Te Kooti Whenua Māori
Māori Land Court

Form 01
Rule 4.2 (2)

GENERAL FORM OF APPLICATION

Te Ture Whenua Māori Act 1993
Section(s) 19
(State number of section(s) under which application is made)

For more information visit www.māorilandcourt.govt.nz

RESET FORM

WHAT IS THIS FORM FOR?

Applications that do not have a prescribed form in the rules must be completed using this form. This form is designed to be generic and allow for different types of application under Te Ture Whenua Māori Act 1993.

HOW TO FILE AND COMPLETE THIS APPLICATION FORM

(i) This form must be accompanied with the appropriate application fee (if any) and may be filed at any office of the Court (with the exception of an application seeking leave to appeal out of time which must be lodged in the Office of the Chief Registrar);

(ii) As this is a general application form, please ensure that all information required on the form is completed;

(iii) If the order sought is against one or more other parties you must supply the names and contact details of those parties;

(iv) Where tick boxes ☑ are provided please ensure you tick all those boxes that apply to your application, unless you are required to select one box, then only select the box that applies;

(v) If there is insufficient room on the form to provide all the required information you should continue your application on a separate sheet of paper, and

(vi) Additional information – in addition to completing this form, if the application requires you to provide further information you must include all documents, information or evidence you wish the Court to consider.

Office use:
Application: ACCEPTED / REFUSED
Dated: .....
Signed: .....
Name: .....
Designation: .....

The Māori Land Court of New Zealand

(Please select the name of the Māori Land Court District in which some or all of the lands or the subject matter of the application is located)

Please select one District	☐ Taitokerau	☐ Waikato-Maniapoto	☑ Waiariki
☐ Tairāwhiti	☐ Tākitimu	☐ Aotea	☐ Te Waipounamu

SUBJECT OF APPLICATION - BLOCK / DECEASED / OTHER MATTER:

(Please state name and block number of land, Māori incorporation, person or other matter in respect of which the application is made)

Other Matter - we seek an URGENT INJUNCTION as a whanau of Te Urewera Hapu, Te Totara Marae in Ruatoki

APPLICATION:

I / We Lois Umuhuri, Maurice Morehu, Nancy Herehuia Pitau, James Tipi Whenua Noema *(state full name)*

apply for an order (Set out nature of order sought so as to clearly inform the Court what is required and if the application is not under Te Ture Whenua Māori Act give details as to the Act and section that apply)

To obtain an Urgent injunction - to stop further removal of property from our Marae and the dismantling of our wharepuni or any other buildings at Te Totara Marae in Ruatoki

Maori Land Court Rules 2011: 9.6

REASONS FOR APPLICATION:

(State grounds or reasons and any facts relied upon so as to fully inform the Court as the true nature of the application)

1. The "Cancellations" of Marae Trustees and the legal impacts of this - that has enabled the "decision" to move because it disempowers and disregards the formally appointed trustees - see appendixes 1

2. The lack of consultation, and processes relating to the removal and closure of Te Totara Marae - see appendixes 2

3. The Marae Committee not fulfilling their obligations in the best interests of our Marae, our hapu - see appendixes 3

AFFECTED PARTIES:

Are there any parties who will be affected by this application? (affected parties include any owners, beneficiaries or occupiers of the land who have an interest that may be affected by this application)

☑ YES *(Complete the list of affected parties by providing their name and contact details)*	☐ NO

Preferred place of hearing: Rotorua

Signature of Applicant(s):	18-12-2024
	Dated: 18/12/2024
	Dated: 18/12/2024

CONTACT DETAILS

18.12.2024

Contact Address:

C/- Maurice Morehu

62 Morrison Road, Whakatane 3123

(Address to which documents or correspondence in connection with the application can be posted or delivered)

Phone Number(s):

Home: N/A	Work: N/A
Mobile: 027 3668617	Fax:
Email Address: rua.morehu@xtra.co.nz	

NOTE: Where fax or email addresses are given these may be used as a means of notice and service.

Fee: $ 220.00

(Depending on the type of application a fee of $22.00, $66.00 or $220.00 may apply. If you are unsure of the fee that applies please contact your local Māori Land Court office for further assistance)

MĀORI LAND COURT CONTACT DETAILS

Applications should be lodged with the Registrar in the Māori Land Court District in which some or all of the lands or the subject matter of the application is located.

TAITOKERAU
L3, Manaia House
41 Rathbone St
WHANGAREI

DX Box AX10086
WHANGAREI

PH: (09) 983 9940
Fax: (09) 983 9941
mlctaitokerau@justice.govt.nz

TAITOKERAU
Auckland Information Office
Avanti Finance Building
65B Main Highway
Ellerslie, AUCKLAND

DX Box EX10912
AUCKLAND

PH: (09) 279 5850
Fax: (09) 279 5852
mlctamakimakaurau@justice.govt.nz

WAIKATO-MANIAPOTO
L2, BNZ Centre
354-358 Victoria St
HAMILTON

DX Box GX10101
HAMILTON

PH: (07) 957 7880
Fax: (07) 957 7881
mlcwaikato@justice.govt.nz

WAIARIKI
Hauora House
1143 Haupapa St
ROTORUA

DX Box JX10529
ROTORUA

PH: (07) 921 7402
Fax: (07) 921 7412
mlcwaiariki@justice.govt.nz

TAIRAWHITI
Ngā Wai e Rua Building
Cnr Lowe Str & Reads Quay
GISBORNE

DX Box PX10106
GISBORNE

PH: (06) 869 0370
Fax: (06) 869 0371
mlctairawhiti@justice.govt.nz

TAKITIMU
L2, Heretaunga House
Corner Lyndon & Warren Strs
HASTINGS

DX Box MX10024
HASTINGS

PH: (06) 974 7630
Fax: (06) 974 7631
mlctakitimu@justice.govt.nz

AOTEA
Ingestre Chambers
74 Ingestre Street
WHANGANUI

DX Box PX10207
WHANGANUI

PH: (06) 349 0770
Fax: (06) 349 0771
mlcaotea@justice.govt.nz

TE WAIPOUNAMU
Justice and Emergency Precinct
20 Lichfield Street
CHRISTCHURCH

DX Box WX11124
CHRISTCHURCH

PH: (03) 962 4900
Fax: (03) 962 4901
mlctewaipounamu@justice.govt.nz

LIST OF AFFECTED PARTIES

The names and contact details of persons, groups or authorities who you think have an interest that might be affected by this application

Name Te Urewera Hapu Marae Committee - Secretary

Postal Address 266 Ruatoki Valley Road, Ruatoki

Email Address waikare@gmail.com

Phone No. Unknown

Name Te Urewera Hapu Marae Committee - Chairperson

Postal Address 266 Ruatoki Valley Road, Ruatoki

Email Address tikiraua@gmail.com

Phone No. Unknown

Name Terehia Biddle

Postal Address Unknown

Email Address terehiab@gmail.com

Phone No. Unknown

Name

Postal Address

Email Address

Phone No.

Name

Postal Address

Email Address

Phone No.

Name

Postal Address

Email Address

Phone No.

Te Kooti Whenua Māori
Māori Land Court

SCHEDULE 2
WHAKAPAPA DETAILS

Note: Only complete this schedule if whakapapa is required for your application.

1. Full names of owner: .....

.....

2. Full names of owner's children:

a.	b.
c.	d.
e.	f.
g.	h.

3. Full names of owner's parents (please state relationship): .....

.....

.....

.....

4. Full names of owner's brothers and sisters: *(if any and specify whether full brother or sister, whether half brother or sister, whether any were adopted in or out of family, whether legally or as a whāngai)*

a.

b.

c.

d.

e.

f.

g.

1. **The "cancellation" of Marae Trustees and the legal impacts of this**

Appendixes

Māori Reservation Regulations 1994: page 2 clause 7 (1 a – l), (2)

Te Tōtara Marae Charter: page 3 clause 5.3, 5.6

Reasons for Application: page 2 (8, 11)

Minutes of Meetings: Dated 03/12/2024, page 2

2. **The lack of consultation, and processes relating to the removal and closure of Te Totara Marae**

Appendixes

Reasons for Application: Page 2 (1, 9, 10, 12), Page 3 (15)

Te Totara Marae Charter:

Minutes of Meetings: Dated, 24/02/2022

Email Correspondence:

Dated 24/02/2022: Whenua – Hapu Village

Dated 13/01/2023: Hapu wananga.

Dated 20/03/2023 Te Totara Village Design Concepts.

3. **Marae Committee not fulfilling their obligations in the best interests of our marae our hapū**

Appendixes

Te Tōtara Marae Charter: Page 2 (3.5, 3.6) Page 4 (6.1, 6.2)

Reasons for Application: Page 1 (2, 3, 4, 5, 6), Page 2, (7, 10,12, 13)

Email Correspondence:

Dated 13/01/2023: Hapu wananga.

Dated 17/03/2022: Whenua – Te Urewera Hapu.

Dated 20/03/2023 Te Totara Village Design Concepts.

Reasons for Application:

(State grounds or reasons and any facts relied upon so as to fully inform the Court as the true nature of the application)

1. We have not been fully consulted with regards to the decision that has been made to relocate our marae, Te Totara, from its current site to a site that is privately owned by some of our hapu members - Ruatoki A Section 37B No. 2, Block 38229.

2. The cancellations or changes to the dates for hapu hui by the marae committee has caused frustration for our whanau. The inconsistencies with the organising of hapu meetings has been unsettling.

3. Minutes used to be shared with hapu members who had provided their email details to the marae committee however, this is no longer happening therefore we are not informed in a timely manner about matters pertaining to our marae and in particular, the plans to relocate our marae.

4. The moving of our Marae to another site effects everyone in different ways, i.e. emotionally, physically, and spiritually for there is a lot at stake to consider. Planning, open, and transparent communication are just a few things that are vital in the process.
   Meeting by way of a monthly hapu hui with a 20-30min block is not considered a fair representation or consultation process. This does not give time for whanau to make sound decisions or vote on specific topics with little information or time provided. It does not even offer an opportunity to have a reasonable or robust conversation. Many a times snap decisions have led whanau backed up into a corner and forced to decide even if it's not the answer they want to give. This type of domineering act often leads to whanau not returning, therefore some missing out on having a voice that they are entitled too.
   This is a huge project, and proper planning needs to be had, so in fairness this project stands alone and should **not** be held in a hapu hui. Regardless of where the money comes from to fund the project, ultimately the Hapu should be considered as first responders to this matter. Decisions should not be made by hapu coordinators who attend separate hui with other hapu, tribal officers, or Te Uru Taumatua.

5. Meetings have been volatile and not controlled by the Chairperson. We make specific reference to a hui held on Friday 24 March 2023 whereby one of our whanau members was sworn and yelled at in the meeting following questions raised about the design and plans for our marae. At a meeting held in April 2023 the chairman mentioned he would organise a hui with their whanau Mangai to address this matter. This meeting did not happen as stated in April, so an inquiry was made to the committee, which resulted in a hapu hui called for the 17th June 2023. This hui consisted of addressing the issue about inappropriate behaviour, grievances from other hapu members about the moving of the Marae, and the ownership of land pertaining to the new site. As matters were not resolved, another hui was requested. Which took place on the 19th November 2023. In attendance at the hui held on the 19th November 2023 other hapu members presented with their issues. Again, the outcome of this hui ended with matters not been resolved or considered. We have attached a copy of the communications that are relevant to this.

6. The opinions, the hurt and grievances that have been expressed by our whanau members in hapu hui about the relocation and the closing of our marae facilities have fallen on deaf ears. We

believe that meetings have been closed by the chairperson to prevent our whanau from raising any further issues. This has been disempowering for our whanau.

7. There has been no regard for the emotional impact, stress and anxiety caused by the decision to close our marae without full consultation and consent from the hapu. Furthermore, issues that our whanau have raised in hapu meetings have not been addressed in a timely manner and the issues have remain unresolved.

8. We understand that a charter is in place and that the 9 appointed trustees of our hapu are still registered as trustees in the Māori Land Court. The Māori Reservation Regulations Act 1994 is therefore a binding document and it states that: 6 "It shall be the duty, at all times, of the trustees to act in good faith in the exercise of powers under these regulations, and to administer the reservation in respect of which they are appointed - (b) For the benefit of the persons for the time being entitled to the use and enjoyment of the reservation;" This has not been upheld by all trustees.

9. We note that decisions that are claimed to be by the hapu regarding our marae have been made at wānanga and not at a hapu hui. We raise questions about the validity of such processes and request for clarity from the court regarding meeting protocols for marae committees and hapu.

10. At the most recent hapu meeting, 4th December 2024, the chairperson advised that the wharepuni was no longer accessible. In addition, we were also told "kua whakamoehia te pae". Whanau are now required to take our deceased to Tauarau Marae (Ngati Rongo hapu) or Ngahina Marae (Ngati Tawhaki hapu). These decisions were made without full consultation with the hapu. We have included the email sent by the secretary of the marae committee confirming the closure of our marae.

11. At the above stated meeting, we were told by Terehia Biddle, that a decision was made to dissolve the trustees and return "te mana whakahaere" back to the hapu. We have three trustees in this application, and none were involved in any such decision. We also seek clarity from the court regarding the trustees, are the 9 trustees still registered as appointed trustees with the Māori Land Court? Trustees - Maurice Morehu, Tipi Noema, Lois Umuhuri, Magan Kalan, Heidi Williams, Ihaia Biddle, Terehia Biddle, Paora Morunga and Hemarangi Tahi.

12. Plans to relocate our marae is happening very quickly. The more we raise concerns and challenge processes around this matter at hapu meetings, the more dismissive the marae committee are and the self-appointed decision makers of our hapu, the pae korero.

13. We have no confidence in the marae committee and members of the pae korero. We don't trust that they are operating in the best interests of our entire hapu. We believe that the marae committee needs to step down from their roles and we ask that the court provide guidance to assist us with the process of appointing a new marae committee.

14. The chairperson, Tikirau Ata, stated at our hapu hui on the 4th December 2024 that he doesn't believe in the Māori Reservation Regulation Act 1994 and will not be dictated to by pakeha law. We make reference to the Charter which is our guiding document, and it states that *3.5 "All appointed officers of the marae are in fact leaders and representative of the hapu and therefore are expected to comply with the terms of their role and responsibilities and the code of conduct*

outlined in the charter." 3.6. "All appointed officers will familiarise themselves with the relevant laws, acts and regulations that impact on their duties to the marae and hapu."

15. On the 26th November 2024, hapu members received an email stating that the marae will be closed and no longer accessible from the 30th November for tangihanga, unveilings or for large gatherings. Again, the marae committee and the pae korero made that decision without full consultation with the hapu.

16. The landowners were given an opportunity to discuss the relocation of the marae to the new premises in 2021/2022, however there was no forum available that allowed non-landowners to fully express their views about the new site.

In closing, the marae committee and pae korero have not followed proper processes in their decision making. There has been a lack of full consultation with the hapu regarding the relocation of Te Totara Marae, the closing of the marae facilities and the plans to demolish our wharepuni. There has been a failure on their part to recognise the cultural significance of the breaches of the Māori Reservation Regulations Act 1994 and the impact of their decisions on the spiritual and physical wellbeing of our whanau members. We make reference to the harm caused by the verbal abuse and slanderous behaviour of members, in hapu meetings. They are supposedly the leaders of our hapu, Te Urewera.

We wish to also bring to the attention of the court the insulting and malicious comment made by Terehia Biddle about our Morehu pakeke, to matou kuia a Hariata Haumate. Terehia stated in the hapu meeting when the chairperson acknowledged our kuia as the pakeke of our marae, she yelled from across the wharepuni and said "No she is not. You take that back!" This took place in the hapu meeting held on the 23 November 2024. In addition to this, Terehia Biddle also stated in the hapu meeting held on the 4th December that the "trustees are incompetent".

We are determined to remain at our marae, Te Totara, and are motivated to follow proper processes to review and reset how we operate as a hapu on our marae to ensure its security and sustainability for our future generations. We will suffer irreparable harm if an urgent injunction is not granted. Damages would not be an adequate remedy.

Kua marae kore matou.

Te Urewera Rapuhui

03 DEC 2014

Te rā: 03 Tihema 2014
Wāhi: Te Tōtara Marae

Ngā Meneti

Whakaminenga: Huka Williams, Ihaia Biddle, Ipo Tait, Tipi Noema, Waikare Kruger, Heidi Williams, Hera Tari, Terehia Biddle, Taaniko Kruger, Paora Morunga (Snr), Maurice Morehu, Mari Haumate (late)

Komiti: Hōhua Kalan – Chairman, Holly Watene – Treasurer, Here Titoko – Secretary

Karakia: Ihaia Biddle, 6pm
Mihimihi: Hohua Kalan

Hōnea: Tikina Heremia, Hape Watene, Magan Kalan, Moa Rua **Mōtini:** Huka **Tautoko:** Waikare

Kaupapa	Tūmahi	Ko wai?
Ngā Meneti		
Mōtini: Huka **Tautoko:** Ipo		
Matters Arising		
Nama 3 – Te whakauru kaihaina hou Kua piki a Holly hei kai haina hou. Engari kei reira tonu a Haaki rāua ko Gina.	**Tirohia mēnā ka tareka te tango mai ia Haaki rāua ko Gina.**	**Holly**
Nama 4 – kupu whakatika Whakatikahia te kupu *TKOR Committee* ki te *TKOR Company*		**Here**
Strategy Questions Ngā Moa ēnei pātai i tuku. Engari kaare anō kia whakaritea he kōrero whakahokia.		
Ngā Ripoata		
Ngā Pūtea - Holly Kia utuhia ngā pire; Liner me te Moa **Mōtini:** Waikare **Tautoko:** Terehia Biddle	**Kia whakawhitia mai e ngā Kaitiaki he pūtea hei utu i moa.**	**Paora/Terehia**
Te Komiti o Runga – Terehia/Huka (Taraketi) **Tūranga a te GM** Kua panuihia tēnei o ngā tūranga ki te motu. Ka kati ngā tono a te 8 o Tihema 2014.		

Ngā Whare Tākuta
A tōna wā ka tū he whare tākuta ki roto o ia rohe. 350 ngā tāngata kua rēhita ki te whare tākuta i Tāneatua. Me kaha tātau a Tūhoe ki te tuku i te kupu kia Tūhoe kia rehita mai. 1500 ngā rehita me ekehia e Tūhoe putanoa ia Tūhoe. Koinei hoki te tikanga a te DHB. I tēnei wā kei te haere te tākuta ki Te Waimana, kotahi te rā o ia wiki. He wāhanga tēnei e whakahaerehia ana i te wā e whakareri ai a Te Waimana me TUT ki te whakatū whare tākuta ki reira.

Cadetship
Kei te pohiri atu ngā Taraketi ki te ngākau hihiko.

Kaupapa Whānui

Hui a ngā Kaitiaki – 2015

Kia whakatauhia ngā wā hui a ngā Kaitiaki

Ngā Kaitiaki

MLC vs Tikanga
Kei te whakaaro ake ngā kaitiaki kia tapahia o rātou here mai i te MLC. Kia kore ai e mauhere ai ki o rātou ture, ā, kaare hoki he waahi e whakaarohia ai o tātau tikanga. Ko te whakaaro a te Hapū kia noho iho I raro o te maru o Te Urewera Act.

Kia kōrero tonuhia tēnei take.

Ngā Kaitiaki

Correspondence
He pōhiri mai te WDC me te Meia a Tony Boone kia tae ake ki to rātou huihuinga. He wā whakakao I ngā kaumatua 80+ te pakeke ki te whakawhanautanga.

Te wā mahi moni a te Hapū 2015
Xmas on the Pā – Hatarei 20 o Tihema.
He orite tēnei ki ta tātau Gala Day i tū i ngā tau ki muri. Ka tū ngā toa hoko kai, mahi whakangahau ma ngā tamariki me ngā pākeke. Kei te īnoi atu ki ngā whānau o te Hapū ki te awhi i tēnei o ngā kaupapa.

Tuku i ngā pānui ki ngā whānau.

