

NGĀTI RUAPANI
mai Waikaremoana

2026 Deed of Settlement & Ratification

INFORMATION
BOOKLET

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IN YOUR RATIFICATION INFORMATION PACK

All registered members will receive:

1. **The Ngāti Ruapani mai Waikaremoana Information Booklet**
2. **Voting Paper**
3. **Freepost return envelope**

If any of the documents listed above are missing, or you need replacements or assistance, please get in touch with the Returning Officer, Isiah Roberts (electionz.com). Contact details are at the back of this booklet.

A copy of this Ratification Booklet and the proposed Deed of Settlement are available online at www.nrmw.co.nz. Limited copies will be available at the information/ratification hui. Copies of the information booklet and Deed of Settlement will also be available at the offices of Te Puni Kōkiri in Tairāwhiti (Gisborne) and Heretaunga (Hastings).

Additional information

The full deed of settlement will be available at the following places:

- + the Ngāti Ruapani mai Waikaremoana website;
- + the Te Tari Whakatau website;
- + Te Puni Kōkiri Regional Offices;
- + directly from Ngāti Ruapani mai Waikaremoana Tari; and
- + at the ratification hui.

Contact details – Ngāti Ruapani mai Waikaremoana Trust

Tari:	1 Hostel Lane, Tuai, Wairoa 4195
Website:	www.nrmw.co.nz
Freephone:	0800 843 278
Facebook:	www.facebook.com/ngatiruapani
Phone:	As above
Instagram:	@ngatiruapanimai
Email:	admin@nrmw.co.nz

Key dates

Sunday 18 January 2026	VOTING OPENS	
7pm Wednesday 14 January	Online Hui – Registration and Voting	Check website for link
10:30am Sunday 18 January	Taneatua Information Hui	Te Uru Taumatua 12 Tuhoe Street, Taneatua
7pm Wednesday 21 January	Online Hui - PSGE	Check website for link
11:30am Saturday 24 January	Wellington Information and Voting Hui	Dowse Art Museum 45 Laings road, Lower Hutt
10:30am Sunday 25 January	Christchurch Information and Voting Hui	Rydges Latimer Christchurch 30 Latimer Square, Christchurch Central City
10:30am Sunday 1 February	Auckland Information and Voting Hui	Jet Park Auckland 63 Westney road, Mangere Auckland
6:30pm Wednesday 11 February	Online Information Hui	Check website for link
10am Saturday 14 February	Gisborne Information and Voting Hui	Tairāwhiti Multicultural Hub 241 Gladstone Road, Gisborne
10:30am Sunday 15 February	Waikaremoana Information and Voting Hui	Waimako Marae
5pm Monday 16 February 2026	VOTING CLOSSES	

MIHI AND ACKNOWLEDGEMENTS

Tēnā koutou katoa,

Today, we gather to acknowledge the incredible journey we have undertaken together. We have collectively strived to achieve a settlement that truly reflects the hopes and aspirations you have shared with us since the very beginning. This has been a partnership, built on shared purpose and enduring commitment.

Our efforts have seen the vital principle of **Māiri** brought to life, ensuring our Waikaremoana identity brings healing. We have championed the importance of our Ruapani history, a narrative now written by us, for our mokopuna. This historical account, rich in the experiences of our tīpuna, is a testament to our enduring identity and a source of profound healing.

Through **Ritenga**, we are renewing our respect for each other and for our ancestral lands. We've had honest conversations, asserting our right and ability to care for Te Urewera. These lands, which act as a healing force, are returning to our stewardship, allowing us to strengthen and rejuvenate our whānau connections to them.

And in **Kaha**, we find our strength. We recognise that true prosperity and vibrancy come from re-learning and upholding our own systems, not solely relying on others. While the financial redress, properties, and whenua are significant, our lasting growth will come from actively reclaiming, rebuilding, and strengthening our own knowledge, systems, and connections for generations to come.

This settlement brings tangible outcomes: an apology and acknowledgements from the Crown, an agreed historical account, the return of significant lands and reserves, the restoration of traditional place names, and important financial and commercial redress. These are the foundations upon which we will build.

However, the real strength of this settlement lies in our **Unity**. A 'Yes' vote confirms our collective readiness to step forward, together, towards Waikaremoana's aspirations. It allows us to immediately begin building our villages, investing in our Marae and whānau, and preparing for our self-governance. A 'No' vote, conversely, would diverge from the collective path we have carefully charted.

This is our opportunity to shape our shared future, guided by our collective will. Your vote is our voice, ensuring our journey continues as one.

Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa.



