



# Far North REAP

Rural Education Activities Programme

## Te Kete Whakatinanahia Te Tiriti Te Tiriti O Waitangi Recognition and Implementation

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## PREFACE

Far North REAP is an Incorporated Society made up of groups and individuals who believe in equality of access to education, regardless of rural isolation.

Far North REAP operates in a country where human rights are given the utmost importance and enshrined in legislation such as the Human Rights Act 1993 (and amendments) and the NZ Bill of Rights Act 1990. Human Rights are so fundamental as to be mentioned in Article Three of Te Tiriti O Waitangi 1840, the founding document of Aotearoa New Zealand. The rights to the freedom of expression of religion and belief are likewise enshrined in the Bill of Rights Act 1990 and referred to in Te Tiriti O Waitangi 1840 (refer s8.7).

In essence Human Rights purports that every human being is entitled to be treated with dignity simply because of their humanity, regardless of status or position. A uniquely New Zealand statement of the very essence of human dignity is expressed in the word mana. In respecting a person's mana, we recognise the humanity, prestige, dignity and wairua of that person. Mana also applies to groups. Manaakitanga is the act of enhancing the mana of others, so that the mana of all is enhanced.

Te Kete Whakatinanahia Te Tiriti O Waitangi has been written in part to recognise the Mana and Human Rights of Māori to exercise their cultural and religious practices in a way that is consistent with the commitment given through Article Two of Te Tiriti O Waitangi i.e. *the unqualified exercise of their chieftainship over their lands, villages and all their treasures*. In addition, Te Kete Whakatinanahia Te Tiriti provides a resource to assist Far North REAP to understand how to engage with Māori and embrace these practices in a sensitive, safe and meaningful way.

It is the intention of Far North REAP that the guidelines and information contained in Te Kete Whakatinanahia Te Tiriti should assist in creating a more harmonious environment where all cultures are respected, both internally and externally to the organisation. Nothing contained in Te Kete Whakatinanahia Te Tiriti is intended to impinge on the Human Rights or Religious Freedoms of any individual or group associated with Far North REAP and any concerns, queries or feedback on this matter should be directed to the Chief Executive of Far North REAP in the first instance.

## 1.0 Purpose of Te Kete Whakatinanahia Te Tiriti

### *“Whakatinanahia Te Tiriti O Waitangi”*

### *“Give mana to Te Tiriti O Waitangi”*

*(Far North REAP Constitution Object)*

#### 1.1 Purpose

*Kua whakaritea tēnei kete hei awhina i a Far North REAP ki te whakatinana, kia whai mana ai te Tiriti O Waitangi i roto i ngā hautūtanga me ngā whakahaeretanga o Far North REAP.*

Te Kete Whakatinanahia Te Tiriti has been put together to assist Far North REAP in the implementation of Te Tiriti O Waitangi as an integral part of Far North REAP’s governance and operations. It will inform and influence Policies and Procedures, be used as part of the induction process, and assist workers to deliver to Māori in ways that are appropriate to Māori.

#### 1.2 Vision

The vision of Te Rōpū Tiriti Far North REAP is to provide a resource to assist Far North REAP in the implementation of Te Tiriti O Waitangi as an integral component of Far North REAP’s governance and operations.

#### 1.3 Acknowledgement

He Mihi

Ka nui tonu te mihi ki a rātou, nā rātou Te Tiriti O Waitangi i waitohu, i runga i te tūmanako, mā Te Tiriti anō e tiaki i ngā tikanga tangata, i runga anō i te whakaaro rangatira kia tau tonu mai te rangimarie ki runga i ngā tāngata katoa o Aotearoa nei.

A big acknowledgment must be given to those who signed Te Tiriti O Waitangi in the hope that Te Tiriti would provide protection for human rights, and the over-riding notion that peace would prevail on the peoples of this land.

Ka nui tonu te mihi ki Te Pōari me ngā kaimahi o Far North REAP, nā rātou anō i tautoko, i āwhina i te kaupapa nei. Anō, ki ngā iwi o te hāpori, ā ko ngā iwi o Te Hiku o Te Ika/Muriwhenua mō tā rātou arahitanga i a mātou, ka nui te mihi.

Te Rōpū Tiriti Far North REAP wants to express our gratitude to the Board and Employees of Far North REAP for their support and assistance. The guidance we received from our community, particularly nga Iwi O Te Hiku O Te Ika/Muriwhenua was invaluable.

The process for preparing this document has been both challenging and educational. We hope it will be used to ensure no Far North REAP activities contravene Te Tiriti O Waitangi.

#### 1.4 Brief

*He Taonga Te Tiriti o Waitangi ki a tātou ngā iwi o Aotearoa. Nā te Tiriti o Waitangi kua whakatūria te Kāwanatanga Karauna. Nō reira, ko te Tiriti te pūtake o Te Kāwanatanga. Nā Te Tiriti anō i whakaritea kia mau tonutia e te Iwi Māori, i tō rātou tinorangatiratanga, ā, mā te Karauna tonu e tiaki.*

Te Tiriti o Waitangi is a treasure to the people of Aotearoa. Te Tiriti o Waitangi was imperative to the establishment of Crown governance in Aotearoa. It is therefore New Zealand’s foundational document of governance.

Te Tiriti o Waitangi guaranteed the protection of Māori tinorangatiratanga / rights.

*Ko te iwi Māori, te iwi taketake / tangata whenua o Aotearoa. Kua whakatūhia e te Tiriti o Waitangi, te mana o ngā hapū, whānau me ngā rangatira Māori.*

Māori are the indigenous people/ original people of the land Aotearoa. Te Tiriti o Waitangi recognised the collective authority of hapū and whānau and the authority of rangatira Māori.

*Ko te iwi Pākehā he iwi Tiriti. Nā rātou anō te Tiriti i whakaritea kia whai mana anō rātou ki roto o Aotearoa nei. Nō Te Tiriti anō, kua whai mana te iwi Pākehā ki konei.*

Pākehā (The Crown) were signatory partners of Te Tiriti. They composed Te Tiriti to give themselves authority of governance here in Aotearoa. Te Tiriti was what gave Pākehā the right to be here in Aotearoa. In contemporary NZ all residents and citizens who do not descend from Māori could be considered ‘Tangata Tiriti’, with their presence in NZ enabled by Te Tiriti O Waitangi.

*Kua whai motika te iwi Māori e rite ana ki ngā iwi katoa o Ingarangi.*

Māori were given equal rights as British subjects.

#### 1.5 Background to Te Kete Whakatinanahia Te Tiriti

In 2002, the Far North REAP Society voted in favour of including the following paragraph in the Far North REAP constitution:

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Te Kete Whakatinanahia Te Tiriti O Waitangi – compiled by Te Rōpū Tiriti Far North REAP – Updated December 2021

*“To operate in all matters, in partnership with Māori as First Nation Peoples, as intended by Te Tiriti o Waitangi, in ways that reflect the sharing of power and decision-making within the organisational structure and practice of the society”.*

This amendment coincided with a wider self analysis in relation to Te Tiriti that was occurring in REAP organisations throughout the country, which was discussed at the 2003 REAP National Conference.

Throughout rural New Zealand, REAP Societies hold an influential role in the education landscape and other sectors of the community. Recognising this position, the 2003 National REAP conference committed to leading and modelling a genuine, effective and practical Treaty of Waitangi responsiveness framework in the communities that they serve. It was recognised that REAP Societies, by virtue of their privileged position had an opportunity, bordering on an obligation to influence their communities to be more tolerant, accepting, aware and proactive in relation to the Treaty of Waitangi.

By 2004 several REAP organisations were using the Manukau City Council ‘Treaty Toolkit’ as a key reference in developing their own Treaty policies and this document was passed to Robin Shepherd and Stephen Allen (Far North REAP Board members) during a National REAP restructuring project. Concurrently the Far North REAP ‘Māori Reference Group’ (Hauhake O Te Hiku O Te Ika) was determining its role within Far North REAP.

In 2005, Far North REAP engaged the services of Kathryn McKenzie to *“lead the consultative process of establishing the rationale, the process, and the policy and procedures for a Far North REAP Treaty of Waitangi Toolkit.”* During this process the ‘Te Rōpū Tiriti’ committee was established.

*(Refer Terms of Reference Te Rōpū Tiriti V1.0 03/06)*

## **1.6 Far North REAP Commitment and Values**

Tihei Mauriora!

### **Ko tēnei te whakaaro o ngā kaimahi o te Far North REAP.**

This is the commitment of Far North REAP to Te Tiriti o Waitangi.

Far North REAP strives to help people become lifelong learners. Part of that responsibility is to understand and explore our own New Zealand history and find a place where future actions respect and value Māori knowledge. New Zealand society is structurally alien to Māori culture and has caused the high risk behaviours common in cultures that are marginalised. Though knowledge is power it has responsibilities of how it is exercised. By educating ourselves we may become more sensitive to how we interact and deliver services to others.

Far North REAP is committed to honouring our responsibilities under Te Tiriti o Waitangi. We will promote enduring and sustainable relationships with Māori in Te Tai Tokerau and seek opportunities to collaborate with them or to provide services to help them meet their goals and aspirations.

We will draw on the strengths of both partners within the context of Te Tiriti o Waitangi, and will uphold the following values and principles in the way we work.

### **1.7 Mana/Respect**

We will bring transparency, honesty and accountability to our relationships with Māori in our rohe, creating opportunities for them to describe, plan and develop programmes and services that will contribute to their well-being.

### **1.8 Kaitiakitanga/Stewardship**

We recognise that Māori are the stewards of the rohe resources and we will work in ways that recognise and maintain the mana of each partner and support Mana Whenua as Kaitiaki.

### **1.9 Rangatiratanga/Authority**

We recognise Māori aspirations to self-determination and will ensure that our planning and delivery does not detract from this goal.

### **1.10 Manaakitanga/Care and Protection**

We will, where possible and appropriate, provide educational resources to support our commitments; undertake training to understand the values of our Tiriti partners; encourage open communication practices; and monitor our performance to ensure we are implementing the Charter and its intent.

### **Te Kotahitanga i roto i te Tiriti o Waitangi**

Te Tiriti o Waitangi based partnerships in practice.

1.11 Te Rōpū Tiriti Perspective - What the Tool Kit means to Te Rōpū Tiriti Far North REAP

**Te Kete Whakatinanahia Te Tiriti is a self-help manual.**

**It will help in the journey of gaining understanding and knowledge towards respecting each other's cultural values and bring an understanding of the status of Māori as tangata whenua. This will promote, enhance and provide appropriate life-long learning opportunities not just for Far North REAP but also the wider community which we serve and belong to.**

*Te Rōpū Tiriti combined thoughts*

***"I believe it is time for our founding document to be set free,  
for the Treaty of Waitangi to once again be a symbol of unity, trust,  
understanding and goodwill amongst all the many peoples of  
Aotearoa."***

*Te Ārikinui Dame Te Atairangikaahu, the late Māori Queen*

***"So let the spirit of the Treaty move among us powerfully,  
and bring us even closer together"***

*the late Most Reverend Sir Paul Reeves*

**We should always put ourselves in the shoes of a person with absolutely no understanding of Te Tiriti and at the same time be in the shoes of someone who has a reasonable knowledge of it. When we have this balance, we will come together and avoid misunderstandings.**

**He mana tō Te Tiriti o Waitangi.**

**Mā te ū tonu ki te Tiriti o Waitangi, ka mau tonutia te tino-rangatiranga o rātou, nā rātou Te Tiriti i mokohia i runga i te whakapono ki ngā kōrero o roto.**

**By upholding Te Tiriti we are upholding the mana of those who signed it in the belief that Māori rights would be protected in the establishment of Kāwanatanga.**

*Te Rōpū Tiriti combined thoughts*



## **1.12 Te Roopu Kaitiaki O Te Kete Whakatinanahia O Te Tiriti O Waitangi Terms of Reference**

### **1.0 INTRODUCTION**

Te Roopu Kaitiaki is an operational committee established to oversee Te Kete Whakatinanahia O Te Tiriti O Waitangi (Te Kete). Te Roopu Kaitiaki is a special committee inasmuch as it includes participation from the Far North REAP Board of Directors. While all participants retain a representative role, the committee is an operational committee and only answerable to the Leadership Team (as per Board Meeting Minutes October 2009). The following describes the terms of reference for Te Roopu Kaitiaki.

### **1.0 PURPOSE**

**Te Roopu Kaitiaki exists:**

- 2.1 To keep Te Kete up to date;
- 2.2 To ensure Te Kete remains relevant; and
- 2.3 To monitor implementation of Te Kete.

### **2.0 AUTHORITY**

**Te Roopu Kaitiaki authority is limited to the following:**

- 3.1 To recommend changes to Te Kete policy and processes;
- 3.2 To recommend methods of implementation, monitoring and review of Te Kete;
- 3.3 To seek, receive and represent staff input into implementation of Te Kete; and
- 3.4 To represent Te Roopu Kaitiaki at staff and Board of Directors meetings.

### **3.0 COMMITTEE MEMBERSHIP**

**Te Roopu Kaitiaki requires the following membership structure to be effective:**

- 3.1 One Board of Directors representative (revolving);
- 3.2 One management team representative;
- 3.3 One Hauhake representative; and
- 3.4 One staff representative.

### **4.0 MEETING STRUCTURE**

**Te Roopu Kaitiaki meeting structure is:**

- 4.1 Meetings held on the first Wednesday of every month or as required;
- 4.2 The facilitator role will be revolving;
- 4.3 A minute taker will be appointed;
- 4.4 Meeting quorum is three; and
- 4.5 There are no fixed roles – everybody contributes equally.

### **5.0 IDEAL PERSON SPECIFICATION**

**People who participate on Te Roopu Kaitiaki should:**

- 5.1 Have enthusiasm to implement Te Kete Whakatinanahia O Te Tiriti O Waitangi;
- 5.2 Be able to represent their constituent grouping i.e. Board, Management, Hauhake, Staff;
- 5.3 Be keen to make a difference;
- 5.4 Have an open mind; and
- 5.5 Be hard working.

### **7.0 RELATIONSHIP TO FAR NORTH REAP**

Te Roopu Kaitiaki is an operational subcommittee and is accountable to the Far North REAP Leadership Team.

**Adopted by Te Roopu Kaitiaki O Te Kete Whakatinanahia O Te Tiriti O Waitangi 4<sup>th</sup> November 2009**

## 2.0 Hītoria o Far North REAP / History of Far North REAP

### A Short Backgrounder on Far North REAP

#### 2.1 REAP Structure

Far North REAP is structured in teams with an overall Chief Executive and a Board of Directors elected from Society members. The Chief Executive is directly responsible to the Board for the day-to-day running of Far North REAP.

Our Far North REAP Life Members are Malcolm Matthews (ex-Board Chairperson), Robin Shepherd (ex-Far North REAP CEO and Director), the late Lorraine Murray (ex-Deputy Chairperson and Director) and Faye Irwin-Erceg (long standing Society Member). Malcolm and Robin are our Patrons.

Senior employees support employees as well as doing their own work in the areas of Community Support Services and Education. Employees go to their Manager for guidance and help in the first instance. Together with the Chief Executive, senior employees form the Leadership Team.

#### 2.2 History of REAP

The 13 REAPs were formed in three waves between 1979 and 1981. They were the Government's response to calls for support to overcome the increasing disparities between rural and urban education services. To start with, REAPs were part of the Department of Education. With law changes in 1987, REAPs became Incorporated Societies funded by the Ministry of Education (MOE) to support rural education in the Early Childhood, School and Community sectors in a "supplementary and complementary" way.

From 1996, REAPs were placed on annual contract with precise outputs, based on melding Government education priorities at the time with the results of a local Needs Analysis.

This was loosened up in 2001 to a contract based on four key steps:

1. Defining and prioritising local needs through a Needs Analysis of some sort.
2. Designing and delivering education initiatives to meet proven needs.
3. Evaluating the outcomes of the initiatives and the difference they made.
4. Revisiting the original need and seeing if it had been satisfied, changed or needed more initiatives.

REAPs can only use MOE funding to support people within their areas and in towns of less than 20,000.

Far North REAP began as a part-time committee employing one Community Education Coordinator in 1981. It became an Incorporated Society in 1987 and has employed a wide range of people to deliver a great diversity of education and community development services throughout its area – from Matauri Bay across to North Hokianga and all points northwards. Over the past few years Far North REAP has grown to treble its previous size by attracting additional contracts and services. The Community Learning Centre was extended in 1998 to meet extra demand and to provide a base for its activities throughout the Far North.

#### 2.3 Far North REAP Overview, Goals and Contracts

Far North REAP has developed into a key community organisation in the Far North. Its core business is education and it aims to "fill the gaps" by providing services that would not otherwise be available in our rural area. Far North REAP does not compete with local people providing the same services and tries to help and empower others through education to improve their lives and their communities. REAP does not provide direct funding grants.

Our support is delivered through resourcing of:

- approved personnel
- Far North REAP Employees
- information and services.

REAP has expanded beyond the original REAP contract with the MOE to the point where other contracts make up nearly 75% of its income. These vary from year to year and have included schools boards of trustees training (MOE), vehicle licensing courses (NZTA), community injury prevention survey (ACC), seatbelt awareness campaigns (Roadsafe Northland), Adult and Community Education (ACE) and many others. Far North REAP is seen by outside providers as a well organised, professional, dependable and credible deliverer of services they need to provide in the Far North.

## **2.4 Not-For-Profit Context, Culture and Values and Society Membership**

As a not-for-profit organisation, Far North REAP is owned by its Society Members. While the organisation is expected to operate in a business-like way, any surplus funding is ploughed back into increased services and no private profit is distributed.

Far North REAP, like many not-for-profit organisations, has a strong culture and set of values based around service to the community and a passion for education. Employees tend to work for REAP because they believe in its ideals and want to do the work it offers, rather than for high monetary gain. It also values its employees as its major asset and tries to be a very good employer.

Included in the non-financial benefits of working at Far North REAP are such things as family-friendly Policies, flexible working hours, paid time and financial support for work-related study and a friendly, supportive team environment.

Membership to the Far North REAP Society is on application and is subject to acceptance from the Far North REAP Board of Directors, application forms are available at Reception. Visiting Society Members can attend monthly meetings and the AGM.

## **2.5 Noho Marae, Staff Meetings, Board Meetings, Pōwhiri**

Planning workshops and noho marae are held for all employees.

Far North REAP is committed to implementing Te Tiriti o Waitangi and honouring Māori tikanga. This commitment is reflected in our Te Kete Whakatinanahia Te Tiriti (Treaty Tool Kit) which provides the necessary information and tools to enable Far North REAP employees, with training, to respond to its Treaty partners in appropriate ways. One example of this is the procedure, which states that all new employees are provided some form of pōwhiri or formal welcome, which all existing employees are invited to attend. Important visitors and occasions are also honoured with formal proceedings following local Māori protocol.

Staff meetings are held on the first Tuesday of each month. Attendance at these is compulsory. Each employee should be prepared to take a turn at facilitating a staff meeting.

Board meetings are held on the third Monday of each month and visiting Society Members are welcome. The Chief Executive provides an update to the Board of things covered in staff meetings or collectively brought to them by employees for the attention of the Board.

The use of Te Reo is promoted and all employees are encouraged to learn and use appropriate language and tikanga in their work.

### 3.0 He Kōrero Mai i Te Poari / Message from Far North REAP Board of Directors

He mea nui ki a Far North REAP kia ū tonu te whakawhanaungatanga i waenganui i a Far North REAP me te iwi Māori, ā, mā Te Tiriti O Waitangi e whakapūmau tonu te tino rangatiratanga me ngā mōtika o te iwi Māori, tangata whenua.

The Board of Far North REAP values an ongoing relationship with Māori and recognises the important role of Te Tiriti O Waitangi in affirming Māori Tino Rangatiratanga and the protection of Māori rights as tangata whenua.

The Board intends the toolkit to form the basis of stronger, more empowering life-long learning relationships that respect the rights of Māori as tangata whenua and to honour the articles of Te Tiriti O Waitangi.

## **4.0 He Kōrero Mai i Te Hauhake o Te Hiku o Te Ika / Message from Hauhake o Te Hiku o Te Ika**

Tēnā Koutou katoa  
He mihi nui ki a koutou

Hauhake o Te Hiku o Te Ika supports the development and use of Te Kete Whakatinanahia Te Tiriti with the aim of promoting the continued education, knowledge and understanding of Te Tiriti within Far North REAP and its communities.

### **4.1 Who is Hauhake?**

Hauhake is the collective voice of Māori staff and governance members at local and National REAP levels. Hauhake means to reap / harvest. From this view point it relates to REAP working to achieve positive 'educational'/ life outcomes for Māori.

### **4.2 What is Hauhake?**

The prime function of Hauhake is to ensure that REAP acknowledge Te Tiriti o Waitangi and the special significance that it holds in the protection of the rights of Māori, upholding the status of Māori as 'tangata whenua' and ensuring that due consideration is given in the formation of policies and processes of implementation/operation that nothing contravenes Te Tiriti o Waitangi and the rights of Māori.

