

OCCUPATION AT AHIPARA: LOCAL HAPU TAKES ON LOCAL COUNCIL
24 MARCH 9 am

>>RINGA HĀPAI: (Te reo Māori). (Karakia). (Te reo Māori). Mōrena e te whānau. It is indeed a pleasure and a treat to be able to welcome everyone into this space at this juncture, in particular, for the kaupapa that I'm sure many of us feel very deeply about. On that note, I would like to remind everyone that yes, if you are here for the Occupation at Ahipara: Local hapū takes on local council, if you're here for this session here you are in the right place. If you're not in the right place I think you should stay on anyway because we're going to engage into a real robust and insightful discussion about some of the exchanges that are happening with the whānau in Ahipara. Heoi ano, waiho ma e tahi atu kōrero mō tēnā, I'll leave it up to others to talk about that, but I do want to -- I'm privileged to be able to introduce our speakers this morning, i tēnei ata. Ki a koe Matua Haami Piripi, e mihi ana kōrua tahi ki a koe, Tui Qauqau Te Paa, e mihi ana ki a kōrua e whai wā ki te whāriki i a koutou kōrero, i o koutou whakaaro mō te whānau nei hei kai mā tēnā, mā tēnā o mātou, nō reira e mihi ana.

I'm going to afford the whānau to introduce themselves. I don't want to read the bio, I think it's much more rich if we allow our whānau to introduce themselves. We do have some housekeeping just before we crack things off. There is a slide that's going to be coming up, it's about the community code, whānau. So just a reminder, whānau, so we want to be curious, we want to be open and we also want to be respectful.

So how we're going to conduct this morning's session is we have a Q&A box. If you want to enter in all your questions in the Q&A box and then ourselves as the panel can actually see those questions. I'm going to feed those questions to our panel and then we're going to engage in an insightful and robust discussion in that way. Also we have the chat box, whānau, so feel free if you have any whakaaro or any comments that you want everyone in the virtual room to see, then just chuck all your comments in the chat box and we can see them there as well. If you have any questions in the chat box, if you can move those questions across to the Q&A box, because we can't actually do that for you.

And of course the last part is I want to acknowledge the support that we're getting today from Jamie and from Carol, our IT and our moderation support, tēnā kōrua. Heoi ano, without any further ado, whānau, I'm going to go hand it straight across to our

manuhiri. Nō reira e hoa ma, kei a kōrua te wā. I think we'll start with yourself Tui, kei a koe.

>>MS TE PAA: Mauri ora ki a tātou e huihui nei. E ngā mana, e ngā reo, e ngā hau e whā, tēnā koutou, tēnā koutou, tēnā koutou katoa. Ko Tui ahau, he mokopuna ahau, ngā Ephraim Te Paa rāua ko Hariata Hapakuku. Ata mārie koutou, kia ora.

>>MR PIRIPI: It must be my turn.

>>RINGA HĀPAI: Āe, kei a koe.

>>MR PIRIPI: Kia ora. (Inaudible) ki a koutou katoa e whakarongo mai ana e mātakitaki mai ana ki tēnei kaupapa kōrero. Ko Haami Piripi ahau, he huri ano no te kainga nei no Ahipara, kua hau hoki te heamana o to mātou iwi o Te Rarawa. He tangata pūmau ki ōku marae, ki ōku hapū ki te kainga nei, me ngā pūtaka i ko ake nei ko waenganui a mātou. Nā reira, i runga ano (inaudible) mātou mātua tupuna, māku ano ki a koutou, tēnā koutou, tēnā koutou, (inaudible) mai tātou katoa.

>>RINGA HĀPAI: Tēnā kōrua. What we have discussed is providing a platform for our Q&A session. So what I'm going to be doing is reading out just a bit of the abstract for today's kōrero, e pēnei ana: "History has shown a pattern of skulduggery around the purchase of land by government and settlers throughout the colonisation of Aotearoa. This skulduggery continues today under the pretence of subdivisions and resource consents that exclude Māori from the consultation processes.

Councils' plans and frameworks are full of rhetoric about being good Treaty partners, understanding Treaty rights and working together. These words only adorn the pages of these plans and high level government documents with superficial substance."

Essentially what we're saying here, whānau, is enough of the rhetoric. Don't tell me, show me. So whānau we're going to allow now our panel to be able to provide an Ahipara context, a Te Rarawa context in terms of what's happening in front of the whānau right here in 2022. The historical context, what are the challenges in front of us right now and what are our aspirations moving forward. Heoi ano, ka hoa tū te rākau ki a kōrua, kei a kōrua te wā.

