

# UTAINA ŌMĀHU

Submission by Ngāti Hinemanu, Ngāi Te Upokoiri Me Ona Piringa Hapū Authority Trust To 2024 Hui Taumata - Ōmāhu Marae, Heretaunga on 31 May 2024. Presented by Daphne Te Rito Luke.

Ko Te Pā Tūwatawata o Tuterangi  
Ko Ruahine ngā pae maunga  
Ko Ngaruroro Mokotūāraro-ki-Rangatira te awa  
Ko Karukaru te kaitiaki  
Ko Ngāi Te Upokoiri, Ngāti Hinemanu, Ngāti Māhuika, Ngāti Honomōkai ngā hapū  
Ko Kahukuranui te whareniui  
Ko Ruatapuwhahine te wharekai  
Ko Huikai te tekoteko  
Ko Tākitimu te waka  
Ko Ōmāhu, Te Āwhina, Rūnanga ngā marae  
Ko Renata Kawepō te tangata

## Abstract

In October 2023 the Nation elected a new government led by the National Party who would form a coalition government with the Act Party and NZ First. Over the next two months, the government's 100-day plan was rolled out despite growing concerns raised by Iwi leaders and Māori that the policy changes were detrimental to Māori. Iwi leaders from around the motu signalled the need to protect all whānau Māori. Yesterday, thousands of people (Māori and tauīwi) responded to the karanga by Te Paati Māori and Toitū Te Tiriti to demonstrate their dissatisfaction with the government's plans and action.

A raft of hui ensued with over 10,000 Māori attending a hui called by Kīngi Tuheitia; several hui a Iwi were held around the Country, Iwi took their concerns to Ratana Pā and to the Waitangi Day celebrations. An overwhelming clear message resounded at each event where iwi leaders spoke about unity and kotahitanga. At its February gathering in Te Arawa, the National Iwi Chairs Forum called for a Hui Taumata to be held by Ngāti Kahungunu to identify solutions for Māori Unity – Kōtahitanga.

In a Hui Taumata programme of presentations today that are focused on national models of tino rangatiratanga, we of Ōmāhu welcomed the invitation to share whakaaro about our expression of hapū mana motuhake as we navigated the Cyclone Gabrielle emergency last year.

A central theme focuses on hapū expressions of mana motuhake within the context of local and regional government engagement. Examples of hapū leadership and hapū-driven economic and social development as demonstrated by Renata Kawepō, the founding rangatira for the area in the 1800s are also drawn upon<sup>1</sup>.

The activities and rangatiratanga of a group of hapū members and whānau who came together to respond to the Cyclone Gabrielle emergency of February 2023 set the scene in terms of the principle of being hapū-led, Crown resourced.

Finally, the paper explores Māori models of governance and drawing on the Ngāti Raukawa Treaty House model and those developed by Moana Jackson and the Matike Mai Aotearoa working group led by Professor Margaret Mutu, we explore a possible model for the arrangements and engagements of the four hapū through Ngāti Hinemanu, Ngāi Te Upokoiri me ona Piringa Hapū Authority Trust with local, regional and central government representatives.

## Ngāti Hinemanu, Ngāi Te Upokoiri, Ngāti Mahuika and Ngati Honomōkai

Rere atu taku manu ki ngā tōpito o tō tātau takiwā, ka tīmata ake i Oueroa, ka tau ake ki runga o Puketapu, ka peke atu ki Torohanga Waitio, ki Ōhiti, ki Matapiro, rere atu taku manu ki Taumata o Hē, ki Kererū, ki Whanawhana, ki Mangarākau, ki Harurunui, ka topa atu taku manu ki te Wakarara, ki te pae maunga o ngā Ruahine, ki Waitūtaki, ki Tikorangi, ki Rākautanga, ki Wairangi, ki Tama-Hine o Te Urunga Tapu, ki Ōruurea, ki Ōhāwai, ki Pohatuhāhā, rere atu ki te maunga tapu o Aorangi, ka topa atu ki Toatoa-Tama-Kai-Tangi ki te tīmatanga o te awa o Ngaruroro, rere atu ki Kuripāpango, ki ngā Kaweka, ki Kohurau, hoki mai ki Pukehāmoamo, ki Rūnanga, ki Te Horo, ki te roto o Ōingo, ki Motukūmara, tau atu ki Ōmāhu. Mai i ngā maunga ki te moana. Thei mauri ora!<sup>2</sup>

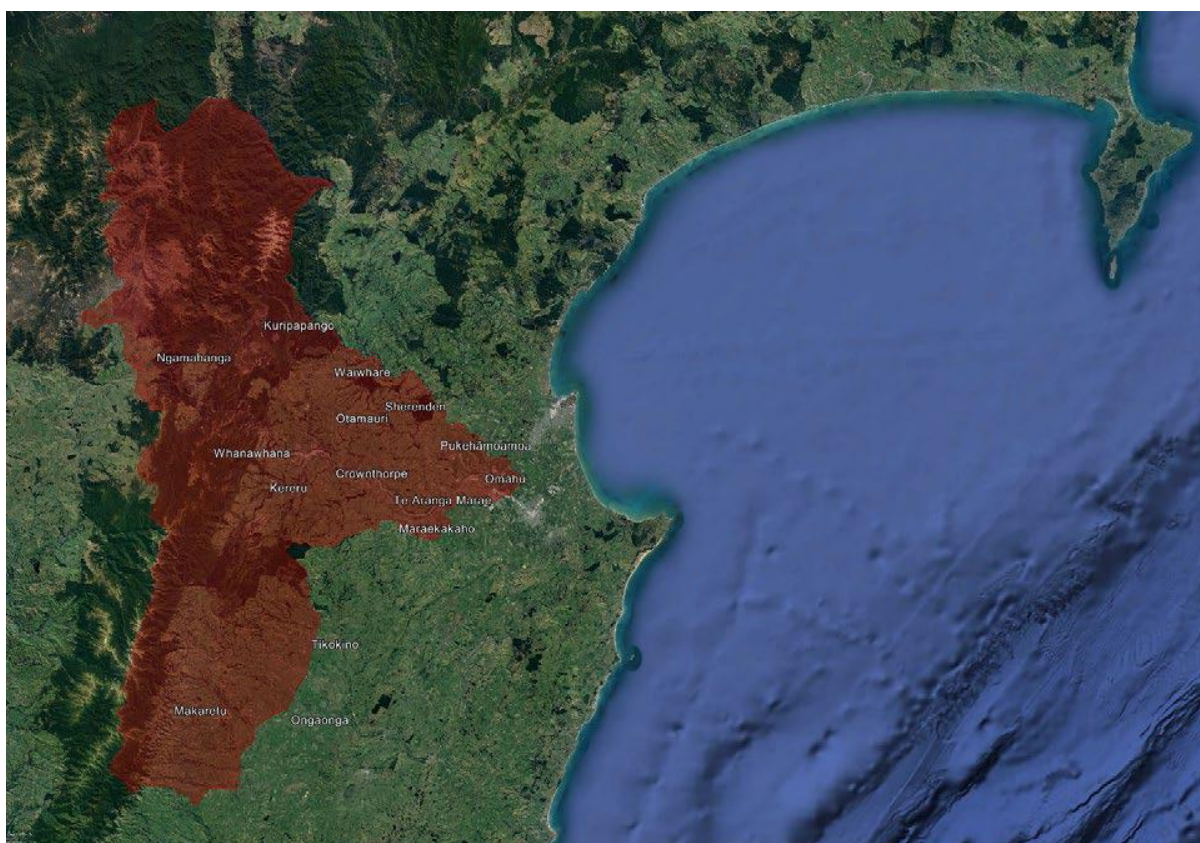


Image 1: Indicative area of interest of Ngāti Hinemanu, Ngāi Te Upokoiri me ōna Piringa Hapū Authority<sup>3</sup>