Kara Puketapu-Dentice
Tiamana, Ngāti Ruapani mai Waikaremoana

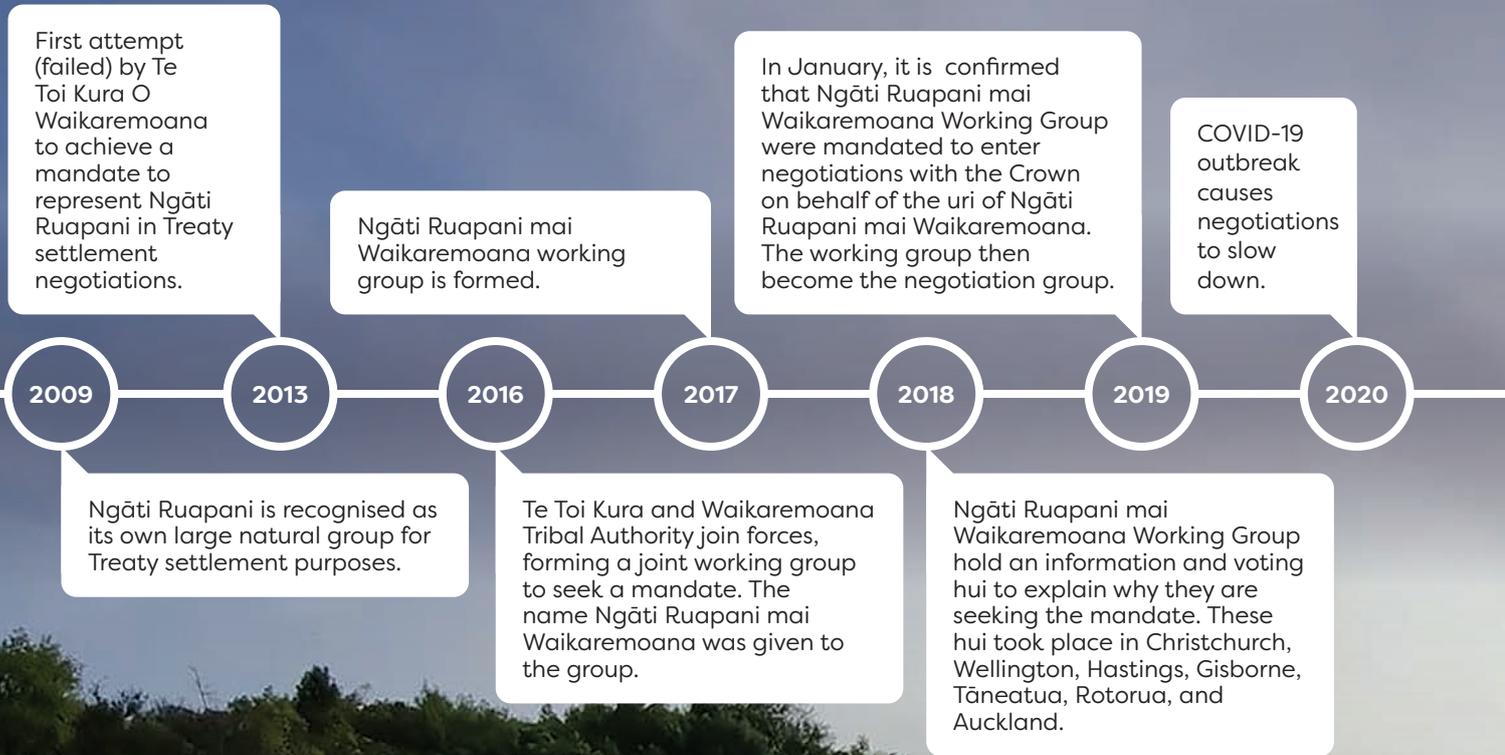
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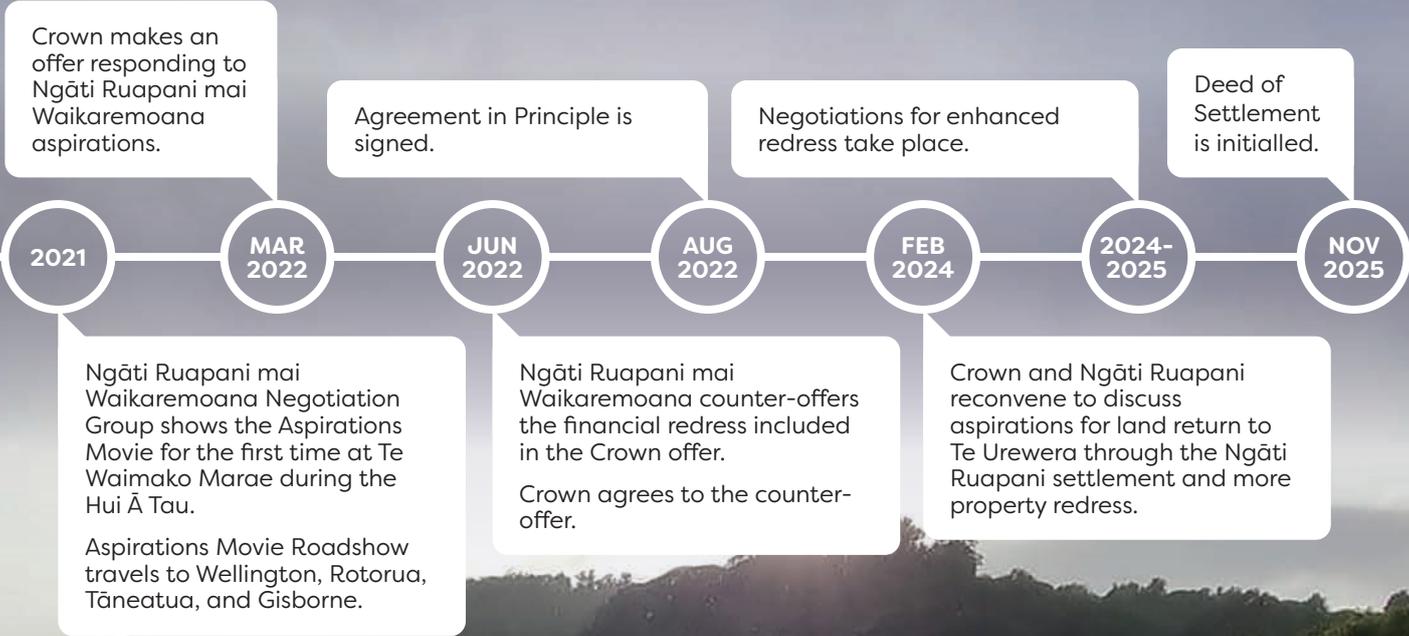
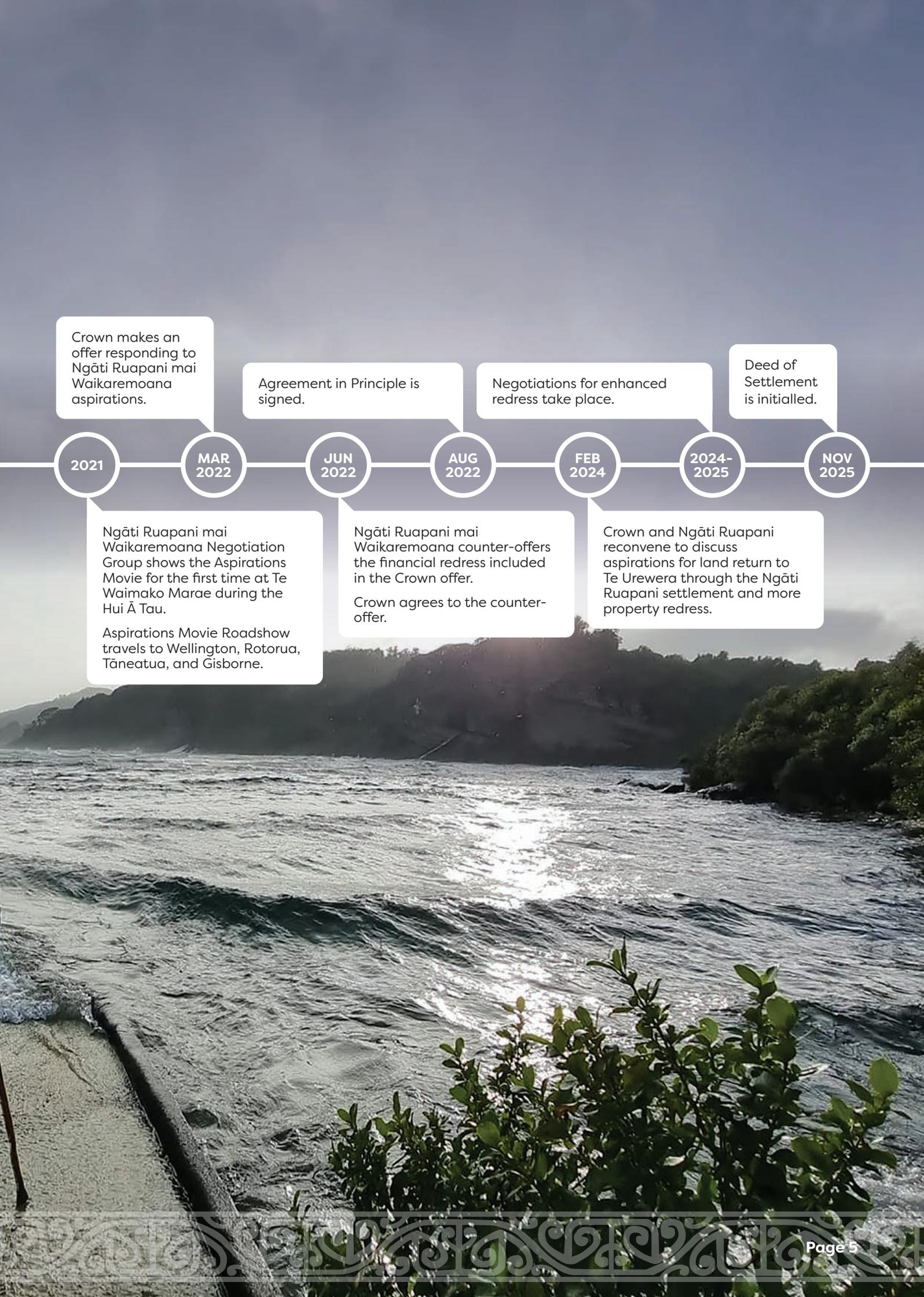
In 2019, the Crown recognised the mandate of the Ngāti Ruapani mai Waikaremoana Negotiating Group (the **Negotiating Group**) to represent Ngāti Ruapani mai Waikaremoana in negotiating a comprehensive historical Treaty settlement.

The Crown signed Terms of Negotiation with the Negotiating Group on 19 March 2020. On 27 August 2022, the Crown and the Negotiating Group signed an Agreement in Principle which formed the basis for this settlement.

