

ATTACHMENTS

UNDER SEPARATE COVER 2

**Motutere Recreation Reserve
Management Plan Committee Meeting**

27 November 2024

Table of Contents

5.1	Motutere Reserve Management Plan Hearings And Deliberations Report	
	Attachment 8	Hearing Schedule - Draft Motutere RMP 2024 - Wednesday 27 November 2024 ...3
	Attachment 9	Hearing Schedule - Draft Motutere RMP 2024 - Thursday 28 November 20244
	Attachment 10	Late submission 609.....5

Hearing Schedule - Wednesday, 27 November 2024 - Draft Motutere Reserve Management Plan 2024					
Speakers Group 1: 12:45pm – 1:30pm					
Submitter Number	Submitter Name	Organisation / On Behalf of	Speaker Name	Notes	
1	260	Colin Waraki Rangi	Colin		
2	582	Christine Cheyne	Christine		
3	261	Te Miri Rangi	Te Miri	Speaking online	
4	430	Joanna Terry	Joanna		
5	533	Glen Terry	Glen		
6	604	Peter Shepherd	Peter		
7	606	Rakei Taiaroa	Peter		
8					
9					
Speakers Group 2: 1:30pm – 2:30pm					
Submitter Number	Submitter Name	Organisation / On Behalf of	Speaker Name	Notes	
1	131	Anna Lee Margaret Wall	Anna		
2	581	Rana Dick	Rana		
3	315	Rachel Wikaira	Rachel	Speaking online	
4	161	Te Takinga New	Te Takinga	Speaking online	
5	567	Buffy Te Uira Nepia	Buffy	Speaking online	
6	57	Martin Wikaira	Martin	Speaking online	
7					
8					
9					
Break: 2:30pm - 3:45pm					
Speakers Group 3: 3:45pm – 4:30pm					
Submitter Number	Submitter Name	Organisation / On Behalf of	Speaker Name	Notes	
1	595	Kelly Te Heuheu Jr	Kelly		
2	320	Vicki Asher	Vicki		
3					
4					
5					
6					
Speakers Group 4: 4:45pm – 6:00pm					
Submitter Number	Submitter Name	Organisation / On Behalf of	Speaker Name	Notes	
1					
2					
3	602	John Tilton	John	Speaking online	
4	578	Tina Porou	Tina		
5	129	Hone Te Rire	Hone	Speaking online	
6	60	Jeffrey Addison	Jeffrey		
7	41	Carla Langmead	Carla	Speaking online	
END					

Hearing Schedule - Thursday, 28 November 2024 - Draft Motutere Reserve Management Plan 2024					
Speakers Group 1: 12:30pm – 1:00pm					
Submitter Number	Submitter Name	Organisation / On Behalf of	Speaker Name	Notes	
1	583	Jan Hania	Jan		
2	597	Te Wharau Walker	Te Wharau		
3	49	Leanne Bell	Leanne	Speaking online	
4	600	Lauren Fletcher	Lauren		
5	263	Mahora Manuel-Hepi	Mahora		
Speakers Group 2: 1:00pm – 2:00pm					
Submitter Number	Submitter Name	Organisation / On Behalf of	Speaker Name	Notes	
1	43	Mere Maryanne Maniapoto	Mere		
2	601	Wiari Rauhina	Wiari		
3	122	Bronson Perich	Bronson		
4	605	Amy Walker	Amy		
5	465	Rhieve Grey	Rhieve		
6	457	Edwin Wikatene	Edwin	Speaking Online	
7	421	Tredegar Hall	Tredegar		
8	603	Maia Wikaia	Maia		
9	262	Ngatoru Wall	Ngatoru		
Speakers Group 3: 2:00pm – 2:30pm					
Submitter Number	Submitter Name	Organisation / On Behalf of	Speaker Name	Notes	
1	570	Gina Rangi	Gina	Speaking Online	
2	543	Florence Karaitiana	Florence		
3	609	Fiona Kahukura Chase	Fiona		
4	580	Ryan Bailey	Ryan		
END					

609



Draft Motutere Reserve Management Plan Review

Submitter Details

Submission Date: 26/11/2024

First name: Fiona **Last name:** Kahukura Chase

Would you like to present your submission in person at a hearing? *

Yes

Additional requirements for hearing:

Attached Documents

Link	File
	Draft RMP Submission - Fiona Kahukura Chase

Tena koutou:

Council is a tool of the Crown or Government, and those tools applied over the last 180 years or so have continued to prop up and give some people advantages through economic, social, and cultural systems, policies, and practices. Mechanisms are then applied to convince the majority (who are mostly your voters and the ones convinced the system is right for everyone) that the status quo should be protected to stabilise their reality.

