



MŌKAI PĀTEA
WAITANGI CLAIMS TRUST

Ka Rere ki te Ao!

Newsletter - October 2022

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Ngāi Te Ohuake

Our People



Utiku Potaka
Chair
Ngāti Hauiti



Barbara Ball
Deputy Chair
Ngāti Whitikaupeka



Moira Raukawa-Haskell
Trustee
Ngāti Tamakōpiri



Maraia Bellamy
Trustee
Ngāi Te Ohuake



Peter Fraser
Trustee
Ngāti Hauiti



Robert Martin
Trustee
Ngāi Te Ohuake



Hari Benevides
Trustee
Ngāti Tamakōpiri



Te Rina Warren
Trustee
Ngāti Whitikaupeka



Richard Steedman
Strategic Advisor



Lavinia Jacobsen
Programme Manager



Ariana Barrett
Iwi Administrator



Chair's Report

Utiku Potaka

E ngā whānau e ngā hapū, e ngā iwi o Mōkai Pātea-nui-tonu, tēnā koutou katoa. Nei rā tuku mihi i te ahuatanga o te rā nei. Tēnā koutou hoki ki te hunga mate o wā, o te marama, o te tau. Takahia te ara whanui ki Te Rei, ki tua o te ārai, moemai rā i raro i te parirau o te Kaihanga. Ā kāti, tēnā tātou katoa.

As we move through the 'Agreement in Principle' (AIP) phase, I can report that the Trust and negotiators are making steady progress. So much has been happening it's hard to believe we are already getting towards the end of the year!

Trusteeship

There have been some recent changes in the board of the Mōkai Pātea Waitangi Claims Trust, due to resignations and the rotation process requiring four Trustees, one from each iwi, to each retire and be replaced by a new Trustee appointed by their respective Iwi Rūnanga.

During the year Robert Martin of Ngāi Te Ohuake and Hari Benevides of Ngāti Tamakōpiri returned to the Trust, and Peter Fraser was newly appointed to represent Ngāti Hauiti.

We also farewelled Gloria Toheriri and Thomas Curtis, the latter serving as a Trustee for close to a decade with commitment and dedication... ngā mihi nui kia rāua.

Charter Review

With the support and endorsement of all four Iwi Rūnanga, the Trust recently completed a review of its Waitangi Claims Charter, which was drawn up when the Trust was first established way back in 2011. It has served us well up until now, but as we move closer to settlement it was time for it to be updated.

The Charter is a brief statement that outlines our mandate to settle claims and describes the four iwi and our claim strategy. Importantly it also sets out the post-settlement strategy as follows.

1. Once settlement has been reached, the Mōkai Pātea Waitangi Claims Trust will be dissolved and a new post-settlement entity will be established to receive and manage settlement assets.
2. The issue of the distribution of assets and/or financial returns from the settlement is a subject to be discussed and debated further among the whānau, hapū and iwi of Mōkai Pātea Nui Tonu. Much will depend on the way in which the settlement package reflects the agreement between the negotiating parties, for example, the division between cash and land, or other settlement instruments. We consider that certain principles should be applied to guide the discussions of Mōkai Pātea Nui Tonu to lead to a clear decision of our people as to the appropriate distribution mechanism. We invite feedback from you on these principles.
3. Firstly, as a general principle, any distribution of financial assets and or financial returns from settlement should be divided equally between the four iwi of the Mōkai Pātea Confederation, namely:

- Ngāti Tamakōpiri
- Ngāi Te Ohuake
- Ngāti Whitikaupeka
- Ngāti Hauiti.

4. Secondly, the extent to which financial assets are wholly distributed or partially distributed (with the balance retained within the post-settlement governance entity) should be a matter that the Trust consults with the whānau, hapū and iwi of Mōkai Pātea Nui Tonu.
5. Thirdly, any property returned through the settlement process under the cultural redress mechanism should be awarded to the iwi in whose rohe it is located. Where the property to be returned has overlapping interests between the Mōkai Pātea iwi, the way in which the property assets will be distributed and held should be the subject of consultation and engagement between those respective iwi.
6. Fourthly, where there are specific whānau or hapū claims which lead to specific remedies, the Deed of Mandate has acknowledged that an appropriate principle is those who have suffered particular grievances from Crown acts or omissions are entitled to particular and specific remedies.