- **Ko wai e wātea ana?**
- **He aha ngā whakaaro?**
- **He paku tākoha**
- **Ngā whakanekeneke**

Waikare/Here

Te Urewera Wānanga – 2015
Kua whakatauhia kia tū e wha ngā wānanga i tērā tau. Ko ngā kaupapa e whāia ake nei ko ngā kaupapa a TUT. Ko te take, kia matua mōhio ai te Hapū ki ngā kaupapa ake o ia roopu o roto ia TUT, kia kore ai tātau te Hapū e mahue mai ki muri. Anei e whai ake nei te hotaka mo tērā tau;

Maehe	Hune	Hepetema	Noema
Ōnukurani	Iwi	Whairawa	Anamata

TUT Vacancies

Tekau ngā tūranga kua whakatuwheratia. Tirohia te roanga o ngā kōrero i runga i te ipurangi a te iwi. **Te Marae** Me hāngai ngā tikanga mo te whakamahi i te marae ki ngā policies kia noho ngatahi ai ngā tokorua nei. Ko te utu mo te whakahaere huihuinga i te marae me tirohia anō. **Hangi Pit** Me whakapaihia a roto o te rua, kua kii haere i te pungarehu me te puehu. **Waahi Whakairi Miiti** Me whakatakotohia he raima kia whiwhi waahi pai ki te whakairi miiti. **Koha ki te Marae** Kei te tatari tonu ki te koha a te whānau Williams mo ta rātau noho ki te marae i marama o Hurae 2013. **Haumaru i Tāneatua** Kei te ara anō te haumaru i Tāneatua. He nui ngā mahi nanakia e mahia ana ki ngā whare i Tāneatua. Ko ngā tangata o te roopu haumaru e mahi ana i runga i te aroha. **Hēkeretari o te Komiti** Kai te hunuku a Herehere ki Waikaremoana a teera marama ki te mahi. Kua wātea mai pea te tūranga o te hēkeretari.	**Tirohia te utu**	**Ipo** 1 Day at $150 = $750
Hui a te Hapū - 4 Pepuere 2015		

Upcoming Events

Te wā	Ko wai?	Kaupapa
Jan 30 – Feb 1st	Te Pū Wānanga o Anamata	Te Matanui
Feb 6 – 7th	Haahi Ringatū	Poo takoto/Hāpati
March 13 – 15th	Anamata	Te Matanui
October 23 – 26th	Rangipuke Tari Whānau	Hura Kōhatu

Point 1,3

Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> 24/2/2022 23:46

Whenua - Hapu Village

To Hohua Kalan <joshua.kalan@police.govt.nz> • Lena Moore <katerina_moore@hotmail.com> • Here Titoko <heretitoko1974@gmail.com> • Huka Williams <hukairenewilliams@gmail.com> • edith@ngaituhoe.iwi.nz • Te Urikore <teurikoreb@gmail.com> • Terehia Biddle <terehiab@gmail.com> • Tamati Kruger <tamati@ngaituhoe.iwi.nz> • Tiki Ata <tikiraua@gmail.com> • Ipo <ipo@kohanga.ac.nz> • Waikare Kruger <waikare@gmail.com> • Couda Morunga <coudamorunga@gmail.com> • Paora & Karen Morunga <morungacamp@xtra.co.nz> • Ria Biddle <oromairoa@yahoo.co.nz> • Karakia Kruger <tarinakohatu@gmail.com> • Carly Rangiaho <rangiaho1@gmail.com> • edith tepapa <edithtepapa11@gmail.com> • materoatepapa@gmail.com • Desma de Berry <desma.deberry@gmail.com> • Taiwera Biddle <taiwera27@gmail.com> • Hemarangi Carnegie <hemarangi.carnegie@staff.whs.co.nz> • Holly Watene <holly.r.watene@gmail.com> • taaniko kruger <krugertaaniko@gmail.com> • kerewaim@gmail.com • shane.page@asurequality.com • sharonmoore@gmx.com • Hilda Patterson <skotipat@gmail.com> • Yvonne Rua <rua.morehu@xtra.co.nz>

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kia ora tatou te hapu

Nō natahi rā tū ai te hui a te hapū ki te whakaohooho mai i a tatou e hoki mahara ai ki te noho papakaina. I tirohia te whenua **Ruatoki A Section 37b No2** hai whenua hana Hapū Village. Ahakoa he nui nā pātai nā whakawhiti whakaaro, ko te otina noa o nā korero he whakatau mena koia nei te whenua hai paina mō tātou te Hapu.

Ko te huna i te hui ko: Te Uaua me Wioke, Rosie me Edith, Ipo, Tipi, Koni, Hollie me Kararaina, Tamati, Sandre me Uhia, Herehuia me Mari

Kai ēnei o nā manai nā korero hai whakahoki ake ki a koutou ki te kohikohi haere i nā korero a tēna a tēna whānau.

Ka tu ano te hui a te **16 Maehe, 6pm**

Please find attached the proposed site and its list of owners as we progress the discussion for our Hapu Village. Your whānau that participated in the hui will be coming to you to discuss the site bringing back to the hapu your collective view - Yes, you are agreeing to the site and the whole hapu benefiting from your share **or** No. The next hui is scheduled for the **16 March, 6pm**

Hapu member attendees were, Te Uaua me Wioke, Rosie me Edith, Ipo, Tipi, Koni, Hollie me Kararaina, Tamati, Sandre me Uhia, Herehuia me Maria.

Na mihi ki te whanau Kruger, kua oti mai i a ratou te whiriwhiri - e whakaae ana mā ōna pāna ki tēnei whenua e whai hua ai te hapu katoa hai nohana papakaina.

Na mihi ki a tātou katoa. Tikina

- Ruatoki A Section 37B No2.pdf (422 KB)

Te Kooti Whenua Māori
Māori Land Court

Ruatoki A Section 37B No.2 {Ruatoki A 37B 2}

Title Details Report - Block 38229

MINISTRY OF JUSTICE
Tāhū o te Ture

Block ID :	38229	Land Status :	Maori Freehold Land
District :	Waiariki	Plan :	ML 388097
Title Order Type:	Partition Order	LINZ Ref:	443125
Title Order Ref:	28 WHK 131	Area (ha):	6.1815
Title Notice Ref:	-	Total Shares:	215.621
Title Order Date:	18/11/1947	Total Owners:	161

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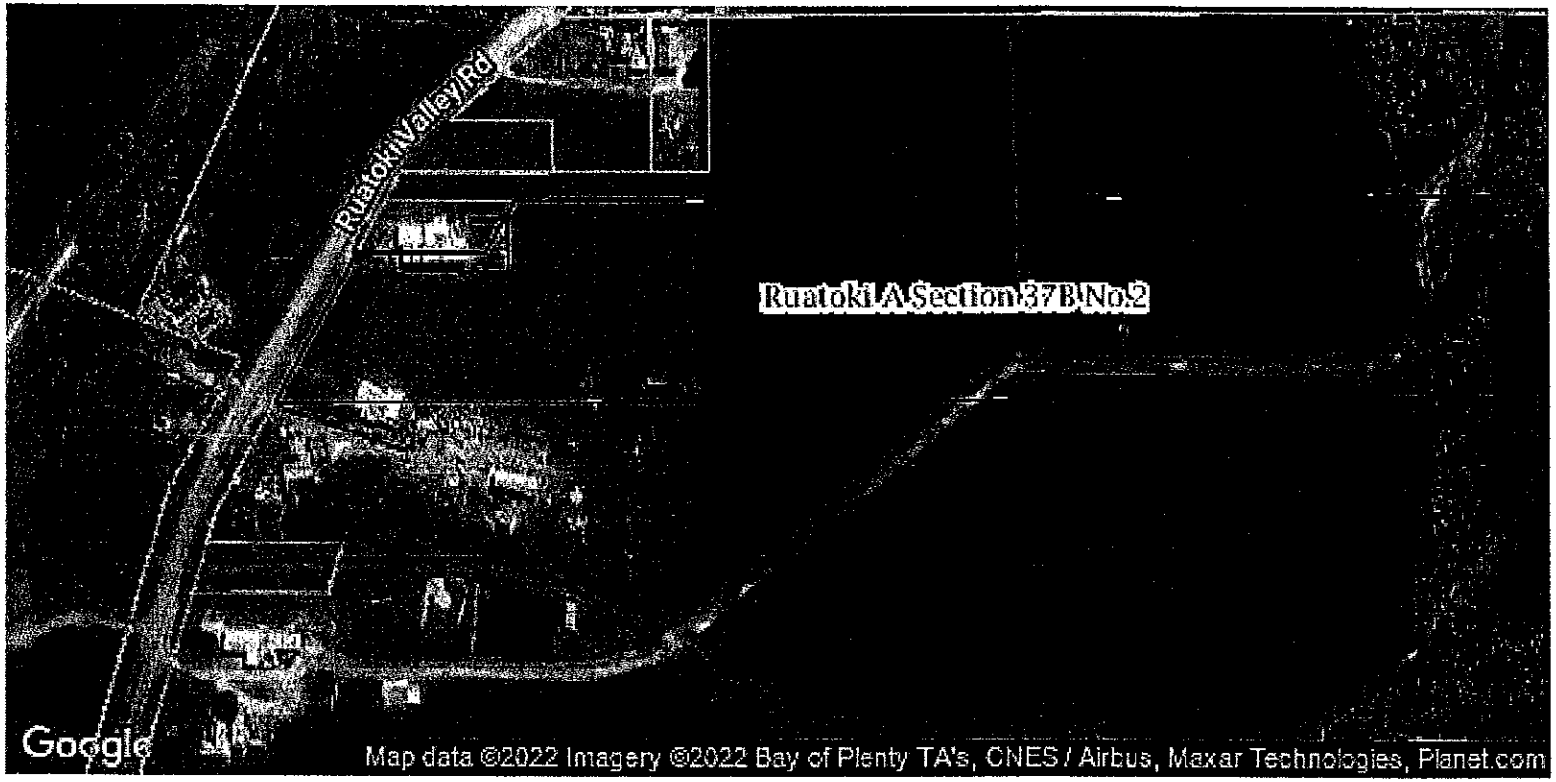
Ruatoki A Section 37B No.2 {Ruatoki A 37B 2}

Title Details Report - Block 38229

Map

Parcel ID(s)

7062947



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Ruatoki A Section 37B No.2 {Ruatoki A 37B 2}

Title Details Report - Block 38229

LINZ Parcel Information

Parcel ID :	7062947
Name :	Ruatoki A Section 37B No.2
Survey Area :	6.1815
Total Area :	-
Document :	-
Legal Name :	-
Appellation :	-
Part Indicator :	WHOL
GAZ Type :	-
GAZ Year :	-
GAZ Page :	-
Maori Name :	Ruatoki
Appellation Type :	MAOR
Purpose :	-
Parcel Intent :	MAOR
Data Modified On:	7/07/2008
Geo Modified On:	8/07/2013

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Address Information

Parcel ID	Address
7062947	271 RUATOKI VALLEY ROAD, Ruatoki
7062947	271 RUATOKI VALLEY ROAD, Ruatoki-Tawera
7062947	273 RUATOKI VALLEY ROAD, Ruatoki
7062947	273 RUATOKI VALLEY ROAD, Ruatoki-Tawera

Land Administrator(s)

No land administrators exist for this title - please check with the Maori Land Court district office in which the land is located.

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Ruatoki A Section 37B No.2 {Ruatoki A 37B 2}

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Owners

Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Akarana Pareona Elsie (3373222)	Meads Pareona Elsie	F	Absolute	168 WAR 41-50		0.002
Aperahama Tahi Matete WHANAU TRUST (50468)			Absolute	52 AOT 133-135		4.538
- Tahi Brenda Leigh			Responsible Trustee	52 AOT 133-135		
Barnett Ruruhia (2602028)		F	Absolute	1 AT (Taitokerau) 149		0.0221
Biddle Alisa (3087232)			Absolute	104 WHK 296-300		0.061002
Biddle Aperahama Abraham (Chiefy) (3087213)			Absolute	104 WHK 296-300		0.183009
Biddle Chrystal (3087231)			Absolute	104 WHK 296-300		0.061002
Biddle Ihaia (Wioke) (3087215)			Absolute	104 WHK 296-300		0.183009
Biddle Juliana (3087230)			Absolute	104 WHK 296-300		0.061002
Biddle Margaret Margeurita Herangi (3256214)			Life Interest until Remarriage	15 WAR 155-157, 1 WAR 240-245		0.785859
- Biddle Hinerangi Leanne		F	Remainder	15 WAR 155-157, 1 WAR 240-245		
Biddle Mokopuna Polly (Parehe) (3087218)			Absolute	104 WHK 296-300		0.183009
Biddle Rueben Te Uaua (3087223)			Absolute	104 WHK 296-300		0.183009
Biddle Waikite (3090402)			Absolute	54 WAR 111-112		0.183009
Biddle Wanohu (Jimmy James) (3087220)			Absolute	104 WHK 296-300		0.183009
Biddle-Gillespie Maude (3087217)			Absolute	104 WHK 296-300		0.183009
Biddle-Kaio Hita Hilda (3087219)			Absolute	104 WHK 296-300		0.183009
Biddle-Mackie Kohine (3087214)			Absolute	104 WHK 296-300		0.183009
Biddle-Pearson Te Aroha Maraea (3087216)			Absolute	104 WHK 296-300		0.183009
Brady Mangararua Hellen May (3373224)	Meads Mangararua Hellen May	F	Absolute	168 WAR 41-50		0.002
Buchanan-Lambert Bobby-Jo (3414474)			Absolute	202 TTK 193-199		0.13892
Davies Donald Stewart (3306245)			Absolute	17 TKT 75-82		0.0037
Davies Hula Morris (3306241)			Absolute	17 TKT 75-82		0.0037
Davies Jeffery Selwyn (3306242)			Absolute	17 TKT 75-82		0.0037
Davies William Takerei (3306243)			Absolute	17 TKT 75-82		0.0037
Dick Matekinoetokerau Sandra (3373231)	Meads Matekinoetokerau Sandra	F	Absolute	168 WAR 41-50		0.002
Fleming Burry Hector (3205832)		M	Absolute	91 WAR 295-301		0.0032
Fraser Taoroa (2602078)			Absolute	7 REG 152-153		0.12155
Garry Ratana (2602079)		M	Absolute	7 REG 152-153		0.12155
Hakeke Melody (3087224)			Absolute	104 WHK 296-300		0.030501
Haumate Te Hira (2602010)		M	Absolute	46 WHK 171-172		8.356
Heemi Waimaria Cathy (3363165)			Absolute	150 WAR 18-20		0.000921
Hemi Ratu (2602075)			Absolute	7 REG 152-153		0.12155
Hikawera Anitana (2602039)	Heurea Anitana	F	Absolute	66 WAR 16-18		0.1419
Hikawera Daniel Raniera (2602038)		M	Absolute	66 WAR 16-18		0.1419

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Ruatoki A Section 37B No.2 {Ruatoki A 37B 2}

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Hikawera Nikora (2599724)			Absolute	66 WAR 16-18		0.1419
Hikawera Waitangi (2602041)	Herewini Waitangi	F	Absolute	66 WAR 16-18		0.1419
Hill Emily Urutakaha (3368329)		F	Absolute	157 WAR 205-212		0.003375
Hill Mihi Terina (3368328)			Absolute	157 WAR 205-212		0.003375
Hillman Bernadette (2915074)		F	Absolute	251 ROT 39		0.4538
Hillman Teresa (2915075)		F	Absolute	251 ROT 39		0.4538
Hineatu Ata Whanau Trust (122430)			Absolute	126 WHK 76-80		47.258
- Ata Haaki Eddie			Responsible Trustee	126 WHK 76-80		
- Ata Koro			Responsible Trustee	126 WHK 76-80		
- Ata Moko			Responsible Trustee	126 WHK 76-80		
- Ata Richard Hiki			Responsible Trustee	126 WHK 76-80		
- Ata Tikirau Dick			Responsible Trustee	126 WHK 76-80		
- Tahi Rongonui Ron			Responsible Trustee	126 WHK 76-80		
- Taitapanui Helen Mira			Responsible Trustee	126 WHK 76-80		
- Te Papa Materoa Rosemarie			Responsible Trustee	126 WHK 76-80		
Hinekuktterangi Katene Whanau Trust (71383)			Absolute	252 ROT 334-337		1.3614
- Cooper Erin David			Responsible Trustee	252 ROT 334-7		
- Cooper Maria Kiriwera Whakakapi			Responsible Trustee	252 ROT 334-7		
- Cooper Paul Llewellyn			Responsible Trustee	252 ROT 334-7		
Honana (Marearea) Hilda (3264317)		F	Absolute	26 WAR 172-176		0.20259
Houia Cheryl (3087228)			Absolute	104 WHK 296-300		0.030501
Houia Leanne (3087229)			Absolute	104 WHK 296-300		0.030501
Houia Raymond Rere (3087225)			Absolute	104 WHK 296-300		0.030501
Houia Robin (3087227)			Absolute	104 WHK 296-300		0.030501
Houia Trina Mereaira (3087226)			Absolute	104 WHK 296-300		0.030501
Hulrama Kuinipi (3363163)			Absolute	150 WAR 18-20		0.000921
Hunuhunu John Hugh (3353862)			Absolute	134 WAR 219-224		0.12432
Hunuhunu Lucky William James (3293314)			Absolute	59 WAR 73-77		0.005525
Hunuhunu Paeti (2602017)		M	Absolute	177 ROT 8-10		0.97243
Hunuhunu Robbie Waata (3293312)			Absolute	59 WAR 73-77		0.005525
Hunuhunu Tapuriorangi (2602033)		M	Absolute	1 AT (Taitokerau) 149		0.0221
Hunuhunu Tracey-Lee (3293313)			Absolute	59 WAR 73-77		0.005525
Hunuhunu Tutuki (2602018)			Deceased	177 ROT 8-10		0.97243
Kaaho Fredrick (3316960)			Absolute	85 WAR 214-217		0.0034
Kaaho Howdy (2899607)		M	Absolute	248 ROT 353-355		0.0045

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Kaaho Jack Hikanui (2899606)		F	Absolute	248 ROT 353-355		0.01351
Kaaho Jacqueline Cherie Michelle (3316958)			Absolute	85 WAR 214-217		0.0033
Kaaho John Pikikotuku (2899605)		M	Absolute	248 ROT 353-355		0.01351
Kaaho Leonard (3368330)		M	Absolute	157 WAR 205-212		0.003375
Kaaho Makere (2899602)		M	Absolute	248 ROT 353-355		0.01351
Kaaho Te Manuawhititua George (2899603)		M	Absolute	248 ROT 353-355		0.01351
Kaaho Trevor (3316959)			Absolute	85 WAR 214-217		0.0034
Kaaho Waimako Jocelyn (2899604)		F	Absolute	248 ROT 353-355		0.01351
Kalan Gurudas (3060725)		M	Absolute	102 WHK 135-137		15.4885
Kalan Magan (3060726)		M	Absolute	102 WHK 135-137		15.4885
Kennedy Kotetauru (3363162)			Absolute	150 WAR 18-20		0.00092
Kingi Patrick (3264322)		M	Absolute	26 WAR 172-176		0.20259
Kirk Theresa Kay Matehiko Taikehu (3049663)			Absolute	9 REG 242-244		0.0221
Kohunui Waha (2602089)			Absolute	245 ROT 15-16		0.24311
Kopa Arnold David (3205833)		M	Absolute	91 WAR 295-301		0.0032
Kopa-Junior Buffy Fleming (3205837)		M	Absolute	91 WAR 295-301		0.0031
Kopa Malcolm Steven (3205836)		M	Absolute	91 WAR 295-301		0.0032
Kopa-Maaka Cedric (3205834)		M	Absolute	91 WAR 295-301		0.0032
Kruger Tamati (3254337)		M	Absolute	11 WAR 90-93		49.271
Kurapa Anthony (2602050)	Te Kurapa Anthony	M	Absolute	66 WAR 16-18		0.1418
Kurapa George Edward (2602044)		M	Absolute	66 WAR 16-18		0.1419
Kurapa Herbie (2602048)	Te Kurapa Herbie	M	Absolute	66 WAR 16-18		0.1418
Kurapa Joseph (2602046)	Te Kurapa Joseph	M	Absolute	66 WAR 16-18		0.1418
Kurapa Lilian (2602045)	Tunanako Lillian Te Kurapa Lillian Tumanako Lillian	F	Absolute	66 WAR 16-18		0.1419
Kurapa Sophie (2602049)	Te Kurapa Sophie Hohi	F	Absolute	66 WAR 16-18		0.1418
Kurapa Te Whenuanui (2602047)	Te Kurapa Te Whenuanui	M	Absolute	66 WAR 16-18		0.1418
Kurapa Tina Marie (2602053)	Te Kurapa Tina Marie	F	Absolute	66 WAR 16-18		0.1418
Maaka Marcia Tangiwai Aroha (3205835)		F	Absolute	91 WAR 295-301		0.0032
Maangi Josephine Heeni Jane (3072828)		F	Absolute	283 ROT 74		0.0221
Mackie Kohine (2602055)	Biddle Kohine		Absolute	221 ROT 9		0.60285
Maihi Glenda Rose (3316961)			Absolute	85 WAR 214-217		0.0034
Manuwaerorua Hunuhunu Whanau Trust (148830)			Absolute	134 WAR 219-224		0.62457
Bradnock Ricky Fredrick Henare			Responsible Trustee	134 WAR 219-224		

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
- Leau Sosoli			Responsible Trustee	134 WAR 219-224		
Marearea Paul (2602030)		M	Absolute	1 AT (Taitokerau) 149		0.0221
Marsters Elsie (3293311)			Absolute	59 WAR 73-77		0.005525
Mason Waimarie Katherine Fleming (3309229)		F	Absolute	91 WAR 295-301		0.001
Meads Erueti Edward Mooney (3373229)		M	Absolute	168 WAR 41-50		0.0021
Meads Hereaka Louis Howard (3373232)		M	Absolute	168 WAR 41-50		0.002
Meads Hua Roberta Kathleen (3373230)		F	Absolute	168 WAR 41-50		0.002
Meads Kapiriera Leslie (3373221)			Absolute	168 WAR 41-50		0.002
Meads Kereru Thomas Phillip (3373226)		M	Absolute	168 WAR 41-50		0.002
Meads Rangiwhakaahua Pauline (3373227)		F	Absolute	168 WAR 41-50		0.002
Meads Tahuriorangi Lucky Hakarala (3384742)			Absolute	179 WAR 205-209		0.002
Meads Taikehu David (3373228)			Absolute	168 WAR 41-50		0.002
Morunga Jnr Peter (2955522)		M	Absolute	8 REG 202		0.0371
Morunga Paul (2955521)		M	Absolute	8 REG 202		0.0371
Mudgway Edith Patricia (2899600)		F	Absolute	248 ROT 353-355		0.0135
Nohotima Peti (2602088)		F	Absolute	52 AOT 133-135		2.269
Nouata Maliota (3353866)		M	Absolute	134 WAR 219-224		0.12431
Nouata Sisigafua (3353868)			Absolute	134 WAR 219-224		0.12432
Paul Dale Reone (3414475)			Absolute	202 TTK 193-199		0.13892
Paul Matt Matanuku (3414477)			Absolute	202 TTK 193-199		0.13892
Paul-Pavihi Francis (3414476)			Absolute	202 TTK 193-199		0.13892
Peacock Cameron (3306247)			Absolute	17 TKT 75-82		0.0012
Peacock Daniella (3306248)			Absolute	17 TKT 75-82		0.0012
Peacock Michael (3306246)			Absolute	17 TKT 75-82		0.0012
Powell Robin Anthony (3309227)		M	Absolute	91 WAR 295-301		0.001
Powell Steven Daryl (3309228)		M	Absolute	91 WAR 295-301		0.001
Rapana Hinerunga (2602077)		F	Absolute	7 REG 152-153		0.12155
Raroa Bill (3368331)		M	Absolute	157 WAR 205-212		0.001687
Raroa Faith Rini (3427221)		F	Absolute	243 WAR 80-84		0.001688
Rihi Ratahi Douglas Whanau Trust (132091)			Absolute	25 WAR 165-169		0.12156
- Douglas Rihi Ratahi			Responsible Trustee	25 WAR 165-169		
- Emery Dasha Jade Raurimu			Responsible Trustee	25 WAR 165-169		
- Emery Dylan Renata Ratima			Responsible Trustee	25 WAR 165-1699		
- Emery Dylan Renata Ratima			Responsible Trustee	147 WAR 25		
- Emery Dylan Rewata Ratima			Responsible Trustee	25 WAR 165-169		

