

TE IPUKAREA

TITIRO WHAKAMURI
KIA ANGA WHAKAMUA
OUR HISTORY - OUR FUTURE

HISTORIC NARRATIVE PROVIDES A PRINCIPLED
APPROACH TO TREATY NEGOTIATIONS P4 MAKING A
DIFFERENCE P7 IWI PROFILE P9 OUR LAKE, OUR LIFE P10



ISSUE 1

MARCH 2015



The Muaūpoko Tribal Authority exists to give a united voice to all things Muaūpoko. Maintaining our social service contracts and fulfilling our role as mandated Treaty of Waitangi claims negotiator are two of our primary activities. We have a responsibility to communicate and engage with our members over these activities. Our panui has been one channel for this communication and now we compliment that with the introduction of Tangata Whenua Muaūpoko, a new quarterly magazine. As well as keeping members informed of social services and Treaty negotiation activities, Tangata Whenua Muaūpoko will profile members of the Muaūpoko Tribal Authority and highlight whānau news and events throughout the Muaūpoko region. We hope you like this new endeavour.

Managing Editor:

Di Rump and Awesome Support Crew

Writer:

Jason Ake

Cultural Advice:

**Te Hira Hill
Darren Reid**

Production Co-ordinator:

Candye Taylor

Sub-editing, design and production:

Dry Crust Communications

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HE KŌRERO NĀ TE MANUKURA – LOUANA WILLIAMS

Last year I was formally appointed to fill the vacant Chairperson's role of Muaūpoko Tribal Authority. I thought long and hard when I was approached and invited to consider filling this role because I knew that leading an Iwi organization can quite often demand significant time and energy.

The decision to stand was made easier by having solid whānau support along with the knowledge that I am supported by a Board with a wide range of skills and knowledge. It is humbling to have that level of support.

The Governance Board is made up of representatives of the seven recognised Hapū of the Muaūpoko Tribal Authority, to represent the Hapū and all of Muaūpoko.

As Chair of the Authority it is my role to ensure that our governance function is providing high level leadership and to set the strategic direction of the organisation. The Board recently developed a blue-print for action, which describes our strategic priorities over the next 3+ years to achieve Muaūpoko's 2020 vision. This has also been complimented by a detailed annual plan.

Over the next 12 months we will continue to focus on areas that we believe require a Muaūpoko voice to be heard.

Local Government and District Health Board Elections are 18 months away and one of our medium term priorities for the next 12 months will be identifying a team of high quality candidates to stand for these influential bodies.

Education is also a key driver for the Authority. We are exploring ways that Muaūpoko can lead our own education kaupapa to ensure our kids get nothing but the best while also gaining access to their Muaūpokotanga. I am fairly sure we could develop an entire curriculum around iconic features that make our Muaūpoko identity. Part of this process will involve a survey and further consultation hui building on the wananga that have been initiated by whānau already.

There are many other important areas of our business that are being advanced everyday on behalf of Muaūpoko. I am proud of the contribution that the Authority is making for our people and our community.

We look forward to reporting on these initiatives in more detail at our upcoming Annual General Meeting on Sunday 29 March 2015 at Kohuturoa Marae at 11am.

Louana Williams, Chair

"Over the next 12 months we will continue to focus on areas that we believe require a Muaūpoko voice to be heard."



NĀ TE KAIHAUTŪ – DI RUMP

Ko rangi kei runga

Ko papa kei raro

Kei waenganui ko te ira tangata

Tihei mauri ora

It has taken me a while but I have finally made it back home and it is an absolute privilege to lead the business of our mandated iwi organisation – Muaūpoko Tribal Authority.

Of course no one can ever really “leave” home and my whānau have always kept me connected. My father has never left home. He is a kaumātua of our iwi. My brother returned home some years ago to be teacher of Te Reo Māori at Horowhenua College. My sister has never left home and has taken an active interest in Muaūpoko happenings - so my whānau have always made it my business to stay connected.