The Waitangi Tribunal

Believe it or not but it's almost been a year since the Waitangi Tribunal's Taihape Inquiry hearings ended, and while we don't expect the final report to be finished for some years, we remain hopeful that the section on land-locked lands will be released sooner than later. We will let you know when it is, so watch this space!

Ministerial Visits

The Trust and negotiators were pleased to welcome the Minister for Treaty of Waitangi Negotiations Hon. Andrew Little formally into Mōkai Pātea as part of his 'whirlwind' visit throughout the entire rohe in early March. The Ministerial visit was essential to improving his awareness of Mōkai Pātea Nui Tonu and understanding some of the unique factors of our claims, including Defence lands, land-locked lands and the geographical extent of our rohe.

His journey started at the Rātā Marae with a pōwhiri and then taking a helicopter to survey the rohe potae to emphasise the vastness of our land interests, view inaccessible lands and point out numerous key sites. He landed at Moawhango Marae and was presented with our settlement strategy before leaving for Wellington. Overall the visit achieved the objective of improving his understanding of our Treaty claims.

A similar visit was also made recently by the Minister of Defence Hon. Peeni Henare, who toured the New Zealand Defence Force lands with Richard Steedman and Tama Potaka by helicopter. This tour was really important as the Defence lands are a major part of our negotiations.

Crown Lands

The Trustees along with a number of iwi representatives met for a two-day wānanga to discuss Crown lands that potentially could be used in our settlement. As to be expected, the two big landholders in our rohe potae are the Department of Conservation and the Ministry of Defence.

Our main objective was to consider sites that have cultural significant or have commercial value, noting that cultural sites are returned without incurring costs against the settlement quantum. We are working with iwi rūnanga to finalise the properties that the negotiators will take into their talks with the Crown.

Settlement Negotiations Update

With Tiriti settlement negotiations between the Mōkai Pātea Waitangi Claims Trust and the Crown getting underway, now is a good time to be reminded of the parameters of these discussions and the purpose and limits of the process from the iwi point of view, so that expectations are led by a realistic perspective.

The first point to put front and centre is that a Tiriti settlement is NOT a justice process, it is only a political process.

All that any iwi can hope to achieve through this historical round of settlement is the minimum level of redress required to normalise and operationalise its relationship with the Crown and to build a cultural and economic springboard into the future.

In terms of what was lost, the negotiations are about compensation that can at best range from one to two per cent of the stolen value.

What can and must be achieved now is getting enough through this current process to re-build the Mōkai Pātea iwi from here, while knowing our fight for justice is by no means at an end. Another day will come and claiming what we can now is the best way to prepare for it.

The matters that will be on the table can be broadly divided into core and special factors.

The Crown expects to negotiate and seek an agreement on the historical accounts, as the basis for what follows, being an apology and economic and cultural redress.



Marjorie Heeney and Dianne Saunders share a smile.

It is critical to recognise that the ‘agreed story’ on the historical accounts will not be all of what Mōkai Pātea uri hold to be true about the history of our whānau, hapū and iwi.

Therefore, after the negotiations are complete, the Mōkai Pātea Waitangi Claims Trust would encourage publishing the full and definitive histories of Ngāti Tamakōpiri, Ngāti Hauiti, Ngāti Whitikaupeka and Ngai Te Ohuake’s dealings with the Crown and the colonisers.

The Crown is weighing up the fundamental aspects of the four iwis’ situation, such as population and territorial area in determining its response to our claim. Precedent suggests that they will see Mōkai Pātea as a small settlement, partially by underestimating our population spread.

Mōkai Pātea negotiators are disputing this narrative, instead asserting that the rohe is the literal spine of the country, providing infrastructure and energy corridors for both the historic Māori and modern technological societies, strategically the most economically important region in Te Ika-a-Māui. The alienation of the Mōkai Pātea iwi from our kaitiaki of this rohe denied us the opportunity to play a central role in nation-building.

Beyond setting the Crown straight on their base assumptions, negotiations also need to cover those special factors that are specific to Mōkai Pātea and or have not yet been addressed in previous Tiriti negotiations.

A particular challenge is the Crown privileging the grievance of raupatu, by providing specific compensation to those iwi that did suffer the direct act of invasion by colonial military forces in the 1860s.

