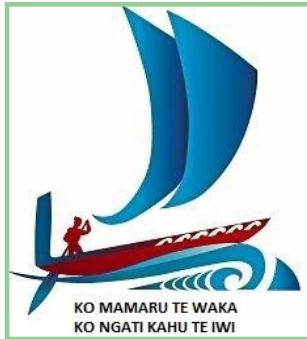


April to June 2017

Hōtoke (Winter) 2017  
Volume 1, Issue 2



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### PUBLISHED BY:

Te Rūnanga-a-Iwi o Ngāti  
Kahu  
21A Parkdale Cres, Kaitiāia  
P O Box 392 Kaitiāia  
09 4083013

# Te Pū o Te Wheke

## WHAKAARO RANGATIRA

Ko wēnā ngā mea mā tātou e ako ki a tātou tamariki.  
Tautokongia ngā mea e tika ana,  
awhinatia ngā mea e he ana kia haere i runga i te taumata tika.



Those are the things we must teach our children.  
Support those things that are right,  
and help those who are wrong to get back on the correct path.

**McCully Matiu**

## Special points of interest

- Te reo strategy
- Parkdale park project
- Taipā bridge project
- Tikanga wānanga
- Crown application declined
- Mandate reaffirmed
- Binding recommendations
- Waiporohita project
- New Judge for Ngāti Kahu hearing
- Abandoned lands
- Maramataka Māori
- Rūnanga AGM
- Myrtle rust warning
- Getting connected
- Important dates

# Tangata

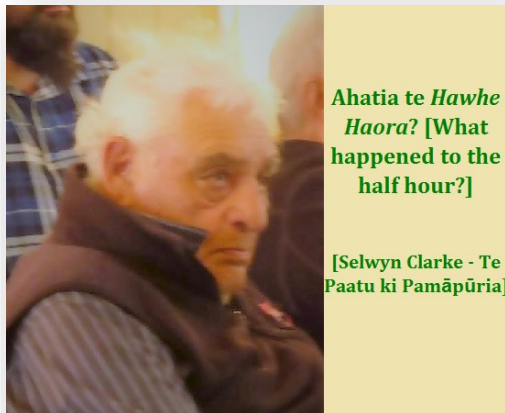
## Hawhe Haora— a simple reo strategy

*“Let’s start with half an hour total immersion at each hui then steadily increase until the whole hui is being held i te reo Māori anake.”* That was the suggestion made to the Rūnanga at April’s hui-a-marama by Manawarangi Hohaia, a strong advocate and passionate teacher of te reo rangatira.

It immediately got the enthusiastic tautoko of Te Taumata Kaumātua o Ngāti Kahu members, some of whom are not matatau i te reo themselves, but know they too must walk the talk if we are to stop and reverse the downward trend in the number of Ngāti Kahu who can comfortably hold a conversation i te reo.

At May’s hui-a-marama the **Hawhe Haora** strategy took off and became **e rua ngā haora** [two hours] before settling into **e ruarua ngā reo** [bilingualism], but with a greater effort by everyone to use as much reo Māori as possible.

For some of our kuia kaumātua it was like a dam inside them broke and after years of accommodating monolingual English speakers, they did not want to stop when the half hour was up.



It may mean conversations are a bit slower, silences are a bit longer and words are chosen more carefully — but in this loud, fast and sometimes thoughtless world those are actually good things.

Another good thing about **Hawhe Haora** is that it can be practiced by anyone at any time or place. It’s a simple but effective strategy that we commend to every whānau, marae and hapori.

Ngā mihi aute ki ngā ako katoa.

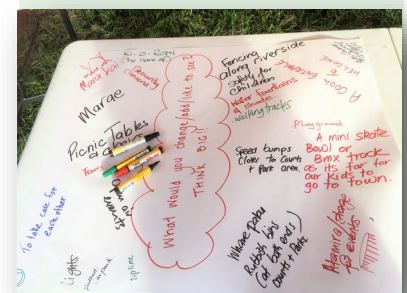
## Making Parkdale Park a safe place to play

When it comes to social change, Te Rūnanga-a-Iwi o Ngāti Kahu leads by following.