On 20 November 2025, the Negotiating Group and the Crown initialled a Deed of Settlement. It is now up to the people of Ngāti Ruapani mai Waikaremoana to vote to ratify the settlement. The claimant community (uri) will have the opportunity to hear from the Negotiating Group about the settlement through the ratification hui throughout January & February. The claimant community will have the ability to vote on the settlement during this period as well.

Journey up to the Deed of Settlement





RATIFICATION

Process summary

Ratification is the process of seeking formal consent or support from our people.

Now that we have reached the final step in resolving our historical Treaty of Waitangi claims and have initialled a Deed of Settlement, our people have the opportunity to vote on whether to support the settlement.

Ngāti Ruapani mai Waikaremoana members are being asked to vote on the following resolutions:

Resolution 1:

I, as a member of Ngāti Ruapani mai Waikaremoana, agree to support and accept the Ngāti Ruapani mai Waikaremoana Deed of Settlement and authorise the trustees of the Ngāti Ruapani mai Waikaremoana Negotiating Group to sign the Deed of Settlement on behalf of Ngāti Ruapani mai Waikaremoana.

Resolution 2:

I, as a member of Ngāti Ruapani mai Waikaremoana agree that Ngāti Ruapani mai Waikaremoana Trust will be the post-settlement governance entity for the purposes of receiving the Ngāti Ruapani mai Waikaremoana historical Treaty of Waitangi settlement redress.

Ratification information hui

The purpose of the ratification information hui is to reflect on the process behind the proposed Deed of Settlement and to address any questions before voting.

To help you make an informed decision on the Deed of Settlement, we will be holding six ratification information voting hui across the motu between 10 January 2026 and 16 February 2026. They will feature information displays, a presentation, and a session dedicated to answering questions. Resources like the ratification information booklet and special voting forms will be available. The returning officer from electionz.com will attend each hui to assist with voting needs.

We strongly encourage you to attend one or more of these hui. The information hui will be an opportunity for you to come along and find out more about the proposed Deed of Settlement, ask pātai and discuss matters together. You can also cast your voting papers or, if not yet a registered member, vote using the special vote process at the ratification hui.

Three of the ratification information hui will be held online and a link will be published via Ngāti Ruapani mai Waikaremoana communication platforms.

Registered members will receive email notifications; If you are not registered, all ratification information hui will be publicly notified in relevant local daily newspapers, through Ngāti Ruapani mai Waikaremoana communication platforms, and, where possible, on radio and community notices 14 days before the hui. No resolutions will be sought at the hui, but anyone who wishes to cast a vote may do so in accordance with the voting procedure. Included in the notice are:

- + the purpose of the vote;
- + the claims that are proposed to be settled;
- + dates for the voting period;
- + dates and locations of ratification hui; and
- + relevant contact information.

Dates, times and venue of the Ratification Information Hui

The ratification information hui will be held in the following locations and times (venue details are listed on page 2):

Date	Time	Venue
14 January 2026	7pm	Online
18 January 2026	10:30am	Taneatua
21 January 2026	7pm	Online
24 January 2026	11:30am	Wellington
25 January 2026	10:30am	Christchurch
1 February 2026	10:30am	Auckland
11 February 2026	6:30pm	Online
14 February 2026	10am	Gisborne
15 February 2026	10:30am	Waikaremoana

Crown observers

Crown observers from Te Puni Kōkiri will be invited to attend each hui to observe and take notes of any questions asked and comments made. This will assist officials when reporting to Ministers about the ratification process and results. It will also provide a summarised record of events in the case of a challenge. Crown observers will not be able to answer any queries at the hui.

VOTING PROCESS

A voting paper, a unique identifier number and this ratification booklet (which includes instructions on how to vote) have been posted to those registered as a member of Ngāti Ruapani mai Waikaremoana. Online voting will also be made available, as well as special voting forms for those not registered as a member of Ngāti Ruapani mai Waikaremoana but who are eligible and still wish to vote. Voting must be cast through one of the formal processes. Informal votes by show of hands or other means will not be accepted.

The voting period

The voting period will run from Sunday 18 January 2026 to Monday 16 February 2026. To be counted, votes must be received by 5pm on Monday 16 February 2026, or by envelope date-stamped 16 February 2026 by the Post Office.

The voting process will be run by an Independent Returning Officer from electionz.com who will send out registration forms, information and voting packs. Voting may also be done online. For any queries regarding the ratification or voting process, please contact vote@electionz.com or phone 0800 666 034. For general queries regarding the ratification information please contact admin@nrmw.co.nz or phone the office on 0800 843 278.

Eligibility to vote

All adult registered iwi members (aged 18 years or over) are eligible to make one vote using their method of choice. Those that turn 18 during the ratification period are eligible to vote via a special vote. Registration forms are available from the Independent Returning Officer and the Ngāti Ruapani mai Waikaremoana office, or you can register online at www.nrmw.co.nz

Methods of voting

All registered members (aged 18 years or older) can vote via:

- + postal ballot (using the enclosed free-post envelope);
- + electronic internet voting using a voter unique identifier number (online via www.electionz.com/settlementvote);
- + secure ballot in person at a ratification information hui; and
- + special vote.

Postal ballot and electronic voting

- + A voting pack will be included in the Ratification Information Pack being sent to members.
- + Each voting pack will contain a freepost envelope so voters can submit a postal vote, and information on electronic voting.
- + Voting forms will contain a code for each member to allow the form to be checked against the register by the returning officer when votes are counted. The code also ensures votes cannot be duplicated.

Vote by secure ballot at the Ratification Information Hui

- + If eligible members have not already submitted a vote through other voting methods, they will be able to do so at the ratification information hui.
- + At each ratification information hui, a secure ballot box and returning officer will be provided.

Special vote

Voters must complete a special voting form if they:

- + Are 18 years or older or turn 18 years old during the voting period but before the closing date of voting (and are not already registered as a member of Ngāti Ruapani mai Waikaremoana);
- + Enrol on the Ngāti Ruapani mai Waikaremoana register during the voting period, but before the closing date of voting;
- + Are not registered as a member on the Ngāti Ruapani mai Waikaremoana register and do not wish to be, in which case the special voting form must be accompanied by a whakapapa verification form;
- + Did not receive their voting packs in the mail/email; or
- + Do not have their voting paper which they received in the mail but do wish to cast their vote at the ratification hui.

If you are not registered as a member of Ngāti Ruapani mai Waikaremoana, you can still vote by way of a special vote using a special voting pack. You will need to complete a registration form or whakapapa verification form. Special votes can be cast at any of the ratification information hui or by contacting the Independent Returning Officer. For special votes to be counted, your registration or whakapapa verification form must be confirmed. You will not be required to register as a member of Ngāti Ruapani mai Waikaremoana to cast a special vote, but you will be required to fill in a whakapapa verification form.

You can access a special voting pack either by:

- + Emailing vote@electionz.com;
- + Visiting the Ngāti Ruapani mai Waikaremoana Office (1 Hostel Lane, Tuai, Wairoa 4195) who will assist you with contacting electionz.com for a voting pack;
- + Attending the ratification hui; or
- + Contacting the Independent Returning Officer from electionz.com on freephone 0800 666 034.

Special votes will have whakapapa verified by the Ngāti Ruapani mai Waikaremoana whakapapa committee before being counted.

Even though they will not be eligible to vote at this time, we encourage you to register all whānau including tamariki and mokopuna under 18 years old.

Personal voting details and all votes are treated with the strictest confidence.

All voting papers will be destroyed 90 days after the close of voting.

Voting results

- + An independent returning officer will supervise the voting period, count the votes, and deliver a report on the results to the mandated representatives of Ngāti Ruapani mai Waikaremoana.
- + A copy of the report will be provided to Te Tari Whakataū as soon as possible for review and approval by officials and Ministers.



Settlement of claims

The Ngāti Ruapani mai Waikaremoana settlement will settle the historical Treaty of Waitangi Claims of Ngāti Ruapani mai Waikaremoana.