The iwi of Mōkai Pātea suffered a much more insidious and deceptive fate, an act of nukarau by The Crown and settlers from the 1880s onwards - betrayal rather than invasion, stabbed in the back rather than the front, via ‘death by a thousand cuts’ in rigged confiscations and court cases.

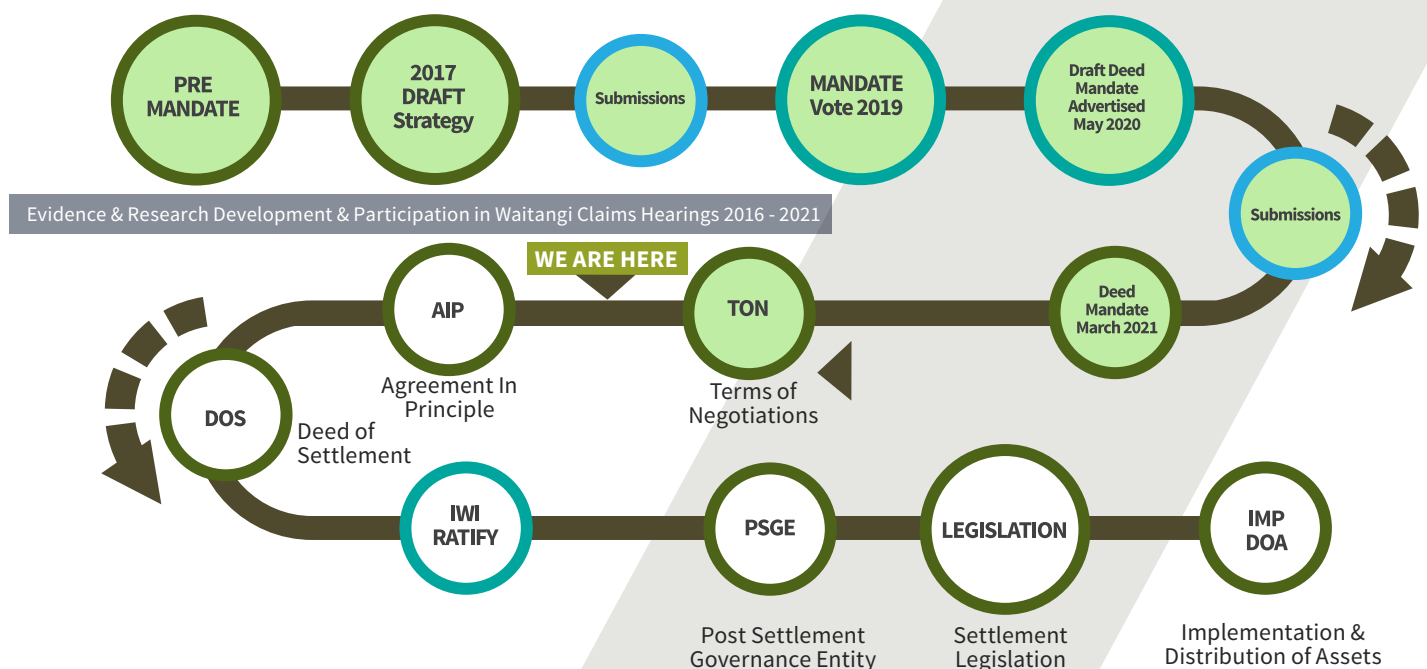
As such, Mōkai Pātea asserts nukarau is a grievance worse than raupatu. A curve ball for the Crown!

The other special factors are the lost economic potential of landlocked land, which is a particular matter of dispute for this rohe.

Also requiring restitution is the loss of identity suffered by the Māori of Mōkai Pātea, which saw the near or total obliteration of each of the rohe’s iwi.

These are the challenges facing the Mōkai Pātea settlement negotiators. They are committed to getting the best deal they can get at this moment in time, so a better future is possible for all our whanau.

Direct Negotiation Roadmap - ‘He Tuna’



Waitangi Tribunal Taihape Inquiry Update

The Taihape Inquiry schedule of hearings took longer than originally set by the Waitangi Tribunal, being impacted by report delays, illness to Panel members and the coronavirus.

In October 2021 Judge Layne Harvey, who chaired the Waitangi Tribunal's Taihape Inquiry Hearing Panel, moved from being a judge in the Māori Land Court to take up appointment as a judge of the High Court. This will no doubt impact Judge Harvey's availability for the Taihape Inquiry Panel's deliberations, report and recommendations.