That’s the case with the whānau who are working to make Parkdale Park a safe place for tamariki mokopuna to go and play. It’s their vision and their dream, but we are privileged to support and be part of it. Their next meeting is Thursday 8th June in our Rūnanga offices on Parkdale Cres, Kaitiāia.

E hara taku toa i te toa takitahi, ēngari he toa taku tini.

[My strength is not from me alone, but from the many.]



Parkdale play and planning day.



# Tangata

## Te reo classes in and around Kaitiāia

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### WEEKLY ATAARANGI CLASSES:

DAY	TIME	TUTOR	LEVEL	VENUE
Monday	4—6 pm	Manawarangi Hohaia	Beginners & Intermediate	Aniwaniwa Kohanga Reo
	6.30—8 pm	Manawarangi Hohaia	Beginners & Intermediate	Kareponia Kohanga Reo
Tuesday	6—8 pm	Manawarangi Hohaia	Beginners & Intermediate	Pukemiro Kura Kaupapa
	6—8 pm	Hori Popata	Beginners & Intermediate	Vegar St
Wednesday	6—8 pm	Hori Popata	Beginners & Intermediate	Vegar St
	6.30—8 pm	Manawarangi Hohaia	Beginners & Intermediate	Mangamuka School

These classes are run entirely by volunteers who are dedicated and passionate, so check if a koha is appropriate, especially where classes are being held in other facilities like kura, kohanga or schools.

If you live outside our rohe you can contact Te Ataarangi on <http://teataarangi.org.nz/?q=contact-us> to ask about the nearest class to your location.

DAY	TIME	TUTOR	LEVEL	VENUE
Thursday	6 pm	Mei Meri	Beginners	See the note

### TE HĀ O TE REO CLASS

This course is great for absolute beginners wishing to develop an introductory understanding of Te Reo Māori by introducing basic phrases, correct Te Reo pronunciation and an introduction to the Māori culture.

However you do have to be accepted on to this class which started in May. For more details contact: Kelly Heke on 09 470 3801 or Freephone: 0800 162 100

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## Tikanga taumata wānanga

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Timoti Flavell, Chair of Te Taumata Kaumātua o Ngāti Kahu, has called a wānanga for 9th – 10th June 2017 for those doing the mahi of kaumātua, kuia, kai kōrero and kai karanga.

The wānanga will focus on tikanga where there are sensitive issues to be dealt with such as whakamōmori, koiwi, kohuru, rāhui, whakatahe, materoto, pungarehu, whenua, aituā, etc.

It is an opportunity for our kaumātua, kuia, kai kōrero and kai karanga to share and hear experiences and to support each other.

The wānanga will be held at Ōturu marae and begins with pōhiri at 5pm on Friday 9th June, closing on the afternoon of Saturday 10th June.

For more information contact Hohepa on . 4083013.

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# Te Moana me Te Wai Māori

## Taipā Bridge project making slow but steady progress

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For the past year the [New Zealand Transport Authority \[NZTA\]](#) has been working with the mana whenua marae on a [project to replace the existing one-lane bridge at Taipā with a two lane bridge](#).

The mana whenua engagement involves the ahikaa hapū of Matakairiri at Karipori marae in Taipā as well as Kauhanga marae [Pēria], Parapara marae, Ko Te Ahua marae [Toatoa] and Kēnana marae. They are supported by a taumata of kuia and kaumātua drawn from their respective marae.

The mana whenua focus is to ensure the project protects the taku taimoana, improves the quality of freshwater, addresses all safety concerns, and opens up more economic and job opportunities for locals.

The ahikaa marae updates all the other marae regularly at the Rūnanga hui-a-marama on the project's progress, which to date has been slow but steady.

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Taipā bridge with a sediment survey boat at work beneath it.

## Ngāti Kahu find that the Crown has no customary rights

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In April the Crown was given four weeks [to apply to Ngāti Kahu for recognition](#) under Tikanga of any customary rights, interests or title it claimed to have in the rohe moana of Ngāti Kahu, and to provide evidence in support of its claim.