Scope of Settlement

If the Deed of Settlement is approved by Ngāti Ruapani mai Waikaremoana, any claims (whether registered or non-registered) by or on behalf of Ngāti Ruapani mai Waikaremoana in relation to acts and omissions of the Crown prior to 21 September 1992, and made on the basis of descent from Ngāti Ruapani mai Waikaremoana ancestors who exercised customary rights predominantly in the Ngāti Ruapani mai Waikaremoana area of interest at 1840, will be fully and finally settled from the day that the settlement takes effect.

This will mean that Ngāti Ruapani mai Waikaremoana and uri of Ngāti Ruapani mai Waikaremoana will not be able to make any further claims in relation to historical matters in respect of Crown acts or omissions that occurred before 21 September 1992. Importantly, however, the Ngāti Ruapani mai Waikaremoana settlement:

- + Does not affect the right of Ngāti Ruapani mai Waikaremoana or its uri to make contemporary claims relating to any actions or omissions by the Crown in relation to Ngāti Ruapani mai Waikaremoana or the Ngāti Ruapani mai Waikaremoana area of interest that occurs after 21 September 1992.
- + Does not affect any existing aboriginal title or customary rights of Ngāti Ruapani mai Waikaremoana or uri of Ngāti Ruapani mai Waikaremoana.

NGĀTI RUAPANI MAI WAIKAREMOANA

This claim dates as far back as the 1900s, and it was during this time at the Native Land Court hearings that our Tūhoe Ruapani tīpuna asserted any claim for Waikaremoana is for Ruapani and his descendants, Pukehore, Tūwai, and Hinewaho. Sometime later, Brian Hemingson and others continued the quest to settle the claims for Ruapani and his descendants.

In 2016–17, it was agreed to replace Hinewaho with Hinekura, as she is recognised, like Pukehore, as the Pou Tokomanawa of Te Poho o Tūhoe. In the same way, Hinekura stands as the Pou Tokomanawa of Te Poho o Hinekura.

Around the same time, our koroua, Ivan Turipa, gave the name Ngāti Ruapani mai Waikaremoana to emphasise the claim was for Ruapani descendants from Waikaremoana and aligned to what our tipuna asserted back in the 1900s.

The Deed of Settlement contains a claimant definition of Ngāti Ruapani mai Waikaremoana and claimants for the purpose of determining the claims that will be settled by the Ngāti Ruapani mai Waikaremoana settlement and who will be eligible to benefit from the settlement.

In the Deed of Settlement, Ngāti Ruapani mai Waikaremoana means the collective group composed of individuals who descend from a Ngāti Ruapani mai Waikaremoana ancestor, and every whānau, hapū, or group to the extent that it is composed of individuals referred to in the Deed of Settlement, including the following descent groups:

- + Ngāti Ruapani;
- + Ngāti Hinekura;
- + Whānau Pani; and
- + Ngāi Tarapāroa.

Ngāti Ruapani mai Waikaremoana ancestor means an individual who exercised customary rights by virtue of descent from 1) Ruapani *and* one or more of: Hinekura, Pukehore, and Tūwai or 2) a recognised ancestor of any of the groups listed above, and who exercised customary rights predominantly in relation to the Ngāti Ruapani mai Waikaremoana area of interest at any time after 6 February 1840.

A person is **descended** from another person if the first person is descended from the other by birth, legal adoption or whāngai in accordance with Ngāti Ruapani mai Waikaremoana tikanga (Māori customary values and practices).

Customary Rights means rights according to tikanga Māori (Māori customary values and practices) including rights to occupy land and rights in relation to the use of land or other natural or physical resources.

As part of the claimant definition, there is an indicative list of Wai claims that will be settled in full or insofar as they relate to Ngāti Ruapani mai Waikaremoana and any acts or omissions of the Crown prior to 21 September 1992. These include:

In full:

- + Wai 144 – Ruapani lands claim;
- + Wai 945 – Ngāti Ruapani ancestral lands, forests and waterways claim;
- + Wai 1033 – Te Heiotahoka 2B, Te Kopani 36 and 37 Trust claim;
- + Wai 1342 – Mātiria Ruawai-Taoho Wills Whānau Trust claim; and
- + Wai 2245 – Te Wiremu Waiwai and Ngāti Ruapani Lake Waikaremoana (Thoms and Waiwai) claim.

In part:

- + Wai 542 – Te Kapuamatoto Lands Claim;
- + Wai 937 – Noa Tiwai Lakes, Lands and other resources claim; and
- + Wai 1013 – Pere Kaitiakitanga claim.

BACKGROUND

Te Orokohanga o Waikaremoana

Maahu-tapoanui, Haumapuhia

An ancestor of ancient times was Maahu-tapoanui. This old man had two wives, Kauariki and Te Urutīnui. Their home was at Te Waikotikoti in Wairauamoana. The children of this old man were Haumapuhia, Tokouri, Tokotea, Māpuna, Kaiure, Tūmatauenga, Tāwhirimatea, and Te Rangitaupiri. The traditions say that only the youngest of this old man's children grew up to be a person as we are. All the rest are spiritual beings.

This place had a sacred spring where ritual rites were performed by an elder, giving rise to the name Te Waikotikoti-ā-Maahu. Beyond this sacred spring lay the freshwater spring known as Te Puna-ā-Taupara.

One day, Maahu told his children to fetch some water for him to drink, so the children went, but Haumapuhia and Rangitaupiri didn't go. The children who went to get the water got it from the sacred spring and not the freshwater spring. When the old man discovered the water the children brought him was from the sacred spring he was so angry that he turned those children to stone. Those stones are on the shore of Wairauamoana and that place is called Ngā Whānau-ā-Maahu.

So Maahu told his daughter Haumapuhia to fetch some water from Te-Puna-ā-Taupara. However, Haumapuhia paid no heed to Maahu, so Maahu went himself. Because his daughter paid no heed to his instruction, the old man thought that he should kill his daughter. That old man was taking so long at the spring that Haumapuhia went to seek her father. When Haumapuhia appeared behind him, her father's rage so grew that he grabbed her and immersed her in Te-Puna-ā-Taupara to drown her. It was there that Haumapuhia transformed into a tūoro taniwha, a form of taniwha unable to survive in daylight.



After this, the old man left that place and abandoned Haumapuhia there. So the girl began searching for a way out, a way to save herself. She struggled fiercely beneath the land, breaking through the earth, searching for a path to the ocean – Te Moana-nui-a-Kiwa.

She punched out the arms of Waikaremoana, throwing the hills aside. Some crumbled under the force of her struggle. She struck to the north, but the Huiarau Range stood in her way, and from that struggle Whanganui Bay was formed. She then turned east, but the Ngāmoko Range blocked her path, creating Te Whanganui-ō-Parua.

Her final attempt was at Te Wharawhara, near Te Onepoto. When she reached that place, she heard the sound of waves breaking in the distance. Knowing it was still dark, she made her escape from there. Haumapuhia entered through the openings at Te Whāngaromanga and emerged at Te Waikaretāheke.

Te Wharawhara is the overland outlet of the lake, and Te Whāngaromanga lies beneath it.

But when she emerged from Te Whāngaromanga, she came out into the rays of the sun and was turned to stone. At that moment, Haumapuhia wailed, and her father heard her cry.

The old man felt pity for his daughter, and so he sent food up to her. Those foods were korokoro and kōkopu. He also sent kōiro, tuna, and seafood. The kōiro did not survive in the freshwater, but korokoro, kōkopu, tuna, kākahi, and kōura can still be found in the rivers, in Waikaremoana, and in Lake Waikareiti today.

Turned to stone by the rays of the sun, Haumapuhia still lies there – her head to the ground, her legs pointing upwards. The waters of Waikaretāheke flow over her as she rests in the river.