I have been in the role for just on three months and have discovered a good platform to build on. MTA primary business continues to be maintaining our social service and health contracts, we have a vested interest in providing these services because mainstream providers cannot do or be what we uniquely, can. This year we will continue to partner with government, community and business leaders to increase our reach and to make sure the Muaūpoko voice is heard.

As CE, I am also the Claims Manager to support the

all the “moving parts” involved in the Treaty negotiation process so it’s a varied challenging and exciting time to be here.

Our priorities for 2015 are:

- Provide high quality health and social services – maintaining and increasing the partnerships and programmes we deliver to our iwi
- Sign an Agreement in Principle with the Crown
- Build capability for the future by strengthening our governance management, and infrastructure
- Support iwi and hapū development
- Partner with local and central government agencies to ensure the Muaūpoko voice is heard and identify development opportunities which help Muaūpoko prosper.

On a personal note an absolute highlight for me has been connecting and reconnecting with whānau so don’t hesitate to drop by the MTA office or if you see me in the street or anywhere else for that matter don’t hesitate to stop me for a kia ora.

Nāku iti nei nā.

Di Rump, Chief Executive



“This year we will continue to partner with government, community and business leaders to increase our reach and to make sure the Muaūpoko voice is heard.”

TE TIRITI O WAITANGI

TREATY NEGOTIATIONS

Matt Sword *Lead Negotiator*

Treaty settlement negotiations are by nature difficult and require a significant time investment.

The key driver for the MTA, the Muaūpoko team of negotiators and the claims committee is the understanding that we have been mandated by Muaūpoko to negotiate a draft settlement with the Crown for Muaūpoko to approve. Being Muaūpoko ourselves the negotiators are absolutely driven to achieve a successful settlement for Muaūpoko.

Our ancestors survived a targeted campaign by the Crown to invade and take our ancient estates in the 1800s. Although vast quantities of our ancient lands were stolen by the Crown we remain today as a strong and often defiant Iwi force in the South of the North Island. As an Iwi we also resisted and survived

invasions of musket raiding migrant Iwi, who – based on our ample evidence, were supported by the Crown to serve the Crown's own aggressive land acquisition agenda during this time.

In our view the Crown not only failed to protect Muaūpoko interests they actively destroyed them and therefore breached its obligations under article 2 of the Treaty of Waitangi. This behaviour continued throughout the 1900's and what it did not get by assisting hostile forces they took by the stroke of a pen.

One only needs to consider the Crown's actions in respect of Lake Horowhenua to understand that understanding this simple historic narrative has provided your negotiators with more than enough motivation to adopt a principled approach to negotiating our outstanding historical grievances with the Crown.

In 2012 the vast majority of Muaūpoko mandated the MTA enter into negotiations with the Crown and following an arduous submissions process in September 2013 the Crown formally recognised that Mandate to begin the process. Terms of negotiation, a document governing how negotiations are to be conducted, was signed between MTA and the Crown at Kawiū Marae.

In order to assist with negotiations we have taken a proactive approach and hosted a number of wananga at Kohuturoa Marae to allow Muaūpoko descendants to have a say in shaping its negotiations strategy.

We are working toward an Agreement in Principle with the Crown a document that sets out the draft settlement and we hope to present it to Muaūpoko later this year.

Treaty settlements can never fully compensate an Iwi for its losses. We are supremely aware that cash can never replace the loss of lives and land. However what, can do is negotiate a package that sets a platform for Muaūpoko descendants to begin a new journey.

“In 2012 the vast majority of Muaūpoko mandated the MTA enter into negotiations with the Crown and following an arduous submissions process in September 2013 the Crown formally recognised that Mandate to begin the process.”



Muaūpoko members participating in Cultural Redress wananga.

WHAT DOES A SETTLEMENT PACKAGE CONSIST OF?

A typical historical Treaty of Waitangi Settlement package is made up of four components.

Commercial redress – A mix of cash and assets that equal the agreed quantum between the Crown and the negotiators. It may also bind the Crown to future obligations like formal accords between government agencies and the iwi.

Customary redress – Those assets which have no commercial value but have a high customary value. For example wāhi tapu. The value of these assets are not included in the agreed quantum.