### Renata Kawepō

Known in his youth as Tama-ki-Hikurangi, Renata Kawepō was born at Taumata-o-he Pa at the junction of the Mangatahi Stream, the Maraekākaho and Ngaruroro Rivers in the early 19<sup>th</sup> century. His mother Te Pakapaka was the daughter of Te Umairangi and the younger sister of Tūhotoariki the principal rangatira of Ngāi Te Upokoiri (Heretaunga and Mōkai Patea). Through his father Tūmanokia, Renata also belonged to Ngāti Hinemanu, Ngāi

<sup>2</sup> Te Piringa Hapū Authority (2023) Utaina Ten Year Recovery Plan p3

<sup>3</sup> Te Piringa Hapū Authority (2023) Utaina Ten Year Recovery Plan p7

Honomōkai and Ngāti Mahuika. These four hapū remain the mana whenua of this rohe and stand united here at Ōmāhu Marae.

On the 28<sup>th</sup> day of October 1835, He Whakaputanga o te Rangatiratanga o Nu Tirene, the Declaration of Independence of the United Tribes of NZ was first signed and over four years, it had attracted 52 signatures. These included the signatures of Te Wherowhero, the chief of Waikato who would later become the first Māori king, and Te Hāpuku, of Ngāi Te Whaiūpiti, an influential chief within Ngāti Kahungunu.

Descendants of chiefs prospered in Heretaunga. Marriages between hapū strengthened alliances and expanded Ngāti Kahungunu lands. Heretaunga's population surged, forming distinct sub-tribes. Smaller hapū sought protection from stronger ones, leading to Ngāi Te Upokoiri's unification under Te Uamairangi around 1870.

After a battle at Tahunui, Te Uamairangi's grief sparked decades of conflict. Battles erupted over land, resources, and retribution, forcing Ngāi Te Upokoiri, Ngāti Hinemanu, and other hapū from the plains to seek refuge elsewhere. Many found new homes in Taupō, Manawatū, Mōkai Pātea, and Te Māhia. Shortly before the death of Te Uamairangi in 1820, his grandson was born and baptised Tama-ki-Hikurangi, later to become Renata Kawepō.

The Ngāti Kahungunu lands lay empty. A generation would be born far from home, and many elders would find their final resting place in exile. Their losses, grief, and yearning would be passed down through waiata and wānanga on foreign soil. However, hope flickered anew. Following the signing of Te Tiriti o Waitangi and of the Treaty of Waitangi, the hapū of Heretaunga and Wairarapa embarked on a remarkable journey home.

The Waikato invasions and the seizure of Te Roto a Tara by Te Whatanui of Ngāti Raukawa brought further upheaval. Renata, captured by Ngāpuhi, spent ten years as their prisoner. In 1844, he was freed with the help of William Colenso. Upon his return, Renata wasted no time in reuniting his people and leading them back to Ōmāhu and Heretaunga. Peace brought prosperity. Barter networks connected communities, with coastal hapū trading kaimoana for inland goods like vegetables and flour.

Renata's primary concern was to ensure Māori land rights were respected by the governor. By 1859, a staggering 1,404,700 acres of land had been lost by the Heretaunga hapū to the Crown, often through dubious means. This left a mere 3,000-4,000 acres for a Māori population of roughly 3,500. Faced with this drastic land loss, Renata Kawepō and other prominent Ngāti Kahungunu chiefs took action. Throughout the late 1850s, they fought numerous legal battles to retain their remaining land and challenge the unfair sales and trading of their whenua by Pākehā settlers, the Crown, and even some within their own community.

The business acumen of Renata Kawepō shone through when he built a flour mill near Ōmāhu. Pākehā bakeries readily bought his flour, demonstrating the success of his venture.

Historical accounts<sup>14</sup> highlight Māori economic activity during this period. Māori at Willow Pā and Pakipaki cultivated vast wheat fields, making it difficult for European settlers to compete due to high labour costs. Observers in 1872, reported that Māori leaders like Renata were not only improving their communities but also living well. They owned large farms, using modern machinery, and had well-built and comfortable homes.

Starting in 1858, Renata Kawepō began leasing out portions of his land (Pukehāmoamo, Matapiro, Otamauri, and part of Ohiti) to Europeans to generate income. This diversification included growing wheat and maize on Ohiti and Ōmāhu, while using the remaining land for sheep grazing.

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<sup>14</sup>Boyd, MB. (1984). City of the Plains: A History of Hastings. Victoria University Press, Wellington: p22. Mooney, K. (1974). History of the County of Hawke's Bay Parts 1 to 4. Hawke's Bay County Council, Napier. (pt3, p. 158).

The growing wool industry created employment opportunities for Māori, as European settlers increasingly relied on the expertise of Ōmāhu and Ohiti residents for shearing and transporting wool to the port. This collaboration helped develop the land and provided a valuable source of income for the community.

Around Ōmāhu and Ohiti, Māori communities cultivated vast fields of wheat, corn, and oats. To process these crops and serve the needs of nearby settlements like Moteo and Waiohiki, they established a flour mill. Māori also played a key role in building infrastructure for the new arrivals. They were employed in constructing housing for early settlers and participated in road building projects during the 1860s.

Local rangatira, including Renata Kawepō, did not rely solely on leasing land. They actively used their remaining estates for sheep grazing. Noa Huke managed the unleased portions of Ohiti for sheep, while Renata himself ran sheep stations at Oingo in the 1870s and Inland Patea in the 1880s.

The leadership of Renata Kawepō extended beyond his own people. He participated in negotiations with Whanganui iwi to resolve border disputes in the Murimotu area. He also actively contributed to infrastructure development, supporting the construction of roads and bridges.

Education was another of Renata's priorities. He played a crucial role in establishing the 60,000-acre endowment for the Ōwhāoko Māori School reserve. Closer to home, he provided financial backing for the school in Ōmāhu, founded in 1867. His commitment to education extended to Te Aute College, where he advocated for a curriculum that balanced academic subjects with less manual labour.

