

Ko Pouerua me Taratara nga maunga
Ko te Wai-a-Ruhe, Manaia me Waitangi nga awa
Ko Oromahoe te Marae
Anei nga hapu; Ngati Kawa, Te Ngare Hauata, Te Matarahurahu, Te Whanaurara, Ngati Kaihoro
me Ngati Rahiri.

Tihei winiwini Tihei wanawana
Ki te whei ao Ki te ao mārama
Tihei Mauriora!

Ko Wiremu Tane ahau he pononga o nga hapu he kaitiaki o nga whenua o Oromahoe
Tena koutou, morena te taura whiri i whakatūranga mo te kaupapa rangatira nei kei te aroaro

Kia ora commissioners, Wiremu Tane is my name. I am a hapu representative and kaitiaki of
our Oromahoe whenua.

Of our six-hapu named above, notably, four rangatira signed the Whakaputanga (1835)
and Te Tiriti (1840). Ngati Rahiri; Marupo, Te Ngare Hauata; Haki Taipa and Marupo,
Te Matarahurahu; Hone Heke Pokai who was first to sign the Tiriti and latterly, chopped
the flagstaff down, Ngati Kawa; Tareha Kaiteke Te Kemara, a famous tohunga (priest) and
rangatira from Oromahoe and Te Tīi, Waitangi. As senior chief and tohunga of the
locality, the elderly Te Kemara was assigned first right of speech' in the hui on 5
February. Mission printer William Colenso recorded Te Kēmara's speech:

“Health to thee, O Governor! This is mine to thee, O Governor! I am not pleased towards
thee. I do not wish for thee.

I will not consent to thy remaining here in this country. If thou stayest as Governor, then,
perhaps, Te Kemara will be judged and condemned.

Yes, indeed, and more than that – even hung by the neck. No, no, no; I shall never say
'Yes' to your staying. Were all **to be on an equality**, then, perhaps, Te Kemara would say,
'Yes;' but for the Governor to be up and Te Kemara down – Governor high up, up, up,
and Te Kemara down low, small, a worm, a crawler – No, no, no. O Governor! this is mine
to thee. O Governor! my land is gone, gone, all gone.

The **inheritances of my ancestors, fathers, relatives, all gone**, stolen, gone with the
missionaries. Yes, they have it all, all, all.

That man there, the Busby, and that man there, the Williams, they have **my land**. The
land on which we are now standing this day is mine. This land, even this under my feet,
return it to me.

O Governor! **return me my lands**. Say to Williams, 'Return to Te Kemara his land.' Thou"
(pointing and running up to the Rev. H. Williams), "thou, thou, thou bald-headed man –
thou hast got my lands. O Governor! I do not wish thee to stay. You English are not kind
to us like other foreigners.

You do not give us good things.

I say, Go back, go back, Governor, we do not want thee here in this country. And Te Kemara says to thee, Go back, leave to Busby and to Williams to arrange and to settle matters for us Natives as heretofore."

'This chief spoke in his energetic, peculiar manner, as if very angry; his eyes rolling, and accompanying his remarks with extravagant gestures and grimace ... The officers of the man-o'-war, and all strangers, were wonderfully struck with his show of himself.

To anyone unacquainted with New Zealand oratory it is morally impossible to convey a just idea of his excited manner, especially when addressing himself to Mr. Busby and to the Rev. H. Williams on the subject of the land.'

Te Kēmara also spoke last on 5 February: 'Te Kēmara ... jumped up, and, in his usual excitable, lively, and flourishing manner, said, "No, no. Who says 'Stay'? Go away; return to thine own land. I want my lands returned to me. If thou wilt say, 'Return to that man Te Kēmara his land,' then it would be good.

Let us all be alike (in rank, in power). Then, O Governor! remain. But the Governor up! Te Kēmara down, low, flat! No, no, no. Besides, where art thou to stay, to dwell? There is no place left for thee."

Here Te Kēmara ran up to the Governor, and, crossing his wrists, imitating a man handcuffed, loudly vociferated, with fiery flashing eyes, "Shall I be thus, thus? Say to me, Governor, speak. Like this, eh? like this? Come, come, speak, Governor. Like this, eh?" He then seized hold of the Governor's hand with both his and shook it most heartily, roaring out with additional grimace and gesture (in broken English), "How d'ye do, eh, Governor? How d'ye do, eh, Mister Governor?" This he did over, and over, and over again, the Governor evidently taking it in good part, the whole assembly of whites and browns, chief and slave, Governor, missionaries, officers of the man-o'-war, and, indeed, "all hands," being convulsed with laughter.'

As our tupuna so emphatically expressed in 1840, "the inheritances of our ancestors, fathers, relatives, all gone, I want my lands returned to me".

We firmly believe that the FNDC, PDP process being conducted in conjunction with Top Energy about proposed upgrades to the electricity lines traveling over our lands, not withstanding the process taken in originating and implementing the current lines, is akin and echoes the sentiments of our tupuna Tareha Kaiteke Te Kēmara.

What I ask and how does, Te Tiriti reflect in *best practice* standards of consultation and collaboration, operate between central and local government agencies with Māori, e.g. The Resource Management Act (RMA).

Annually, as an Ahuwhenua trust we distribute to our beneficial owners and beneficiaries \$30K for education grants and aged pensions. It has financially cost us about \$10,000 to challenge and object to the PDP process undertaken to date with uncertainty of what the future may hold. The trustees are devastated that the prudent results of our business endeavours have been obscenely frittered and wasted on this exercise of objection, due from our simple perspective, of a practiced and acknowledged process not being transparently followed.

We religiously pay our land rates to FNDC \$40k a year, who in this instance, mount a process, utilising rate payer's funds against rate payers, who in turn raise further funds to respond to FNDC, deplorable, unseemly and immoral to say the least.

And what of the diminished lands that remain in our hands, Māori freehold title vs general title, administered by the Te Ture Whenua Māori Act 1993, here is another legal process to be pursued in terms of consultation and collaboration.

353 Notices and consents in relation to Maori land

Part 10 of Te Ture Whenua Maori Act 1993 shall apply to the service of notices under this Act on owners of Maori land, except that in no case shall the period fixed for anything to be done by the owners be extended by more than 20 working days under section 181(4) of that Act, unless otherwise provided by the local authority or the EPA.

Loss of Autonomy over Land

The reclassification would impose additional restrictions on how we manage our whenua. This could limit our ability to develop the land in alignment with our long-term strategic goals, which include sustainable farming, environmental restoration, and future economic opportunities for our shareholders.

- Horticulture Feasibility
- Papakainga
- Tree Planting – Increased restrictions limit our ability as kaitiaki
- Loss of CONTROL over our land

Do we have faith in the system? As our tupuna Tareha quoted, *to be on an equality*. Perhaps, apparently not, as after 185 years, history continues to repeat itself for us Māori.

Whatungarongaro te tangata Toitu te whenua; As people disappear from sight, the land remains. It emphasizes the enduring nature of the land and its importance, whilst acknowledging the transient nature of man.

We are ahi kā, tangata whenua and kaitiaki of our inherited Oromahoe papa whenua lands. As our ancestors who attended the first and second world wars attested to.

On behalf of our whanau hapu, and especially our tamāriki and mokopunā

*Ka whawhai tonu matou mo ake mo ake mo ake tonu atu
We will resist, resist, resist to the end*