

The background of the cover features a low-angle shot of several flags flying against a clear blue sky. The flags include the New Zealand flag, a red flag with white text, and a blue flag with the word 'HĀUA' in white. In the foreground, the dark, ornate roof of a building with intricate carvings is visible. The title 'NGĀTI HĀUA' is prominently displayed in the center, with a small, colorful, stylized logo integrated into the letter 'H'. Below the title, the subtitle 'SETTLEMENT RATIFICATION BOOKLET' is written in a smaller, bold, white font.

NGĀTI HĀUA

SETTLEMENT RATIFICATION BOOKLET



Tū wheua te pō, tū wheua te ao.

Tū wheua ngā tataramoa i haria
mai e koutou ki tēnei whenua kino.

Whatiwhati koa ngā parirau o
Rupe, i riro rā i a Rongo.

Te whenua ko Rongo,

Ko Rongo ki te whakatupua,

Ko Rongo ki te whakatawhito,

Ko Rongo ki te maimai aroha,

Ko Rongo!

E Rongo e, whakairihia – ē hai!

Whiriwhiria ngā whenu o te ara
kupu matua,

Whiriwhiria ngā muka o Te Ranga
Tairunga,

Whiria ngā kākaho o te whare o
Hāua, e kore e whati, e kore e
whati!

Turuturu o whiti whakamaua kia
tina,

Haumi ē, hui ē, tāiki ē!



TE PUA O TE RIRI KORE – DEED OF SETTLEMENT SUMMARY

Key Elements of the Settlement:¹

Te Rongo Niu / Statutory Pardons

Through the settlement legislation, Ngāti Hāua tūpuna Te Rangiātea and Mātene Ruta Te Whareaitu are pardoned by the Crown for their 1846 convictions, and their character, mana, and reputation (and that of their uri/descendants) are recognised by the Crown.

The Crown's acknowledgements in Te Hohourongo includes an acknowledgment that the exceptional harshness of the Crown's punishment of Te Rangiātea and Mātene Ruta Te Whareaitu breached te Tiriti o Waitangi and its principles and brought dishonour to the Crown.

Te Pou Tikanga o Ngāti Hāua

The Crown recognises and acknowledges the importance of Te Pou Tikanga to Ngāti Hāua - the 7 innate values that underpin Ngāti Hāua aspirations for Te Tiriti settlement and vision for a restored relationship with the Crown.

Te Pou Tikanga includes:

Kia toitū te mana whakaū o Ngāti Hāua

Our nationhood: To ensure the survival of the Ngāti Hāua iwi identity

Te Hohourongo / Crown Apology & Acknowledgements

The Crown is held to account for their past actions that breached Te Tiriti o Waitangi.

This part of the Deed includes:

- a historical account
- specific Crown acknowledgements
- a Crown apology.

Ngāti Hāuatanga / Cultural Redress

The Settlement will provide the following cultural redress:

- Cultural funding and sites of cultural significance to the value of \$6.1 million.
- Return of 45 reserves
- Te Pou Taiao: Joint Management Committee with DOC over 14 reserves
- 10 nohoanga (customary camping sites)
- 2 pou whenua sites
- Partnership framework with DOC
- Overlay classification over Part Tongariro Conservation Area
- 15 placename changes
- 39 statutory acknowledgements
- A statutory acknowledgement over 12 puna wai.

Te Pātaka / Financial & Commercial Redress

Financial and commercial redress including:

- \$19 million
- \$1.4 million Te Wera Forest Agreement
- \$3.8 million on-account payment available if and when Deed of Settlement is signed
- 2 sale and leaseback properties
- 40 Deferred Selection Properties
- 125 Rights of First Refusal
- 1 Area Right of First Refusal with Kiwirail
- 10 Second Rights of Refusal
- 6 Joint Rights of First Refusal (with other iwi)
- Raurimu Station - Shared Deferred Selection Property & Right of First Refusal (under certain circumstances).

Te Tātairango o Te Karauna / Relationship Redress

Te Pou Rangatira: Ministerial meetings to discuss Ngāti Hāua social transformation strategy.

Ngā Whenu o Te Tatairango: Relationship agreements with 15 Crown agencies.

Te Whiringa Whenu: Commitment to a collective agency forum to support Ngāti Hāua social transformation.

Partnership Agreement with Kiwirail over Kiwirail properties.

¹ Please note: Te Pua o Te Riri Kore - Deed of Settlement remains authoritative in respect of the arrangements that have been negotiated. This ratification booklet includes an over-view of aspects of the Deed. But the Deed of Settlement itself contains the full agreed arrangements. See www.ngatihaua.iwi.nz for full documentation.

In your ratification package you will receive

**This Ngāti Hāua
Ratification
Information
Booklet**



Voting Papers



**Freepost
envelope**

IMPORTANT NOTE

Copies of the Ratification Information Booklet, Deed of Settlement and Post Settlement Governance Entity (PSGE) Trust Deed are available at www.ngatihaua.iwi.nz and at the Ngāti Hāua Iwi Trust Office at 153 Hakiaha Street Taumarunui. Limited copies will be available at the Ratification Hui.

If you find that:


- any of the documents are missing and you need replacements; or
- you have not received a Voting Paper and think you should have; or
- you are not registered as a member of Ngāti Hāua and require a registration form; or
- you otherwise need assistance


please contact the Returning Officer Isiah Roberts (ElectionNZ) at the contact details on the back of this Booklet.

Copies of this Ratification Booklet, the proposed Ngāti Hāua Deed of Settlement (Te Pua o Te Riri Kore) and the Trust Deed for the proposed Ngāti Hāua PSGE (Te Whiringa Kākaho o Ngāti Hāua) are also available online at www.ngatihaua.iwi.nz or may be obtained from the office of the Ngāti Hāua Iwi Trust at 153 Hakiaha Street Taumarunui (Phone: 0800 292 4282).

THE PURPOSE ^{of this} RATIFICATION BOOKLET

This Booklet provides information for Ngāti Hāua Iwi members on:

 The proposed terms of settlement for the historical Treaty claims of Ngāti Hāua as contained in Te Pua o Te Riri Kore (the Ngāti Hāua Deed of Settlement)

 The proposed post-settlement governance entity (**PSGE**) for Ngāti Hāua – Te Whiringa Kākaho o Ngāti Hāua - which will receive and manage the Ngāti Hāua Treaty settlement redress.

 The ratification (approval) process for Te Pua o Te Riri Kore (the Ngāti Hāua Deed of Settlement) and Te Whiringa Kākaho o Ngāti Hāua (the PSGE)

Between **21 December 2024 and 7 February 2025** all adult members of Ngāti Hāua will have the opportunity to vote on whether to approve the Ngāti Hāua Deed of Settlement and the proposed PSGE for Ngāti Hāua. All adult members of Ngāti Hāua are encouraged to vote. Votes may be cast online or by post or in person.

For more information on how to vote, please refer to the instructions set out in this Ratification Booklet or the Voting Paper that you received with this Booklet.

DATES OF RATIFICATION HUI

Rā 2025	Tāone	Wāhi	Wā
Thursday 16 Jan	Hamilton	Distinction Hotel, 100 Garnett Avenue, Te Rapa, Hamilton	6:30pm
Friday 17 Jan	Auckland	The Novotel Auckland Airport 35 Tom Pearce Drive, Auckland	6:30pm
Saturday 18 Jan	Rotorua	Rydges, 10 Tryon St, Whakarewarewa	1pm
Sunday 19 Jan	Taumarunui	Ngāpūwaiwaha Marae	11am
Tuesday 21 Jan	Whanganui	Ngā Tāngata Tiaki o Whanganui, 357 Victoria Avenue, Whanganui	6pm
Wednesday 22 Jan	Wellington	Wharewaka Function Centre Taranaki Wharf, 2 Taranaki Street, Waterfront	6:30pm
Thursday 23 Jan	Christchurch	Novotel Christchurch Airport, 30 Durey Road, Christchurch Airport	6:30pm
Monday 27 Jan	Online	Link to be provided	6:30pm

MIHI

Ngāti Hāua ki te rangi,
Ngāti Hāua ki te nuku,
Ngāti Hāua, maranga mai!

E te iwi o Ngāti Hāua, e ngā uri o
Ruatupua, e ngā muka o te taura whiri
o Hinengākau, maranga mai rā ki
runga!

Ngāti Hāua ki te pae tata, Ngāti Hāua
ki te pae tawhiti, tēnei tō iwi e pāho atu
nei kia tū, kia oho, kia matāra ki tēnei
whakataunga Tiriti kua whakaingoatia
ki a Te Pua o Te Riri Kore. Ko te iwi
tēnei e inoi atu ana kia tautokona tēnei
whakataunga Tiriti kia tatū.

Kua roa nei a Ngāti Hāua e pakanga
ana kia tatū tēnei take me te mōhio
tonu ko te nui, ko te rau, ko te mano
kua riro i te takatakahanga i tēnei pae
roa. Ka tangi, ka haku, kua ea. Huri atu
te pō, nau mai te ao.

Kei te kitea i ēnei rangi te huarahi kia
whakatutuki te kerēme i whāwhāngia ai
e ngā uki. Engari taihoa – pānuitia,
whakaarohia, ā, tautokona ngā hui e tū
ana kia wānanga ai, kia whiriwhiri ai
tēnei whatunga kupu māna pea te
kerēme e whakaoti. Ko tātou tēnei te
kimi atu nei i te ara ki te Matapihi kia
tutuki ai ngā wawatatanga i roto i tēnei
ao, haere ake nei.