In 1877, Renata championed the cause of Māori education further by leading a petition to the government demanding the establishment of schools where Māori children could learn English. This initiative aimed to equip future generations with the skills needed to compete on an equal footing with Europeans.

Renata's dedication to his community included being a financial supporter of the church and supervising the construction of the Church of St John at Ōmāhu.

By 1880, following the passing of prominent leaders like Tāreha, Karaitiana, and Te Hāpuku, Renata Kawepō had emerged as the senior figure among Hawke's Bay Māori. His stature was further solidified in 1883 when he welcomed Tāwhiao, the second Māori King, during his visit to the region. Renata hosted the King and a delegation of 600 visitors.

Renata took a prominent part in the campaign against Te Kooti. He was one of the leaders of the Hawkes Bay contingent that went to Tūranganui-a-Kiwa when Te Kooti attacked in November 1868. He was not initially a supporter of the centralised Kingitanga movement, instead he supported a Rūnanga system to give hapū a complicated form of Māori local government.

Renata Kawepō passed away on April 14, 1888, in Ōmāhu. A testament to his influence, his tangi drew a crowd of approximately 6,000 mourners. He was laid to rest at St John's in the cemetery of the church he helped establish. At the time of his death, Renata was believed to be around 80 years old.

## Ngāti Hinemanu o Ōmāhu Treaty Claims

It is important to put on record that Ngāti Hinemanu ki Ōmāhu formally withdrew from the forced Te Toa Takitini settlement mandating process as it refused to recognise the Crown's efforts led by Finlayson to force it to be part of a global Heretaunga-Tamatea Crown-created entity. Led by Waipa Te Rito and Moana Jackson, Ngāti Hinemanu ki Ōmāhu laid its case before former Governor General Satyand Anand at EIT as part of the Office of Treaty Settlement Whare Kōrero.

Professor Margaret Mutu dedicates a chapter in her book about the various hapū around Aotearoa who also refused to recognise and accept the forced mandating process which in our case, also wrongfully recognised and included non-hapū specific entities (which were not part of Te Tiriti o Waitangi). The chapter is focused on and dedicated to Waipa Te Rito as a wahine toa.

Despite Ngāti Hinemanu ki Ōmāhu being inadvertently dragged into the current day piringa o Ōmāhu by default; those descendants of Ngāti Hinemanu ki Ōmāhu await their day in court and the full and proper settlement of their own grievances and the rightful full settlement of their Te Tiriti o Waitangi claims sometime in the future. Te Tiriti o Waitangi is all about hapū in their own right. It's not about Trusts or Crown constructs of large natural groupings/iwi, or corporate tribal entities.

The claim by Ngāti Hinemanu does not undermine the settlement made to other hapū of Ōmāhu. Our whakapapa is all intertwined as four hapū of Ōmāhu, but Ngāti Hinemanu awaits settlement in its own right at a time in the near future whereby again all four hapū will benefit due to our common whakapapa links, which become increasingly intertwined, and even stronger over the ensuing generations.<sup>5</sup>

## Kōtahitanga: Māori Movements for Unity and Representation

Throughout history, Māori have pursued various strategies for unity and representation. Here are some key examples:

- **Early Efforts (1830s-1860s):** He Whakaputanga and Te Tiriti o Waitangi sought collaboration between iwi. Governor Browne's Kohimarama Conference aimed to unite iwi under the government's umbrella. Governor Grey's Māori Councils offered a form of local governance.
- **Land Rights and Self-Government (1870s-1900s):** The Repudiation movement resisted land sales in Heretaunga. Northern Kōtahitanga movements, including parliaments at Waitangi and Ōrākei, advocated for Treaty rights and unity. The Kīngitanga parliament, Kauhanganui focused on preserving Māori land and authority. The state later established its own version of Kōtahitanga (Te Kōtahitanga Hou) through Māori councils and land councils.
- **20th Century and Beyond:** The Ratana movement had a political dimension, advocating for Treaty recognition. The Māori War Effort Organisation mobilised iwi during World War II. The Māori Women's Welfare League addressed social and political concerns during urbanisation. The New Zealand Māori Council and National Māori Congress offered government-linked and independent forms of representation, respectively.
- **Protest Movements and Urban Initiatives (1970s-Present):** Groups like Ngā Tamatoa and the Māori People's Liberation Movement protested for land rights, language rights, and social justice. Urban authorities like Manukau Urban Māori Authority provided services to urban Māori populations.
- **Political Parties and Iwi Forums (1970s-Present):** Political parties like Mana Motuhake and the Māori Party aimed for Māori political representation. The Raukawa Mihinare Constitutional model emerged from the thinking of Ngāti Raukawa. The National Iwi Chairs Forum focuses on iwi autonomy and self-governance and in 2010 established the Matike Mai Working Group on Constitutional Transformation.

These movements highlight the ongoing struggle for Māori unity, self-determination, and a rightful place within Aotearoa New Zealand. Particular attention is paid below to two models including variations of the Treaty House model and the Mai Matike Mai models.

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<sup>5</sup> Dr. J.S. Te Rito, (2024) Private Conversation. Ōmāhu

## Raukawa Mihingare / The Treaty House model<sup>6</sup>

An alternative is the Treaty House model designed by Professor Whatarangi Winiata and first presented by Ngāti Raukawa to a gathering of Te Hāhi Mihingare at Tūrangawaewae Marae on Te Tiriti o Waitangi in 1984. It involves a reconfiguration of Parliament to include a legislature for each of the partners to Te Tiriti and a third house, known as the Treaty House, whose principal responsibility would be to test every piece of legislation emerging from the other two chambers against the Treaty of Waitangi.

A distinctive feature of the Treaty House would be its voting procedures: consensus decision-making would be required. Thus, the more numerous could not dominate or outvote the less numerous. This model provides for two cultures development and partnership in Aotearoa New Zealand. The focus is on parliamentary arrangements.

A Tikanga Māori House and a Tikanga Pākehā House are proposed; each would determine their own processes. In addition, there would be a Treaty House that would comprise representatives of each of the Treaty partners. The Māori partner would have the power to initiative, debate and promote legislation. Pākehā would have the same powers for their constituents. There would be no restriction on the areas in which Māori or Pākehā may initiative legislation in their respective chambers.

Consistency with Te Tiriti and adequate consultation between the Tikanga Pākehā House and the Tikanga Māori House would be required for any legislation to pass through the third house – the Treaty House, into law. The Treaty House would reflect the Treaty partnership through its voting procedures which would provide for equality of influence between the two partners. To be passed, motions would require an affirmative vote by a majority of Tikanga Māori and a majority of Tikanga Pākehā members of the Treaty House. Effectively, by the time the decision was made at the Treaty House, consensus would be required.

Implemented at the national level, this model would go a long way to meeting the call by Māori for self-determination, independence, sovereignty and tino rangatiratanga and to correcting the gross imbalances against Māori development in this Nation's infrastructure. It would be greatly preferred to the present system by Māori and it would be much less costly to the taxpayer than the present arrangements.