>>MR PIRIPI: Tena pea, I'll start us off, if you like. This does sit within a context of a long history of Māori occupation within Ahipara. Ahipara is a sort of place at the bottom of 90 Mile Beach Te Oneroa-a-Tohe, it lends itself to being a convergence point for people. So even before the Pākehā arrived here, we converged in Ahipara because it was good access to land, good access to sea, good access to forest, and was able to provide for our

communities adequately. So we've got a long history of Māori occupation beginning with Kupe and working through to the Kurahaupō waka, to the Takitimu waka, they've all left people here, and the Ngāpuhi waka under Nukutawhiti and Uanui.

So there's been a huge convergence both from Polynesia and from within the country to land us all in Ahipara. And so it wasn't a surprise, I suppose, when the Europeans began to arrive that Ahipara became a favoured place for settlement. And in conjunction with the introduction of a monetary economy which really marginalised the community from participation, unless you sold land to get some money to participate, or you could steal some, I suppose, but there wasn't much going around.

And the Europeans of the time, the first Europeans here, they all learned to speak Māori, the missionaries. And so they were the first arrivals, they managed to really eradicate our Atua in favour of a Christian ethos, and our people absolutely embraced Christianity because it was such a different way of life, and, you know, with the ability to confess your sins and be absolved of them was a far easier life to live than it was to pay the price of your sins in a Māori society.

So life was a bit easier, I think, for them and so we embraced some of the European ways, some of the European people. And Colenso came to Ahipara in 1832 on a sojourn that he'd heard about this ara wairua and it was a rākau at the end of the trail the spirits were said to have left from. So he was following that trail, he was determined to get a chip of that tree so he could repropagate it. And that really at that time, 1832, showed up the stark contrast between the way that our people lived and the way that the European people lived. We had -- we were just about to sign up to the He Whakaputanga and our tupunas, our leadership rather, signed He Whakaputanga in a conscious, deliberate move to establish a national form of sovereignty so that we could then foot it with other sovereign nations in the world, and then we also went on to sign Te Tiriti o Waitangi in the expectation that we would receive some kind of benefit from these documents that would provide for our future.

Of course the truth is it didn't quite work out that way and as time has gone on, the European people have grown in strength and grown in wealth, I suppose you could say. We've lost a tremendous amount of land, huge purchases of land. The whole idea of establishing land titles was just a trick. It went right across the whole country and ended up in a titlising and availability for sale of almost all our land. And we probably didn't realise then that what getting a title to your land meant. Because the very next day the Pākehā

would come back and say "that land's got title, would you like to sell it?" And we were sitting ducks. So we've been sitting ducks really all the way throughout history.

And as the Europeans have entered our community, some of them have become our friends. In 1900 the 17 Europeans that lived in Hokianga were all married to Māoris and those families now are still around. But you can see that part of the acquisition, if you like, of this country by Europeans was to marry one or two of us, and particularly if they were a chief's daughter then you got some land with it, and there was a lot of that. And people -- there's a saying around here that a lot of European people fucked their way into this place, and I think there's a grain of truth in that. I know it's a crass thing for me to say, but it's what it feels like, you know. And so we're in a situation today where we are relatively marginalised within our own community where we're cut off from the feats and the work of our ancestors.

For example, I went to Ahipara School, all my school life went to Ahipara School not realising that my tūpuna gave the land to that school. Nobody ever told me that. If I'd have known that, I would have felt a lot more proud about getting educated. But, you know, I thought I was just the hūpē nosed kid from up the road and lucky to be there, not realising that my tūpuna had given the land for it.

So those are the kinds of scenarios that we find ourselves in. Because the truth is, living here you can't not be friends with the other community members, you can't be enemies with your neighbour, life's just not like that. And so when issues have come up like the Moringai issue, we've had to be very firm and very direct about the things we want to do and say in relation to them, because we'll just get swamped -- history has shown that we'll just be swamped out of it.

So that's a brief snapshot. I'll let Tui, kei a koe te kōrero ki te to lighten up my kōrero.

>>MS TE PAA: Kia ora. I just want to -- just a little shout out to my girl Nambaia(?) and her class at Otago Girls, kia ora, study hard girls. I'm just going to take it from the angle of consents, when a resource consent goes into Council. And this to me has been the worst kind of, not just grabbing land, but actually exploiting our environment and it still goes on today.

