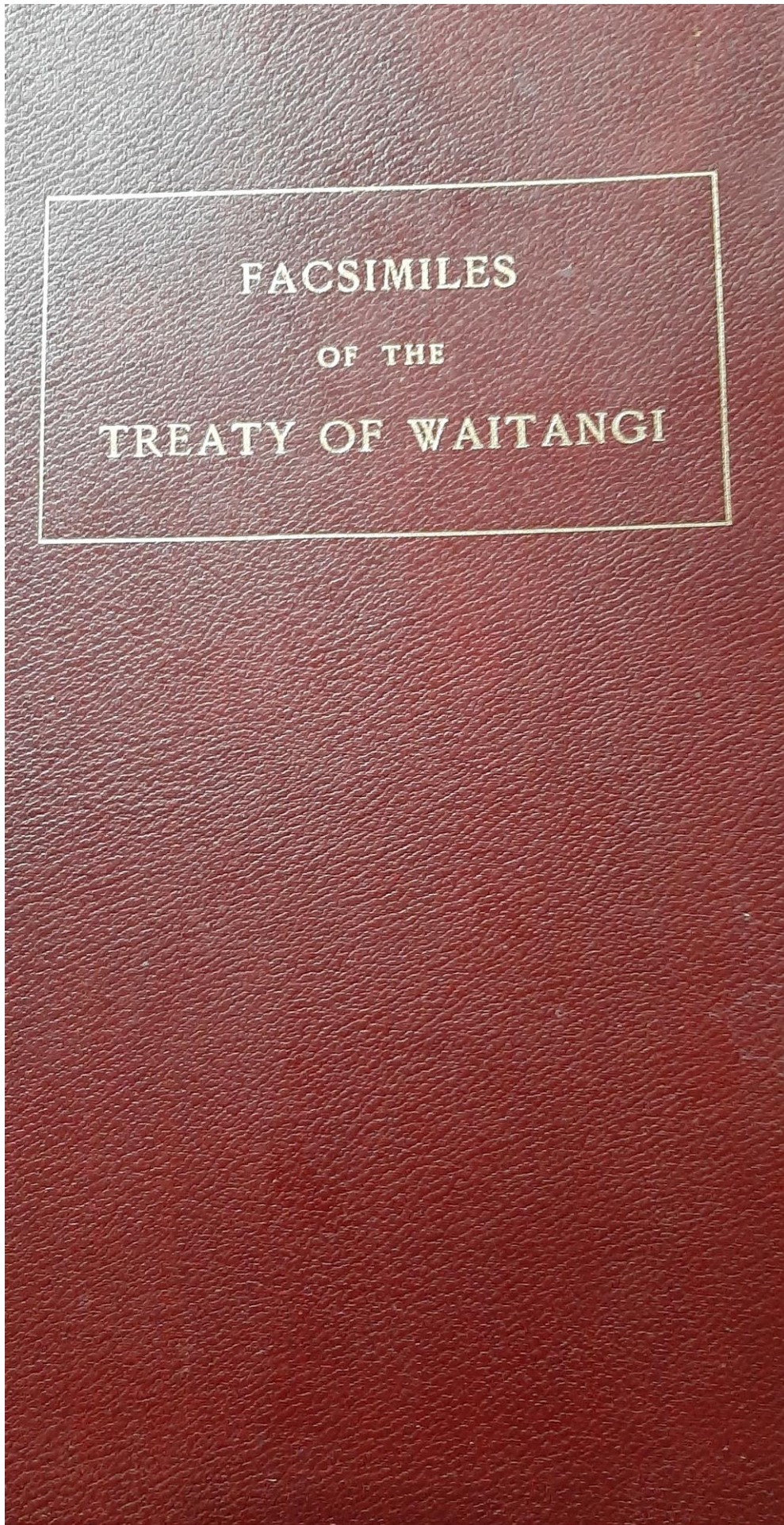
[Read full chapter](#)