In 1866, our tupuna erected the niu
pole Riri Kore at Maraekōwhai to mark
the cessation of hostilities with the
Crown. On the 21st of November 2024,
the trustees and negotiators of Ngāti
Hāua Iwi Trust and the Crown initialled
the Ngāti Hāua Deed of Settlement - Te
Pua o Te Riri Kore – the blossom of Te
Riri Kore, figuratively, the outcome and
fruits from our continued struggle with
the Crown, since the cessation of war.

Therefore, after almost 30 years, it is with pleasure
that we share what the Ngāti Hāua Iwi Trust and
Negotiating Team has been able to achieve for our
Iwi. We strongly encourage you to vote in support of
this settlement, Te Pua o Te Riri Kore, and the
establishment of the Ngāti Hāua PSGE, Te
Whiringa Kākaho o Ngāti Hāua Trust. The name of
our proposed PSGE - aligns with the whakataukī -
"Whiria ngā kākaho, e kore e whati" - " Weave
together the individual kākaho reeds, so they
become unified and unbreakable".

Over three decades, we have lost too many that led
and supported our claims, and we remember them
as we vote. This settlement will help us achieve the
dreams passed on to us and those that we carry
ourselves for a vibrant future as Ngāti Hāua, so that
we may restore and replenish our tribal nation and
Te Whare o Hāua – the House of Hāua.

No settlement will ever compensate for the mamae
we have endured for many generations. We reflect
on the courage and sacrifice of our tūpuna and the
people who have gone before us. We held fast to
our mana motuhake and a relationship with the
Crown that reflected the expectations our forebears
set out after the declaration of riri kore – the
cessation of war. Today, we hold fast to the
expectations our elders have set. The new way
forward is a new relationship with the Crown that is
a partnership that upholds and respects the
rangatiratanga and mana motuhake of Ngāti Hāua.

For those whānau who have committed over the last
30 years to the Waitangi Tribunal process, to
informing the settlement and the design of the
proposed new governance entity, we acknowledge
your hard work and commitment. We would also like
to acknowledge our negotiators – past and present
- for their dedication and commitment through the
negotiations process.

NGATI HĀUA



On behalf of the Ngāti Hāua Iwi Trust, we present to you this information booklet which provides a summary of what you are being asked to vote on and how the voting process will work. This ratification is the most significant part of our settlement journey. We have worked tirelessly towards this milestone over the past seven years, resulting in a very comprehensive settlement for our people.

We now need you to continue supporting our journey, by voting 'YES' to the resolutions explained in this booklet.

We strongly recommend that you vote YES to both resolutions that are explained in this booklet. By voting YES you will authorise the establishment of a new entity to hold and manage all of the Settlement redress.

By voting YES you will also approve the Settlement redress explained in this booklet. This includes:

- statutory pardons for our tupuna Mātene Ruha Te Whareaitu and Te Rangiātea
- significant financial redress (cash) that on the Settlement Date. This includes \$19 million quantum plus \$1.4 million through the Te Wera Forest agreement and \$6.1 million cultural redress;
- rights to purchase further significant areas of Crown land in the future;
- the transfer of significant areas of Crown land back to Ngāti Hāua as cultural redress;
- agreement with the Crown on new relationships to build a better future;
- recognition by the Crown of our story, their Treaty breaches and a formal apology for those breaches.

We therefore strongly recommend that you vote YES to both resolutions.

Nō reira, e rau rangatira mā, e ngā whanaunga
Tēnā koutou, tēnā tātou katoa.
Nā mātou iti nei,

The Trustees of Ngāti Hāua Iwi Trust

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TIMELINE OF SETTLEMENT

1840-2017

Te Tiriti o Waitangi signed and Ngāti Hāua challenge the Crown in relation to breaches of Te Tiriti o Waitangi



2017

Mandate obtained and recognised by the Crown and Deed of Mandate Implemented

2022
AIP Signed with the Crown



2017

Terms of Negotiation Negotiations signed with the Crown



2024

Initial Deed of Settlement and Ratification Process



Dec 2024-Feb 2025
Ratification of Deed of Settlement and PSGE period.
Iwi decision required.



March 2025

Deed of Settlement Signed



Settlement
Legislation Enacted
and assets
transferred to PSGE



Process Summary

In 2017, the Crown recognised the mandate of Ngāti Hāua Iwi Trust to represent Ngāti Hāua in negotiating a comprehensive historical Treaty settlement.

The Crown signed Terms of Negotiation with Ngāti Hāua on 14 July 2017. On 22 October 2022, the Crown and Ngāti Hāua signed an Agreement in Principle, *Te Whiringa Muka*, which formed the basis for this settlement.

On 21 November 2024, Ngāti Hāua and the Crown initialled a Deed of Settlement called *Te Pua o Te Riri Kore*. It is now up to the people of Ngāti Hāua to vote to ratify the settlement or not. The iwi and claimant community will have the ability to hear from the Ngāti Hāua Iwi Trust Trustees about the settlement during one of the ratification roadshows and will have the opportunity to vote in this period as well.

Ratification and Voting Summary

Ratification Process

The voting period for the ratification of the Ngāti Hāua settlement and the PSGE runs from 21 December 2024 to 7 February 2025.

During this period, a series of ratification hui will be held to provide additional information and enable discussion of the proposed settlement and the post-settlement governance arrangements.



Ratification Vote

Ngāti Hāua Iwi members are being asked to vote on the following two (2) resolutions:

1. I, as a member of Ngāti Hāua, agree to support and accept the Ngāti Hāua Deed of Settlement – Te Pua o Te Riri Kore – and authorise the trustees of the Ngāti Hāua Iwi Trust to sign the Deed of Settlement on behalf of Ngāti Hāua.
2. I agree that the proposed Te Whiringa Kākaho o Ngāti Hāua Trust will be the post-settlement governance entity for Ngāti Hāua to receive and manage Treaty of Waitangi settlement redress on behalf of Ngāti Hāua.

The first resolution relates to the proposed Deed of Settlement.

The second resolution relates to the establishment of Te Whiringa Kākaho o Ngāti Hāua as the post-settlement governance entity for Ngāti Hāua under the settlement.

Eligibility to Vote

To vote in the ratification process, you must be 18 years of age or over and registered on the register maintained by the Ngāti Hāua Iwi Trust. Registration forms are available from the Returning Officer and the Ngāti Hāua Iwi Trust office, or you can register online at www.ngatihaua.iwi.nz/register/.

Voting Papers

Votes can only be made using the official Voting Papers provided by the Returning Officer.

If you do not have a Voting Paper, require a registration form or have any other queries, please contact the Returning Officer, ElectionNZ, on 0800 666 028 or vote@ElectionNZ.com.

Voting

Voting can be completed in the following ways during the voting period:



Returning a completed Voting Paper to the Returning Officer using the freepost envelope



Online using the details printed on your Voting Paper



Placing your completed voting form in a ballot box at any of the ratification hui or in a ballot box at the offices of the Ngāti Hāua Iwi Trust.

Voting Period

Voting opens on 21 December 2024.

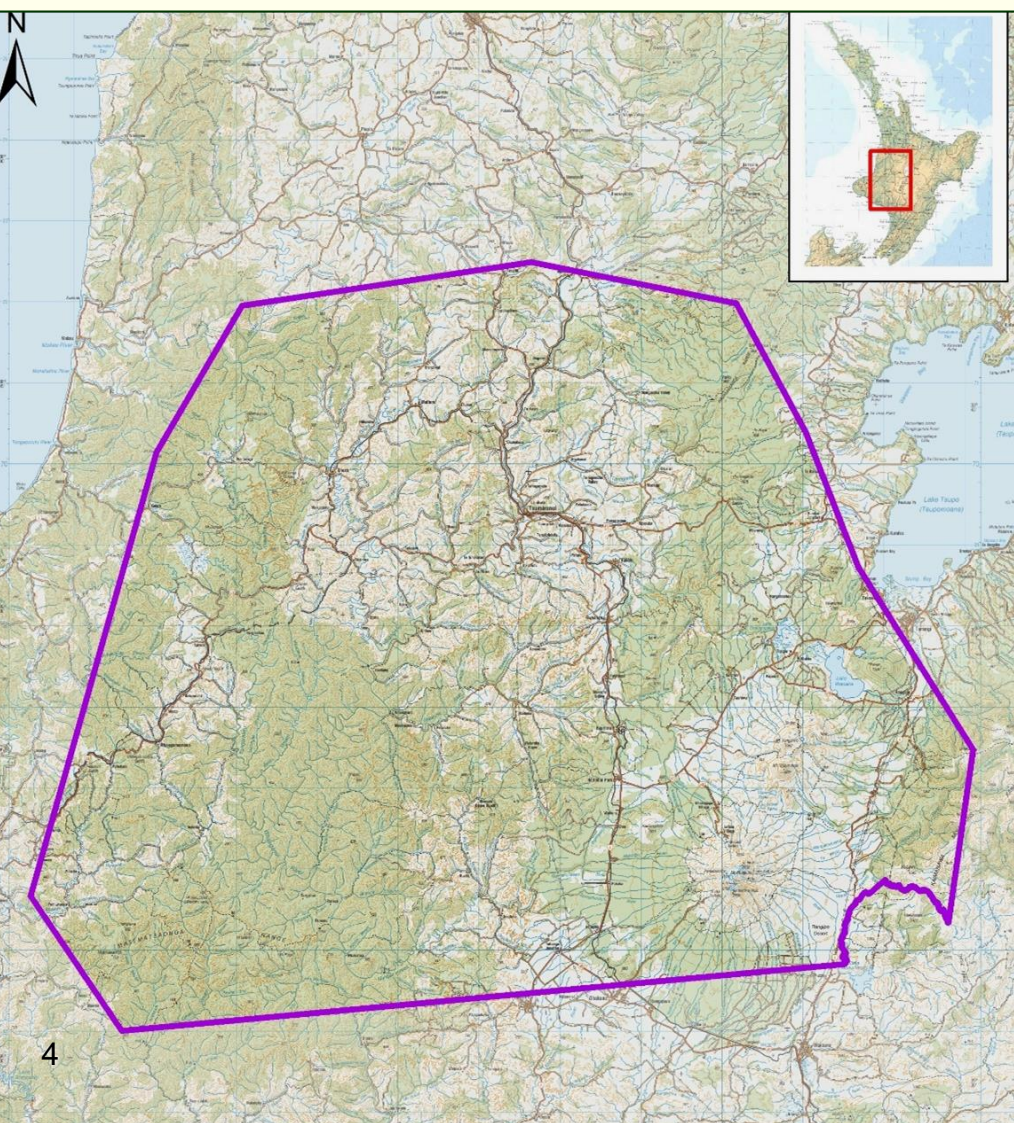
Votes must be received by the Returning Officer
before 5pm 7 February 2025