Te Kete Whakatinanahia Te Tiriti O Waitangi of Far North REAP contains specific guidelines for members of staff and governance to uphold. Hauhake asserts that essentially Māori lead in the ongoing development of Māori initiatives, supported appropriately by REAP both locally and nationally.

Māori make up a large percentage of the population of the North / Far North.

Hauhake extend an invitation to all new Māori employees and Board members to participate as Hauhake members in meetings. Hauhake meetings are held as required. Further information may be sought from current Hauhake members.

Nau mai, haere mai.

### **4.3 Hauhake National**

Hauhake o Te Hiku o Te Ika is affiliated to Hauhake National which was established in 2003 at the first Hauhake Hui-a-Tau, hosted by Far North REAP at Te Rarawa Marae, Pukepoto. Hauhake National are Māori working within REAP organisations throughout the motu.

Hauhake National has been ratified by REAP Aotearoa New Zealand and have two representatives on the National REAP Executive.

Hauhake Hui-a-Tau is held annually and is hosted by alternate rohe. These Hui are for Māori staff and Māori Board members to discuss and exchange ideas and experiences from their regions; and also to prepare any required remits for National Conference.

Hauhake o Te Hiku o Te Ika encourages as many members as possible to attend Hui-a-Tau.

### **4.4 Hauhake Terms of Reference**

#### **1.0 INTRODUCTION**

Hauhake was established in 2003 with the aim of promoting the continued education, knowledge and understanding of Te Tiriti o Waitangi within Far North REAP and its communities. Hauhake is an operational committee established to represent Maori interests within Far North REAP with the intention of ensuring positive educational and developmental outcomes for whanau hapu & Iwi. Hauhake works to ensure that Far North REAP's practice is founded on Te Tiriti o Waitangi. The following describes the terms of reference for Hauhake.

Note: The establishment of Hauhake is to ensure that Maori have a voice and actively participate in Hauhake related decisions at all levels within Hauhake Forums.

#### **2. PURPOSE**

##### **Hauhake exists:**

- 2.1 To promote and support Maori aspirations for education and development in the Far North Region.
- 2.2 To provide a regional link to the National Hauhake Network.
- 2.3 To provide advice & support to Far North REAP in relation to Tikanga Maori.
- 2.4 To provide policy advice to Far North REAP in relation to Tikanga Maori.

- 2.5 To nominate and elect a Hauhake member to attend National Conference on an annual basis.
- 2.6 To attend Hauhake Hui a Tau on an annual basis.

### 3. AUTHORITY

#### Hauhake authority is limited to the following:

- 3.1 To review changes to Te Kete Whakatinanahia Te Tiriti o Waitangi policy and processes; as appropriate, in partnership with Te Roopu Kaitiaki o Te Tiriti.
- 3.2 To recommend methods of implementation, monitoring and review of Te Kete Whakatinanahia Te Tiriti o Waitangi; in partnership with Te Roopu Kaitiaki o Te Tiriti.
- 3.3 To seek, receive and represent staff input into implementation of any key purposes specific to Hauhake.
- 3.4 To represent Hauhake at staff, Management and Board of Directors meetings.
- 3.5 Hauhake representation on REAP panel interviews for prospective employees.
- 3.6 Hauhake in conjunction with management and board, to support arrangements for powhiri or special events.

### 4. MEETING STRUCTURE

#### Hauhake meeting structure is:

- 4.1 Meetings held on the first Tuesday of every month or as required;
- 4.2 The facilitator role will be revolving;
- 4.3 A minute taker will be revolving;
- 4.4 Meeting quorum is three; and
- 4.5 There are no fixed roles – everybody contributes equally.

### 5. IDEAL PERSON SPECIFICATION

#### People who participate on Hauhake should:

- 5.1 Be Maori and have a commitment to advancing Maori aspirations for education and development in the Far North region.
- 5.2 Be able to represent their constituent grouping i.e. Board, Management, Hauhake, Staff; Maori community, Marae.
- 5.3 Be keen to make a difference;
- 5.4 Have an open mind; and
- 5.5 Be hard working.
- 5.6 Be prepared to lead.

### 6. RELATIONSHIP TO FAR NORTH REAP

Hauhake is an operational subcommittee and is accountable to the Far North REAP Leadership Team.

### 7. FINANCE/BUDGET

- 7.1 To financially resource Hauhake to ensure the purpose for its existence is met.

#### Adopted by Hauhake

Date: November 2010

#### 4.5 Hauhake National Waiata

Whakarongo mai	Listen
Hauhake! He karanga ki te iwi	call to people
Hauhake! Āwhinatia te kaupapa	support the cause
Hauhake! He māngai mō te reo Māori	a voice for Māori
Hauhake! Ārahina te haurahi	Guide the path
Hauhake! Whaia i ngā tikanga	follow the protocol
Hauhake! He māngai mo te reo Māori	a voice for Māori
He aha te mea nui	What is the most important
I roto i tēnei ao?	thing in this world
He Tangata! He Tangata!	people, people
He Tangata! aue!	people
He kakano i ruia mai,	A seed scattered forth

Atu i Rangiatea  
E kore koe e ngarongaro noa.

from ancestral origins  
not to be lost

Whakarongo mai  
Hauhake! He karanga ki te iwi  
Hauhake! Āwhinatia te kaupapa  
Hauhake! He māngai mo te reo Māori

Listen  
call to people  
support the cause  
a voice for Māori

## 5.0

# Te Kaupapa Here / Te Tiriti O Waitangi Policy

## 5.1 Te Tiriti O Waitangi Policy

### Far North REAP Incorporated Society Quality Assurance (QA)

#### QA2. TE TIRITI O WAITANGI POLICY

Far North REAP has a commitment to:

‘Whakatinanahia Te Tiriti O Waitangi’  
‘Give substance to Te Tiriti O Waitangi’

As a requirement of the Far North REAP Constitution.

Far North REAP will demonstrate this commitment through:

- valuing Tikanga Māori
- modelling partnership in the governance and management of the Organisation and in the day-to-day practices of employees and their work
- maintaining effective and appropriate relationships with Iwi, Hapū and Whānau
- the strategic planning process.

‘Te Kete Whakatinanahia Te Tiriti’ will assist in defining these commitments.

Adopted by the Far North REAP Board:	Date adopted: <b>28.01.2021</b>
Chairperson Signature: <b>April Hetaraka</b>	Review date: <b>28.01.2024</b>
Responsibility for initiating the review:	<b>Community Support &amp; HR Manager</b>

**First adopted 20.11.06**



## 5.2 Pōwhiri Procedure

### Far North REAP Incorporated Society Quality Assurance (QA)

#### QA2.1. PŌWHIRI PROCEDURE

This Procedure is to be used in conjunction with the Far North REAP QA2. *Te Tiriti o Waitangi Policy*.


Need for a pōwhiri is identified e.g.:	First point of contact and responsibility for organising the pōwhiri in consultation with Hauhake:
New Employee	Appropriate Leadership Team member(s)
New Board Member	Board Chairperson/Chief Executive/ Board Secretary
New building opening	Board/Chief Executive/Appropriate Employee(s)
New major initiative	Chief Executive/Appropriate Employee(s)
Visiting officials	Chief Executive/Appropriate Employee(s)

#### Guidelines

- Refer to and read *Te Kete Whakatinanahia Te Tiriti, Section 12: Pōwhiri/Welcome 12.2 to 12.8*. This provides both the principles and the structure for a Far North REAP pōwhiri.
- Set date, time and location of the pōwhiri.
- Organise people, responsibilities and resources required. If you are not sure how to go about organising the pōwhiri, speak to a Leadership Team member and/or a Hauhake member.
- Be mindful that a pōwhiri is about people – ensure that kai-mihi/speakers are approached by the appropriate Far North REAP representative. Refer to and read *Te Kete Whakatinanahia Te Tiriti, Section 11: Consulting with Tangata Whenua – in particular 11.3 to 11.5 and Section 12: Pōwhiri/Welcome*.
- The Community Support and HR Manager will inform the Board Secretary of new employee positions. The Board Secretary will then ensure via email and/or phone that Board members are invited to the new employee's pōwhiri.

#### Important

It is important that we adhere to the prearranged dates, times and venues unless the manuhiri request a change.

Adopted by Far North REAP Management Team & Employees:	Date adopted: <b>20.07.2020</b>
 Chief Executive:	Review date: <b>20.07.2023</b>
Responsibility for initiating the review:	<b>Community Support &amp; HR Manager</b>

**First adopted 15.2.08**

## 6.0 Statements of Intent

The following guidelines are non-exhaustive and are intended to stimulate positive dialogue and activity in relation to how our work affects and is affected by Te Tiriti o Waitangi.

<b>6.1 Documentation</b>	
<b>a) Induction documents</b>	Will refer to and reflect Te Kete Whakatinanahia Te Tiriti and include Tiriti workshops
<b>b) Job Descriptions</b>	Will reflect the importance of Te Kete Whakatinanahia Te Tiriti in the delivery of services and relationships that staff foster
<b>c) Performance Reviews</b>	Will include reference to Te Kete Whakatinanahia Te Tiriti with staff setting personal goals to achieve
<b>d) Policies</b>	Far North REAP will ask "How does this Policy add value to the Tiriti in action?"
<b>e) Procedure</b>	Far North REAP will ask: "Will this Procedure contravene Te Tiriti o Waitangi?"
<b>6.2 Valuing Tikanga Māori</b>	
<b>a) Research/education</b>	Staff and board members are encouraged to take individual responsibility to seek understanding of the history of Aotearoa. With knowledge we can hear each other and respond with integrity and above all cause no harm through ignorance. Such understanding will involve colonisation and its impact on today's people
<b>b) Signage</b>	Inclusive of te Reo will show that we value Māori
<b>c) Te Reo learning</b>	Far North REAP will continue to encourage, provide opportunities and set aside time to assist those who wish to learn, and use te Reo not just in karakia, mihi and waiata
<b>d) Tiriti workshops</b>	For induction and personal development
<b>e) Noho Marae</b>	Continue to be considered as valid places of learning. This may include using different marae for Tiriti workshops and/or cultural awareness, as well as staff retreats for strategic planning
<b>f) Pōwhiri</b>	Either for new staff or when involved in tangi and other appropriate community events
<b>g) Training</b>	Far North REAP will encourage and seek /source community development in the areas of te reo and Tiriti workshops
<b>h) Respect</b>	<ul style="list-style-type: none"> <li>Whanaungatanga - giving time to find out how we connect to each other is an important communication art and is valued as an important use of time</li> <li>It is inappropriate to sit on tables because they are for serving food on</li> </ul>
<b>6.3 Maintaining Relationships</b>	
<b>a) Consultation</b>	Importance of using the contact table to encourage two way / reciprocal dialogue
<b>b) Commemoration services</b>	Staff attendance at an occasion outside of Far North REAP on 28 <sup>th</sup> April each year, Kaitaia service
<b>c) Resources</b>	Resources that advance both Māori and Far North REAP staff development will be available

## 7.0 Declarations

### 7.1 He Wakaputanga o Te Rangatiratanga o Nu Tireni / Declaration of Independence

This is an international declaration signed on 28 October 1835 which recognises the sovereignty of the Independent Tribes of New Zealand. It was the forerunner of the Treaty of Waitangi and has a flag to symbolise tribal rights to trade as independent nations.

#### A Declaration of The Independence of New Zealand

1. We, the hereditary chiefs and heads of the tribes of the Northern parts of New Zealand, being assembled at Waitangi, in the Bay of Islands, on the 28th day of October, 1835, declare the Independence of our country, which is hereby constituted and declared to be an Independent State, under the designation of the United Tribes of New Zealand.
2. All sovereign power and authority within the territories of the United Tribes of New Zealand is hereby declared to reside entirely and exclusively in the hereditary chiefs and heads of tribes in their collective capacity, who also declare that they will not permit any legislative authority separate from themselves in their collective capacity to exist, nor any function of government to be exercised within the said territories, unless by persons appointed by them, and acting under the authority of laws regularly enacted by them in Congress assembled.
3. The hereditary chiefs and heads of tribes agree to meet in Congress at Waitangi in the autumn of each year, for the purpose of framing laws for the dispensation of justice, the preservation of peace and good order, and the regulation of trade; and they cordially invite the Southern tribes to lay aside their private animosities and to consult the safety and welfare of our common country, by joining the Confederation of the United Tribes.
4. They also agree to send a copy of this Declaration to his Majesty the King of England, to thank him for his acknowledgment of their flag; and in return for the friendship and protection they have shown, and are prepared to show, to such of his subjects as have settled in their country, or resorted to its shores for the purposes of trade, they entreat that he will continue to be the parent of their infant State, and that he will become its Protector from all attempts upon its independence.

Agreed to unanimously on this 28th day of October, 1835, in the presence of His Britannic Majesty's Resident. (Here follows the signatures or marks of thirty-five Hereditary chiefs or Heads of tribes, which form a fair representation of the tribes of New Zealand from the North Cape to the latitude of the River Thames).

English witnesses (signed)

Henry Williams, Missionary, C.M.S.; George Clarke, C.M.S.; James C. Clendon, Merchant; Gilbert Mair, Merchant.

I certify that the above is correct copy of the Declaration of the Chiefs, according to the translation of Missionaries who have resided ten years and upwards in the country; and it is transmitted to his Most Gracious Majesty the King of England, at the unanimous request of the chiefs.

(signed)

JAMES BUSBY, British Resident at New Zealand

#### HE WAKAPUTANGA O TE RANGATIRATANGA O NU TIRENI

1. Ko matou, ko nga Tino Rangatira o nga iwi o Nu Tireni i raro mai o Hauraki kua oti nei te huihui i Waitangi i Tokerau i te ra 28 o Oketopa 1835, ka wakaputa i te Rangatiratanga o to matou wenua a ka meatia ka wakaputaia e matou he wenua Rangatira, kia huaina, ko te Wakaminenga o nga Hapu o Nu Tireni.
2. Ko te Kingitanga ko te mana i te wenua o te wakaminenga o Nu Tireni ka meatia nei kei nga Tino Rangatira anake i to matou huihuinga, a ka mea hoki e kore e tukua e matou te wakarite ture ki te tahi hunga ke atu, me te tahi Kawanatanga hoki kia meatia i te wenua o te wakaminenga o Nu Tireni, ko nga tangata anake e meatia nei e matou e wakarite ana ki te ritenga o o matou ture e meatia nei matou i to matou huihuinga.
3. Ko matou ko nga tino Rangitira ka mea nei kia huihui ki te runanga ki Waitangi a te Ngahuru i tenei tau i tenei tau ki te wakarite ture kia tika ai te wakawakanga, kia mau pu te rongo kia mutu te he kia tika te hokohoko, a ka mea hoki ki nga tauwi o runga, kia wakarerea te wawai, kia mahara ai ki te wakaoranga o to matou wenua, a kia uru ratou ki te wakaminenga o Nu Tireni.
4. Ka mea matou kia tuhituhia he pukapuka ki te ritenga o tenei o to matou wakaputanga nei ki te Kingi o Ingarani hei kawae atu i to matou aroha nana hoki i wakaae ki te Kaara mo matou. A no te mea ka atawai matou, ka tiaki i nga Pakeha e noho nei i uta, e rere mai ana ki te hokohoko, koia ka mea ai matou ki te Kingi kia waiho hei matua kia matou i to matou Tamarikitanga kei wakakahoretia to matou Rangatiratanga.  
Kua wakaaetia katoatia e matou i tenei ra i te 28 Oketopa, 1835, ki te aroaro o te Reireneti o te Kingi o Ingarani.

## **7.2 United Nations Declaration of the Rights of Indigenous Peoples**

This is an international declaration adopted by the United Nations on 13 September 2007.

The United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) was adopted by 144 countries, with 11 abstentions and 4 countries voting against it. These four countries were Canada, the USA, New Zealand, and Australia. Since 2009 Australia and New Zealand have reversed their positions and now support the Declaration, while the United States and Canada have announced that they will revise their positions (source website - <http://indigenousfoundations.arts.ubc.ca/?id=1097>)

To read the United Nations Declaration of the Rights of Indigenous Peoples in its entirety please follow this link [http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

For further reading and information you may find the following links of value –

Fifth Anniversary of the adoption

<http://www.un.org/esa/socdev/unpfii/documents/Statement-5th-Anniv-of-UN-Declaration.pdf>

## 8.0 Te Tiriti o Waitangi / The Treaty of Waitangi

### 8.1 What is the Treaty of Waitangi?

The Treaty of Waitangi is the founding document of New Zealand. It is an agreement entered into by representatives of the Crown and of Māori iwi and hapū. It is named after the place in the Bay of Islands where the Treaty was first signed, on 6 February 1840. The Treaty was not drafted as a constitution or a statute. It was a broad statement of principles upon which the British officials and Māori chiefs made a political compact or covenant to found a nation state and build a government in New Zealand to deal with pressing new circumstances. Like many treaties, it is an exchange of promises between the parties to it.

### 8.2 What does the Treaty say?

The Treaty has three articles. In the English version, these are that Māori ceded the sovereignty of New Zealand to Britain; Māori gave the Crown an exclusive right to buy lands they wished to sell and, in return, were guaranteed full rights of ownership of their lands, forests, fisheries and other possessions; and Māori would have the rights and privileges of British subjects. The Treaty in te Reo Māori was deemed to convey the meaning of the English version, but there are important differences. Most significantly, in the Māori version the word 'sovereignty' was translated as 'kawanatanga' (governance). Some Māori believed that the governor would have authority over the settlers alone; others thought that they gave up the government over their lands but retained the right to manage their own affairs. The English version guaranteed 'undisturbed possession' of all properties, but the Māori version guaranteed 'tino rangatiratanga' (full authority) over 'taonga' (treasures, not necessarily those that are tangible). The precise nature of the exchange within the Treaty of Waitangi remains a matter of debate.

### 8.3 How many copies are there of the Treaty, and which one is used?

There are nine copies of the Treaty at Archives New Zealand, including the Treaty in Māori signed on 6 February 1840. All but one of these copies is written in longhand, and only one is in English. The content of each document is the same. The Treaty of Waitangi Act 1975 includes a text of the Treaty in English. The Waitangi Tribunal has exclusive authority to determine the meaning of the Treaty as embodied in the English and Māori texts.

### 8.4 Drafting the Treaty

The Treaty of Waitangi was prepared over just a few days in February 1840. On the day that it was first signed, there were versions in English and Māori. Was the Treaty drafted too quickly? Did the Crown officials know what they were doing? Was the translation into Māori rushed, ambiguous or misleading? These and other questions have been debated since 1840.

### 8.5 Finding the English words

William Hobson arrived in New Zealand on 29 January 1840. As Lieutenant-governor of a colony that did not yet exist and the extent of which had not been decided, his task was to take possession of it with the consent of the Māori chiefs. Hobson had no draft treaty to guide him, but the colonial secretary, Lord Normanby, had given him instructions that James Stephen of the Colonial Office had prepared.

*"All dealings with the Aborigines for their Lands must be conducted on the same principles of sincerity, justice, and good faith as must govern your transactions with them for the recognition of Her Majesty's Sovereignty in the Islands. Nor is this all. They must not be permitted to enter into any Contracts in which they might be ignorant and unintentional authors of injuries to themselves. You will not, for example, purchase from them any Territory the retention of which by them would be essential, or highly conducive, to their own comfort, safety or subsistence. The acquisition of Land by the Crown for the future Settlement of British Subjects must be confined to such Districts as the Natives can alienate without distress or serious inconvenience to themselves. To secure the observance of this rule will be one of the first duties of their official protector."*

Hobson had to rely on other British treaties and any advice that he could get. He consulted Governor George Gipps of New South Wales en route to New Zealand and, in New Zealand, his secretary, James Freeman; several missionaries; and James Busby who, as British Resident, had been the formal representative of the Crown until Hobson's arrival.

Hobson asked for Busby's help in preparing formal proclamations in English: that Hobson had taken over as consul and lieutenant-governor, that land claims would need to be approved by the new authorities and that no new transactions after the date of the proclamations would be recognised. Mission printer William Colenso was asked to prepare these and a printed circular letter in Māori to the high chiefs of the United Tribes announcing that a 'rangatira' from the Queen of England had arrived 'hei Kawana hoki mō tātou' (to be a Governor for us). The chiefs were invited to meet Hobson on 5 February at Busby's house at Waitangi.

Hobson and Freeman prepared notes for a treaty of cession to be signed by these chiefs. Busby did not think the notes were suitable. On 3 February he provided a draft treaty with a long and cumbersome explanation of what it meant. He covered all the points that Britain wanted: the chiefs would give up 'sovereignty', Britain would take over all land purchasing, Māori would have the protection and all rights and privileges of British subjects and would be guaranteed possession of their lands, forests, fisheries and other properties so long as they wanted them. These points were expressed in three clauses or articles. Hobson retained these but added a different explanatory preamble.