Historical Account – The Crown and the Negotiators agree to a formal record that sets out specific Treaty breaches incurred by the Crown.

Apology – The Crown apologises for breaches incurred

Who is Responsible for the Settlement Package? The Post Settlement Governance Entity is mandated by the people to take care of the settlement assets. It cannot be an existing organisation.

HE ANGA WHAKAMUA – OUR JOURNEY

The settlement journey for Muaūpoko has been long and arduous. It began 26 years ago with the submission of Wai 52 to the Waitangi Tribunal.

Waitangi Tribunal receives a number of requests to inquire into Treaty claims in the Taihape, Rangitikei, Manawatū, Horowhenua, and Kāpiti areas.

However some Iwi in this region including Rangitāne ki Manawatū and Ngāti Toa Rangatira were already in negotiations with the Crown to settle their outstanding historical grievances.

Minister Hon Michael Cullen invites Muaūpoko to commence Treaty settlement negotiation process.

October: Ngāti Apa (North Island) sign a Deed of Settlement with the Crown.

Redress Amount \$16 million.

March-May: Information hui held with Muaūpoko whānau and hapū to discuss settlement resolution to our outstanding Treaty grievances. The majority of feedback indicates direct negotiations as the preferred pathway.

August: Minister Hon Finlayson confirms Muaūpoko as large natural grouping (LNG)

January: Ngāti Apa (North Island) Settlement Legislation passed (\$16m)

April: Muaūpoko confirmed client status of Crown Forest Rental Trust therefore eligible for funding support.

September: Muaūpoko Tribal Authority is recognised as a Mandated Iwi organisation for the purposes of receiving and holding fisheries settlement assets.

December: Ngāti Toa Rangatira Deed of Settlement signed with the Crown.

Muaūpoko Tribal Authority received mandate from the people to start the negotiations process 87% in favour.

Te Atiawa Iwi Authority Agreement in Principle signed with the Crown.

25 September: Full Crown recognition of Muaūpoko Tribal Authority's mandate.

14 December: Terms of Negotiation signed with the Crown at Kawiū Marae.

First Muaūpoko claim filed with Waitangi Tribunal (Wai 52).

1988

August: Muaūpoko Tribal Authority becomes an incorporated society governed by a Board of elected representatives from the seven constituent hapū.

1997

Wai 52 formally handed to Muaūpoko Tribal Authority. Rangitāne o Manawatū Heads of Agreement signed with the Crown.

1999

January: Appointment of interim negotiators.

February-March: Appointment of specialist advisors.

Appointment of Claims Committee and Research Group:

Claims Committee:

Marakopa Wiremu

Matakatea

Sandra Williams

Trevor Hill

Darren Reid

Mario Hori Te Pa

Regina Hepi

Hamahona Nepe Apatu

Rob Warrington

Research Group:

Deanna Paki

Sandra Williams

Vera Sciascia

Rob Warrington

Dr Jonathan Procter

2008

Rangitāne o Wairarapa and Tamaki-Nui-A-Rua sign Agreement in Principle with the Crown.

March-April: Waitangi Tribunal dismisses an urgency application into Crown's mandate process for Muaūpoko.

Port Nicholson Inquiry and key recommendations from that report. No breach of Treaty of Waitangi in respect of Muaūpoko and Rangitāne. The Crown must actively acknowledge Muaūpoko's historical association within Port Nicholson.

Property and Cultural Redress Wānanga (Workshop 1) at Kohuturoa Marae, Levin.

Appointment of negotiators: Matthew Sword (Lead), Dr Jonathan Proctor, Milly Paea, Louana Williams (ex-officio as MTA Chair).

2009

2010

2011

22 April: Ngāti Toa Settlement Legislation passed (\$70m)

April-May: Property and Cultural Redress Wānanga (Workshop 2) at Kohuturoa Marae, Levin.

Social and Cultural Redress Wānanga (Workshop 3) at Kohuturoa Marae, Levin.