And when you read these documents, they're beautiful, the prelude is beautiful, like you almost could weep. But putting the prelude into action, it's not happening. And I remember I submitted to the Council, the iwi submitted to the Council, and somebody

whispered in my ear that that won't go through, no, it's way too much. But what we did, we took the prelude and we put it into an action. There was nothing new in our submission, we were just making the Council aware and more accountable what they had written.

And so that's my -- with consents. From where I sit very little is being done, you know, very little is being done, and I think, you know, I can only talk about my rūnanga have not really stepped up in challenging the Council or initiating Mana Whakahono ā Rohe, I haven't entered into that agreement. They are not participating with consents, which is huge and, you know, expecting a hapū to deal with developers is huge.

And I'm just going to quickly allude to Moringai, what happened in, I think it was about 2005 I think, this development took place; is that, you know, the Council, FNDC gave conditions and the developer wasn't happy with the conditions, so they went to the Environment Court. This is big money to go to the Environment Court. But then they didn't like the judge's decision, so they went back again. And that judge gave conditions and directives of how they were supposed to subdivide Moringai. And the Council did not oversee those conditions or directives, and even where they're protesting is not where the wāhi tapu is.

You know, so it's kind of like the Council aren't monitoring conditions, the Council are not listening to Māori. We have -- right this minute the mine is selling land, the mine in Pukepoto is selling their land around the mine and creating a subdivision, you know, and they don't feel that the hapū have any -- will be affected, are not an affected party. So, you know, you ask how did you come up with that, you know.

So to me, if you've got money and you're subdividing or building you can do what you like and it doesn't -- this thing about communicating, taking the values of Māori in consideration is not happening. And I think it's a space that our rūnanga needs to look at. We closed our rūnanga down during Covid, I think it's still closed. We rallied the hapū, they were out giving trinkets. But when it comes to the land and to the water, we say a lot but do very -- from a wahine from Ahipara, we do very, very little to muscle in. And I often get thrown in my face that we are one of the highest ratepayers, you know, in Northland. So what, you know, we don't use that to push our values within the Council. So that's where I am at.

>>MR PIRIPI: Kia ora Tui, I wonder if could I just add a little bit to that. The reason probably that we're not getting the consents, or not getting compliance with the consents that are consistent with our kaitiakitanga is because they've already given all the consents away to

themselves. We've got the most polluted river in the county in Ahipara, and her ewe are, our kids are swimming in it every day, we've just, at our own expense, gone and got the river tested for its cleanliness, and we find out that it's loaded with poisons. And here are our children jumping off the bridge into it every day. Nobody really cares, you know?

So we have to take -- we have to hire the scientists, write the report, make the approach, get the Council to do the changes. It's the same with Te Oneroa-a-Tohe, the toheroa is a really good example, in the 1960s and 70s there were so many toheroas on the beach, people were catching them by the millions, but it didn't take long, 10 years to wipe them out. They haven't come back since.

So that whole taonga, the toheroa has been lost, and it all happened because the Queen visited in 1935 and she loves the taste of toheroa soup so they built a toheroa canning factory and put her on the shopping list.

So what that indicates is that when it suits certain audiences, things happen. When it doesn't suit them, things don't happen. And we're one of those audiences that it doesn't happen for across many genre of activities.

We're right now, Te Rarawa, trying to build a housing subdivision in Kaitaia and we get halfway across the river and the Council tells us "oh no, we're not going to consent those because we've run out of capacity." And why would that be? Because we gave our capacity to somebody else to use. And so once again the Māoris fall to the bottom of the list. And we're really at a point in our history now where we're reasonably well geared to respond probably, better than we've ever been. We've got people who are trained and educated, we've got some resources, we've got opportunities. And so I think as an iwi and as hapū of this area of Ahipara we need to polish our vehicle up and drive forward and -- yeah.

>>MS TE PAA: Yeah, I have to agree with Haami. On that level is the expectation that hapū have the capacity to fight the Council, to address developers is very hard. And this is where I think the rūnanga needs to step up and start protecting the environment. Planting trees is great, you know, being involved in all those government schemes out there is great, but the bottom line is that the hard yards comes in stopping the pollution, cleaning up the pollution that has happened in the past and is still happening today. That's the hard work which nobody seems to want to do. We've known about the Wairoa for a long time and I'm not a scientist and I knew something was up with the Wairoa. And Haami I've only been home, what, nine years.

So I think whānau have observed like the decline in the kaimoana and your interviews you done way back in the 80s, I think Haami, when you asked the whānau what they saw, those species aren't in the Wairoa. So there has been indications and I think our kaumatua have seen a decline in our water and our whenua being lived on.