## 8.6 Finding the Māori words

Missionary Henry Williams and his son Edward, both of whom knew the Māori language, had the job of translating the document. It was an important task, but it had to be rushed. They received the document on the evening of 4 February, and it was needed for the meeting of the chiefs on the next day.

Henry Williams realised that his role was critical. Like many others, he thought that Māori would be better off under British sovereignty. He knew that the chiefs would not agree if a treaty took too much power from them. The translation was key to getting Māori agreement. This may be why the words used in the translation had certain emphases and were not a mirror of the English but a particular type of missionary Māori language that would be familiar to the chiefs.

The Māori translation was presented at Waitangi to some 500 Māori on 5 February. For several hours the chiefs spoke for and against it. They debated the document late into the night, with Henry Williams on hand to explain and clarify points. He told Māori that they would be 'one people with the English, in the suppression of wars, and of every lawless act; under one Sovereign, and one Law, human and divine'. The newly arrived surveyor general, Felton Mathew, who only spoke English, gathered that Māori would have 'full power over their own people – remaining perfectly independent'. These reassurances, along with tiredness and a shortage of food, probably helped convince some chiefs. By the morning of 6 February, most chiefs just wanted to sign and return home.

## 8.7 A Fourth Article?

Through the concerted efforts of the missionaries, western religions had made inroads into Māori existence by 1840. This reflected the reality that spiritual practice and beliefs were a significant component of Māori customs in 1840 and remains so today. At Waitangi, Māori wanted to ensure the rangatiratanga expressed in the Treaty would equally apply to Māori spiritual practice and beliefs.

Two churchmen, the Catholic Bishop Pompallier and the Anglican Missionary William Colenso recorded a discussion on the matter. In answer to a direct question from Pompallier, Hobson agreed to the following statement. It was read to the meeting before any of the chiefs had signed the Treaty.

*"E mea naa te Kawana ko ngaa whakapono katoa o Ingarani, o ngaa Weteriana, o Roma, me te ritenga Maaori hoki e tiakina ngaatahitia e ia*

*The Governor says that the several faiths (beliefs) of England, of the Wesleyans, of Rome, and also Māori custom shall alike be protected by him"*

This statement is sometimes referred to as the fourth article of the Treaty of Waitangi.

## 8.8 A Brief History about the Day the Treaty was signed in Kaitaia

The Treaty of Waitangi was signed in Kaitaia on 28 April 1840. At that time, only a few Pākehā lived in Kaitaia, mainly missionaries and traders passing through. Māori were the majority landholders and were trading with the British. Many were being converted to Christianity, in Kaitaia this was mainly Anglican / Church of England, however Catholicism had also made inroads particularly in the Northern Hokianga. In Kaitaia, the signing of the Treaty took place in front of Rev. Joseph Matthews's house, Te Ahu, Kaitaia, approximately where the Mission Place Kindergarten is sited now. The land had been cleared and a raupo missionary church and other dwellings were also sited nearby. In those days Māori were referred to as 'natives' and below is an extract from William Puckey's notes, as taken from Rev. Joseph Matthews diaries.

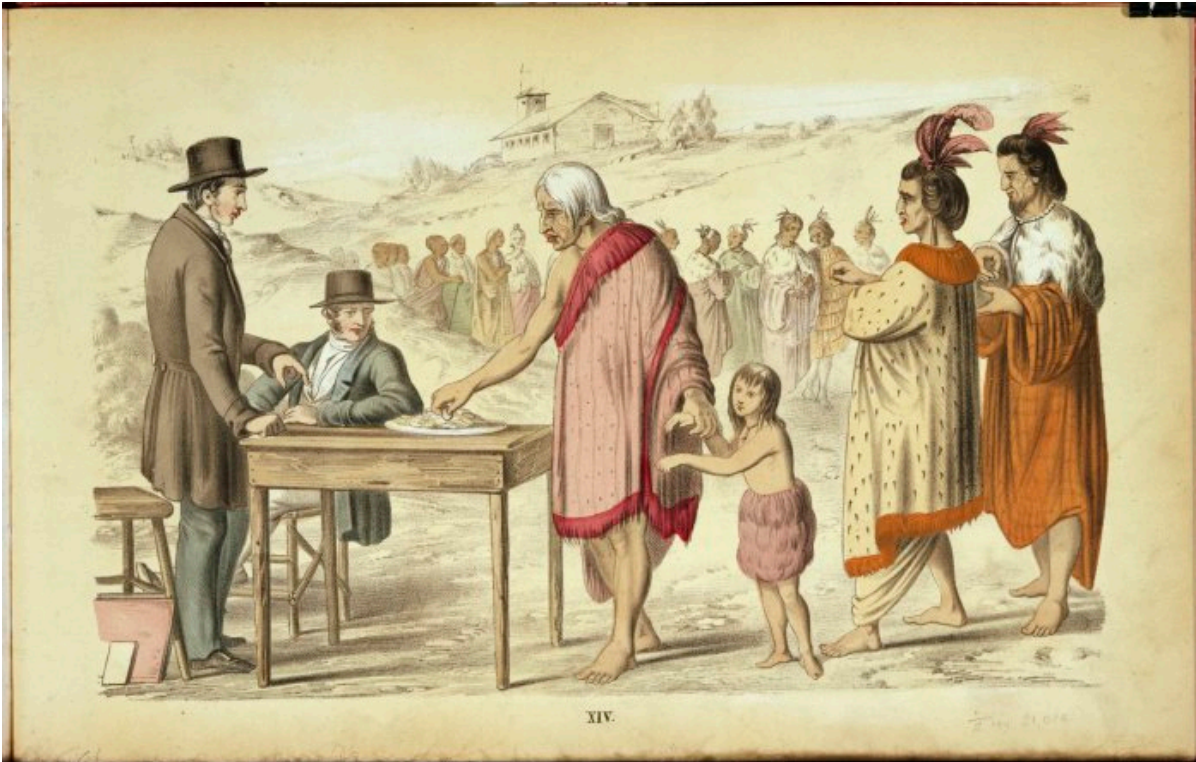
*"SIXTY PRINCIPAL CHIEFS and Ereonora, the wife of Panakareao signed the Treaty (later to become known as the Treaty of Waitangi) on Tuesday 28th April 1840 at 10.00 am. The Reverend Richard Taylor took notes. The meeting was numerously attended. There must have been about 400 natives present. It was opened by Lieutenant Willoughby Shortland, Colonial Secretary and missionary William Gilbert Puckey interpreted. The Treaty was then read in both languages. A space was left in the centre for the speakers, who walked up and down, only speaking as they approached. The first native who addressed us was Reihana Teira Ngakaruhero, Chief of Parapara. Following this many other chiefs spoke and then finally Nopera Panakareao whose speech silenced all opposition and the chiefs then rushed to sign the Treaty after Nopera. A rousing haka then followed the signing and the firing of muskets."*

## 8.9 "The Shadow of the Land..."

Nopera Panakareao, a Christianised Kaitaia chief of great influence, said at the signing of the Treaty, 'The shadow of the land goes to Queen Victoria, but the substance remains to us'. Less than a year later he was to say, 'The substance of the land goes to the Europeans, the shadow only will be our portion'.

"Koia tēnei taku kōrero. Ko taku hiahia kia kotahi anō ō tātou whakaaro. ... Ko au kei tō koutou upoko. Ko taku hiahia kia whai Kāwana anō koutou katoa. Ka ora tātou i tēnei āhua. Me whakaae te katoa pēnei me au nei. Kua noho mai he matua ināiane hei tirohanga ake mā tātou... Kia kua tātou e takakino i te Pākehā. 'Mā wai hei whakahē i te Kāwana, ko te ata o te whenua ka riro i a Kuini Wikitōria; ko te whenua ake, ka toitū". *Nopera Panakareao*  
 (Cited by Willoughby Shortland to Lieutenant-Governor Hobson, 6 May 1840. British Parliamentary Papers, Colonies New Zealand (IUP edition), Volume 3, pp.180-181. Nopera was speaking at the hui called to discuss signing the Treaty of Waitangi at Kaitaia).

"Te tinana o te whenua ka riro i te Pākehā, ko te ata kau tērā ka noho mai i a tātou". *Nopera Panakareao*  
 (Cited by Reverend Richard Taylor in his journal, January 1841. See Ian Wards, *Shadow of the Land*, 1968, p.vii. This is a reversal of Panakareao's oft-quoted 1840 speech, when he believed that, under the Treaty of Waitangi, only the shadow of the land had gone to the Queen).



**NOPERA PANAKAREAO - RANGATIRA O TE RARAWA**

*Above: Nopera Panakareao and Ereonora at Te Ahu, Kaitaia. The child depicted is likely to be their daughter, Wharo, who later married Irishman John Harding and lived at Whangape. Ereonora Kaimanu was the granddaughter of renowned Rangatira - Papahia and married Nopera in a Christian ceremony on 16th February 1841. She passed away on Sunday 19th of March 1848. Nopera is reported to have had at least 3 wives, including Ngetai, whom he married after the death of Ereonora. Nopera Ngakuku Panakareao or Noble as he was also known, was the son of Te Kaaka Kutukutu who died in 1871 and was buried near Panakareao's tomb in St Saviours Churchyard, Kaitaia. It was his brother Tuperere who signed the Sale of Land documents for the Kaitaia Mission Station, he died in 1839. It was reported by Nopera that his great great grandfather was the first chief ever to visit a foreign sailing ship. This could have been on the 12th of June 1772, when two chiefs went on board the French vessel Mascarin in the Bay of Islands. Thanks to the research provided by Dennis Urquhart.*

**8.10 Contemporary Relevance of Te Tiriti O Waitangi to Muriwhenua / Te Hiku O Te Ika**

It is important to acknowledge the significant role that Muriwhenua / Te Hiku O Te Ika has played in bringing Te Tiriti O Waitangi into relevance for the 21<sup>st</sup> Century. For much of the late 19<sup>th</sup> and early 20<sup>th</sup> Century, Te Tiriti O Waitangi was consigned to the shelves of history as NZ forged ahead through two world wars and the great depression. Commitments made under Te Tiriti O Waitangi were roundly neglected and abused during this time of global turmoil.

The prospect of rapidly dwindling rural employment, extracting natural resources (native timber, gum, toheroa etc) combined with the promise of improved access to education resulted in the urban drift of the 1940's and 1950's where Māori relocated from traditional rural settings to serve as labourers in the growing post-war economy of Auckland. Along with this major migration of the Māori population from the Far North came a large number of questionable Government transactions surrounding the transfer of Māori land into Crown ownership. To this day, the origins of the ownership of many Crown farm blocks in the Far North are indefinable.

Despite a general avoidance of Te Tiriti O Waitangi by successive Governments, Māori continued to challenge Government actions that they saw as counter to their common law cultural rights guaranteed through Te Tiriti O Waitangi. A classic example being the *Re: the Ninety Mile Beach* case of 1957 where Far North Kaumatua applied to the Court for recognition of Māori authority over Te Oneroa O Tohe (90 Mile Beach). In 1963 the case was eventually overturned by the Court of Appeal, but set in place a course of action that would be revisited some 40 years later.

The enactment of the Māori Affairs Amendment Act 1967 which compulsorily reclassified Māori land as General land available for sale generated fierce opposition from Māori and brought Te Tiriti O Waitangi back to the fore, resulting in the establishment of contemporary activist groups such as the 'Māori Organisation on Human Rights' (MOOHR) and 'Ngā Tamatoa' (The Young Warriors). The first protests at Waitangi were held on Waitangi Day 1971. Awareness of Te Tiriti O Waitangi and Māori dissatisfaction were brought starkly into the National spotlight in 1975 when Dame Whina Cooper of Panguru, led a national Māori Land March from Te Rerenga Wairua to the doorsteps of Parliament in Wellington and presented a petition signed by 60,000 people asking that Māori Land be protected from sale.

In anticipation of the arrival of the Hikoī, then Minister of Māori Affairs, Hon. Matiu Rata of Te Hapua established the Waitangi Tribunal three days before the Hikoī arrived in Wellington and charged the Tribunal with dealing with new Māori grievances under Te Tiriti O Waitangi. A decade later, Matiu's successor, Koro Wetere and Labour's legal engineer, Geoffrey Palmer extended the jurisdiction of the Tribunal to 1840. Pursuant to these significant events, the Far North proceeded to lodge fundamental claims to the Waitangi Tribunal specifically the 1986 WAI22 Muriwhenua Fisheries Claim which ultimately underpinned the 1992 Māori Fisheries Settlement ('Sealord Deal') which transferred in excess of \$750m of fisheries assets into Māori ownership; and the 1987 WAI45 Muriwhenua Land Claim, the settlement of which in 2008 is still the subject of intensive effort by Iwi, the Crown and the Waitangi Tribunal.

In more recent times a Court of Appeal judgement in the 2002 case of *Ngāti Apa and others vs. the Attorney General and others* in relation to the definition of Foreshore and Seabed as Māori Land, determined that the findings of the 1963 Court of Appeal in the *Re: The Ninety Mile Beach* case were incorrect and that Māori could seek determination of an interest in the Foreshore and Seabed under international precedents which recognised that common law rights were not automatically extinguished through a change in sovereignty. The Government response of proposing legislation to vest ownership of the foreshore and seabed in the Crown stimulated the largest movement of Māori opposition since the 1975 Land March. A new march commenced at Te Rerenga Wairua on 22<sup>nd</sup> April 2004 and in excess of 25,000 people including senior representatives of all Iwi, arrived at the steps of Parliament in Wellington on the 5<sup>th</sup> of May 2004 to vehemently oppose the proposed legislation. The Foreshore and Seabed Bill passed its first vote in Parliament on the 7<sup>th</sup> of May 2004 and received Royal Assent on the 24<sup>th</sup> of November 2004. This series of events ultimately resulted in the formation of a new political party. The 'Māori Party' swept up four of the seven Māori Seats in Parliament in the general election of 2005 with the repeal of the Foreshore and Seabed Act 2004 as a primary election platform. Hone Harawira of Awanui secured the seat for Te Taitokerau Māori electorate under the Māori Party banner.

It is important for Far North REAP staff to understand both the historic and contemporary significance of Te Tiriti O Waitangi to ngā Iwi, Hapū and Whānau of Muriwhenua / Te Hiku O Te Ika. When attempting to engage with Māori, we must realise that huge energy and attention is dedicated to addressing Treaty grievances, an activity that is quite unique to the Māori population and an unfortunate but necessary distraction from other activities and priorities. In considering this reality, Far North REAP should tailor its approach to Māori to assist with delivering educational outcomes that support Māori aspirations and priorities, including those related to resolving Treaty grievances.

### **8.11 Different Versions of the Treaty**

As described earlier there were two versions of the Treaty of Waitangi in 1840, the English language version and the te Reo Māori version. In 2007, it is becoming common practice to differentiate between the two versions by referring to the English language version as 'The Treaty of Waitangi' and the te Reo Māori version as 'Te Tiriti O Waitangi'. The subtle differences in the two versions have potentially significant implications in the application of the agreement, particularly in terms of Māori sovereignty (right to self govern) and definition of 'taonga'. These matters continue to be played out in the Courts throughout NZ with a recent prime example being the Foreshore and Seabed debate.



In 1987 the late Professor Sir Hugh Kawharu undertook an “attempt at a reconstruction of the literal translation” of the te reo Māori version of the Treaty. This modern English translation of the Māori text was accepted by the Court of Appeal for the purposes of the important Lands case (1987), and by the parties to the case, the Crown and the New Zealand Māori Council. It is recorded and discussed in the judgment, and is also discussed by the late Professor Kawharu in his contribution as editor to: Waitangi: Māori and Pākehā Perspectives on the Treaty of Waitangi (1989) a collection of papers on the Treaty.

### **8.12 Which version of the Treaty does Far North REAP recognise?**

Both the English and te Reo Māori versions of the Treaty have mana / status in their own rights. As such, both are included in this document for the reader’s personal information and comparison if desired. In preparing Te Kete Whakatinanahia Te Tiriti, Te Rōpū Tiriti Far North REAP has decided that it is appropriate for Far North REAP to give credence to te Reo Māori version of the Treaty of Waitangi. The rationale for this decision is:

- The United Nations has upheld that the language of the indigenous party is recognised as the prime language of arbitration between indigenous people and any other party in the negotiation of Treaty terms and conditions.
- The Māori language, (recognised as an official language of Aotearoa New Zealand via the Māori Language Act 1987) was the language of negotiation between the signatories at the time of signing; and
- The te Reo Māori version was the version of the Treaty that was signed in Kaitaia on the 28<sup>th</sup> of April 1840.

On this basis, Far North REAP acknowledges the te Reo Māori version of the Treaty of Waitangi when engaging with Māori, drafting policies, preparing strategy and undertaking service delivery. This should apply whether described as Te Tiriti O Waitangi, or the Treaty of Waitangi. The 1987 translation of the Māori text by the late Professor Sir Hugh Kawharu is accepted by Far North REAP for use as a fair translation of the te Reo Māori version.

THE TREATY OF WAITANGI 1840 (ENGLISH TEXT)	TE TIRITI O WAITANGI 1840 (MĀORI TEXT)	A MODERN ENGLISH TRANSLATION OF THE MĀORI TEXT BY (LATE) PROFESSOR SIR HUGH KAWHARU	NOTES TO THE MODERN ENGLISH TRANSLATION BY (LATE) PROFESSOR SIR HUGH KAWHARU
<b>PREAMBLE</b>			
<p>Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands – Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to Her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.</p>	<p>Ko Wikitōria te Kuini o Ingarani i tana mahara atawai ki ngā Rangatira me ngā Hapū o Nu Tirani i tana hiahia hoki kia tohungia ki a rātou ō rātou rangatiratanga me tō rātou wenua, ā kia mau tonu hoki te Rongo ki a rātou me te Ātanoho hoki kua wakaaro ia he mea tika kia tukua mai tētahi Rangatira - hei kai wakarite ki ngā Tāngata māori o Nu Tirani - kia wakaaetia e ngā Rangatira māori te Kāwanatanga o te Kuini ki ngā wāhikatoa o te Wenua nei me ngā Motu - nā te mea hoki he tokomaha kē ngā tāngata o tona lwi Kua noho ki tēnei wenua, ā e haere mai nei. Nā ko te Kuini e hiahia ana kia wakaritea te Kāwanatanga kia kua ai ngā kino e puta mai ki te tangata Māori ki te Pākehā e noho ture kore ana. Nā, kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kāwana mō ngā wāhi katoa o Nu Tirani e tukua āianei, amua atu ki te Kuini, e mea atu ana ia ki ngā Rangatira o te wakaminenga o ngā hapū o Nu Tirani me ērā Rangatira atu ēnei ture ka kōrerotia nei.</p>	<p>Victoria, the Queen of England, in her concern to protect the chiefs and subtribes of New Zealand and in her desire to preserve their chieftainship<sup>(1)</sup> and their lands to them and to maintain peace<sup>(2)</sup> and good order considers it just to appoint an administrator one who will negotiate with the people of New Zealand to the end that their chiefs<sup>(3)</sup> will agree to the Queen's Government being established over all parts of this land and (adjoining) islands<sup>(4)</sup> and also because there are many of her subjects already living on this land and others yet to come. So the Queen desires to establish a government so that no evil will come to Māori and European living in a state of lawlessness. So the Queen has appointed me, William Hobson a Captain in the Royal Navy to be Governor for all parts of New Zealand (both those) shortly to be received by the Queen and (those) to be received hereafter and presents to the chiefs of the Confederation chiefs of the subtribes of New Zealand and other chiefs these laws set out here.</p>	<p>(1) "Chieftainship": this concept has to be understood in the context of Maori social and political organisation as at 1840. The accepted approximation today is "trusteeship".</p> <p>(2) "Peace": Maori "Rongo", seemingly a missionary usage (rongo - to hear i.e. hear the "Word" – the "message" of peace and goodwill, etc).</p> <p>(3) Literally "Chief" ("Rangatira") here is of course ambiguous. Clearly a European could not be a Maori, but the word could well have implied a trustee-like role rather than that of a mere "functionary". Maori speeches at Waitangi in 1840 refer to Hobson being or becoming a "father" for the Maori people. Certainly this attitude has been held towards the person of the Crown down to the present day - hence the continued expectations and commitments entailed in the Treaty.</p> <p>(4) "Islands" i.e. coastal, not of the Pacific.</p> <p>(5) Literally "making" i.e. "offering" or "saying" - but not "inviting to concur".</p>