The Attorney-General responded by sending an online link to the Crown's [Marine and Coastal Areas Act \[MACA\]](#). As a courtesy he was given an extra week in which to provide the required evidence to back the Crown's claim and application, but failed to do so.

In May the Rūnanga considered the Crown's application and ruled as follows:

***Having failed to provide any supporting evidence for its claim to customary rights, interests or title in the rohe moana of Ngāti Kahu and its hapū, the Crown's application for recognition of said rights, interests or title is declined under Tikanga.***

***For the avoidance of doubt, it is found and confirmed that the Crown has no customary rights, interests or title in the rohe moana of Ngāti Kahu and its hapū.***

**KUA MANA.**

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# Te Moana me Te Wai Māori

## Waiporohita replanting days

Ngāti Kahu whānau, hapū and iwi members along with local personnel from [Department of Conservation](#), [Northland Regional Council](#) and Landcorp, will be busy on Thursday 8th to Friday 9th June planting out 3,100 native plants around Lake Waiporohita in the next phase of a project aimed at restoring its mauri.

All plants have been provided by [Sana and Mike Ryan of Wairahoraho Native Plant Nursery](#) on Karikari peninsula. These plantings follow on from initial work earlier this year that included:

- New fencing done by Landcorp's manager and staff on [Rangiputa station](#) to stop stock accessing the lake;
- The creation of a weir to settle sediment and nutrient from the station;
- The removal from the lake margins of non-native tree species;
- Planning of a locally designed and built pou and boulder barrier to stop entry to the lake by vehicles and boats.

Stock access is now under control with new fences, the weir is doing its job, riparian planting is underway and a [media campaign](#) about vehicles has prompted co-operation from the wider community.

Over the next year we plan to complete the pou and boulder barrier, target lake weeds and algae, nutrient and biosecurity issues, and Canada geese control.

**NGĀ RĀ - DATES: Thursday 8th and Friday 9th June 2017:**

**Ā HEA - WHEN: Early till late**

**KEI HEA - WHERE: Cnr Rangiputa Rd and Inland Rd, Karikari**

**HE AHA - WHAT: Replanting.**

**LUNCH PROVIDED - bring a hat, a spade, and a willing heart and hands.**

**Nau Mai! Piki Mai! Haere Mai!**

## Waiporohita project up for Green Ribbon award

Te Rūnanga-ā-Iwi o Ngāti Kahu have been [selected as finalists](#) in the Kaitiaki Leadership category of the 2017 [Green Ribbon Awards](#) for their mahi carried out in the Lake Waiporohita Restoration project.

This project was an NRC Environment Fund project which involved collaboration with Ngāti Kahu, the Department of Conservation and Landcorp Farming for works to improve Lake Waiporohita water quality and biodiversity values. It's great to see this project acknowledged and community efforts recognised. Thank you to the hard work from all involved in making the project a success.

Another finalist with a local connection is the National [Para Kore \[Zero Waste\] Programme](#).

The awards ceremony is due to take place 8 June in Wellington. Good luck to all the finalists.



Waiporohita from the air ...



... and from the ground

## FAQs about the Ngāti Kahu mandate

**Q:** Who decides who holds the Ngāti Kahu mandate and how?

**A:** Ngāti Kahu marae through hui-a-tau and hui-a-marama, and individual iwi members through hui-a-iwi and postal ballots cast by adult members on the Iwi Register.

**Q:** What happens if the Crown 'suspends' its recognition of a mandate?

**A:** Crown recognition of a mandate is only needed during negotiations to settle. The Crown is not in negotiations to settle with Ngāti Kahu, so nothing has changed regards who holds our mandate.

**Q:** Of the 15 Ngāti Kahu marae, how many are members of Te Rūnanga-a-Iwi o Ngāti Kahu?

**A:** 13.

**Q:** Of the five well-founded claims in Ngāti Kahu, how many are represented by Te Rūnanga-a-Iwi o Ngāti Kahu?

**A:** Five.

**Q:** Of more than 14,000 individual iwi members, how many have written to oppose the Rūnanga's mandate?

**A:** Three.

# Whenua

## Updating you on the Ngāti Kahu Land Claims and other matters relating to the whenua.

### FAQs About Binding Recommendations

**Q:** Why is Ngāti Kahu going for binding recommendations instead of accepting the Crown's settlement offer?

**A:** Because binding recommendations are a legal right that will give us a base to rebuild an economy without extinguishing our sovereignty.