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Ruatoki A Section 37B No.2 {Ruatoki A 37B 2}

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
- Howell-Emery Dasha Jade			Responsible Trustee	147 WAR 25		
- Howell-Emery Dasha Jade			Responsible Trustee	25 WAR 165-169; 139 WAR 274-275		
- Potter Te Marearea			Responsible Trustee	25 WAR 165-169		
Rikiti Arikihanara (2899609)		F	Absolute	248 ROT 353-355		0.0045
Rikiti Waitai (2899608)		M	Absolute	248 ROT 353-355		0.0045
Savage Hinerapa (3414472)			Absolute	202 TTK 193-199		0.13892
Shortall Rawinia (2915076)		F	Absolute	251 ROT 39		0.4538
Simon Ellen (3273349)			Absolute	39 WAR 106-113		0.003683
Simon Mata Mabel (3363167)			Absolute	150 WAR 18-20		0.000921
Simon Rawiri William (3363169)			Absolute	150 WAR 18-20		0.000921
Simon Te Hatirak (3363164)			Absolute	150 WAR 18-20		0.000921
Simon Te Mami Manukaroa (3363168)			Absolute	150 WAR 18-20		0.000921
Simon Waimananui Poata (3363166)			Absolute	150 WAR 18-20		0.000921
Simon Waimananui Puata (3273352)			Absolute	39 WAR 106-113		0.007367
Smith Kathleen (3444131)		F	Absolute	259 WAR 214-215		0.20259
Solomon Tepaea (2602072)		M	Absolute	7 REG 152-153		0.12156
Steele-Tod Jacqueline Rawinia (3306244)			Absolute	17 TKT 75-82		0.0037
Taiatini Kauiamoana (2602076)		F	Absolute	7 REG 152-153		0.12155
Takao (Paruru) Ivan (3264318)		M	Absolute	26 WAR 172-176		0.20259
Takao (Paruru) James Kohi (3264319)		M	Absolute	26 WAR 172-176		0.20259
Takao Eria Robert Joseph (3412059)		M	Absolute	222 WAR 118-122		0.06753
Takao Graham John Edward (3412057)		M	Absolute	222 WAR 118-122		0.06753
Takao Jessie Lee Waimaria Rose (3412058)		F	Absolute	222 WAR 118-122		0.06753
Takarangi George (3273350)			Absolute	39 WAR 106-113		0.003683
Tata and Aranui Williams Whanau Trust (73836)			Absolute	244 ROT 276-277		0.12155
- Kahonotaia Ngatahiwai			Responsible Trustee	244 ROT 276-277		
- Mihaka Rotu			Responsible Trustee	244 ROT 276-277		
- Williams Hariata			Responsible Trustee	244 ROT 276-277		
- Williams Mihaka			Responsible Trustee	244 ROT 276-277		
- Williams Te Pua			Responsible Trustee	244 ROT 276-277		
Te Kurapa Audrey (2602043)	Ripia Audrey	F	Absolute	66 WAR 16-18		0.1419
Te Kurapa Evelyne (3301995)	Tumanako Evelyne Te Kurapa Everlyne Tumanako Everlyne Te Kurapa Evelyn		Absolute	66 WAR 16-18		0.1419

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Ruatoki A Section 37B No.2 {Ruatoki A 37B 2}

Title Details Report - Block 38229

Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Te Kurapa Han ko (2602052)		M	Absolute	66 WAR 16-18		0.1418
Te Kurapa Hekeroa (2602057)			Absolute	221 ROT 9		0.60285
Te Kurapa Hikatawera (2602084)			Deceased	7 REG 179		0.15071
Te Kurapa Ka (2602083)			Deceased	7 REG 179		0.15071
Te Kurapa Pare (2602085)			Deceased	7 REG 179		0.15071
Te Kurapa Sarah (2602051)	Te Kurapa Sarah Hera Mitchell Sarah Hera	F	Absolute	66 WAR 16-18		0.1418
Te Kurapa Tapson Herora (2602054)		M	Absolute	66 WAR 16-18		0.1418
Te Mara Kiwi (2232519)	Albert (Mrs) Kiwi	F	Absolute	177 ROT 8-10		1.3614
Te Purei Rawinia (3414473)			Absolute	202 TTK 193-199		0.13892
Te Rapa Kohine (2602014)	Kameta (Mrs) Kohine	F	Absolute	177 ROT 8-10		1.3614
Te Rapa Te Whata (2602015)	Hohua Te Whata	M	Absolute	177 ROT 8-10		1.3614
Te Ripi Rapana WHANAU TRUST (64585)			Absolute	254 ROT 32-38, 253 ROT 150-152, 252		0.12156
- Hemi Cynthia			Responsible Trustee	254 ROT 32-38		
- Hemi Robert			Responsible Trustee	254 ROT 32-38		
Te Tira Kaa Hakeke Whanau Trust (71507)			Absolute	263 Rot 274-275		2.3372
- Anderson Patrick			Responsible Trustee	263 Rot 274-275		
- Hakeke Tati			Responsible Trustee	263 Rot 274-275		
- Moore Sharon			Responsible Trustee	263 Rot 274-275		
- Morunga Charlie			Responsible Trustee	263 Rot 274-275		
- Paga Karl			Responsible Trustee	263 Rot 274-275		
- Poutoa Marissa Te Kipiwai			Responsible Trustee	263 Rot 274-275		
- Rua Tamarehe Boy			Responsible Trustee	263 Rot 274-275		
- Tait Ipo			Responsible Trustee	263 Rot 274-275		
Tinimene Putiputi (2602011)			Deceased	162 ROT 208		2.4114
Titoko Cherie Taruke (3408395)			Absolute	209 WAR 236-239		0.183009
Waaka Lloyd (3414478)			Absolute	202 TTK 193-199		0.06946
Waaka Sade (3414479)			Absolute	202 TTK 193-199		0.06945
Watene (Mrs) Huinga (2602082)	Paora Te Huinga Noho Te Huinga Paora		Absolute	86 WHK 276B, 87 WHK 17		21.281
Watene Noema (2602081)			Absolute	86 WHK 276B, 87 WHK 17		26
					Total Shares :	215.621000

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Maori Land Court data last updated: 24/02/2022 , LINZ data last updated:24/02/2022

Memorial Schedules

Date	Authority	Minute Bk Ref	Description
1/01/1981		TN 15850	Lease Transfer Transfer of Lease From: Peter Haumate To: N & A Watene Term: 42 years from 01/05/1968 (Note: No date on original Memorial Schedule)
11/04/1994	18(1)(a)/1993	86 WHK 272	Determination Order Order determining that the dwelling erected on Ruatoki A 37B 2 located in the south-western corner of the block is the sole property in law and equity of Te Huinga Watene (Noho).
7/08/2001	161/1993	TN 22334	Mortgage Discharge Discharge of Mortgage between: 1. HMQ, Te Puni Kokiri 2. N A & A L Watene dated 20/07/2001
7/08/2001	161/1993	TN 22335	Mortgage Discharge Discharge of Mortgage between: 1. HMQ, Te Puni Kokiri 2. N A & A L Watene dated 20/07/2001
22/08/2008	131/93	121 WHK 138-141	Status of Land Status order declaring the within land is that of maori freehold.
22/08/2008	128/93	121 WHK 138-141	Consolidated Order Consolidated Order issued.
8/09/2008		CIR 443125	Other MFLR complete.

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Huka Williams <hukairenewilliams@gmail.com> 17/3/2022 07:43

Re: Whenua - Te Urewera Hapu

To Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> Copy
Hohua Kalan <joshua.kalan@police.govt.nz> • Lena Moore <katerina_moore@hotmail.com> •
Terehia Biddle <terehiab@gmail.com> • Ipo <ipo@kohanga.ac.nz> •
Paora & Karen Morunga <morungacamp@xtra.co.nz> • Tamati Kruger <tamati@ngaituhoe.iwi.nz> •
Moa N Morris <yvonne@tcht.org.nz> • Yvonne Rua <rua.morehu@xtra.co.nz> •
Couda Morunga <coudamorunga@gmail.com> • Ria Biddle <oromairoa@yahoo.co.nz> •
Tiki Ata <tikiraua@gmail.com> • materoatepapa@gmail.com • Desma de Berry <desma.deberry@gmail.com> •
Taiwera Biddle <taiwera27@gmail.com> • Te Urikore Biddle <teurikore@hotmail.co.nz> •
cwatene57@gmail.com • Carly Rangiaho <rangiaho1@gmail.com> •
Hemarangi Carnegie <hemarangi.carnegie@staff.whs.co.nz> • creemy59@gmail.com • cookie96@xtra.co.nz •
edith@ngaituhoe.iwi.nz • Hilda Patterson <skotipat@gmail.com> • Holly Watene <holly.r.watene@gmail.com> •
Karakia Kruger <tarinakohatu@gmail.com> • taaniko kruger <krugertaaniko@gmail.com> •
Waikare Kruger <waikare@gmail.com> • kerewaim@gmail.com • mtekura3@gmail.com •
Rangimaria Te Kura <hillzuhp13@gmail.com> • sharonmoore@gmx.com •
Te Urikore <teurikoreb@gmail.com> • Here Titoko <heretitoko1974@gmail.com> • uhiakruger12@gmail.com

---

Na mihi maioha aroha

Āe he pai na whakaaro, ko te mea nui kei te haere tonu na kōrero

Point 12

Huka

On Wed, 16 Mar 2022, 11:23 PM Te Totara Marae Te Urewera Hapu, <tetotarakiteurewera@gmail.com> wrote:

> Kia ora tātou te hapū
>
> I tō tātou hui I whakatauhia kia tū he wānana ki te kōrero mō te whenua. Kua puta nā whakataunā ā whānau hoi anō ko te karana a te hapū kia āta wānanahia kia whānui ake te puta o nā whakaaro a tēna a tēna.
>
> Ahakoa he nui nā pātai ko te whakatau a te hapū e kore e tāea te ana whakamua te wetewete haere I te kaupapa o te papakaina kia puta rāno he whenua.
>
> No reira - hai te Hatarei 26 Maehe, 9am ka tū he wānana ki te marae. Ko te karana tenei ki na uri o Te Urewera kia hoki mai e rono ai I tō reo e noho ai ko koe hai whakautu anō I wō pátai inā nōu anō te kaupapa.
>
> Whánau, it was decided at your hui that further discussions were required to discuss the site for a hapū papakaina - noting that no further discussions were held in regards to the look feel make of a papakaina. Respectfully the focus was to agree in principle the site seeking land owners feedback.
>
> The hapū decided a wānana will be held on Saturday 26th March, 9am - 1pm for a further korero on the site.
>
> Please notify your whanau, share the panui if they are not on the list.
>
> Our agenda for Hapū Village wānana
> 1. Hapati
> 2. Site / List of owners
> 3. General principle of approval
> 4. Next steps
>
> Also, our hapū hui will be held on Sunday 27th, 10am.
>
> Na mihi, Tikina

On Sun, 13 Mar 2022, 6:53 pm Te Totara Marae Te Urewera Hapu, <tetotarakiteurewera@gmail.com> wrote:

> Kia ora tātou te hapū – he whakamōhio noa ake ki a koutou kua tae tātou ki te tuarua o nā hui e hokihoki mai ai te hapu ki te whakahoki korero mai mō te whenua **Ruatoki A Section 37b No 2.** Ko te tikana kua korerohia tēnei kaupapa ki waenanui i nā whānau. Ka tū tēnei hui a te **Wenerei 16 Maehe, 6pm** ki te marae tonu.
>
> A reminder our next hui to discuss the land block **Ruatoki A Section 37b No 2** will be held Wednesday 16 March 6pm at the marae. This is our second hui where we receive responses from whanau and step out our next steps.
>
> Agenda:
>
> 1. List of Owners – The Response
> 2. Our next Steps
>
> Attached is a copy of the whenua and the List of owners.
>
> Look forward to the discussion
>
> Tikina

Points # 1, 3, 7, 9

Couda Morunga <coudamorunga@gmail.com> 14/4/2024 14:30

Fwd: Reminder - Hapū Wānana on Saturday 21 January 2023

To Yvonne Rua <rua.morehu@xtra.co.nz>

--------- Forwarded message ---------
From: **Waikare Kruger** <waikare@gmail.com>
Date: Fri, 13 Jan 2023, 16:38
Subject: Reminder - Hapū Wānana on Saturday 21 January 2023
To: Sarah Watene <serawatene@hotmail.com>, Karakia Kruger <tarinakohatu@gmail.com>, Holly Watene <holly.r.watene@gmail.com>, Matenga Morris <matengamorris13@gmail.com>, Oromairoa Tawhi <oromairoat@gmail.com>, Nina Tumata <lil_baby_tai@hotmail.com>, Couda Morunga <coudamorunga@gmail.com>, Tikirau Ata <tikiraua@gmail.com>, Ipo Tait <ipo@kohanga.ac.nz>, Huka Williams <hukairenewilliams@gmail.com>, Carly Rangiaho <rangiaho1@gmail.com>, Ihaia Biddle <ihaia.biddle@gmail.com>, Hilda Patterson <skotipat@gmail.com>, Taaniko Kruger <krugertaaniko@gmail.com>, Kimiora Corness <kimiora.corness@gmail.com>, Uhia Kruger <uhiakruger@hotmail.com>, Joshua Kalan <Joshua.Kalan@police.govt.nz>, Desma De Berry <desma.deberry@gmail.com>, Yvonne Rua <yvonne@tcht.org.nz>, Edith Te Papa <edithtepapa11@gmail.com>, Te Moana Tawhai <temoanatawhai129@gmail.com>, Taiwera Biddle <taiwera27@gmail.com>, Tamati Kruger <tamati@ngaituhoe.iwi.nz>, Paora Morunga <paorawmorunga@gmail.com>, Tikina Heremia <tikina.heremia@gmail.com>, Nepi Tawhai <patsyhouia1@gmail.com>, Terehia Biddle <terehiab@gmail.com>, Martin Tai <martintai76@gmail.com>, Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com>, Paora & Karen Morunga <morungacamp@xtra.co.nz>, Mereana Te Kura <mtekura3@gmail.com>, Here Titoko <heretitoko1974@gmail.com>, Kerewai Morunga <kerewaim@gmail.com>, Maiden Tawhai <maiden@outlook.co.nz>, Moa Morris <rua.morehu@xtra.co.nz>, Ria Biddle <oromairoa@yahoo.co.nz>, Hemarangi Carnegie <hemarangi.carnegie@staff.whs.co.nz>, TeUrikore Biddle <teurikoreb@gmail.com>, Makita Puke <makita.puke@xtra.co.nz>, Lena Moore <katerina_moore@hotmail.com>, Hoana Forester <hoana.f@gmail.com>

Kia ora e te hapū,

Kai te whakatata mai tō tātau wānana ā hapu ka tū a te Rāhoroi 21 o Hānuere, ki te Marae.

Ko te Marae kai te wātea ki nā whānau hia moe mai. Mēnā ko koe tēnā, kia kaha te whakamōhio mai.

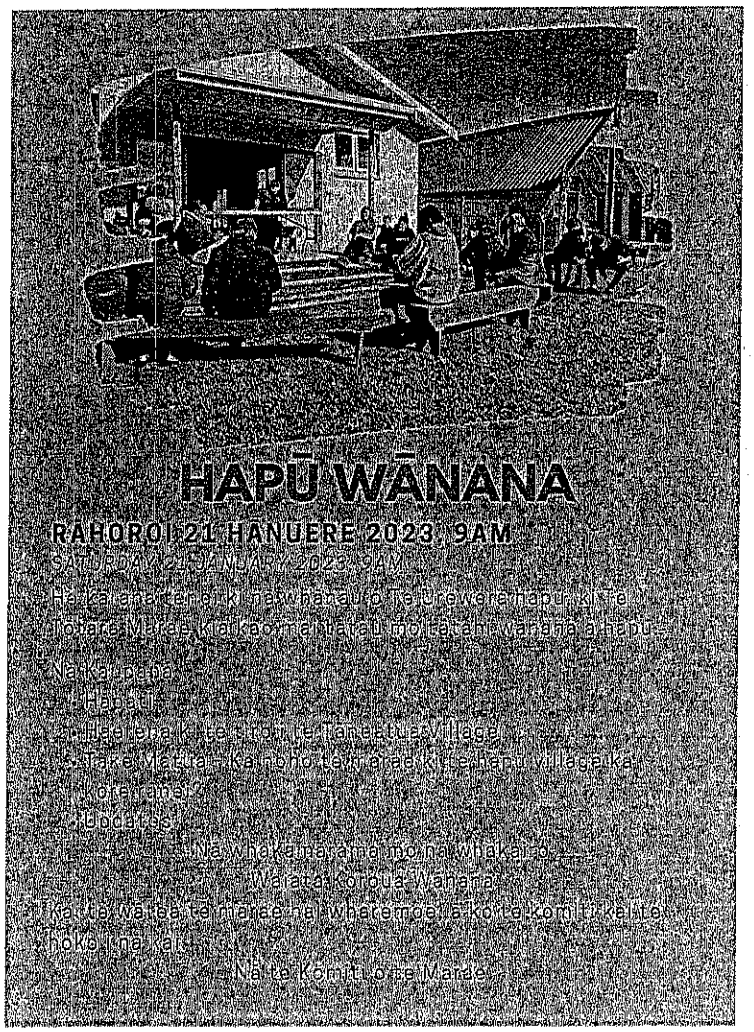
A reminder, our hapū wānana is fast approaching in a weeks time. The kaupapa is to kōrero, debate and make a hapū decision, on:

"Ka noho te Marae ki te hapū village ka kore rānei." / "Will the Marae be part of the hapū village project or not."

In preparation for the wānana, whānau are encouraged to bring your pros and cons for relocating the Marae to the hapū village site, what are your worries, and what will we be gaining by a new hapū village, our aspirations.

Have a question about the wānana? Contact one of our Marae komiti members below:

Tikirau Ata - Heamana
Waewae-Biddle TTitoko - Heamana Tuarua
Waikare Kruger - Hēkeretari
Holly Watene - Kaitiaki Pūtea
Huka Williams - Taraketi
Terehia Biddle - Taraketi



Nāku na - Waikare

- Hanuere 2023 - Te Urewera Hapū Wānana.png (3 MB)

Point 5

Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> 20/3/2023 16:52

Te Tōtara Village Design Concepts Presentation - Friday 24 March, 6-7pm

To Ria Biddle <oromairoa@yahoo.co.nz> • Kerewai Morunga <kerewaim@gmail.com> •
Tamati Kruger <tamati@ngaituhoe.iwi.nz> • Couda Morunga <coudamorunga@gmail.com> •
Taaniko Kruger <krugertaaniko@gmail.com> • Karakia Kruger <tarinakohatu@gmail.com> •
Terehia Biddle <terehiab@gmail.com> • Kimiora Corness <kimiora.corness@gmail.com> •
Moa Morris <rua.morehu@xtra.co.nz> • Here Titoko <heretitoko1974@gmail.com> •
Te Moana Tawhai <temoanatawhai129@gmail.com> • Paora Morunga <paorawmorunga@gmail.com> •
Huka Williams <hukairenewilliams@gmail.com> • Nina Tumata <lil_baby_tai@hotmail.com> •
Tikina Heremia <tikina.heremia@gmail.com> • Ipo Tait <ipo@kohanga.ac.nz> •
Te Urikore Biddle <teurikoreb@gmail.com> • Ihaia Biddle <ihaia.biddle@gmail.com> •
Desma De Berry <desma.deberry@gmail.com> • Maiden Tawhai <maiden@outlook.co.nz> •
Uhia Kruger <uhiakruger@hotmail.com> • Hilda Patterson <skotipat@gmail.com> •
Mereana Te Kura <mtekura3@gmail.com> • Martin Tai <martintai76@gmail.com> •
Hita Foster <hitafoster@icloud.com> • edith tepapa <edithtepapa11@gmail.com> •
Oromairoa Tawhi <oromairoat@gmail.com> •
Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> •
Joshua Kalan <joshua.kalan@police.govt.nz> • Lena Moore <katerina_moore@hotmail.com> •
Nepi Tawhai <patsyhouia1@gmail.com> • Taiwera Biddle <taiwera27@gmail.com> •
Carly Rangiaho <rangiaho1@gmail.com> • Makita Puke <makita.puke@xtra.co.nz> •
Matenga Morris <matengamorris13@gmail.com> • Sera Watene <serawatene@hotmail.com> •
Hemarangi Carnegie <hemarangi.carnegie@staff.whs.co.nz> • Sharon Moore <sharonmoore@gmx.com> •
Holly Watene <holly.r.watene@gmail.com> • Hoana Forrestor <hoana.f@gmail.com> •
Tikirau Ata <tikiraua@gmail.com>

Kia ora e nā whānau,

He karana tēnei kia kao mai tātau te hapū mo tētahi whakaaturana a te **Paraire 24 March 2023, 6 - 7pm** i te Marae. Ko Huka Williams kai te whakaatu mai i nā tauira whakatakoto papakāina mo Te Tōtara. Whai ake, ka tohua ko tēhea te tauira e tautokohia ana. Kai te tuku ohorere tēnei pānui kia koe, i te mea hai te wiki e tū mai nei me whakahoki kōrero a Huka ki te roopu Rūātoki Hapū Villages PCG.