These are the explanations handed down by the ancestors for Waikaremoana. The source of Waikaremoana is Te Puna-ā-Taupara. Everywhere she tried to find a way



out, the waters followed behind her. And as she thrashed with her arms and legs, the waters were stirred and agitated. From those agitated waters came the name of our lake, Waikaremoana – the Sea of dashing waters.

That is the beginning of our connection to Waikaremoana, to Maahu-tapoanui, and to Haumapuhia, she who created our lake. The connections of Ngāti Ruapani, Ngāi Tūhoe, and Ngā Pōtiki come through Te Rangitaupiri, the brother of Haumapuhia and the youngest child of Maahu-tapoanui.

The descendants of Te Rangitaupiri married into the descendants of Ruapani, of Tūhoe, and of Pōtiki. Through those unions, our connection to Waikaremoana was formed.

This is our link to Waikaremoana – the beginning of Waikaremoana.

Ruapani connection with Potiki and Tūhoe Pōtiki

The following paragraphs are to show the descent lines from Ruapani tipuna to Pukehore, Hinekura and Tūwai. They are also to show our strong connections to Tūhoe and Pōtiki, which descent lines do not include the descendants of Ruapani outside of Waikaremoana and Te Urewera.

From Maahu-tapoanui we have Te Rangi-taupiri, who had Tamakā, who had Wairere, who had Te Rangi-hine-pi who married Tāne-potakataka.

From Ruapani we have Haua, who had Tāne-pōtakataka who married Te Rangi-hine-pi. They had Kāpiti who had Tope, who had Hoputaua, who had Te Waipuna, who had Hine-temoa, who had Hine-kahu, who had Amotawa, who had Wairauamoana who married Manunui-taraki.

From Pōtiki 1, we have Tūhouhi, who had Tāne-te-kohurangi, who had Te Rangitiri-ao, who had Te Aotawhena, who had Potiki 2, who had Parahaki, who had Whitiuaa, who had Manunui-taraki who married Wairauamoana. They had Takatakapūtea, who married Tuturi. This is the hapū of Ngāti Manunui at Te Kūhā and Te Umuroa.

Tuturi was a grandchild of Tūwai, here is her descent from Ruapani. From Ruapani, we have Ruatapunui, who had Kahuturi, who had Tū-rumakina, who had Rongotauhanga who had Tamateao, who had Tamatahu, who had Kahupāka, who had Tūwai, who had Te Haenga who married Whakamoengā-ika. They had Tuturi.

From Parahaki, we have Te Kiato, who had Whakamoengā-ika, who married Te Haenga, they had Tuturi who married Takatakapūtea.

That is our descent from Maahu-tapoanui to Takatakapūtea, who married Tuturi, the granddaughter of Tūwai. It also shows one of the descent lines from Pōtiki 1.

Now, let us return to Ruapani. From Ruapani we have Ruatapunui, who had Kahuturi, who had Kauakapu, who had Mokoā, who had Manaia, who had Pukehore, and he had Te Amohanga, his daughter.

The kōrero given to us by our kaumātua was that Pukehore, the Ngāti Ruapani rangatira at Waikaremoana, one day went up to Huiarau on a bird-catching trip near Te Puna-ā-Houmea, where he met Te Uoro, a rangatira of Ngā Pōtiki, who was also there catching birds. Ngāti Ruapani and Ngā Pōtiki had been enemies in the times before these two rangatira. They decided there to make peace between themselves. Te Uoro hung his patu on a tree there, and right to this time, that place is known as Te Whakairinga-o-te-patu-ā-Te Uoro.

For his part, Pukehore invited Te Uoro to his kainga by Waikaremoana and gave the hand of his daughter Te Amohanga as wife to Te Uoro. Te Urewera hapū are descended from this pair. They had a daughter, Tūraki-ō-rauru. When she came of age, she married Tā-whakamoe of Te Urewera hapū, a descendant of Tūhoe-pōtiki and Paretaranui. From them came Murakareke, who had Tamapōkai, who had Te Whanapeke, who had Tama-ōna, who had Tā-whakamoe.

Tūraki-ō-rauru was hapū with Tā-whakamoe's child when he was killed at Rotoiti in a battle between Tūhoe and another iwi. Other Tūhoe there covered his body with wiwi so his body wouldn't be found and desecrated by their enemies. They determined to retrieve his body and bury him after the battle was over. Tūraki then married Te Arohana, also of Te Urewera hapū, and soon after gave birth to her deceased husband's child, a son who she named Kahu-wī in memory of the incident at Rotoiti.

Kahu-wī married Te Aopaerangi, and they had several children. Many of their descendants are families who live at or identify with the three marae in the Waikaremoana rohe: Te Waimako, Te Kūhā and Te Pūtere.

Te Arohana was also descended from Tūhoe Pōtiki and Paretaranui. From them came Murakarereke, who had Murakehu, who had Te Anuanu, who had Te Arohana.

The descendants of Te Arohana and Tūraki-ō-rauru all identify themselves with Waikaremoana and one or more of the three marae. Many still live at Waikaremoana, others are scattered through-out the other three whārua at Ruatāhuna, Ruatoki and Waimana.

Now, let us return to Pukehore. From him came Ngārara, who married Hine-ao. They had Hounga, who married Hine-tū Ruahine-tīrangī, the daughter of Hinekura and Kōau. Hinekura was the daughter of Te Rurehe and Whārepaka.

Those are the links of Ngāti Ruapani to Ngāi Tūhoe and Ngā Pōtiki, and that is why we carry our claims under Ngāti Ruapani mai Waikaremoana. That is why it is said that we of Waikaremoana are 'tāharua'. One side Ruapani, one side Tūhoe. And so, we go forward together for Waikaremoana.



HISTORICAL ACCOUNT SUMMARY

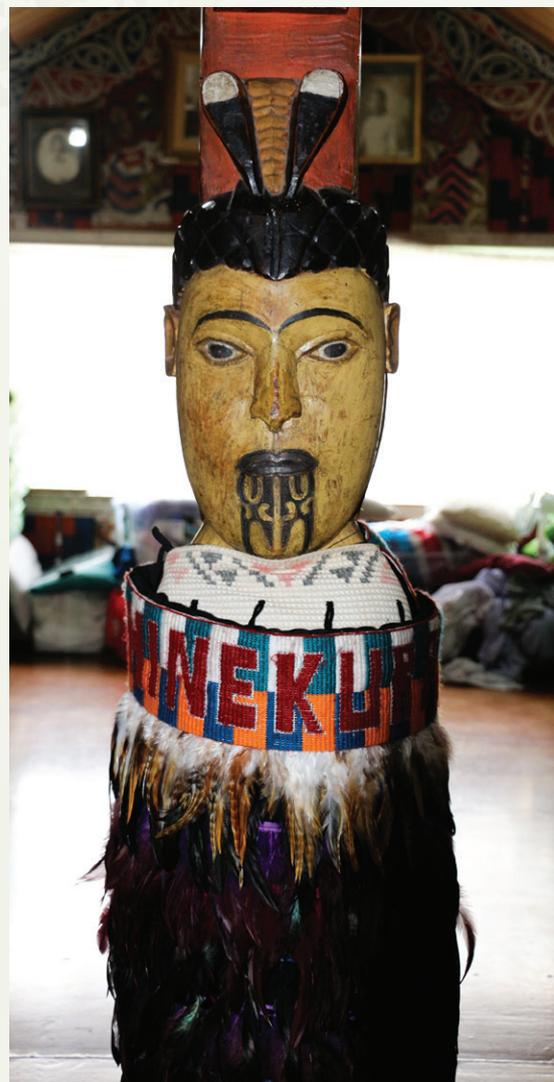
Ngāti Ruapani mai Waikaremoana did not sign te Tiriti o Waitangi/ the Treaty of Waitangi and the Crown had no official presence in Te Urewera until the 1860s. The first substantial contact between Ngāti Ruapani mai Waikaremoana and the Crown was the Crown's armed attacks on Te Kōpani and Onepoto in 1866. Attacks on Waikaremoana settlements continued between 1869 and 1871. The Crown unfairly treated Ngāti Ruapani mai Waikaremoana as rebels, with dire consequences, including loss of life and land. Crown forces used scorched earth tactics, destroying kāinga and crops, and stole horses, cattle, and food supplies. These acts resulted in starvation and

exposure that contributed to many deaths among Ngāti Ruapani mai Waikaremoana.