But what can you do when you don't have -- what can you do? Like what could my grandparents or my aunties and uncles do? They did not have the capacity to fight this off. So we do have a capacity, we're a settled Treaty partner and still I think we are not pushing hard enough for Papatūānuku.

But on that, on subdivisions is that subdivisions happen up here and the subdivisions are high end, you know, very few of our whānau can afford to build within these subdivisions or buy houses, they're very high end. I think the average price up here is about 600,000, 700,000 for a house, so you're talking high end. So these subdivisions don't -- they come across saying "but there's a shortage of houses, we are helping you guys out by providing houses." But they're not providing houses for the whānau up here because they've been way over -- they're over their means to buy these places.

So there is an issue and Ahipara is a good example, like a lot of the whānau here have gone. Haami, I think you mentioned we're now a minority. We're actually being pushed out of our home. What little land we've got we're holding on to it, and we're fiercely fighting to hold on to what little whenua and try to look after it. So that's a sad part, in Ahipara a lot of our whānau can't come home. Subdivision, I think, has been one of the barriers because Ahipara's become an investment place where you buy a house and invest and you're going to make money.

So how you stem that is, you know, is you make the criteria for subdivisions much harder. My ideal is when you subdivide you give up a couple of those sections to the iwi to put into a ballot like we've been doing, Haami, and getting a house. But there's lots of other things, there's also some environmental issues with subdivisions that we need to monitor and be part of the decision-making.

So that's where I'm at, and I think the solution is not dumping it on hapū who don't have the capacity, is that the rūnanga, who do have the capacity, do have the muscle within government and pay the rates and pay their taxes and are high tax payers and high ratepayers, they need to step up and stop, you know, being busy on government contracts, start looking at the grassroot level and fixing up our whenua and our wai. Kia ora.

>>RINGA HĀPAI: Tēnā kōrua, tēnā kōrua. I think that provides a wonderful platform for us to have a discussion now with our whānau who have actually started putting some questions in the Q&A box. Just a reminder, whānau, if you've got your hand up in the chat box I can't see that, but if you want to ask a question, put it in the Q&A then I'll ask it to the panel.

I'm going to start with the first question, whānau, when we talked about the role of Te Runanga o Te Rarawa and how there's so much Pākehā coming to live in the rohe. So a question from Maria Baker. "Has Te Rarawa ever reviewed how Pākehā were able to purchase and obtain such a large amount of whenua in Ahipara?"

>>MR PIRIPI: Yes, we have in the context of our direct negotiations of our historical claims, we did get an opportunity to research those initial purchases. But the trouble is the portfolio for settling Treaty grievances and the Crown doesn't relate to privately-owned land. And so -- and nor does it relate to Council-owned land, so we didn't have very much to work with, if you like.

And even though -- as well as that, some of the injustice has been as a result of a generic nationwide policy of land acquisition, that whole land title system that they put in place was a good example of that. But yeah, we have, and the only way we're sort of coming back at that issue now is through trying to exercise our kaitiakitanga.

And we've had a situation up until recently where everybody thought they were the kaitiaki, even the Council workers thought they were kaitiaki, all the DoC workers. And we had to say to them you are not the kaitiaki, we are the kaitiaki because we have an inherited mana from our tūpuna and from our atu that designates us to be kaitiaki. So we're, as an iwi, as a rūnanga, just trying to push ourselves into that kaitiaki space and be the voice on it rather than someone else try to speak for us as it has happened many times in the past.

But in terms of the legality of purchase and durability of acquisition, we haven't had very much to show from that because we're banging our head against a brick wall.

>>RINGA HĀPAI: Tui, do you want to add on to that?

>>MS TE PAA: Oh no look, you know, Haami's the story, and I know there is a book, a paper written about how pretty much the land around here was stolen, you know, from us. So like, you know, you can sugarcoat it, but it was stolen. If you look around, look around all Aotearoa, how can we lose all that land, you know, all of it? So I think, Haami, there's a book out or a paper that's written, I haven't read it because it's too sad for me, about how the land around Ahipara was, I don't know, stolen, taken, you know, I don't know.

>>MR PIRIPI: Kia ora, yeah, that's right, that's what it certainly feels like.

>>RINGA HĀPAI: Haami, you talked earlier on about diminishing Te Rarawa's capacity to practise kaitiakitanga in your own rohe. And I frame that kōrero with a question from Helen Matunga which she asks, "kia ora koutou, how can Māori planners best contribute? Is it best to be a part of the mainstream system, or working outside the system with rūnanga?"

