

Te Rūnanga o Ngāti Ruanui Trust

TE POU KŌRERO

DAWN OF A NEW ERA AS MAUNGA TARANAKI RETURNED

Historic deed of settlement signed to mark return of
Taranaki Maunga & legal identity

NEW YEARS HONOURS: HEMI NGAREWA

Humble Hemi Ngarewa, awarded
with Queen Service Medal

DEED REVIEW: ROADSHOW TO BE HELD IN JUNE

The trust deed will take to the road
across Aotearoa & Australia

PLUS: LAW CHANGE ALLOWS MĀORI TO CHANGE BACK TO THE MĀORI ROLL



rārangi

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kia ora



TĒNĀ KOUTOU E TE IWI,

I begin by first sending my thoughts to wānau and uri affected by the recent weather events around our country. Whilst our ro'e withstood the heavy rain, climate change has begun to affect us all in different ways.

As an iwi, we keep the climate and our taiao front of mind in the decisions we make. We are proud to invest into initiatives that are prosperous but more environmentally friendly such as berry farming. We will continue to get creative whilst keeping our taiao in mind.

This year we have hit the ground running. I am proud that Ngāti Ruanui alongside our seven other Taranaki iwi have come to an agreement with the crown on Maunga Taranaki. It is a significant start to a new era for our people and for the maunga moving forward.

We are also working alongside our Pou Tuara who are in the process of reviewing the deed of trust. I am looking forward to hitting the road as part of the roadshow to see you all.

It's another busy year ahead but one full of opportunity.

Ngā mi'i,

Rachel Rae
Kaiw'aka'aere

Deed of Trust review to tour on roadshow as part of consultation

As indicated in the last issue of Te Pou Kōrero, the Deed of Trust is currently under review by the Pou Tuara with a final draft set to be finalised in the coming weeks.

"The review is needed to ensure that the Deed of Trust remains relevant and appropriate for the continued successful operation of Te Rūnanga O Ngāti Ruanui Iwi Trust," said Tumu W'akarae, Haimona Maruera.

This includes:

- Ensuring the deed is consistent with the Trusts Act 2019
- Modernising the language to simplify so that it is easier understood
- Ensure that relevant references are made to Ngāti Ruanui Tahua Limited
- Move to online voting for elections
- A review and disclosure of Pou Tuara annual remuneration

As part of the legal obligations, we are required to alert our uri that the review is underway before preparing a consultation document with the proposed amendments.

"This part of the process will be happening in the next month, where in June and July a nationwide roadshow will take place. Uri are welcomed to engage and provide their w'akaaro on the proposed review," said Maruera.

"It's important we provide the opportunity for wānau to contribute as this review will enable the direction in which the trust is headed."

The roadshow will commence in June, holding close to 20-wānanga across both Aotearoa and Australia.

Maunga Taranaki returned

A historic day for ngā iwi o Taranaki

The quest for the return of Maunga Taranaki has long been endured with the process formally marked by the initialling of the deed of settlement at the end of March.

All eight iwi of Taranaki descended on Aotearoa Pā in Ōkaiawa to witness the initialling of the settlement by Minister Andrew Little. The deed sets out to redress for the confiscation of the treasured taonga, with negotiations beginning in 2017.

Confiscated in 1865, Maunga Taranaki and 1.2 million acres of Taranaki w'enua were taken for what the government of the time labelled as "rebellion" in the Taranaki Wars. It was a form of punishment for those people who had taken up arms to protect their w'enua.

In 1978 the Maunga was vested in the Taranaki Māori Trust Board but was gifted back to the nation as part of the Mount Egmont Vesting Act. However, the Waitangi Tribunal found little evidence that 'apū had agreed to those terms, and has since been unresolved.

As part of the redress the Maunga will become a legal person known by the ingoa – Te Kāhui Tupua (the collective of ancestors).

Te Kāhui Tupua will have all rights, powers, duties and responsibilities of a legal person, similar to what has been done for the Wanganui River and Te Urewera.

Te Tōpuni Kōkōrangī – a representative body with four iwi appointees and four Crown appointees, will act as the face and voice of Te Kāhui Tupua. The body will develop park management plans in the best interest of the Maunga for approval by both the Minister of Conservation and Te Tōpuni Ngarahu, a representative group from all iwi of Taranaki.