The Ngāti Hāua Area of Interest

The boundary of Te Hoata II before the time of Tamaaio began at Te Ruaroa; up the Whakapapa Stream to Te Waipatukahu; Te Umutoi; Pukuweka; Te Rua o Hinemata; thence up Mangakahu; Te Kawakawa; thence to Mangatupoto and Ohura; Koromiko on Ohura; Taraunui; Takapau. This land to Koromiko was gifted to Rangianewa. Ongarue was the boundary of the gift on one side and Taringamotu and Pukuweka stood on the other. This area forms part of the lands of Ngāti Hāua.

Our interests extend north and west from Mount Ruapehu and encompass the upper reaches of the Whanganui River. The principal townships within the area of interest are Taumarunui, Ōwhango and National Park. In the nineteenth century, some Ngāti Hāua hapū had also settled in Heretaunga (the Hutt Valley).

The area of interest for Ngāti Hāua, depicts Ngāti Hāua's tribal boundaries for the purposes of Treaty settlement. Within this area there are areas of shared interest with neighbouring iwi and whanaunga.



Koia nei aku rohe,
Te Kāhui Māui,
Te Kāhui Maunga,
Te Kāhui Rua,
Te Kāhui Maru,
Ko Aotea, ko Tokomaru ko
Tainui ko Te Ārawa.
Inā Ngā pū-wai-waha.

These are my tribal lands,
which derive from and
encompass the clan of
Māui, the clan of the
sacred mountains, the clan
of Ruatupua and the clan
of Marukopiri, merging with
the lands and descendants
of the ancient waka of
Aotea, Tokomaru, Tainui
and Te Arawa.
These lands are the
meeting places of waters
and people.

Settlement Overview

The extensive loss of Ngāti Hāua lands has eroded tribal structures, created severe poverty, and damaged the physical, cultural, and spiritual health of generations of Ngāti Hāua people.

The Ngāti Hāua Settlement is an important step in addressing this and will settle all outstanding historical claims that relate to Ngāti Hāua. The Deed of Settlement – Te Pua o Te Riri Kore – provides the following:



Statutory Pardons: The Crown will provide two Statutory Pardons for the convictions and treatment of Ngāti Hāua tūpuna Mātene Rutta Te Whareaitu and Te Rangiātea. The Statutory Pardons uphold and recognise the mana, character and reputation of Te Whareaitu and Te Rangiātea and also that of their uri, who have suffered stigmatisation as a result of these horrific wrongs.



An agreed historical account: For settlement purposes, this provides an agreed historical recount of the experiences between Ngāti Hāua and the Crown. The historical account also forms the necessary basis for the redress provided in Te Pua o Te Riri Kore.



Crown acknowledgments: As part of the settlement and as a way of resetting the relationship between Ngāti Hāua and the Crown, the Crown will make several acknowledgments for their actions and omissions against Ngāti Hāua, that breached Te Tiriti and resulted in widespread degradation to the iwi.



Crown Apology: The Crown apologises for its acts and omissions against Ngāti Hāua. The apology provides a reflective statement of accountability from the Crown and is central to the nature of the redress within the Deed of Settlement.



Cultural redress: The cultural redress is made up of several mechanisms. This includes the return of land (majority conservation land), pou whenua and nohoanga sites, overlay classifications, deeds of recognition and statutory acknowledgments in respect of culturally significant land, place name changes, memberships to the Tongariro-Taupō Conservation Board, Mineral Fossicking rights and mineral consultation priority, an area of interest statement, a partnership framework with the Department of Conservation and Te Pou Taiao, a joint management committee over 14 reserves. There is also the provision of a \$2.55 million cultural revitalisation fund, and statutory statements of the Ngāti Hāua Pou Tikanga.



Relationship and Social Transformation redress: as part of resetting the relationship with the Crown, including local government, Ngāti Hāua will have relationship agreements, letters of recognition or letters of introduction with over 20 different Crown agencies and entities. These relationship arrangements will give life to the operationalising of the settlement. There is also a social transformation framework.



Financial and commercial redress: Lastly, the settlement provides quantum redress of \$19 million. It also provides a \$1.4 million payment in relation to the Te Wera Forest agreement. Ngāti Hāua will receive commercial property redress including the Taumarunui Courthouse and Manunui School. The iwi will be able to trigger deferred selection properties and exercise rights of first refusal in respect of a number of properties, including the Taumarunui Hospital site, Taumarunui Primary and Taumarunui High School.

Settlement of Claims

The Ngāti Hāua settlement will settle the historical Treaty of Waitangi claims of Ngāti Hāua

Scope of Settlement

If the Deed of Settlement is approved by Ngāti Hāua Iwi, any claims (whether registered or non- registered) by or on behalf of Ngāti Hāua iwi in relation to acts and omissions of the Crown prior to 21 September 1992 on the basis of descent from Ngāti Hāua ancestors who exercised customary interests predominantly in the Ngāti Hāua area of interest at 1840, will be fully and finally settled from the day that the settlement takes effect.

This will mean that Ngāti Hāua Iwi and members of Ngāti Hāua Iwi will not be able to make any further claims in relation to historical matters in respect of Crown acts or omissions that occurred before 21 September 1992. Importantly, however, the Ngāti Hāua settlement:

- › Does **not** settle the historical Treaty of Waitangi claims of Whanganui Iwi or members of Whanganui Iwi in relation to the Whanganui River and other resources (which were settled by Ruruku Whakatupua - the Deed of Settlement of Whanganui Iwi for Whanganui River Claims).
- › Does **not** affect the right of Ngāti Hāua Iwi or members of Ngāti Hāua Iwi to make contemporary claims relating to any actions or omissions by the Crown in relation to Ngāti Hāua or the Ngāti Hāua area of interests that occur after 21 September 1992.
- › Does **not** affect any existing aboriginal title or customary rights of Ngāti Hāua Iwi or members of Ngāti Hāua Iwi.



Ngāti Hāua Iwi

The Deed of Settlement contains a claimant definition of Ngāti Hāua Iwi and claimants for the purpose of determining the claims that will be settled by the Ngāti Hāua settlement and who will be eligible to benefit from the settlement.

In the Deed of Settlement, Ngāti Hāua means the collective group composed of individuals who descend from a Ngāti Hāua ancestor; and every whānau, hapū, or group to the extent that it is composed of individuals referred to in the Deed of Settlement, including the following descent groups:

Hāuaroa ki te Rangi	Ngāti Pareteho	Ngāti Onga
Ngāti Hāua	Ngāti Pareuirā	Ngāti Te Āwhitu
Ngāti Hāuaroa	Ngāti Pikikōtuku	Ngāti Te Huaki
Ngāti Hekeāwai	Ngāti Poutama	Ngāi Turi
Ngāti Hinetakuao	Ngāti Rangitauwhata	Ngāti Tū
Ngāti Hinewai	Ngāti Rangitengaue	Ngāti Whakairi
Ngāti Hira	Ngāti Reremai	Ngāti Whati
Ngāti Keu	Ngāti Tamakaitoa	Ngāti Ruru
Ngāti Tama-o-Ngāti Hāua	Ngāti Kura	Ngāti Te Wera

Ngāti Hāua ancestor means an individual who exercised customary rights by virtue of being descended from the union of Hinengākau and Tamahina or a recognised ancestor of any of the descent groups listed above and exercised those customary rights predominantly in relation to the Area of Interest after 6 February 1840.

A person is **descended** from another person if the first person is descended from the other by birth, legal adoption or Māori customary adoption in accordance with the Ngāti Hāua's tikanga (customary values and practices).

Customary rights means rights according to tikanga Māori (Māori customary values and practices), including rights to occupy land, and rights in relation to the use of land or other natural or physical resources.