>>MR PIRIPI: Well, the answer is both. Because the one thing I know that we need right now is planners, because we're being planned out of existence. And I think we need to put our people through school, whatever you've got to do to get our people into the business of planning, because planning is a science and it's a profession, and very necessary for any development.

And so we can intervene, if you like, or participate in the planning process and be effective in there, yes we can. Because one and one always makes two and when you follow the science, when you follow the maths then you get to a result that everybody must buy into, you know, and you can do that with planners because you take them down the science line.

But the arena of kaitiakitanga is a sacred arena, it's an arena that has been given to us by our tūpuna. It's an arena that is the true essence and practise of biodiversity. And everybody's on a biodiversity angle now, but we've been there long ago, you know? And it's incredible to me how scientists aren't able to discern this, because the principles of kaitiakitanga are invincible in terms of caring for the environment and caring for the people, it provides a balance. And yet the New Zealand fraternity of planners, and even social scientists, are unable to see it.

A good example perhaps of us going outside that square is that we established a rāhui for our -- we discovered that the MAF permitting system, Ministry of Fisheries permitting system was permitting thousands of paua in our area with no understanding of the impact that it was having, so we had to put a stop to it. And we -- but in order to do that we needed some kind of regulation to prevent this particular area of coastline being plundered. It's 1.6 kilometres of coastline of rocky akau roa(?) that we needed to close off.

And, you know, we couldn't find one single department, one single council, one single anybody who would help us put in place some kind of regulatory regime that we could do that with. And so what we had to do in the end, which I'm so glad we did, is we established our own rāhui, we didn't use any Pākehā law, and we introduced the notion of

tapu to it. And we applied that regime, we had whakaaro, we had kōrero, we had 75 people turn up there at half past 3 in the morning to do the karakia to put this tapu in place. And that tapu has now been in place for 16 years and it may have been breached one or two times, but it's still in place, it's still going strong.

And the reason for that is the whole onus for your -- upon the individual taking kaimoana is on you. If you think you're better than a tapu go and have a go and see what happens, you know. And we've discovered that even Chinese immigrants are scared of tapu. You know, so that turned out to be the best form of regulation derived straight from our kaitiakitanga than anything else that we could have put in place.

>>MS TE PAA: Kia ora, I have to agree but kind of -- agree with Haami regarding planners.

There is Māori planners and often you have to remind them that they're Māori. Is that a solution? I think it's part of the solution. The biggest, to me, again, goes back to, you know, the obligations with the Council. There's government legislation to say that you have to have a relationship with the iwi. And the government recognises rūnanga to be an iwi. So again, I'm saying to the rūnanga step up. We want to be in the room that makes decisions, you know, that when a subdivision happens, that we're in the room making those decisions.

So yeah, planners, yeah, we do have Māori planners out there. Do we need more, yes, who are Māori, you know, who think Māori. So yeah, so I think that's part of the solution, but the bottom line is that the rūnanga need to step up their relationships, there's legislation, they put it there, but we don't push it, you know, it's -- we know what it means but it's our other partner that doesn't. So you keep plodding on and we keep writing stuff and keep pointing, but it doesn't get anywhere. So I think it needs to be at a higher level than just planners. And we need to be in that room and pushing our iwi muscle within that space.

Haami talks about a rāhui, which he's right, it's very -- why doesn't the iwi be brave and put a rāhui on all whenua, all our waterways that we're an affected group. So you need to come to us, if you want to develop it you need to come to us first and then you go to the Council, not the other way around. You know, so, you know, the rāhui's wonderful, but it's only a small part. Put a rāhui on all developments in the area and all our wai.

>>MR PIRIPI: Kia ora Tui. And I think it's true to say that our Council has not once designated or delegated powers under section 33 of the RMA to us, not one inch anywhere. And they still drive past our urupās to mow theirs.

>>MS TE PAA: The question I think Valance is going to ask next is, what are we going to do about it?

>>RINGA HĀPAI: Okay kōrua, what are you going to do about it?

>>MS TE PAA: You know, I look at that protest that happened in Wellington, you know, the Prime Minister adamant that that did not influence her decision regarding mandates. You know, in my head I'm not sure, I'm not too sure if that protest in Wellington didn't influence. So what do we need to do, do we have to go out and protest, do we have to keep sitting on whenua, do we have to keep threatening civil disobedience before anybody listens? I don't want to go down that pathway but, you know, what else? We keep writing and we keep wanting to meet, but there's never -- it never -- there's never an answer. So, you know, seriously I'm a passivist, but I'm seriously thinking that maybe our people need to, maybe, and even within our rūnanga, protest. If that's the only way you're going to be listened to by a government or by a council is by protesting, well they've set the precedent, not us. So aua, I don't...