- Binding recommendations are a [legal pathway](#) to redress.
- They do not extinguish our claims over the rest of our lands.
- They also do not extinguish our rangatiratanga and mana whenua.
- They provide less scope for the division and damage done to whānau, hapū and iwi relationships around the country by the Crown's settlement policies which have been recorded and documented as far outweighing the supposed benefits of settlement.
- The redress available via binding recommendations includes the return to us, at no charge, of former SoE lands as well as Crown Forest License (CFL) lands, plus compensation of up to 100% of the value of the trees grown on CFL lands.

**Q:** Why is the Crown so set on getting Ngāti Kahu to drop our application for binding recommendations and accept its offer of a 'full and final' negotiated settlement?

**A:** Because the ['full and final' settlement](#) that the Crown wants Ngāti Kahu to accept will force us to [cede sovereignty](#) and will 'legally' extinguish our claims of mana whenua and rangatiratanga over everything that we don't get in any settlement.

- Negotiated settlement is a [political pathway](#) to redress.
- The Crown carefully designed that pathway to stop Māori from going after our legal rights via binding recommendations.
- The Crown does not have to negotiate in good faith, and so it often does not. Instead it can and does basically say, "This is what you will get as a settlement; take it, or leave it."
- The Crown splits any redress into artificial divisions that it calls 'commercial' and 'cultural'.
- The Crown forces us to pay for any 'commercial' redress received.
- The Crown does not allow us to use any 'cultural' redress as we want, and insists that it and its agencies have final say over it.

# Whenua

- Q:** When the Tribunal makes binding recommendations, what's to stop the Crown from just ignoring or appealing against them?
- A:** An internationally renowned Court of Appeal [COA] decision released in 1987 called the [Lands Case](#), plus four pieces of law: the [Crown Forest Assets Act 1989](#); the [Treaty of Waitangi \[State Enterprises\] Act 1988](#); the [State-owned Enterprises Act 1986](#) and the [Treaty of Waitangi Act 1975](#).

## BACKGROUND

- The 1987 COA decision led to an agreement between the Crown and Māori on a scheme of safeguards to ensure that lands or waters were not transferred to State-owned Enterprises or Crown Forest License buyers in such a way as to prejudice Māori claims over them.
- The Treaty of Waitangi (State Enterprises) Act 1988 was passed to give effect to that agreement by beefing up the State-owned Enterprises Act 1986 with regard to SoE lands, as well as the Treaty of Waitangi Act 1975 with regard to Crown Forest License [CFL] lands. It also led to the passing of the Crown Forest Assets Act 1989.
- Under [Section 27A](#) of the SoE Act the Crown had to register a memorial on the certificate of title of all SoE lands clearly warning any potential buyers that if a claim over the land was determined by the Waitangi Tribunal to be well-founded, then it could be subject to return to Māori via – “resumption [compulsory buy back by the Crown] ... **[without provision]** for third parties, such as the owner of the land, to be heard ...”.
- [Section 8HB](#) of the TOW Act also empowered the Tribunal to make similar binding recommendations for the resumption of CFL lands and their return to Māori.
- Additionally [Part 3, Section 36](#) and [Schedule 1](#) of the Crown Forest Assets Act empowered the Tribunal to order the Crown to pay compensation up to 100% of the value of the trees grown on CFL land that was returned to Māori.
- In December 1987, Cooke P delivered a Minute that read in part – “The Court is glad that [the Crown and Māori] have succeeded. [...] The Court hopes that this momentous agreement will be a good augury for the future of the partnership. Ka pai.”
- Justice Cooke also noted that, should the agreement come undone, Māori could return to the Courts.
- It's always possible that the Crown may try to renege on the agreement and laws outlined above. Already it has threatened the Tribunal's funding and very existence should it exercise it's binding recommendatory power to the fullest extent. It has also promised potential and existing buyers of 27B memorialised properties that the land they are about to buy, or have bought, will never be returned to Māori. **However, given the history, the Crown will not find it easy to break this particular agreement without incurring hugely damaging legal and political consequences, both domestically and internationally.**

## New Judge for Ngāti Kahu hearing

The Judge who chaired the Waitangi Tribunal panel that heard Ngāti Kahu's case for binding recommendations in 2012 has recused himself from the panel that will re-hear our case.