"Effectively Te Kāhui Tupua through Te Tōpuni Kōkōrangī will be treated as though it is an iwi authority and a public authority for the purposes of the Resource Management Act," said negotiator Jamie Tuuta.

"That gives Te Tōpuni Kōkōrangī, on behalf of Te Kāhui Tupua, the ability to make submissions and participate in planning processes. It will also be a public body for the purposes of the Local Government Act."

Pou Tuara for 'apotiki, Rukutai Watene said that the initialling is an important step in overcoming the historical emotional traumas caused.

"I remember at age 13 being teased and bullied by Pāke'ā over the naming of our

Maunga. It was a very racist and harsh time for our w'ānau of the ro'e who were doing their best to protect and uphold Maunga Taranaki."

Negotiator Liana Poutu said the new arrangements would not override the rights and obligations each iwi has with respect to the Maunga.

"Nothing that is in this redress package diminishes, or displaces what each iwi and 'apū already has in place with respect to the Maunga. We have negotiated so as not to disturb these arrangements with the mountain."

Poutu also said that, despite the new structure, the agreement expressly entrenched Crown obligations to give effect to Te Tiriti o Waitangi under the Conservation Act.

“We faced a lot of racism back then about the name of the maunga”

Rukutai Watene

“We’re trying to make sure that Te Tōpuni Ngārahu as the collective entity isn’t used as a one-stop engagement shop, and that the Director-General and the department still have responsibilities to individual iwi and ‘apū to engage with them.”

Minister of Treaty of Waitangi negotiations, Andrew Little, recognised the impact the confiscation had on the many Māori of Taranaki.

Maunga to adopt legal identity, Te Kāhui Tupua

“For many Māori in Taranaki, issues about the Crown’s actions in relation to the mountain have been a central grievance.

“Māori who had lived here for generations had their lands confiscated. They were duped out through [unethical] land deals. Many were left virtually landless, driven from their villages, or from the area entirely. Food sources on land and at sea were polluted and degraded. The language went too.

“The actions of the Crown saw tāngata w’enua lose their connection to their place to stand, their turangawaewae. In the shadow of the mountain we all so love, they lost their livelihoods. They also lost lives.”

Minister Little also spoke about the process that had been endured, stretching back to the Ngāti Ruanui settlement.

“When the first Treaty settlement was negotiated in Taranaki in 2001 with Ngāti Ruanui, it was agreed that issues relating to the maunga would be set aside and negotiated with all eight iwi at the table.

“When the last set of negotiations got underway in 2017 with Ngāti Maru, discussions about the maunga redress began, getting us to this point today.”

The deed of redress will now be presented to all uri of the eight iwi, before entering a ratification process where uri will vote on whether to accept the deed or not.



THE DEED OF SETTLEMENT:

- Recognising the Maunga as a legal person, **Te Kāhui Tupua**
- The creation of **Te Tōpuni Kōkōrangī** to act as the voice of Te Kāhui Tupua
- The adoption of **Nga Pou Whakaturua**, the Maunga values
- **A crown apology** for its historical breaches of the Treaty of Waitangi and the confiscation of Taranaki Maunga in 1865
- **Repeal of the Mount Egmont Vesting Act 1978** (under which the mountain was vested in the Taranaki Māori Trust Board and then gifted back to the Crown)
- A **\$35 million contribution** made to the iwi collective entity, Te Tōpuni Ngārahu, to assist in exercising its statutory functions and support the health and wellbeing of Te Kāhui Tupua
- **A full historical account**
- The national park will be named **Te-Papa-Kura-o-Taranaki**

Plus a number of name changes and acknowledgements:

- Abolishment of the name ‘Egmont’
- The main peak will be known as Taranaki Maunga
- Recognition of other ancestral peaks: Pouākai, Patuhā, Kaitake and Panitahi



'e tangata

Humble Hemi awarded Queen Service Medal as part of 2023 New Years Honours

When sitting down to kōrero with Papa Hemi Ngarewa about his award with the Queen Service Medal among the 2023 New Year Honours, he quickly diverted the conversation to instead talk about 'Uncle John'.