As part of the claimant definition, there is an indicative list of WAI claims that will be settled in full or insofar as they relate to Ngāti Hāua and any acts or omissions of the Crown prior to 21 September 1992. These include:

In full:
Wai 764
Piriaka School Land (Taumarunui) claim

Wai 1191
Ngāti Hinewai Land claim

Wai 1505
Te Patutokotoko and Ngāti Heke (Bell) claim

Wai 2156
Ngāti Haauapaparangi Tangata Whenua claim

In part:
Wai 48
The Whanganui ki Maniapoto claim

Wai 50
Rangitoto Tūhua 55A Block claim

Wai 81
Waihaha and Other Lands claim

Wai 146
King Country Lands claim

Wai 167
Whanganui River claim

Wai 366
Hutt Valley Lands claim

Wai 759
Whanganui Vested Lands claim

Wai 987
Rangitoto-Tūhua Land Block claim

Wai 1064
Ngāti Rangatahi Public Works claim

Wai 1097
Ohura South A (Taringamotu) Survey Block Alienation claim

Wai 1147
Te Uhi Ohura South claim

Wai 1203
Ohura South B and Associated Land Blocks claim

Wai 1299
Ngāti Hekeāwai Land Block claim

Wai 1480
Te Karu o Te Ngira claim

Wai 1594
Descendants of Te Hore Te Waa Nukurarae claim

Wai 1605
Albert and Sophie Ketu Whānau claim

Wai 1637
Te Atihau a Pāpārangi (Taiaroa and Mair) claim

Wai 1803
Ngāti Hari (Turu & Canterbury) claim

Wai 1812
Ongarue, Ohura and Otunui River Areas claim

Wai 1819
King Country Māori Contemporary Health Issues (Paki) claim

Wai 1933
Descendants of Makara Blocks claim

Wai 1934
Descendants of Ngakete Parehounuku claim

Wai 2278
Whanganui Mana Wahine (Waitokia) claim



Te Tūāpapa me te Tāhuhu Kōrero

“Te Horangapai comes from the phrase 'Horahia ngā pai'. What it means is putting aside all the adverse things and bringing peace so that people can work together and move on. Hora in this context means to spread something out that is good.”

- Tā Archie Te Atawhai Taiaroa

Summary of the historical background to the Ngāti Hāua claims

Ngāti Hāua are one of the Tangata Whenua tribes of Te Kāhui Maunga-ki-Tangaroa (the mountains to the sea), and it is through the tūpuna, Ruatupua and Paerangi from hence mana atua, mana whenua and mana tangata originates.

Ngāti Hāua has origins from an era preceding the arrival of the ancestral waka fleet from Hawaiiki Rangiātea, Tāhiti. The mana whenua of Ngāti Hāua, in accordance with ‘Take Taunaha’ – ‘right by discovery’ is attributed to Te Kāhui Maui.

Time evolved to the generation of Te Kāhui Rua (the Rua Clan) and as with other Iwi affiliated to Te Awa o Whanganui, Ngāti Hāua acknowledge our primary rootstock of ‘take tupuna’ - ‘ancestral right’ as stemming from Ruatupua and Paerangi.

Ngāti Hāua also trace our main whakapapa lines to the four waka of Aotea, Tainui, Te Arawa and Tokomaru, later arrivals who intermarried with Ngāti Hāua. As the descendants of pre-waka and waka ancestors, Ngāti Hāua were originally known as the people of Te Puru ki Tūhua.

It was around 1550 that Te Hoata II married a descendant of the Tainui high priest Hiaroa, called Hinewhata, and they settled at Taumarunui. There they produced a child Hinemata. Another marriage to Hine-te-wai produced Te Ruaroa, and a further union with Marama-ki-te-rangi produced Puakakaho. Te Ruaroa went on to marry Rakei (I) who is the son of Tamakana. They had Toakohuru, who married Hinekopa of the Ngāi Turi people. They went on to have Tamahina and Kaupeka.

Kaupeka occupied the lands around Waiaraia and Te Umukaimata. Tamahina (elder brother), marries Hinengākau, and lays down a boundary for Hāuaroa at Waiaraia. The descendants of Tamahina and Hinengākau, and those of Kaupeka, retained Hāuaroa as their tribal name.



Hakiaha Tawhiao provided an account of the origins of the tribal name for the iwi of Te Hoata (II). He states that the name Hāuaroa originates from the ridgepole of the Whare Wānanga in Hawaiki.

The identification of Tamaaio and his whakapapa lineage provides an Aotea/Tainui link, that marries into the lines of Te Arawa through the daughter of Te Hoata II, Hinemata. This then provides a connection to the lands of Tūhura and the evolution of Ngāti Hāua based on the 'take tupuna' of Te Hoata II.

According to Hakiaha Tawhiao, Te Hoata II was the principal tupuna of Ngāti Hāua in Ohura South and Rangitoto Tūhura. His whakapapa showed descent from Te Hoata I to the leaders of Ngāti Hāua. They included Ruaroa, Toakohuru, Tamahina, Tapaka, Terekau, Tuhaia, Whakaneke, Te Oro and Tōpine Te Mamaku.

It was because of Te Hoata II's marriage to the Tainui chieftainess, Hinewhata, that Te Hoata II was later able to negotiate permanent peace-making with his redoubtable Tainui protagonist, the warlord Tamaaio from Kāwhia. The peace-making put an end to the siege of Te Hoata's pā, Whiritoa, and it was cemented in a "Tatau Pounamu" ceremony when Te Hoata II gave his daughter, Hinemata, in marriage to Tamaaio.

Hakiaha Tawhiao states that, in the time of Terekau and Tuhaia, Ngāti Hāua-te-rangi become the hegemonic name for the iwi, with Hāuaroa being the principle hapū. Ngāti Hāua-te-rangi later became shortened to Ngāti Hāua.

Tā Te Atawhai Archie Taiaroa provided an account of the meaning of the name Hāua-te-rangi. He states that the "Hā" refers to the breath, "Ua" refers to the rain, and Te Rangi refers to the heavens. Together the name references the mist that follows rainfall and rises to the sky like the steam produced by one's breath on a cold day.

1840 and the Signing of Te Tiriti o Waitangi

In the 1840s, the Crown negotiated with another iwi to purchase land in Heretaunga on behalf of the New Zealand Company and ordered those Ngāti Hāua present to leave under threat of military force. After fighting broke out in 1846, the Crown captured and court martialled Ngāti Hāua tūpuna. One tupuna, Mātene Ruta Te Whareaitu, was wrongly sentenced to death and executed by hanging. Another tupuna, Te Rangiātea was sentenced to confinement for the rest of his life and died soon thereafter in prison. Another five tupuna were exiled to Australia. These events served as a catalyst to further fighting between Ngāti Hāua and the Crown in Whanganui in 1847.

From the late 1850s, Ngāti Hāua joined the Kīngitanga movement and supported their whanaunga in fighting the Crown in Taranaki from 1863. In 1865, the Crown ordered an attack on the Kīngitanga at Ōhōtahi pā and confiscated land in Taranaki in which Ngāti Hāua have interests. Ngāti Hāua supported the peaceful protest at Parihaka against the

Crown's attempts to enforce its confiscation. In 1881, the Crown invaded Parihaka, arrested Ngāti Hāua people, and destroyed their property.

In the 1860s, in order to facilitate colonisation, the Crown promoted laws which provided for the Native Land Court to individualise the previously customary land tenure of Ngāti Hāua. Ngāti Hāua boycotted the Native Land Court at times but had to engage with it to protect their interests. The Crown began purchasing Ngāti Hāua land interests in the 1870s. In 1886 the Native Land Court awarded a title for Waimarino even though most Ngāti Hāua were not aware of the Court's hearing. The Crown then quickly purchased 91% of the block without paying a fair price to individual owners whose legal shares were not located on the ground within the huge block. The Native Land Court subsequently awarded the Crown land which included kāinga of Ngāti Hāua.

Meanwhile, Ngāti Hāua defended the southern aukati (boundary) of Te Rohe Pōtae. In 1885, the Crown secured the agreement of Ngāti Hāua to lift the aukati for the construction of the North Island Main Trunk Railway by making promises that it did not honour. This included that the Crown would only acquire as much land as it needed for constructing the railway, but once Te Rohe Pōtae was accessible to the Crown it purchased vast areas of land for settlement. Ultimately, the Crown acquired so much land from Ngāti Hāua that it was unable to provide for present and future generations. Ngāti Hāua became virtually landless.

In the early 1900s, Ngāti Hāua gave conditional agreement for the establishment of the Taumarunui Native Township on some of their remaining land, though the Crown did not honour those conditions. The Crown promoted legislation which drastically reduced Ngāti Hāua influence over its management, and prioritised settler interests by allowing perpetual leases and purchasing township sections on behalf of the lessees.

In 1907, the Crown established the Tongariro National Park without any engagement with Ngāti Hāua. The Crown did not provide Ngāti Hāua with a role in Park management and the environmental impact from the development of infrastructure in the Park has been distressing for the iwi. Furthermore, the Crown utilised the waterways in the Ngāti Hāua rohe, including the Whanganui River, for the Tongariro Hydro-Electric Power Development Scheme from 1971, without the consent of Ngāti Hāua.

The Crown also failed to fairly consider Ngāti Hāua interests when it compulsorily acquired their land along the banks of the Whanganui River for scenic reserves in the early twentieth century. The Crown compounded this prejudice when it included that land in the Whanganui National Park in 1987.

Since the 1860s, Ngāti Hāua have endured and carried the intergenerational stigma of being labelled hauhau rebels by the Crown. The extent of Ngāti Hāua's loss of land through confiscation and the Native Land Court in the nineteenth and early twentieth centuries meant that the iwi's economic base was eroded, along with their ability to sustain themselves. Consequently, Ngāti Hāua have suffered poor housing, low educational achievement, and a lack of opportunities for social and economic development. This, in turn, has led to a dispersal of the Ngāti Hāua population to urban centres, and a loss of community, te reo Māori, and traditional cultural practices. The extensive loss experienced by Ngāti Hāua continues to cause mamae.

Te Rongo Niu

“

“Kei Te Atua te whakaaro ki te tinana me te wairua.”
“The fate of my body and soul resides with the Creator.”

”

– Mātene Ruta Te Whareaitu

Statutory Pardons

In 1846, many Ngāti Hāua tūpuna were living in the Heretaunga area. In the same year, the Crown ordered Ngāti Hāua to leave Heretaunga before it would consider paying them compensation for their purchased land. The Crown destroyed their property while the iwi was away, which culminated in skirmishes between the Crown and Ngāti Hāua (together with other iwi). These events lead to the trying of Te Rangiātea and Mātene Ruta Te Whareaitu under martial law.