May: Preparation of first draft of Muaūpoko Aspirations Document delivered to the Crown. Other supporting documents:

- Muaūpoko 2020 Strategic Plan
- Special Factors paper
- Draft Specific Culture, Education, Social Wellbeing and Health Aspirations paper
- Lake Horowhenua report
- Land, Fisheries and Hokio Township paper

2012

2013

2014

December: Ministerial Department, Regional and Local Council visit sites of significance in Horowhenua and Punahou.

MAKING A DIFFERENCE

WHĀNAU ORA NAVIGATORS ENABLE WHĀNAU TO MAKE A DIFFERENCE

Nāu Te Rourou Nāku Te Rourou Ka Ora ai Te Whānau

Donner Sayer Whānau Ora Navigator

In February 2014, I received a referral from a Public Health nurse for a mother and her three sons who despite ongoing education and assistance was experiencing difficulty controlling impetigo & head lice outbreaks in the whānau. To add to the whānau woes was a noticeable decline in the eldest child's attendance and behaviour at school.

At my initial whānau hui, I was greeted by a delightful 22 year old single mum & her three boisterous boys aged from 4 to 7. The two eldest children were not at school because of their ongoing health issues.

The father of the children is currently serving a four year prison sentence for Class A drug offences.

Her brother also lived with them and at the outset paid substantial board as a way of making her benefit stretch further but had since lost his job and wasn't receiving any support as he was fired from his job and was on a benefit stand down.

This has resulted in a huge financial strain. Mum was disconnected from her whānau as they disapproved of her relationship with an older man with a "dodgy past" and so as a hapū 16 year old, had to choose between them and her partner. Their lifestyle and his subsequent arrest and sentence has only served to reinforce their original stance.

"She spoke of her desire to study in order to be a better provider and role model for her Tamariki. She explained that she had always wanted to be a teacher."

What initially struck me was her energy and enthusiasm. Mum was bright, articulate, extremely social and had a real spark. Despite her current circumstances, she had hope and was elated that I had come along to assist her on her pathway.

She spoke of her desire to study in order to be a better provider and role model for her Tamariki. She explained that she had always wanted to be a teacher.

She had spent a lot of time with her grandparents growing up and was able to accumulate a wealth of fundamental knowledge which she was keen to share. She identified teaching as a practical way of achieving that.

She knew that her relationship would not endure and already thought of herself as a single parent so she needed to create a future where she could generate her own income for her whānau. I have worked with this whānau for the past 12 months by adopting the ABC approach advocacy, brokerage and coaching. This approach has enabled this whānau to:

- Adopt and manage with a Whānau Plan
- Access a Disability Allowance so that mum no longer had to share one script between three children
- Access a Quit Smoking coach resulting in two smokers having quit for five months and counting

- Identify focused employment coaching opportunities enabling brother to return to the work force and mum to find P/T mahi
- Access an improved community connection and health benefits through tamariki enrolling in extra curricula activity
- Reconnect with whānau, hapū and Iwi
- Reinstate of visit to partner, hadn't been to see him for seven months
- Complete NCEA Levels 1 & 2 with a local Māori provider
- Enrol the youngest child in an Early Childhood Centre
- Enrol the two older children in Kura Kaupapa
- Enrolment in P/T Tertiary Study as a year 1 option leading to F/T study for 2016

These are some of the tangibles that have occurred over a 12 month period, there is so much more but these are the things the whānau identified when I went to have a kōrero with them about this.

It is wonderful seeing the difference that whānau can make with the right support systems around them. We are passionate about what we do as whānau ora navigators because it is about enabling whānau to make a difference.

Kuia day

1. Socialising is an integral part of any Kuia day. Here participants get involved in the day's activities.



Ministers' visit

2. Minister of Treaty of Waitangi Negotiations Hon. Chris Finlayson, Otaki MP Hon. Nathan Guy along with ministerial department representatives on a recent site visit to Horowhenua.



Terms of Negotiation signing

The Terms of Negotiation for our Treaty negotiations were signed by Muaupoko Tribal Authority and representatives of the Crown last year.

3. Louana Williams, Chair of the Muaupoko Tribal Authority signs the Terms of Negotiation document.

4. At the signing of the Terms of Negotiation document, from left to right: Rob Warrington, Sillena McGregor, Frances Matahaere, Marokopa Matakatea Williams.