The key points of the model are that:

- a) there are three houses:
  - Tikanga Māori House where Māori partner plans and prepares their proposals
  - Tikanga Pākehā House where the Pākehā partner plans and prepares their submissions
  - Treaty House where a Council of representatives of the two Tikanga houses consider individual and joint proposals against a set of criteria
- b) all proposals tested against Te Tiriti o Waitangi
- c) decision making within both the Māori and the Treaty House is by consensus

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<sup>6</sup> Dr. W. Winiata (2014) Raukawa-Mihingare Constitutional Model Presentation to Matike Mai Aotearoa Working Group. Te Wānanga o Raukawa, Ōtaki.

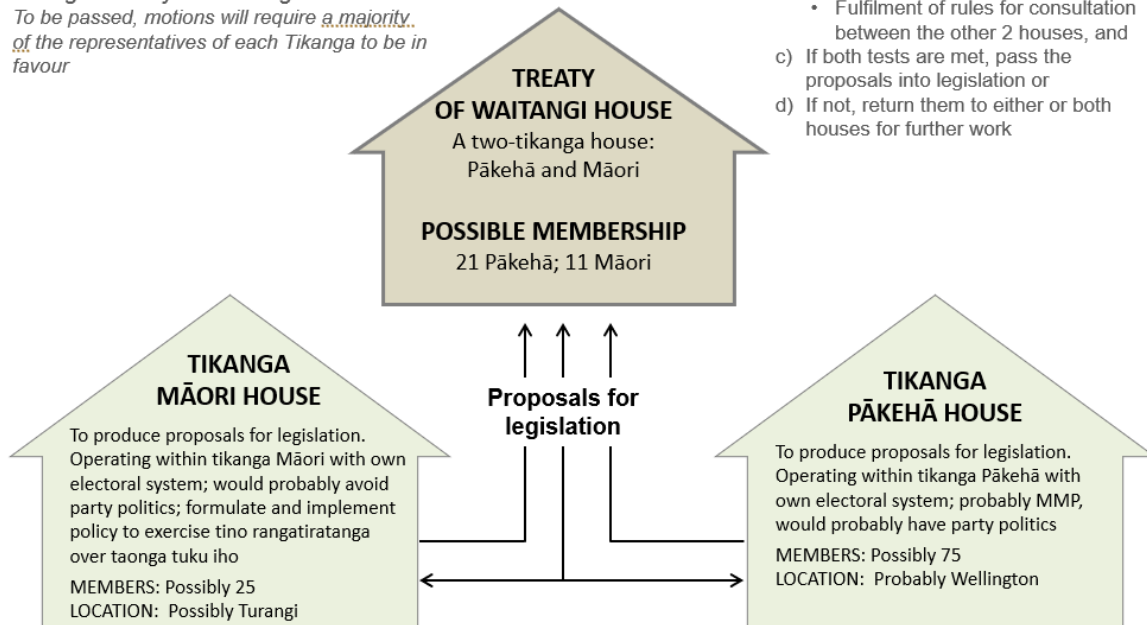


# TREATY HOUSE

*Voting in Treaty of Waitangi House*  
*To be passed, motions will require a majority of the representatives of each Tikanga to be in favour*

## Role of Treaty of Waitangi House

- Receive proposals for legislation from the houses shown below, separately or jointly,
- Test those proposals against:
  - Te Tiriti o Waitangi,
  - Fulfilment of rules for consultation between the other 2 houses, and
- If both tests are met, pass the proposals into legislation or
- If not, return them to either or both houses for further work



<sup>1</sup> to accommodate hapū, iwi, waka, pan-Māori marae based and those apart

Diagram 1: Treaty House Model

The key elements are:

- A Tikanga Māori Legislature and a Tikanga Pākehā Legislature are proposed. A Treaty of Waitangi House which would comprise representatives of each of the partners
- The Māori partner would have the power to initiate, debate and promote legislation. Pākehā would have the same. No restriction on topics in their whare.
- Consistency with Te Tiriti o Waitangi and adequate consultation between the Tikanga Māori House and the Tikanga Pākehā House would be required for any legislation to pass through the third house.
- The Treaty House would reflect the Treaty partnership through its voting procedures which would provide for equality of influence between the two partners. To be passed, motions would require an affirmative vote by a majority of tikanga Māori and a majority of tikanga Pākehā members of the Treaty House.
- Members of the Treaty of Waitangi House would come from both the Tikanga Māori House and the Tikanga Pākehā House.
- All persons of Māori ancestry would make up the Māori electorate; tauiwi, that is those who do not have any Māori ancestry, would comprise the tikanga Pākehā electorate.

The design and implementation of the Treaty House model requires ample doses of courage and determination. Known Treaty House models operate within the governing arrangements of the Whanganui Museum, the Ōtaki & Porirua Trusts Board's arrangements with regional government and the first and longest standing example operates internationally within Te Hāhi Mihingare.

## Te Hāhi Mihingare

Over 30 years ago, the Anglican Church in Aotearoa, New Zealand and Polynesia reflected on its own operations through the lens of Te Tiriti o Waitangi. In 1992, six years after a commission to review Te Tiriti reported and the Church had endorsed its findings, the Church revised its 1857 Constitution dramatically. The Māori partner would

emerge unshackled by their experience of denial at the hands of those who at the time had controlled the constitutional arrangements of the Church.

Māori would finally be free to conduct their affairs within their own cultural framework and decisions for the Church at large would require their approval. The same would apply to Tikanga Pākehā and Tikanga Pasifika. Since 1992, the General Synod has not been plagued by divisions being called to determine the outcomes of an issue, major or minor.

Within Te Hāhi Mihingare there are three Tikanga Houses and the Joint House. The three Tikanga are Tikanga Māori, Tikanga Pākehā and Tikanga Pasifika – these three Tikanga appoint representatives to the Joint House to consider joint and separate proposals.