This pānui is to invite whānau to a presentation on the **Te Tōtara village design concepts options**, this **Friday 24 March**, from **6pm to 7pm** at the Marae.
Our mānai, Huka Williams will present the design concepts and explain their features. At the presentation, the hapū is to decide which of the options is the preferred design concept. Huka needs this feedback to take back to the Rūātoki Hapū Villages PCG who are meeting next week.

Nā mātau,
Te Komiti o te Marae.

Pont 5

Yvonne Rua

From: Yvonne Rua
Sent: Monday, 3 April 2023 8:32 a.m.
To: 'Waikare Kruger'
Cc: Kerewai Morunga; Couda Morunga; Paora Morunga; Ipo Tait; Sharon Moore; Elycia Moore
Subject: RE: Hui ā Marama on Weds 05 April 2023, 6pm

Morena Waikare

To be included in the agenda – I would like to discuss and address the events that took place at last Fridays hui between Huka and I.

Thank you

Regards Moa

From: Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com>
Sent: Friday, 31 March 2023 8:38 a.m.
To: Ria Biddle <oromairoa@yahoo.co.nz>; Kerewai Morunga <kerewaim@gmail.com>; Tamati Kruger <tamati@ngaituhoe.iwi.nz>; Couda Morunga <coudamorunga@gmail.com>; Taaniko Kruger <krugertaaniko@gmail.com>; Karakia Kruger <tarinakohatu@gmail.com>; Terehia Biddle <terehiab@gmail.com>; Kimiora Corness <kimiora.corness@gmail.com>; Yvonne Rua <rua.morehu@xtra.co.nz>; Here Titoko <Heretitoko1974@gmail.com>; Te Moana Tawhai <temoanatawhai129@gmail.com>; Paora Morunga <paorawmorunga@gmail.com>; Huka Williams <hukairenewilliams@gmail.com>; Nina Tumata <lil_baby_tai@hotmail.com>; Tikina Heremia <tikina.heremia@gmail.com>; Ipo Tait <ipo@kohanga.ac.nz>; Te Urikore Biddle <teurikoreb@gmail.com>; Ihaia Biddle <ihaia.biddle@gmail.com>; Desma De Berry <desma.deberry@gmail.com>; Maiden Tawhai <maiden@outlook.co.nz>; Uhia Kruger <uhiakruger@hotmail.com>; Hilda Patterson <skotipat@gmail.com>; Mereana Te Kura <mtekura3@gmail.com>; Martin Tai <martintai76@gmail.com>; Hita Foster <hitafoster@icloud.com>; edith tepapa <edithtepapa11@gmail.com>; Oromairoa Tawhi <oromairoat@gmail.com>; Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com>; Lena Moore <katerina_moore@hotmail.com>; Nepi Tawhai <patsyhouia1@gmail.com>; Taiwera Biddle <taiwera27@gmail.com>; Carly Rangiaho <rangiaho1@gmail.com>; Makita Puke <makita.puke@xtra.co.nz>; Matenga Morris <matengamorris13@gmail.com>; Sera Watene <serawatene@hotmail.com>; Hemarangi Carnegie <hemarangi.carnegie@staff.whs.co.nz>; Sharon Moore <sharonmoore@gmx.com>; Holly Watene <holly.r.watene@gmail.com>; Hoana Forrestor <hoana.f@gmail.com>; Tikirau Ata <tikiraua@gmail.com>; Yvonne Rua <yvonne@tcht.org.nz>
Subject: Reminder - Hui ā Marama on Weds 05 April 2023, 6pm

Kia ora e nā whānau,

Kai te whakatata mai tō tātau hui ā marama, ka tū a te 6pm, Wenerei 05 o Āperira ki roto o Te Puhi o Mātaatua. Ko nā kaupapa mo te hui e whai ake nei:

1. **Nā Take ā Marae-Hapū:**

- Marae - Hapū Village Development
- Marae - Marae Refresh Renovations

2. **Nā Pūrono:**

- Pūtea

- Tiaki Marae
- Marae Bookings
- Te Taraipara o Rūātoki

3. **Take Whānui**

- Club100 - April Draw

Mēnā he kaupapa atu tāhau, tēnā whakamohio mai ā īmera nei ā rānei heria mai ki te hui.

Nāku na - Waikare

Point 5

Paora Morunga <paorawmorunga@gmail.com> 1/6/2023 12:45

Re: Reminder - Te Tōtara Hui ā Marama - Mei 2023

To Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> Copy
Couda Morunga <coudamorunga@gmail.com> • Taaniko Kruger <krugertaaniko@gmail.com> •
Terehia Biddle <terehiab@gmail.com> • Moa and Morris <rua.morehu@xtra.co.nz> •
Here Titoko <heretitoko1974@gmail.com> • Te Moana Tawhai <temoanatawhai129@gmail.com> •
Huka Williams <hukairenewilliams@gmail.com> • Ipo Tait <ipo@kohanga.ac.nz> •
Ihaia Biddle <ihaia.biddle@gmail.com> • Uhia Kruger <uhiakruger@hotmail.com> •
edith tepapa <edithtepapa11@gmail.com> • Joshua Kalan <joshua.kalan@wananga.ac.nz> •
Nepi Tawhai <patsyhouia1@gmail.com> • Sharon Moore <sharonmoore@gmx.com> •
Holly Watene <holly.r.watene@gmail.com> • Tikirau Ata <tikiraua@gmail.com> •
Tamati Kruger <tamati@ngaituhoe.iwi.nz> • Hemarangi Carnegie <hemarangi.carnegie@staff.whs.co.nz> •
Hoana Forrestor <hoana.f@gmail.com> • Sera Watene <serawatene@hotmail.com> •
Matenga Morris <matengamorris13@gmail.com> • Taiwera Biddle <taiwera27@gmail.com> •
Martin Tai <martintai76@gmail.com> • Maiden Tawhai <maiden@outlook.co.nz> •
Ria Biddle <oromairoa@yahoo.co.nz> • Kerewai Morunga <kerewaim@gmail.com> •
Karakia Kruger <tarinakohatu@gmail.com> • Kimiora Corness <kimiora.corness@gmail.com> •
Nina Tumata <lil_baby_tai@hotmail.com> • Tikina Heremia <tikina.heremia@gmail.com> •
Te Urikore Biddle <teurikoreb@gmail.com> • Desma De Berry <desma.deberry@gmail.com> •
Hilda Patterson <skotipat@gmail.com> • Mereana Te Kura <mtekura3@gmail.com> •
Hita Foster <hitafoster@icloud.com> • Oromairoa Tawhi <oromairoat@gmail.com> •
Makita Puke <makita.puke@xtra.co.nz> • Carly Rangiaho <rangiaho1@gmail.com> •
Lena Moore <katerina_moore@hotmail.com>

Kia ora Waikare,
Ka pai ke i tere oti ia koe te tuku panui atu ki te hapu e pa ana ki na kurakuraku waena nui ia tatau ano, heoi ano aroha mai ko te awanawana 3/7? koira tonu te po hui ai te hapu me te maha atu ano o na kaupapa hei hui I tera po, he whakaaro tenei he pai tonu pea kia nekehia ta tatau kaupapa mo na ra whakataa, mo te Rahoroi muri mai tera kia taea ai e na whanau ki te whakarite ia ratau, ka whakahaere ai tahi Hapati, ana muri tera ka hui ai a me te kapu ti.
Naku na,
Paora

On Tue, 30 May 2023, 8:36 pm Paora Morunga, <paorawmorunga@gmail.com> wrote:

> Kia ora Tatau/Waikare,
> Kei te whai whai ake au I te take I whakaarahia ake e ahau I ta tatau wanana e pa ana ki na rarurarau kua pupu ake ano i waena nui ia tatau tonu te hapu, heoi ano I korerohia i te tahi o na hui a te hapu engari i whakatauhia kia waihohia mo tetahi wa ano, ana i tenei wa kei te tatari tonu kia huihia.
> Tena koa whakaritehia mai he ra me te wa kia taea ai e tatau te ata noho ki te whakatikatika ano ia tatau I na ra kua roa rawa tenei take e noho penei ana.
> Naku noa,
> Paora
>
> On Wed, 26 Apr 2023, 8:34 am Te Totara Marae Te Urewera Hapu, <tetotarakiteurewera@gmail.com> wrote:
>
> > Kia ora e nā whānau,
> >
> > Ko te hui ā marama whai ake ka tū a te 6pm, Wenerei 03 o Mei ki roto o Te Puhi o Mātaatua. Ko nā kaupapa mo te hui e whai ake nei:
> >
> > 1. **Nā Take ā Marae-Hapū:**
> >
> > - Marae - Hapū Village Development
> > - Marae - Marae Refresh Renovations

2. **Nā Pūrono:**

- Nā Pūtea
- Tiaki Marae
- Marae Bookings
- Te Taraipara o Rūātoki

3. **Take Whānui**

- Club100 - May Draw

Mēnā he kaupapa atu tāhau, tēnā whakamohio mai ā Īmera nei, ā rānei heria mai ki to tātau hui.

Nāku na - Waikare

Points

Couda Morunga <coudamorunga@gmail.com> 5/6/2023 17:08

Re: Hui ā Marama - Wenerei 07 o Hune 2023, 6pm

To Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> Copy
Paora Morunga <paorawmorunga@gmail.com> • Terehia Biddle <terehiab@gmail.com> •
Tikirau Ata <tikiraua@gmail.com> • Holly Watene <holly.r.watene@gmail.com> •
Ihaia Biddle <ihaia.biddle@gmail.com> • Ipo Tait <ipo@kohanga.ac.nz> •
Joshua Kalan <joshua.kalan@wananga.ac.nz> • Here Titoko <heretitoko1974@gmail.com> •
Huka Williams <hukairenewilliams@gmail.com> • Yvonne Rua <rua.morehu@xtra.co.nz> •
Te Moana Tawhai <temoanatawhai129@gmail.com> • Tamati Kruger <tamati@ngaituhoe.iwi.nz> •
Edith Te Papa <edithtepapa11@gmail.com> • Taaniko Kruger <krugertaaniko@gmail.com> •
Nepi Tawhai <patsyhouia1@gmail.com> • Uhia Kruger <uhiakruger@hotmail.com> •
Sharon Moore <sharonmoore@gmx.com> • Materoa Te Papa <materoatepapa@gmail.com> •
Lena Moore <katerina_moore@hotmail.com> • Carly Rangiaho <rangiaho1@gmail.com> •
Hukarere Purewa <hukarere@tkor.iwi.nz> • Rueben Biddle <creemy59@gmail.com> •
Hoana Forrestor <hoana.f@gmail.com> • Sarah Watene <serawatene@hotmail.com> •
Matenga Morris <matengamorris13@gmail.com> • Martin Tai <martintai76@gmail.com> •
Maiden Tawhai <maiden@outlook.co.nz> • Hemarangi Carnegie <hemarangi.carnegie@staff.whs.co.nz> •
Ria Biddle <oromairoa@yahoo.co.nz> • Kerewai Morunga <kerewaim@gmail.com> •
Karakia Kruger <tarinakohatu@gmail.com> • Kimiora Corness <kimiora.corness@gmail.com> •
Nina Tumata <lil_baby_tai@hotmail.com> • Tikina Heremia <tikina.heremia@gmail.com> •
Te Urikore Biddle <teurikoreb@gmail.com> • Desma De Berry <desma.deberry@gmail.com> •
Hilda Patterson <skotipat@gmail.com> • Mereana Te Kura <mtekura3@gmail.com> •
Makita Puke <makita.puke@xtra.co.nz>

Kia Ora Tātau.

The first topic to discuss matters arisen should be held separately to the hapū hui as a special hui has been called to discuss these matters.

We are requesting as a whānau that this kaupapa be removed and a new date/time set ie. Sat or Sun 10am - 1pm.

This kaupapa stands independently to a hapū hui & being a big kaupapa sufficient time should be given to allow for matters to be discussed and resolved accordingly.

I also have 2 kaupapa for this weeks hapu hui agenda.

1. Te Totara Marae Te Urewera Hapu Facebook page

2. Code of conduct & Roles and Responsibilities

I look forward to hearing promptly back from you in regards to a date set for the hui requested of the Tira Hākeke Whānau by Uncle Tāmati about the issue tabled at the hapu hui 3 months ago and matters that have arisen since then.

On Thu, 1 Jun 2023, 20:23 Te Totara Marae Te Urewera Hapu, <tetotarakiteurewera@gmail.com> wrote:

> Kia ora e te hapū,
>
> A change to our Wednesday hui notice sent this week.
>
> We will still meet on Wednesday 07 June 2023 at 6pm, but for an ordinary monthly hapū hui.
>
> **Nā kaupapa:**
>
> **1. Nā Take ā Marae-Hapū**
> ~ Hapū - A way forward to address the raru within the hapū.

~ Marae - Hapū Village Development
~ Marae - Marae Whakairo Refresh

2. Nā Pūrono
~ Nā Pūtea
~ Tiaki Marae
~ Marae Bookings
~ Tribal Updates

3. Take Whānui
~ Club100 Draw - June

Nāku na,
Waikare

Begin forwarded message:

From: Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com>
Date: 31 May 2023 at 9:25:23 AM NZST
To: Terehia Biddle <terehiab@gmail.com>, Moa and Morris <rua.morehu@xtra.co.nz>, Here Titoko <heretitoko1974@gmail.com>, Paora Morunga <paorawmorunga@gmail.com>, Huka Williams <hukairenewilliams@gmail.com>, Ipo Tait <ipo@kohanga.ac.nz>, Ihaia Biddle <ihaia.biddle@gmail.com>, Couda Morunga <coudamorunga@gmail.com>, Hukarere Purewa <hukarere.purewa@gmail.com>, Uhia Kruger <uhiakruger@hotmail.com>, edith tepapa <edithtepapa11@gmail.com>, Joshua Kalan <joshua.kalan@wananga.ac.nz>, Nepi Tawhai <patsyhouia1@gmail.com>, Sharon Moore <sharonmoore@gmx.com>, Holly Watene <holly.r.watene@gmail.com>, Tamati Kruger <tamati@ngaituhoe.iwi.nz>, Tikirau Ata <tikiraua@gmail.com>, Taaniko Kruger <krugertaaniko@gmail.com>
Cc: Hoana Forrestor <hoana.f@gmail.com>, Kimiora Corness <kimiora.corness@gmail.com>, Tikina Heremia <tikina.heremia@gmail.com>, Te Urikore Biddle <teurikoreb@gmail.com>, Martin Tai <martintai76@gmail.com>, Karakia Kruger <tarinakohatu@gmail.com>, Hilda Patterson <skotipat@gmail.com>, Hemarangi Carnegie <hemarangi.carnegie@staff.whs.co.nz>, Hita Foster <hitafoster@icloud.com>, Desma De Berry <desma.deberry@gmail.com>, Ria Biddle <oromairoa@yahoo.co.nz>, Elycia Moore <elycia_moore@yahoo.com>, Sera Watene <serawatene@hotmail.com>, Makita Puke <makita.puke@xtra.co.nz>, Mereana Te Kura <mtekura3@gmail.com>, Matenga Morris <matengamorris13@gmail.com>, Kerewai Morunga <kerewaim@gmail.com>, Te Moana Tawhai <temoanatawhai129@gmail.com>, Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com>, Carly Rangiaho <rangiaho1@gmail.com>, Taiwera Biddle <taiwera27@gmail.com>, Lena Moore <katerina_moore@hotmail.com>, Oromairoa Tawhi <oromairoat@gmail.com>, Nina Tumata <lil_baby_tai@hotmail.com>, Maiden Tawhai <maiden@outlook.co.nz>, Christine Hare <mataatua1908@gmail.com>
Subject: Wānana ā Hapū - Wenerei 07 o Hune 2023, 6pm

Kia ora e te hapū,

He pōhiri tēnei ki nā whānau kia noho tātau ki te wānana i te raru i pupu ake i waena ia tātau te hapū i nā marama i mahue iho nei. He wānana tēnei ki te rono i te whakaaro a tēnā me tēnā, i runa i te nākau tūwhera.

Ka tū te wānana ā te Wenerei 07 o Hune 2023, 6pm ki roto o Te Puhi o Mātaatua.

Nāku nā
Waikare

Points

Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> 13/6/2023 08:15

REMINDER - Whānau Wānana Rāhoroi 17 Hune 2023, 10am

To Here Titoko <heretitoko1974@gmail.com> • Huka Williams <hukairenewilliams@gmail.com> • Rueben Biddle <creemy59@gmail.com> • Sharon Moore <sharonmoore@gmx.com> • Kerewai Morunga <kerewaim@gmail.com> • Elycia Moore <elycia_moore@yahoo.com> • Couda Morunga <coudamorunga@gmail.com> • Moa and Morris <rua.morehu@xtra.co.nz> • Uhia Kruger <uhiakruger@hotmail.com> • Te Moana Tawhai <temoanatawhai129@gmail.com> • Taaniko Kruger <krugertaaniko@gmail.com> • Materoa Te Papa <materoatepapa@gmail.com> • Paora Morunga <paorawmorunga@gmail.com> Copy Ihaia Biddle <ihaia.biddle@gmail.com> • Terehia Biddle <terehiab@gmail.com> • Tikirau Ata <tikiraua@gmail.com> • Tamati Kruger <tamati@ngaituhoe.iwi.nz>

Kia ora e nā whānau,

A reminder that the whānau wānana to address the raru within the hapū is this coming weekend. Nā whakaritena mo tā tātau kaupapa e whai ake nei.

A Hea: Rāhoroi 17 o Hune 2023
Hāora: 10am
Kaupapa: He aha te raru?
Nā Tikana:

- Nā pākeke hai tauawhi i te wānana kia whakahaere i runa i te āio.
- Kia noho tapu nā kōrero ki te wānana.
- Kia ea te take i tēnei wānana.

Whai muri mai i te wānana, ka kai tahi tātau nā whānau. Na reira, tēnā nau mai he rourou kai.

Nāku na - Waikare

Points 5,6,7

Yvonne Rua

From: Waikare Kruger <waikare@gmail.com>
Sent: Monday, 3 July 2023 7:53 a.m.
To: Yvonne Rua
Cc: Ipo Tait; Sharon Moore; jayahn@gmx.com; Couda Morunga; Paora Morunga; elycia@yahoo.com; hinera.morunga@gmail.com
Subject: Re: Hapū Village Hui - Weds 28 June, 6pm

Kia ora Missy,

There are a number of points you raise that are fair and reasonable about our tikana. From what I understood in the email, these are:

- Hapū consensus decision making.
- Communications

A gentle reminder, that this would fit the offer extended at the wānana to discuss tikana and or village. I can organise a meeting answer your questions about Te Urewera hapū papakāina, tikana and communication matters to be discussed.

Nāku na - Waikare

On Mon, 26 Jun 2023 at 16:50, Yvonne Rua <yvonne@tcht.org.nz> wrote:

> Kia ora
>
> Consensus should be the cornerstone of everything we do as a hapu for us to move forward as a collective on any journey whatever that may be. However, how we arrive at a consensus has a far more important role than the reaching of a consensus. Being part of a solution, regardless of your own personal stance rather than having it forced onto you is crucial to "acceptance". How do we achieve this?
>
> Firstly it requires a forum whereby everyone is able to share their views or their collective views (whanau) openly, honestly, respectfully. without intimidation or hindrance. Often this has not been the case during hapu hui.
>
> Secondly it requires informed decision making. This can only be achieved by the sharing of relevant information at all levels. In relation to the moving of the marae a clear and defined reason for the move has never been fully discussed. Is the reason health & safety, erosion concerns that can not be mitigated by construction or improved drainage, is it financial and so on. By providing the supporting evidence to the like..would go a long way in nullifying many of the concerns whanau have. It was clear after the hui that some whanau simply did not have a clear understanding of the "why" component of the move.
>
> Lastly, having compassion and an understanding of why some whanau do not want to move and addressing this is an important issue.. The moving of the marae is a huge and emotional decision for any hapu to undertake and for this reason the journey is best taken together. Unfortunately this is not the case and whanau who are not in favour of the move, for whatever reason have been cast adrift, left reeling and made

to "catch up" if you will. This has only served to exacerbate the situation we find ourselves in today - I find this attitude referenced in your email ("...there is no understanding to suspend progress on hapu matters...." , considering the hurt and a clear lack of clarity surrounding the move one would be forgiven for believing that these were issues worthy of immediate remedy. Surely strengthening our collective whanau ties is far more important than moving forward fractured and distrustful. The best analogy I can give is simply this, "It is far easier to mend a hairline fracture than it is to reset a broken bone".

As you implied in your email.the collective (moral?) obligation is in danger of being made part of the egotism and self serving interests of others. The means to guard against this is by following the principles of honest information sharing whereby whanau are able to make informed decisions in a safe environment that allows for honest two way discussion.

Missy

From: Waikare Kruger <waikare@gmail.com>
Sent: Sunday, 25 June 2023 11:10 a.m.
To: Yvonne Rua <yvonne@tcht.org.nz>
Cc: Ipo Tait <ipo@kohanga.ac.nz>; Sharon Moore <sharonmoore@gmx.com>; jayahn@gmx.com; Couda Morunga <coudamorunga@gmail.com>; Paora Morunga <paorawmorunga@gmail.com>; elycia@yahoo.com; hinera.morunga@gmail.com
Subject: Fwd: Hapū Village Hui - Weds 28 June, 6pm

Kia ora e Moa,

Thank you for your message.

Te Urewera is a hapū operating by Tūhoe tikana that values consensus decision making for the moral objective of securing our permanency.

We live in times of competing identity structures and tikana. Consensus mostly gives way to a "one man one vote" hierarchy, the collective moral objective in danger of being subsumed by self-serving interests, ego and convenience.