Panel member Sir Douglas Kidd was unable to participate in the latter half of the scheduled hearings due to illness. Historian Paul Hamer joined the Panel for the last few hearings. Sadly, Panel member and Historian Dr Angela Ballara passed away in September 2021, immediately prior to the final hearing in October. With these changes, the remaining panel members are Dr Monty Soutar, Professor Pou Temara, Judge Harvey and Paul Hamer.

Given the impact on the Tribunal Panel membership and with no official updates provided by the Waitangi Tribunal since last year, it seems the fast-track Landlocked Land Report, which the Panel initially indicated may be released by the end of 2021, will be further delayed. It is likely the full Inquiry Report, which on average takes two years to produce, will also be delayed.

Additionally, there has been no decision from the Waitangi Tribunal regarding the Gwavas and Kawekas forest lands, which are part of the neighbouring Heretaunga Tamatea Settlement, a percentage of which has been withheld while it is determined if there are Mōkai Pātea customary interests in those lands.

The support we have had from our whānau, hapū, iwi, marae and advisors throughout the Waitangi Tribunal hearings has been remarkable and is sincerely appreciated.

Waitangi Tribunal Taihape Inquiry - Substantial Hearings Completed

Week	Venue/Date	Our Focus
KTI	Rātā / Moawhango (Sep 2016)	Korero Tuku Iho
1	Rātā (March 2017)	Tino Rangatiratanga
2	Palmerston North (May 2017)	Rangitikei Awa
3	Taihape (Oct 2017)	Ngāti Whitikaupeka
4	Winiata (Dec 2017)	Ngāi Te Ohuake/Ngāti Paki
5	Rātā (Mar 2018)	Ngāti Hauiti
6	Opaea/Kaiewe/Moawhango (Apr 2018)	Ngāti Tamakōpiri
7	Winiata (May 2018)	Southern claims
8	Rātā (17-21 Sept 2018)	Remaining claimant evidence
9	Waiouru (18-21 Mar 2019)	Crown evidence #1
10	Waiouru (4-8 Nov 2019)	Crown evidence #2
11	Moawhango (18-21 Nov 2019)	Landlocked land
12	Omahu (17-20 Feb 2020)	Gwavas/Kaweka
13	Winiata (2-6 Nov 2020)	Claimant Closings & Generic Closing
14	Rata (26-28 Jan 2021)	Crown closings on landlocked land
15	Wellington (1 Apr 2021)	Crown Landlocked Land Tranche 2
16	Rata (10-11 Aug 2021)	Crown Generic Closing
17	Wellington (4 Oct 2021)	Claimant response to Crown Closing

Trustee Profile

Peter Fraser

Peter Fraser is one of two Ngāti Hauiti representatives on the Board of the Mōkai Pātea Waitangi Claims Trust.

He is of the Tamatereka hapū.

Peter's whakapapa into Hauiti comes through his mother, Patricia Anne Kereopa. His maternal grandparents, Rora Catherine Potaka ('Aunty Pud') and John Kereopa ('Uncle John'), were also Hauiti, having a common great grandfather in Tapui Potaka, with Rora coming off the Utiku and Apapeta lines and John descending from the Hireti line.

Whilst 50% Potaka + 50% Potaka normally means 100% Hauiti, thanks to his tipuna being a friendly lot, and marrying outside of Hauiti, Peter also has links to Ngāti Raukawa, Ngāti Toa, Te Ātihaunui a Pāpārangi, Ngāti Kahungunu, and Ngāpuhi.

Peter's mother Pat was the youngest of 11; as John and Rora both had families previously. She grew up on the family farm outside of Ōhingaiti on the Otamakapua Block with her two immediate older sisters.

John and Rora were huge believers in being educated, so upon finishing high school each of the three girls – Wiki, Joanie, and Patti – were sent to Wellington to train as nurses, and all had long and distinguished careers as a result. In doing so, they become part of the post-war migration to the cities.

Peter is therefore part of the Hauiti diaspora: he was born in Lower Hutt (Awakairangi), so was educated within a very Euro-centric system. Peter still lives in the Hutt with his wife Putri and two teenage sons, James David Arapeta and George Phillip Kereopa, and his parents reside at the family home in nearby Petone.