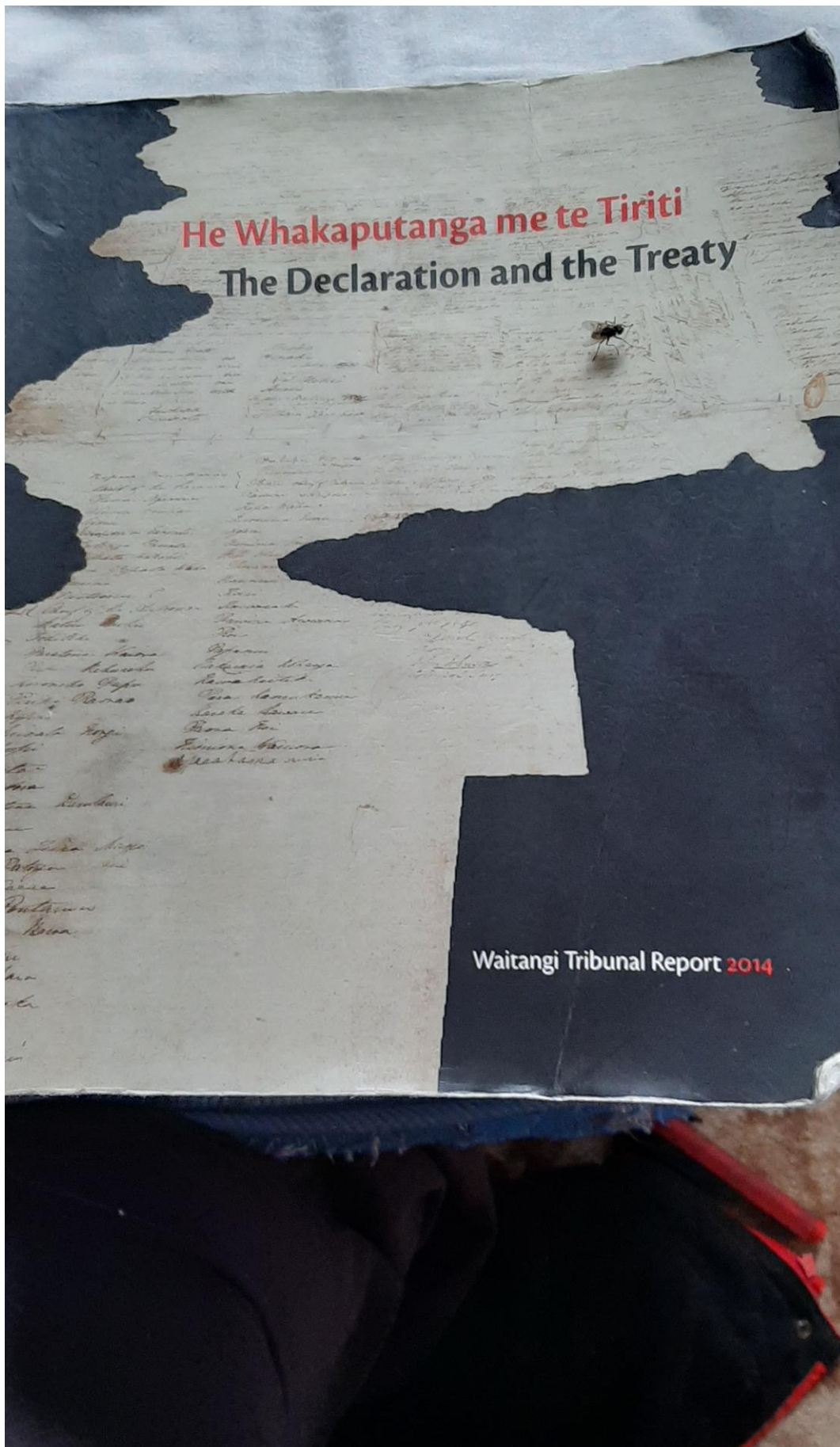
Footnotes

- a. [James 4:12](#) NU adds *and Judge*
- b. [James 4:12](#) NU, M *But who*
- c. [James 4:12](#) NU *a neighbor*

Cross references







4.8.4

authorising the arrest and deportation to Sydney of two of the men accused of the attack on Captain Wright.⁴⁰⁶ Aside from the declaration itself, this was to become the only act of Te Whakaminenga for which there is written evidence.