The outcome of the hui in my view was achieved; to give opportunity to those who needed to voice concerns and to offer ideas for relief. Seven people took up the invitation many others chose not to, all learnt something about us – Te Urewera hapū.

The next step[s] of commitment to remedy action is for those seven members to lead out, pakeke support being available; there is no understanding to suspend progress on Hapū matters as a condition or determinate to a remedy.

There was certainly a number of issues raised some are on your list. I may suggest a way forward; I invite you to attend future hapū village meetings.

I can organise a meeting agenda for those engaged in social media correspondence to resolve the misbehaviour.

I can organise a meeting agenda to answer questions about Te Urewera hapū papakāina. Tikana and communication matters would be covered in those agenda.

Nāku noa nei - Waikare

---------- Forwarded message ---------
From: **Yvonne Rua** <yvonne@tcht.org.nz>
Date: Thu, 22 Jun 2023 at 13:24
Subject: RE: Hapū Village Hui - Weds 28 June, 6pm
To: Ipo Tait <ipo@kohanga.ac.nz>, Waikare Kruger <waikare@gmail.com>
Cc: Sharon Moore <sharonmoore@gmx.com>, jayahn@gmx.com <jayahn@gmx.com>, Elycia Moore <elyciamoore@yahoo.com.au>, Couda Morunga <coudamorunga@gmail.com>, paorawmorunga@gmail.com <paorawmorunga@gmail.com>, hinera.morunga@gmail.com <hinera.morunga@gmail.com>

Kia ora

Thank you for your email Waikare.

As the facilitators of Saturdays hui I may have misunderstood the outcome of the hui.

Concerns were raised and possible solutions were given by those who spoke. However, as time did not allow, we didn't get to hear an outcome and or an opportunity to hear the views of those that were present.

In my view I don't believe the concerns have been fully addressed. Therefore I think it's unfair that we should continue with the hui on the 28th until these issues are resolved.

If I recall rightly there were concerns raised about;

- Inclusion – not been included in the village project (which you intend on doing know)

- Bullying – by hapu members resulting in personal attacks been made towards other hapu members. Face to face and via Social Media platforms. So what are the consequences of this behaviour?

- Communication – not listening to the views and opinions of all hapu members. Not addressing the concerns as they are raised or in a timely manner. Being dismissive.

- Village – there is still uncertainty from other whanau about moving

- Tikanga – Maori or Pakeha???

I'm not sure what the rush is with this village as our situation is not crucial therefore proper planning and open discussion can still be had.

I look forward to hearing from you.

Moa

From: Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com>
Sent: Wednesday, 21 June 2023 8:40 p.m.
To: Paora Morunga <paorawmorunga@gmail.com>; Holly Watene <holly.r.watene@gmail.com>; Tikirau Ata <tikiraua@gmail.com>; Terehia Biddle <terehiab@gmail.com>; Huka Williams <hukairenewilliams@gmail.com>; Here Titoko <heretitoko1974@gmail.com>; Couda Morunga <coudamorunga@gmail.com>; Ihaia Biddle <ihaia.biddle@gmail.com>; Yvonne Rua <rua.morehu@xtra.co.nz>; Taaniko Kruger <krugertaaniko@gmail.com>; Ipo Tait <ipo@kohanga.ac.nz>; Uhia Kruger <uhiakruger@hotmail.com>; Joshua Kalan <joshua.kalan@wananga.ac.nz>; Sharon Moore <sharonmoore@gmx.com>; Tamati Kruger <tamati@ngaituhoe.iwi.nz>; Nepi Tawhai <patsyhouia1@gmail.com>; Edith Te Papa <edithtepapa11@gmail.com>; Materoa Te Papa <materoatepapa@gmail.com>; Lena Moore <katerina_moore@hotmail.com>; Carly Rangiaho <rangiaho1@gmail.com>; Rueben Biddle <creemy59@gmail.com>; Yvonne Rua <yvonne@tcht.org.nz>
Cc: Kerewai Morunga <kerewaim@gmail.com>; Desma De Berry <desma.deberry@gmail.com>; Karakia Kruger <tarinakohatu@gmail.com>; Te Moana Tawhai <temoanatawhai129@gmail.com>; Hemarangi Carnegie <hemarangi.carnegie@staff.whs.co.nz>; Sarah Watene <serawatene@hotmail.com>; Elycia Moore <elycia_moore@yahoo.com>; Kimiora Corness <kimiora.corness@gmail.com>; Tikina Heremia <tikina.heremia@gmail.com>; Nina Tumata <lil_baby_tai@hotmail.com>; Mereana Te Kura <mtekura3@gmail.com>; Hilda Patterson <skotipat@gmail.com>; Ria Biddle <oromairoa@yahoo.co.nz>; Taiwera Biddle <taiwera27@gmail.com>; Makita Puke <makita.puke@xtra.co.nz>; Hoana Forrestor <hoana.f@gmail.com>; Martin Tai <martintai76@gmail.com>; Matenga Morris <matengamorris13@gmail.com>
Subject: Hapū Village Hui - Weds 28 June, 6pm

Kia ora e te hapū,

Hai tēnei Hune ka timata nā hui ā marama, kotahi te kaupapa ko te hana papakāina a te hapū.

Ka whakahaerehia nā hui ki roto o Te Puhi o Mātaatua.

I tēnei hui ā tātau, ka kōrero, ka wānana i nā tūmahi papakāina, ā me te whakaoti haere mahi. Koinei te pōhiri ki te huna kakama, nā tānata pukumahi hai rina hāpai i tēnei hīkoi a te hapū.

Ko nā kaupapa;

1. **Hana Papakāina**

- Nā whakahaerena Ruatoki Hapū PCG
- Te Tōtara Mahere Papakāina
- Whakapau Pūtea
- Whakaritena whenua
- Nā tū mahi tautoko mo te huna kakama.

Nāku na,

Waikare

Points 5, 6, 7

Yvonne Rua

From: Hinera Morunga <hinera.morunga@gmail.com>
Sent: Saturday, 18 November 2023 10:27 p.m.
To: Yvonne Rua
Subject: Fwd: Hapū Village Hui - Weds 28 June, 6pm

---------- Forwarded message ---------
From: **Hinera Morunga** <hinera.morunga@gmail.com>
Date: Wed, Jul 5, 2023 at 7:24 PM
Subject: Re: Hapū Village Hui - Weds 28 June, 6pm
To: Waikare Kruger <waikare@gmail.com>

Kia ora Waikare,

Thank you for your email. I read your repky yesterday and have had some time to reflect on it last night and today.. When I look back to the hui we had at the marae I am left somewhat confused. The biggest questions I had/ have is "what was resolved"? "what was the outcome"?.

The behaviour of some in a hui environment was glossed over. We discussed how best to conduct ourselves within that particular hui but is that the format we are adopting for every other hui moving forward? Will the stand over tactics, bullying, belittling etc be removed from our hui environment? If so who is responsible for ensuring that each whanau has a safe space to engage in?
A recent example of this behaviour was seen on our hapu page and on facebook recently.
I acknowledge your suggestion of attending a wananga on tikanga (a really good idea) however, unless the behaviour is addressed the attending of any hui iwould be an "attend at your own peril" scenario, so to speak.

2) Yvonnes question relating to voting - what constitutes a "yes vote" and how was it possible for a committee to rule a yes vote when clearly there were conflicting views evident. In my own opinion the matter should have been deferred back to the whanau. Unfortunately no explanation offered therefore no resolution.
3) Another issue that was not resolved was the question relating to why we had to move the marae". Again no reason was offered. In my opinion was a huge missed opportunity.

What I found most interesting was how easy it was to whitewash over the concerns raised by the addition of another topic "Rangatahi". Don't get me wrong, this in itself is an issue that needs addressing urgently, however it did not belong in that hui. It did nothing but turn the focus away from the real reason why we were all gathered and prevented us from discussing solutions . To be quite honest I would much rather attend another meeting to discuss how we resolve the issues identified. I don't know how we as hapu move forward if the "done and dusted" mentality continues to prevail.

Hinera (Missy)

On Mon, Jul 3, 2023 at 7:53 AM Waikare Kruger <waikare@gmail.com> wrote:
> Kia ora Missy,

Point 5

Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> 17/10/2023 13:16

Whakawhiti kōrero

To Paora Morunga <paorawmorunga@gmail.com> • Moa and Morris <rua.morehu@xtra.co.nz> Copy Tikirau Ata <tikiraua@gmail.com> • Tamati Kruger <tamati@ngaituhoe.iwi.nz>

Mōrena Pāora kōrua ko Moa,

E whai noa nei te komiti, i te kaupapa i ara ake i te hui a te hapū mo nā pātai, nā māharahara e mau tonu ana e ētahi.

Kai te whai atu, mēnā i whakatau he rā, he hāora, he wāhi e hiahia ana e te whānau ki te kōrero tahi.

I te hapū, i whakahua mā nā pākeke a Tikirau, Ipo, Tāmati, a Wioke hai noho ki te whakawhiti kōrero me te whakautu pātai.

Nāku na - Waikare

Points #6, 7, 10

rua.morehu@xtra.co.nz

16/10/2024 11:10

Re: Wānana ā Hapū, 10am Rāhoroi 23 Noema 2024

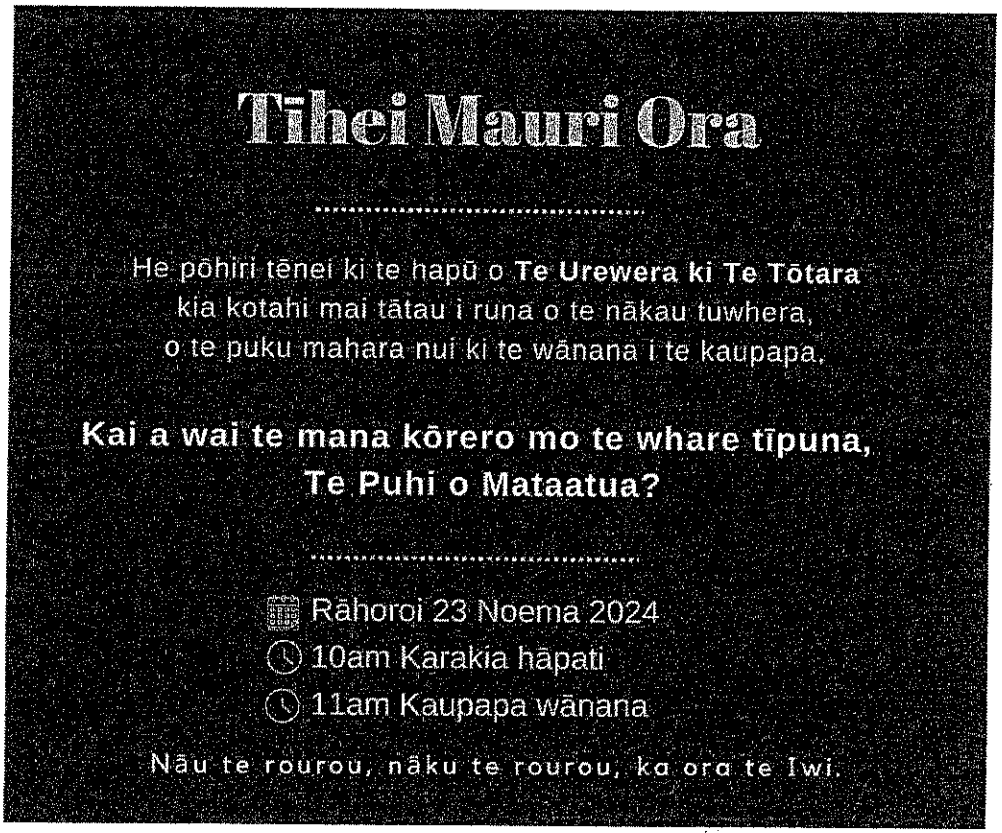
To Waikare Kruger <waikare@gmail.com> • (tikiraua@gmail.com) <tikiraua@gmail.com> Copy paorawmorunga@gmail.com <paorawmorunga@gmail.com> • lpo@kohanga.ac.nz <ipo@kohanga.ac.nz> • ash@primesite.co.nz <ash@primesite.co.nz> • mark.a.rua10@gmail.com <mark.a.rua10@gmail.com> • jackie.reriti@gmail.com <jackie.reriti@gmail.com> • Hinera Morunga <hinera.morunga@gmail.com> • Queenie Morunga <qmorunga8@gmail.com> • sharonmoore@gmx.com <sharonmoore@gmx.com>

Morena

The question *"kai a wai te mana korero mo te whare tipuna, Te Puhi o Mataatua?"*, sounds as if the mana should be held with only one person. Could be wrong, hence...

Can someone please provide more clarity regarding this wananga? How, why this has come about?

Nga Mihi

> On 15/10/2024 21:16 NZDT Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> wrote:
>
> 
>
>
> Nā mātau,
> Te Tōtara Komiti

- 1.png (88 KB)

Points 4, 6, 7, 10

Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> 26/11/2024 16:50

Re: He whitina ao, he whitina marae ātea - 5am, Rāhoroi 30 Noema 2024

To Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> Copy
Tikirau Ata <tikiraua@gmail.com> • Waikare Kruger <waikare@gmail.com> Blind copy rua.morehu@xtra.co.nz

---

Kia ora e nā whānau,

I wānana te hapū i te Rahoroi 23 Noema 2024, he tata ki te 50 o nā whānau i puta mai.

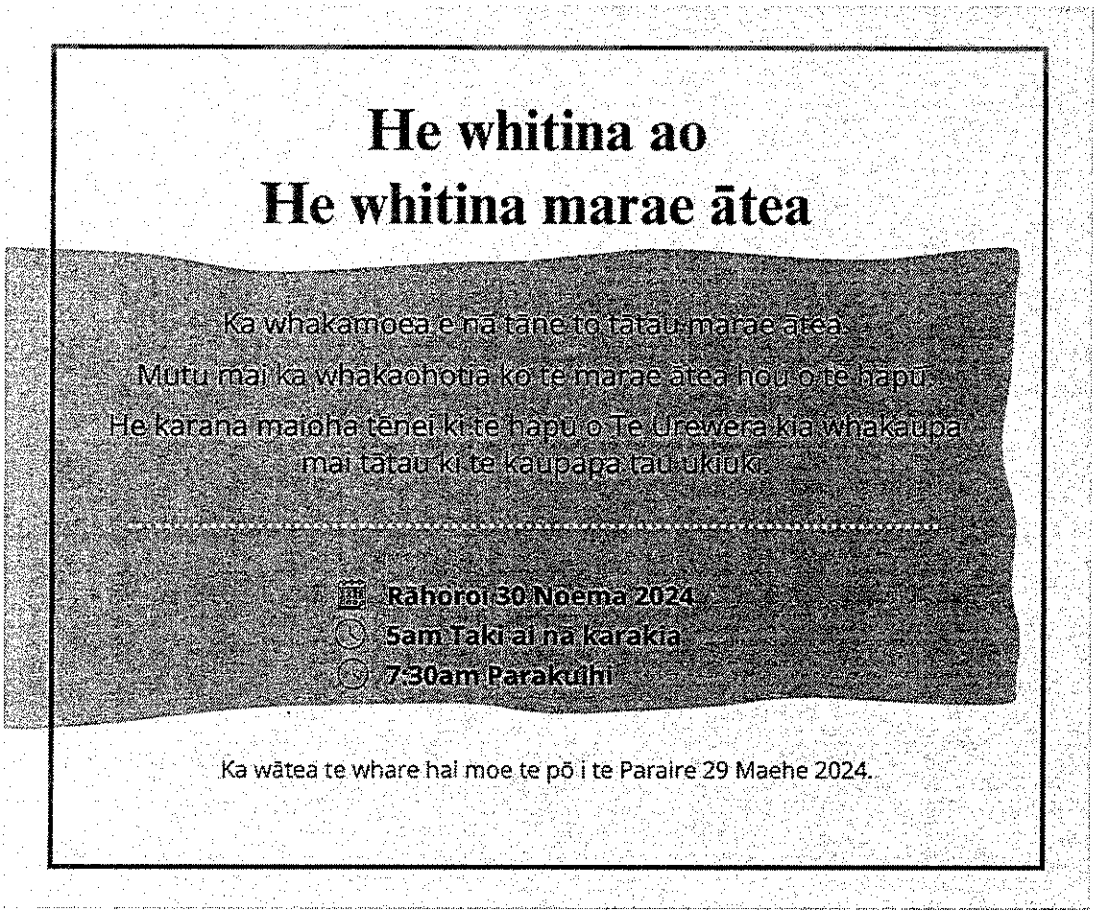
Kai te mihi ki nā tohuna i whakahaere tō tātau hāpati. He mihi ki nā pakeke, a Rononui Tahi, a Te Whenuanui Te Kurapa, rātau ko Dana Winitana i hara mai i runa i nā whakapapa o Te Urewera hapū ki Ruatāhuna me Waikaremoana.

Ko te pātai o te wānana, 'Kai ā wai te mana kōrero mo te whare tīpuna, Te Puhi o Mataatua?'.

I pātaihia i runa hoki i ētahi māharahara, i ētahi tohetohe mo te neke i te whare tīpuna. Ko ia te kaupapa o te pātai, kai ā wai te mana ki te kōrero mo te whare.

I te hui, i whakaae te whare ki nā kōrero a nā wāhine o Te Urewera hapū, kai nā tāne te mana. Ara, nā tāne kai te pupuri i te pae kōrero o te hapū. E kore e takahia te mana o nā tāne.

Kua whakatauhia e nā tāne o te pae kōrero, kia nekehia te whare tīpuna. Ko te wairua, o te wānana he ana whakamua.



Nā mātau,
Marae Komiti, Te Urewera ki Te Tōtara

HUI SUN 04/04/2011
10.00 TO 13.00

TE TŌTARA MARAE CHARTER

Ko Ngāi Tūhoe Te Iwi
Ko Te Urewera Te Hapū
Ko Te Tōtara Te Marae
Ko Te Arohana Te Tīpuna

1. The Charter

1.1 The Trustees of the marae in accordance with regulation 7 of the Māori Reservations Regulations 1994 may draw up in agreement with the marae beneficiaries; a charter.

1.2 The charter exists to benefit all of the Urewera Hapū in context of the Tōtara Marae and their Tūhoetanga.

1.3 The charter will be a hapū expressed and validated document outlining best governance and management practise of marae and hapū affairs.

1.4 The rationale for the charter is that it will serve the purpose of promoting hapū integrity and averting dishonour.

1.5 The purpose of the charter is to publicise hapū policy to guide those appointed to executive office towards exemplifying provident governance and considered management of marae and hapū business.

1.6 The principles of the charter includes encouraging ordered participation, establishing goodwill, valuing cooperation and exercising pride as Te Urewera.

1.7 Development and alteration of the charter must be hapū validated by consensus resolution at a general special meeting or at a annual general meeting.

1.8 Custody of the charter will be with the marae committee secretary who will make it available for inspection by arrangement.

2. Te Pā ō te Marae

2.1 The land known as Ruātoki A36b comprising 0.4629 hectares delineated in Block 2 Waimana Survey District was set aside as a marae reservation by NZ Gazette number 40 page 1201 dated the 9th of July 1970.

2.2 The Pā is known as Te Tōtara situated on Ruātoki Valley Road comprising the marae ātea, the whare rūnanga Te Puhi o Mataatua, the wharekai Ruātoki, other ancillary buildings and the urupā known as Ruātoki A36A.

2.3 The beneficiaries of Te Tōtara marae will be Te Urewera Hapū.

2.4 The Pā ō te Marae and its functions are expressions of being Te Urewera ō Ngāi Tūhoe, "from the people stands the marae, from the marae rises the people."

3. Governance

3.1 The hapū in consensus is ultimately the authority of Te Tōtara marae and all its functionary bodies.

3.2 The kaumātua are whānau leaders from whom emerge hapū leaders together they determine, cultural practice and are the first reference for the marae and hapū representation.

3.3 The Trustees as the governing executive of the marae, are elected and appointed by the hapū and are accountable to the hapū.

3.4 The marae committee as the operations management team of the marae is elected by the hapū but appointed by and accountable to the trustees.

3.5 All appointed officers of the marae are in fact leaders and representative of hapū and therefore are expected to comply with the terms of their role and responsibilities and the code of conduct outlined in the charter.

3.6 All appointed officers will familiarise themselves with the relevant laws, acts and regulations that impact on their duties to the marae and hapū.

4. Trustee Role and Responsibilities

4.1 The trustees will act in good faith in the exercise of the powers invested in them by the hapū, the Māori reservations regulations 1994 and by order of the Māori land court

4.2 The trustees will be responsible and accountable to the hapū as determined by the charter ratified at formal annual general meetings or special general meetings and presentation of annual accounts and as required by the Maori Reservations Regulations 1994 or by the Maori land court

4.3 The trustees will oversee the use and development of the marae.

4.4 The trustees will develop and review the terms of the charter annually to maintain relevance and effectiveness to the hapū.

4.5 The trustees will appoint a marae committee accountable to them every three years following elections at annual general meetings or special general meeting convened for that purpose.

4.6 The trustees will facilitate formal general meetings to resolve conflict by way of full and frank discussion and consensus resolution.

4.7 The trustees will assist the marae committee to meet their marae management duties.

4.8 The trustees may dismiss a marae committee after consultation with the Māori land court and after full consideration of evidence of persistent breach of the charter.

4.9 The trustees will meet no less than four times per year.

4.10 The trustees will be responsible for keeping the following registers:

a. Urupā (details of where tūpāpaku lay, the details on stones)
b. Beneficiary (detail of all those who affiliate to Te Urewera hapū)
c. Wharenui pictorial record and art (detail of hanging photos and of the art)

5. Trustee Appointment

5.1 The nomination, election and appointment of marae trustees by the hapū will be held on the marae, with 14 days notice of a formal annual general meeting as advertised in the Whakatane Beacon.