With John and Rora retiring to Whanganui in the early 1960s, and after Rora's passing in 1969, summer holidays were spent with John in Castlecliff. These times were very special, Peter recollects that his grandfather John lived long enough so that he knew he was Māori, yet John died too soon to know what that actually meant.

With no contact with wider whānau or hapū relatives, Peter was caught in something akin to a cultural 'no man's land': not Pākehā enough to be Pākehā, but more critically, never Māori enough to be Māori.

As a result, Peter spent most of his career in mainstream roles, where like the Biblical character Moses, he too worked for the Pharaoh, which included working up to senior analyst at the Treasury, leading the dairy desk at MAF Policy, and being posted to NATO on an operational tour of Bosnia-Herzegovina. However, after 20 years 'enough was enough', and as a result Peter now wanders around in the wilderness talking to Māori, which is arguably a better use of his time.

When not doing that, Peter splits his working time between economic consultancy, operating his surface preparation business, and being National Secretary of the NZ Māori Council.



Ngāti Hauiti History

Pouwhakarua Eviction

Neville Lomax

Few of our people are aware of Pouwhakarua No.1 Block and its history, a land-block in the rohe of Ngāti Hauiti to the south-west of Mangaweka, bounding the Rangitīkei awa and Weston Road off SH1.

This 1200-acre block, created from the partition of Otairi 1D Block in August 1884, was awarded to Retimana Te Rango alone, who held the land in trust, “the Ngāti Haukaha family, or hapū of the Ngāti Hauiti tribe”.

When the time came to transfer interests to hapū members he declared this in the Deed of Transfer.

“In consideration of the natural love and affection [for named Ngāti Haukaha individuals]... provided that the land should be inalienable by gift, sale, mortgage, or lease, except with the previous consent in writing by Retimana Te Rango or his appointee.”

This arrangement was adopted by the Ngāti Haukaha owners, to prevent the alienation of the land through the invidious purchase of undivided individual interests.

Among the seventeen listed as owners in the schedule was Merehira Hori (Merehira Taipu, the widow of Hori Tanguru), who with her brother-in-law Winiata Te Whaaro and his whānau, had been evicted from Pohokura less than two years prior.

Retimana Te Rango had apparently leased the land to the Hammond brothers and when he died in 1894 his successors renewed the lease, over the protest of the Ngāti Haukaha beneficiaries who wanted to live there in their kāinga at Te Hou Hou.

The Ngāti Haukaha kāinga, including the original Hauiti wharenui occupied by Pene Pirere and his people, had been destroyed when Rata was devastated by the severe five-day storm that raged through the Central North Island from 14 to 18 April in 1897.

In August 1897 these Ngāti Haukaha beneficiaries approached the Chief Judge of the Native Land Court, through JM Fraser, for an inquiry under Section 14(10) of the Native Land Court Act 1894, which gave the Court jurisdiction on determining whether a Trust existed and, if so, on ordering the inclusion of such beneficiaries as owners on the title.

Having sighted a copy of the declaration, Chief Judge Davy recommended the issuing of the Order in Council to authorise the inquiry, which was duly gazetted in February 1898. The inquiry then went ahead in July 1898 at Whanganui, where Judge Ward indeed found the individuals listed in the declaration to be the owners of the land. Having proved their legal title in Court, the following summer Ngāti Haukaha moved in, a presence of four men, five women and four children.

In the meantime however the Hammond brothers had been declared bankrupt and their lease of Pouwhakarua 1, made with Retimana Te Rango’s successors, had been assigned as part of their estate to the New Zealand Loan & Mercantile Company, who had then employed a Mr Georgetti to manage the land.

Ngāti Haukaha had been at Pouwhakarua a month when this finance company took action to evict them.

The whole situation encapsulated in a Pene Pirere telegram to Premier and Native Minister Richard Seddon.

“Re: Pouwhakarua No 1. Judge Native Lands Court decided eight months ago that we, eighteen in number owners, now in possession. Loan and Mercantile hold lease signed by four, five years ago. Loan Mercantile ejecting us. Seek protection – reply.”



On 28 March 1899 Georgetti had appeared on Police Constable Rutledge's doorstep at Mangaweka, armed with a letter from the company solicitor, Louis Cohen, requesting the policeman's assistance to execute the eviction.