NGĀ TATAURANGA O TE IWI

OUR IWI PROFILE

According to the latest (modified 22 Dec 2014) Muaūpoko Statistical Iwi profile the most common region(s) in which Muaūpoko members lived was the Manawatū-Wanganui Region (43.7 percent or 1,176 people). The second and third most common regions were the Wellington Region (17.9 percent or 483 people) and Auckland Region (9.6 percent or 258 people).

This is critical information because it shows that just over 60 percent of Muaūpoko descendants live within one hour of their tribal boundaries. It is likely that these people have a higher understanding of Muaūpokotanga than larger more diverse Iwi.

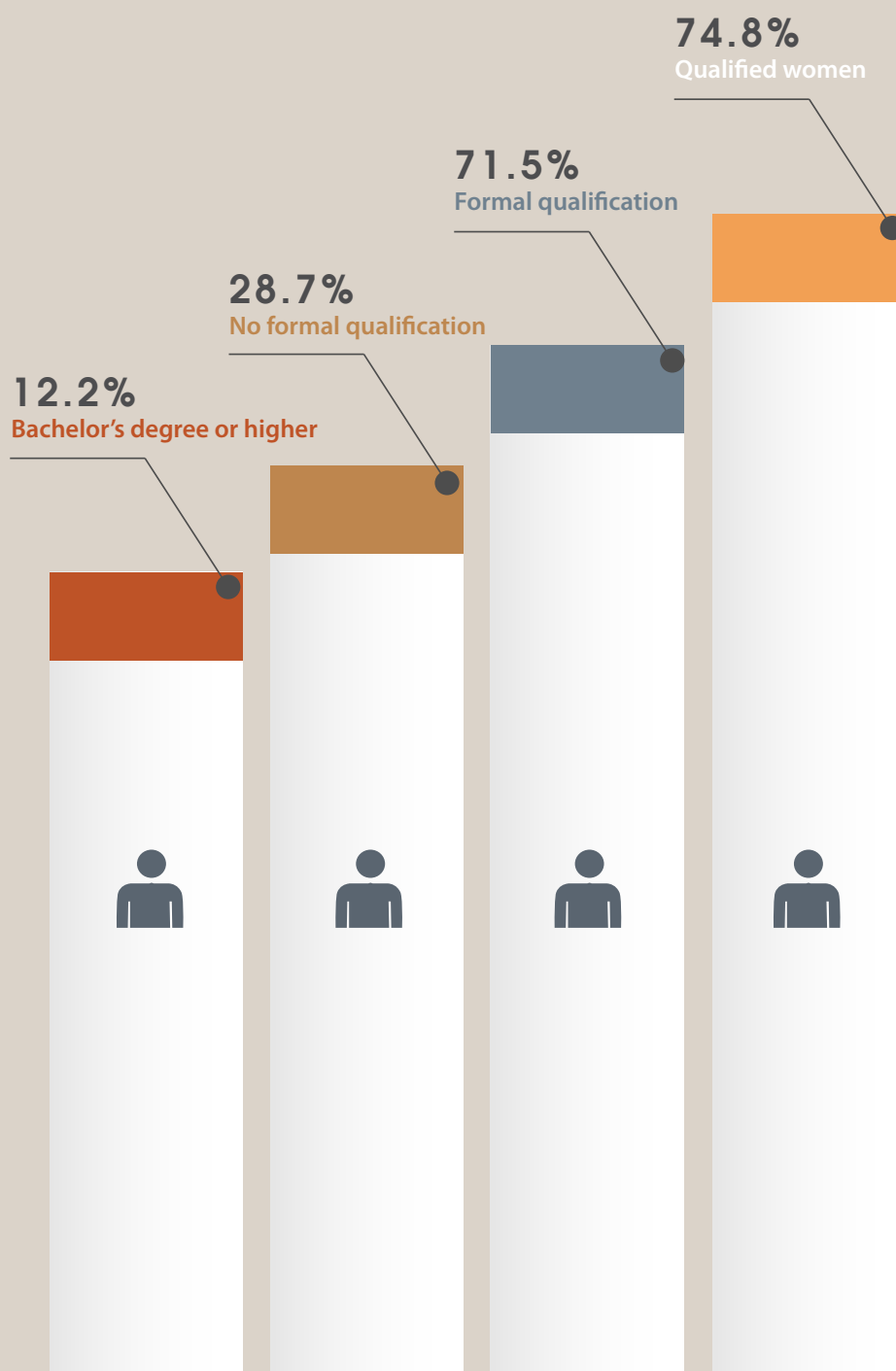
From an education perspective Muaūpoko is ahead of the national average. For people aged 15 years and over affiliating with Muaūpoko and living in New Zealand on 5 March 2013:

- 71.5 percent held a formal qualification, compared with 68.7 percent of the total population of Māori descent. In 2006, 66.1 percent held a formal qualification.
- 12.2 percent (201 people) held a bachelor's degree or higher as their highest qualification, an increase from 8.4 percent (120 people) in 2006.

Women were more likely than men to have a formal qualification.

- 74.8 percent compared with 66.8 percent.
- 28.7 percent held no formal qualification. In 2006, this figure was 34.1 percent.

The use of statistical information offers a snap shot of the Iwi and provides a basis upon which to build a more targeted and focused communication platform.





OUR LAKE OUR LIFE

MAROKOPA WIREMU-MATAKATEA

MAI I TE TAUMATA – FROM THE BOARD

The Authority is governed by a Board that consists of 14 members representing seven constituent hapu that make up Muaūpoko.

In each edition we will profile a Board member in this edition we speak to **Marokopa Wiremu-Matakatea**.

Sit down and listen to Marokopa Wiremu-Matakatea reflect about Lake Horowhenua and you soon get a sense about what the lake means to Muaūpoko.

"If the lake was to die Muaūpoko wouldn't exist we'd be no-bodies" says the 'almost 70' year old, "it's who we are, it's our life blood."

Marokopa visits the lake during various lunar cycles and at a particular time in the early morning "one of our marae next to the lake becomes transposed on its surface." This is soon followed by Muaūpoko mountains, valleys and rivers.

"Our Mauri is captured every month in one short stint. It is a sight to see and spine tingling."

As a child growing up in and around Levin Marokopa would be taken to the lake on various whānau and hapū led excursions to gather kai and to bathe in its waters.

"People came from all around the country to eat our eels because you could eat the whole thing stomach and all," he adds it was the sweetness that distinguished them from other varieties from other tribal regions.

One of his jobs was to dig the blind channels during the annual eel migrations so that eels would get stranded in small shallow lagoons. The images of those times are firmly etched in his memory. What he did not realise at the time was that he was learning the intricacies of the lake and serving his unofficial apprenticeship.

These excursions allowed him to imprint on the Lake and the lake to imprint on him. Marokopa suspects the old people saw something in him.

As he grew other priorities took priority and his attachment to the lake became less important however it wasn't until the 80's that he began to take an active interest again.

Marokopa went to a raucous Lake Trust hui where one of the old people told him to sit down and be quiet. "I sat down... I said to myself from this day on I'll learn as much as I can from the lake."

"I said to myself
from this day on I'll
learn as much as I
can from the Lake."

At this time Marokopa formed Tūkaha with other like-minded Muaūpoko opposed to the District Council, the Conservation Department and the Lake Trustees.

"DoC wanted to re-vegetate the lake but we went against it." The rationale for Tūkaha was simple; all of these agencies had ample opportunity to take care of the lake in the past and their record was appalling. A day before a decision was going to be made on the conservation plan Tūkaha received a phone call to advise them the plan had been halted.

"When I went up to the meeting I felt mokemoke for our old people who were there, but I knew if we allowed Conservation in, they would put a covenant restricting our rights as owners."

This paved the way for the Tūkaha members to be elected as Lake Trustees.

"We went out and did a lot of PR work with local organisations to bring them on board to help us re-establish the lake." The Trustees then concentrated on developing a management plan which formed the basis of an extensive replanting plan.