In 1871, the Crown entered into a peace compact with Te Urewera Māori. The Crown agreed to withdraw from Te Urewera and let Te Urewera Māori manage their own affairs. The following year, Te Urewera rangatira, including those from Ngāti Ruapani mai Waikaremoana, united as Te Whitu Tekau to assert their mana motuhake in Te Urewera. However, the Crown did not formally recognise Te Whitu Tekau and had little regard for their opposition to the Native Land Court and its surveys. Between 1868 and 1890, Ngāti Ruapani mai Waikaremoana could not prevent more than 100,000 acres in which they asserted customary interests passing through the court. This process converted customary title into individualised land ownership and undermined tribal structures and collective decision making. Ngāti Ruapani mai Waikaremoana lost land, including land in the Waipaoa block and interests in Lake Waikareiti.

In 1875, the Crown, unfairly claiming Ngāti Ruapani mai Waikaremoana had earlier rebelled against the Crown, threatened to confiscate their interests in the "four southern blocks" of 178,000 acres south of Lake Waikaremoana. Under this duress, Ngāti Ruapani mai Waikaremoana agreed to withdraw their claims in return for a payment and 2,500 acres of reserves.

In an 1895 compact, the Crown agreed to respect the mana motuhake of Te Urewera Māori and to establish an inalienable 656,000-acre reserve. The compact formed the basis for the Urewera District Native Reserve Act 1896, which provided for local self-government within the reserve by Te Urewera Māori. Over the next 2 decades, the Crown delayed implementing the Act, undermined its protective provisions and promoted unilateral changes to it. The Act was ultimately repealed in 1922.



For many years, the Crown made repeated attempts to purchase interests in the Waikaremoana block, the last substantial landholding of Ngāti Ruapani mai Waikaremoana. In 1921, as part of the Urewera Consolidation Scheme, the Crown put considerable pressure on Ngāti Ruapani mai Waikaremoana, including threatening to compulsorily acquire land in the Waikaremoana block. Ngāti Ruapani mai Waikaremoana reluctantly agreed to sell their interests in the block, but the Crown did not honour all the sale conditions. It reduced the purchase price paid to most owners, and for many years deferred repaying money it owed them, causing considerable



hardship. The Crown also set aside only 600 acres of lakeside reserves.

By 1925, Ngāti Ruapani mai Waikaremoana retained only 2,490 acres in small reserves. For several decades, the Crown restricted the ability of Ngāti Ruapani mai Waikaremoana to develop their remaining lands or derive an income from them. It also took land for public works, despite knowing Ngāti Ruapani mai Waikaremoana were struggling to sustain themselves.

In 1954, the Crown established the Urewera National Park without consulting Ngāti Ruapani mai Waikaremoana. The park completely enclosed the Ngāti Ruapani mai Waikaremoana lakeside reserves, and park policies restricted their customary use of Te Urewera.

The Crown also included Lake Waikaremoana in Te Urewera National Park without Ngāti Ruapani mai Waikaremoana consent. Title to the lakebed had been awarded to Ngāti Ruapani mai Waikaremoana and other groups in 1918, and confirmed on appeal in 1944. In 1954 the Crown decided to not further contest the title. To generate hydroelectricity, the Crown had, from the 1920s, modified the lakebed as if it owned it, and lowered lake levels, causing erosion, and reducing fish stocks. In 1971, the Crown agreed to lease the lakebed but did not compensate the owners for its many uses of it before 1967, a loss of income that Ngāti Ruapani mai Waikaremoana sorely needed.

Decades of Crown land acquisitions had left Ngāti Ruapani mai Waikaremoana virtually landless by 1895. They have suffered from severe socio-economic deprivation. The Crown did little to alleviate these conditions and, at times, contributed to them. Further, the Crown sought to assimilate Ngāti Ruapani mai Waikaremoana into European culture and encouraged Ngāti Ruapani mai Waikaremoana to migrate from their traditional lands following World War II. Those who moved away have been disconnected from their tikanga, tūranga wāwae, and whānau.

Despite this deprivation and disconnection, Ngāti Ruapani mai Waikaremoana have endured. They are resolute and tenacious in their connections to Waikaremoana.



SETTLEMENT ASPIRATIONS AND REDRESS



Aspiration

MĀRIRI

Our Waikaremoana identity brings healing.

Redress

CROWN ACKNOWLEDGEMENTS AND APOLOGY records the experiences of our tipuna and our history



Aspiration

RITENGA

We are renewing our respect for each other and for our ancestral lands.

Redress

CULTURAL REDRESS returns land to our stewardship, allowing us to strengthen and rejuvenate our whānau connections to them.



Aspiration

KAHA

We find our strength.

Redress

FINANCIAL AND COMMERCIAL REDRESS provides properties and whenua to allow us independence to re-learn our systems to bring about sustainable change and prosperity.

CROWN ACKNOWLEDGMENTS AND APOLOGY



The Deed of Settlement contains a series of acknowledgments by the Crown for its acts and omissions that have breached the Crown's obligations under te Tiriti o Waitangi/the Treaty of Waitangi and its principles and have caused the iwi prejudice.

These include:

- + the Crown's attacks on kāinga, such as Te Kōpani in 1866, and its use of a 'scorched earth' policy, which showed ruthless disregard for the survival and wellbeing of Ngāti Ruapani mai Waikaremoana and left a legacy of intergenerational trauma and destruction;
- + taking land at Onepoto in 1872 without compensation;
- + the acquisition of approximately 178,000 acres in the four southern blocks in southern Waikaremoana, after threatening to confiscate interests in this land;
- + the Crown's failure to protect Ngāti Ruapani mai Waikaremoana from becoming virtually landless;
- + pressuring Ngāti Ruapani mai Waikaremoana into allowing their interests in the Waikaremoana block to be included in the Urewera Consolidation Scheme; and
- + the Crown's failure to respect Ngāti Ruapani mai Waikaremoana rangatiratanga by administering the Waikaremoana lakebed as if it were Crown property, and not paying any rent for this land before 1967.

The Deed of Settlement includes the Crown's apology to the uri of Ngāti Ruapani for its failure to honour its obligations as a Treaty partner and to respect the relationship with the hapū of Ngāti Ruapani.

CULTURAL REDRESS



Kōrero ngā tāngata

'More whakawhanaungatana ... I would like to be tighter and as one again ...'

Principle

Ritenga: We begin to renew our respect for each other.

Like our taiao, we must learn to live in harmony with one another, but first we must care for the taiao, and this includes making time to sit, observe and learn. Because when we do this, we begin to understand how our taiao survives, regenerates and heals.

Cultural redress

Cultural redress is intended to recognise the cultural, historical, and traditional associations of Ngāti Ruapani mai Waikaremoana within their area of interest.