>>MR PIRIPI: Yeah, that is always a good strategy to raise your voice. And we have got a history of doing that. During the seabed and foreshore debacle we organised a, not a protest exactly, but we organised an event where we called hands across the beach. So anybody who wanted to support the kaupapa came to the beach and everybody joined hands, and it went on for kilometres this line of people joined hands along the beach.

And it was a great event, we raised awareness of everybody. But the following week all our contracts with government departments got shut down because we were seen as some sort of dissident group, all of a sudden, who had fired up this sort of hands across the beach protest, which for us was an extremely empowering and mana-enhancing experience.

So I suppose it's no wonder government departments and ministries didn't want to have contracts with us after that. And it really weakened and made us more vulnerable in terms of moving ahead, but we got through it in the end. It did cost us a lot of money but we did get through it.

So yeah, I see people also talking about places that we can send our planners to. Tui's quite right, there's no use having a planner who's just a planner. I'm the sort of person I thought I'll educate my children and they'll get all the qualifications they need and come back and help their people, but they haven't, they've flown off to the world somewhere and they don't -- so if we're going to educate and train our people we have to give them

vocational pathways and opportunities to come back and help. Without those they're just going to be planners, they're just going to be lawyers, they're just going to be something and we need to engender that commitment. Tui's right, that is something that's missing in our community.

>>RINGA HĀPAI: You mentioned earlier on about the intersection, not the intersection, the relationship between partnership and relationship. So the Council needs to build relationships with iwi but, as we know, partnerships or relationships are built on 1,000 cups of tea and after that 1,000 cups of tea, then we can talk about partnership and a mutually mana-enhancing relationship.

So therefore as part of that and protecting wāhi tapu and everything that we value, do you think that the RMA -- this is a question from Nicola Short -- do you think are wāhi tapu adequately protected through the RMA and the Heritage New Zealand Pou Heretaunga Act? If not why not?"

>>MR PIRIPI: No, they're not because they've become part of the brown bureaucracy and that brown bureaucracy is delivering to us as poorly as the white bureaucracy is. And so in the conservation estate, for example, in our historical Treaty claims settlement we had to gain 100% control over our wāhi tapu that's sitting on top of the estate. It doesn't matter to us who owns it, but if it's a wāhi tapu, and we built it into our settlement, so we have 100% say over how it's protected, what happens to it, how it's accessed, who accesses it. And we're the same with cultural harvest.

But those are the two areas that we were absolutely insistent upon. And I think that the rest of the world's got to catch us up with that. When it comes to wāhi tapu, there's a disjunct there between our past and our future. And so many of our people these days don't know enough about our past to be able to inform our future. And the wāhi tapu are the secret, I think the thread that makes that connection. Because in the wāhi tapu is the history, it's the people, it's the tūpunas, it's the tapu, you know? And with that you can be armed as a Māori person to go out into the world and be strong in your identity and be successful in your endeavours.

But the wāhi tapu, the regime that's been established through the resource management and through local body supposed protection is non-existent really. Unless you find a bone you're history, it's not going to go anywhere, you know? And our pās being modified as we speak around our area, old pās that will never be seen again, because they've got a big flash mansion sitting on top of them. That's how it's going now, right

through the country, I guess, but we need to enable our hapū to have 100% say over the management of wāhi tapu.

>>RINGA HĀPAI: Just before Tui adds to that kōrero, Haami, from Rangimarie Mahuika on the same subject, "what are your views on the new RMA reforms and whether they will actually bring about any real changes?"

>>MR PIRIPI: The new reforms are not as far as we would like to go, that's true, but they're significantly better than what we have now. We have a saying at home here engari ano ngā ringringi ki te kore rawa, it's better to have something to work with than absolutely nothing. And so the RMA reforms, the Three Waters we're supporting that, because it is clearly a much better system than we have right now. And we see what the Councils are doing nationwide in terms of trying to, you know, kill that policy, that development, is about retaining power, retaining privilege, and we can see it written all over the wall. And so when we see councils desperately trying to retain power and privilege, we know we must be on the right track.

>>RINGA HĀPAI: Tui, do you want to add to that kōrero?