Ray Howard and I built a Nursery and over the course of the next few years developed a planting regime to reintroduce native species back into the lake.

"We excavated a lot of harakeke (flax) around Muaūpoko and replanted them as foundation species along the lake." From those plants Marokopa was able to take 160-thousand cuttings to use in future replanting schemes.

The effect of the replanting was almost immediate, "we never had a lot of Tui here but they soon came back because of the nectar that was being produced by the flax," says Marokopa.

A process of trial and error then took place as Marokopa led a project to germinate 1.5 million native trees as part of a major replanting programme. Kahikatea was initially difficult but Marokopa says it didn't take long to master the art of germinating their seeds.

The success of the replanting project had other positive spin offs with inter Iwi relationships as delegations from Wairoa and Kahungunu were quickly dispatched to Muaūpoko to seek its assistance and expertise.



HE KANOHI ONAMATA – TUPUNA PROFILE

KORO MAROKOPA

Koro Marokopa was born in 1887, a time of significant transition for te ao Māori.

He was a protégé of the old ways having spent his formative years dedicated to the whare wānanga of Muaūpoko. In his later years he became a Rātana minister crossing that threshold from the sacred houses of learning to the contemporary theological practices as espoused by Tahupōtiki Wiremu Rātana. The internal conflict within him would have been immense and difficult to reconcile however he managed it with style and sound leadership.

His acute understanding of Muaūpokotanga combined with his duties as a Rātana Minister ensured the pathway to his doorway was well worn. His counsel was highly regarded and regularly sought among Muaūpoko as well as other surrounding Iwi.

Although stern when required Koro Marokopa personified manaakitanga. This was illustrated in times of need. In

the absence of suitable marae facilities Koro Marokopa's family home became the marae and hosted many tangihanga and other important Iwi events. He took an active role in raising all of his mokopuna until his death in 1948.

His whānau including mokopuna were his world and never went without kai. He was industrious and would gather kai to supplement the groceries. As a leader he took his responsibilities seriously and would ensure the community had access to kai to feed their whānau.

In 1945 Koro Marokopa was instrumental in building the new wharekai, Te Takeretanga o Punahau at Kawiū marae. He led the

project which included Hemi Warren his son Walter, Joe Tukapua, Bill and Ted Waitere, Joe Wilson, Alex Hopa, Goochie Heremia, Rocko and Hohepa Warren. It was a major undertaking given World War II was ending and resources were scarce, but they completed the job.

Three years after beginning the wharekai project Koro Marokopa died and his tangi was a massive event in the region. It was a fitting farewell to a person who was prominent in resurrecting Muaūpokotanga. One of the features that set him apart from his peers of the time was that he did not see himself as a leader but as a servant of the people.

Iwi Registration Form



Your primary hapu:

Your hapu:

Please complete all sections of this registration form to the best of your knowledge.

All applications will be validated by the whakapapa committee.

Confirmation of your membership will be sent to you, with your Muaūpoko member registration number.

Where an application for registrations is declined, the applicant may dispute that decision.

Who Can Register?

- Adult members of the iwi who are descendants of a Muaūpoko Tūpuna
- Whāngai on their own behalf or by their legal guardian
- Non-adult members of the iwi by their parent or their legal guardian

Muaūpoko Tribal Authority Inc. is the Mandated Iwi body of Muaūpoko.

Muaūpoko Whakapapa

Your Father	Maternal Grandfather	Maternal Great Grandfather	Maternal Great Great Grandfather
		Maternal Great Grandmother	Maternal Great Great Grandmother
	Maternal Grandmother	Maternal Great Grandfather	Maternal Great Great Grandfather
		Maternal Great Grandmother	Maternal Great Great Grandmother
Your Mother	Maternal Grandfather	Maternal Great Grandfather	Maternal Great Great Grandfather
		Maternal Great Grandmother	Maternal Great Great Grandmother
	Maternal Grandmother	Maternal Great Grandfather	Maternal Great Great Grandfather
		Maternal Great Grandmother	Maternal Great Great Grandmother