These Ngāti Hāua tūpuna were deprived of procedural protections that would have been their right at a civilian trial. Te Rangiātea was considered guilty of being an armed follower of a rebel chief, and for having acted, aided and assisted in the rebellion against the Crown. Mātene Ruta Te Whareaitu was considered guilty of being an armed follower of a rebel chief, of resisting and wounding one of the Crown's Māori allies and for having acted, aided and assisted in the rebellion against the Crown.

Te Rangiātea and Mātene Ruta Te Whareaitu were respectively acquitted of the more serious charges of having participated in fighting against Crown forces in Heretaunga on the 16 May and 16 June 1846. However, the Court Martial sentenced Te Rangiātea, a kaumatua at the time and an unwell man, to confinement for life. Mātene Ruta Te Whareaitu was sentenced to be hanged by the neck until death.

The Crown's execution of Mātene Ruta Te Whareaitu by hanging on 17 September 1846 was described by the commanding military officer as an example to other Māori and in the New Zealand press as “a most sanguinary display of vengeance”. The tūpāpaku of Te Rangiātea and Mātene Ruta Te Whareaitu were interred without appropriate Ngāti Hāua ceremony and their final resting places are unknown. The uri of these tūpuna and Ngāti Hāua continue to search and yearn for the return of these tūpuna to their ancestral homelands.

Through the Ngāti Hāua settlement legislation, Te Rangiātea and Mātene Ruta Te Whareaitu are pardoned for their convictions, and their character, mana, and reputation are upheld and recognised by the Crown, as well as that of their uri/descendants.

Te Poroporoaki nā Te Whareaitu

He waiata tangi

E rere rā e te aouru, tauhōkai ana i runga rā,

Kaikawe kōrero ki te iwi ka wehea,

Nānā te punga i tuku ki raro waka,

Rehurehu ai ngā tuku ki a Kapiti rā,

Kia tangi au, homai kia ringia,

He puna wai kei aku kamo.

Transition the dawn within your expanse above,

Messenger to the people of my impending demise,

Setting the anchor of my waka (determining my
fateful departure),

Tearfully obscuring the last tributes to Kapiti afar,

Initiating my heartfelt lament, permeating in the
release

Of the pool of tears from mine eyes.

He mihi

I te wā i noho au ki te whakapākehā
i tēnei waiata tangi, ka ngau kino te
aroha ki roto i ahau.

Riringi mai ngā roimata i roto i te
aroha pūmau mō tēnei o ō tātou
tūpuna.

E mārama ana te kite, e kōrero ana
a Te Whareaitū ki tōna aouru
mutunga rawa, he tangi, he
poroporoaki.

E Koro, nei rā āu tamariki mokopuna
e kawē tonu nei i te whāwhai pai.

E kore mātou e wareware.

Rire, rire, hau, pai mārire!

Te Hohourongo Crown Acknowledgements and Apology “

Unuunu te puru o Tūhua māringiringi te wai o puta.
‘If you withdraw the plug of Tūhua,
you will be overwhelmed by the
flooding hordes of the North.’”

- Tōpine Te Mamaku

The Crown make a number of acknowledgements of its actions and omissions that breached te Tiriti o Waitangi / the Treaty of Waitangi. The Deed of Settlement also records the Crown’s apology for those breaches.

The Crown recognises that Ngāti Hāua have maintained their place at the upper reaches of the Whanganui River for centuries, weaving together te taura whiri a Hinengākau (the plaited rope of Hinengākau) through brokering peace and fostering connection. Ngāti Hāua tūpuna had a vision of partnership and mutual benefit when they signed te Tiriti o Waitangi / the Treaty of Waitangi. The Crown apology records that the Crown is greatly sorry that it did not live up to the promise of te Tiriti / the Treaty, and instead brought discord, death, and division to Ngāti Hāua.

The Crown records that it is deeply ashamed of and sorry for the horrific and reprehensible execution of Mātene Ruta Te Whareaitu in 1846, and profoundly regrets that its behaviour toward Ngāti Hāua in the 1840s sowed deep and well-deserved mistrust of the Crown. The Crown states that it is sincerely sorry for the severe toll warfare has had on Ngāti Hāua and the intergenerational stigma the people still carry from being labelled “hau hau’ rebels.

The Crown go on to recognise that Ngāti Hāua showed persistent commitment to rangatiratanga by joining and leading land retention movements and guarding the southern boundary of Te Rohe Pōtae. Ngāti Hāua ultimately had no choice but to engage with the Crown’s determined drive to obtain land. The Crown gained access to Te Rohe Pōtae to complete the North Island Main Trunk Railway by giving assurances that it did not honour. The Crown not only took land for the railway without paying compensation but purchased extensive amounts of land for European settlement.

The Crown says it is truly remorseful for acquiring so much land that Ngāti Hāua became virtually landless, severed from resources, wāhi tapu, and taonga. The Crown compulsorily acquired further land for public works. The Crown did not consult with Ngāti Hāua before establishing the Tongariro National Park or include Ngāti Hāua in the management arrangements, leaving Ngāti Hāua unable to safeguard wāhi tapu within the Park. The Crown is greatly regretful and sorry that it gained so much from its breaches of te Tiriti/the Treaty at an immense cost to Ngāti Hāua and left many Ngāti Hāua marginalised.

The Crown's apology pays tribute to the tireless work of Ngāti Hāua that has been undertaken for so long in an attempt to make the Crown aware of the injustices the Crown inflicted. The Crown has broken promises, ignored Ngāti Hāua protests, and shown Ngāti Hāua a profound lack of care. The Crown's acts and omissions have hindered the socio-economic development of the Ngāti Hāua people. Poor health, inadequate housing, low educational outcomes, and a lack of economic opportunities have contributed significantly to many Ngāti Hāua people leaving the rohe. The Crown is unreservedly sorry for all of its breaches of te Tiriti/the Treaty and the harm they have caused and pays tribute to the resilience of Ngāti Hāua people.

Through the settlement, including through the apology, the Crown hopes to build a platform on which we collectively can form a new relationship, one that is based on the spirit of partnership that Ngāti Hāua tūpuna saw in te Tiriti o Waitangi / the Treaty of Waitangi.



“ At no time in our engagement with the Crown has there been a relationship based on the terms or the spirit of Te Tiriti. There is no partnership and sometimes barely even a relationship. Where there has been a relationship we have been relegated to the role of rebels, Hauhau, petitioners, submitters and objectors rather than Tiriti partners. ”

– Tā Te Atawhai Archie Taiaroa

Te Pou Tikanga

“The further up the river you go, the thicker the blood.”

– Hikaia Amohia

Statement of Te Pou Tikanga

The above quote from Hikaia Amohia nods towards the unique whakapapa and tikanga of Ngāti Hāua. The Deed of Settlement sets out Te Pou Tikanga, which are the innate values that underpin the Ngāti Hāua aspirations for Treaty settlement and vision for a restored relationship with the Crown. Te Pou Tikanga states:

Ngāti Hāuatanga

Kia toitū te mana whakaū nā Ngāti Hāua

Our nationhood: To ensure the survival of the Ngāti Hāua Iwi identity

Riri Kore

Nā ngā tūpuna i hauroatia te maru o te tangata

To ensure the continuity of Ngāti Hāua tikanga

Rongo Niu

Tā te rino i tukituki ai, mā te rino anō e hanga

The Crown has a responsibility to enhance and uphold Te Tiriti o Waitangi relationship with Ngāti Hāua Iwi

Rangitengaue

Mā te piharau anō te piharau hei whakatika

Ngāti Hāua self-determination, Ngāti Hāua solutions for Ngāti Hāua people

Kokako

Ko te Awa te tuatahi, ko te Awa te tuarua

Uphold our inherent right of kaitiakitanga

Tapaka

He huinga wai, he huinga iwi

Te Ara Whanaunga: Maintain the integrity of our relationship with others

Tamahina

Ā mua, i muri, ōu kōrero

Make decisions based on ancestral precedent (tikanga) and values (kaupapa)

The Crown states that it acknowledges and respects the importance of Te Pou Tikanga to Ngāti Hāua and acknowledges that Ngāti Hāua has a desire to have a relationship with the Crown based on Te Pou Tikanga. Te Pou Tikanga underpins the Ngāti Hāua settlement and is a basis for resetting the relationship between Ngāti Hāua and the Crown. Te Pou Tikanga will form part of the interpretation of the intended Ngāti Hāua settlement legislation.

Ngāti Hāuatanga Cultural Redress

“We only received the toenail of the pig.”

– Makere Te Uruweherua

This kōrero from Makere above, alludes to the minimum lands that Ngāti Hāua were left with as a result of different land alienation events. A key focus for the Ngāti Hāua settlement has been the return of land and the recognition of the Ngāti Hāua tribal footprint – i riro whenua atu, me hoki whenua mai.

Vesting of land

A total of 64 sites of cultural significance will be transferred to Ngāti Hāua as cultural redress. Some sites will transfer subject to certain conditions which will protect existing third-party rights, and existing values such as public access and conservation. Others will transfer as unencumbered fee simple property. A breakdown of these is provided below:

- 16 sites to **vest** in fee simple.
- 35 sites to **vest** subject to reserve status.
- 7 Ruapehu District Council sites to **vest** subject to reserve status.
- 6 sites to **vest** subject to reserve status shared with other iwi.

Images of each site can be found in the Deed Plans in the Attachments Schedule to the Deed of Settlement.