>>MS TE PAA: No, Haami's an expert on the RMA. But what I would like to say is that what is in the RMA, of course all documents can be better, but how can you make a document better when we can't even implement what's in the RMA? Like, you know, if we can't get that to work, nobody's listening to us when we apply the RMA when we have concerns regarding building around areas of significance, so why add more to it, you know, when you can't even make that piece work is my thoughts on that.

Then it goes back to, you know, who puts their shoulder up against the decision-makers, who makes them accountable, when do we get into the room? So to me it just comes back -- you can write what you want but if you can't implement it, so what? Again it's just words adorning a paper. So in that space I would like, you know, to -- more movement on us being able to implement what already we have in the RMA.

>>RINGA HĀPAI: Kia ora. Perhaps honing into this question might be able to reveal some of those challenges that you might be having, and this is a question from Alan Graham looking at the partnership between the Crown and local government. So if Te Rarawa has a partnership agreement with the Crown through historical settlement, why is that not being acknowledged with local government?

>>MR PIRIPI: That's a very good question because the local government tell us that there is no Treaty partnership, that they have been absolved from that Treaty partnership. It's a central

government function, they are the Treaty partner not the local bodies and local bodies have more of a commitment to the community. Of course we recognise that for the fob off that it is.

And that's been their excuse and we have tried to enter into agreements and MOUs to keep each other informed and accountable to the process, but that really hasn't worked, because it's such a diverse area and it impacts across such a wide spectrum of activities that we do and live in amongst that, it's impossible to be good friends on one corner and enemies on the other, so you have to achieve balance. And we've got a long way to go in this county to be able to achieve that sort of balance.

But nevertheless we do stand up and not pretend, we do present ourselves as a partner to councils, and they like hearing that. But in reality, on paper if it transacts as implementation, as Tui says, it doesn't happen, and, you know, we've just got to -- what can you do? You just push on and try something else.

But we've still got a long way to go. Because the good thing about us is that we've always been here and we're always going to be here. Pākehā people will come and they'll go, they'll buy and sell, you know, but we're always going to be here. And hopefully, as time passes, we'll be able to accrete ourselves back into the control of our community.

>>MS TE PAA: Kia ora, I know our time's coming to an end shortly, but I'd just like to add to Haami, I kind of disagree with him. There's legislation that says that the Council has to have a partnership with us, you know, there's a law L-A-W that says that. So you know, I don't know why the rūnanga doesn't actually push it, legal action. You know, and Haami's like we'll push on, how do you push on? Do you protest, do you take over te ahu, do you stop paying the rates? This is -- when do we stop, you know, dancing around and have a meeting then six months later, you know, we have another meeting then a year later we have another meeting, you know. And I'm getting older and I want to see changes in my time and we dump it on our mokopuna. This is for our mokopuna; no, no, I want to see changes in my lifetime. I love my moko, don't get me wrong and I want the best for them but I want to see changes. And I'm not going to dump it on them, because I'm sure that's what my grandfather thought that I would have -- it would be better for me.

So this business of looking to our moko, I want to see changes and this dancing around and not using our clout, you know, as iwi to me is weak, you know, it's weak and I think we should be more proactive. We have the capacity, we have a settled iwi, like do it,

instead of oh we might lose government contracts. So what, who are we looking after, Papatūānuku or some government agency, you know?

>>MR PIRIPI: Yeah.

>>MS TE PAA: I kind of think we need to get out of always appealing to government, "if we do that we don't bet that contract". Well, shove the contract. But yeah, so that's my whakaaro on the Council, it legally has to have a relationship, whether they like it or not. And I think that's where the starting point is. Kia ora.

>>MR PIRIPI: Yeah, it's a great position.

>>RINGA HĀPAI: I suppose having a look at the intersection between lore and everything that we do is guided by tikanga, and L-A-W law. This is a question from Samantha Lee there, and I think it's a pragmatic approach in her question. "How can whānau working in commercial law, local government, planning in other rohe help (without moving home)?"

>>MR PIRIPI: Well, there's plenty of opportunity for that. And I think also opportunities for us to revisit the way in which we live. I mean when did we decide to all live in three bedroom homes? Somewhere in the chronology of our history we must have made a conscious decision to do that, to live as nuclear families. And by living with nuclear families we make ourselves vulnerable to a consumerist society and dependence on a monetary economy and you live in debt for the rest of your life. And so we have to also examine the basis for that.