Hoani John Heremaia reluctantly made the Queen's birthday honours list for services to Māori and the Pātea community in 1987. It took 6 years before Uncle John accepted his medal, something that Hemi was part of, playing a role to convince Uncle John.

"One day a group of us went over to Uncle John's house and told him we needed to have a kōrero. When I told him that I think he needed to accept the QSM, he quickly told us that he didn't want to.

"It took us six-years of trying to convince Uncle John to accept the taonga. We told him that it wasn't about him but instead the wider community and the people.

"I don't know why we didn't mention that earlier, but Uncle John was finally awarded his QSM in 1993.

Hemi Ngarewa said that it would be two faced of him not to accept, but mentioned that he thought others were more deserving.

"I am humbled to be a QSM recipient. However there are definitely other people out there who have been working harder for their communities that I thought were more deserving.

Raised in Pātea, Hemi has been recognised for his services to the community and education.

Ngarewa, of Ngāti Ruanui, Ngāruahine, Ngā Rauru, Pakakohe and Tangahoe, was encouraged by his wife Colleen to train as a teacher after his job as a freezing worker ended when the Pātea meat works shut down.

"I set off to Teachers College in 1988 where I studied to become a teacher. My wife Colleen was the principal of Pātea

Primary School, where I got a job after. I became Head of Department of Māori Studies, and then took a role as careers officer."

"Education was important for our family. Giving our kids a good education meant that they would be able to apply for jobs and provide for their families and our mokopuna.

Hemi has been part of the educational grants team for Te Rūnanga o Ngāti Ruanui for more than 10-years, signing off on education applications to support uri with their studies.

Other responsibilities held, include the trust chair for Pariora Pā in Kakaramea, a Justice of the Peace, Celebrant, a Minister and tikanga advisor for the Taranaki police making himself available 24/7 for sensitive issues.

Hemi Ngarewa joins other Ruanui QSM recipients including, Turangapito Parata, Sydney Kershaw and Mahuri Tipene.

Law change allows Māori to change back to Māori electoral roll

Wānau Māori who are enrolled on the General roll no longer have to wait for the Māori electoral option to change back to the Māori electoral roll.

A recent law change means Māori are eligible to change back to the Māori roll ahead of the October general election.

Kaiw'aka'aere Rachel Rae said that we must get our wānau back to the Māori roll as they were previously locked out.

“Not being able to change back to the Māori roll when wānau wanted too was a huge barrier in front of them when it came to casting votes at elections.

“More Māori on the Māori electoral roll could mean more Māori seats and electorates allowing us to have a larger voice in te wāre paremata and better representation.

The new law change pushed for by Te Pāti Māori means that wānau Māori can move freely from the General roll to the Māori roll except in the three months before an election.

Previously, once enrolled, Māori could only change rolls during the Māori electoral option period held every five or six years.

“This is a win for uri because some have been placed on the general roll on accident for not ticking a box. This has impacted their voting and understanding of the current election cycle and is something many have been asking for a very long time,” said Rae.

Estimations by the Electoral Commission showed around 6,000 Māori requested to change rolls each year, with over 19,000 applying during the 2017 election alone.

The electoral commission's chief Māori advisor, Hone Matthews, says it is an important choice for Māori.

“If you're on the Māori roll, you'll vote for a candidate in the Māori electorate you live in and, if you're on the general roll, you'll vote for a candidate in the general electorate you live in. Whichever roll you're on, you'll choose from the same list of parties for your party vote.

There are currently 512,000 enrolled voters of Māori descent. They'll each be receiving information packs in the mail with the option to change rolls.

Wānau have until July 13 to complete the process to become a Māori elector ahead of the October 14th general election.

Once you sign the form, there are three ways it can be returned:

1. Return via post in the free post envelope
2. Sending a photo of the form to enrol@vote.nz
3. Uploading a photo of the form to vote.nz/upload

Mārangā Ake Ai



Pou Tuara kickstart year with visit to investment arms

The Pou Tuara for the Ngāti Ruanui Iwi Trust began the year spending three days in Te'āwera visiting the various investments, meeting kaimahi and also holding a series of wānanga to determine their priorities for 2023.