The last two signatures – those of Te Hapuku in 1838, and Te Wherowhero in 1839 – had the effect of extending the declaration's reach beyond northern New Zealand. Te Hapuku was a senior rangatira of Te Whātu-i-Apiti from the Hawke's Bay.⁴⁰⁷ Te Wherowhero, a senior rangatira of Ngāti Mahuta, had achieved great prominence as a war leader during the 1820s.⁴⁰⁸

Manuka Henare noted that these leaders had kinship and political ties in the north. Te Wherowhero had made a peace pact with the northern alliance and Te Rarawa in the early 1820s, and his relative Kati had married Rewa's daughter Toha. Te Hapuku was similarly aligned with Pōmare and Kawiti, and was a frequent visitor to Waitangi.⁴⁰⁹ These connections may have influenced those two rangatira to sign – indeed, it was during one of his visits to the Bay of Islands that Te Hapuku added his tohu.⁴¹⁰

Very little is known about Busby's motives for gathering further signatures after June 1837. Clearly, by that time he had given up hope of establishing a Māori legislature. He may have been responding to de Thierry, who was to arrive in New Zealand later that year and struggle to assert his land claim, let alone anything resembling sovereign power. Busby may also have been seeking more signatures as the basis for a treaty establishing a British protectorate government, as he had advocated in his 16 June 1837 dispatch to Busby.⁴¹¹

Little is known, also, about the reasons Te Hapuku and Te Wherowhero had for signing the Whakaputanga, other than the possible influence of kinship. Te Amohia McQueen, a descendant of Te Wherowhero, said the Waikato leader signed to affirm the mana tangata, mana whenua and mana atua, and to uphold tikanga. It was on this basis 'that Kingitanga was reaffirmed in the Whakaputanga'. Te Wherowhero would also have understood the Whakaputanga as meaning that the Crown would extend a 'hand of friendship' to protect his independence – should it ever need protection.⁴¹²

HE WHAKAPUTANGA ME TE TIRITI THE DECLARATION AND THE TREATY



Te Wherowhero, the last signatory to the Whakaputanga

In spite of Busby's efforts to gather further signatures, by mid-1837 many European observers saw the declaration as a failure, largely on the basis that there was no legislature or national government. When Hobson visited in 1837, he formed the view that,

notwithstanding their formal declaration of independence, they [rangatira] have not, in fact, any government whatsoever; nor could a meeting of the chiefs who profess to be the heads of the united tribes, take place at any time without danger of bloodshed.

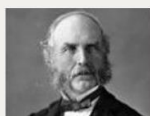
There was, then, little prospect of laws being framed or order restored. Hobson recommended that Britain seek consent from Māori (through a treaty) to establish

09:55



Contents

+ Open



Constitution Act 1852

THE NEW ZEALAND CONSTITUTION ACT.

ENGLISH VERSION.

“THE NEW ZEALAND CONSTITUTION ACT, 1852.”—
15 and 16 VICTORIA, CAP. 72, SEC. 71.

Her Majesty may cause Laws of Aboriginal Native Inhabitants to be maintained.

Passed 30th of June, 1852.

SECTION 71.—And Whereas it may be expedient that the Laws, Customs, and Usages of the Aboriginal or Native Inhabitants of New Zealand, so far as they are not repugnant to the general principles of Humanity, should for the present be maintained for the Government of themselves, in all their relations and dealings with each other, and that particular districts should be set apart within which Laws, Customs, or Usages should be so observed. It should be lawful for Her Majesty, by any Letters Patent to be issued under the Great Seal of the United Kingdom from time to time to make Provisions for the purposes aforesaid, any repugnancy of any such Native's Laws, Customs, or Usages, to the Law of England or to in any part hereof, in any wise notwithstanding.