And I think the answer to that question is in gaining a convergence of the views and needs of our people who are not actually living at home right now, but being able to harness perhaps some of their knowledge and some of their resource to be able to put in place a situation that they can participate in, so ki hoki tonu mai rātou ki te kainga. And I think that's our biggest challenge as an iwi here in Ahipara and Te Rarawa generally is that 84% of our people live outside of our rohe. And you can't have an iwi that just looks after that 16% of the population who are mowing the lawns, you know, it's got to go beyond that and extend into our entire world, our environment that we live in. And the environment that our people live in who are not living at home, sometimes, I don't know, I don't really know, but I'm sure it could be a bit easier than we're finding it back here.

But we need to find avenues that we can co-invest in and co-participate in and reunite our kinship along those lines of our whanaungatanga, and I think that will make us a much stronger and more able entity to be able to fight for the changes that -- in the way that Tui's talking about. Because, yeah, it's a question of judging when you have the strength.

I know right now with the population that we have here based at home, we probably don't have the strength, to be honest. We need our outside constituents to contribute with their knowledge and understanding and support in whatever way it can come. But, you know, we're operating on a quarter of a tank and we need a full tank. So that would be my response to that, it's a plea really, hook up and, yeah, kōhi a kōhia(?), that's the right term. Our constituency and the threads of our ancestry, because those threads of our ancestry are so important to our future. And we need to have knowledge of them, we need to be able to exercise whanaungatanga in relation to them and that will provide for us strength.

>>MS TE PAA: I just have to kind of, not sort of narrow it down, we have whānau that at the moment we're dealing with a Wairoa we have Liam Ratana who lives in Auckland who does journalism who's helping us do the writing. We have whānau that are participating from a distance. You know, and Haami, it's probably something really important when you were thinking about the Givealittle page, it was about -- you know, it wasn't about including -- about the money, it was about whānau being able to participate from a distance by contributing, you know, with pūtea.

But, you know, it's kind of do I think we are -- the tank's quarter full? No, I think the tank's full. Do we have capacity? I think we do. And when you make a call out to whānau, you know, the whānau, you know, they come to the call. Whether they can be here or not, you know, they come and they contribute in any way they can.

So I don't see that we're quarter of the tank full, I think we're a full tank, we're ready to go, we have the capacity through the rūnanga, we just need some leadership, Haami, some leadership.

>>MR PIRIPI: Start her up, start her up. Yeah, I think that's the beauty, Te Rarawa is a large iwi, we have something like 15,000 registered members and, you know, so we are capable of a lot when we move, yeah, so yeah, that's true Tui.

>>RINGA HĀPAI: Without a shadow of a doubt, and I'm sure all of our attendees this morning would agree that there are two leaders of Te Rarawa who are ready with a full tank of gas and with all eight cylinders pumping to take the kaupapa forward.

Whānau, it is 1 minute to 10, and in that time you have gifted us and shared with us some real insightful kōrero in terms of the social injustice struggles that your people are facing that I'm sure resonates and echoes with a lot of the kōrero that have been had over the past week with Decol 2022.

So on behalf of the whānau from Decol 2022, e mihi ana, e mihi ana, e whakaaro nui ana ki a mātou, hei takoha i te kai ma tātou e kai ana i ngā matauranga i ngā mohiotanga i ngā wheako o kōrero otira o koutou te rohe o te Ahipara me te iwi o Te Rarawa. Nō reira, e mihi ana.

And just in closing, what we try and teach in our household is that it's okay to swear, so long as the context is right and it is appropriate and it's emphasising how you're feeling. And I'm sure everyone will agree that there are no holds barred when we're talking about such a kaupapa that's really titia ki te ngākau. Nō reira, e mihi ana ki a kōrua, tēnā kōrua.

I'd also like to thank all of our whānau that have streamed in from parts of the country, indeed parts of the world, e mihi ana, thank you for bringing your maunga, your awa, your moana, your whakaaro to this virtual hui. Nō reira, e mihi ana ki tēnā, ki tēnā o koutou.

Just some last final comments. This kōrero is going to be made available on the YouTube. Also just keep it in mind that we have got the Pecha Kucha event happening, and so if you're registered to the conference then you'll be able to find those details there as well. Also join an open discussion on the Tiriti-based Futures on the Facebook page.

So heoi ano, whānau, without any further ado, e mihi ana ki ngā manuhiri otira ki a tātou katoa, tēnā koutou, tēnā koutou māku ano e whakakapi, tēnā koutou katoa. (Closing karakia).

>>MR PIRIPI: Kia ora.

>>RINGA HĀPAI: Hei konā tātou ma.