THE TREATY OF WAITANGI 1840 (ENGLISH TEXT)	TE TIRITI O WAITANGI 1840 (MĀORI TEXT)	A MODERN ENGLISH TRANSLATION OF THE MĀORI TEXT BY (LATE) PROFESSOR SIR HUGH KAWHARU	NOTES TO THE MODERN ENGLISH TRANSLATION BY (LATE) PROFESSOR SIR HUGH KAWHARU
<b>ARTICLE THE FIRST / KO TE TUATAHI</b>			
<p>The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.</p>	<p>Ko ngā Rangatira o te wakaminenga me ngā Rangatira katoa hoki kī hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu - te Kāwanatanga katoa ō rātou wenua.</p>	<p>The Chiefs of the Confederation and all the chiefs who have not joined that Confederation give absolutely to the Queen of England forever the complete government<sup>0</sup> over their land.</p>	<p>(6) "Government": kawatananga". There could be no possibility of the Maori signatories having any understanding of government in the sense of "sovereignty" i.e. any understanding on the basis of experience or cultural precedent.</p>
<b>ARTICLE THE SECOND / KO TE TUARUA</b>			
<p>Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Pre-emption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.</p>	<p>Ko te Kuini o Ingarani ka wakarite ka wakaee ki ngā Rangatira ki ngā hapū - ki ngā tāngata katoa o Nu Tirani te tino rangatiratanga o ō rātou wenua ō rātou kāinga me ō rātou taonga katoa. Otiia ko ngā Rangatira o te wakaminenga me ngā Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wāhi wenua e pai ai te tangata nōna te Wenua - ki te ritenga o te utu e wakaritea ai e rātou ko te kai hoko e meatia nei e te Kuini hei kai hoko mōna.</p>	<p>The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise<sup>0</sup> of their chieftainship over their lands, villages and all their treasures<sup>(8)</sup>. But on the other hand the Chiefs of the Confederation and all the Chiefs will sell<sup>(9)</sup> the land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.</p>	<p>(7) "Unqualified exercise" of the chieftainship – would emphasise to a chief the Queen's intention to give them complete control according to their customs. "Tino" has the connotation of "quintessential".  (8) "Treasures": "taonga". As submissions to the Waitangi Tribunal concerning the Maori language have made clear, "taonga" refers to all dimensions of a tribal group's estate, material and non-material Heirlooms and wahi tapu (sacred places), ancestral lore and whakapapa (genealogies), etc.  (9) Maori "hokonga", literally "sale and purchase". Hoko means to buy or sell.</p>

THE TREATY OF WAITANGI 1840 (ENGLISH TEXT)	TE TIRITI O WAITANGI 1840 (MĀORI TEXT)	A MODERN ENGLISH TRANSLATION OF THE MĀORI TEXT BY (LATE) PROFESSOR SIR HUGH KAWHARU	NOTES TO THE MODERN ENGLISH TRANSLATION BY (LATE) PROFESSOR SIR HUGH KAWHARU
<b>ARTICLE THE THIRD / KO TE TUATORU</b>			
<p>In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.</p>	<p>Hei wakaritenga mai hoki tēnei mō te wakaetanga ki te Kāwanatanga o te Kuini - Ka tiakina e te Kuini o Ingarani ngā tāngata māori katoa o Nu Tirani ka tukua ki a rātou ngā tikanga<sup>(11)</sup> katoa rite tahi ki ana mea ki ngā tāngata o Ingarani.</p>	<p>For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties<sup>(10)</sup> of citizenship as the people of England.</p>	<p>(10) "Rights and duties": Maori at Waitangi in 1840 refer to Hobson being or becoming a "father" for the Maori people. Certainly this attitude has been held towards the person of the Crown down to the present day - hence the continued expectations and commitments entailed in the Treaty.</p> <p>(11) There is, however, a more profound problem about "tikanga". There is a real sense here of the Queen "protecting" (i.e. allowing the preservation of) the Maori people's tikanga (i.e. customs) since no Maori could have had any understanding whatever of British tikanga (i.e. rights and duties of British subjects.) This, then, reinforces the guarantees in Article 2.</p>
<b>DECLARATION</b>			
<p>Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified.</p> <p>Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty.</p>	<p>Nā ko mātou ko ngā Rangatira o te Wakaminenga o ngā hapū o Nu Tirani ka huihui nei ki Waitangi ko mātou hoki ko ngā Rangatira o Nu Tirani ka kite nei i te ritenga o ēnei kupu, ka tangohia ka wakaetia katoatia e mātou, koia ka tohungia ai ō mātou ingoa ō mātou tohu.</p> <p>Ka meatia tenei ki Waitangi i te ono o ngā rā o Pēpueri i te tau kotahi mano, e waru rau e wā te kau o tō tātou Ariki.</p>	<p>So we, the Chiefs of the Confederation and of the subtribes of New Zealand meeting here at Waitangi having seen the shape of these words which we accept and agree to record our names and our marks thus.</p> <p>Was done at Waitangi on the sixth of February in the year of our Lord 1840.</p>	<p>Note: The above notes relate to the modern English translation of the Māori text of the Treaty of Waitangi as interpreted by (late) Professor Sir Hugh Kawharu. The translation is an "attempt at a reconstruction of the literal translation" and was accepted by the Court of Appeal for the purposes of the important Lands case (1987), and by the parties to the case, the Crown and the New Zealand Māori Council. It is recorded and discussed in the judgment, and is also discussed by Professor Kawharu in his contribution as editor to: Waitangi: Māori and Pākehā Perspectives on the Treaty of Waitangi (1989) a collection of papers on the Treaty.</p>

## 8.13 Treaty of Waitangi – Kaitaia Signatories

No	Name of signing – alphabetical order	From or Chief of
1	PANAKAREAO, Nopera Ngakuku	Te Ahu, Kaitaia, Chief of Te Rarawa and Te Aupouri
2	NGARUHE, Paora	
3	WIRIHANA, Wiremu Kupa	
4	UMU, Luke	
5	TANGATA, Himiona	
6	TE PAERATA, Matenga	Chief of Patukoraha
7	WAKAHOTU, Rapata	
8	WAHA, Hare Popata	
9	TAUA, Te Wheinga	Te Paatu
10	TAITIMU, Wigg	Waikuku, Chief of Te Aupouri
11	HUHU, Matiu	Brother of Chief Papahia, Hokianga
12	TOKITAHU	
13	KOWAIORA, Paratene	Waitehuia, Waro, Ahipara
14	REHUREHU, Rapiti	Pukepoto
15	TE PUPU, Koroneho	
16	RAORAO, Piripi	Tawhati, Kaitaia
17	TE KOPA	Chief of Te Aupouri
18	HONGI, Meinata Riponga	
19	OROPI	
20	PAETAI	
21	MARAPIA	
22	KARUHURI, Paratene	Maungatakuere
23	PAWAU, Tamiti	
24	NGAKARUWHEREO, Reihana Teira	Chief of Parapara, Mangonui
25	PATONGA, Watene	
26	NGARAE, Wiremu Matiu	Whangape
27	WHATA, Hohepa Wirihana Poutaua	
28	REWA, Hare Matenga	Chief of Te Paatu
29	KOHURU, Kingi	Maungatakuere
30	TAUHARA, Matiu	
31	POTAKA, Hamiora	
32	HUATAHI, Hetaraka	
33	MAWAI, Marakai	Mangatete
34	TE HURU, Utika	Awanui
35	HURU, Hare	Maungatakuere
36	IHUTAWA, Tamiti	Waro, Ahipara
37	HAUORA	Chief of Knuckle Point
38	TOMO, Leban	
39	RIHI, Puhipi	Chief of Pukepoto and Ahipara
40	EREONORA (KAIMANU)	Wife of Panakareao
41	TE POARI	
42	TIRO, Rawiri	Kaitaia
43	WAHA, Te Kepa	
44	TURAU, Koroniria	
45	NGARE, Rewai Hake	Woodville, Kaitaia
46	TAWARI, Hamiora	Kaitaia
47	WITI, Walker	
48	RUANUI	
49	TE HAUNUI, Raharuhi	
50	KURI, Reihana Hira	Parapara
51	KAWARIKI, King	Mt Camel
52	AWARAU, Rawiri	Awanui
53	RU, Mark	Karikari
54	PAPANUI, Mieldemus	Mt Camel
55	TE KUHANGA, Hakaraia	Parengarenga
56	KAWEHETIKI	Houhora
57	TE KAMUKAMU, Apera	Awanui
58	TE KAWAU, Karaka	Te Paatu
59	TE HOI, Paora	
60	WARUORA, Himiona	
61	MORENUI, Aperahama	Otengi

*In signatory order, these are the 60 Chiefs and Ereonora (wife of Panakareao) who signed the Treaty in Kaitaia on 28th April 1840. This list was compiled by the Rev. Dennis Urquhart and others from Church records and reconciled against the actual signatories.*

*Along with the signatories were around 3400 whanau to tautoko and witness the occasion, as well as a few Pakeha. Lieutenant 'Willoughby Shortland, Colonial Secretary; Rev. Richard Taylor MA., Church Missionary Society; Dr. John Johnston, Colonial Surgeon; Lieutenant Henry Dalton Smart 28th Regiment of the New Zealand Mounted Police; William Gilbert Puckey, Church Missionary Society; Mary Anne Matthews, wife of Rev Joseph Matthew's; Mrs Puckey; other guardsmen, and settlers, children, traders.*

## 9.0

# Hitoria o Ngā Iwi / History of the Far North People

### IWI DESCRIPTIONS

#### PURPOSE - PROVIDE CONTEXT ABOUT THE HISTORICAL ORIGINS OF IWI

##### Introduction

The history of ngā Iwi O Muriwhenua / Te Hiku O Te Ika (Far North Iwi) is vibrant and dynamic. As is normally the case with oral histories, more than one version tends to exist with variations for emphasis often added by the storyteller. A basic awareness of Iwi history provides Far North REAP staff and Board with context about the environment within which we deliver our services, in turn improving the way that we engage with Iwi, Hapū and Whānau.

The Iwi descriptions contained in this section are unaltered extracts from the following public record - *“The Report from the Waitangi Tribunal on the Muriwhenua Fisheries Claim, 1988; Appendix 2 – Identities and Inter-relationships of the Claimant Tribes”*.

These descriptions are included in Te Kete Whakatinanahia Te Tiriti with the generous permission of the Waitangi Tribunal. Far North REAP does not purport to endorse the accuracy of these descriptions, which were recorded in the context of the Muriwhenua Fisheries Claim and should be read as such. Any enquiries or comments regarding the accuracy of this historic record should be made directly to the Waitangi Tribunal or the appropriate Iwi Authority.

*Extract from “The Report from the Waitangi Tribunal on the Muriwhenua Fisheries Claim, 1988; Appendix 2 – Identities and Inter-relationships of the Claimant Tribes”.*

##### Waitangi Tribunal Acknowledgements

The Waitangi Tribunal includes the following acknowledgements in the official record:

“This appendix, prepared by Tribunal staff, summarises extensive oral evidence on the origins of the five most northern tribes of Aotearoa, Ngāti Kuri, Te Aupouri, Te Rarawa, Ngai Takoto, and Ngāti Kahu. It first establishes their separate identities, and then their close relationship.

We are grateful to those many kaumatua and rangatahi who spoke freely on matters of whakapapa (genealogy) and history. Only a fraction of their information is abstracted here. For help in checking staff summaries of traditional evidence we thank Niki Conrad and Viv Gregory, both recently deceased. ‘Haere koroua o Muriwhenua, haere e ngā poupoua o Muriwhenua’. We also thank Simon Snowden, Mira Szazy, Māori Marsden, Atihana Johns, Waerete Norman, Ross Gregory, Shane Jones, MacCully Matiu, Matiu Rata and Hone Aperahama. We thank also Te Aniwaniwa Hona for help in transcribing tape recordings in Māori. Tēnā koutou mō ō koutou whakaaro pounamu.”

### 9.1 Ngāti Kuri

**Ko Maunga Piko te maunga,**

**Ko Pārengarenga te moana**

**Ko Te Reo Mihi te marae**

**Ko Ngāti Kuri te iwi**

The ancestors of Ngāti Kuri, they claim, were already occupying the northern tip of Aotearoa before the many migratory waka (canoes) of traditional knowledge came from Polynesia. Those people were called Te Ngaki. Some elders recited 23 generations of Te Ngaki ancestors before the arrival of Kurahaupo waka. Ngāti Kuri emerges from the marriage of the Kurahaupo waka people (Ngāti Kaha) with the earlier Te Ngaki inhabitants.

Kurahaupo is generally acknowledged as an ancient and sacred canoe. The sanctity of its origin may account for its name, but Wiremu Paraone recorded his kaumatua's view that 'kura' may have referred to the reddish haze of the sea at sunset or early dawn, or as perhaps recalling the dramatic end to its voyage (from Waerota Island we were told). The elders agreed that on its way to Aotearoa the lashings of Kurahaupo timbers were loosened or damaged and the vessel was nearly wrecked at Rangitahua (Kermadec Islands). Most of the crew were later brought on to Aotearoa by the larger Aotea canoe, but a few men remained to repair Kurahaupo and complete the journey. After much hardship the remnant made landfall and the circumstances of that event are well ingrained in oral tradition. During a storm at night, other elders said, their navigator Pii, saw the shining line of phosphorescence common to waves breaking at the base of cliffs, and knew there was land there; they believed the canoe name refers to that strange light in the darkness. In the attempt to beach in the dark, the canoe was wrecked on a rock (Wakura) but the crew struggled ashore.

Others believed that Pōhurihanga (the Captain) brought the canoe in safely, and tied it to the rock known as Te-wa-o-te-Kura (now shortened to Wakura). The people went ashore to rest and in the morning found their canoe waterlogged. With the aid of Te Ngaki people the canoe was dragged to their main village at the mouth of a stream now known as Waitangi, the first place of that name in New Zealand, signifying the lament (tangi) for the wrecking of that sacred canoe. The event is recalled by the Ngāti Kuri whakatauki (proverb) 'Te tomokanga a Kurahaupo i roto i Waitangi' ('the entrance of Kurahaupo into Waitangi').

At Takapaukura we were shown the rock into which Kurahaupo is transformed, the marks of its timbers still showing on the stone surface. Some Ngāti Kuri and Te Aupouri considered, however, that Kurahaupo was actually repaired and later travelled south. That account explains the many tribal connections claimed to the Kurahaupo canoe, including those in Taranaki district and even the Ngāti Mamoe and others of Murihiku (Southland) at the far end of Te Waipounamu (the South Island).

The story is detailed here because others of the claimant tribes also descend from Kurahaupo and from Pōhutihanga, the principal man on that canoe. It also accounts for the first appearance of Waitangi as a place name in Aotearoa, which like other important names, was then carried with the people as they migrated, as far afield as the Waitaki (Waitangi) river in Te Waipounamu (South Island). Later, of course, the name was commemorated forever in another northern place where the Treaty was signed.

Pōhutihanga of Kurahaupo married Maieke, a chiefly woman of Te Ngaki, and their daughter was named Muriwhenua. In due time the tribe resulting were known as Ngāti Kuri, although that name was adopted much later. Another elder speaking at the Te Hapua hearing claimed Pōhutihanga, Pipi and Muri-te-whenua were the three principal men on Kurahaupo and that from their descendants there emerged the four other Muriwhenua tribes Ngāti Kahu, Te Rarawa, Te Aupouri and Ngai Takoto.

It was said the first pā (defended village) of Ngāti Kuri was named Mahurangi, the second Whiriwhiri, the third Te Tomokanga (near the mouth of Waitangi river), and the fourth Wharekawa. For each of these pā we were told the special source of fresh water (a vital resource in the region), the related fishing grounds and food gardens and the names of the associated urupa (sacred burial places). Each of these traditional places (and many others) were shown to us during site visits throughout the area of the claim.

Amongst others, the precursors of Ngāti Kuri were closely related to a group now known as Ngāti Awa. The composite group were almost destroyed in conflict with a section of Ngāti Ruanui, later to be known as Te Aupouri. (For convenience we will use the tribal names ultimately taken by Ngāti Kuri and Te Aupouri, though those appellations came later). Pakewa, the younger brother of the Ngāti Kuri chief Papatahuri, was murdered by Te Aupouri, and a deadly struggle for utu (revenge) followed. Aupouri severely defeated Ngāti Kuri, and the survivors withdrew to the Valley of Whangape River, at Rotokakahi below Panguru hills. In time the tribe regenerated its warrior force and Papatahuri sought revenge on Te Aupouri, who had by then a pā at Ahipara named Whangatauatea. To breach this stronghold by direct assault was impossible, but the attackers won victory by a ruse. They sacrificed their precious kuri (a distinctive Polynesian species of dog but now lost through interbreeding with the European dog), though the flesh of the kuri was prized as an alternative meat to fish, and though skins of kuri were used to make the most valuable and rarest kind of cloaks. The skins of their slaughtered kuri were sewn together and stuffed with fern and grass to assume the shape of a whale. When the 'whale' was launched into the sea before dawn, near the pā of Te Aupouri, the inhabitants rushed from their fortifications to seize this apparent gift from the sea. The deceived Te Aupouri were ambushed. Trapped outside their protective works, without weapons, they suffered a terrible slaughter.

In their turn the Aupouri remnants withdrew northwards into what is now known as Te Aupouri Peninsula. Their survivors also regenerated in due time to form the small but vigorous Te Aupouri tribe of today. As for Ngāti Kuri, their current name was taken from that famous battle, when they sacrificed their precious dogs.

## **9.2 Te Aupouri**

**Ko Mahuhu-ki-te-rangi te waka**

**Ko Whakatau te tangata**

**Nana ko Hau, ko Kae**

**Tā Kae ko nga tupuna o Ruanui**

**Tā Ruanui ko Ruatapu**

**Ka puta ko Te Aupouri**

**Ko Ruanui te tangata**

**Ko Mamari te waka**

**i ū mai ki Ripino**

These two sayings, taken together with the story of Pōhutihanga and the Kurahaupo canoe, indicate the principal three canoes which give descent lines to Te Aupouri people, Kurahaupo, Mahuhukiterangi and Mamari. As mentioned above, Pōhutihanga was the chief man on Kurahaupo, and on the Mamari canoe the rangatira was Ruanui, while Whakatau was the chief on the Mahuhukiterangi.

Until fairly recently, shortly before the arrival of Captain Cook, the Te Aupouri people lived further south near Whangape harbour. At that time the tribe was known as Ngāti Ruanui, and their chiefs were Wheeru and Te Ikanui. The tribe suffered severely through war provoked by the murder of Kupe, Wheeru's sister at Makora pa. They narrowly escaped siege and extinction through a clever tactic in which they burnt piles of scrub and household possessions to destroy their houses and burial places, and make dark dense smoke. By these means they blinded their enemies and made good their escape from the besieged pa.

It was from this event that they changed their name to Te Aupouri (signifying 'dark smoke and ash clouds') and migrated north to their stronghold at Whangatauatea near Ahipara. Prolonged strife with Ngāpuhi and Te Rarawa forced them to move again and again.

It was their dramatic escape by a ruse from the barren island retreat of Murimotu, where they were besieged by Ngāpuhi, that is commemorated now by their famous chant 'Ruia ruia, tahia tahia . . .' recorded at the start of chapter 2. Their leader Tūmatahina turned to good account his unusually large feet by having his people step carefully in his outsize footprints as they quietly slipped through enemy lines at night; the sentries saw only a single track in the sand next morning and did not realise Murimotu was abandoned, leaving Te Aupouri time to reach safety. From that time with access to better lands the tribe has been able to recover and flourish, giving extra significance to their chant 'Ruia ruia . . .'

In time, Te Aupouri married into Ngai Takoto and Ngāti Kuri, and made peace with their former enemies of Te Rarawa and Ngāpuhi.

### **9.3 Ngai Takoto**

**Ko Tūwhakarete te tangata**  
**Ko Kurahaupo te waka**  
**Ko Rangaunu te moana**  
**Ko Ngai Takoto te iwi**

Through the marriage of their ancestor Tūwhakarete, a principal tupuna of Ngai Takoto, to the chiefly woman Tū-te-rangi-a-tohia, the people of Ngai Takoto descend from the Kurahaupo canoe. The chief man of Kurahaupo, Pōhurihanga, had a son Whata-kaimarie, and his grandson was Uenuku. The great grandson of Uenuku was Hikiraaiti, and Tū-te-rangi-a-tohia was his daughter. From her marriage with Tūwhakarete there were three grandchildren of whom one was Maui. He in turn gave descent to Popota. Evidence directly recorded from Popota was presented at our Tribunal hearings at Ahipara. From Popota derives the Te Paatu hapu (sub-tribe) of Ngai Takoto. Several members of that hapu also gave oral evidence in support of the claim.

Tūwhakarete also married Tūpoia, an ariki of Ngāti Kahu, explaining the close links and territorial extent of these two tribes. His favourite son, Hoka, was killed in battle, causing the deeply bereaved Tūwhakarete to pine away and die; hence the tribal name Ngai Takoto. The tribe then lived in the Hokianga region for five generations, returning in the time of Te Aupouri chief Wheeru to live in the Kaitaia, Awanui and Te Kao regions, where the descendants of one main branch are now known as Te Aupouri. Thus those tribes also are very closely related. As Te Aupouri also married into Ngati Kuri, their name became widespread in Muriwhenua by the time they were settled in their present areas, about 1720.

