

MUAUPOKO PANUI

*Ko Kurahaupō te waka, Ko Tatarua te maunga, Ko Punahau te roto, Ko Hōkio te awa, Ko Muaūpoko te iwi
Ko Kohuturoa rāua ko Kawiu ngā marae*

This image of Tanguru a Muaūpoko Rangatira was taken from the one shilling coin, showing Tanguru kneeling down with his taiaha. The name of his taiaha is Mahera Paki Tanguru-o-te Rangi.



TANGURU

HE MAMAE AROHA

Tangi atu rā ngā tini aitua, koutou kua riro ki tua o Paerau e ngau kino nei e te mamae. Taku aroha noa i te murau o te tini, te wenerau o te mano. Moe mai i roto i ngā ringaringa o te Ariki, oti atu e.

E ngā mana, e ngā reo, e ngā kanohi ora o Muaūpoko koutou hoki ngā mātawaka e takahi nei i te whenua hei tutuki i ngā wawata o rātou mā.

Mauriora ki a tātou katoa!

MTA News

Message from the Executive MTA Chair

I would like to inform you that Brenton Tukapua resigned as Chief Executive of MTA to pursue new opportunities.

In the coming weeks I expect to announce an Interim Chief Executive to the position to ensure the momentum of our team is not disrupted.

In the interim I have been appointed Executive Chair to support our staff through the transition.

We continue to make strong progress in our tribal development and, as noted above, in progressing our Treaty of Waitangi settlement negotiations.

Thank you for your continued support.

**Ngā mihi,
Louana Williams, Executive MTA Chair**

Treaty Settlement Negotiations

The Muaūpoko Tribal Authority (MTA) is the mandated entity to represent Muaūpoko Iwi in direct negotiations with the Crown for the comprehensive settlement of the historical Treaty of Waitangi claims of Muaūpoko.

In December 2012 this mandate was robustly supported by 87% of the Muaūpoko claimant community. The Crown gave full recognition of MTA’s mandate on 25 September 2013. Effectively, this kicked-off Muaūpoko’s Treaty settlement negotiations.

The time is right for Muaūpoko to settle. After much waiting since Wai 52 was filed with the Waitaingi Tribunal (1988) it has become clear that direct negotiations with the Crown is the best pathway for Muaūpoko to resolve its outstanding claims. This view is strengthened by seeing so many other Iwi successfully settling with the Crown and moving steadily forward after settlement.

Treaty Settlements are about setting a foundation for growth of Iwi and re-establishing relationship with the Crown. This is the space MTA is aiming to move Muaūpoko Iwi into to become a significant player in the local economy.

As part of the direct Treaty settlement negotiations, MTA signed ‘Terms of Negotiation’ with the Crown on 14 December 2013. This important milestone took place at Kawiu Marae through an emotive ceremony together with other activities for tamariki and rangatahi.

After signing the Terms of Negotiation, MTA started working towards an ‘Agreement in Principle’ with the Crown. For this purpose, in January 2014 interim negotiators were appointed. This was followed by the engagement of specialist advisors and appointment of a Claims Committee and Research Group over the February-March period. The Treaty settlement negotiators were appointed during the March-April period. These are Milly Paea, Louana Williams, Dr Jonathan Procter and Matthew Sword (Lead Negotiator).

On behalf of all Muaūpoko Iwi the MTA has been developing and negotiating a settlement package with the Crown. It is important to note that the MTA does not decide on the settlement package. The people must vote to accept this via a ratification process. It is also relevant to note that the MTA does not receive any of the settlement assets. These go to the new Post Settlement Governance Entity (PSGE) that will be especially established for these purposes. Again, the people must also vote to accept this entity via a ratification process.

The MTA has been consulting and working together with Iwi members to develop both a settlement package and a PSGE that, in the best way possible, represent the aspirations of Muaūpoko Iwi. Since the commencement of the negotiations towards an Agreement in Principle, several hui-a-Iwi have taken place as part of the different work streams that are required. These hui include two Property and Cultural Redress Wananga (22 March & 12 April 2014); a Social and Cultural Redress Wananga (3 May 2014); and two Post Settlement Governance Entity Wananga (15 June and 10 August 2014). All of these have been held at Kohuturoa Marae, Levin. The importance of these activities is that they have allowed all Iwi members to participate and walk together with the MTA through the pathway to settlement.

Muaūpoko whānau have been able to “tell their stories” through the Waitangi Tribunal’s Ngā Kōrero Tuku Iho process that took place in February 2014.

Currently, great progress is being achieved in different Treaty settlement work streams. This progress includes the ongoing development of historical research, property selection, cultural

and relationship redress, and the continuation of negotiating Muaūpoko’s settlement aspirations.

Some of the recent deliverables achieved include:

- Starting to engage with Crown agencies and departments.
- Developing a draft scoping report of historical research prepared by historian David Armstrong.
- Developing a draft PSGE trust deed and report.
- Starting to develop a draft Agreement in Principle document.

The next steps of MTA’s settlement will include:

- Finalising the PSGE trust deed.
- Finalising a draft Agreement in Principle document.
- Finalising the scoping report of historical research. For completeness, the headings of research work in the draft scoping report include the following:
 - Muaūpoko customary interests and the impacts of incursions by Northern Iwi (Twentieth Century Interpretations of Muaūpoko Customary Interests; the position at 1820; the arrival of Ngāti Toa; Ngāti Raukawa and Te Whatanui’s “allocation” of the land at Horowhenua; Te Awahou; Rangitikei-Manawatu; Himitungi; the Muaūpoko resurgence; Kukutauaki; Horowhenua and Tatarua);
 - Land alienation (Crown purchases – Te Awahou, Rangitikei-Manawatu and Tatarua; Horowhenua Trust arrangements; the 1886 partition; the Horowhenua Commission 1896; Horowhenua Land Alienation after 1886; Levin Township; railway lands, Kepa’s debt and further Crown acquisitions; local bodies; private acquisitions; public works; the impact of title fragmentation and land loss; Hokio Native Township); and
 - Lake Horowhenua.