Te Tuanui - overlay classification for Part Tongariro Conservation Area

The Deed of Settlement provides an overlay classification (known as Te Tuanui in the Ngāti Hāua settlement) that acknowledges the traditional, cultural, spiritual and historical association of Ngāti Hāua with lands within Tongariro Conservation Area. The declaration of an area as an overlay classification provides for the Crown to acknowledge Ngāti Hāua values in relation to that area and is linked to the residue redress outlined below with the Department of Conservation.

Te Pou Taiao - Joint Management Committee

Te Pou Taiao will be established through the settlement and will be a joint management committee with representatives from Ngāti Hāua and the Department of Conservation. Te Pou Taiao will be responsible for developing conservation strategies and managing 14

conservation sites consistently with Ngāti Hāua tikanga and values. Additional public conservation land may be added to Te Pou Taiao in the future by agreement.

Toitū Te Whenua - Partnership Framework with Department of Conservation

Ngāti Hāua, together with the Minister of Conservation, Department of Conservation and the PSGE intend that the partnership framework will consist of a partnership agreement, a sites of significance framework under section 53 of the Conservation Act 1987 that will provide an opportunity for Ngāti Hāua to engage in the management of sites of significance to them on public conservation land and a cultural materials plan allowing Ngāti Hāua to authorise permitted gathering of materials for cultural use on specified public conservation land.

Area of Interest Statement

A Ngāti Hāua Area of Interest Statement will be included as an appendix to each of the Tongariro-Taupō, Taranaki-Whanganui and Waikato Conservation Management Strategies.

Membership for Tongariro-Taupō Conservation Board

The settlement will also provide for the Minister of Conservation to appoint an interim member of the Tongariro-Taupō Conservation Board on the nomination of Ngāti Hāua.

Statutory Acknowledgements and Deeds of Recognition

A statutory acknowledgement recognises the association between Ngāti Hāua and a particular site or area and enhances their ability to participate in specified resource management processes in a targeted way. The settlement will provide:

- 39 statutory acknowledgements.
- A statutory acknowledgement over 12 puna wai (freshwater springs).
- 8 statutory acknowledgements with deeds of recognition.

Nohoanga Entitlement

The settlement will provide that the Crown will grant to Ngāti Hāua a Nohoanga (camping) entitlement over 10 sites of Crown-owned land: Waiaraia Scenic Reserve, Kopuha Scenic Reserve, Tongariro Conservation Area: Panepane, Tāngarakau Stream Conservation Area, Kaituna Scenic Reserve, Waitaanga Conservation Area - Rerepahupahu Falls, Manaia Road Conservation Area, No. 7 Scenic Reserve (Whanganui River), Ōhinetonga Scenic Reserve and Tongariro Conservation Area (Ōhinetonga Bridge).

Cultural Fund

Ngāti Hāua will receive a \$2.55 million cultural revitalisation fund that can be spent at the discretion of the PSGE.

Place Name Changes

Place names recognise iwi associations with geographic areas. 15 original place names will be restored through the settlement as follows:

Current Names	Proposed Name
Owhango	Ōwhango
Ohura	Ōhura
Ohura River	Ōhura River
Echolands	Matahānea
Ongarue	Ōngaaruhe
Ongarue River	Ōngaaruhe River
Retaruke	Rere Tāruke
Retaruke River	Te Awa o Rere Tāruke
Lake Hawkes	Lake Pohoare
Nihoniho	Te Niho o te Kiore
Waitaanga	Waitaangata
Waitaanga Stream	Waitaangata Stream
Port Arthur (local use)	Te Kerikeri
Man-of-War Bluff	Kōkiri a Koinaki
Heao Stream	Ōheao Stream

Placement of Pou Whenua

The settlement will provide that Ngāti Hāua may erect a permanent pou whenua on Ōhinetonga Scenic Reserve and within the Whanganui National Park at Whakahoro without the need for further authorisation under conservation legislation.

Mineral Fossicking and Consultation

The Deed of Settlement acknowledges the longstanding cultural, historical, spiritual and traditional association of Ngāti Hāua with relevant minerals and provides a statement of association with the relevant minerals.

The Deed of Settlement will provide for the PSGE to authorise members of Ngāti Hāua to search for and remove (by hand) six Crown-owned minerals from riverbeds, former riverbeds and agreed areas on public conservation land within the Ngāti Hāua area of interest without requiring approval from the Crown. These six minerals are: kōkōwai (ochre), pākohe (argillite), matā / tūhua (black obsidian), ōnewa (basalt / greywacke), paru (black mud) and mangaweka / pukepoto (blue clay).

Te Tātai-rango o Te Karauna Relationship Redress

“The Mana of the Māori is by water. No one, here, carrying the same thing that I'm carrying today”

– Titi Tihu

Koro Titi Tihu was an instrumental part of the advocacy of our people for the Whanganui River and his wisdom lends itself to how Ngāti Hāua might approach relationship redress with the Crown. Through the Deed of Settlement, relationship redress will reset the way Ngāti Hāua and the Crown act as Treaty partners towards one another, but will also acknowledge that within that relationship, Ngāti Hāua bring unique value that, as Koro Titi puts it, the Crown does not carry.

Meeting with Ministers

The settlement will provide for the Minister of Education, the Minister of Social Development and the Minister for Children to attend a meeting with the PSGE to discuss the Ngāti Hāua social transformation strategy in relation to the scope of portfolios of the attending Ministers. At the agreement of the PSGE and the Ministers, the meeting may be a joint meeting or separate meetings with the Ministers individually.

Ngā Whenu o Te Tātai-rango

The settlement will provide for relationship agreements with the following Crown agencies that include an acknowledgement of the importance of Te Pou Tikanga to Ngāti Hāua and a clause providing that where the priorities of Ngāti Hāua and the Crown agencies align, the PSGE and those Crown agencies will seek to work together on those priorities where it is mutually beneficial to do so.

- | | | |
|--|--|-------------------------------|
| >Ministry of Business, Innovation and Employment | >Ministry of Housing and Urban Development | >Stats New Zealand |
| >Ministry of Social Development | >Ministry of Health | >Ministry of Justice |
| >Oranga Tamariki | >Department of Corrections | >New Zealand Police |
| >Kāinga Ora | >Te Puni Kōkiri | >Ministry for the Environment |
| | >Ministry of Education | |

Te Whiringa Whenu

Through the individual relationship agreements, the Crown agencies above (except Stats NZ and Ministry for the Environment) agree to work with Ngāti Hāua through Te Whiringa Whenu (a collective annual relationship hui) and a collective work plan, where priorities align and it is mutually beneficial to do so.

The Ministry of Housing and Urban Development - Te Tūāpapa Kura Kāinga will convene and facilitate the first Te Whiringa Whenu annual hui (as provided for in each relationship agreement) between the PSGE and the Crown agencies mentioned above.

Other Relationship Agreements and Letter of Recognition

The settlement will provide for a Whakaaetanga Tiaki Taonga with: Te Tari Taiwhenua – Department of Internal Affairs, the agency responsible for the National Library – Te Puna Mātauranga o Aotearoa and Archives New Zealand; Te Papa Tongarewa; Heritage New Zealand Pouhere Taonga; and Manatū Taonga – Ministry for Culture and Heritage.

The settlement also provides for a relationship agreement between Ngāti Hāua and KiwiRail.

Letters of Introduction

On settlement date, the Chief Executive of the Office for Māori Crown Relations – Te Arawhiti will write to the National Emergency Management Agency, New Zealand Trade and Enterprise, Ngā Taonga Sound and Vision, and Ruapehu District Council by way of formal introduction. This may lead to further relationships that can be pursued by the PSGE.

“ *Wehea te muka, he taura whati. Whiria kia mau, kia ū, he taura mau waka / Separated flax strands create weak links. Bound tightly together would meet any challenge.* **”**

- Tā Te Atawhai Archie Taiaroa



Te Pātaka

Financial and Commercial Redress

The financial and commercial redress recognises the losses suffered by Ngāti Hāua arising from breaches by the Crown of its Treaty obligations. The financial and commercial redress is aimed at providing Ngāti Hāua with resources to assist them to develop their economic and social wellbeing. It is made of 4 main branches: a quantum payment, return of commercial properties with leaseback arrangements, deferred selection properties which provides Ngāti Hāua with the option to purchase certain lands within a stated timeframe after settlement and rights of first refusal, which are triggered if the Crown ever wishes to sell certain identified lands.

Financial Redress

Ngāti Hāua will receive financial redress of \$19 million, with an on-account payment of \$3.8 million of this figure paid after the Deed of Settlement is ratified and signed. The Crown will also pay interest on this amount, which has been accruing since the signing of the Agreement in Principle in 2022. This stands alongside the Te Wera agreement which provides an additional \$1.4 million to Ngāti Hāua.

Commercial Redress

Four (4) properties will transfer at Settlement date to Ngāti Hāua. This includes Manunui School and Taumarunui courthouse which will be leased backed to the current occupants (Ministry of Education and Ministry of Justice). This provides a mechanism for the PSGE to derive income. Ngāti Hāua will also receive the right to purchase other properties under the following conditions:

35 five-year Deferred Selection Properties

3 two-year Deferred Selection Properties (sale and leaseback)

2 three-year Deferred Selection Properties

125 Rights of First Refusal

1 Area Right of First Refusal (Kiwirail)

10 Second Rights of Refusal

6 Joint Rights of First Refusal (with other iwi)

1 Shared future Deferred Settlement Property (2-years) and Right of First Refusal with Te Korowai o Wainuiārua under certain circumstances (Raurimu Station)



Te Kāhui Maunga me Te Awa Tupua

The Ngāti Hāua Settlement records that:

- Ngāti Hāua view the Whanganui River, with its sources in Te Kāhui Maunga, as a living being, Te Awa Tupua; an indivisible whole incorporating its tributaries and all its physical and metaphysical elements from Te Kāhui Maunga to the sea.
- Ngāti Hāua have maintained that they possessed, and exercised rights and responsibilities in relation to Te Awa Tupua and Te Kāhui Maunga in accordance with their kawa and tikanga and that their rights and interests have never been relinquished willingly.
- Te Awa Tupua and Te Kāhui Maunga are central to the identity and existence of Ngāti Hāua and our health and wellbeing.