"As you are doubtless aware several natives have unwarrantably intruded and are still trespassers upon the lands known as Pouwhakarua near Mangaweka. As Solicitor for the New Zealand Loan & Mercantile Company, the owners, I have written to these natives asking them to leave. They have declined. Mr Georgetti has been duly authorised by the NZ Loan Company to remove and eject these natives. Of course, no more force will be used than is necessary – I hope no force will be needed. But, in view of there possibly being a breach of the peace, I beg to request that you will accompany Mr Georgetti so that in the exercise of the Company's lawful rights, no disturbance may be created. The Company will pay all necessary expenses. Will you please assist Mr Georgetti by procuring sufficient number of men to accompany you to Pouwhakarua. The matter should be kept quiet as otherwise the whole countryside will doubtless be present and that would probably make it more difficult to deal with the Natives. Of course, the Company is strictly within its legal rights in forcibly ejecting these trespassers. Should any natives resist – they should be charged with assault."

The following morning, 29 March 1889, seven men turned up at Pouwhakarua to help Georgetti execute the eviction. Constable Rutledge was present, but it is not known to what extent the policeman was responsible for 'procuring' this muscle requested by Cohen. His report to his Inspector at Whanganui made it seem as if Georgetti had organised the men.

"I went to Pouwhakarua this morning and the manager had seven men ready to put these natives out of the premises..."

Pene Pirere and his Ngāti Haukaha community were not prepared to leave. Once again there are different versions of their response to the 'request'.

Rutledge: *"They refused and stated that if hands were put on them, they would resist."*

Pene Pirere: *"The manager evidently tried to incite us into committing a breach of the peace, and then sought to have us arrested. We pointed out that we were waiting for the law to take its course and that if he wanted to arrest us well and good, but he would not do that."*

To break the impasse Rutledge agreed that Pirere could telegraph the Premier, to ask him, Seddon, what they should do, and they said they would act on his reply.

The Pirere telegram defused the potential for violence that day, but not for good. As Constable Rutledge pointed out in his report penned that afternoon.

"They will fight, if they are forced out, and one Constable will be useless there, and there is no JPs in Mangaweka."

By this stage Rutledge was aware of the background to the dispute, setting it all out for Inspector Gillies.

In the days that followed both parties appealed to Premier Seddon. In a long letter written for the correspondents in English, Pine Pirere, Merehira Taipu, Wereta Roru and Otene Pirere explained the history of the dispute.

"As this Sir, has resolved itself into a very intricate case we seek your protection until settled and ask you to see that our rights are maintained. As we have little or no land, we require this for a home..."

Utiku Potaka too telegraphed the Premier from Rātā in support.

"Kai te raruraru a Ngāti Hauiti mō te whenua, ko Pouwhakarua te ingoa. Kai te tika ngā Māori nō ratou te whenua, me awhina mai koe i a ratou" ("Ngāti Hauiti are in a difficulty about the land known as Pouwhakarua. These Māori are in the right, the land is theirs – assist them.")

Company solicitor Louis Cohen had a more direct line to the Premier. On 30 March he too sent a telegram to Seddon in his capacity as Native Minister.

"Serious disturbance threatened by natives at Pouwhakarua I am acting for Loan Mercantile registered owners of lease. Pene Pirere



has wired you, can I see you Wellington Saturday morning, peace in meantime, please reply.”

This meeting went ahead, Seddon informing Cohen that the Government could not interfere.

Most of the above correspondence was referred to the Under-Secretary of Justice, Frank Waldegrave, by the end of the first week of April. The matter had also come to the notice of the Justice Department via police channels.

Constable Rutledge’s plea to Inspector Gillies for advice after his tense day at Pouwhakarua had been referred in turn to Police Commissioner Tunbridge. In doing so Gillies wrote this.

“In the face of Judge Ward’s decision which is referred to in Constable Rutledge’s report I am doubtful if the police should lend their assistance in such a case as this and I will instruct Constable Rutledge not to interfere in this case until I receive your instructions. The most I think the police should do is to proceed against these natives under subsection 3 of section 6 of the Police Offences Act 1884 by summons and have the case fought out in Court or the Company should obtain a writ of ejectment, then the police could be present to prevent a breach of the peace.”