Te Kupenga Youth Mentoring Programme

Te Kupenga was designed to reconnect young Maori with their culture by teaching them about Kaupapa Tuku Iho. To do this required the re-telling of the myths and legends and the creation stories.

Every culture has its traditions about how the world was created. Māori have many of them, but the most important stories are those that tell how darkness became light, nothing became something, earth and sky were separated, and nature evolved. Through the spoken repetition of these stories, the world is constantly being recreated.

Creation stories give people a way of looking at their world. These stories tell us about individuals acting in particular ways and securing their position in the world. They stand, therefore, as a model for individual and collective behaviour and aspirations. Legendary heroes act as exemplars of human potential. By capturing the sun, entering the underworld, or fishing up an island, Māui represents the character of the individual who can bring about change and development in a community. The ascent of Tāne through the 12 heavens to obtain the baskets of knowledge symbolises an individual striving toward insight and understanding.

The principle of Kaupapa tuku iho is about the way Māori values, beliefs and responsibilities are used to guide our everyday practices; it was from this perspective that MTA staff developed the programme content for Te Kupenga. The programme began this teaching by focusing on Whanaungatanga and Ūkaipōtanga, to then finish with a better understanding of Mātauranga Maori.

Whanaungatanga:- relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.

Ūkaipōtanga:- The whānau define ūkaipōtanga as the importance of knowing and strengthening connections to one’s tūrangawaewae (domicile, place where one has the right to stand - place where one has rights of residence and belonging through kinship and whakapapa).

When students are able to demonstrate a strong sense of belonging and connection to their tūrangawaewae, they maintain positive interactions with whānau, hapū and iwi, and show confidence in assuming different roles and responsibilities across a range of different situations.

This demonstration is evident when:-

- Students know their pepeha, mihimihī and whakapapa.
- Students know, maintain and strengthen their connections with whānau, hapū and iwi.
- Students know and use a range of karakia and mōteatea.
- Students have strong relationships within the wider community.

Feedback – Received from kaimahi of other agencies involved in the programme:

- “The Muaūpoko Staff were great and were good role models for the young people. Seeing the kids learning their pepeha was a particular high for me as they didn’t know who they were connected to prior.”
- “Our whānau always have people knocking on their door for negative reasons - this gave some pride to the kids and their whānau. It was a place that they were not judged and they were supported to dream!”
- “The Mātauranga Maori was good for them and a valuable piece of learning for non-Maori - I thoroughly enjoyed Te Hira’s teaching. As a Police Officer of course I am always interested in lessening criminal offending and must acknowledge that the engagement and support given by the Te Kupenga programme alongside other interventions would have contributed significantly towards a mammoth reduction in one boy’s offending.”
- “It was great working with MTA in helping the students set goals. We tried to set academic and behavioural goals at Ako Pai and encouraged the students to set goals around personal wellbeing and interpersonal skills at MTA.”
- “It would be great if the Māori knowledge and practices (pepeha, kapa haka, etc.) they did with MTA was able to carry over into the work that we do here at Ako Pai. We had tried to implement those things here, but weren’t able to make much progress.”
- “The students took fried bread to their MTA meeting on kaumatua day, it was great to see that they wanted to give back.”
- “Their attendance was awesome because although we didn’t tolerate bad behaviour they still were respected and we didn’t give up on them no matter how hard it got.”
- “Consistency and continued work is the key to these kids, they missed coming when they were given breaks...that fascinated me that they would get upset when they were told that they could have a break from Te Kupenga.”

Hapū Update

The seven Hapū that govern the Muaūpoko Tribal Authority are currently working toward the Treaty Settlement negotiations. To receive the benefits of the settlement will mean Hapū need to come together so they can discuss the issue of setting up a new Iwi organisation. This is exciting times for whanau of the Hapū because they will get the opportunity to shape and form the organisation.

To support Hapū toward forming the new organisation, MTA will provide opportunities for whanau to participate in this process. MTA will do this by meeting with whanau and by holding reference groups to record a collective whanau voice. There is also a strong interest in having a collective Rangatahi voice as they are our future leaders.

Ngati Pariri are currently working on maintaining and developing their Marae as this belongs to the Hapū and the Iwi. Their main project to the Whare Kai project and their collective is interested in delivering courses that will preserve Taonga Tuku Iho. Teaching their whanau how to record their history into the medium of an art form is their way of preserving and keeping the weaving skills of Raranga alive in their Hapū. The Hapū of Ngai Te Ao have an Early Childhood Centre , Punahau, that they have run successfully for 16 years. They are preserving Taonga Tuku Iho by running Rangatahi Hui that teaches them what their iwi interests are.

The work ahead for the Hapū Coordinator is to build meaningful relationships with whanau within the five other Hapū that want the absolute best for their collective. MTA want positive outcomes within Hapū that support strong Hapū infrastructure which drives the action needed to implement Hapū initiatives and perservation of Muaupoko Taonga Tuku Iho.

Kia kaha nga Hapū o Muaūpoko!