5.2 The number of trustees to be maintained will be 9

5.3 The trustees will be representative of the respective whānau of Te Urewera hapū ki Te Tōtara marae.

5.4 The trustee's term of office will be three years coinciding with annual general meetings.

5.5 Trustee vacancies causd by bereavement or retirement must be filled within three months.

5.6 Trusteeship termination will be by order of the Māori land court if a trustee consistently fails to comply with the terms of office as outlined in the charter.

5.7 Nominees for trustee will issue their signatures on this charter in commitment to meeting all the duties and responsibilities of the position detailed by way of this charter.

5.8 The quorum for meetings will be five trustee members.

6. Marae Committee Role and Responsibilities

6.1 The marae committee will act in good faith in the exercise of the powers invested in them by the trustees, the Maori Reservations Regulations 1994 or by order of the Māori Land Court.

6.2 The marae committee will be responsible and accountable to the trustees as determined by the charter, ratified at annual general meetings or specials general meetings, as required by the Maori Reservations Regulations 1994 or by order of the Māori Land Court.

6.3 The marae committee will manage and administer the use and development of the marae.

6.4 The marae committee will keep a inventory record of marae assets

6.5 The marae committee will maintain satisfactory systems and processes to facilitate their management duties of the marae.

6.6 The marae committee may appoint a sub committee accountable to them to carry out specific tasks as directed.

6.7 The marae committee will keep accurate minutes and financial reports as record of all monthly, annual, and special general meetings detailing appointment of elected officers, names of persons present and proceedings and resolutions.

6.8 The marae committee will convene monthly general meetings on the first Wednesday of each month excluding January each year.

6.9 The marae committee will convene annual general meetings no later than March each year, the business will be:

a. Receive chairpersons annual report
b. Receive chairperson of trustees annual report
c. Receive audited statement of accounts and balance sheets
d. Nominate, elect, appoint people of the hapū to the marae committee, trust, and other representative office
e. Receive and actions notices related to general business of the marae and hapū
f. Receive notices of motions for discussion and resolution

6.10 The marae committee may convene a special general meeting where necessary to consider extraordinary or special matters and only such matters will be dealt with

6.11 Notice of general meetings must be advertised in the Whakatane Beacon at least two weeks before the preset date.

6.12 Notice of annual general meetings must be advertised in the Whakatane Beacon at least two weeks prior to the preset date. The advertisement should include details of venue, date, and time of meeting.

6.13 Notice of special general meetings must be advertised in the Whakatane Beacon at least two weeks before the preset date.

6.14 The current running and ready access accounts of Te Tōtara marae will be kept at the Westpac trust bank, Whakatane.

6.15 The marae committee treasurer will keep a record of the two accounts. No other accounts will be kept by Te Totara marae.

6.16 The marae committee will have jurisdiction over the running account only. The running account balance should not exceed $5000.00.

6.17 The trustees will have jurisdiction over the ready access account and will have power over major financial decisions made by the marae at a trustee convened general meeting.

6.18 All cheques will be signed by two of three designated cheque signatories who include the chairperson and the treasurer.

6.19 The financial year of the marae committee will be from the 1st of April to the 31st of March inclusive. The committee will keep a true and complete record of expenses, assets and liabilities consistent with good accounting practises and property management principles. An audit of accounts and balances will be completed and presented at annual general meetings.

6.20 All financial decisions must be validated by resolution.

6.21 The quorum for meetings will be seven committee members. All resolutions will be decided by a majority vote and in the event of an equal vote the chairperson will have the casting vote.

7. Marae Committee Appointment

7.1 The Marae Committee will consist of:

a. Chairperson
b. Secretary
c. Treasurer

d. Not exceeding fourteen marae committee members nominated and elected by the hapū and appointed by the trustees.

7.2 The election of the marae committee will take place at the triennial general meeting of the hapū.

7.3 The term of office of all committee members will be three years.

7.4 Marae committee vacancies caused by bereavement, retirement, must be filled within two months.

7.5 Members may be retired from the marae committee for:

a. Failing to attend three consecutive meetings without tendering apologies.
b. Consistently failing to act in accordance with the responsibilities and guidelines outlined in the charter.

7.6 Nominee marae committee members will issue their signatures on this charter in commitment to meeting all the duties and responsibilities of the position detailed by way of this charter.

8. Hapu Resolutions

$350, 3 Days

8.1 General changes for tangihanga will be $200.00 for use of marae linen and electricity.

$150-00

8.2 Hireage of marae excluding tangihanga will be $80.00 per night

9. Code of Conduct

9.1 All elected officers will, in the exercise of their duties, conduct themselves professionally and with honour.

9.2 Deliberate misconduct against the standards set in the charter may mean disciplinary action or dismissal from office.

a. You must not use for purposes other than those of the trustees or marae committee any hapū related information, which you may acquire.

b. All marae officer holders must refrain from behaviour that might cause unreasonable stress to others or otherwise cause or contribute to disruption of the marae.

c. All marae office holders are to behave without unfair discrimination on the grounds of gender, marital status, race, religious belief, ethical belief, colour,

ethnic or national origin, disability, age, political opinion, employment status, family status, and sexual orientation.

d. Any marae office holder convicted of a criminal offence against the crown maybe dismissed on the grounds that the marae may loose honour or is put in a position of disrepute.

e. A marae office holder is to immediately advise the chairperson of the marae committee or trustees if he or she is charged with a criminal offence against the crown.

f. Differences on policy options and procedures are to be resolved within the hapū. Disagreements are not to be aired publicly. If any marae office holder makes any public comments on issues they are to ensure the comments are compatible with the trustees or marae committee.

g. Equipment and articles belonging to the hapū and which are entrusted to hapū members must be treated with reasonable care and respect and returned when required.

h. In the matter of accounts and collection or payment of public money, every marae office holder must conform strictly to the provisions of crown law and to any instructions and directions issued by the trustees or the marae committee.

i. Marae office holders will not incur or attempt to incur any liability or to make or attempt to make any contract on behalf of the hapū without proper authority.

j. Any marae office holder who becomes bankrupt, applies to take the benefit of any act in force for the relief of insolvent debtors, or makes an assignment for the benefit of creditors, must immediately notify the chairperson of the marae committee or trustees.

k. Being in possession of Marijuana, alcohol or any intoxicating drug for consumption on the marae.

l. Being under the influence of Marijuana, alcohol or any intoxicating drug to the extend as to be unable to perform usual duties satisfactory on the marae.

m. Unauthorised removal of hapū property from the marae, possession of hapū property without hapū authorisation, theft, or other forms of dishonesty or damage in connection with hapū property.

n. Insubordination, deliberate refusal or disregard of instruction to perform assigned work as outlined in the charter.

o. Assaulting, fighting, threatening or intimidating another person on the marae.

p. Deliberately falsifying marae documents in anyway what so ever.

q. Acts of disobedience, negligence or gross incompetence.

r. Conduct, which could bring the hapū, the trustees and the marae committee into disrepute.

s. Breaching trustee or marae committee confidentiality.

t. Being involved in a conflict of interest situation without notification to the chairperson of the marae committee or trustees.

Authorisation

Now, after consideration and by consensus resolution reached at a special general meeting held at Te Tōtara marae on the 3rd of November 2001, the trustees, marae committee members and the hapū of Te Urewera hereby constitute the following as the **Tōtara Marae Charter** Both trustees and marae committee members issue their signatures on this charter in commitment to meeting all the duties and responsibilities of their marae officer holder positions.

Trustees:

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Marae Committee Members:

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Name _____ Signature _____

Statutory Declaration

I *(Enter your full name)*
Maurice Te Morehu Morehu

of *(Enter the address where you live)*
62 Morrison Road, Taneatua 3123

(Enter your occupation – for example, bricklayer, teacher, unemployed)
Retired

Solemnly and sincerely declare that.

(List the facts in your own words. Number each point to make it clearer)
Note: What you write must be true. You can be prosecuted if you make a false declaration.

I am a pakeke and trustee of Te Tōtara Marae / Te Urewera Hapū, in Ruatoki. Namely, Ruatoki A 36A and Ruatoki A 36B blocks. I am writing to express my concerns regarding.

1. **The removal of our Marae to its new site at Ruatoki A Section 37B No.2**

   a) I attended the hapu wananga on the 21st January 2023. Towards the end of this wananga only pakeke were asked to return. I don't remember clearly the first part of the Chairman's brief, but I do recall him saying this "...we're moving, do you agree to move?" At the time I said "if it stops the fighting within the hapū than I'll say Yes, but deep in my heart it's a No.

   I don't recall a discussion taking place of the outcome on what everyone shared. Moreso, the sighting of minutes or a motion, and a resolution put forward about this specific discussion.

   b) The site been Ruatoki A Section 37B No.2 is privately owned, this whenua should be used by whanau who whakapapa here, not me as a non-owner. I don't want to use someone else's land knowing that they missed out on an opportunity to build for themselves and their whanau.

   c) The thought of moving our Marae has brought about a lot of unnecessary pain for me. I've experienced in my adult life a whanau member saying to my mother about her in-laws/my Aunties that they could not be buried by their mother because they're not from the Marae/Hapu our kuia is buried at. In some ways this is correct, however our Kuia and her whanau (my koroua, father, children/siblings) were welcomed with open arms into the hapū and have been there for as long as I can remember. Hearing this was so painful, like I was stabbed in the heart. I don't want my children, my future generations, to endure the mamae my mother/their kuia and I went through. Although the saying at Te Urewera is "this land is for all of us whether you have shares or not" I'm not taking a chance on this. Because I know there are whanau within Te Urewera Hapū who are likely to say something similar if we move to the new site.

   d) My Koroua Herora was one of the few people who travelled from Ruatahuna to Ruatoki and invested his money and time into building Te Totara Marae i.e.(wharekai), for all whanau and their generations to come. He was a strong believer in Te Haahi Ringatu which I grew up with. My Tipuna Kokouri is recognized in a carving inside our wharepuni.

With this been said I have no intentions of moving. I have a strong connection at Te Totara Marae, compared to the new site. We'll be much safer (security) here than moving to the new site.

2. Trustees Roles and Responsibilities

a) When I took on this role as Trustee after the passing of my father Don Morehu. My mother was still alive at the time, and so too were seven of my uncles and one aunty (my father's brothers and sister). I didn't know what the role consisted of. I'm a hands-on person not a person who shifts paper from one end to another or sits there talking around a table. I'm not a person who speaks openly in public no matter what the forum is. I'm not one to get into debates even if I know the story line is false. I always believe what comes around goes around. If you lie it's going to catch up with you sooner or later. I didn't say a lot at Trustees hui, however, I was always present at the Marae working behind the scenes, maintaining the lawns and grounds and at times sitting on the Pae.

At a Trustees meeting in 2014/2015, it was suggested by the chairperson Terehia Biddle that we should consider disbanding the Trustees. Due to the lack of Trustees not attending and her doing everything. No motion or resolution was passed at this meeting. Nor did we return to discuss the matter.

In 2022/2023 we were often reminded by various hapu committee members that we did not have Trustees. Terehia Biddle also confirmed this quite firmly in a hui. I didn't say anything at the time, why should I, the chairperson Terehia Biddle knows what she said. So, I didn't say anything until the most recent hui.

b) On Wednesday 4th December 2024 at a hapu hui a whanau member raised the concern about the inactive role of the Trustees. In reply Terehia Biddle responded with *"we don't have Trustees and haven't had for many years"*. This was a long korero in which I added to the discussion addressing Terehia Biddle *"you said you were the only one speaking for the Trustees and that we weren't getting up to help you, so you decided to disband the Trustees and let the Committee run it. But you said you would get back to us on this"*.

To date nothing further was discussed on this matter with the Trustees, other than Terehia saying this matter was raised at a hapu hui and the hapu decided to disband the Trustees.

c) To date I have not resigned as a Trustee of Te Urewera Hapu

d) As a Trustee I failed in my duty to protect my whanau, my hapu and my marae by disobeying my legal obligations as a Trustee and allowing:
   a. Decisions to be made without full consultation and fair representation
      i. To the removal of our marae and taonga
      ii. To the closing of our marae
   b. bad behaviour to be inflicted on other hapu whanau members
   c. Ahi ka to destroy our Mana of who we are as Te Urewera whanau / hapū

e) Should the courts allow me to I am willing to remedy my Trusteeship by complying with the rules and obligations as a Trustee of Te Urewera Hapu. I understand that my role maybe ended due to my negligence as a Trustee.

I make this solemn declaration conscientiously believing the same to be true and by virtue of the Oaths and Declarations Act 1957.

Note: Do not complete the following section until you are with the person witnessing your declaration.

Your signature

.....

Declared at *(Place, for example town or city)*

Whakatane

(Day/month/year)

17/12/2024

Before me *(Name of official witness)*

Barbara Williams

(For example, a Justice of the Peace, solicitor, or another person authorized to take a statutory declaration)

Signature of official witness

.....

17/12/2024

B M Williams
Deputy Registrar
District Court
Whakatane

Statutory Declaration

We *(Enter your full name)*
Lois Umuhuri, Nancy Herehuia Pitau, James Tipi Whenua Noema

of *(Enter the address where you live)*
Lois Umuhuri – 267 Ruatoki Valley Road, Ruatoki 3191
Nancy Herehuia Pitau – 3 Porritt Drive, Kawerau 3127
James Tipi Whenua Noema – 2/321 Ruatoki Valley Road, Ruatoki 3191

(Enter your occupation – for example, bricklayer, teacher, unemployed)
Lois Umuhuri – Retired
Nancy Herehuia Pitau – Retired/Part time Support Worker
James Tipi Whenua Noema – Retired

Solemnly and sincerely declare that.

(List the facts in your own words. Number each point to make it clearer)
Note: What you write must be true. You can be prosecuted if you make a false declaration.

I James Tipi Whenua Noema am a pākeke and trustee of Te Tōtara Marae / Te Urewera Hapū, in Ruatoki. Namely, Ruatoki A 36A and Ruatoki A 36B blocks. I am writing to express my concerns regarding.

1. The removal of our Marae to its new site at Ruatoki A Section 37B No.2

For 13 years I was the caretaker for Te Tōtara Marae, I have since resigned from that role. However, I did not resign from my role as a Trustee.

I/we the Noema whānau do not own shares and are not landowners where our marae is going to that being Ruatoki A Section 37B No. 2 Block 38229. Therefore, we do not consent to moving our Marae. We wish to stay at our current site (Te Tōtara Marae) where we have established ourselves.

"Kāre ahau me taku whānau i te neke ki tērā taha. Na te mea kāre wōku whakapapa i tērā whenua. I'm not connected to.... tērā whenua i rāwahi.

What happened to the 138 shareholders, where are they? How come it's only a few people to go ahead with their kaupapa, with their marae, their setting up? No response was provided.

At a hui I attended I was given a copy of the shareholder listing for this whenua, viewing this listing I noted I was not on the list therefore I gave this Sharon Morunga as a landowner. As it made no sense to keep this considering, I'm not a landowner.

I Nancy Herehuia Pitau am writing to express my concerns about.

1. No consultation with Marae Trustees been removed from marae management. We as the whanau should have been advised of this action.
2. To my understanding and knowledge Ahi Kaa is "kura kainga" however Ahi kaa at Te Totara Marae is recognised as people who are selected to that Ahi kaa position.
3. When voting on the topic pertaining to the moving of our marae it was never clear to us that we were voting. This type of voting process would often happen at a wananga.

4. There was lack of consultation processes pertaining to the building of an Eco Village (no debates) At a hui I attended I spoke about I kite ahau ia Rosie Te Papa he whaea noku, ka kii mai ia kaua e papouri ki aku korero engari he whanako to koroua a Te Hata Waewae, Nana I whanako I nga whenua o to matau kuia a Mira. I reira tonu ka uru mai he kino, he wehi ki roto I ahau. Ka mea ahau me korero tēnei kaupapa I te hui a te hapu. I te hui ka korero ahau mo tēnei kaupapa, mo te whiu I te korero he whanako toku tipuna koroua.

5. The shareholders & beneficiaries of the land block used for the above purpose were not properly notified (informed)
6. The Committee closed our marae without consultation, and notification was via facebook and email
7. I recall saying at a hapu hui in March/April 2024 "he aha koutou e korero tonu mo te village kare matou e whakaae"
8. Not everything was recorded at hapu meetings
9. I do not endorse any of the committees' practices as they do not meet my understanding of marae tikanga. It is my belief, that they have overridden every aspect of being marae-based people, marae and hapu. Its disappointing and sad when you use practices such as L.O.R.E vs L.A.W to push an agenda

I Lois Umuhuri am writing to express my concerns about the moving of our marae.

1. I attended the hapu wananga held on the 21st of January 2023. I can't recall them saying they were going to take a vote. I patai noaiho ratau ko wai nga whanau kei te whakaae. At that hui I said I am the waha korero mo taku whanau Haumate – kaare matau I te whakaae kia neke. I kii ratau ko nga mea kaare i te whakaae ki te neke, korero mai inaianei. And that's when I said, kaare to matau whanau I te whakaae.

   I patai ahau I te hui mehemea ka karangatia he wananga ano kia whai waa ki te hoki atu ki o matau whanau kororerero ai, ka kii mai a Tamati e he, kua kati I konei.

   Kotahi noaiho taua wananga mo te kaupapa nei. There was no motion made. I mutu heahea noaiho tena hui.

2. He wananga ano I korerohia e Tamati mo te marae tonu, I kii ia kei te katia te marae, me tangotango katohia nga mea o te wharenui ka haria ki tera taha. And then I remember him saying what's left of the wharenui, ma nga mea o te hapu, ma ratau e heri I nga leftovers ki o ratau kainga. I said hell no, fancy tearing the wharetipuna apart. He wharetipuna tena no tatau, fancy saying to take this and take that, kaare tena I te tika. Ki ahau nei kei te tihaehia te tinana o te wharetipuna.

3. Mamae tonu ahau I nga korero I whiua mo to matau koroua a Te Hata he whanako. No tatau katoa tena koroua.

4. Since I've been involved in the haahi, ia Te Rangipuke ma, tēnei hapu koineki tonu tetahi o nga marae tuturu o te haahi. Ko teneki marae me Ngati Tawhaki. At the last hapu hui, December 4th I asked why wasn't the haahi involved in whats been happening at the marae i.e like the removal of the kohatu whakamaumaharatanga o Tupara Te Kaaho. Kaare matau I te mohio, kei te whakamoea te marae. Mehemea I korero tika, I korero mai, maybe ko tatau ka noho ki te korero ki hea te haahi I roto I enei mahi.

   I'm sure they know te hohonu o nga ringatu ki tēnei marae.

5. I tetahi hui I te korero matau mo nga whakaahua, ka mea ahau kaua e rawekehia nga whakaahua o nga whanau kaare I whakaae, ka whiua mai te korero, he whangai noaiho koe. At the next hapu hui, I tu ahau ki te mea, he korero waku I mua I te timatanga o te hui ka huri ahau ka mea, ko wai koe ki te whiu I tera korero ki ahau, he whangai noaiho ahau. Ahakoa he whangai ahau, tuturu ake no Te Urewera.

I make this solemn declaration conscientiously believing the same to be true and by virtue of the Oaths and Declarations Act 1957.

Note: Do not complete the following section until you are with the person witnessing your declaration.

Your signature

.....

Declared at *(Place, for example town or city)*

Whakatane District Court

(Day/month/year)

19/12/24

Before me *(Name of official witness)*

.....

(For example, a Justice of the Peace, solicitor, or another person authorized to take a statutory declaration)

Signature of official witness

.....

Your signature

.....

Declared at *(Place, for example town or city)*

Whakatane District Court

(Day/month/year)

19/12/24

Before me *(Name of official witness)*

.....

Signature of official witness

.....

Your signature

.....

Declared at *(Place, for example town or city)*

Whakatane District Court

(Day/month/year)

19/12/24

Before me *(Name of official witness)*

.....

Signature of official witness

.....

Glenna Te Kirimatao Ratahi Te Aotonga , JP
#19246
WHAKATANE
Justice of the Peace for New Zealand

I TE KOOTI WHENUA MĀORI O AOTEAROA
I TE ROHE O TE WAIARIKI
In the Māori Land Court of New Zealand
Waiariki District

Under Section 19, Te Ture Whenua Māori Act 1993

No: AP-20240000014199

In the matter	of Ruatoki A 36B Māori Reservation
and	
In the matter	of an application by **James Tipi Whenua Noema, Nancy Herehuia Pitau, Maurice Morehu** and **Lois Umuhuri**

Affidavit of Terehia Channings

JB MORRISON LAWYERS

JB Morrison
Lawyers
Wellington and Rotorua
Rotorua Office
Individual Acting: Curtis Bidois

Telephone: (07) 348-2030
Email: curtis.bidois@jbmorrison.com
Office: Level 3, 1118 Fenton Street, Rotorua 3010
PO Box: 1742, Rotorua 3040

I, **Terehia Channings**, retired School Principal of Hastings, swear:

1. I am a beneficiary of Te Totara Marae and I am making this affidavit to confirm my opposition to the proposed relocation of our marae.

2. I moved from Hastings to Ōpōtiki in August 2021 to take on the role of Deputy Principal at Ōpōtiki College. I was then appointed as the Principal in September 2022. It wasn't until December 2023 that I became aware of the situation at our marae, Te Totara. I had been to visit my Aunty Queenie Haumate at her home in Ruatoki. I had made this visit just prior to leaving Ōpōtiki to return to our home in Hastings for the christmas holiday period.

3. The matters regarding our marae were raised after my cousin Herehuia Pitau asked me if we had succeeded our father's land. Our father is Te Hira Haumate, younger brother to Herehuia's father, Eria Haumate. At that time, we hadn't succeeded to our father's land. Herehuia and my Aunty Queenie expressed their concerns about the relocation of our marae. They were not in support of this and had expressed their views in hapū hui. In addition to this, they were also concerned that the land shares owned by our Haumate whānau may get taken over by Tamati Kruger to provide a larger site to relocate the marae.