Tumu W'akarae, Haimona Maruera said that the ma'i that is being done in the community and for the iwi by the various teams is humbling.

"Being around today and seeing it's success actually reminded me of the big battles we have had to endure to get these kaupapa off the ground. From the vision that you have to the realities that we have seen is awesome.

"Like anything new that you walk into and pursue, you're always faced with challenges but the potential that has presented for continuous growth is huge.

"Knowing we are the second biggest GP service provider in Taranaki would have been a dream some time ago. Little investments and ideas have helped to get us where we are.

"We often see honey and milking being big commodities for other iwi, but we had a vision to go somewhere else that doesn't hurt the w'enua. Berries became another idea to have a crack at.

"It's about having that belief, if it works it works. If not, we can modify it. Ma'ia te ma'i.

"Ultimately it's humbling, because yes you do have the financial side, but we also have tikanga me ona a'uatanga o te marae – the grassroots stuff that you must always take into account."

Ngāti Ruanui Healthcare lifting weight serving 10-thousand
The morning began with a visit to Ruanui Healthcare in Pātea where the pou indulged in a tour of the facility led

by practice manager Sarah-lee Rangi. Some of the discussions were in regard to the need for an ambulance service to return to Pātea so that w'ānau had access to the emergency service if required.

Kaiw'aka'aere, Rachel Rae said that this was a work in progress with St. Johns and Te Whatu Ora.

"We have reached out to St. John and Te Whatu Ora in regard to increases to the ambulance service, and are hopeful that we will be able to confirm the return of the Pātea St. John's base very soon."

Currently, Ruanui Healthcare has the second largest amount of registered patients in the Taranaki Area serving close to 10-thousand patients across the South Taranaki takiwa.

There has also been investment into the 'āwera facility with a new imaging machine used to help with diagnostics.

Ruanui Healthcare is taking enrolments of Ruanui uri and is open Monday to Friday. The clinics can be contacted by phoning (06) 278 1310.



Kō'anga Reo o Ngāti Ruanui
The Kō'anga Reo hosted the pou tuara showing them around the facility and meeting some of the kaiako and tamariki.



Whilst it was a quiet Friday afternoon, the place is vibrant with loads of outdoor play spaces which the tamariki can play in, key for their neurological development.

The Kō'anga Reo is taking enrolments and is located at 33 Morrissey Street, 'āwera and can be contacted on 06 278 5224.

Te Puawaitanga O Ngāti Ruanui

Included in the visit was a stop at the ECE where the pou tuara were taken around for a tour of the former Ngāti Ruanui office building.

The walls are covered with pictures of the children, waiata and karakia and play areas which support the development of the tamariki.

Te Puawaitanga is in high demand with a wait list currently in place for new registrations. There are six fully qualified kaiako with support kaima'i to assist the tamariki.

The ECE is located at 151 Glover Road, 'āwera and can be contacted on 06 278 3529.

W'ānau Ora supporting takiwa with diverse needs

A visit was also made to the 'āwera W'ānau Ora team who support the hauora and wellness needs of the community.

A quick w'akaw'anaungatanga session was held to get to know each other before sharing kai and kōrero about the role the team plays in supporting the community.



Berry Farms harvest 27-tonnes of fruit

prepare for biggest year yet

The wānau ora team is a place for all uri to come, share kōrero and concerns. The team hold kaumātua and rangata'i events and are able to support and direct wānau.

Stratford Mountain house

gearing up for winter season Rounding up the day of visits was the last stop up Maunga Taranaki where the Stratford Mountain House lies.

Stepping outside of the car, you're reminded just how high up from sea level you actually are with the chill that immediately hits your bones. But as per usual, the warm welcome by the team at the Mountain House has you eager to sit down and take in the views of koro.

Since the Covid-19 pandemic and reopening of borders, the Mountain House has been inundated with visitors. The team are gearing up for a busy season ahead with winter just around the corner.

Offering a seasonal menu and deluxe accommodation, your winter getaway is in your backyard.

The Ruanui Mountain House is open from Wednesdays to Sundays, and can be contacted on 06 765 6100.

Pātea and Turuturu Berry Farms

The next visit was to the two Berry Farms currently at the whim of Darren Ngarewa and wife Tracy.