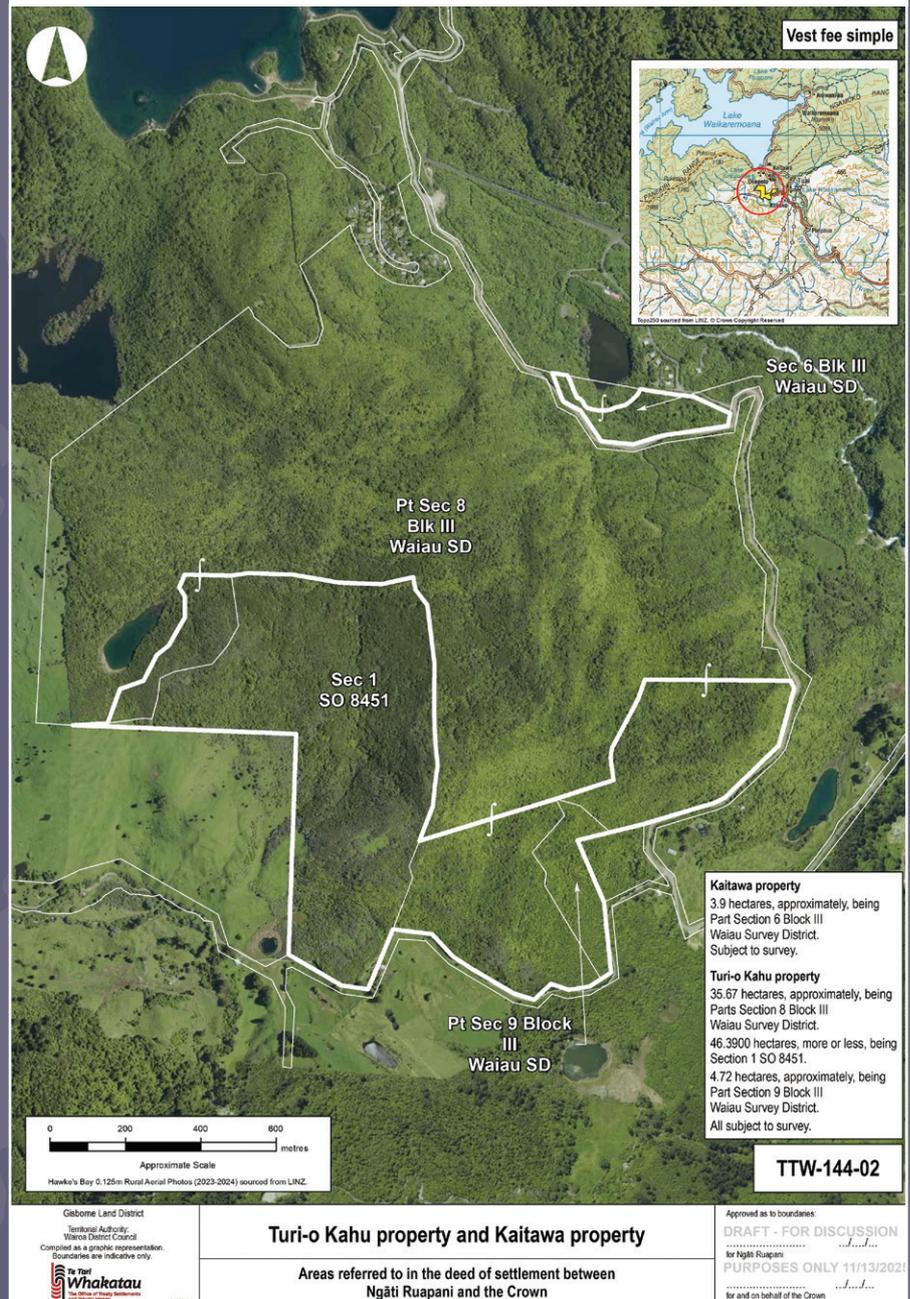
Vesting of land in Ngāti Ruapani mai Waikaremoana

Two sites of cultural significance will be transferred as cultural redress to Ngāti Ruapani mai Waikaremoana, vested in fee simple (unencumbered) to support their aspirations for housing development and cultural reconnection:

- + Turi-o-Kahu property; and
- + Kaitawa property.

These properties are comprised of four parts of Onepoto Conservation Area, and one Land Information New Zealand property. Details of the properties are shown in *Figure 1 Draft deed plan for Turi-o Kahu and Kaitawa properties.*

Figure 1 Draft deed plan for Turi-o Kahu and Kaitawa properties



Restoration of land into Te Urewera

Ngāti Ruapani mai Waikaremoana have an innate connection with Te Urewera. A key aspiration for Ngāti Ruapani mai Waikaremoana is to see Crown-owned land in their area of interest returned into Te Urewera where it will be protected for future generations of Ngāti Ruapani mai Waikaremoana.

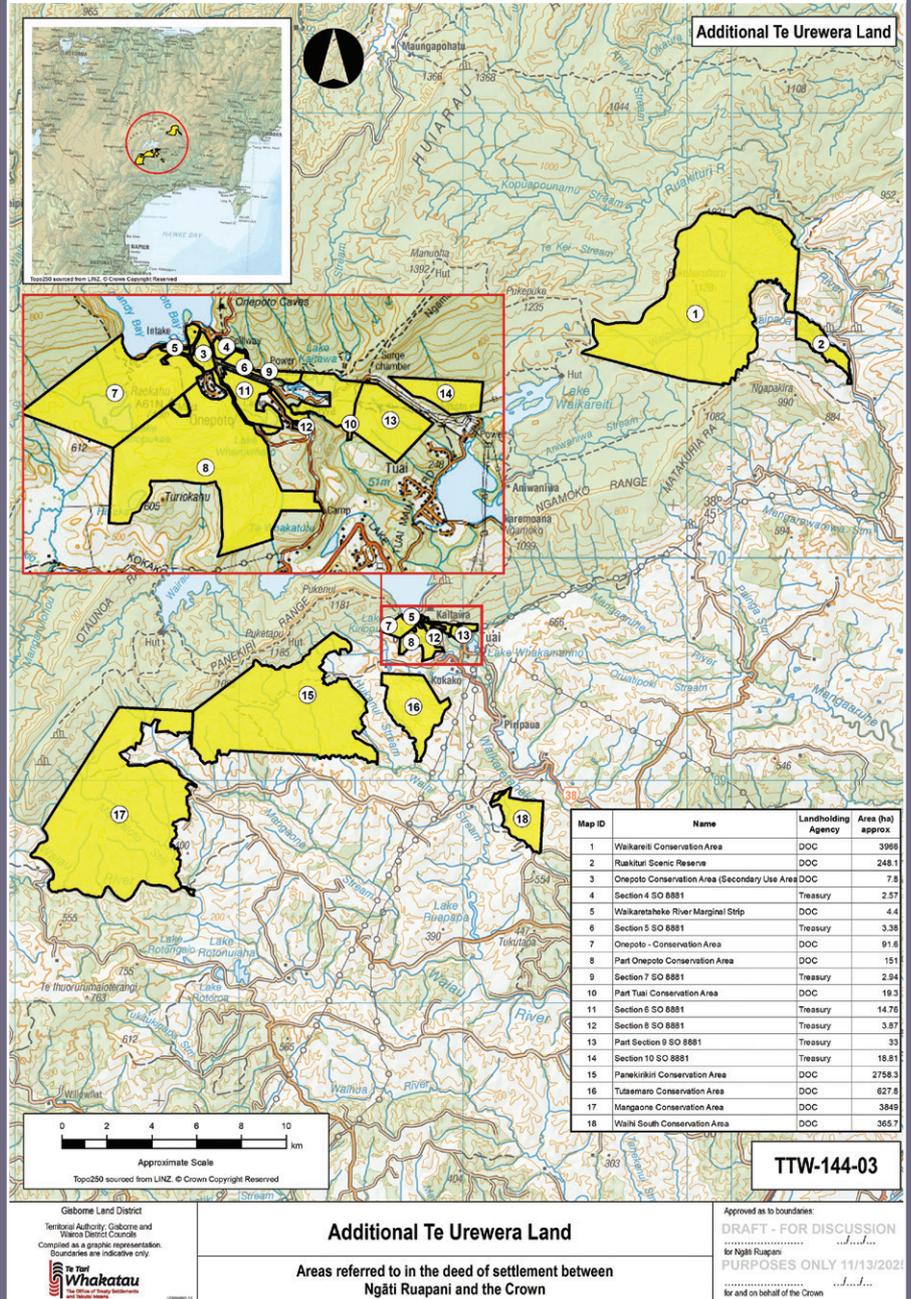
In recognition of Ngāti Ruapani mai Waikaremoana’s aspirations, 18 properties currently held by the Crown will be added into Te Urewera through specific provisions in the Ngāti Ruapani mai Waikaremoana settlement legislation (refer to Figure 2 Draft deed plan for additional Te Urewera land).