Ngāti Kahu are now waiting to hear who the Tribunal has appointed to chair that panel.



*“The real leaders of Ngāti Kahu are the marae, and we have clearly instructed the Rūnanga to pursue our legal right to binding recommendations.”*

[Trudy Allen—Matakairiri hapū, Karipori marae]

# Whenua

## Crown suspends its recognition of the mandate



*“Lucky the current government’s mandate won’t last forever.”*

[Reremoana Renata—Ngāti Ruaiti hapū, Waiaua Marae]

On 2 May we [let the Crown know](#) that we had returned to the Tribunal for binding recommendations. We also confirmed that we would not accept the \$94,400 it had offered to contribute to the costs of a Crown-determined mandate reconfirmation process to negotiate a full and final extinguishment of all Ngāti Kahu’s historical claims. The following week we received a letter saying that the Crown had [suspended its recognition](#) of the mandate held by the Rūnanga.

On the same day it wrote to us, the Crown sent a copy of its letter to the Waitangi Tribunal in an attempt to derail the hearing process, but did not include our response. So we sent that to the Tribunal plus a report on the very wide notification of our two hui-ā-iwi and the outcome. The Crown also [sent a letter](#) to at least one of the people they have been encouraging to challenge the Rūnanga’s mandate, advising the person that they had suspended recognition and encouraging them to intervene in the Tribunal hearing process.

We are disappointed that our treaty partner continues to engage in these kinds of dirty and divisive tactics, but we are no longer surprised at the lengths it will go to try and stop us from getting our lands back without having to pay for them, and from getting the compensation we are legally entitled to. However Ngāti Kahu will continue to follow the teachings of our original Head Claimant, McCully Matiu who always said, “Mahia ngā mahi ki runga i te tika me te pono me te aroha.”

## Hui-a-Iwi reaffirm the mandate

Having won our legal case in the Courts, Ngāti Kahu began our preparation to return to the Waitangi Tribunal with hui-a-iwi held during May in our main population centres of Auckland and the Far North. The hui were another opportunity for individual Iwi members to be updated on how the well-founded claims of Ngāti Kahu are being progressed according to their instructions, to give their feedback and ask questions, and to reaffirm their mandate for Te Rūnanga-a-Iwi o Ngāti Kahu to continue pursuing redress from the Crown via legally binding recommendations from the Waitangi Tribunal.

The first hui, held on 6th May at Te Unga Waka marae in Auckland, produced a unanimous resolution that not only [reaffirmed the Rūnanga’s mandate](#), but also resolved to support the Rūnanga and its structure to receive the redress for all Ngāti Kahu. The second hui-a-iwi, held on 13th May in Te Ranginui marae, Kēnana, also passed the same resolution.

Ngāti Kahu’s lawyers have filed a proposed hearing timetable with the Tribunal which envisages our application being heard before the end of this year and we are now awaiting the Tribunal’s directions.



# Whenua

## Stopping the sale of ‘abandoned’ lands

On 21st April we were told of the impending sale by tender of three blocks of ‘abandoned’ land; two on the Karikari peninsula in the rohe of Te Whānau Moana Te Rorohuri, the third in the Kaiaka Fairburn rohe of Te Paatu.

The [public notice appeared on facebook](#) a week before the tender deadline and produced a great deal of angry, frustrated commentary about the archaic Pākehā practice of classing land as ‘abandoned’ and then on-selling it to recover unpaid rates.

As a result Mangataiōre and Karikari marae asked the Rūnanga to research what could be done to:

- Stop the lands from being sold;
- Get them vested in the appropriate group of Māori; and
- Change their status from General land to Māori freehold land.