As Gillies’ advice highlighted, the company’s eviction attempt had not been undertaken on the strength of any writ. Section 6(3) of the Police Offences Act 1884 referred to him, provided for the punishment of those who:

“...willfully trespasses in any place, and neglects to refuse to leave such place after being warned to do so by the owner, or any person authorised to do so, by or on behalf of the owner.”

It is difficult to see how this provision would apply, given the people in question were the legal owners. Turnbridge simply passed the issue on to Waldegrave with this comment.

“As this matter appears to have already been brought under the Notice of the Right Honourable the Premier, I refer the matter to you. It appears to me the Company should proceed with the writ of ejectment.”

Waldegrave responded five days later.

“The Premier has informed Mr Cohen... that Government cannot interfere. I understand the natives are mere trespassers.”

In communicating this back to Whanganui, Turnbridge set out the limits of Police intervention.

“If the [company] decide to forcibly eject these natives let Constable Rutledge and one or two other Constables attend to take action only in case of a breach of peace”

The Commissioner’s omission of any requirement for a writ of ejectment is significant. Gillies in turn advised Rutledge, but by this time it was now 11 April 1889, eleven days after the initial confrontation.

“You can have the assistance of Constables Black and Moon, but you must be careful to carry out the Commissioner’s instructions.”

On 22 April 1899 Rutledge informed Inspector Gillies this.

“The natives... have left Pouwhakarua peacefully of their own accord.”

On 1 May 1899 Ngāti Haukaha’s 30 March appeal to Seddon arrived on the Justice Under-Secretary’s desk. Waldegrave’s note on the cover sheet closes the matter.

“Already dealt with – File.”

In their appeal to the Native Minister, Ngāti Haukaha had stressed that they were a *“peaceable people”*.

In the event, it appears they elected to leave Pouwhakarua without a fight. Having lived through the enforced eviction from Pokopoko some two years earlier, Merehira Taipu may not have had the stomach for another fight. Perhaps they knew from that experience that things would not go their way.

It seems they were right in thinking so, as their three appeals to Seddon for protection, together with telegrams from Pene Pirere and Utiku Potaka, all appear to have been ignored. There is no indication on file that they received any response whatsoever from the Minister, let alone any encouragement that the dispute would be investigated.

The land alienation database indicates that the Section 14/1884 ruling on Pouwhakarua No.1 was taken to the Native Appellate Court in December 1900. The following year the block was partitioned, probably at the instigation of the Crown who seem to have purchased one-third of the undivided interests by this time.



Iwi notices

Upcoming hui

Te Runanga o Ngati Whitikaupeka

AGM - Sunday 2 October

Te Runanga o Ngai Te Ohuake

Quarterly - Sunday 9 October

Hui-a-Tau - Saturday 26 November

Te Runanga o Ngati Tamakopiri

Hui-a-Tau - Sunday 13 November

Te Runanga o Ngati Hauiti

Quarterly - Saturday 19 November

Mokai Patea Waitangi Claims Trust

Hui-a-Rohe - Sunday 16 October

Hui-a-Rohe - Wednesday 30 November

Ngāti Tamakōpiri

Te Runanga o Ngāti Tamakōpiri

We have two representatives on the new established Iwi Māori Partnership Board – Natasha Kemp and Moira Raukawa Haskell.

We had a wananga in August to discuss and look at what a Post-Settlement Governance Entity will look like.

We had a wananga in May to look at the Crown Asset Audit, to identify significant sites in our rohe for Ngāti Tamakōpiri.

Minister of Defence Peeni Henare met with Negotiators in August and went for a heli tour of the Waiouru Military Training Area.

Ngāti Tamakōpiri and Ngāti Whitikaupeka have secured a contract with New Zealand Defence to have beehives on non-Defence land – the first harvest was a success!

Ngā Puna Rau o Rangitikei has started ramping up now the new funding from MfE under Te Mana o Te Wai has begun. Ngāti Tamakōpiri representatives Dianne Saunders and Moira Raukawa-Haskell sit on this Governance Board.

Hari Benevides is the Ngāti Tamakōpiri representative on Te Roopu Ahi Kaa – it is good to have representation for our iwi around this table.

Ka Tu Whakaperei

Our Tūpuna Whakaperei and his whakatauki is a reminder to us that we, Ngāti Tamakōpiri, are called to stand, step forward and act as we prepare the future for our whānau, tamariki and mokopuna.