Te Awa Tupua

The Ngāti Hāua Settlement also records that Ngāti Hāua consider that their interests in the Tongariro National Park and the Whanganui National Park have never been adequately recognised by the Crown and that they have not had adequate opportunity to be involved in the national park management, as envisaged by the Te Tiriti relationship.

Future Whanganui National Park Negotiations

Ngāti Hāua have significant and unbreakable tāngata tiaki responsibilities in regard to the whenua and other taonga situated within the Whanganui National Park. The Park includes numerous Ngāti Hāua wāhi tāpu, pā, kāinga, mahinga kai and sites of significant cultural and spiritual importance.

Ngāti Hāua consider that the Crown has not honoured its commitments to Whanganui iwi, including Ngāti Hāua, in relation to the Whanganui National Park.

In the Ngāti Hāua Deed of Settlement, the Crown acknowledges the significance and critical importance of the Whanganui National Park to Ngāti Hāua and that redress associated with the Park, to be negotiated collectively in a separate negotiation, is fundamental to Ngāti Hāua. The Ngāti Hāua settlement legislation will settle all Ngāti Hāua claims in relation to the Whanganui National Park. However, other than Crown apology redress, the deed does not provide for cultural redress by the Crown in relation to any of the historical claims that relate to the Whanganui National Park.

Cultural redress focusing on current and future arrangements for the Whanganui National Park will be a separate collective negotiation with Ngāti Hāua and other iwi who have interests in the Whanganui National Park. The Crown is committed to collectively negotiating redress over the Whanganui National Park in good faith. The Crown is also committed to addressing the grievances of Ngāti Hāua in relation to Whanganui National Park. Ruruku Whakatupua, the Whanganui River Deed of Settlement, also records the Crown's commitment to discuss the potential interrelationship between Te Pā Auroa nā Te Awa Tupua and any future arrangements being considered for the Whanganui National Park or the Tongariro National Park and any related issues that need to be addressed.

Future Tongariro National Park negotiations

The Crown acknowledges the significance and critical importance of Te Kāhui Maunga to Ngāti Hāua and that redress associated with the Tongariro National Park, which will be negotiated collectively in a separate negotiation, is fundamental to Ngāti Hāua. The Ngāti Hāua settlement legislation will settle all Ngāti Hāua claims in relation to the Tongariro National Park. However, other than Crown apology redress, this deed does not provide for cultural redress by the Crown in relation to any of the historical claims that relate to the Tongariro National Park.

Cultural redress focusing on current and future arrangements for the Tongariro National Park will be negotiated separately and collectively with Ngāti Hāua and other iwi who have interests in the Tongariro National Park.

The Crown is committed to collectively negotiating redress over the Tongariro National Park in good faith. The Crown is also committed to addressing the grievances of Ngāti Hāua in relation to the Tongariro National Park.



Te Whiringa Kākaho o Ngāti Hāua

Post Settlement Governance Entity

STRUCTURE

TE WHIRINGA KĀKAHO O NGĀTI HĀUA

CHARITABLE
ENTITY

COMMERCIAL
ENTITY

ELECTION PROCESS

NGĀTI HĀUA IWI

[Individual iwi members]

HUI-A-IWI

[All trustee candidates must attend in person or online and speak to Hui-A-iwi]

GUARANTEED AHI KĀ VOICE

[At least 3 trustees must be resident within the Ngāti Hāua rohe]

TE WHIRINGA KĀKAHO O NGĀTI HĀUA TRUST

[7 Elected trustees at least 3 of whom must be resident in the Ngāti Hāua Rohe]

ELECTION BY ALL
REGISTERED
ADULT IWI
MEMBERS



Whiria ngā kākaho e kore e whati

"Weave together the kākaho reeds, they become unbreakable"

Te Whiringa Kākaho o Ngāti Hāua takes inspiration for its name from the whakataukī above, which emphasises strength in unity. Unity is a key driver of any collective endeavour, in this case the Ngāti Hāua post-settlement governance entity.

BACKGROUND AND PROCESS

A PSGE will be responsible for receiving, holding, managing and administering Ngāti Hāua settlement assets on behalf of the present and future members of Ngāti Hāua. The most common form of PSGE is a private trust, which is a trust that is accountable to its beneficiaries and governed by rules as set out in its deed of trust.

The Crown requires that a PSGE be ratified (approved) by members of Ngāti Hāua prior to the signing of the Deed of Settlement and the introduction of settlement legislation to Parliament to give effect to parts of the settlement. If approved by members of Ngāti Hāua, the PSGE will be established prior to the signing of the Deed of Settlement and the initial trustees of the PSGE will be responsible for signing the Deed of Settlement with the Crown.

The Ngāti Hāua Iwi Trust has undertaken extensive work in recent years to develop a suitable PSGE for Ngāti Hāua, in consultation with Ngāti Hāua uri and other advisors. In order to gather feedback to help shape the PSGE, we engaged in in-person and online workshops among trustees and with Ngāti Hāua uri, as well as a survey (online and hard copy). We also sought advice on PSGE structure from Deloitte. Key themes or important issues emerging from the engagement with Ngāti Hāua uri included:

- Ngāti Hāuatanga / Te Whare o Hāua
- Mana Motuhake
- Rangatiratanga
- Te Tiriti o Waitangi
- Te Pou Tikanga
- Tikanga and kawa being upheld
- Empower whānau, hapū and marae
- Clear vision and strategies
- Representative and accountable
- Visible at home and representative of ahi kā
- Bring people together

We gave careful consideration to all views expressed at the PSGE workshops and through survey responses. We would like to thank all of you who attended and/or provided feedback in any way.

TE WHIRINGA KĀKAHO O NGĀTI HĀUA

The proposed name for the PSGE is Te Whiringa Kākaho o Ngāti Hāua (**Te Whiringa Kākaho**). It is proposed that Te Whiringa Kākaho will be a private trust. Based on the feedback received from our people along with advice from our specialist advisors, we have now finalised a Trust Deed for Te Whiringa Kākaho for your consideration and approval.

If approved by Ngāti Hāua uri and established, Te Whiringa Kākaho must manage the settlement redress on behalf of and for the benefit of the present and future members of Ngāti Hāua in accordance with its Trust Deed. The Trust Deed is a document that creates the PSGE Trust and sets out how the Trust will operate. A full copy of the Trust Deed is available online via our website www.ngatihaua.iwi.nz.

You are being asked to consider and approve the proposed PSGE – Te Whiringa Kākaho o Ngāti Hāua by voting on the following resolution:

I, as a member of Ngāti Hāua, agree that the proposed Te Whiringa Kākaho o Ngāti Hāua Trust will be the post-settlement governance entity for Ngāti Hāua to receive and manage Treaty of Waitangi settlement redress on behalf of Ngāti Hāua.

We strongly encourage you to vote 'YES' to this resolution. Voting YES means that the PSGE will be established and be ready to receive, hold and manage the settlement redress.

If Te Pua o Te Riri Kore, the Ngāti Hāua Deed of Settlement, and Te Whiringa Kākaho, the proposed PSGE, are ratified (approved) by Ngāti Hāua, then Te Whiringa Kākaho will be established, and the Deed of Settlement will be signed. Once settlement legislation is passed, the Ngāti Hāua settlement assets that will be received from the Crown through the Deed of Settlement will be transferred to Te Whiringa Kākaho.

PURPOSE OF TE WHIRINGA KĀKAHO O NGĀTI HĀUA

The purpose of Te Whiringa Kākaho is to receive, hold, manage, and administer the Trust assets on trust for any object or purpose that is beneficial to the current and future members of Ngāti Hāua, and includes:

- Implementing the terms of the settlement of the historical Treaty of Waitangi claims of Ngāti Hāua contained in Te Pua o Te Riri Kore and the Settlement Legislation.
- Promoting the social, cultural, spiritual, educational, environmental and economic advancement and wellbeing of Ngāti Hāua and its members.
- Providing for the ongoing maintenance and establishment of places of cultural or spiritual significance to Ngāti Hāua and its members, including marae.
- Promoting the health and wellbeing of Ngāti Hāua and its members.

- Promoting the health and wellbeing of the members of Ngāti Hāua who are children and young persons.
- Promoting and advancing the health and wellbeing of Te Awa Tupua and Te Kāhui Maunga.
- Ensuring that any Commercial Activities are appropriately structured to serve the Trust Purpose.
- Receiving or administering any other redress in relation to the Whanganui National Park, Tongariro National Park or Te Kāhui Maunga.
- Promoting and advancing the social and economic development of Ngāti Hāua and its members, including the promotion of business, commercial or vocational training.
- Acting as the voice and representative body for Ngāti Hāua.
- Any other purpose that is considered by the Trustees from time to time to be beneficial to Ngāti Hāua and its members.

TRUSTEES OF TE WHIRINGA KĀKAHO O NGĀTI HĀUA

Te Whiringa Kākaho will be made of 7 trustees, who will be adult registered members of Ngāti Hāua:

- At least 3 trustees must be ‘ahi kā’ (ordinarily reside within the Ngāti Hāua area of interest); and
- The remaining 4 trustees may reside anywhere (ahi kā or away from home).