### **9.4 Te Rarawa**

This tribe originates from three important canoes. From Ngā-toki-mata-whao-rua (and from Nukutawhiti the chief man) they have affinity with Ngāpuhi. They also descend from Kurahaupo waka, and further relate to the Tinana canoe linking them with Ngāti Kahu.

The waka Tinana (later relaunched as Mamaru) landed at Tauroa near Ahipara. The chief man, Tūmoana, laid claim to the land between Hokianga and Ahipara, as far inland as the mountains Mangamuka and Maungataniwha. Later Tūmoana returned to Hawaiiiki, but his daughter Kahutianui and son Tamahotu remained at Tauroa. The canoe eventually returned, adzed a second time and renamed as Mamaru, with Tūmoana's nephew Parata on board. Directly descending from Tūmoana was Haupare (his great grandson) who married Paengatai; from them came Taranga. Their descendants were known as Ngāti Houpure, who later became the tribe, of Te Rarawa.

The origins of Te Rarawa were at Hokianga. The famed explorer Kupe came to that harbour and later returned to Hawaiiiki. Many place names in North Cape area record the gardens or actions of Kupe during his time here. His descendant Nukutawhiti returned on Kupe's canoe and his progeny included Ruaanui (2nd) and Wheeru already mentioned as an ancestor of Te Aupouri, Ngāti Whatua and others. This key figure also descends from Kurahaupo through Pōhurihanga and Tohe (for whom 90-mile beach, Wharo, Te-one-roa-ā-Tohe, is named).

Under the leadership of Tarutaru his family spread to various parts of Muriwhenua, and married well, so that Te Rarawa soon was able to master a sizeable fighting force which proved irresistible.

The tribe pushed northwards to take the fertile gardens and swamp land around Ahipara and Pukepoto, and part of 90-mile Beach. (One possible meaning of Te Rarawa refers to swampland, though we heard also it may refer to the ceremonial eating of human flesh to signify the destruction of the mana of those vanquished in battle.) Thus the mana of Te Rarawa extended from Hokianga to Ahipara and Pukepoto, and further to North Cape.

At their main centre Ahipara, the meeting house Te Owahaaki commemorates the mana bird of Ueoneone which brought to the district the Mataatua ariki woman Reipae (who married into Ngāti Whatua) and Reitu (who married Ueoneone of Ngāpuhi). As noted, their descendants are found in Ngāti Hine, Ngāpuhi, Ngāti Whatua, Te Rarawa, and it is said, all of the other northern tribes too, so relating them with Waikato, and with each other.



Te Rarawa fought strongly and often to keep the related tribes mentioned above from capturing their lands, contended for by all because of their fertility in a region of generally poor soil. Their chief Pane, of the Kare Ao hapu, (and often called Nopera (noble or chief) Panakareao), was famous throughout Muriwhenua and played a prominent role before and after the Treaty signing.

He it was at Waitangi who said of the Treaty and the cession of sovereignty the "the Shadow of land goes to the Queen, the substance remains with us", but after the Northland land sales he bitterly reversed his famous saying, when he felt only a shadow remained after all. Other important Te Rarawa connections are to the Takitimu descendants of Tamatea, noted in the next section.

From early last century, Te Rarawa were dominant in the region. In the population estimates published by Dieffenbach in 1843, Te Rarawa were given as 8,000 persons, Ngāti Whatua as 800, and Ngāpuhi (combining several related tribes then extant) as 12,000.

*Footnote: Panakareao's famous speech "the shadow..." was actually made in Kaitaia not Waitangi.*

## **9.5 Ngāti Kahu**

**Ko Mamaru te waka,**  
**Ko Te Parata te tangata,**  
**Ko Kahutianui te wahine,**  
**Ko Ngāti Kahu te Iwi.**

One of the earliest known canoes, some claim the first to strike the beaches of Tai Tokerau, was Mamaru, on which Te Parata was the chief man. The canoe had earlier sailed under the name of Tinana and the authority of Tūmoana, Parata's uncle. Tūmoana is also known in Tai Rāwhiti (East Coast) and Ngai Tahu (Te Waipounamu, South Island) genealogies. Accordingly, when the carvings intended for an East Coast house to be named for Tūmoana were recovered from a swamp where they were hidden during an invasion years earlier, they were given for the construction of the present meeting house (Tamatea) on Otakou marae in the South Island.

The tribal name originates from Kahutianui, who was awaiting the arrival of the Mamaru waka and who married Parata soon afterwards. From their daughter, Te Mamangi, Ngāti Kahu are descended. Her great grandson was Haititai-Marangai, for whom the Ngāti Kahu meeting house at Whatuwhiwhi is named. (We are aware some report Te Mamangi as male, but leave that question to the tribe.)

The Mamaru canoe first sighted the land now known as Rangīāwhia, now called Karikari Peninsular. The crew paused there to rest before exploring what they assumed was a peninsular by following the coast line past Whatuwhiwhi, Patia and Puwheke (which looked to them like a huge wheke or octopus). Soon they realised that they had circumnavigated an island because they found themselves back at Rangīāwhia (originally called Te Rangī-i-Tawhiao, or The Day We Circumnavigated). The first pa was established at Rangīāwhia after exploring the rest of Doubtless Bay.

Initially there were three hapu on Mamaru waka, Te Rorohuri, Patu Koraha and Te Whānau Moana. Each settled in the area around Doubtless Bay and Rangaunu Harbour. Because of the marriage of Te Parata and Kahutianui, and as Kahutianui was an influential person and an able leader, the original hapu of Mamaru in time identified collectively as Ngāti Kahu. Kahutianui's children in their turn became the founding ancestors of many more Ngāti Kahu hapū. The original three hapu did not lose their identity and it is still a matter of pride to know of one's descent from them.

The Mamaru waka eventually beached at Taipa where a memorial for the canoe now stands. Te Parata and Kahutianui were said to have lived mainly at Taipa and at Taemaro. Their descendants settled the east coast area around Rangaunu Harbour. Several generations later they had spread south along the coast to Whangaroa, Matauri Bay and Te Tii, and in time intermarried with all the Northland tribes. Thus Ngāti Kahu also claims descent from Puhī's mokopuna Rahiri. Through this connection, and the factions created by Rahiri's sons Uenuku Kuare and Kaharau, Ngāti Kahu became involved in the fighting which affected the Northland area for many generations and which continued right up to the signing of the Treaty of Waitangi.

The cradle of Ngāti Kahu is Tokerau (Doubtless Bay). That name refers to the multiplicity of fishing grounds (toka) belonging to them. Their largest settlement in the eighteenth century was in Oruru-Taipa Valley. There was also Mamangi Pā at Otengi Point near Taipa, recently gifted back to the tribe by their Pākehā friends, the Adamson family, and several others extending to Kauhanga in Peria. It was said the area was so densely settled that news and messages could be shouted from Taipa to Kauhanga from one pā to the next. The earthworks of those pā are still clearly evident today.

Ngāti Kahu had also an earlier name, Ngai Tamatea, but it largely dropped from usage following a severe defeat in battle in which their leading men were killed at Kohukohu. When descendants of the survivors restored their tribal mana, many years later, they decided (about 1926) to resume the name Ngāti Kahu to which they are entitled as descendants of Te Mamangi, daughter of Parata and Kahutianui. The origin of the earlier name Ngai Tamatea, records the relationship of Ngāti Kahu with many other tribes. As earlier mentioned, Pōhurihanga (of Kurahaupo waka) and Maieke (of Te Ngaki) had a daughter Muriwhenua.

She married Rongokapo and their son was Tamatea-urehaea (Tamatea the circumcised); he married Iwipupu and they had a son Kahungunu and a daughter Iranui. From the marriage of Kahungunu to Hinetapu came a son Kahukura-ariki, who married Mamangi of the Mamaru (and Tinana) canoes already described. Hence there are two versions, although converging and mutually strengthening, establishing the propriety of the name Kahu for the tribe, from both female and male chiefly lines of descent.

The same data correlates several other tribal groups of Kahu descent well beyond the Muriwhenua district. Besides the Ngāti Kahu of Tauranga for example, and the major tribe Ngāti Kahungunu of Hawke's Bay, the link through the marriage of Kahungunu's sister Iranui to Hingaangaroa is also apparent to Ngāti Ira (Wellington area) and cognate North Island tribes, extending again to Ngai Tahu and their Irakehu and Kati Kuri hapū in the South Island.

Ngāti Kahu have yet another ancient link involving both Paoa and Pō-hurihanga. Subsequent to the events described with reference to Ngāti Kuri, these two chiefs went voyaging on the Riukaramea canoe. Paoa is said to have landed at Mangonui, a little south of Taipa, at about the same time as the Mamaru canoe arrived at Otengi just north of Taipa. The name Mangonui is due to their protective taniwha, a very large shark in this case, which accompanied Riukaramea into harbour. Paoa's son committed a sin (hara or breach of tapu) by attacking and attempting to kill this shark, so he was banished and left behind. There he married into the people of the recently arrived Mamaru canoe, later known as Ngāti Kahu.

## 9.6 Ngāpuhi

The relationship with adjoining Ngāpuhi also deserves mention, though Ngāpuhi are not a party to this claim.

Two canoes are especially important for Ngāpuhi, Ngātokimatawhaorua on which Nukutawhiti was the chief man, and Mataatua on which Puhi was leader when Mataatua came to Tai Tokerau in the far north. Mataatua had first landed on the East Coast, and rested in a quiet little river estuary known as Otakou. From Toroa and the crew of M come several Bay of Plenty tribes. After disputes with his older brothers, Puhi decided to take the canoe and migrate to the north with his followers. The famous Ngāpuhi ancestor Rahiri was descended from both canoes and through his wives Ahuaiti and Whakaruru his descendants are connected to all the northern tribes. One of his descendants was Ue-oneone who married Reitu of the Waikato. It is claimed that through the marriages of the Waikato women Reitu (to Ue-oneone) and Reipae (to Tahuu potiki) can be traced relationships of all the tribes, Ngāpuhi, Te Rarawa, Ngāti Kahu, Te Aupouri, and Ngāti Whatua.

## 9.7 Te Kupenga O Ngā Tūpuna

With undeserved brevity, we have attempted to outline the particular identity (the mana motuhake) of each of the five Tribes standing to claim both separately and jointly in these Muriwhenua proceedings. Besides their individual tribal status, the claimants share so much in common that they have elected to prosecute their claims in Muriwhenua as one body of closely related peoples. This final section briefly looks again at the background to what at first sight might seem a surprising unity.

Undoubtedly much is due to the efforts of the Hon M Rata as originating claimant on behalf of all. But he is claiming in accord with ancient traditional background in the region from which, some experts assert, all Māori tribes are descended or at least related. His Tribe, Ngāti Kuri, is the most ancient in the region. Several elders also claimed that virtually all of the great migratory canoes (much better known than their own cited above) landed first in the Muriwhenua region, or at least, like Mataatua, came there after first landfall.

All the claimant tribes reported prior, older, names for their ancestral tribes, and all acknowledged prior existence of tangata whenua living there before their own ancestors arrived. Various names of those people were given to us; whether they are alternative names for the same or differing early indigenous peoples we must leave to the tangata whenua to research. But their existence, and inter-marriage with ancestors of the five tribes now claiming, further underpin the effort of these tribes to join together in this Muriwhenua claim.

Pōhurihanga referred to the ancients as He Karitehe (to others, He Turehu), and they also were known as Te Kahui-ā-Ngū. We heard that the descendants of Ngū, (or, of Ngō, who some thought might be the same person), Pei, Turoi, Kauwhata and Mahuika were known to Ngāti Manu, descendants of Tohe. The kaainga (home place) of Ngāti Manu was at Muriwhenua, North Cape, and a descendant nineteen generations after Ngū was Tohe for whom Ninety Mile Beach is named Te One-roa-ā-Tohe.

The people accompanying Pōhurihanga on board Kurahaupo were known as Ngāti Kaha, during the early generations of intermarriage with the ancient tangata whenua. We noted earlier that Ngāti Kuri spoke of these ancestors as Te Ngaki. In explaining the origin of Ngāti Kaha (who are long since merged into the Ngāti Kuri, Te Aupouri, Ngai Takoto and Te Rarawa Tribes of the present Claim) it emerged that older name referred to the header rope (kaharoa) of the great net belonging to Pōhurihanga and brought with him on the Kurahaupo canoe. Their waka was sinking, and the damage was repaired at the Kermadec islands, using Pōhurihanga's kaharoa to bind the loosened timbers together.

The multiple linkages in Muriwhenua are well shown by the whakapapa of Wheeru, an important ancestor claimed by most inhabitant groups in Muriwhenua. Wheeru's descendants have at least six canoe descent lines from Kurahaupo (through Pōhurihanga, Tohe, Waimirangi, More); from Tinana (Tumoana, Houpure, Taranga, Tahuu, Pororua, Ngataiawa and Taimania who married Wheeru); from Mamari (Ruanui 1st); Matawhaorua (Kupe) and Ngātokimatawhaorua (Nukutawhiti, Ruanui 2nd); and from Mahuhukiterangi (Whakatau, Ruanui 1st and Ruatapu). Others of their tūpuna, such as Tamatea or Kahu, reveal networks of similar complexity.

Hence, we adopt the terminology of Tipene O'Regan (1987:21) to refer to this Kupenga-o-ngā-Tūpuna, or in other words the network of ancestry. Within that network in Muriwhenua the five Tribes of Ngāti Kuri, Te Aupouri, Ngāti Kahu, Ngai Takoto and Te Rarawa stood before the Waitangi Tribunal in mutual support.

**Here ends the extract from "The Report from the Waitangi Tribunal on the Muriwhenua Fisheries Claim, 1988; Appendix 2 – Identities and Inter-relationships of the Claimant Tribes".**

## **9.8 The Early Days**

### **Contributor Malcolm Matthews - great grandson of Reverend Joseph Matthews (1808-1895)**

In November, 1832 representatives of the Church Missionary Society (CMS) arrived in Kaitaia, thus becoming the first Europeans to visit the Kaitaia and districts area. The purpose of the visit was to seek to extend Church Missionary Society activities to the Far North.

Subsequently the great chief Nopera Panakareao extended an invitation to the CMS to establish a station at Te Ahu (Kaitaia). In 1834 the station was established at Te Ahu by two of the original visitors, Mr J Matthews (later Reverend) and Mr W Puckey. They were accompanied by their wives Mary Ann and Matilda, daughters of Missionary, Richard Davis who came out with his family in 1824 to the mission station in Paihia.

Raupo houses and church comprised the original buildings. The pastoral area was almost the same as that covered by Far North REAP.

In addition to their religious duties the two families dispensed medical assistance and provided education to the local Māori. A hospital and two classrooms were erected with Mary Ann doing hospital duty and teaching Māori girls in one classroom. Mary Ann could speak fluent Māori. Mr Matthews taught boys in the remaining room. Over the years great mutual respect and aroha was evident between those first families and Māori.

On 28<sup>th</sup> April 1840 a copy of the Treaty of Waitangi was signed at Te Ahu (now Kaitaia) by 60 chiefs and one chieftainess Ereonora wife of Panakareao. Mr Puckey and five others signed on behalf of the Crown. Following the establishment of the Mission Station there was a gradual movement of further Europeans to the north. They engaged in many activities that included timber, flax, farming, gum digging, shipping, rope making and many others.

With the influx of visitors together with different cultures the old ways of the Māori began changing in many respects. For instance the great shark fishing expeditions on the first full and new moons of the year were virtually gone by the 1870's.

The newcomers introduced new diseases which in epidemics carried off hundreds of the local Māori population who had no inbuilt immunity to the new scourges. Mr Matthews was able to prevent many deaths by vaccinating against small pox. His mentor was a doctor named Samuel Hayward Ford who lived in Paihia. Mr Matthews trained with him for three months to gain some medical knowledge.

From the 1870's onward Government schools were established with those in predominantly Māori areas being classed as Native Schools. Secondary education was not locally available on a permanent basis until 1930. The first Pākehā government school started in 1875 on the corner of Grigg Street and Pukepoto Road.

From early times intermarriage between Māori and other cultures was common with the result that many of our local population descended from early families can trace their roots back to many parts of the world. Areas around Kaitaia had their own distinct names which are not known today. The area just as you turn into Church Road was called "Mauri ohooho". In 1844 when the bridge was being built the piles for the bridge looked white like a ghost so Māori called it "Mauri ohooho". Every Sunday Māori would gather there for a shared meal and service.

Another name was the original Kaitaia referred to an area up by Larmers Road and we are unsure when the whole area became known as Kaitaia.

The view that flooding especially in Kaitaia is the most significant potential for disaster on a large scale is very valid. Readers may be interested in the recorded history of local flooding of major proportions. The first bridge that was built in 1835 over the Kaitaia River behind the Museum was washed away by a large flood in 1837. The next bridge erected some 50ms north of its predecessor suffered the same fate in 1844.

A third bridge was built at the entrance of Church Road and remained in place until demolished in 1885 to make way for the fourth and last bridge over the old river bed.

In July 1860 the highest recorded flood up to that time washed away the Mangawhero Bridge (Pukepoto Rd). This was followed by a high flood 4 years later that destroyed the Poho Bridge (Redan Rd).

In April of 1967 there occurred what is considered to be the largest flood ever seen in Kaitaia and known to old-timers as London's Flood. To illustrate this, a horse found swimming in the A & P showgrounds was escorted to the high Mound (Te Toropuke) in the centre of the grounds where the water rose to its flanks.

A similar sized flood again ravaged Kaitaia and environs in June of 1875. This flood was known as Matthews flood probably because of the great number of livestock lost by that family.

A flock of sheep that had taken refuge on the Mound in the showgrounds was washed away and drowned.

## **9.9 Flooding**

### ***Contributor Malcolm Matthews - great grandson of Reverend Joseph Matthews (1808-1895)***

In July of 1907 Kaitaia was again ravaged by flooding. Among other damage the Mangawhero Bridge was again destroyed.

There are ample records of the floods which occurred in 1936 & 1958, both inflicting considerable damage. Flood prevention works since that time has diverted flood waters effectively. No doubt these flood protection schemes will be severely tested at some future date.

Before the advent of modern weather forecasting early Māori and later settlers relied on very local natural phenomena to predict the onset of heavy rainfall. These phenomena known as Anapuhipuhi, literally the sound of the surf in the north was and is extremely accurate in predicting heavy rain two days hence.

## 10.0

## Te Reo Māori / The Māori Language

### 10.1 Te Reo Māori

- Ko te Reo Māori te reo tuatahi o tēnei whenua, he Reo i puta mal i te taiao nā roto tonu i a Ranginui rāua ko Papatuanuku. Nō reira e hangai tonu ana te Reo Māori ki ngā āhuetanga katoa o te taiao me te whakawhanaungatanga o ia āhuetanga ki ia āhuetanga o roto tonu te Ao Tūroa

*Te Reo Māori is the first language of Aotearoa. It is a language that originated from our natural environment, from within the bounds of the sky father (Ranginui) and the earth mother (Papatuanuku). It is a language that acknowledges the interconnectedness and influence of one thing to another and ultimately of all things within the natural world.*

- Ko te oranga o te Reo, ko te kōrero tonu i te Reo. Pēnā ka ngaro te Reo Māori, ka ngaro anō ngā tīkanga kua tuku iho mai e ngā tūpuna, a, ko ngā tīkanga tiaki i te taiao me ērā atu o ngā tīkanga whakahirahira mai rā anō e pā ana ki a tātou, te tangata. Ko te mea nui ko te aroha tētahi ki tētahi.

*The wellbeing of the Māori language is dependent on the speaking of te Reo. If the Māori language is lost, so also will the associated tīkanga handed down from our ancestors be lost. Those tīkanga pertaining to the maintenance of our natural environment as well tīkanga pertaining to human relationships where love and compassion for each other is of the utmost importance.*

- I te taenga mai o ngā tūpuna Pākehā, a, i mua i te hainatanga o Te Tiriti o Waitangi ko te Reo Māori tonu te Reo whitiwhiti kōrero i waenganui i ā rātou me ngā tūpuna Māori. Muri atu i te hainatanga o Te Tiriti o Waitangi i timata te whakaititanga o te Reo Māori. Nā te mea kua mau kaha te Māori ki te Reo Māori me ōna tīkanga, ā, e hangai tonu ana te Reo ki ngā tīkanga mana whenua me ngā mana katoa kua tuku iho ki ngā iwi Māori, i whakaarohia te Pākehā, mā te whakakāhore i te Reo Māori i roto i ngā kura, he māmā ake te huri i ngā whakaaro o te Māori ki te whai i ngā tīkanga me ngā ture Pākehā, ā, mā te Kāwanatanga me ngā ture Kāwanatanga kē, te mana. Mai rā anō ka pēnei te āhuetanga, a kua ngaro haere te tino ia o te Reo me ōna tīkanga, ā, kua noho taha kē a Ngai Māori.