On 24th April we filed [section 18.1.h](#) applications asking the Māori Land Court to determine the Māori owners of each block. We also filed [section 133](#) applications to change their status from General to Māori Freehold land and get them vested in the appropriate groups of Māori.; i.e. the appropriate whanau or marae.

By the time the sale of the blocks was brought to our attention the sale process was already almost complete. So we were not hugely confident that the applications would be accepted by the Court. Therefore in May we were surprised and pleased to receive notice that the Māori Land Court had not only accepted the applications, it had set them down to be heard in Chambers at the Kaitiāia District Court on Friday 19th July 2017.

Although we had to act urgently on the instructions of only two of at least five relevant marae, now that the Court has set a date we’re working with all the relevant marae as well as one whanau. Because it’s important that they either take over the applications in their own right, or instruct us carefully on what they want done about them.

There are no guarantees that the Court will rule in favour of these applications or that the Far North District Council will not push ahead with the sales before the Court can hear them. However the research and preparation that went into them has produced valuable learnings for the future. And if we get nothing else out of this particular exercise, those learnings at least will be shared amongst us so we can get on to stopping any future sales a lot sooner.

Our CEO and operational team are also working with their counterparts in the Far North District Council to change its policy regards ‘abandoned’ lands,

## Maramataka Māori ready for Matāriki / Puanga

The image shows a screenshot of the 'Maramataka Maori 2018' calendar. It is a 12-month wall planner with a color-coded moon cycle. The title at the top reads 'Maramataka Maori 2018' and includes the Māori phrase 'E rongopu te po, E rongopu te ao, he mānuka kua tā te mānuka, he mānuka kua tā te mānuka'. The calendar is organized into columns for each month, with rows representing days. The days are color-coded according to the moon phase: red for New Moon (Hine-matawhiri), yellow for Waxing Crescent (Hine-ora), green for First Quarter (Hine-atawhiri), blue for Waxing Gibbous (Hine-ora), orange for Full Moon (Hine-matawhiri), and purple for Waning Gibbous (Hine-ora). The calendar also includes various Māori symbols and icons.

**Te Rūnanga -ā-Iwi o Ngāti Kahu are proud co-sponsors of the newly released Maramataka Māori published by Heeni Hoterene [Ngāti Hine] and Reuben Taipari Porter [Te Rarawa, Ngāti Tuhoe, Ngāti Kahu].**

You can plan your life using the Māori moon cycle with this unique colour coded 12 month wall planner which is the result of years of whānau research and tūpuna matauranga developed so that we can all utilise the teachings in this modern day Ao!

Tino tautoko mo te rauemi pai tuku iho no ngā tūpuna.

They are selling fast, so to get your copy contact Heeni and Rueben on [ahiparaonline@gmail.com](mailto:ahiparaonline@gmail.com)

He tino taonga ēnei.

# Pānui



**TE RŪNANGA-Ā-IWI O NGĀTI KAHU ME NGĀ KAMUPENE  
(Te Rūnanga-ā-Iwi o Ngāti Kahu & Subsidiaries)  
HUI-A-TAU  
AGM**

**TE RĀ (date): Rā Horoi 1<sup>st</sup> Hurae 2017 (01 July 2017)**

**TE WAAHI (venue): Te Paatu Marae, SH1, Pamāpūria**

**TE WĀ (time): 10am pōhiri**

**RĀRANGI TAKE (AGENDA):**

- Karakia
- Mihimihi
- Haka pāha (Apologies)
- Karanga Ingoa (Rollcall)
- Hakamaharatanga (Remembrance)
- Meniti (Minutes of last AGM)
- Ngā Take (Matters Arising)
- Ripoata-ā-Tau (Annual Chair Reports)
- Kaute-ā-Tau (Annual Accounts)
- Pōtitanga (Election of Officers)
- Haka pūmau o ngā Māngai (Delegates)
- Haka pūmau o te Mana Hakahaere (Mandate)
- Haka pūmau o ngā Kai Wāhanga (Portfolio Holders)
- Haka pūmau o te Kaitātari Kaute (Auditor)
- Umanga Whānui (General Business)