An Act to grant a representative constitution to the colony of New Zealand' was passed by the British Parliament in 1852. The act set up six provinces to be governed by elected councils. Section 71 stated that eligible voters were males aged 21 or over who owned freehold land



08:55

Quick search

Home Advanced search Browse About this site

All title content My recent

Add to Order a comm

Waikato Raupatu Claims Settlement Act 1995

- Warning: Some amendments have not yet been incorporated

Search within this Act

By sections View whole (192KB) Versions and amendments Print/Download PDF [57]

Contents Previous section Next section Tag section Remove Previous hit

Effect of settlement

8 Meaning of Raupatu claims

- (1) In this Act, the term **Raupatu claims**—
- (a) means all claims arising out of, or relating to, the Raupatu or any aspect of the Raupatu; and
 - (b) includes all claims arising from the loss of land and of interests in land in the Waikato claim area by confiscation; and
 - (c) includes all claims to coal, other minerals, and forests within the Waikato claim area; and
 - (d) includes the following parts of the Wai 30 claim to the Waitangi Tribunal, namely, the claims set out in—
 - (i) the Statement of Claim of 16 March 1987 (#1.1 on Waitangi Tribunal record); and
 - (ii) the Amended Statement of Claim of 16 March 1987 (#1.1(a)); and
 - (iii) the Letter of 12 August 1987 (#1.1(b)) and
 - (iv) the Statement of Claim of 17 June 1991 (#1.1(c)); and

08:56







- (i) includes all claims specified in paragraphs (a) to (h), whether or not those claims—
 - (i) are past, current, or future; or
 - (ii) are founded on rights arising by or in common law (including customary law and aboriginal title), the [Treaty of Waitangi](#), statute, or otherwise; or
 - (iii) are made or held by, or on behalf of, all of Waikato or 1 or more individuals, marae, or hapu; but
- (j) does not include the excluded claims.

2) In this Act, the term **excluded claims** means—

- (a) any claims by Waikato to the rivers and harbours within the Waikato rohe, including those parts of the Wai 30 claim to the Waitangi Tribunal relating to—
 - (i) the Waikato River (being the claims set out in paragraph A1–5 of the statement of claim dated 16 March 1987); and
 - (ii) the West Coast Harbours, as defined in the deed of settlement (being the claims set out in paragraph C8–9 of the statement of claim dated 16 March 1987); and
- (b) any claims by Waikato to the Wairoa block or the Waiuku block; and
- (c) any claims by individual hapu of Waikato to non-Raupatu land outside the Waikato claim area; and
- (d) the claims made in the Wai 185 claim to the Waitangi Tribunal, being the claim made by A Wirihana in relation to the Pepepe land; and
- (e) the claims made in the Wai 100 claim to the Waitangi Tribunal, being the claim made by Huhurere Tukukino; and
- (f) any claims made to the Waitangi



09:33   

 **New Zealand Legislation**

Parliamentary Counsel Office
TE Kaitiaki Take Kōwhiri
PAREMATA

Home Advanced search Browse About this site

QUICK SEARCH
All SEARCH
title content My recent searches

Add to web feed
Order a commercial print

Te Ture Whenua Maori Act 1993

Maori Land Act 1993

- Warning: [Some amendments have not yet been incorporated](#)

Search within this Act SEARCH

By sections View whole (1.3MB) Versions and amendments Print/Download PDF [1.5MB]

Contents Previous section Next section Tag section Remove Previous hit Next hit

4 Interpretation

In this Act, unless the context otherwise requires,—

ahi ka means fires of occupation

alienation, in relation to Maori land,—

(a) includes, subject to paragraph (c),—

(i) every form of disposition of Maori land or of any legal or equitable interest in Maori land, whether divided or undivided; and

(ii) the making or grant of any lease, licence, easement, profit, mortgage, charge, encumbrance, or trust over or in respect of Maori land; and

(iii) any contract or arrangement to dispose of Maori land or of any interest in Maori land; and

(iv) the transfer or variation of a lease or licence, and the variation of the terms of any other disposition of Maori land or of any interest in Maori land; and

(v) a deed of family arrangement relating to succession to Maori land or any interest in Maori land on the death of an owner; and

(vi) an agreement to the taking under the [Public Works Act 1981](#) of Maori land or any interest in Maori land; and