*The Māori language was the language of communication, negotiation and mediation between Māori and Pākehā prior to Te Tiriti O Waitangi. After the signing of Te Tiriti, the Māori language became increasingly diminished through Crown legislation. Because Māori had firmly maintained the Māori language and its tīkanga which were intrinsic to maintaining firm hold of tīkanga including land titles and other various rights and privileges, the prevailing thought by Crown agencies was that by removing te reo from schools, Māori would assimilate and integrate easier into the developing mainstream New Zealand society controlled by Pākehā law. Historically from that time the depth of te Reo Māori and tīkanga Māori has become increasingly diminished within mainstream New Zealand society where Māori people, their culture, language and tīkanga have become marginalised as a result.*

- I te tau 1987 i whakatūria te Māori Language Act e te Kāwanatanga. Kua whakaae te Karauna he taonga tonu te Reo Māori hei tiaki tonu i raro i Te Tiriti O Waitangi. Nā reira, hei whakatika i ngā hē o mua, e tika ana kia kaha ai ngā kaupapa mātauranga ki te tautoko i te whakawhanaketanga o te Reo Māori kia whai mana ai te Reo Māori i roto i ngā wāhi ako me ngā wāhi tautoko mātauranga puta noa ki ngā hāpori o Aotearoa.

*In 1987 The Māori Language Act was established by the Government. The Crown agreed that te Reo Maori is a taonga guaranteed protection under Te Tiriti O Waitangi. It is therefore imperative that education providers and Education Support groups support the re-generation of te Reo Māori so as the Māori language is accorded status within education provision and education support and throughout our communities in Aotearoa.*

## 11.0 Consulting with Tāngata Whenua

### 11.1 Introduction

Article Two of Te Tiriti O Waitangi accords tangata whenua Māori special guarantees in relation to the exercise of their chiefly functions and the protection of their taonga. Māori consider 'He Tangata' / People as their paramount taonga. As such, the delivery of services by Far North REAP, impacts on the ability of Māori to carry out their chiefly functions and protect their taonga. It is for this reason that Far North REAP chooses to share information and consult with tangata whenua in a meaningful way. This section describes general aspects of consultation with tangata whenua that REAP staff should consider. Ideally, Far North REAP will enter into an overarching values based agreement with tangata whenua that will include details of the nature of the consultation that will occur with that particular group (refer: 'Engagements with Māori' section below)

### 11.2 What is consultation?

Consultation is a process that involves listening as well as talking and providing information. It is important that the process of consultation is fair and robust. Ultimately, Far North REAP retains the authority to decide on its own course of action. There may be occasions when this course of action is not in accord with the views of tangata whenua as expressed through a consultation process. In these circumstances, the robustness of the consultation process will be a key factor in maintaining a durable relationship with tangata whenua.

The **Wellington International Airport Ltd v Air NZ (1991)** (Court of Appeal) case is significant in terms of consultation. As a result of this case, the elements of consultation can be summarised as including, but not limited to, the following:

- Consultation is the statement of a proposal not yet finally decided upon;
- Consultation includes listening to what others have to say and considering responses;
- Sufficient time must be allowed and a genuine effort made;
- The party obliged to consult must make available enough information for the consultee to be adequately informed and able to make intelligent and useful responses;
- The party obliged to consult must keep its mind open and be ready to change and even start afresh. However, they are entitled to have a working plan already in mind;
- Consultation is an intermediate situation involving meaningful discussion; and
- The party obliged to consult holds meetings, provides relevant information and further information on request, and waits until those being consulted have had a say before making a decision.

#### Consultation is not:

- Merely telling or presenting; or
- Intended to be a charade; or
- The same as negotiation, although a result of consultation could be an agreement to negotiate.

### 11.3 When should Far North REAP consult and with whom?

There are three key opportunities for consultation with tangata whenua:

- **Constitutional Review.** Generally reserved for Far North REAP Society members, it would be appropriate to offer Iwi the opportunity to comment on the review of such an important document to Far North REAP. The offer to make comment should go to the various Iwi authorities listed earlier in Te Kete Whakatinanahia Te Tiriti.
- **Strategic Planning.** Ideally Far North REAP would undertake pre-Strategic Planning consultation. This may be through community surveys or hui or other methods. This is the best opportunity for Iwi, Hapū, Whānau and communities to influence Far North REAP's strategic direction. Far North REAP should ensure that Iwi Authorities are invited to participate in this consultation. This opportunity should also be extended to the wider Māori community through established networks and / or advertising.
- **Service Delivery Planning.** If Far North REAP is planning to develop or undertake service delivery in a particular community, it would be sensible and appropriate to make contact with the local Iwi or Hapū authority to consult on the planned delivery. Particularly if the planned service delivery is of a significant scale and requires good community 'buy-in'. Effective consultation will ensure that your planning takes into consideration the needs of Māori in relation to your service delivery. This is a practical recognition of the guarantees contained in Article Two of Te Tiriti O Waitangi. Ideally Far North REAP will have previously agreed this process with specific Iwi via a values based agreement. Consultation may not always be necessary in these circumstances, best judgement should be applied. If in doubt, ask.

## 11.4 Representation

It is an error to assume that an individual, who can trace their lineage / whakapapa to a certain Iwi / Hapū, should be considered a fair representative of that Iwi / Hapū for consultative purposes. In reality, the individual must be appropriately authorised to represent that Iwi / Hapū for the purpose for which the consultation is required. In these circumstances it is appropriate to avoid assumption and always seek clarification and confirmation that the person(s) you are dealing with holds the authority to represent the constituent group with whom you are seeking to consult. If there is any doubt, a quick phone call to the relevant Iwi Authority listed earlier in Te Kete Whakatinanahia Te Tiriti should provide clarity.

## 11.5 Record of Consultation

Where formal consultation occurs, it would be good practice for Far North REAP to maintain a central database to record the specifics of the consultation i.e. date, with whom, topic, outcome, effectiveness etc. This will serve to ensure that duplicate consultation does not occur. This will also provide a tool for regular self review towards continual improvement of the Far North REAP consultative process.

## 11.6 Resourcing Consultation

Far North REAP must accept that as well as to acknowledge and activate the guarantees contained in Article Two of Te Tiriti O Waitangi, the process of consultation is also to give rigour to its planning processes and service delivery. As such it is the responsibility of Far North REAP to ensure that the consultation process is adequately resourced. Iwi, Hapū and Whānau receive no Government or other funding to allow them to participate in consultative processes. Where at all possible, Far North REAP should ensure that costs to Iwi, Hapū and Whānau for involvement in Far North REAP consultation processes are minimised. Recognition for involvement should be offered in some way, whether by written acknowledgement and / or provision of kai at hui. At no stage should Far North REAP take it for granted that consultation will happen as of right. Conversely, Far North REAP should not assume that a failure to become involved was as a lack of interest. Often, Iwi, Hapū and Whānau are simply too overwhelmed with other activities to become involved. In these circumstances, Far North REAP should do whatever they can to facilitate involvement where practical.

## ENGAGEMENTS WITH MĀORI UNDER TE TIRITI O WAITANGI

### 11.7 Introduction

The Far North REAP Te Tiriti O Waitangi Policy states that it will “demonstrate a commitment... to give mana to Te Tiriti O Waitangi... by maintaining effective and appropriate relationships with Iwi, Hapū and Whānau”. In order to fulfil this policy statement, the following section provides guidance to Far North REAP staff that may be engaging with Iwi, Hapū and Whānau in their service delivery. It should be noted that engagement as described in this section is of a more formal nature than that described in the consultation section above.

### 11.8 Engagement in a Tiriti context

Te Tiriti O Waitangi could be considered the fundamental ‘engagement agreement’ between the historic settlers of Aotearoa NZ i.e. the Māori people who settled Circa 900AD and the representatives of the British Crown who settled Circa 1840AD. Te Tiriti O Waitangi was drafted as a way to define the various rights of both parties including the recognition of governance (Article 1), values (Article 2) and transactions (Article 3). While Te Tiriti O Waitangi represents an historic agreement between Māori and the Crown, it also contains a recognisable framework for any who seek to engage with Māori. Hence, Far North REAP has decided to use Te Tiriti O Waitangi as the basis for its engagement with Māori.

### 11.9 Levels of Engagement

It is important to recognise that Iwi, Hapū and Whānau groupings have particular rights that are recognised and protected by Te Tiriti O Waitangi. Far North REAP staff should exercise care when engaging with Māori to ensure that the ‘nature and extent’ of the engagement does not breach any of these rights. It would be impossible to define all the scenario’s that should be considered and it is important that engaging with Māori is not seen as ‘so difficult’ that people simply choose not to engage.

As a starting point it is a good idea to get the ‘levels of engagement’ right i.e. a Far North REAP *service delivery* staff member should deal with a representative for the Iwi, Hapū or Whānau that holds an equivalent level of authority. If the engagement grows beyond this level, so should the authority of the parties engaging i.e. Chief Executive to Chief Executive, Board member to Board member, Chairperson to Chairperson. In reality these ‘higher level’ engagements will be for the purpose of exercising authority and recognising mana. The work will still need to happen at a staff member level and there will be ‘cross-overs’ between levels of authority at times. If in doubt, check it out with the appropriate person in the group that you are engaging with.

This rule can be applied in any circumstance where Far North REAP chooses to engage formally with Māori in any grouping whether Whānau, Hapū, Iwi, Marae, pan tribal groups or Māori community groups.

### 11.10 When to Engage?

Article Two of Te Tiriti O Waitangi guarantees Māori the unqualified exercise of ‘chieftainship over their lands, possessions and treasures’. Māori consider ‘he tangata’ or ‘people’ to be arguably their most important treasure. It is inevitable that the work Far North REAP undertakes in a community will have an impact on ‘he tangata’. As such, it is important to engage appropriately with Māori when working with communities that are associated with a natural Māori grouping such as Iwi, Hapū, Whānau, and Marae.

The nature and extent of the engagement should reflect the nature and extent of the impact that the service delivery will have i.e. you would probably not seek a formal Memorandum of Understanding (MOU) with an Iwi Authority in order to deliver a parenting course within their rohe when a courtesy call would probably suffice. Aside from the courtesy, it could also be a good way to access a venue, local networks and even clients for the course.

Far North REAP may choose to enter into a formal MOU with the Iwi Authority to establish formal ‘values based’ protocols for sustainable ongoing engagement and define the manner in which ‘transactional engagements’ (i.e. the parenting course) will occur in the future. If we apply the levels of engagement rule, a formal MOU with an Iwi Authority would require Board to Board sign-off.

As a rule, you should expect a formal MOU with a Māori group to be a weighty matter that could take weeks and months to achieve full consideration to sign-off.

The following table gives examples of different types of engagement that Far North REAP may have with Māori within a Tiriti context.

### 11.11 Te Tiriti Engagement Matrix

Te Tiriti O Waitangi Reference	Nature of Engagement	Extent of Engagement	Instrument of Engagement
<b>Article 1</b> The right of the Crown to govern the country.	<b>Government Focus</b> (Directed to the Crown)	<ul style="list-style-type: none"> <li>Far North REAP lobbying Government on matters affecting access to education services for Māori i.e. Te Kohanga Reo, Kura Kaupapa</li> </ul>	<ul style="list-style-type: none"> <li>Direct submissions to Government</li> <li>Support for Māori submissions to Government</li> <li>Joint submissions with Māori</li> </ul>
<b>Article 2</b> Guarantees Māori unqualified exercise of ‘chieftainship’ over their lands, possessions and treasures’.	<b>Values Based</b> (fundamental / long term)	<ul style="list-style-type: none"> <li>Engaging with ‘mana-whenua’ to define protocols for their involvement in policy, strategy and programme development for Far North REAP service delivery in that area</li> </ul>	<ul style="list-style-type: none"> <li>Memorandum of Understanding (MOU)</li> <li>Expression of commitment to develop a formal MOU</li> </ul>
<b>Article 3</b> Guarantees Māori and all ordinary people of NZ the rights and duties of English subjects.	<b>Transactional Activities</b> (temporary / short term)	<ul style="list-style-type: none"> <li>Support for the delivery of specific services in a particular area;</li> <li>Support for funding applications for specific service delivery</li> <li>Joint venture arrangements in relation to particular services</li> </ul>	<ul style="list-style-type: none"> <li>Contract for services</li> <li>Letter of agreement setting out agreed activities</li> <li>Expression of commitment to support funding application (see example)</li> </ul>



## 11.12 Example - Expression of Commitment

The following template is an example of an EXPRESSION OF COMMITMENT between Far North REAP and a Māori group to support a funding application by Far North REAP for service delivery in the Māori group's area. It is clearly an (Article 3) transactional agreement, but it indicates the possibility of an (Article 2) values based agreement in the future. This level of agreement would appropriately be signed at a Senior Management level. If the funding application is successful, a letter of agreement / contract would be drafted to clarify the actual activities, protocols, contributions and level of involvement in relation to the service delivery in greater detail. A values based agreement (MOU) may be developed at the same time, or as a result of the transactional engagement or not at all. A values based agreement (MOU) could lead to the Māori group and Far North REAP making joint submissions to the Government under Article 1.

EXAMPLE ONLY	EXAMPLE ONLY	EXAMPLE ONLY	EXAMPLE ONLY
<b>PREAMBLE</b>			
This EXPRESSION OF COMMITMENT is between <b>Far North REAP</b> and <b>Māori group</b> in relation to Far North REAP's application to the New Zealand Government's "Digital Strategy Community Partnership Fund".			
<b>INTRODUCTION</b>			
Far North REAP has made an application for funding from the "Digital Strategy Community Partnership Fund" to provide a Community Technology and Learning Centre (CT&LC) in <b>area</b> to provide access to computers and communal learning opportunities in order to increase the capacity of the residents of <b>area</b> and surrounding rohe.			
<b>Māori group</b> is a recognised group that represents the manawhenua of <b>area</b> within which Far North REAP seeks to establish the proposed CT&LC.			
<b>PURPOSE OF THIS DOCUMENT</b>			
This document reflects an <i>expression of commitment</i> by Far North REAP and <b>Māori group</b> to establish a formal partnership arrangement in relation to the establishment and operation of the CT&LC, in the event that the application to the Digital Strategy Community Partnership Fund is successful.			
In line with the Far North REAP Te Tiriti O Waitangi policy, Far North REAP acknowledges the special role of <b>Māori group</b> in relation to the rights guaranteed to Māori through Te Tiriti O Waitangi. In this regard, Far North REAP may at some time in the future seek to enter into an overarching 'values based' partnership agreement with <b>Māori group</b> in line with Article Two of the Treaty of Waitangi.			
In the meantime and for the purpose of the Far North REAP application to the Digital Strategy Community Partnership Fund, Far North REAP acknowledges that the commitment expressed in this document is entered into under Article 3 of the Treaty of Waitangi as a strictly 'transactional' arrangement and in specific relation to the proposed CT&LC.			
<b>EXPRESSION OF COMMITMENT</b>			
As an expression of this commitment, and in the event of the Far North REAP application being successful, the parties make the following commitments:			
<b>Far North REAP will:</b>			
<ul style="list-style-type: none"> <li>manage the CT&amp;LC in <b>area</b></li> <li>work collaboratively with the <b>Māori group</b> to undertake appropriate consultation relating to the CT&amp;LC</li> <li>seek to ensure that the delivery of the service is relevant to the aspirations of the <b>Māori group</b> for the people of <b>area</b></li> </ul>			
<b>Māori group will:</b>			
<ul style="list-style-type: none"> <li>Support Far North REAP's application for funding from the Digital Strategy Community Partnership Fund</li> <li>Assist Far North REAP to gain access to appropriate community networks for consultation within <b>area</b></li> <li>Provide advice to Far North REAP if required relating to special protocols / tikanga for consultation and service delivery in <b>area</b></li> </ul>			
<b>Signed for and on behalf of:</b>			
<b>Māori Group</b>		<b>Far North REAP</b>	

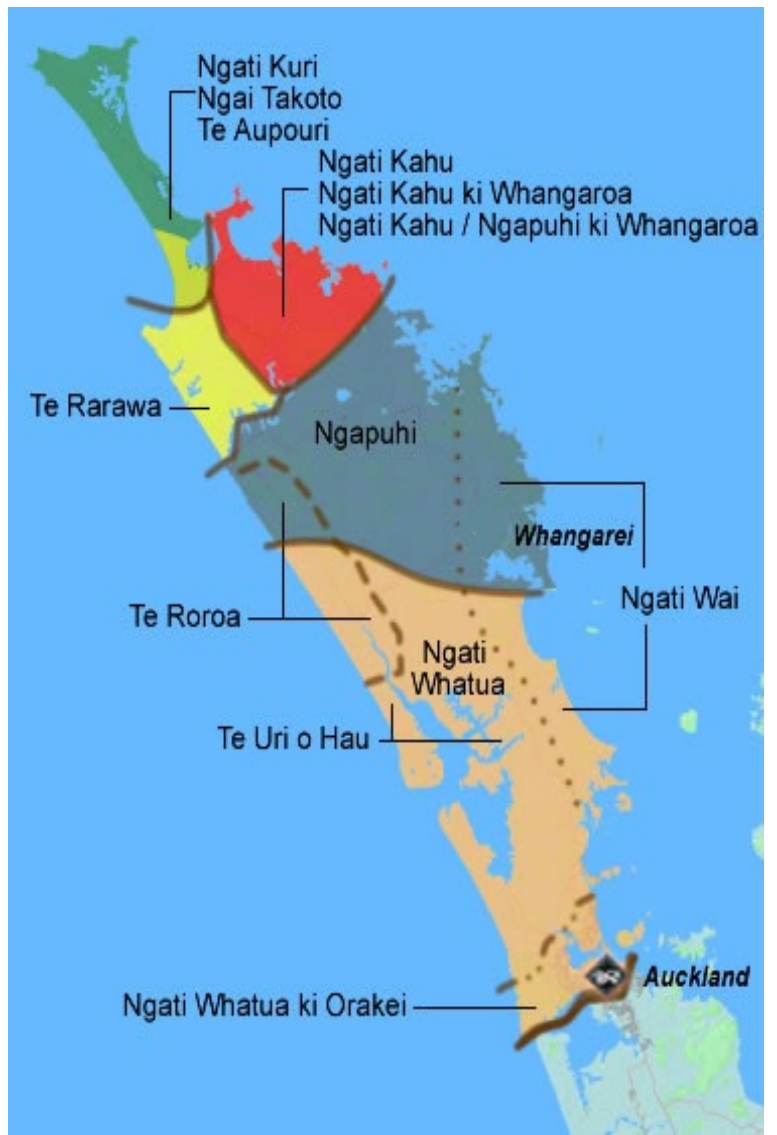
### 11.13 Iwi Authorities, Marae names and locations

The following section provides names and contact details for the various Iwi Authorities that operate in the area which Far North REAP services. Also provided is a list of Marae, their location and the Iwi to which they affiliate. The purpose of this information is to assist Far North REAP staff to access Māori when working in the community.

It is relevant to note that not all Māori recognise 'Iwi' as the representative of Hapū and Whānau. Furthermore, in some areas it is not uncommon to locate *several* groups claiming to be Iwi Authorities. Sometimes, different groups will hold different mandates for the same Iwi. Nevertheless, the Iwi Authority is always a sensible start-point when seeking to engage with Māori. Generally they will be able to point you to the appropriate person / group. They will also generally hold up to date contact details for local Marae.