**Te Hui-a-Marama i muri iho te Hui-a-Tau.  
(Hui-a-Tau will be immediately followed by Hui-a-Marama.)**

**ANNUAL REPORTS ARE AVAILABLE TO REGISTERED IWI MEMBERS FROM  
THE RŪNANGA OFFICE AT 21A PARKDALE CRES, KAITĀIA**

**Haka pā (contact): 09 4083013**

**Īmera (email): [ngatikahu@xtra.co.nz](mailto:ngatikahu@xtra.co.nz)**

**MYRTLE RUST - IF YOU SEE IT REPORT IT.  
EXOTIC PEST & DISEASE HOTLINE  
0800 80 99 66**



**Six examples of plants out of the 104 species in the myrtle family that grow in New Zealand.  
Clockwise from top left: pōhutukawa, mānuka, bottlebrush, feijoa, ramarama, blue gum.**



**Some examples of the yellow patches and brown bumps typical of myrtle rust.  
DON'T TOUCH IT! REPORT IT!**

**NGATI KAHU - KIA TIAKINA TATOOU TAONGA**

**TE WĀ - NGĀTI KAHU TIME**  
Our Iwi Radio Show  
1st and 3rd Wednesdays of each month.  
The things that matter to Ngāti Kahu.

Hosted by our own Te Ikanui Kingi-Waiāua



Tune in on 97.1 FM or listen online at  
<http://www.irirangi.net/listen-online/te-hiku-o-te-ika.aspx?id=66DE35A4-DECE-47EE-827A-287BB0FB819C>

**NOT REGISTERED YET**

Want to be kept informed about what is happening in Ngāti Kahu? Want to have a say on decisions about our Treaty Claims? Want to be registered with your Marae?

**Contact Grace - Ngati Kahu Iwi Registrar:**

Email – [nkregistrar@xtra.co.nz](mailto:nkregistrar@xtra.co.nz)  
Phone – 09 4083013  
Postal Address P O Box 392, KAITĀIA 0410  
Physical Address – 21A Parkdale Cres, KAITĀIA

**ALREADY REGISTERED**

Keep your registration up to date and let Grace know if:

- You change your address.
- You change your phone numbers.
- You change your email address.

## Ngāti Kahu: A Sovereign Nation

- Expresses the mana whenua and rangatiratanga derived from the Gods,
- Possesses all sovereign rights and responsibilities,
- Upholds He Hakaputanga o Te Rangatiratanga o Ngā Hapū 1835,
- Honours Te Tiriti o Waitangi 1840,
- Endorses the United Nations Declaration on the Rights of Indigenous Peoples,
- Protects the environment and uplifts the people,
- Opposes globalism and supports human rights over corporate rights,
- Works for Constitutional Transformation in Aotearoa

## Ngā Rā Hira—Important Dates

Thur 8 Jun 17	Parkdale Play Komiti, 1.30pm, 21A Parkdale Cres, Kaitāia
Thur 8—Fri 9 Jun 17	Waiporohita planting day, early to late, cnr Rangiputa and Inland Rds
Fri 9—Sat 10 Jun 17	Tikanga Wananga, 5pm, Ōturu Marae, Ōturu
Sat 24 Jun	Mataariki / Puanga
Sat 01 Jul 17	Hui-a-tau a of Te Rūnanga-a-Iwi o Ngāti Kahu—Te Paatu Marae, Pamapurua
Sat 01 Jul 17	Hui-a-marama of Te Rūnanga-a-Iwi o Ngāti Kahu—Te Paatu Marae, Pamapurua
Sat 29 Jul 17	Hui-a-marama of Te Rūnanga-a-Iwi o Ngāti Kahu—Ko Te Ahua Marae, Toatoa
Sat 26 Aug 17	Hui-a-marama of Te Rūnanga-a-Iwi o Ngāti Kahu—venue TBC
Thur 31 Aug 17—Thur 7 Sep 17	Ngāti Kahu Diplomatic Mission 2017, Shanghai, China

## Te Rūnanga-ā-Iwi o Ngāti Kahu

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KAITAIA 0410

Phone: 09 4083013  
Fax: 09 4083093  
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