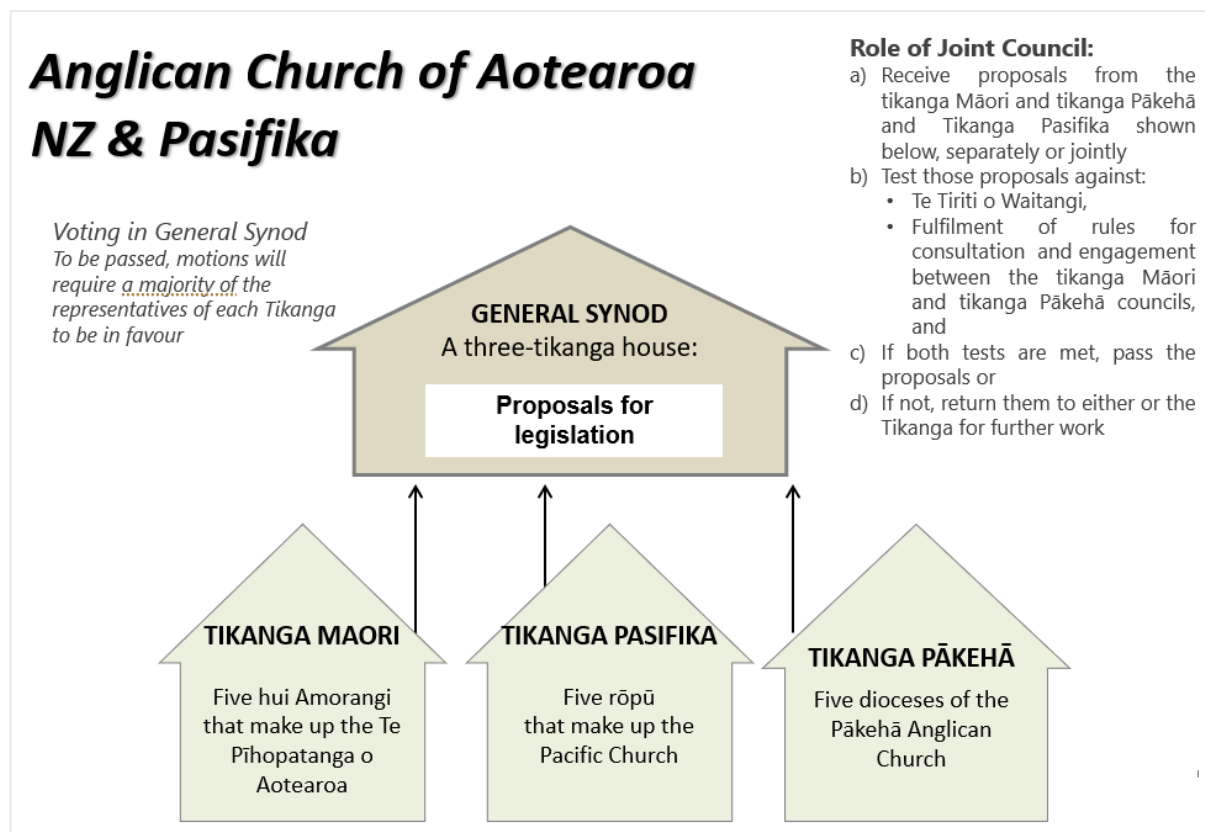


Diagram 2: Raukawa-Mihingare Treaty House Model

## Ōtaki & Porirua Trusts Board

The ŌPTB manages whenua tūpuna through educational grants, rivers flow through this land for the benefit of children of the ART Confederation consisting of Te Ātiawa, Ngāti Raukawa (through Ngā Hapū o Ōtaki) and Ngāti Toa Rangatira. The local and regional authorities have statutory authority to manage these rivers following guidelines provided in the statutes.

The ŌPTB insists on exercising tino rangatiratanga over these rivers including specifying how local authorities may fulfil their responsibilities.

While the Kāpiti Coast District Council celebrates Te Whakaminenga o Kāpiti, its MOU and meeting arrangements with ART Confederation representatives; it is important to note that Te Whakaminenga is an advisory group with no powers of veto.



The development of a Treaty House for this group of entities is an ongoing piece of work. There remains a tension between tino rangatiratanga and kāwanatanga and there is no simple, efficient and inexpensive process prescribed to address this tension.

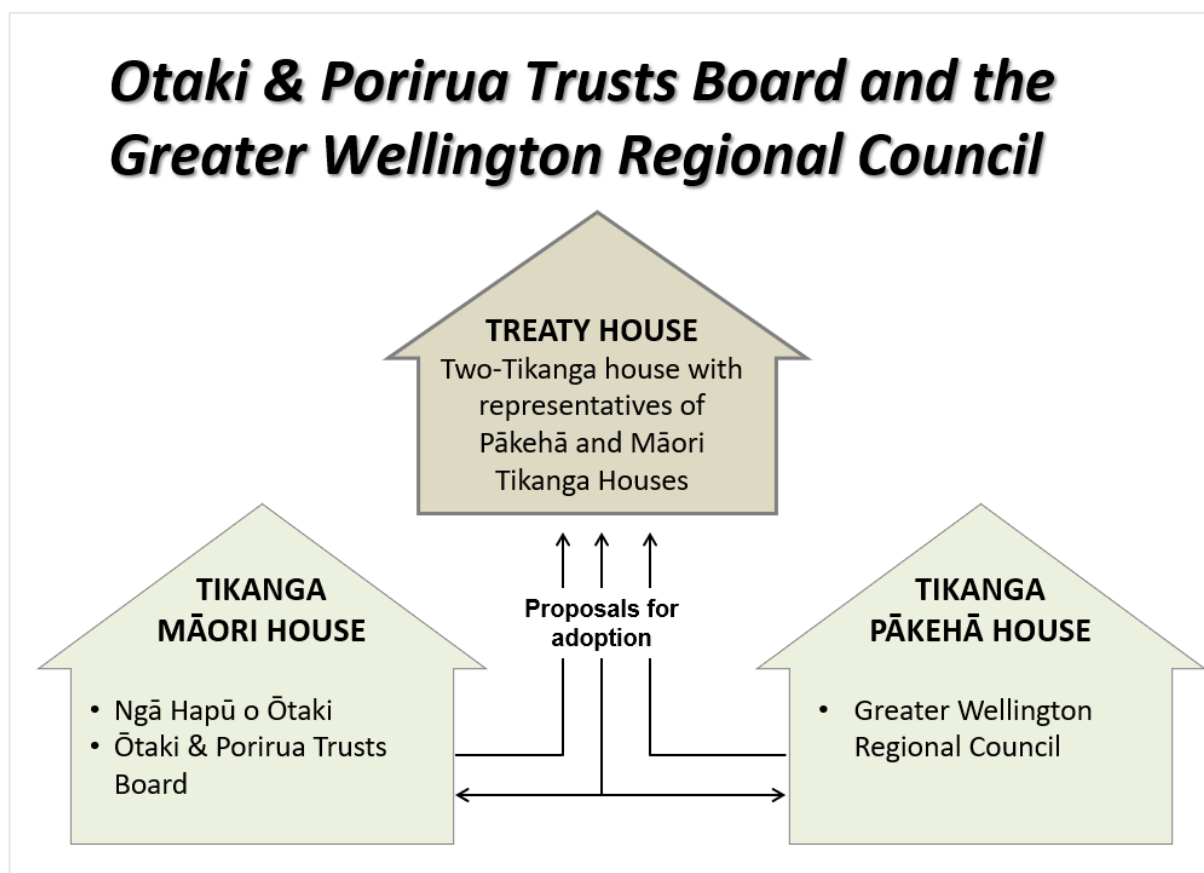


Diagram 3: OPTB Treaty House Model

### Matike Mai Aotearoa<sup>7</sup>

The Matike Mai Aotearoa Working Group was established by the National Iwi Chairs Forum in 2010 with Professor Margaret Mutu as the Chair and Dr. Moana Jackson as the Convenor. It is probably the most recent, serious attempt by our people to address the Māori political position and the ongoing constitutional issues in this country. Matike Mai Aotearoa is tasked with engaging, promoting and facilitating widespread discussion with all Māori throughout the country about how our country should be run, and constitutionally transformed. The group completed its report in 2015 and made seven recommendations most of which related to continuing conversations amongst and between tangata whenua, tangata Tiriti and the Crown regarding the need for and possibilities of constitutional transformation.