09:28



Contents Previous section Next section Tag section Remove Previous hit Next hit

Preamble

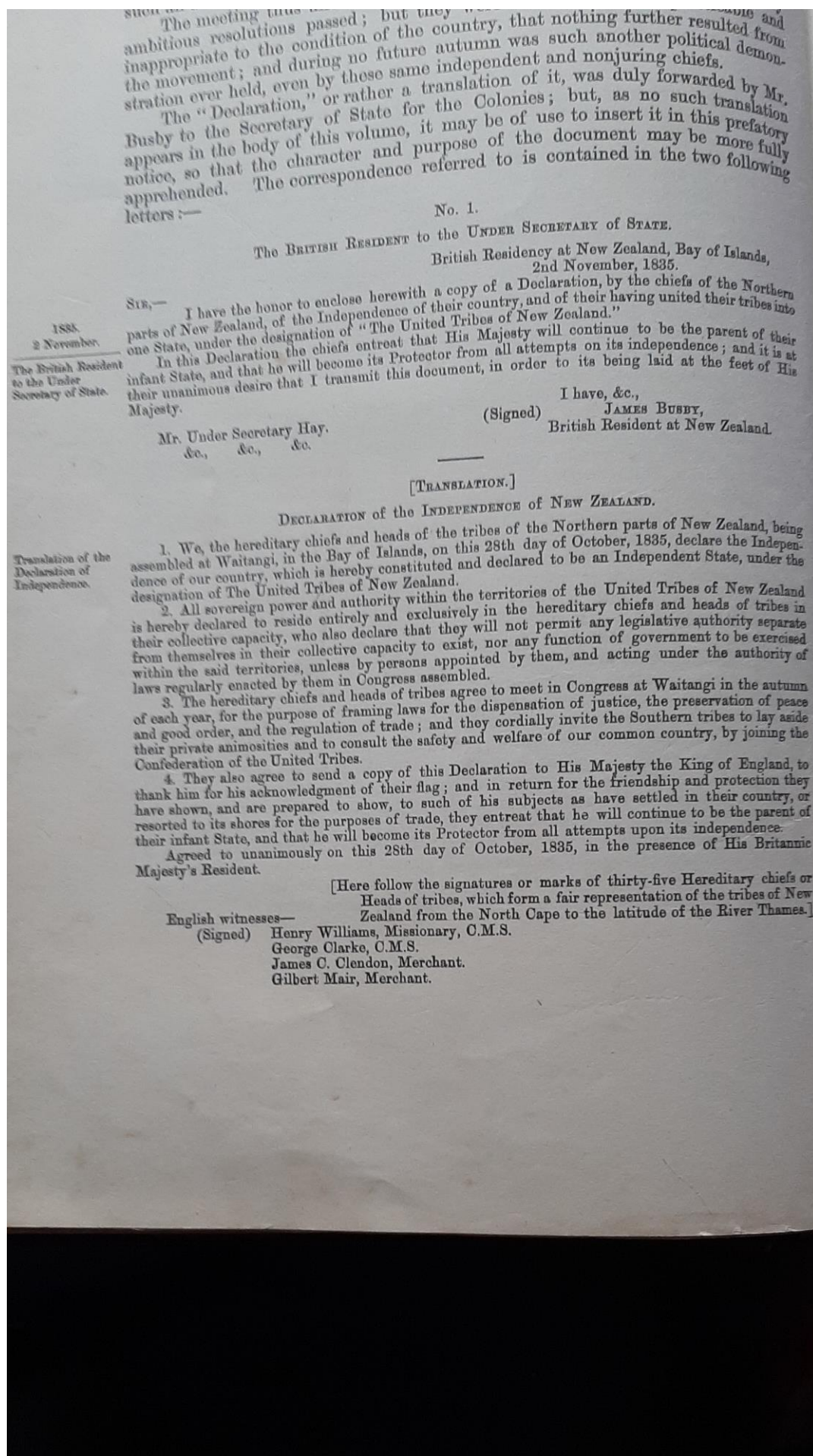
Nā te mea i riro nā [te Tiriti o Waitangi](#) i motuhake ai te noho a te iwi me te Karauna: ā, nā te mea e tika ana kia whakaūtia anō te wairua o te wā i riro atu ai te kāwanatanga kia riro mai ai te mau tonu o te rangatiratanga e takoto nei i roto i te Tiriti o Waitangi: ā, nā te mea e tika ana kia mārama ko te whenua he taonga tuku iho e tino whakaaro nuitia ana e te iwi Māori, ā, nā tērā he whakahau kia mau tonu taua whenua ki te iwi nōna, ki ō rātou whānau, hapū hoki, a, a ki te whakangungu i ngā wāhi tapu hei whakamāmā i te nohotanga, i te whakahaeretanga, i te whakamahitanga o taua whenua hei painga mō te hunga nōna, mō ō rātou whānau, hapū hoki: ā, nā te mea e tika ana kia tū tonu he Te Kooti, ā, kia whakatakototia he tikanga hei āwhina i te iwi Māori kia taea ai ēnei kaupapa te whakatinana.