Last season the farms turned out an approximated 27-tonne of Blueberries which were sent across the country and overseas for export.

During March, it's all about ensuring that the plants are kept well maintained heading into the winter conditions.

Although smaller the Pātea farm is situated at the old kura which was taken over as part of the settlement in 2003. It turns out near 7-tonne of product and is the site where all the 'experiments' that have enable the larger Turuturu berry farm to be flourishing.



From left (1) The play area at the Kō'anga Reo **(2)** Pou Tuara on their tour. **(3)** Pou Tuara and the office team **(4)** Darren Ngarewa showing the wānau around **(5)** Ruanui mountain house

The berries sell to market for up to \$50-dollars per kilo depending on the breed of berry. But the location of South Taranaki proves to be challenging with berries needing to be transported to Paengaroa in the Bay of Plenty, a return trip of close to 14-hours.

Making environmentally friendly investments

The farms employ 10 people and this up scales across the berry season with the addition of pickers to help get the berries out to market.

The Berry Farm will be looking for seasonal harvesters closer to the September harvest, keep an eye out for further details.





Meremere Marae

W'ARE: Tataurangi (tuarua)

W'AREKAI: Hikurangi

'APŪ: Ngāti Hine, Tūwhakaehu, Ngāti Hinekropanga

Located in the heart of the Ngāti Ruanui iwi boundary, 10 km southeast of Te'āwera township lies Meremere Marae.

It became popular following the creeping land confiscation of Taranaki w'enua in the 1860's with the people of Pukeroa slowly migrating to Ōhangai. Pukeroa was the fishing ground used to sustain the people of the area and was the original meeting place for the common use and benefit of the Ngā Ariki 'apū.¹

Meremere Marae stands high overlooking South Taranaki and perhaps its celestial position derives its name. One theory is that the area has a close association with the heavens and particularly the planet Venus. Meremere-tū-ahiahi is the Māori name for Venus.

Tataurangi - doorway or gateway to the heavens

The current w'areni is the second to be named Tataurangi with the first w'areni standing in proximity, 10 metres in front of w'areni today.

Opening on 18 May 1936, the w'areni at Meremere Marae was established

on the back of an annual sum of 5000 pounds which was awarded from the Government to benefit the iwi whose lands was confiscated throughout Taranaki.²

Hikurangi - tail of the heavens

The present day w'arekai is called Hikurangi (tuatoru). The first w'arekai with the name Hikurangi was established and opened in 1916 with the second in 1939.

This building has been used to accommodate many fundraising activities for the marae to raise funds to support its continued operations.

Sadly, Hikurangi tuarua was destroyed by a fire in 1980. Over the following two years, money was raised through further fundraisers to build Hikurangi tuatoru. Many hours of voluntary work were undertaken to build a new w'arekai, which was opened in 1982.

Religious role

Our ancestors were very much influenced by the missionary teachings. Bible classes and Sunday School was a common event held on the marae premises in the 1950's and 60's.

Although bible classes have long gone, there still remains an acceptance by the wider w'ānau to continue some of the religious teachings throughout the

many 'ui hosted at the marae through prayers and hymns. Anglican, Catholic, Ratana, Presbyterian are just some of the denominations that frequent the marae.

Educational centre

The marae has a history of providing educational opportunity for its people and the wider community. In the 1980's the National Government Training Schemes utilised Meremere marae as an education institution.

These schemes were set up to teach the young unemployed adult members of the community aspects of farming and land management, carpentry, metal fabrication, te reo Māori and literacy.

The late Jack Whitikia, was a prominent figure of the marae, was the head overseer of the schemes.

In 1995 a kō'anga reo was set up utilising the dining room and w'areni. It folded in 1998 as it was unable to receive any grants because it was not affiliated with the National Te Kohanga Reo Trust.

Where to now for Meremere

Te Pahunga Marty Davis, Marae chairman of many years said the challenge was getting our people on the paepae to uphold our tikanga and kawa.

"We are always doing our best to get our people confident enough to get on the paepae."

Although the paepae is a challenge, Uncle Marty is proud of the progress.

"There has been plenty of growth for the Marae, and refurbishments to ensure we have adequate water supply.