They set a goal to have constitutional transformation by 2040. They acknowledged that although it will be difficult, it is not insurmountable. This work is continuing to make sure that goal is met.

The underlying kaupapa behind each of the six Matike Mai models is that tikanga and our own history always recognised the independence of individual iwi and hapū. The only restraint on that independence was the further and unique tikanga of interdependence – that is the belief that whakapapa ultimately bound everyone together and that any concept of constitutional and political authority was reflective of that.

<sup>7</sup> The Independent Working Group on Constitutional Transformation (2015. Report of Matike Mai Aotearoa

The other kaupapa underlying the suggested indicative models is that Te Tiriti envisaged the continuing exercise of rangatiratanga while granting a place for kāwanatanga. It provided for what the Waitangi Tribunal recently described as “different spheres of influence” which allowed for both the independent exercise of rangatiratanga and kāwanatanga and the expectation that there would also be an interdependent sphere where they might make joint decisions.

Matike Mai calls those spheres of influence the “rangatiratanga sphere”, where Māori make decisions for Māori and the “kāwanatanga sphere” where the Crown will make decisions for its people. The sphere where they will work together as equals is called the “relational sphere” because it is where the Tiriti relationship will operate. It is the sphere where a conciliatory and consensual democracy would be most needed.

These ideas are aligned to those offered by Raukawa in the Treaty House model, in particular the first model which is a three-sphere model consisting of an Iwi/Hapū assembly (the rangatiratanga sphere), the Crown in Parliament (the kāwanatanga sphere) and a joint deliberative body (the relational sphere).

One difference between the models of Raukawa and Matike Mai is the development of a number of values that should underpin any constitutional arrangement for the nation. The values are all inter-related and reflect themes of Te Tiriti, political and social inclusiveness, relationships, environments and whakapapa.

The values can be conceptualised under the following seven broad headings:

1. The value of tikanga – that is the need for a constitution to relate to or incorporate the core ideals and the “ought to be” of living in Aotearoa.
2. The value of community – that is the need for a constitution to facilitate the fair representation and good relationships between all peoples.
3. The value of belonging – that is the need for a constitution to foster a sense of belonging for everyone in the community.
4. The value of place – that is the need for a constitution to promote relationships with and ensure the protection of Papatūānuku.
5. The value of balance – that is the need for a constitution to ensure respect for the authority of rangatiratanga and kāwanatanga within the different and relational spheres of influence.
6. The value of conciliation – that is the need for a constitution to have an underlying jurisdictional base and a means of resolution to guarantee a conciliatory and consensual democracy.
7. The value of structure – that is the need for a constitution to have structural conventions that promote basic democratic ideals of fair representation, openness, and transparency.

## **Te Piringa Hapū – Ngāti Hinemanu, Ngāi Te Upokoiri me ōna Piringa Hapū Authority Trust**

In 1897 the Good Friday Floods devastated the North Island from Wairoa to Woodville. Heretaunga hit the hardest suffering 12 fatalities when the Tūtaekurī River flooded. It was described as the “worst ever” flood event. It was preceded by three other significant flood events (1847, 1867 and 1893) all of which impacted Ōmāhu and took lives across the region.

Fast forward 135 years, to 14 February 2023 when Cyclone Gabrielle slammed into Heretaunga and Tairāwhiti causing the Ngaruroro and Tūtaekurī rivers to breach their stop banks. It’s described as the “worst ever” – 11 people lose their lives in Heretaunga alone.

Te Piringa Hapū responded immediately to the traumatic events when Gabrielle lashed the Country and caused widespread flooding across Heretaunga. In Ōmāhu, The four hapū that make up Te Piringa Hapū (the hapū authority) galvanised to complete resident evacuations, lead clean up activities, and establish an evacuation point at Ōmāhu Marae. This grew into the provision of emergency housing for 45 whānau and the development of a 10-year Recovery plan. Ōmāhu became the exemplar for hapū-led, Crown resourced emergency management attracting Ministers of Parliament, Mayors, Not for Profit organisations and a range of others to observe day to day activity and to pledge support.

Over the next six weeks staffing numbers rose to 35 part-time and full-time employees and volunteers. This included five community navigators who supported 881 homes including 153 high touch households with a combined 467 residents. Amongst these kaimahi were whānau members who returned to Ōmāhu to help – leaving jobs, homes and families in Christchurch, Wellington, Waikato, Whakatane and Auckland.

Six weeks later, once the emergency was over the Trust transitioned to focus on recovery efforts. This required new priorities and arrangements for personnel to be shaped and phased over three months. During this period, staff numbers reduced by ten; many of whom returned to their pre-Cyclone employment and homes around the Country. By September 2023 we were in recovery phase with staffing of 23 people and four workstreams (Taiao, Tikanga, Hapori and Ōhanga) to focus our efforts.

Our Hapori or Community team built on the manaaki to whānau and local residents during the emergency with distributions of donations, information gathering, referrals and advocacy with key agencies and holding events and functions to uplift our people.

A Housing team was established to implement the housing programme including securing temporary housing options, completing critical repairs, advocacy with insurance companies and lenders, and planning for papakāinga developments.

Those charged with advancing our economic interests met with local/affiliated businesses to provide business development and support programmes. Included in this work was a focus on developing a social procurement programme that would support our recovery efforts.

Over 13 months our teams tracked activity and deliverables that have resulted in thought-provoking data across the four workstreams. The benefits of this activity are reflected as contributions to indicators such as; health and wellbeing, savings to public spending, decreased outgoings for whānau, improved engagement, and communications.

Our Recovery Lead has completed the first review of progress made against the objectives of Utaina Recovery Plan. The results are favourable with 25% of objectives completed and a further 28% in progress. This is accompanied by discussion on the reasons 47% of the objectives have yet to begin.

Plans for the next twelve months and beyond have been shaped by individual workstream leads to ensure the focus on Utaina remains in place. Provisional budgets have been prepared and await approval by the Board. A budget for governance, management and administration costs has also been prepared for this purpose.

### **Programme Deliverables, Outputs and Whānau/Social Benefit for the Year**

A range of deliverables have been identified with recorded outputs and identified benefits to whānau/ community.