Whereas the [Treaty of Waitangi](#) established the special relationship between the Maori people and the Crown: And whereas it is desirable that the spirit of the exchange of kawanatanga for the protection of rangatiratanga embodied in the Treaty of Waitangi be reaffirmed: And whereas it is desirable to recognise that land is a taonga tuku iho of special significance to Maori people and, for that reason, to promote the retention of that land in the hands of its owners, their whanau, and their hapu, and to protect wahi tapu: and to facilitate the occupation, development, and utilisation of that land for the benefit of its owners, their whanau, and their hapu: And whereas it is desirable to maintain a court and to establish mechanisms to assist the Maori people to achieve the implementation of these principles.

Preamble: amended, on 1 July 2002, by [section 3\(1\)\(a\)](#) of Te Ture Whenua Maori Amendment Act 2002 (2002 No 16).

Preamble: amended, on 1 July 2002, by [section](#)





Wai 898, #S057

OFFICIAL

IN THE WAITANGI TRIBUNAL
OF NEW ZEALAND

WAI 898
WAI 2118
WAI 1587

IN THE MATTER OF

The Treaty of Waitangi Act 1975

And

IN THE MATTER OF

Te Rohe Potae District Inquiry

Brief of Evidence Te Amohia McQueen

08 May 2014

RECEIVED
Waitangi Tribunal
9 May 2014
Ministry of Justice WELLINGTON

Te Amohia McQueen
101 massey st
hamilton

Ngāti Maniapoto Mana Tangata

Draft Scoping Report for a Ngāti Maniapoto Oral and Traditional History Project

Prepared for the Ngāti Maniapoto claimants for the Rohe Pōtae Inquiry (Wai 898) and
Commissioned by the Crown Forestry Rental Trust

Paul Meredith, Rewi Nankivell and Robert Joseph

April 2010

Stage 1 Draft scoping
Stage 2 scoping Nov 2010 Received

PANUI

Notice to Incorporate Resolution;

By decree of the Paipera
 Tapu Exodus 20 Ten
 Commandments,
 We the Hereditary Line of
 entitlement to the He
 Wakaputanga ote
 Rangatiratanga o Niu Tiren
 1835 and specifically to
 Werowero, proclaim by
 Taonga Tuku Iho, a grant of
 administration to incorporate
 in the name of IO MATUA
 KORE Inc, who shall
 administer the Whenua
 Komakarau. This Whenua shall
 adopt the He Wakaputanga ote
 Rangatiratanga o Niu Tiren
 1835 as the founding
 document, and in accordance
 with its Articles 1,2,3, and 4 be
 administered, with the
 preamble of the Te Ture
 Whenua Maori Act 1993 under
 Taonga Tuku Iho and also part
 XIII of the Te Ture Whenua
 Act 1993. The election of
 management shall be held in
 accordance with Tikanga on
 the 1st February 2020, 1pm at
 101 Massey st Hamilton where
 the office of the Incorporation
 shall be. The Tikanga/Kawa
 protocols applied in this
 document is the property of IO
 MATUA KORE Incorporation,
 nothing in this document shall
 relinquish and/or effect the
 authority of the Hereditary
 Line. Contact P.O.N.O Trust
 0275086331

15
1
MI
In
Ser

Li

Mir
re
Ap
st
ve

F

- m
- e
Ti
/T