Place name changes

Place names recognise Iwi associations with geographical areas. Six place names will be restored as official geographical names through the settlement.

Existing name	New official geographic name
Tuai	Tūwai
Unnamed	Ngā-Hina-o-Te-Pūrewa
Puna Hokoi	Puna-hōkio
Puna Teao	Puna-te-ao
Hopuruahine Landing	Hopuāruahine
Hopuruahine Stream	Hopuāruahine Stream

Figure 2 Draft deed plan for additional Te Urewera land



Hawke’s Bay Regional Planning Committee

The Deed of Settlement provides that the Ngāti Ruapani post-settlement governance entity will be the appointer for Ngāti Ruapani mai Waikaremoana under section 5(3) of the Hawke’s Bay Regional Planning Committee Act 2015.

FINANCIAL AND COMMERCIAL REDRESS



Kōrero ngā tāngata

'I would like to see self-sufficient governance run on the systems based on our marae, not by the systems we live by today.'

Principle

Kaha: We are strengthened.

We cannot rely on the Crown systems to bring us into a space of prosperity and vibrancy. It is time for us to re-learn OUR systems to bring about sustainable change, and to return us to being prosperous and vibrant, again.

Financial and Commercial redress

The financial and commercial redress recognises the losses suffered by Ngāti Ruapani mai Waikaremoana arising from breaches by the Crown of its Treaty obligations. The financial and commercial redress is aimed at providing Ngāti Ruapani mai Waikaremoana with resources to assist them to develop their economic and social wellbeing.

It is made of four main branches: a quantum payment, return of commercial properties with leaseback arrangements, deferred selection properties (which provides Ngāti Ruapani mai Waikaremoana with the option to purchase certain lands within a stated timeframe after settlement), and rights of first refusal (which are triggered if the Crown ever wishes to sell certain identified lands).

Financial redress

The post-settlement governance entity, on behalf of Ngāti Ruapani mai Waikaremoana, will receive financial redress of \$24 million, less:

- + the transfer value of the Crown's interest in Patunamu Forest Limited of \$2,465,750; and
- + the transfer values of the settlement date commercial redress properties detailed below of \$857,500.

Commercial redress

As part of the negotiated settlement redress, Ngāti Ruapani mai Waikaremoana will receive the right to purchase the following properties:

Property	Conditions
Patunamu Forest Limited	On settlement date – transfer of the Crown interest, being 50% interest in the licensed land entity and Patunamu Forest Trust
Former Tuai School	On settlement date
Camp Kaitawa	On settlement date
Tuai Main Road Valley Road, Tuai	On settlement date
Te Kura o Waikaremoana site (land only)	On settlement date, sale and leaseback
Kaitawa administration properties	Deferred selection (3 years)

Tuai Hostel

In 1993, Ngāti Ruapani mai Waikaremoana applied to have the former Tuai Hostel (Lake Whakamarino Lodge) site recognised as a wāhi tapu and the Crown to resume the land pursuant to section 27D of the State-Owned Enterprises Act 1986. It was agreed by the parties that the resumption of the land by the Crown was in part settlement of the Ngāti Ruapani mai Waikaremoana historical Treaty of Waitangi claims. The land was revested in Ngāti Ruapani mai Waikaremoana pursuant to section 134 of Te Ture Whenua Māori Act 1993 and Order of the Māori Land Court in 1996. The value of the former Tuai Hostel is therefore in addition to the financial and commercial redress.

Rights of First Refusal

Ngāti Ruapani mai Waikaremoana will also receive rights of first refusal for 184 years from the settlement date over:

- + One Kāinga Ora – Homes and Communities property located in Tuai;
- + 63 Hill Street, Tuai (New Zealand Police); and
- + Kaitawa administration properties (Department of Conservation).

RATIFICATION VOTING PROCESS

Ways to vote

Internet voting

Enter **www.electionz.com/settlementvote** into the address bar of your internet browser (not into Google) to go to the voting site.

You will be asked to enter a PIN and password. Your unique PIN and password are listed on your voting paper and in your voting emails.

In person at the Ratification Information Hui

Place the completed voting paper in the ballot box at the ratification information hui. An electionz.com independent voting representative will be present at each of the ratification hui to collect votes and issue replacement/special votes to anyone who needs one.

Postal Voting

Follow the Postal Voting instructions on your voting paper to post the completed voting paper back to the Returning Officer in the freepost envelope provided.

If you lose your freepost envelope you can use any blank envelope.

Simply write:

FREEPOST 165185
The Returning Officer
PO Box 3138
Christchurch 8140

Freepost envelopes can go in any NZPost or DX Post Box.

Eligibility

All adult uri of Ngāti Ruapani mai Waikaremoana are eligible to vote in the ratification. Anyone who turns 18 by the conclusion of voting can during the voting period. Uri are only allowed to cast one vote each. Uri must be either registered members of Ngāti Ruapani mai Waikaremoana or complete a whakapapa-to-vote process – From the NRMW website..

Uri who utilise the whakapapa-to-vote process will not be registered with Ngāti Ruapani mai Waikaremoana but will still require their whakapapa verified by Ngāti Ruapani mai Waikaremoana whakapapa kōmiti / whakapapa process.

Personal information captured through the whakapapa-to-vote process will be deleted 90 days after the release of the final result by electionz.com, unless the information is otherwise required to be held within the requirements of the Privacy Act 2020 and court obligations, if any.

Postal Packs

Postal Packs will be sent out to all adult registered uri of Ngāti Ruapani mai Waikaremoana at the beginning of the voting period. Each pack will contain a unique voting paper, freepost return envelope and a ratification information booklet. Voting packs will also be sent out to new registrants throughout the voting period.

Online Voting Emails

Voting is also available online. The voting paper contains each elector's unique PIN and Password which can be used to cast the vote online. Emails will also be sent out to electors containing this information. PINs and Passwords are unique to each voter and cannot be shared and used by multiple people. Each voter requires their own unique PIN and Password.

The Independent Returning Officer

The Independent Returning Officer | Kaiwhakaere Pōtitanga is Isiah Roberts of electionz.com. electionz.com have managed elections and voting on behalf of iwi, corporate and public entities around Aotearoa, Australia and beyond for more than 20 years.

Should you need any assistance with voting, you can phone the helpline on 0800 666 034 or email vote@electionz.com.

Special votes

Special Votes are available to those who:

- + Register during the voting period on or before the voting closing date; or
- + Do not wish to register but wish to participate through their whakapapa process to vote.

Special votes will be counted by the independent returning officer subject to eligibility being confirmed through the Ngāti Ruapani mai Waikaremoana whakapapa process.

Overseas Whānau

Regardless of where you live, all uri are encouraged to vote. If you live overseas, you are highly encouraged to vote online to help ensure your vote is received by the end of the voting period. This removes the risk of votes getting lost or delayed in the post.



**CONTACT DETAILS –
NGĀTI RUAPANI MAI WAIKAREMOANA**

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Instagram @ngatiruapanimai

**CONTACT DETAILS –
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Phone 0800 666 034

Email iro@electionz.com



NGĀTI RUAPANI
mai Waikaremoana

www.nrmw.co.nz