Organisation Name	Phone Number	Email address	Website
Ngāti Kuri	09 409 8151	<a href="mailto:enquiries@ngatikuri.iwi.nz">enquiries@ngatikuri.iwi.nz</a>	<a href="https://ngatikuri.iwi.nz/">https://ngatikuri.iwi.nz/</a>
Te Aupouri	09 409 8006	<a href="mailto:info@teaupouri.iwi.nz">info@teaupouri.iwi.nz</a>	<a href="https://www.teaupouri.iwi.nz/">https://www.teaupouri.iwi.nz/</a>
Ngāi Takoto	0508 TAKOTO (825 686)	<a href="mailto:admin@ngaitakotoiwi.co.nz">admin@ngaitakotoiwi.co.nz</a>	<a href="https://ngaitakotoiwi.co.nz/">https://ngaitakotoiwi.co.nz/</a>
Ngāti Kahu	09 406 1441	<a href="mailto:reception@ngatikahu.co.nz">reception@ngatikahu.co.nz</a>	<a href="https://www.ngatikahu.co.nz/">https://www.ngatikahu.co.nz/</a>
Te Rarawa	09 408 0141	<a href="mailto:admin@terarawa.co.nz">admin@terarawa.co.nz</a>	<a href="https://www.terarawa.iwi.nz/">https://www.terarawa.iwi.nz/</a>
Kahukuraariki	09 406 0294	<a href="mailto:admin@kahukuraariki.iwi.nz">admin@kahukuraariki.iwi.nz</a>	<a href="https://www.kahukuraariki.iwi.nz/">https://www.kahukuraariki.iwi.nz/</a>
Whaingaroa	09 405 0340	<a href="mailto:admin@whaingaroa.iwi.nz">admin@whaingaroa.iwi.nz</a>	<a href="https://whaingaroa.iwi.nz/">https://whaingaroa.iwi.nz/</a>

<b>11.14 Ngā Marae O Te Rarawa</b>	<b>Location</b>
Te Rarawa	Pukepoto
Te Uri O Hina	Pukepoto
Ngati Moetonga	Pukepoto
Te Ohaki	Ahipara
Korou Kore	Ahipara
Whakamaharatanga	Manukau
Rangikohu	Herekino
Owhata	Owhata
Kotahitanga	Whangape
Morehu	Pawarenga
Te Ohaaki	Pawarenga
Taiao	Pawarenga
Matihetihe	Mitimiti
Waiparera	Rangi Point
Waimirirangi	Waihou
Ngati Manawa	Panguru
Waipuna	Panguru
Tamatea	Motuti
Ngai Tupoto (Ngahuia)	Motukaraka
Tauteihiihi	Kohukohu
Pikiparia	Kohukohu
Pateoro	Te Karae
Te Arohanui	Mangataipa
<b>11.15 Nga Marae O Ngāti Kuri</b>	
Te Reo Mihi	Te Hapua
Waiora	Ngataki
<b>11.16 Ngā Marae O Te Aupouri</b>	
Potahi	Te Kao
<b>11.17 Ngā Marae O Ngai Takoto</b>	
Paparore	Paparore
Waimanoni	Waimanoni
Mahimaru	Awanui
<b>11.18 Ngā Marae O Ngāti Kahu</b>	
Kareponia	California Hill
Haititai Marangai	Whatuwhiwhi
Karepori	Taipa
Haiti Tai Marangai	Whatuwhiwhi
Kauhanga	Peria
Te Paatu	Pamapurua
Wherowero No	Lake Ohia
Waiaua	Waimahana
Parapara	Parapara
Aputerewa	Oruru
Te Ahua	Toa Toa
Mangataiore	Victoria Valley
Oturu	Oturu
Takahue Community	Takahue
Kenana	Mangonui
<b>11.19 Ngā Marae O Whaingaroa</b>	
Te Watea	Patunga
Te Awaroa	Tahaawai
Ngatirumahue	Wainui
Te Puhi O Te Waka	Waimahana
Taupo	Taupo Bay
Takou Bay	
Te Huia	Pupuke
Waitaruke	
Te Tangata	
Tai Tokerau	Waihapa
Kiripaki	Te Ngaere
Tapuhi	Matangirau
Karangahape	Matangirau
Mangaiti	
Taemaro	
Te Aroha	Otangaroa
Whakaari	



## 12.0 Pōwhiri / Welcome

### 12.1 Pōwhiri

The following should be considered as general guidelines for Far North REAP Board and staff. They are not definitive descriptions of Māori customary practice in relation to pōwhiri and flexibility and tolerance should always be applied. Also see QA2.1. Pōwhiri Procedure (included in Section 5).

### 12.2 Why have a pōwhiri?

- The custom of pōwhiri is practised as a means to embrace others in an inclusive fashion drawing on the two key Māori concepts of whanaungatanga (interaction) and manaakitanga (hospitality). Far North REAP maintains a value of 'inclusiveness'. Practising pōwhiri assists Far North REAP to demonstrate this value.
- A pōwhiri is essentially a welcome to visitors. Pōwhiri range in complexity relative to the situation for which it is used. By offering an appropriate greeting such as "Kia Ora" ("Good health to you"), Far North REAP reception staff are providing a pōwhiri in its most basic form to visitors and users of Far North REAP services.
- At the other extreme, full pōwhiri with karanga and mihi may be used to welcome new staff, board members and other important individuals and groups.
- In Māori customary practice, a visitor is considered to be 'wawaetapu' indicating that they have restricted access to a site / venue due to their status as a visitor. The pōwhiri process contains various aspects that transform this status, making the visitor 'noa' or neutral thus removing prior access restrictions;
- Key aspects of the pōwhiri include the initial karanga / call onto the venue, the karakia / prayer, through to the mihi / speeches by the venue leaders supported by waiata and followed by hongī / hariru (personal greetings) and ending in shared kai. All of these aspects contribute to transforming the status of the visitor;
- A pōwhiri may range from haka pōwhiri with a warrior conducting the 'taki' / challenge; through to an informal whakatau where no karanga / call occurs but speeches are given in acknowledgement of the visitor;
- The need to include any or all of these aspects is determined to various degrees by the status of the visitor, the significance of the occasion and the availability of resources (people / food etc). Traditionally the right to determine the actual pōwhiri process rests with the tangata whenua / host and not with the manuhiri / visitor;
- Far North REAP offers all new staff the opportunity to choose to have a pōwhiri or a morning tea / whakatau if they would prefer. Prayer, speeches, waiata and kai may be included at the morning tea / whakatau;
- In traditional Māori custom, presiding elders reserve the authority and responsibility to *require* a pōwhiri to take place. This custom requires flexibility and tolerance on behalf of staff and management.

### 12.3 Why do we always have a kai following a pōwhiri?

- The provision of nourishment to visitors promotes the Māori custom of manaakitanga / hospitality. As in many cultures worldwide, the abundance or lack of food is an indication of the prosperity of the host;
- The sharing of food promotes the Māori custom of whanaungatanga / interaction between hosts and guests;
- Partaking of cooked food is one of the methods of transforming the status of a guest from tapu (sacred / new) to noa (neutral or normal).

### 12.4 What time should we have a pōwhiri?

- Generally the timing of a pōwhiri is relative to the significance of the occasion i.e. the whakatuwheratanga (opening) of a new whare (building) will occur pre-dawn to capture the significance of the darkness, the dawn birdsong and sun-rise etc;
- Pōwhiri associated with blessings for existing (buildings) can occur at any time of the day that is suitable;
- Pōwhiri for visiting officials will obviously occur on the day that the visit occurs. While advance notice of the visit is preferable to allow for preparation, it also pays to have tea and biscuits available for ad-hoc visits.
- It is recommended that pōwhiri for new staff, take place on a day prior to that staff member's first day of work. This way the ceremony can be planned at a time that suits most people rather than being bound to the employees first day of work;
- If a pōwhiri cannot be held prior, then it should take place on the staff members first day of work and for sake of ease be timed for morning tea time. The new staff member should not commence work until the pōwhiri is complete as they are still wawaetapu until after the pōwhiri;

- Some Māori believe that you should not start anything new on a Friday; hence Friday may not be a suitable day to have a pōwhiri;
- Staff should always be prepared to take a small amount of time out of their day to participate in pōwhiri if one occurs. The presence of staff / board, the eloquence of the speeches, the sweetness of the singing and the sharing of kai all add to the mana of Far North REAP.

## 12.5 Information for Manuhiri

- It is important to ensure that whoever is communicating with the Manuhiri about the pōwhiri should inform them of what to expect;
- Manuhiri should know that it is acceptable to bring a support group with them which could be friends, family or ex co-workers;
- Manuhiri should be informed if there will be karanga and mihi, so that they can arrange to bring their own resource people to fulfil these functions. In the event that the manuhiri does not have these resource people, it is important that the tangata whenua support the manuhiri with these functions reflecting the principle of manaakitanga;
- It is considerate for the organiser to enquire as to whether the manuhiri has specific religious beliefs or dietary requirements that would necessitate variations to the standard pōwhiri process. As always, flexibility and tolerance is required within the principles of whanaungatanga and manaakitanga;
- While the prospect of receiving a pōwhiri may initially be a daunting concept to some people, it is important to note that the pōwhiri process is actually designed to convert the initial discomfort into a state of inclusiveness.

## 12.6 Expectations of Far North REAP staff involved in external pōwhiri

It is reasonable to expect that Far North REAP staff and Board will occasionally find themselves participating in external pōwhiri hosted by other parties. In these situations the following guidelines are offered:

- As representatives of Far North REAP individuals are expected to comply with the host protocols and participate to the extent of their ability. It is the duty of the host to guide you.
- When called upon to speak it is desirable to use as much te Reo as possible (refer Section 12.14). However an opening greeting such as “Tēnā koutou katoa” (pronounced correctly) could be used to precede a speech given in English.
- The substance of a speech should acknowledge the host and the kaupapa of the hui.
- Ideally, requests for Board involvement in pōwhiri would be made to a Board meeting.
- The Chief Executive may be approached to access a suitable person / kaumātua to provide guidance and support. Such persons must be treated with respect for the duties they undertake. Far North REAP standard practice is to offer a koha to:
  - this person
  - the people that have helped, and
  - to the host group.

Roles in Pōwhiri	Function
<b>Kai-karanga</b>	<ul style="list-style-type: none"> <li>• If manuhiri wait at entrance call them into building</li> <li>• If manuhiri come into the building greet the visitors at the entrance and show them where to sit</li> </ul>
<b>Kai-karakia</b>	<ul style="list-style-type: none"> <li>• Opening Prayer</li> <li>• Closing prayer</li> <li>• Any blessings required</li> <li>• Person may be part of Taumata or asked by host</li> </ul>
<b>Kai-mihi</b>	<ul style="list-style-type: none"> <li>• Welcome visitors by introducing yourself and the reason for the meeting. Offer them a chance to respond.</li> <li>• Give conclusion and any notices for what will happen next</li> <li>• Give participants a time to poroporoaki or farewell each other</li> </ul>
<b>Kai-waiata</b>	<ul style="list-style-type: none"> <li>• Support speaker with songs of identity</li> <li>• Shows connection with speakers and speech</li> </ul>
<b>Tāngata-mahi-kai</b>	<ul style="list-style-type: none"> <li>• Prepare meal and where</li> </ul>

## 12.7 Far North REAP Tikanga Protocols

Far North REAP values pōwhiri and will assist in finding the right speakers for you. The table below shows guidelines that you can follow:

Type of Pōwhiri	When you have it	What it involves	Who it involves
<b>Haka Pōwhiri</b>	Formal welcome including warrior challenge at significant national or international events	<ul style="list-style-type: none"> <li>taki/wero/haka / challenge</li> <li>karanga / welcome &amp; response call</li> <li>karakia / prayer</li> <li>mihimihi / speeches of welcome</li> <li>waiata tautoko / songs in support of speakers</li> <li>hariru / hongī / handshake / personal greeting</li> <li>hakari / feast</li> <li>kakahu pai / formal dress</li> </ul>	<ul style="list-style-type: none"> <li>kai-haka/kai-wero / warrior</li> <li>kai-karanga / caller</li> <li>kai-karakia / minister or selected person</li> <li>kai-mihi / speakers</li> <li>kai-waiata / singers</li> <li>te katoa / everyone</li> <li>ringawera / food preparers</li> <li>te katoa / everyone</li> </ul>
<b>Whakatuwheratanga</b>	To open a new whare / building	<ul style="list-style-type: none"> <li>ata hapara / dawn blessing</li> <li>as per pōwhiri</li> </ul>	<ul style="list-style-type: none"> <li>as per pōwhiri</li> </ul>
<b>Pōwhiri</b>	Formal welcome including karanga / welcoming call and kai-kōrero / speakers for: <ul style="list-style-type: none"> <li>manuhiri / visitors, new staff or board members</li> <li>new initiatives e.g. the launch of something</li> <li>hui / meeting</li> </ul>	<ul style="list-style-type: none"> <li>karanga / welcome &amp; response call</li> <li>karakia / prayer</li> <li>mihimihi / speeches of welcome</li> <li>waiata tautoko / songs in support of speakers</li> <li>hariru/hongī / handshake/ personal greeting</li> <li>hakari / feast</li> <li>kahu pai / formal dress</li> </ul>	<ul style="list-style-type: none"> <li>kai-karanga / caller</li> <li>kai-karakia / minister or selected person</li> <li>kai-mihi / speakers</li> <li>kai-waiata / singers</li> <li>te katoa / everyone</li> <li>ringawera / food preparers</li> <li>te katoa / everyone</li> </ul>
<b>Mihi Whakatau / Welcome</b>		<ul style="list-style-type: none"> <li>karakia / prayer</li> <li>mihimihi / speeches of welcome</li> <li>kai / food</li> </ul>	<ul style="list-style-type: none"> <li>kai-karakia</li> <li>kai-mihi / speakers</li> <li>ringawera / food preparers</li> </ul>
<b>Whakatau taonga</b>	Receipt and blessing of taonga / special items e.g.: <ul style="list-style-type: none"> <li>carvings</li> <li>greenstone</li> <li>photographs</li> </ul>	<ul style="list-style-type: none"> <li>karanga / welcome &amp; response call</li> <li>karakia / prayer</li> <li>mihimihi / speeches of welcome</li> <li>waiata tautoko / songs in support of speakers</li> <li>blessing of taonga upon receipt</li> <li>hariru/hongī / handshake/ personal greeting</li> <li>hakari / feast</li> </ul>	<ul style="list-style-type: none"> <li>kai-karanga / caller</li> <li>kai-karakia / minister or selected person</li> <li>kai-mihi / speakers</li> <li>kai-waiata / singers</li> <li>kai-karakia / minister or selected person</li> <li>te katoa / everyone</li> <li>ringawera / food preparers</li> </ul>

## 12.8 Pōwhiri Glossary

Components of Pōwhiri	
<b>Hākari</b>	Feast
<b>Hariru</b>	Crossing the ground and joining together with one purpose – shaking hands
<b>Hongi</b>	Sharing of breathe and mind
<b>Kai-</b>	Kai as a prefix – Williams dictionary of the Māori Language 1990 offers the following definition: A prefix to transitive verbs to form nouns denoting an agent. This prefix should, like the causative <b>whaka</b> , be regarded as forming one word with the verb to which it is attached. Hence <b>kaikarakia</b> – person(s) who performs the karakia; <b>kaiwaiata</b> – person(s) who perform the waiata; <b>kaikaranga</b> – person(s) who perform the karanga; and so on
<b>Karakia</b>	Saying a prayer signals when things start and end, as well as acknowledging the spiritual nature of people and their relationship with each other and the world. Acknowledging the spiritual nature of people. Acknowledgement of a higher spiritual being
<b>Karanga</b>	Welcoming call - welcoming and sharing information about yourself
<b>Mihi</b>	Open statements and setting protocol – greetings and acknowledgement
<b>Mihi tautoko</b>	Supports first speaker adds further information
<b>Mihi whakahoki</b>	Giving visitors an opportunity to speak and identify themselves and their intentions – visitor's return speech
<b>Pōwhiri</b>	Acknowledging and recognising manuhiri status
<b>Ringawera</b>	Food preparers
<b>Waiata tautoko</b>	Introducing support people through song and to support the speaker – song supporting speech/speakers
<b>Waewetaapu</b>	First time visitors
<b>Whakatuwheratanga</b>	Opening

## 13.0 Marae

### 13.1 What is a Marae?

A marae is a place where Māori people may go to carry out their affairs within the structures of their own terms and values.

**So that they may:** rise tall in oratory  
pay respect to those that have passed on  
have feasts  
entertain and house their guests  
run church services, meetings, wānanga hui, kapa haka  
hold special events. e.g. unveilings, weddings, reunions, birthdays.

**In all that we:** may realise the richness of life and the proud heritage which is truly ours  
experience oratory language, values and social etiquette  
recognise that it is one place where Māori lay down the rules and procedures  
acknowledge it is open to all people.

### 13.2 Arrival at Marae

Assemble near the entrance of the marae, in view of the **Kaikaranga – Caller**.

Women and children in the front and men to the back.

Dress: Woman - skirts and dresses  
Men - trousers.

### 13.3 Karanga: Call of welcome

**What?** The **karanga** is the first call of welcome from the **tāngata whenua / ahikaa (home people)** to the **manuhiri (visitors)**.

**Why?** The karanga welcomes the manuhiri onto the marae. This symbolises the clearing of your pathway.

**Who?** Always done by the women. This symbolises the importance of women as they are the first voices to be heard at a pōwhiri.

**Reply?** Usually a woman will respond to the karanga on behalf of the manuhiri, as they walk onto the marae.

### 13.4 Whakaeke: Walking on to the Marae

**What?** Proceeding on to the marae

**How?** Usually a fairly solemn occasion, so move slowly and keep together as a group.

### 13.5 Entering the whare hui

**What?** **Tangohia ō hū (take off shoes at doorway)** before entering whare.  
Be guided by the **Kaikaranga**. Move inside the whare, to the back of the whare..  
pause...

**Why?** To remember those who have passed on. There may be photos on the front wall of the deceased.

**How long?** Not very long – usually signalled by the **kaikaranga**.  
She will also indicate which side of the room you need to go to be seated.  
Each marae has its own kaupapa.

### 13.6 Karakia

**Why?** A blessing for all people on the marae.  
To give thanks for the safe arrival of the **manuhiri**  
To ask for blessings on the hui that is about to begin

**Who?** Usually a **kaumātua** of the marae

### 13.7 Hariru / Hongi

**When?** Following the actual **Whaikōrero / Speeches** by both **tāngata whenua** and **manuhiri**.  
**Tāngata whenua** will invite **manuhiri** to **hariru**.  
The **manuhiri** go to the **tāngata whenua**.



What? **Hariru** is a handshake.  
**Hongi** is the pressing of the noses.  
Greet with “Kia ora” or “Tēnā koe ”

Why? The **hongī** is maintaining the flow of the breath of life from one to the other –  
“ My breath of life ” and “ your breath of life ”

### 13.8 Koha

What? Donation to the marae for your stay

How much? Some marae have set amounts – others ask for what you consider is a reasonable donation.  
Consider these things when deciding on your **koha**:

- length of stay
- food and meals
- washing / laundering of linen, tea towels etc
- acknowledge, recognise and appreciate the work done by the **ahikaa (home people)**.

### 13.9 Kōrero

#### Definitions:

Whaikōrero: A whaikōrero is a formal speech.

Mihi: A mihi is a speech of greeting.

Whakahoki: A speech in reply.

Poroporoaki: A speech of farewell (at the end of the hui).

#### Roles of Kōrero:

Mihi This is the role of the men. The locals speak first. There can be up to 3 speakers. There can be a format that speakers may follow:

- **Tauparapara** – a chant to identify oneself or gain attention of the audience – has to be pertinent to the Kaupapa of the hui
- **Mihi to hunga mate** – recognition of those who have passed on.
- **Mihi to hunga ora** – greeting to the living
- **Kaupapa o te rā** – the reason you stand – the reason for the hui
- **Waiata** –
- After the last waiata has been sung from the *tangata whenua*, they will inform you that it is your turn to speak.

Waiata After each speaker has completed their korero, the supporting group will provide a **waiata / song** appropriate to the occasion

Why? To enhance / **tautoko (support)** the speaker’s kōrero

#### Whakahoki

Again, this is the role of the men. They too will usually follow the same format done by the *tangata whenua* –however after the last speaker’s waiata, that person will lay down the *koha*

How? The *koha* has (prior to the kōrero) been placed into an envelope.  
The last speaker may place the envelope on to the floor or hand to one of the *tangata whenua* who steps forward to accept this *koha*. While this is happening, the *kaikaranga* may sing a *waiata* as the envelope is being picked up.

#### Hongi / Hariru

Why? As explained earlier. After these formalities are completed, the *manuhiri* are now classified as *tangata whenua* and become involved in matters concerning *tangata whenua* i.e. creating a larger work force for the *marae*.

Kai: A meal or cup of tea will be offered. Following this you may then return to your vehicles to bring in your luggage etc.