"We have recently fixed our water aquifer from a huge leak costing us a lot. This means our power bill will now be reduced.

"We are also embracing technology to help us connect with our uri. There are exciting times ahead.

Kōrero with thanks to Te Pahunga Davis and Te Poihi Campbell.

¹Jean Katene and Mihi Katene 7th June 2000

²Houston, 'Māori Life in Old Taranaki', 1965, pg 127

pani reka

Te Matatini

a celebration of culture after years of disruption

The Matatini Herenga Waka, Herenga Tangata was finally held at Auckland's Eden Park in February after years of disruption due to the pandemic.

Despite the weather events the nation was facing, the many teams made the journey and staged an awesome week of cultural and te reo celebration.

After preliminary performances over three days of intense competition, 12 roopū were announced to perform on the finals day.

Te Whanau ā Apanui went away with the crown of the best kapa in te ao for 2023 but we must all be proud of all Te Kahui Maunga kapa who competed.

The focus now turns to 2025 where Te Matatini will be held in Te Kahui Maunga after Te'āwera last hosted it in 1994.

"We are very excited to be able to host Te Matatini in Te Kahui Maunga for the first time in 30-years," said Haimona Maruera, Kaiw'akarae

"Te Matatini is a celebration of who we are as a people. It brings out the best of us and connects us back to who we are, our w'akapapa and roots."

"The amount of preparation that goes into the regional competition to first qualify and then into Te Matatini is huge.

"We will all be working together to ensure that we put on the best display and manaaki for our manu'iri from all over the motu.

Further updates including venue and dates are set to be announced.

2NuiCode

trip to San Francisco

2NuiCode will once again embark on a digital immersion trip to San Francisco midway through 2024.

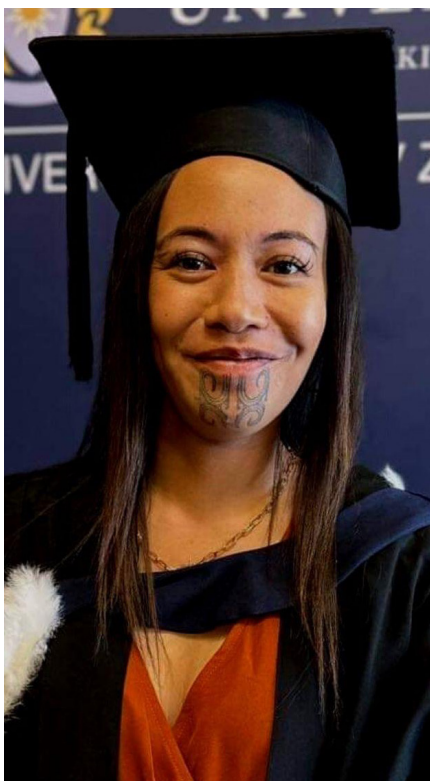
Planning has begun with the application process underway. The trip looks to visit major digital stakeholders including Google and Microsoft.

It will be the third time a delegation visits the United States with trips taking place in 2018 and 2020.

2NuiCode co-ordinator, Marea Rudolph said that the trip intends on further exposing the students to the design thinking process and advancement of artificial intelligence.

"The trip will be hugely beneficial for our taura, encouraging them to open their minds and identify opportunities within the tech space."

Applications are open, with taura asked to submit a 1-minute video on why they should be chosen as part of the delegation.



New scholarship to support taura in undergraduate study

A tri-partnership between Ngāti Ruanui, PKW and the Māori education trust has been established to support taura in undergraduate study.

The partnership has established a new scholarship for undergraduates in second year or higher worth \$3,750.00.

The scholarship is part funded by each of the stakeholders in the partnership, with Ngāti Ruanui and PKW determining the recipient each year.

"We are very keen to support our taura in their education dreams and aspirations. This partnership has meant

we are able to establish another means of being able to support them," said Kaiw'aka'aere Rachel Rae.

"It's about ensuring that we support our taura to help them achieve in the long term," she said.

Taura are encouraged to apply every year if they meet they requirements:

- Ruanui descent
- Enrolled at a tertiary education provider
- Second year or higher

Applications can be completed by visiting: <http://bit.ly/3GV7U9p>



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