Now, I'm not here to place blame, shame, or guilt on the Crown, Councils, Ministers, or even individuals who have imposed upon whānau, hapū, and Iwi since 1835. The reason we have come here today is to ask that you start to create and apply tools that take away the disadvantages of whānau, hapū, and Iwi, and that your Committee or Council begins to right some wrongs and then apply responsible policies that will protect te Tai Ao and hapū, as guaranteed under Te Tiriti o Waitangi 1840 and Whakaputanga 1835.

I know there are rumblings that Tūwharetoa did not sign Te Tiriti o Waitangi however let's look at and that Te Tiriti o Waitangi was Wiremu Eruera Te Tauri; Ngāti Rangīita, Ngāti Tūwharetoa, and Te Āti Haunui ā Pāpārangi signed on the 31st of May, 1840, in Whanganui.

And I also want to add that Ngāti Tūwharetoa Settlement Act 2018

- section 9 (1): the crown acknowledges that Ariki Manunui Te Heuheu Tukino II refused to sign Te Tiriti o Waitangi/the treaty of Waitangi.
- section 9 (2) Nevertheless, the Crown further acknowledges that the undertakings it made to Māori and te Tiriti o Waitangi/the treaty of Waitangi apply to Ngāti Tūwharetoa.

Te Tiriti o Waitangi /The Treaty of Waitangi: On sheet 8 which states, "Wiremu Eruera Te Tauri was a rangatira (chief) of Ngāti Rangīita, Ngāti Tūwharetoa, and Te Āti Haunui ā Pāpārangi. He was enthusiastic about Christianity from a young age and was made a lay-reader in Taupō, where he was born. His son Wiremu Te Tauri was born in 1838 at Kaurapawa pā, near Taupo."

And so did my direct descendant Iwikau, but that's another story.

In this case today, it is the land that you, the Taupo District Council, administer at Motutere, lands of Te Rangīita. These lands were taken by the Crown and gifted to the Council as a tool that advantaged the Crown. Then the Council applies another tool in the form of a lease; a policyholder is found, a complete system has been applied and approved, and an application is then filed for the status quo to remain.

But now whānau and hapū have learned that this system was not built for themselves, and now they sit before you to plead for their land back, ultimately asking you to stop and think about the system that works against whānau, hapū, and Māori.

There was a time not long ago when the general public and Council could get away with not knowing what has happened, not realising the truth of the matter, and not understanding that the tools used to build this system were enacted to marginalize whānau and hapū, with legislation like the Public Works Act, the Tohunga Suppression Act, the Education Act, and many others that stole our land, our language, and our culture.

But today **you do know**, and if you don't know, you shouldn't be at this table. I assume you know some of the truth of Aotearoa New Zealand's history; you know enough about the history of Tūwharetoa and the hapū within your Taupo District. As such, you have the power and ability through this Council to change the status quo, and you have the responsibility, as far as I see it, to act on that knowledge.

Lastly, I wanted to talk about the National Hikoī that happened last week. On the 15th of November 2024, it was a historic day for Taupō and for Ngāti Tūwharetoa. A Hikoī that started early that morning, traveling by car and foot from Taumarunui to Taupō, where 2,000 people walked in Taupō together in Kotahitanga, in peace and unity, to call for the protection of Te Tiriti o Waitangi.

Te Tiriti does not need to be changed; it needs to be honoured, and that's the choice you have at this table.

On our Hiko on the 15th, about 100 of us called into Motutere to raise awareness that we want our land back. I spoke to the Manager that day, and she asked, "How long will we be there for?" I replied, "Forever, and we will be back for Christmas as a tribe," to learn and heal. I hope you can all join us.

ngā mihi.

Fiona Kahukura Chase

Ngāti Tūwharua, Ngāti Hauarua