4. Herehuia and Aunty Queenie strongly encouraged me to go to the Māori Land Court and start proceedings to succeed our father's Will which I did. On the 4th June 2025, Judge Coxhead of the Māori Land Court in Rotorua approved our application to succeed our father's Will including his land shares to myself and my other four siblings – Koti Hilda Patterson, Te Hira, Boycie Haumate (deceased), Te Haumate Morunga and Harold Haumate.

5. When I returned to Ōpōtiki in February 2024 to start the new school year, I became more actively involved in hui with our Haumate, Noema, Hakeke, Morunga and Morehu whānau who oppose the relocation of our marae. My focus at the meetings was just to listen to the concerns and to what the whānau had been experiencing at hapū hui or wānanga held at Te Totara. There was a lot of discussion around other ways in which the issues and differences could possibly be resolved because meetings had become chaotic, unpleasant and even abusive at times. I have lived away from my marae for many years but have remained connected by returning back to Te Totara for important events and special occasions including our wedding on the 28th September 1991 and the christening of our second eldest son in 1993. It has been very sad and deeply painful to see, hear and feel the division within our hapū that has evolved.

6. I have come to understand the issues regarding the relocation of Te Totara by listening to the grievances as raised by whānau in our own meetings, by reading the Minutes of previous hapū meetings and by attending a hapū hui myself on the 6th of December 2024. The lack of consultation around

the relocation of our marae, the lack of consultation around the closure of our marae, the lack of willingness from the marae committee to consider other hapū members' views, the lack of willingness of those who support the relocation of the marae to consider other hapū members' views and the disrespect towards some of the kaumātua and kuia of our marae has hugely impacted on relationships within our hapū.

7. I have witnessed these behaviours myself when I attended the hapū hui on the 6th of December 2024. Questions were raised by whānau who were seeking clarity around the future use of the marae as the pae kōrero had been closed. There was an indication by the Chairperson, Tikirau Ata, that the closure of the wharepuni would follow. This was not received well by our whānau. The māngai for our whānau, Herehuia Pitau, expressed our disagreement. This resulted in Tikirau engaging in an exchange of words with Herehuia. He expressed that there will be no change to what has been decided about the closures regardless. In addition, Lois Umuhuri commented that she would still ring the bell at our marae and have the hāpati in the front area of the wharepuni. Tikirau then used his position as the Chairperson to shut down any further comments or discussions and he continued with the agenda. I could see, hear and feel that there was no intention or willingness at any time during this hapū hui for those who opposed the relocation to be heard. When Herehuia raised the question regarding "te mauri o te wharepuni", the response from Tikirau was that "kua whakamoehia te mauri". This raised further questions around who, how and when. Again, these attempts to seek clarity fell on deaf ears and the committee continued through the agenda.

8. In general business, I raised the matter regarding the trustees. I shared in the hui that I had made inquiries with the Māori Land Court and was advised that the trustees were still in place and had not been dissolved. I named all nine trustees and the year they were elected as trustees. Furthermore, I advised that I had obtained the Charter for Te Totara Marae and downloaded the Māori Reservations Act 1993. Those two documents were available from me if anyone wanted to read them. Terehia Biddle responded to the matters I raised regarding the trustees and the Charter. She commented that the trustees were dissolved due to being "incompetent" and non-attendance at Trustees hui so "te mana whakahaere" was returned to the hapū. She also said she was aware of the Charter. I then asked and stated, "Kai te aha tātou?". Kai te whai mana tonu ngā kaitiaki e ai ki Te Ture Whenua Māori". Tikirau then responded by saying "Kāre au e whai i ngā ture a te Pākehā". Terehia Biddle then asked me, "E ahu pēhea ana ēnei kōrero?" My response was simply that according to the Māori Land Court, the trustees are still in place. We are all bound by the law.

9. I have never experienced this feeling of uneasiness at our own marae before and in particular in the wharepuni until the day of the hapū hui on

the 6th of December, 2024. I saw, I felt and I heard the disregard for the views of those who weren't convinced relocating our marae is best for our hapū. I experienced for myself what it is to feel helpless, vulnerable and without marae or hapū leadership that provides a collective and safe direction for all whānau. I have also felt anger and hurt when I was told that my mother was disrespected by Terehia Biddle in a hapū hui. She shouted at my mother, "Ehara ko koe te kuia o tēnei marae!"

10. Furthermore, I was told by whānau who attended another hapū hui that Tamati Kruger stated that to be regarded as "Te Ahi Kaa" you have to be actively involved and seen working at the marae for at least thirty years. This was shocking to hear and even more so to know that now there is a timeframe condition placed on who is "Te Ahi Kaa" and who isn't.

11. My parents who are both from Te Urewera hapū and Te Totara Marae always supported my siblings and I to go and seek a future elsewhere if need be but to remember the home fires will always be burning. "Nō reira, kaua e wareware ki te hoki mai ki te wā kāinga, ki te ūkaipō, ki te kāinga e kaa tonu ana te ahi". Te āhua nei, he ahi mātao, kua kore te ahi kaa roa.

12. All of these heart-breaking experiences and the frustrations of our whānau not being heard is what led me to seek assistance from the Māori Land Court and share information with our whānau in the hope to find a positive way forward. The application for an urgent injunction seemed to be the only option left.

13. Ki te kore e tika, e pono tō tātou anga whakamua, ka pēhea wā tātou tamariki, mokopuna o nāianei? Ka pēhea wā tātou tamariki, mokopuna kāre anō kia whānau mai?

14. There are so many basic questions that remain unanswered, for example

    (a) Why is it even necessary to relocate the marae?

    (b) Why not use the funding to renovate the marae buildings in their current location?

    (c) What is the plan for the buildings at the current marae?

    (d) What is the plan for the land at the current marae?

    (e) What payment has been promised to the landowners at the site across the road?

    (f) Why "close" the marae before the new marae build has even commenced?

(g) How long will our hapū be left without a marae?

(h) Who will be the beneficiaries of the new marae?

(i) How much control will Tuhoe Te Uru Taumatua and its supporters have over the new marae?

(j) Will the whānau who cannot whakapapa to the land at the new marae be welcome there?

(k) Why was it necessary to close the marae in such a hurry?

Sworn at Hastings)
by the abovenamed)
Terehia Channings)
this 5 day of)
2025 before me:)

T. Channings
Terehia Channings

~~A Solicitor of the High Court of New Zealand~~
R.G. SCEATS
DEPUTY REGISTRAR
DISTRICT COURT

In the Māori Land Court of New Zealand
Waiariki District

Te Ture Whenua Māori Act 1993, Sections 19

No: AP20240000014199

In the matter of	Te Totara Marae (Ruatoki A 36 B Māori Reservation)
Between	JAMES TIPI WHENUA NOEMA, NANCY HEREHUIA PITAU, MAURICE MOREHU AND LOIS UMUHUI **Applicants**

Affidavit of Holly Rebecah Watene

Sworn 22 August **of 2025**

JB Morrison
Lawyers
Wellington and Rotorua

Rotorua Office
Person Acting : Curtis Bidois
Telephone : (07) 348-2030
Facsimile : (07) 347-8701
Email: : curtis.bidois@jbmorrison.com
Box : 1742, Rotorua 3040

I, **Holly Rebecah Watene**, of Ruatoki, Communications and Engagement Lead, swear:

1. I was Treasurer of Te Tōtara Marae Committee in the period spanning 2022 to 2024. I am also a beneficial owner in the land block Ruatoki A 37B 2 where the Marae is proposed to move to.

2. I am making this affidavit to record my support for this application and to express my concerns with the proposal to relocate Te Tōtara Marae.

3. My primary concern is around the lack of proper process that was undertaken by the committee in relation to relocating the Marae including moving it from reservation title to multiple owned land.

4. On Saturday, 21 January 2023, a wānanga was held where a vote on whether to move the Marae was initiated.

5. In the days, weeks and months leading up to that wānanga, there was never any discussions within the committee or at hapū hui, that indicated a vote would be sought at the 21 January wānanga. The understanding and all the communications sent out to the hapū was that this is a wānanga for whānau who have issues and concerns to come along and ask questions.

6. At this wānanga, a 'surprise' vote either in favour of, or against the Marae moving was put to those in attendance. The vote was promted by Tamati Kruger and pushed through by the chairman (Tikirau Ata).

7. There were hapū members who voted for, there was one hapū member who abstained from voting and there were hapū members who voted against.

8. No forms of communication were sent to the hapū (whether by email, Facebook or Messenger) and no discussions at the preceding hapū hui about a vote, or what threshold of approval would be agreeable to the hapū if a vote was initiated, or what voting system would be agreeable – do we use our māngai system, is it a whānau vote or individual? In my view we were not at the stage of seeking a vote because these basic principles had not been discussed or decided.

9. It is my belief that had the intention of a vote to move the Marae been shared with the hapū, more hapū members would have attended.

10. After the wānanga on 21 January 2023, the committee failed to address hapū members questions and concerns around the lack of proper process, with the chairman repeatedly using the line "this has already been decided".

11. Following this, it became clear to me that engagement was not a priority, that it was not adequately nor would it be adequately sought.I (for reasons including but not limited to this) resigned as Treasurer.

12. My hope moving forward is that we can halt any removal and relocation of the Marae, re-open it for hapū use and re-open the discussion around what happens next, with clearer processes in place.

13. My second concern relates to the proposal to use Ruatoki A 37B 2 Block as the new Marae site.

14. The area of land that was indicated "would be" gifted by owners in the block to the papakāinga development equalled approximately seven acres (or half the block). However more area than that has been used including a roadway into the block lined with electrical and other services, this is despite no known and additional gifting of shares.

15. In addition, the back, remaining area of the block is not accessible to the remaining owners, as the papakāinga area spans the full width of the land block. Unless an owner has shares in either of the neighbouring blocks, they canont access their land.

16. Our hapū PCG representative has indicated that the hapū will not apply to the Māori Land Court to have the papakāinga land use formalised. Annexed marked "A" is a document titled "Hapu Villages PCG – Hui Pack" which explains who the members of the PCG were.

17. To my knowledge, a meeting of owners-only, has never been called to discuss or approve the papakāinga development, or the relocation of the Marae. These conversations have been held at hapū level for matters that affect individual land owners. It also means that if the Marae moves it will be on land that has individual owners who have not been consulted.

18. It is my belief that a legal partition should be sought by the hapū. As an owner in this block, I would support the partition, if basic conditions of shares equalling the land occupied and access equity to the remaining land are restored.

Sworn/Affirmed at Opōtiki)
by the abovenamed)
Holly Rebecah Watene)
this 22 day of August)
2025 before me:)

JP

Tina Elaine Gedson, JP
#19116
OPOTIKI
A Justice of the Peace for New Zealand



Holly Rebecah Watene

"A"

HAPU VILLAGES PCG – HUI PACK

9.30am - 11.30am, Wednesday 22 February 2023

at TUT



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EXHIBIT NOTE

This is the annexure marked "A" referred to within the affidavit of Holly Rebecah Watene and sworn/affirmed at Opotiki this 22 day of August 2025 before me:

Signature..... JP

A ~~Solicitor of the High Court of Aotearoa New Zealand~~ Justice of the Peace

Tina Elaine Gedson, JP
#19116
OPOTIKI
Justice of the Peace for New Zealand

Agenda – Hapū Villages PCG 22 February 2023

Attendees:

PCG members	Nāti Ronokarae ki Paneteure	Dave Carnagie (Mānai)
	Nāti Koura ki Papakaina	Taurewa Hohua (Mānai)
	Te Urewera	Huka Williams (Mānai)
	PCG convenor	Kirsti Luke
	Tikana advisor	Tamati Kruger
Hapū observers	Hemarangi Carnegie (Nāti Ronokarae ki Paneteure)	
Other	Tribal: Patrick McGarvey, Kimi Aplata TUT: Kevin Hogg, Umesh Naik Secretariat: Paul Jones	
Apologies	None received	

No.	Agenda Item	Lead
1	**Review PCG actions** 1.1 actions from PCG hui 1 February 2023 1.2 actions outstanding from previous PCG hui • **See Annex 1**	Kirsti / Paul
2	**Role clarity** a. Convenor; b. Secretariat; c. Hapū mānai; d. Tikana advisor; e. PCG. • **See Annex 2**	Kirsti / Paul
3	**Design approach on identified issues** i. Access ways ii. Potable Water access iii. Waste Water approach • **See Annex 3**	Kevin
4	**Operating and oversighting finance resources** • **See Annex 4**	Umesh
5	**Review and close out Risk Profile** • **See Annex 5**	Kirsti / Paul
6	**Next meeting**	Kirsti

Annex 1: PCG actions log

Actions from PCG 1 February 2023:

1. AGREE: KH to commission consultants [Building System-Assemble, Civil-Cheal, Resource Consent Drafting].
2. ACCEPT: That costs will be deducted from the TUT allocation to Hapu.
3. AGREE: That site maps need updating to reflect new changes, however final graphical changes to occur once resource application is drafted, as further changes are expected and seeking to mitigate cost of the changes.
4. AGREE: To new programme timeframe:
   f. Concept Design (complete) – April 7th 2023*
   g. Resource Consent (lodged) – April 14th 2023
   h. Detailed Design (complete, civil only) – May 26th 2023
   i. Tender for Civil Contractor (complete) – June 16th 2023
   j. Civil Construction (commencement) – June 30th 2023
   k. Construction completed - 2024.
5. KH to clarify question raised at PCG 1 February:

   What does this mean?

   "Papakainga Marae - Groundwater is also about 3m deep at this site, but it is underlain by a greater depth of possibly liquefiable soils that the Paneteure Marae site."

   Answer from engineer:

   "That sentence is comparing the Papakainga site to the Paneteure site and I was trying to explain why the liquefaction risk at Papakainga is expected to be higher than at Te Ure despite the fact that the groundwater levels are about the same."

Outstanding actions from other PCG hui:

1. Community and Environment - monthly consideration of the role that the wider wharua might play in the development of your Hapu Villages. It should include wider opportunity for training, for kura involvement, for arts design, for external partners, for connections with home design and maintenance.

ACTION: ARE THERE ANY ACTIVITIES THAT SHOULD BE CONSIDERED FROM THE OUTSET OF THE MAHI?

This work remains overdue.

2. Communication

The protocols need to be worked into a system of information sharing. This is outstanding work to be done as noted in 15 Dec actions.

Our Communication Protocols:

- Every Hapu PCG member has an obligation to update the Hapu on Village progress. A Hapu PCG member will be held accountable to the PCG whanau to ensure that updates

accurately reflect the principle intent of our mahi, preferably relying on minutes or key recommendations resolved as key updates.

- If a PCG member is in doubt with what they may share on behalf of the programme, members will check in with PCG whanau to check messaging.

- If a PCG member is having difficulty conveying the substance of Village progress, they are responsible for seeking support to unlock a very effective level of information share with their respective hapu.

- There should be a very high level of collective responsibility for the way in which the wider hapu and hapori is understanding the progress of the Hapu Village development.

- Where a member is in doubt of the answer to questions they may face, the member will refrain from providing reactive, ill-informed or misleading korero.

- TUT will not operate as a manai for the Hapu Village kaupapa.

Action: PCG to review and agree communications protocols

Annex 2: Role Clarity

<table>
<tr><th>Role:</th><th>Responsibilities:</th></tr>
<tr><td>1. Convenor</td><td>

Overall direction, shape and delivery of the project
PCG forward agendas and chairing PCG meetings
PCG Secretariat function
TUT project functions: procurement, budget, leading the design phase and managing all critical pathway components.
TUT is the primary financial investor and must aim to achieve a blueprint of approach that can fairly be made available to all other Tuhoe marae hapū.

</td></tr>
<tr><td>2. Secretariat</td><td>
Secretariat purpose

Support the Project Control Group to:

a. have a clear and coherent view of the project from start to completion,
b. make project decisions using all needed information,
c. apply a consistent set of standards across the project,
d. be clear on responsibilities for project actions and progress,
e. manage project resources – finance and people, and procurement of project services,
f. anticipate project risks and be clear how they will be managed,
g. communicate consistently with project stakeholders,
h. review, record and share what is learned through the project.

<table>
<tr><th rowspan="2">Secretariat functions</th><th colspan="2">Responsibility</th></tr>
<tr><th>TUT</th><th>Tribal</th></tr>
<tr><td>Produce and distribute PCG meeting packs (agendas and papers)</td><td>YES</td><td></td></tr>
<tr><td>Record and distribute minutes and actions of PCG meetings</td><td>YES</td><td></td></tr>
<tr><td>Maintain action log for review and update in PCG meetings</td><td>YES</td><td></td></tr>
<tr><td>Track progress with those responsible for actions, between PCG meetings.
Tribal to track actions where hapū or Tribal have responsibility.
TUT responsible for tracking all other actions.</td><td>YES (shared)</td><td>YES (shared)</td></tr>
<tr><td>Maintain project plans, delivery timelines and dependencies</td><td>YES</td><td></td></tr>
<tr><td>Track project finances, resources and contracts for services</td><td>YES</td><td></td></tr>
</table>
</td></tr>
</table>

	Maintain project risks table for review and update by PCG	YES	
	Maintain key project messages for PCG to share with stakeholders	YES	
	Tribal communications – on behalf of the PCG, share regular comms that inform the hapū and wharua on the village journey		YES
	Inform the PCG Convenor of any significant project issues or risks arising between PCG meetings	YES	
	Maintain a record of all project documentation	YES	
	Authority / sign-off: PCG Convenor is responsible for the quality and timeliness of the Secretariat's work. **Resourcing the Secretariat:** work this out once roles clear		
3. Hapū mānai	• Seek, challenge and consolidate hapū views to form design direction • Approve all design decisions that relate to their hapū village • Inform their hapū of relevant and factual information, working hard to keep the mandate so there is no fragmentation and derailing		
4. Tikana advisor	• Tikana Signaller. Responsible for sign-posting the critical discussions and mahi required by the three hapū to ensure tikana is upheld and respected throughout the kaupapa.		
5. PCG (Project Control Group)	• All development decisions, all key instructions • commissioning of external expert advice • financial approvals • anticipate project risks and be clear how they will be managed • communicate consistently with project stakeholders		

Annex 3: Design approach on identified issues

Overarching and general

- What are goals / aspirations of the project? See attached answers to concept patai.
- What are your constraints? Affordability. No use of red-list materials. Areas that are 'tapu' and people mishandling those spaces. Maintenance capability.
- What if anything we can re-use from the Taneatua development? Common House design not to be reused. Home designs can be reused. Wastewater. Landscaping.
- What special design requirements should we include? (eg. Universal design / accessibility / Te Aranga design principles. Same as Taneatua Village i.e. at least one bedroom within each home must be wheelchair accessible, wheelchair access to each home, bathroom must be able to be converted to an accessible space without complication (i.e. wide enough door, nogs in walls for handrails), wheelchair access to the central/communal buildings. Because shared living then intentional public private spaces, thus distance or natural shielding from nearby buildings. Making best use of the elements, natural lighting, and attention to avoiding moisture-mould.
- We presume the design is not to the Living building challenge, but would want no Red-list items as per Taneatua eco village? Eg. Natural claddings (abodo or other natural timbers without chemical treatment). Correct.
- Are we future proofing the villages for expansion in the future? Yes, but not likely within the current development boundary. Future expansion is more likely outside the development boundary.
    - Any trees or other special features on the site we need to be aware of and design for?
- Paneteure – yes. They have an existing wharenui onsite that they wish to refurbish and repurpose (as a Whare Ronɑa).
- Totara – yes, wetland remnants. They would like to return the wetter parts of the site back to a wetland environment.
- Papakaina – no.

Light is important to a marae complex. Max light determines public spaces.

- We presume that we can question the master plans as they stand now, and come up with an integrated sketch once we have feedback on brief spaces required. Yes
- We would approach this work as one project with three different sites. Yes, that's correct. We are assuming that learnings made/decisions reached on one site would transfer to the others and this would promote some efficiency with respect to meetings/correspondence/review etc. Yes. That said, it may be beneficial to identify whether or not the individual stakeholders/hapu representatives for each site would need to be consulted separately and if so, are we to be involved in these separate processes or not. What we'll aim to do is to discern the nature of the work and either organise client responses collectively or separately. If separately then back to back, so 1 meeting-set of travel.
- Supply the following:
    - Approved master plan, which is needed to start on the design. TBC. We need input from Assemble before we can finalise the master plan.
    - Digital topo/survey files and confirmation of site boundaries/address. Yes. To be provided separately.

- Confirmation of preliminary house plans/forms/facades to be used across each site. TBC.
- Draft / preliminary site survey information. To be provided separately.
- Daft / preliminary site geotechnical information. To be provided separately.
- Draft / preliminary sub-division information (certificates of title / new boundaries). To be provided separately.

Buildings

- Confirm total facilities per site, including size, bedrooms per unit, etc.
  - Paneteure
    - Wharenui (150m2)
    - Wharekai (340m2)
    - Wharepaku (70m2)
    - Wharepaku (9m2)
    - Whareronoa (approx. 70m2) refurb of existing building onsite
    - Homes x 4
      - 2 bed (70m2) x 4
  - Te Totara
    - Wharenui (200m2)
    - Wharekai (200m2)
    - Wharepaku (70m2)
    - Laundry (35m2)
    - Activities room/Office (35m2)
    - Shed (100m2) x 2
    - Homes x 13
      - 3 bed (90m2) x 5
      - 2 bed (70m2) x 5
      - 1 bed (50m2) x 3
  - Papakaina
    - Wharenui (200m2)
    - Wharekai (200m2)
    - Wharepaku (70m2)
    - Laundry (30m2)
    - Office (50m2)
    - Homes x 13
      - 3 bed (90m2) x 5
      - 2 bed (70m2) x 4
      - 1 bed (50m2) x 4
- Acoustic - are there any specific acoustic requirements? No

Village Infrastructure

- Three waters (waste water, storm water, potable water)
  - Storm water – how would you like to deal with storm water? Reuse? Reuse as much as possible for potable water, same as eco village.