<p><b>13.10 Karakia Timatanga (Opening)</b>  He honore, he korōria ki te Atua  He mangaarongo ki te whenua  He whakaaro pai ki nga tangata katoa  Hanga e te Atua he ngakau hou  ki roto ki teena ki teena o maatou  Whakatoongia toou wairua tapu hei awhina  hei arahi i a matou mahi katoa  kia tau te rangimarie I ngaa wa kaato</p> <p>Ake, ake, amine</p>	<p><b>13.11 Karakia Whakamutunga (Closing)</b>  Kia tau ki a tatou katoa  te atawhai o to taatou Ariki  ko Ihu Karaiti  me te aroha o te Atua  me te whiwhi ngatahitanga  ki te wairua tapu</p> <p>Ake, ake amine</p>
<p><b>13.12 Himene</b>  <b>He Honore</b>  He honore, he korōria  Maungarongo ki te whenua  Whakaaro pai e  Ki nga tangata katoa</p> <p>Ake, ake, ake, ake  Ake tonu atu  Te Atua  Te Piringa  Toku oranga x 2</p> <p>Toku oranga</p>	<p><b>Ko Te Whaea</b>  Ko te Whaea, ko te Whaea o te ao  Ka waiata, kia Maria  Hine I whakaae</p> <p>Whakameatia mai hei whare tangata  Hine purotu  Hine ngakau  Hine rangimarie</p> <p>Ko te whaea, ko te whaea o te ao</p>
<p><b>Tama Ngakau Marie</b>  Tama ngākau märie  Tama a te Atua  Tēnei tonu mätou  Arohaina mai</p> <p>Murua rā ngā hara  Wetekina mai  Ēnei here kino  Wakararu nei</p> <p>Takahia ki raro  Tau e kino ai  Kei pā kaha tonu  Ko nga mahi hē</p> <p>Hōmai he aroha  Mōu i mate nei  Tēnei ra e Ihu  Tākina e koe</p> <p>Tēnei arahina  A tutuki noa  Putā i te pōuri  Whiwhi hari nui</p>	<p><b>Translation</b>  Son of peace  Son of God  here we are always.  Show us compassion</p> <p>Wipe away our sins,  unshackle them  These evil ties  that are so troublesome</p> <p>Trample down  things evil to you  lest they gather strength,  all evil deeds</p> <p>Grant (that we may have) love  for You who died  (May) this be so Jesus,  (that) you lead us</p> <p>(May) this (then be); lead us  to the end, (so that we may)  overcome darkness  and attain paradise</p>

<p><b>13.13 Blessing for the kai</b>  E te Atua  Whakapaingia ā mātou kai  Hei oranga tinana  Hei oranga hinengaro-  Hei oranga wairua  Ko koe te timatanga  me te tatukitanga o  ngā mea katoa  Amen</p>	<p><b>Translation</b>  God bless our food  For the wellbeing of body  For the wellbeing of mind  For the wellbeing of spirit  You are the beginning  and the accomplishment  of all things  Amen</p>
<p><b>13.14 He mihi timatanga / Opening Mihi</b>  Ka tangi te titi, ka tangi te kaka, ka tangi hoki ahau  Tihei wā Mauri ora!</p> <p>Ko te mihi tuatahia ki te wāhi ngaro, ki te Kaihanga  O ngā mea katoa  Ko Ranginui e tu iho nei, ko Papatuanuku e Takoto nei  Ka huri atu ki ā rātou ngā tini aitua kua wheturangitai, ko  rātou ki a rātou  Ka huri mai kia tātaou te hunga ora  E ngā reo, e ngā mana, e ngā karangaranga maha katoa  Tēnā koutou, tēnā koutou, tēnā tātou katoa</p>	<p><b>13.15 He mihi Whakamutunga / Closing Mihi</b>  Tēnā anā tātou e te whānau  He tu tēnei ki te tuku mihi atu ki a koutou katoa kua  haeremai ki te tautoko i te kaupapa o te wā  E ngā reo, e ngā mana, e ngā karangaranga maha katoa, ka  nui rawa te mihi  Mā te runga rawa tātou katoa e manaki i ngā wā katoa</p> <p>Nō reira, tēnā koutou, tēnā koutou, huri noa, tēnā tātou  katoa</p>
<p><b>13.16 Waiata</b></p>	
<p><b>Far North REAP Waiata - Composers Hori Chapman  and Far North REAP Employees 2004</b>  Kei konei tātou katoa  Ki te hāpai i te kaupapa  o te ra nei</p> <p>Mā te tika, te pono  E āwhinatia mai nei,  Te Aroha</p> <p>Kia kaha te whānau e  Kia tū kōtahi tātou  Kia whai i te huārahi  Ki te mātauranga</p> <p>Nō reira ra e hoa mā  Mā te Atua tātou  Hei arahi</p> <p>Ahakoia kōtahi noa  te taura, he maha  ngā muka</p> <p>Nō reira e te iwi  Kia tū kōtahi tātou  Kia whai i te huārahi  Ki te māramatanga...  mo ake ake tonu e</p>	<p><b>Hoea Hoea Rā - Composer - Hori Chapman</b>  Hoea hoea ra  Hoea nga waka  Nga uri whakatupu</p> <p>Hoea ki runga  Oho kia na Te Puna  I te ao marama</p> <p>Kia kaha ra  E hine, E tama  Kia kaha te hoe  Ki mua, ki muri</p> <p>Whakapakari  I o tinana  Me te hinengaro</p> <p>Mau mahara ra  Ki a ratou ma  Kua huri ki atu ra</p> <p>Hokia mai te mana  O nga tupuna  Ki nga uri e  (Hokia – repeat)</p>
<p><b>He Waiata Powhiri O REAP</b>  Haere mai e nga matua,  nga whaea, nga iwi katoa  Tenei te mihi atu  He mihi aroha e...e...aue!  Ko matou e tu atu nei  Ki te tautoko te kaupapa  Mauira mai nga taonga  Kia huihui tahi tatou</p>	<p><b>Translation</b>  Greetings to our respected elders  our women, everyone gathered here  We welcome you  With love  We stand  to support this hui  We bring treasures to share  as we meet together</p>

<p>Whaea to Matauranga Tenei to karanga Kia koutou</p> <p>No reira e nga iwi e Kua mutu ra nga mihi Tena koutou katoa Tena ra koutou kato-o-a</p>	<p>Always seeking higher education This is the challenge to you all</p> <p>Therefore, our people We end our greeting Welcome to you all Greetings to you all</p>
<p><b>Purea Nei</b> Purea nei, e te hau Horoia e te ua Whitiwhitia e te ra Mahea ake nga poraruraru Makere ana nga here</p> <p>E rere wairua e rere Ki runga I te rangi Whitiwhitia e te ra Mahea ake nga poraruraru Makere ana ngahere</p>	<p><b>Translation</b></p> <p>lifted by the sun all doubts are swept away all restraints are cast down</p> <p>Fly free, o spirit soar above in the heavens light washed by the sun all doubts are swept away</p>
<p><b>E Toru Ngā Mea</b> E toru nga mea Nga mea nunui E ki ana Te Paipera Tumanako Whakapono Ko te mea nui Ko te Aroha</p>	<p><b>Translation</b> There are three important things as said by the bible: Hope, Truth but the most important is Love</p>
<p><b>Te Atua</b> Te Atua Nei o pononga E whakamoemiti atu ki a koe Kia a tukua mai e tau aroha Me te marama tanga Kia tika taku haere Ki te mata o te whenua Kia u to marama tanga Ki roto I ahau e Aue Te Atua aue x 3</p>	<p><b>Translation</b> Lord We are your servants we pray to you who gives us love and knowledge wherever we go, it is right no matter where on the land we are encompassed with you</p>
<p><b>Māku E Mihi Atua</b> Maku e mihi atu Kia koutou te iwi Maori No reira tenei te mihi Ki a koutou, ki a ora ra</p> <p>Ka tangi te manu tioriori Ka tangi te ngakau tangata</p> <p>No reira tenei te mihi Ki a koutou, Ki a ora – (rpt x3\)</p>	<p><b>Tēnei Te Whānau Awhina</b> Tenei te whanau awhina Waiata haka poi ana E mihi tangi aroha I taku manawa e</p> <p>E nga hau e wha Whakarongo mai ra Ki nga akoranga tawhito e I tukua iho mai He wawata, he wawata</p>
<p><b>Toro Mai</b> Toro mai to ringa Kia harirutia To ringa awhi pono Awhi taku tinana</p> <p>Aue! Aue! Te Aroha Ki a ratou ma Aue! Aue! Te aroha</p>	<p><b>Toia Mai</b> Toia mai te waka nei Kumea mai te waka nei Ki te takotoranga takoto ai Tiriti te mana-motuhake Te tangi o te manu nei Pipiwharauoa.</p> <p>Kui, kui, kui, whiti whiti ora</p>

Ngau whakaroto nei Hikitia e nga iwi Kia rewa ki runga Nga taonga, nga matua Kua ngaro I te po	Hui e taiki e Kui, kui, kui whiti whiti ora Hui e taiki e
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## 14.0

## Tangihanga / Bereavement

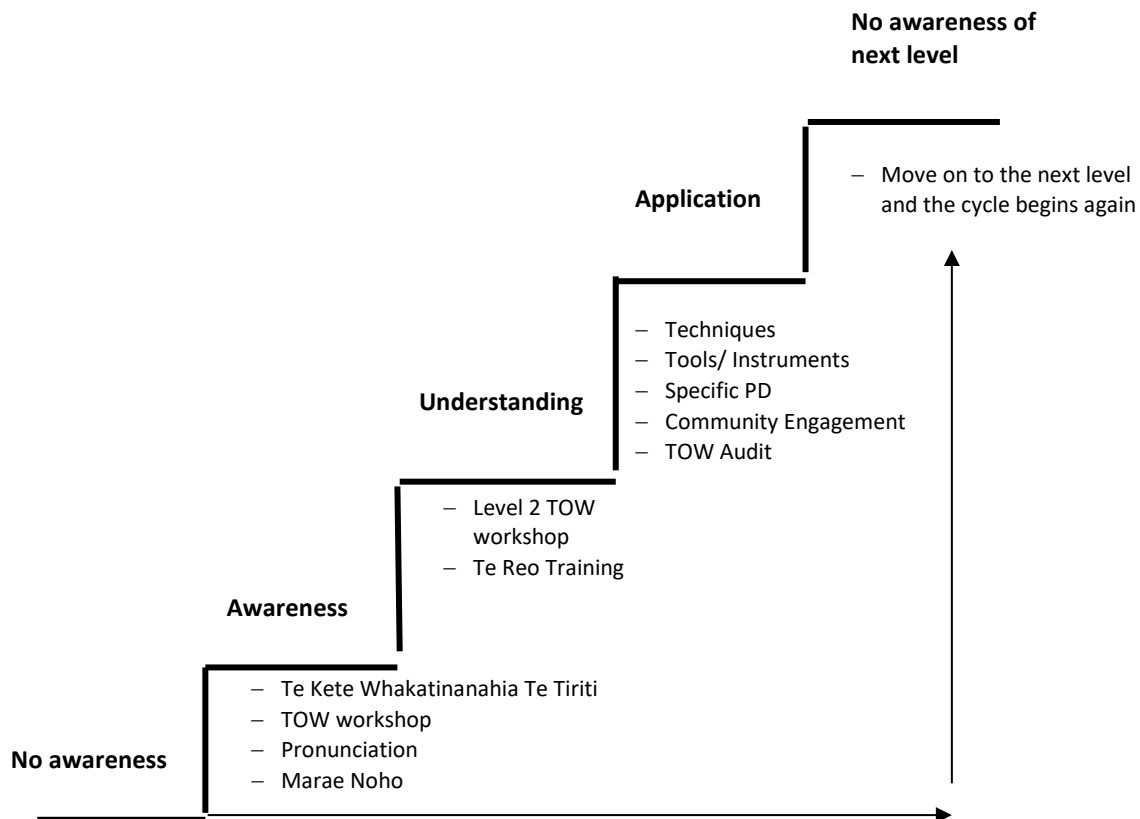
*‘Pērā i ngā tai timutanga, tai paritanga;  
E kore taea te tangata te whakatinana hui katoa’*

*‘As the ebb and cede of the tide;  
Presence is dependent on nature’*

This whakatauki has been included by Te Roopuu Kaitiaki i Te Kete to show an understanding that although we are not always able to physically attend tangi, our support, awahi and aroha still goes to the whanau of those that have suffered the loss.

## 15.0

## Ngā Taumata Māramatanga / Recognising the competencies



- The awareness competencies should be mandatory for all new Board and Staff
- The annual TOW audit and TOW workshop should be mandatory for Board and Staff
- The inclusion of TOW competencies in job descriptions and performance management should be relative to the position
- Far North REAP should consider sourcing funds to create a .5FTE position to coordinate / deliver the te Reo pronunciation; TOW workshops; professional development; and TOW audit

# 16.0

# Te Huarahi / Te Rōpū Tiriti Process

## 16.1 Process and Recommendations of Far North REAP’s journey to develop Te Kete Whakatinanahia Te Tiriti O Waitangi




### Te Kete Whakatinanahia Te Tiriti O Waitangi Far North REAP




### Purpose

Kua whakaritea tenei kete hei awhina i a Far North REAP ki te whakatinana, kia whai mana ai te Tiriti O Waitangi i roto i nga haututanga me nga whakahaeretanga o Far North REAP.

To assist Far North REAP in the implementation of Te Tiriti O Waitangi as an integral part of Far North REAP’s governance and operations.



### Acknowledgement

Ka nui tonu te mihi ki a rātou nā rātou Te Tiriti O Waitangi i waitohu, i runga i te tūmanako, mā Te Tiriti anō e tiaki i ngā mōtika tāngata, i runga anō i te whakāro rangatira, kia tau tonu mai te rangimārie ki runga i ngā tāngata katoa o Aotearoa nei.

A big acknowledgement must be given to those who signed Te Tiriti O Waitangi in the hope that Te Tiriti would provide protection for human rights, and the overriding notion that peace would prevail on the peoples of this land.




NŌPERA PANAKAREAO - RANGATIRA O TE RĀRAWA WITH HIS WIFE EREONORA at the Te Tiriti o Waitangi signing 28<sup>th</sup> April 1840 Te Ahu, Kaitiāia.  
Thanks to the research provided by Dennis Urquhart.



### Constitution

In 2003, the Far North REAP Society voted in favour of including the following paragraph in the Far North REAP Constitution:



*“To operate in all matters, in partnership with Maori as First Nation Peoples, as intended by Te Tiriti o Waitangi, in ways that reflect the sharing of power and decision making within the organisational structure and practice of the society”.*

### Constitution

In 2007, after some work on Te Kete Whakatinanahia Te Tiriti o Waitangi the Far North REAP Society voted in favour of replacing the 2003 statement with the following paragraph in the Far North REAP Constitution:

*“Kia whakatinanahia Te Tiriti o Waitangi. To give substance to Te Tiriti o Waitangi as the founding document of Aotearoa New Zealand”.*

### Policy

Far North REAP has a commitment to 'Whakatinanahia Te Tiriti O Waitangi' 'Give substance to Te Tiriti O Waitangi'

As a requirement of the Far North REAP Constitution. Far North REAP will demonstrate this commitment through:

- valuing Tikanga Maori.
- modelling partnership in the governance and management of the Organisation and in the day to day practices of Employees and their work.
- maintaining effective and appropriate relationships with Iwi, Hapu and Whanau.
- the strategic planning process.

Te Kete Whakatinanahia Te Tiriti' will assist in defining these commitments.

Adopted by the Far North REAP Board:  
Date adopted: 20.11.06  
Chairperson Signature: MM  
Quality Assurance OAT.

Review date: December 2007  
Responsibility for initiating the review: Manager/Board



### Some thoughts for consideration...

**Does the society:**

1. Recognise the status of Maori as tangata whenua?
2. Accept that Far North REAP has a role as a leader in this community to proliferate through its actions, the acceptance of Te Tiriti o Waitangi as the foundation document of New Zealand?

**Yes!**

**Actions:**

1. Training for staff so that they are informed.
2. Hiring of facilitator to survey staff, board re Tiriti o Waitangi understanding. To run workshops and write a guiding report to prepare the toolkit committee for designing toolkit.



## Committee set up...

What do we bring to this committee?

What are our strengths, competencies, purpose and personal expectations?



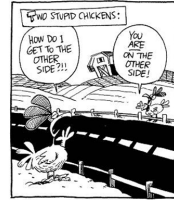
Board of Directors,  
Staff, Hauhake,  
Manager

22/11/05 Volunteers  
01/02/06 First meeting



## Establish a communication process...

- What information?
- Who will need to know?
- How will information be shared?
- When will the information be shared?
- Who will be responsible?
- Importance of secretary...



- What action plans do the committee members need to achieve before the next meeting?
- Emailed minutes asap with actions required.



## Catching the waves.....

It is as much the journey as the destination



## Riding the waves.....



## 17.0

## He Tirohanga Whakamua / Looking Ahead

Since its beginnings Far North REAP has responded to the changing educational needs of its community. This responsiveness has allowed us to maintain an awareness of the shifting political, economic, social, and technological landscapes. As an organisation that prides itself on its flexibility and versatility we believe that we have also been able to meet the educational concerns that have resulted from these changes, in ways that are both relevant and appropriate to our clientele.

### 17.1 Continued Changes and their Implications for Far North REAP

Given that the demographics are now telling us that there will be fewer children in the Far North in ten year's time, we will support a review of the delivery of education to take advantage of technology, close community networks, Te Tiriti O Waitangi opportunities, alternative curriculum and pedagogy, local resources, in order to develop a range of innovative strategies in an attempt to create a strong and dynamic future.

Te Kete Whakatinanahia Te Tiriti reflects the beginnings of that journey for us. It is our response to voices of the community and will have a permanent impact upon our vision for our future. Our intention is that the core information and the relevant responses in Te Kete Whakatinanahia Te Tiriti become a seamless part of life for all at Far North REAP.

We will share a vision for a future where Te Tiriti O Waitangi is upheld, where Māori rights as tangata whenua are recognised, where Māori customary lore has an ongoing role in determining outcomes for Māori as well as non-Māori. A vision where the status of the Māori language as the first language of this country is given mana i.e. not just recognised as an official language but actually used increasingly as a normal part of every day communication – correctly pronounced and as meaningful dialogue within educational institutions, as well as the wider community.

**Te Kete Whakatinanahia Te Tiriti is a step towards recognising the positive contributions that Māori have made and continue to make towards building a nation where the enduring notion is based on a foundation of 'Aroha tētahi ki tētahi... love and compassion for one another...', '....he aha te mea nui o tēnei Ao? He tangata, he tangata, he tangata...**

**...this in actuality is not an ethnocentric ideal, neither is it an egocentric ideal...**

**...it is simply unconditional love.**

## 17.2 Tirohanga Whānui / Draft Tiriti O Waitangi Strategic Plan recommended to Far North REAP Board

<b>Tirohanga whānui</b>		<i>Strategic Plan</i>	
<b>Whakatinanahia te Tiriti o Waitangi</b>		<i>Give Substance to Te Tiriti O Waitangi</i>	
<b>Ngā whaingā matua</b>		<i>Goals</i>	
<p><b>Whaingā tuatahi:</b></p> <p>Far North REAP activities will give substance to and uphold the mana of Te Tiriti o Waitangi</p>	<p><b>Whaingā tuarua:</b></p> <p>Far North REAP will provide opportunities for local communities to recognise and value Te Tiriti o Waitangi (local)</p>	<p><b>Whaingā tuatoru:</b></p> <p>Far North REAP will encourage the recognition and value of Te Tiriti o Waitangi nationally</p>	
<b>Ngā kaupapa mō ngā tau e rima</b>		<i>Five year strategies</i>	
<p><b>Kaupapa tuatahi:</b></p> <ul style="list-style-type: none"> <li>• Increase organisational acceptance and application of Te Tiriti O Waitangi</li> <li>• Be a role model for inclusion of Te Tiriti O Waitangi</li> </ul>	<p><b>Kaupapa tuarua:</b></p> <ul style="list-style-type: none"> <li>• Improve Tiriti O Waitangi training and education</li> <li>• Encourage Tiriti O Waitangi discussions in the community</li> </ul>	<p><b>Kaupapa tuatoru:</b></p> <ul style="list-style-type: none"> <li>• Recognise and seize opportunities to proactively promote Te Tiriti O Waitangi at a national level</li> </ul>	
<b>Mahi whakatūtuki</b>		<i>Key actions</i>	
<p><b>Mahi tutuki tuatahi:</b></p> <ul style="list-style-type: none"> <li>• Implement Te Kete Whakatinanahia Te Tiriti O Waitangi into Far North REAP</li> <li>• Establish recognition of Tiriti related skills uptake and application through professional development and performance management systems</li> <li>• Establish and undertake regular Tiriti O Waitangi organisational audit</li> <li>• Ensure all staff and Board achieve minimum levels of Tiriti competence</li> </ul>	<p><b>Mahi tutuki tuarua:</b></p> <ul style="list-style-type: none"> <li>• Ensure that quality Tiriti o Waitangi training and resources are available in Te Hiku o te Ika / Muriwhenua</li> <li>• Provide opportunities for community to develop their own Tiriti O Waitangi toolkit, constitutional references and policies.</li> <li>• Support the commemoration of the signing of Te Tiriti O Waitangi in Te Hiku o te Ika / Muriwhenua</li> <li>• Incorporate Te Tiriti O Waitangi into strategic and transactional relationships with all stakeholders particularly Hapū, Iwi and Māori</li> </ul>	<p><b>Mahi tutuki tuatoru:</b></p> <ul style="list-style-type: none"> <li>• Present Te Kete Whakatinanahia O Te Tiriti O Waitangi to Hauhake Hui a tau</li> <li>• Present Te Kete Whakatinanahia O Te Tiriti O Waitangi to REAP Hui a tau</li> <li>• Support other REAP organisations to develop Tiriti O Waitangi policy and toolkit</li> <li>• Maintain a proactive political position on Te Tiriti O Waitangi</li> <li>• Support other National organisations to develop Tiriti O Waitangi policy and toolkit</li> </ul>	