

**Mōkai Pātea Waitangi Claims Trust  
Marae Engagement Strategy  
March 2020**

**Background**

The recognised marae and papakāinga of Mōkai Pātea Nui Tonu are as follows:

<b>IWI</b>	<b>MARAE</b>	<b>PAPAKĀINGA</b>
<b>Ngāi Te Ohuake</b>	Winiata (Ngāti Hinemanu/Ngāti Paki)	Awarua (Mōkai) Pokopoko
<b>Ngāti Hauiti</b>	Tāhuhu Rātā Winiata (Ngāti Hinemanu)	Utiku Otara Pourewa
<b>Ngāti Whitikaupeka</b>	Te Riu o Puanga Moawhango	Makokomiko Matuku
<b>Ngāti Tamakōpiri</b>	Opaea Kaiewe	Tūrangārere Komakoriki

These marae have played important roles as focal points for cultural identity within Mōkai Pātea, although the history of subjugation and suppression of Mōkai Pātea tino rangatiratanga has meant that during the 20<sup>th</sup> century, marae have identified themselves with other larger and neighbouring iwi. It was through the revitalisation of Mōkai Pātea identity in the 1980s that marae were encouraged to recognise and celebrate their unique connections to the hapū and iwi groupings of Mōkai Pātea Nui Tonu.

The authority for representation and decision making within Mōkai Pātea Nui Tonu lies with the hapū. Hapū rūnanga are established within Mōkai Pātea on a tikanga base, independent of western legal structures and constraints.

Marae are visible manifestations of tribal identity, but within Mōkai Pātea society, marae are not traditional representative structures. In addition, unfortunately marae have been underpinned by western legislative and policy structures, such as the Māori Councils Act, or the Marae Reservations structure. Nevertheless, marae are important and valuable in the fabric of our tribal communities, and marae are explicitly listed in the Mōkai Pātea Deed of Trust as beneficiaries of the Trust’s activities.

**Key Outcome**

The key outcomes of the Trust’s marae engagement strategy are to ensure that:

- I. There are opportunities for marae of Mōkai Pātea Nui Tonu to have a direct channel for engagement at the levels of Hāpu and Iwi Rūnanga, on issues of importance to them as Marae, and to allow that engagement to influence decision-making at the level of the Mōkai Pātea trustees; and

- II. Our marae of Mōkai Pātea Nui Tonu, being our ancestral meeting places of the hapū and Iwi of Mōkai Pātea, remain an integral part of the fabric and decision-making processes of the hapū and Iwi of Mōkai Pātea Nui Tonu.

### **Communication and Engagement protocols**

1. The Trust commits to the following series of engagement and communication protocols with our Marae of Mōkai Pātea Nui Tonu.
  - (a) The Trust will seek to identify the appropriate Mōkai Pātea Marae representatives with whom to engage, via their respective Iwi Rūnanga. Where Marae Reservation Trustees are not active, and where there is general acceptance within the marae community that an unincorporated marae committee is the preferred group to represent the marae community, engagement will be with the marae committee instead.
  - (b) The Trust will report the Trust activities to the Mōkai Pātea Marae representatives on a regular basis.
  - (c) The Trust will require that Mōkai Pātea Trustees include in their reporting to the Trust any feedback and communication they receive from the Marae representatives from their respective rohe.
2. The Trust commits to encouraging the Iwi Rūnanga of Mōkai Pātea Nui Tonu to adopt the following engagement and communication protocols with our Marae of Mōkai Pātea Nui Tonu:
  - (a) That the Iwi Rūnanga establish and maintain communication with the Mōkai Pātea Marae associated with their Iwi Rūnanga.
  - (b) That each Iwi Rūnanga report their Rūnanga activities to their respective Mōkai Pātea Marae and allow for input and participation of Mōkai Pātea Marae representatives in Iwi Rūnanga hui ā-Iwi.
  - (c) That Iwi Rūnanga delegates include in their reporting to the Iwi Rūnanga any feedback and communication they receive from the Marae representatives from their respective rohe.