Opaea Marae - Dianne Saunders, Chair

Our AGM was held with the Marae trustees in March.

The Marae Committee started their 2022 fundraising with a ‘\$1 Club’ and ‘Batons Up’ event.

Marae monthly maintenance keeping our grounds and urupa neat and tidy is rostered out. This is a huge mahi for our whānau, we appreciate their commitment and effort.

Nine paepae jackets have been donated to Opaea Marae by Ngāti Tūwharetoa, which have already been allocated. They will help to keep our kaumātua warm while supporting our paepae over the winter months. More have been requested and we will notify their arrival – these ones will need to be paid for.

The Marae building project has been very slow with lots of unforeseen delays. The Wharepaku/Ablution Unit was repositioned and is now waiting to be connected to plumbing and power, with the sewage tanks yet to be installed. The verandah and decking will be completed once the plumber finishes off the drains and re-connections. We hope this part of the project will be completed by Christmas, weather permitting.

Marae trustees have been successful in applying for grants from the Department of Internal Affairs and Te Puni Kokiri for the completion of the Marae Building Development Project.

We have had kuia and whānau pass away and would like to acknowledge our Nans. Aunty Lorraine Kiriona (previously Lorraine Jacobsen nee Lorraine Wereta), my mum, Tarete Rangituohu Steedman, and Tangiwai Marsh.

Nga mihi.

Iwi notices

Ngāi Te Ohuake

Te Runanga o Ngāi Te Ohuake

An immense amount of work has been undertaken by the current Mōkai Pātea representatives, Barbara Ball and Maraea Bellamy, on Hauora-a-Iwi in preparation for the new Health sector arriving on 1 July 2023.

The newly established Iwi Maori Partnership Board has two representatives from each of the four Mōkai Pātea iwi. Shari Chase and Maraea Bellamy are the nominated representatives for Ngāi Te Ohuake.

The board of the Mōkai Pātea Waitangi Claims Trust continues to work towards gaining an Agreement in Principle with the Crown. The Board applauds the quantum of mahi that the four negotiators have achieved since coming on board and the immense amount of work that the technicians and Treaty Claims management team continue to do in the background.

The annual MPWCT strategic planning wananga is set down for the end of July and all are looking forward to sitting down for two days with a singular focus on progressing our claims.

Ngāi Te Ohuake have been heavily involved across all environmental spectrums including representation at and on Oranga Wai with attendance at four wananga over the past quarter period.

Nga Puna Rau o Rangitikei has started ramping up its activity now the new MfE funding – Te Mana o te wai – has begun. Marj Heeney and Robert Martin are our governance members on that board.

We also have representation on the board of directors for Rangitikei Environmental Operations Ltd, to which over \$5.5 million was received to complete a two-year scope of works. We are six months away from completion of this project and to date are on track to fulfil all our obligations.

We have representation on Entity B 'Three Waters' forum. We are also onto the next establishment stage for our Iwi Environmental Management Plan, sponsored by Horizons Regional Council and the Ministry of Environment.

Finally, representation on the Environmental Working Party, with our key task of late being to support the resource consent for the Taihape Wastewater Treatment Plant.

We also have active representation at the Te Roopu Ahi Kaa Rangitikei council table, where we ensure that decisions affecting our people are given appropriate consultation amongst our Rūnanga prior to any decisions being made.

A big mihi out to all our Rūnanga delegates who work tirelessly to ensure that our iwi maintains a strong presence at a local and regional level. Your efforts are appreciated.

Iwi Tribal Database

The Mōkai Pātea Iwi Register is managed by the Mōkai Pātea Waitangi Claims Trust on behalf of Mōkai Pātea Nui Tonu, the Iwi of Ngāi Te Ohuake, Ngāti Hauiti, Ngāti Tamakōpiri, Ngāti Whitikaupeka.

As a Mōkai Pātea Member you can check and update your own contact details on the Mōkai Pātea Iwi Register. This will give us your most up-to-date contact details and ensure you won't miss out on information.

To register online go to - members.mokaipateaclaims.maori.nz

You will need to submit your first and last name, date of birth, and an email address

Or download and print a pdf registration form, scan and send to iwi.admin@mokaipateaservices.org.nz or post.

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