Adult members (aged 18 years and over) of Ngāti Hāua will be entitled to nominate people for election as a Trustee and will also be entitled to elect the trustees of Te Whiringa Kākaho.

There will be one election of trustees held every 3 years or as required when a vacancy arises. Prior to each election, all candidates for appointment will be required to present to a special hui ā-iwi (either online or in person) regarding their nomination. Members of Ngāti Hāua will be able to vote for up to 7 trustees. Voting will be by way of secret ballot conducted by post and electronic methods. As noted above, in each election, 3 trustee positions will be filled by the 3 highest polling “Resident Candidates” (those who ordinarily reside within the Ngāti Hāua area of interest) and the remaining 4 trustee positions will be filled by the 4 candidates who receive the highest number of valid votes for the relevant vacancies, other than the 3 highest polling “Resident Candidates”.

The first election of trustees must be held prior to the first annual general meeting following Settlement Date. Trustees will be eligible for re-election.

RESPONSIBILITIES OF TRUSTEES

The Trustees’ primary duty is to promote the objects and purposes of Te Whiringa Kākaho. They will be responsible for the strategic governance of Te Whiringa Kākaho Trust and oversight of management and the operational structure. Trustees must act impartially, declare conflicts of interest and represent the interests of all members of Ngāti Hāua. The Trustees have a very high duty of care to act on behalf of all members of Ngāti Hāua in managing the settlement assets.

TRANSPARENCY AND ACCOUNTABILITY

Te Whiringa Kākaho will be accountable to all members of Ngāti Hāua and will keep members updated through regular hui and other communication methods such as e-pānui, emails, website, and online engagement.

To ensure transparency and accountability the Trustees are required to:

- hold a notified Annual General Meeting (AGM) for all members of Ngāti Hāua;
- prepare and present an Annual Plan each year;
- present audited Annual Reports (that report on the operations of Te Whiringa Kākaho (and any Trust Entities)) each year;
- produce annual audited consolidated financial statements (which will include details of remuneration paid to Trustees); and
- produce a Five-Year Strategic Plan.

Adult registered members of Te Whiringa Kākaho are entitled to vote at AGMs and special general meetings on matters on the agenda. Te Whiringa Kākaho will be required, among other things, to present the material above, together with advice regarding Trustees' remuneration and any other notified business, to an AGM each year.

A special resolution (ballot conducted by post and electronic methods) requiring support from 75% of participating adult registered members of Ngāti Hāua will be required to approve the following significant decisions:

- major transactions;
- amendment of the PSGE Trust Deed;
- resettlement of the PSGE Trust assets; and
- termination of the PSGE Trust.

INITIAL TRUSTEES

The "Initial Trustees" for Te Whiringa Kākaho will be the existing trustees of the Ngāti Hāua Iwi Trust. The Initial Trustees will only hold office until the first AGM following Settlement Date, by which time a full election must have been held for the 7 trustee positions on Te Whiringa Kākaho. This is a common practice providing continuity and transition to a newly created PSGE.

The primary responsibilities of the Initial Trustees will be to:

- Sign the Deed of Settlement on behalf of Ngāti Hāua.
- Ensure elections for Te Whiringa Kākaho are held to elect 7 trustee positions on Te Whiringa Kākaho prior to the first AGM following Settlement Date.
- Support the passage of Settlement legislation to give effect to the Deed of Settlement.
- Undertake any other tasks necessary to enable the transition to PSGE, receipt of settlement redress and establishment of a group structure.
- Reporting and other requirements.

RIGHT OF NGĀTI HĀUA MEMBERS

All Ngāti Hāua members have the right to:

- receive reports and information from Te Whiringa Kākaho; and
- attend AGMs and special general meetings.

All adult registered members of Ngāti Hāua have the right to:

- participate in Trustee elections;
- call for a special general meeting (in accordance with the PSGE Trust Deed);
- participate in reviews of the PSGE Trust (one must be held within 8 years of the Settlement Date); and
- be nominated for election as a Trustee (provided they meet the criteria for being a Trustee).

It is important to note that the proposed PSGE Trust Deed requires that a review be held within 8 years of the Settlement Date to identify how things are working and if it is fit for purpose. All Ngāti Hāua members will be able to participate in the review.

TRUST ENTITIES – GROUP STRUCTURE

The trustees of Te Whiringa Kākaho will have the power to establish or disestablish subsidiaries or related entities (called Trust Entities in the PSGE Trust Deed) to assist with the management of assets or particular functions. The wider group of Te Whiringa Kākaho, together with any Trust Entities it establishes, will be known as the Te Whiringa Kākaho o Ngāti Hāua Group. The trustees of Te Whiringa Kākaho will be responsible for monitoring and overseeing the activities of any Trust Entity. The directors or trustees of any Trust Entity will be appointed by Te Whiringa Kākaho. A Trust Entity must manage any assets it holds solely for the benefit of Ngāti Hāua.

Based on advice from Deloitte, the approach to Trust Entities at this stage may include the establishment of a new charitable entity with a focus on charitable outcomes such as social and cultural development and a new commercial entity to undertake commercial activities. We are continuing our work with Deloitte on these matters and will continue to report back to you on these issues.

NGĀTI HĀUA IWI TRUST

The Ngāti Hāua Iwi Trust, for various reasons, was not suitable to receive settlement assets from the Crown. Instead, we are required to set up a new PSGE to receive our assets – Te Whiringa Kākaho o Ngāti Hāua. It is proposed that the Ngāti Hāua Iwi Trust will be wound up in due course in accordance with its terms and the assets and liabilities transferred to Te Whiringa Kākaho, utilising the Settlement Legislation. For a period of time, this means that, if the establishment of Te Whiringa Kākaho is supported, we will have two entities, but the role of the Ngāti Hāua Iwi Trust will be gradually reduced, and steps taken to transfer its functions to Te Whiringa Kākaho.



Ratification Voting Process

Ways to Vote

TAHI: Pōti Ipurangi | Internet Voting

Enter www.ElectionNZ.com/settlementvote into the address bar of your internet browser to go to the voting site. (not into google)

You will be asked to enter a PIN and password. Your unique PIN and password are listed on your voting paper and in your voting emails.

RUA: Kanohi ki te Kanohi | In person at the AGM

Place the completed voting paper in the ballot box at the ratification information hui. An ElectionNZ independent voting representative will be present at each of the ratification hui to collect votes and issue replacement/special votes to anyone who needs one.

TORU RĀNEI: Pōti Poutāpeta | Postal Voting

Follow the Postal Voting on your voting paper to post the completed voting paper back to the Returning Officer in the freepost envelope provided.

If you lose your freepost envelope you can use any blank envelope.

Simply write:

- FREEPOST 165185
- The Returning Officer
- PO Box 3138
- Christchurch 8140

Freepost envelopes can go in any NZPOST or DX Post Box.

Eligibility

All adult uri of Ngāti Hāua are eligible to vote in the ratification. Anyone who turns 18 by the conclusion of voting can during the voting period. Uri are only allowed to cast one vote each. Uri must be either registered members of Ngāti Hāua or complete a whakapapa to vote process – via www.ElectionNZ.com/iwirego

Uri who utilise the whakapapa to vote process will not be registered with Ngāti Hāua but will still require their whakapapa verified by Ngāti Hāua's whakapapa komiti / whakapapa process.

Personal information captured through the whakapapa to vote process will be deleted 90 days after the release of the final result by ElectionNZ, unless otherwise required to hold the information within the requirements of the Privacy Act 2020 and court obligations if any.

Postal Packs

Postal Packs will be sent out to all adult registered uri of Ngāti Hāua at the beginning of the voting period. Each pack will contain a unique voting paper, freepost return envelope and a ratification information booklet.

Online Voting Emails

Voting is also available online. The voting paper contains each elector's unique PIN and Password which can be used to cast the vote online. Emails will also be sent out to electors containing this information. PINs and Passwords are unique to each voter and cannot be shared and used by multiple people. Each voter requires their own unique PIN and Password.

The Independent Returning Officer

The Independent Returning Officer | Kaiwhakaere Pōtitanga is Isiah Roberts of ElectionNZ. ElectionNZ have managed elections and voting on behalf of iwi, corporate and public entities around Aotearoa, Australia and beyond for more than 20 years.

Should you need any assistance with voting you can phone the helpline on 0800 666 028 or email vote@ElectionNZ.com

Support over the Christmas Period

Like many organisations, ElectionNZ will be closed over the Christmas/New Years period.



ElectionNZ closes on Friday 20th December 2024 and reopens Monday 13th January 2025.

During this time – emails will be answered, and phone messages will be responded to but there will be no live voter support. In acknowledgment the voting period has been set to give uri as much opportunity to vote and participate as possible.

Special votes:

Special Votes are available to those who:

- Register during the voting period on or before the voting closing date; or
- Do not wish to register but wish to participate through their whakapapa process to vote.

Special votes will be counted by the independent returning officer subject to eligibility being confirmed through Ngāti Hāua's whakapapa process.

Overseas Whānau

Regardless of where you live, all uri are encouraged to vote. If you live overseas, you are highly encouraged to vote online to help ensure your vote is received by the end of the voting period. This removes the risk of votes getting lost or delayed in the post.

Contact Details - Ngāti Hāua Iwi Trust

Office 153 Hakiaha Street Taumarunui
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Phone 07 8955966
Email info@ngatihaua.iwi.nz
Website www.ngatihaua.iwi.nz
Instagram @ngati_haua_taumarunui
Facebook @NgātiHāuaTaumarunui

Contact Details – Independent Returning Officer

Phone 0800 666 028
Emails vote@ElectionNZ.com