Application Details:

Given Name(s):

Last Name:

Maiden Name(s):

Address:

Date of Birth:

Email:

Phone: (HM)

(WRK)

(MOB)

Whānau Registration Details

Name:

Date of Birth:

☐ Male

☐ Female

Name:

Date of Birth:

☐ Male

☐ Female

Name:

Date of Birth:

☐ Male

☐ Female

Name:

Date of Birth:

☐ Male

☐ Female

Name:

Date of Birth:

☐ Male

☐ Female

Name:

Date of Birth:

☐ Male

☐ Female

Declaration:

I hereby declare that the information in this application is true and correct.

Privacy: Muaūpoko Tribal Authority in accordance with the provisions of the Privacy Act 1993, make available to you upon request the personal information we hold and will make any appropriate correction so that the information held is accurate. Please be assured Muaūpoko Tribal Authority Inc. does not share any information with any third party unless for the express purpose of providing you with information about Muaūpoko Tribal Authority and its subsidiaries.

Please complete this form and return to the Muaūpoko Tribal Authority either by:

Physical Address: 306 Oxford Street, Levin, 5510

Postal Address: Po Box 1080, Levin, 5540

Email: candyce@muaupoko.iwi.nz

☐ Please tick if you would like to be added to the mailing list, to receive communications from the Muaūpoko Tribal Authority and its Subsidiaries.

** When registering someone under the age of 18, the registration form will need to be completed by a Parent or Guardian, which whakapapas back to Muaūpoko and their information is to be filled out under the Whānau Registrations details portion of this form.*

Membership Number: (Office Use Only)

UPDATE OR REGISTER TO WIN A GREAT PRIZE

EVERY NEW REGISTRATION
AND UPDATE WE RECEIVE
WILL GO INTO THE DRAW TO
WIN ONE OF THESE PRIZES
(YOU CHOOSE WHICH):

**Apple iPad, \$500 Petrol Voucher, \$500
Countdown Voucher, \$500 Farmers
Voucher or \$500 Warehouse Voucher.**

He Kākano ahau I ruia mai I
Rangiātea e kore au e ngaro
“I’m a seed sown in the heavens of
Rangiaatea and I shall never be lost”

Become a registered member with the
Muaūpoko Tribal Authority or if your
information needs updating, now is the time.

Fill out the form and return it to:

Physical: 306 Oxford Street, Levin, 5510

Postal: Po Box 1080, Levin, 5540

Email: candyce@muaupoko.iwi.nz

By becoming a registered member of
Muaūpoko the Muaūpoko Tribal Authority and
its subsidiaries companies will keep you up to
date with all the mahi going on.

All registrations need to be in by the **21st of
May 2015** to go into the draw to win.

Reminder whānau:

1. When registering someone under the age
of 18, the registration form will need to be
completed by a Parent or Guardian, which
whakapapas back to Muaūpoko and their
information is to be filled out under the Whānau
Registrations details portion of this form.

2. One registration form per whānau.



Kai a Te Rangatira

Te Ipukarea – He Whakamārama

He whenua he wai he wāhi he whakaahurei
ake i te iwi nō rātou te mana o te whenua, te
mana o te wai hoki.

Te Haka Ipukarea

Kaea: E te tini o Muaūpoko – Taringa
whakaoko mai rā

Katoa: Uuuuu

Kaea: Ringaringa e torona kei waho hoki
mai – Ko wai rā ko wai rā

Katoa: Ko ngā uri whakaheke o Whātonga e
He Ihu whenua, he Ihu tangata

Kaea: Ko uta

Katoa: Te tira tū ai

Kaea: I waho

Katoa: ko te Ipukarea o Punahu e

Kaea: Ko Muaūpoko

Katoa: Noho ngahere

Kaea: Ko Muaūpoko

Katoa: Noho moana

Kaea: Ko Muaūpoko – Haerere wai

Katoa: Hī au, au, aue hā!

TITIRO WHAKAMURI
KIA ANGA WHAKAMUA
OUR HISTORY - OUR FUTURE