Output – Deliverable	- Result	Outcome - Whānau/Social Benefit
1. Partnerships established for service delivery, advocacy, funding, information	14 Crown 16 Iwi/Māori 5 Community	<ul style="list-style-type: none"> <li>Improved and targeted funding &amp; services to support impacted community and homeowners.</li> <li>Marae-based agency support reduced engagement stress</li> </ul>
2. Marae meals prepared and served - 3 meals a day, every day for volunteers, visitors, displaced whānau, kaimahi, kaumātua, tamariki, marae-based providers.	986,110 meals served	<ul style="list-style-type: none"> <li>Social cohesion and connectedness</li> <li>Contributes to Health and wellbeing outcomes</li> <li>\$14,791,650 total (@\$15 each)</li> </ul>
3. Health clinics (Marae based and home visits)	556 patients	<ul style="list-style-type: none"> <li>Contributes to Health and wellbeing outcomes</li> <li>Savings to regional health budgets</li> <li>Reduced health costs for whānau</li> </ul>
4. Events/Hui held	49 events	<ul style="list-style-type: none"> <li>Social cohesion and connectedness</li> <li>Celebrations and engagement, uplifting</li> </ul>
5. Event/Hui Attendees	5,050	<ul style="list-style-type: none"> <li>Massive workforce injection via volunteers</li> </ul>
6. Clean-up volunteers (Feb/Mar)	3,000	<ul style="list-style-type: none"> <li>Social cohesion and connectedness</li> <li>Celebrations and engagement, uplifting</li> </ul>
7. Training programmes	9 workshops 120 attendees	<ul style="list-style-type: none"> <li>Enhanced skills and workplace qualifications</li> </ul>
8. Homes visited by Welfare team in first week of emergency	881	<ul style="list-style-type: none"> <li>Information gathering, needs analysis prioritisation of support services</li> <li>Connectedness, sense of community</li> </ul>
9. Care Packages delivered	759	<ul style="list-style-type: none"> <li>Whānau feel supported, able to voice needs and are informed in plans and events</li> </ul>
10. High Touch Homes visited on a regular roster	158	<ul style="list-style-type: none"> <li>Information gathering, needs analysis prioritisation of support services</li> <li>Total packages valued at \$91,700 resulting in savings for whānau</li> </ul>
11. Marae Clinic for Work & Income	820 people	<ul style="list-style-type: none"> <li>Marae-based MSD staff onsite, Marae personnel able to support and advocate for impacted whānau</li> <li>Reduced travel costs for whānau</li> <li>Full entitlements received</li> </ul>
12. Uninsured Whānau identified and engaged with	33	<ul style="list-style-type: none"> <li>Housing team able to inform, support and advocate for impacted whānau</li> </ul>
13. Advocacy with insurance companies on behalf of whānau	30	<ul style="list-style-type: none"> <li>Contributes to Health and wellbeing outcomes</li> <li>Safe and secure housing</li> <li>Cost of repairs subsidised by government reducing cost to whānau</li> </ul>
14. Houses assessed for critical repairs	30	<ul style="list-style-type: none"> <li>Planning, budgets and resourcing secured.</li> </ul>
15. Houses where critical repairs have been completed	18	<ul style="list-style-type: none"> <li>Contributes to Health and wellbeing outcomes</li> <li>Safe and secure housing</li> <li>Whānau are well informed</li> <li>\$30,000 savings for whānau (@\$1,000 per assessment)</li> <li>Additional savings for not undertaking unnecessary works</li> </ul>
16. Cabins on Whānau properties	38 onsite 16 waitlisted	<ul style="list-style-type: none"> <li>Maintains connectedness to land and community</li> <li>Savings on accommodation costs</li> <li>Housing accommodation subsidies and whānau outgoings reduced. Average motel rate in Hastings is \$150 per night.</li> </ul>

Output – Deliverable	- Result	Outcome - Whānau/Social Benefit
17. House Bundles for underinsured whanau provided	72	<ul style="list-style-type: none"> <li>Contributes to Health and wellbeing outcomes</li> <li>Valued at \$720,000</li> </ul>

Table 1: Key outputs for these endeavours between 14 February 2023 and 23 February 2024

In the first six weeks of the emergency, we were reacting to the needs of whānau in every way we could, our teams were working 12-hour days over seven-day weeks. We did not have the time, energy or capability to design robust data gathering and analysis processes. However, we are now working with Impact Lab, a Wellington-based firm that specialises in evaluating the social impact of investment.

## Mana Motuhake in Action

The response of Te Piringa Hapū to the floods was rapid, targeted, inclusive, and responsive to the emergency needs of the entire community. This is consistent with the expression of our mana motuhake as exhibited by tīpuna and founding Ariki, Renata Kawepō who established Ōmāhu and through his examples demonstrated the contributions of hapū to the economic, cultural, spiritual, and physical wellbeing of their people.

The response to recover required an intimate knowledge of Ōmāhu – the rohe and the people. It took courageous leadership and a flat leadership structure to enable informed and decisive action. The approach also required significant resources to make it happen – we were fortunate to be in a position to self-fund those initial outlays. Many others were not so fortunate and all affected communities had to wait for months to be resourced or reimbursed by Red Cross and similar agencies.

“Utaina Ōmāhu!” has been our mantra since the floods, supported by the determination that our recovery will be Hapū-Led, Crown Enabled and Resourced.

The key principles of being Hapū-Led include:

1. The principles that sit within the Treaty Settlement Act providing the basis for relationships and accountability
2. The responsibility to deliver the recovery plan sits with the hapū, this is tino rangatiratanga
3. Responsibility for resourcing the recover sits with local and central government, this is the role of kāwanatanga
4. Hapū in partnership with the Crown will determine evaluation, monitoring framework and reporting processes
5. Recovery is not just for Māori; it is for all people in our communities.

The key principles of being Crown Enabled and Resourced are:

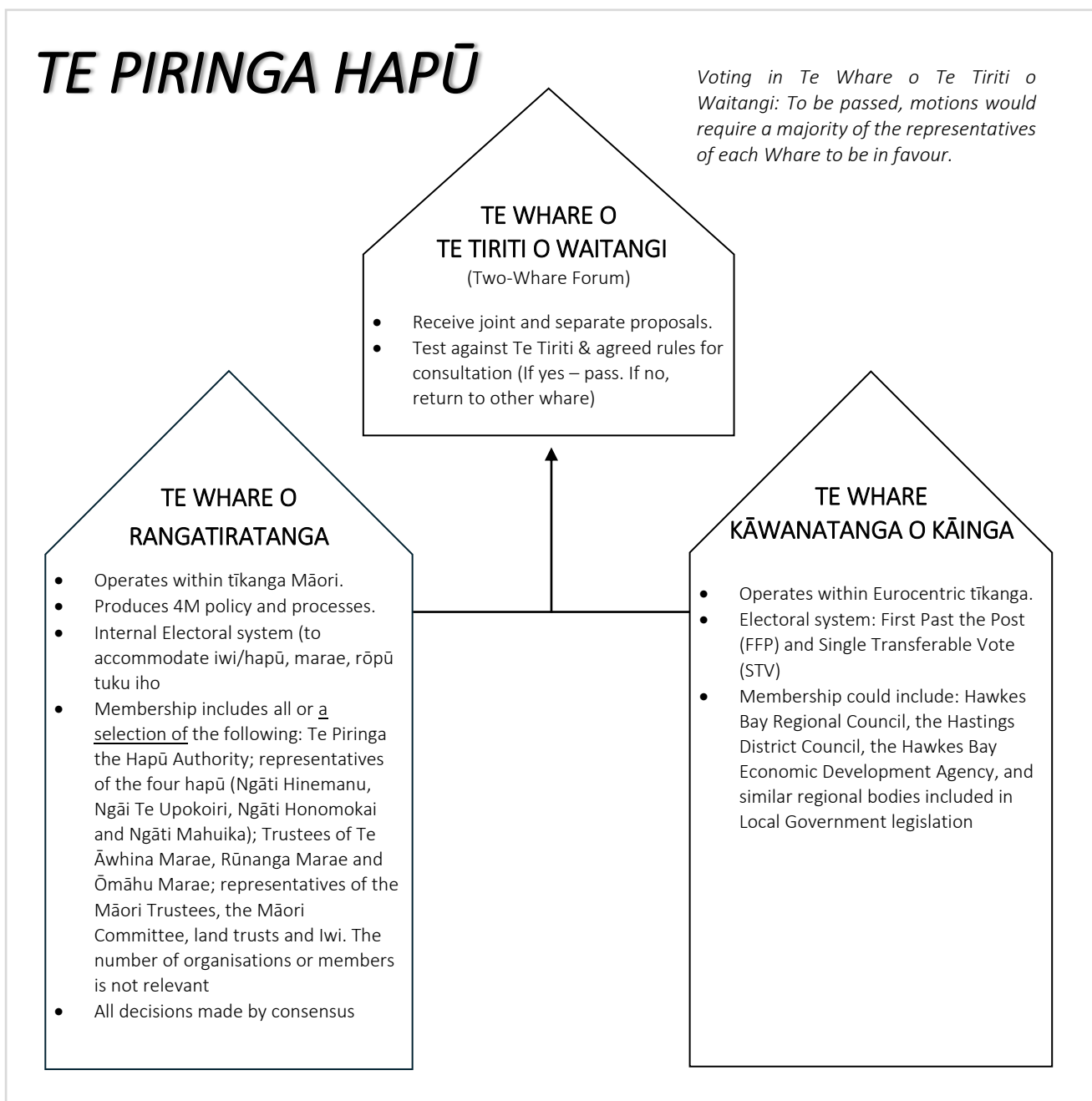
1. Resourcing and contracting arrangements that are flexible to meet needs and risks that are agreed by the Hapū Authority
2. Crown agencies included in the governance and management structure are provided the necessary resources and authority to make decisions when and as required
3. Activities have a clear line of sight to the government
4. Crown funding levels will be appropriate to the need
5. An all-of-government approach that sweeps aside Ministry silos will be implemented to enable effective deployment of resources

This approach has been successful. There is no doubt that the 14 Crown agencies that worked directly with Te Piringa Hapū have largely done so in respectful and meaningful ways that express the principles above. This is evidenced by not only the timing and quantum of initial funding received but, in many cases, repeated funding of projects and events. Local representatives of many of these agencies arrived at the Marae within days of the Cyclone impacting the region – and they did not come empty handed.

These partnerships were all developed on the fly and in many cases, drew on previous personal and/or professional relationships between Te Piringa Hapū members and local public servants. In some cases said public servants had their own whakapapa connections to Te Piringa, Ōmāhu or surrounding communities.

Sadly, the same cannot be said in terms of engagement with local government and regional bodies including those tasked with emergency responses and recovery planning. Dogmatism and layers of complexity including where these groups had existing or exclusive relationships with Iwi, PSGEs or other groups, delayed access to much needed resources for those on the ground.

We can only imagine what would have been possible had existing relationships or a partnership model between Te Piringa and local/regional government bodies been in place before Cyclone Gabrielle appeared. The following is an attempt to explore a possible model for Te Piringa; the four hapū affiliated to Ōmāhu Marae and affiliated rūpū tuku iho. It draws on both the Treaty House model and many of the Matike Mai values.





- **Te Whare Kāwanatanga o Kāinga** - While local and regional authorities are deemed by the NZ Government to not be ‘partners’ to Te Tiriti in terms of their legislation, we have included them because they have a moral obligation to work with us in the spirit of Te Tiriti.

Te Whare o Kawanatanga o Kāinga will perform these responsibilities in the interests of all residents. Where proposals are developed that include Māori residents; this Whare will need to advance their ideas to Te Whare o Rangatiratanga to make joint application to Te Whare o Te Tiriti o Waitangi or may approach Te Whare o Te Tiriti directly for a separate application. Responsibilities are to produce proposals for communities and to promote their social, economic and environmental development.

In practice, this means managing community assets and facilities, providing services, and establishing policies and processes that facilitate hapū/iwi/community projects and initiatives. Te Whare Kawanatanga will include procurement policies that support Māori suppliers and providers. Decisions are made by a majority vote.

- **Te Whare o Te Tiriti o Waitangi** with its membership from both Te Whare o Rangatiratanga and Te Whare Kāwanatanga o Kāinga it will receive proposals from the two other whare separately or jointly. They would test those proposals against Te Tiriti o Waitangi and agreed tikanga for consultation and engagement between the two whare. If these tests are met, the proposals would be passed, if not they would be returned to the originating whare. To be passed, motions would require a majority of the representatives of each Whare to be in favour. Reduced membership numbers may reduce complexity.

Though central government agencies and pan-tribal groups are included in the houses of the original Raukawa model designed for the nation, they do not feature in this Te Piringa version.

- In maximising their expression of rangatiratanga, hapū and other groups affiliated to the four hapū will fulfil the role and obligations of the Te Tiriti partner. They will provide manaaki to pan-tribal groups in the region and build kotahitanga amongst them.
- The four hapū, through Te Piringa will develop separate arrangements with central government agencies

Once these Iwi Kotahitanga wānanga are completed and a national model is selected, it’s likely that central government, iwi and pan tribal groups will be present.

Over the next year, Piringa Hapū will explore this model further in discussions with our own communities and representatives of local, regional, and central government. It would also be useful to meet with members of three Tikanga Houses of Te Hāhi Mihingare, the Anglican Church. Similarly, hui with the Whānganui Museum and the Ōtaki & Porirua Trusts Board could provide opportunities to hear more about their experiences and to apply their learnings to our own model. There is still much to be done as we shape a set of arrangements that reflect and give effect to the obligations of the two partners to Te Tiriti o Waitangi.

We anticipate that whatever national model Te Ao Māori decides upon today and over coming kōrero, the arrangements will accommodate the needs of hapū in the expression of their mana motuhake in their own takiwā.

Mauri ora ki te rangi!  
Mauri ora ki te whenua!  
Mauri ora ki a tātou katoa!

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