- Waste water – will the wastewater system will be similar to the Taneatua village, which has a communal system and sub-surface dripline with plants in between. Yes, however, we are not wedded to that system. The most important thing is that we're using the right system for the site. For example, there is not much space at Paneteure, so can we afford to have a large dispersal field that the Innoflow system requires?
- Potable water – are the villages on mains water supply? No, the villages will not be on mains water supply.

- Access
  - Pedestrian – do you require internal footpaths from the homes to the central buildings (e.g. wharenui). Yes. We must provide for wheelchair access from homes to the central buildings, and to carparks.
  - Vehicle
    - Do you require vehicle access to each home? Nearby, but not to the door.
    - Confirm the alignment of each road from the council road to the village. TBC. We would like your input.
    - Carpark
      - Size? I note that the parking allowances on one of the developments is a very high ratio to units provided. Is this correct. Confirm brief for all sites for parking and access. Up to 250 people an event and up to 100 people sleeping + storage, not counting the households.
      - Provide location for the Carpark at each site for the events where will get 250 people maximum. Maybe this can be a green carpark (grass carpark), not formed but space available when events happen. TBC. We need input from Assemble before we can finalise the master plan. Yes, we're open to green carparks.
- Lighting - Is there a lighting designer engaged? No
- Waste
  - We presume there will be communal refuse / recycling collection facilities on each site? Yes
  - Confirm location for Rubbish storage / utility buildings for each site. TBC. To be worked through, with Assemble.
- Landscape
  - Is there a landscape designer engaged? – If not we can do to a similar level as Taneatua, however we need to be aware of fences / screening strategy. No landscape designer engaged yet. Yes, similar level as Taneatua.

Are there specific requirements for planting / species etc. Likely that most green spaces will be planted. They can be shown as green space for now, and we will provide more detail later on the planting typology i.e. Native Forest, Forest Garden, Vege Gardens.

Resource Consent

- The proposal is not a controlled activity but a Restricted Discretionary activity. As long as we have written approvals then this will be OK. TBC. We need to finalise our Master Plan, before we can approach neighbours.
- Confirm details of any landscaping to be provided on the site. TBC.

- Provide background information from the client on their relationship with lands, resources and taonga including statutory areas of significance to Tangata Whenua and settled iwi. TBC. Can you provide questions for us to answer.
- Provide confirmation on the provision of outdoor living space to comply with Section 4.2.7 of the Whakatane District Plan and Section 4.2.5 (Location of Residential Activities) from Architect. TBC.
- For Te Totara, it's possible, but not likely that we may need some information from the client on the management of indigenous habitat, wetland, wildlife features and riparian margins as there is indigenous vegetation on the balance on the site and a small area of this is identified as a significant indigenous biodiversity area. But it is at the far eastern end of the site, away from where the papakainga will be established. Noted.
- A traffic assessment is meant to be provided with a papakainga application including traffic volume, type and movement to the site as well as on-site movements. Assessment must include details of the width and grade of proposed vehicular accessways and proposed roads and impacts on the roading network. To a certain degree we can provide that assessment, but we are not traffic design engineers. I think I raised this earlier when we were initially talking. There is a chance that a traffic engineer may need to be brought in. In would be good to discuss and understand the requirements with Whakatane DC. Noted, TUT will enquire with Council.



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Tuhoe Charitable Trust
271 & 225 Ruatoki Valley Road
Ruatoki North, Whakatane

Drawing Title

Scheme Site Plan
Paneteure

Status: SKETCH

Scale: A1 1:250 | A1
A3 1:500

Drawing Number

220581-SK001 | A



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Aerial imagery has been obtained from [illegible] and is provided under a Creative Commons Public License. It has been provided as a guide to where the boundaries or other features are positioned, or proposed on the ground, but may not be absolute.

Wastewater disposal area sizing to be confirmed once site wastewater loading is provided.

LEGEND

- [illegible] Tank
- [illegible] Tank
- Fruit Trees
- Proposed Road
- Deck Area
- Concrete Footpath
- Waste Disposal Area
- Stormwater Pond
- Food Gardens
- Wetlands

Project Title
Tuhoe Charitable Trust
271 & 225 Ruatoki Valley Road
Ruatoki North, Whakatane

Drawing Title
Scheme Site Plan
Te Totara

Status: SKETCH

Scale: A1 1:1000 / A3 1:2000 | A1

Drawing Number: 220581-SK002 | Rev: A

1


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Cattle Stop
Cattle Stop
Tuhoe Charitable Trust
271 & 225 Ruatoki Valley Road
Ruatoki North, Whakatane
Scheme Site Plan
Paparainga
SKETCH
220581-SK003
A

Annex 4: Operating and oversighting finance resources

Building confidence in efficient use of resouces in a Construction Project

The first thing is to know what is our need, not want, and what resouces we have to be real in planning to achieve that need.

What is involved in a Construction project? (Assuming we have the land, and we have agreed on our need)

- Concept - This is where we will agree on our need. Working on a plan to suit what we have – Land.
- Preliminary Design – Based on the concept preliminary Design will help determin highlevel price – so we can review our concept if needed.
- Developed Design – At this stage, the costs estimate can be more reliable, but unless we have 100% detail design, there are possible variations.
- Detail Design – We can reliably estimate the costs, and use the same for our tender process.
- Compliances – Resouce Consent, Building Consent
- Tender – There could be multiple tender or one depending on who we engage – Civil work, Constrction and Services.
- Civil work
- Construction
- Services
- FFE – Final stage where we decide what Furniture, Fittings and Equipment we need within our Project

What are the different Costs involve?

- Design costs
    - Concept design
    - Drawings - Architects
    - Civil Design – Earthwork, Geotech, Waters
    - Depending on the concepts
        - Structureal Engineers
        - Fire
        - Landscape
    - Contingency – for unknowns generally (2% to 8% depending on completion of Detail design)
- Civil work Costs
    - Earthwork – Demolision and excavation, Site preparation, Foundation
    - Wastwater, Stromwater etc
    - Roading – Driveways, Carpark, Walkway
    - Dralnage
- Construction
    - Building - Carpenter
    - Services – Electrical, Plumbing, Fire

- P&G – Preliminaries and General – These are the cost awarded to construction contractor for costs related to the Site management and running the site smoothly including their key staff on the site, documentaion, security, equipment, Fence, Sinage, running costs (portacom, power, cleaning, supplies), Insurance etc. They could be from 4% to 10% of the contract value.
- Contiengencies – There will be contingency provision for Design Development costs as well as Trade/Construction continegency
- Other costs
    - Landscape and plants
    - Project Management
    - FFE – Common facilities, Garden Toolsm Shed
    - Insurance
    - Security

How can we track of financial spending and performance?

We will have a spreadsheet that will keep track of what has been the agreed budget and how we are tracking. Below is the summary sheet, but there will be details of every costs and every transation in the background to support the summary. This will help us treak how the project is doing financially.

Financial Report and summary **31/01/2023**

Summary Budget and Actual

	$	$					$
GST Incl	Budget Agreed Jan 23	Committed Known Cost	Committed Provisional Sum	% Increase	$ Invoices Paid	% Paid	Balance Commitment
Construction	$3,800,000	$2,500,000	$1,300,000	$0	$0	0%	$3,800,000
Variations - Construction	$266,000	$0	$266,000	$0	$0		$266,000
Variations - Design	$152,000	$0	$152,000	$0	$0		$152,000
Construction Retentions							
Design Consultants	$300,000	$300,000	$0	$0	$15,000	5%	$285,000
Landscape Materials	$57,500	$0	$57,500	$0	$0		$57,500
Fitout & Equipment	$57,500	$0	$57,500	$0	$0		$57,500
Compliance Costs	$60,000	$10,000	$50,000	$0	$0	0%	$60,000
Insurance	$17,250	$15,000	$0	$0	$0	0%	$15,000
P and G	$228,000	$200,000	$0	$0	$0	0%	$200,000
Separate Contracts	$57,500	$45,000	$0	$0	$0	0%	$45,000
TOTAL	$4,995,750	$3,070,000	$1,883,000		$15,000	$0	$4,938,000
	Committed	$4,953,000	$1				
	Increased By	-$42,750	$0				

DRAFT

Annex 5: Risk Table

Nā take rauropi	Ne pūrearea	Ka pēhea	Nā mahi hai whakatika	Pēhea inaianei	Ko wai
Tānata (People)		Pai Āhua pai Kai te raru tātau		Pai Āhua pai Kai te raru tātau	
Disgruntled hapū members • Te Urewera: moving marae site • Paneteure: land swap with Kaiti Landowners	Derailing the project	Pai	• PCG secretariat provides key information to support hapū mānai to be prepared for hapū hui. • Relevant information on hapū villages is a regular agenda item for hapū hui. • Tribal communicates overall progress to create an informed environment for other hapū approaches to villages.	Pai	
PCG members low mandate	Poor decisions are being made		• Frequently asking "what do I need to be doing" as a mānai • Certainty and confidence in decision making • Quarterly agenda item added to PCG hui to check-in on the mandates at the table. Invite observers as a means to test rigour.		
PCG membership inconsistent	Lacks facts to communicate to the hapū and whārua		• If Mānai is unavailable for hui, organise an observer and note taker to capture and record the korero.		
Low or Non Communication with Hapū/tribal	Resistance toward the project		• Readiness or access to the people or resources that can provide fact.		
Integrity					
Non-Leadership on tapu and noa spaces	Do not preserve the tapū		• Tamati Kruger as a new PCG member, with the role of Tikana Signaller. Responsible for sign posting the critical discussions and mahi required by the three		

			• Put a tono to the Tribal for fundraising support by other hapū which will later be reciprocated in future hapū village builds		
Mahi tahi (Relationships)					
Council consenting relationships poor	Poor communication		• Regular kapu tī with the council • Ensure no corners are being cut		
Hapū					
Hapū input into design lacking	Mānai is disconnected to hapū		• Hapū are clear on the decisions they are needing to make and the timeframes for decision making • Opportunities are created for the hapū to come together to discuss, dream and debate hapū village		
Hapū at different stages impact a collaborative approach	Resourcing needs are stretched		• Increased costs are absorbed by the hapū delaying things • Mānai mandate is checked to understand the delay in decision making		
Low or non-support by hapū members	Fragmentation of the kaupapa will affect the aim of the project and therefore defeat the purpose		• Mānai are responsible to work hard to keep their mandate at the table • Communicating the facts to hapū and whārua • Ensuring we are all clear and understand the details of our progress		
Vendetta or fragmentation caused by not enough unity	TUT and Tribal will not be near or part of any potential hapū fragmentation		• Hapū are responsible for their own decision making and how they arrive there. • Mānai are responsible to keep their mandate at the table		
Whenua					
Weather Events i.e. flooding	Delay in work programme		• Vigilant monitoring of weather to ensure agility in decision making to progress the mahi		

			hapū to ensure tikana is upheld and respected throughout the kaupapa. • Regular wānana are organised by the hapū to ensure they are progressing necessary decision making parallel to the project work program		
Low or non-contribution by hapū	Delay in decision making		• Encourage and invite hapū participation, pātai and engagement. • Mānai to bring pātai to PCG to get the facts to feed back to the hapū. • Find appropriate tasks to share the load of the kaupapa with other hapū members		
Project Timeframe and Cost					
Consents	Delay of work programme meaning no spade in the ground prior to winter		• Hapū site maps are feasible by the end of Jan 2023. Meaning we conclude structures feasibility and affordability and whanau-hapū are feeling ready. • Confidence in decision making to ensure timeframes are met • Ensure no corners are being cut		
Workforce needs not met	Lack of capability within the whārua		• PCG identifies workforce needs and capability opportunities within the project • Hapū prepares a register of skills and trades that are readily available within their hapū • Prompt resourcing of external people resource and capability happens		
Lack of Materials Availability	Procurement for healthy materials is a known challenge, three Village builds will increase this resource pressure further		• Utilizing experience from the Tāneatua village build • Finding areas for agility to adjust if necessary so that work can continue		
Resourcing	Hapū non-contribution		• Set limits fairly by negotiating the ability for future hapū villages to progress, a starting point is an understanding that 200K hapū input unlocks a 3M loan from the Iwi.		

In the Māori Land Court of New Zealand
Waiariki District

Te Ture Whenua Māori Act 1993, Sections 19

No: AP20240000014199

In the matter of	Te Totara Marae (Ruatoki A 36 B Māori Reservation)
Between	JAMES TIPI WHENUA NOEMA, NANCY HEREHUIA PITAU, MAURICE MOREHU AND LOIS UMUHUI **Applicants**

Affidavit of Lois Umuhuri

Sworn 21st August **of 2025**

JB Morrison
Lawyers
Wellington and Rotorua

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I, **Lois Umuhuri** of **Ruatoki**, retired swear:

Hapū Wānanga – 21 January 2023

1. I attended the hapū wānanga (meeting) held on 21 January 2023. At this wānanga, I do not recall anyone stating that a formal vote would be taken regarding the proposed relocation or any changes to the marae. The discussions were largely informal and conversational, and no clear procedures, motions, or voting processes were outlined. This made it difficult for whānau to understand how their opinions would be recorded or acted upon.

2. Instead, the facilitator asked a general question: *"Ko wai ngā whānau kei te whakaae?"* (Which whānau agree?). This question was open-ended and did not provide an opportunity to formally document dissent or ensure that all whānau perspectives were captured in a structured way.

3. At that time, I stood and stated clearly that I was the waha kōrero (spokesperson) for my whānau, the Haumate whānau, and that we did not agree to the relocation of the marae. I emphasized that our whānau's position is grounded in our whakapapa, our cultural and spiritual responsibilities, and our role as kaitiaki of the marae. I made it clear that any decision to move the marae would disregard the views and authority of my whānau, and could have serious cultural and spiritual consequences.

4. The facilitator then stated: *"Those who do not agree with the move, speak now."* At that moment, I repeated firmly that our whānau did not agree. I wanted to ensure that my whānau's position was explicitly heard by all present, and that it was clear we did not consent to any relocation or dismantling of the marae. Despite my repeated statements, no formal process or vote was undertaken, and my whānau's opposition remained informally recorded but not officially recognized.

Request for further Wānanga

5. At the same hui, I asked whether another wānanga could be called, so that members of the hapū would have sufficient time to return to their wider whānau, discuss the matter, and bring back their views. I considered it important that all whānau had an opportunity to participate meaningfully in any decisions regarding the marae, its contents, and any proposed relocation.

6. In response, Tamati said, *"He, kua kati i konei"* (No, it ends here). This response indicated that no further discussion or consultation would take place, effectively closing the door on proper whānau engagement.

7. To my knowledge, only one wānanga was held on this kaupapa (issue). This means that many whānau did not have the opportunity to discuss or express their views, and the process was not inclusive or transparent.

8. Furthermore, no formal motion was put forward, and the hui ended without any clear or proper resolution. In my view, the meeting was confused and poorly structured, leaving uncertainty and frustration among whānau, and failing to uphold tikanga, consultation, and accountability. The lack of a formal process meant that the views of whānau opposed to the marae relocation were not officially recorded or respected, leaving important cultural and ancestral matters unaddressed.

Discussion about the Marae and Wharetipuna

9. At another wānanga, Tamati spoke about the marae itself. He stated that the marae would be closed, and that everything inside the wharenui — including taonga, sacred objects, and furnishings — would be removed and transported across the road. The manner in which this was suggested felt sudden and unilateral, without consultation with whānau who hold mana and whakapapa responsibilities over the marae and its contents.

10. I also recall Tamati stating that whatever was left of the wharenui, after removing items, would be carried home by the hapū members themselves as "leftovers". This phrase deeply offended me, as it diminished the significance of the wharenui and the objects within it, treating them as if they had no cultural or spiritual value.

11. I strongly opposed this proposal. I said: *"Hell no. Fancy tearing the wharetīpuna apart. That is our ancestral house. Fancy saying to take this and that — that is not tika (right)."* I expressed that the wharenui is not simply a building, but a taonga tuku iho, representing our tūpuna, our whakapapa, and the spiritual and cultural heart of our hapū. To remove, distribute, or treat its contents as trivial is disrespectful and contrary to tikanga.

12. To me, what was being proposed was equivalent to tearing apart the body of our wharetīpuna. The wharenui embodies our ancestors, their legacy, and the spiritual essence of our marae. The suggestion to dismantle it and remove its contents caused deep concern and distress, as it threatened the mana of our tūpuna, the integrity of the marae, and the collective authority of the hapū. I voiced my opposition clearly to ensure that it was understood by all present that such actions are unacceptable.

Disrespect towards our Koroua

13. I waṣ deeply hurt by the comments that were made about our koroua, Te Hata Waewae, being called a thief (*he whanakō*). This is not true korero, and he is not a thief.

14. This was insulting, as Te Hata Waewae is an ancestor to all of us, not just to one whānau. The true korero to clarify this matter is as follows:

> "I explain that the allegation against our koroua Te Hata Waewae, is incorrect. "Ka whakamārama au: nā te pūremu o Mira ki te tāne a te tamāhine a Te Hata, arā, kia Haumate Mika, i whakatauria e te whānau Waewae kia whakawhiti etahi pāna whenua hei utu i taua hapa. Ko tēnei te kōrero tuku iho, ā, koira te whakatau, koira te korero tika"

15. This resolution was made according to whānau custom and tikanga, and has been handed down as the tuku iho (traditional account) of the whānau. Therefore, the claim that Te Hata Haumate was a thief is false; the land transfer represented a fair and customary settlement. This is the correct and authentic account of the events as understood within our whānau."

Importance of the Hāhi and our Marae

16. I have been involved in the Ringatū faith (hāhi) since the time of Te Rangipuke Tari and others, beginning in the late 1970s. My involvement has grown over the years through listening, learning, and actively participating in hāhi activities. My interest developed out of my dedication to the Lord, and it was Te Rangipuke Tari who truly encouraged and guided me to become more actively involved in the faith.

17. For our hapū, this marae has always been one of the true and central marae of the hāhi (Ringatū faith), alongside Ngāti Tawhaki. It has served as a spiritual, cultural, and educational centre for our people for generations. The marae is a place where important hāhi rituals, prayers, and gatherings are held, including services to commemorate our ancestors, uphold our tikanga, and teach younger generations about the faith and our whakapapa. The marae has also historically been a meeting place for hapū decision-making, guidance, and support, ensuring the continuity of our customs and the mana of our whānau. Its significance is not only spiritual but also deeply tied to our identity and connection to our tīpuna and land.

18. At the last hapū hui held on 4 December 2022, I asked why the hāhi (Ringatū faith) had not been included or informed about the decisions and actions being taken at the marae. In particular, I was concerned about the removal of the memorial stone (kohatu whakamaumaharatanga) of

Tupara Te Kaaho, which holds significant spiritual and historical importance for our hapū.

19. I raised this issue because the marae is a sacred place for the hāhi, and decisions about the physical structure, sacred objects, or memorials should always involve consultation with the faith and whānau who have historical ties and responsibilities to the marae. Excluding the hāhi from these discussions disregards the tikanga, authority, and spiritual guardianship that the faith holds over the marae.

20. The lack of communication and consultation caused me concern because it undermines the connection between the hāhi, the marae, and our tīpuna, and sets a precedent where sacred objects and places could be moved or altered without proper respect, potentially damaging our spiritual and cultural heritage. I stated at the hui that, if necessary, it is the responsibility of those involved to sit down with the hāhi and ensure proper guidance and oversight is followed in all marae matters.

21. We, as a whānau, were not informed or consulted about the decisions being made regarding the marae. It appeared as though the marae was being shut down quietly, without the knowledge or agreement of those who hold mana and whakapapa ties to it. This lack of communication caused significant distress to our whānau, as we were excluded from decisions that directly affect our ancestral home, sacred spaces, and the spiritual practices of the hāhi.

22. We were particularly concerned that sacred objects, taonga, and parts of the wharenui could be removed or relocated without proper discussion, which could disrupt tikanga, displace ancestral guardianship, and undermine the mana of our whānau and hapū. The way the marae was being managed without transparency or consultation contradicted customary protocols, leaving many of us feeling ignored and powerless, despite being direct descendants and rightful kaitiaki of the marae.

23. At that hui, I stated that perhaps it is the responsibility of those involved to sit down properly with the hāhi to discuss and determine what role the faith should have in decisions concerning the marae. The hāhi (Ringatū faith) has a deep, long-standing, and ongoing connection to this marae, and their guidance is crucial in matters relating to tikanga, sacred objects, ancestral memorials, and spiritual practices.

24. I emphasized that the hāhi should always be consulted and included in any decisions about the marae, including structural changes, removal of taonga or memorials, and any actions affecting the wharenui or sacred spaces. Failing to involve the hāhi risks disrespecting our tikanga, undermining the authority of our ancestors, and disrupting the spiritual integrity of the marae.

25. I also highlighted that active engagement with the hāhi would ensure that decisions are made with proper guidance, respect for ancestral connections, and alignment with customary practices. Without this involvement, there is a real danger of misunderstanding, mismanagement, and conflict among whānau and hapū members.

Photographs of Whānau

26. At one hui, when the matter of whānau photographs was raised, I stated clearly that the photographs should not be tampered with, removed, or interfered with in any way. These photographs are taonga (treasures) of our whānau, representing our ancestors and preserving the whakapapa, identity, and history of our whānau for future generations.

27. In response to my statement, someone insulted me, saying: *"He whāngai noa iho koe"* (you are only adopted). This comment was deeply hurtful and disrespectful, as it undermines my authority and standing as a member of the whānau and ignores the fact that my connection to the whānau is real, acknowledged, and legitimate.

28. The combination of attempting to interfere with the photographs and the personal insult made me feel excluded, disrespected, and disregarded in matters that are deeply important to my whānau. I raised my objection because the care, preservation, and respect for whānau taonga are paramount, and no one outside the whānau has the right to question or diminish my role in protecting them.

Subsequent Hapū Hui

29. At the following hapū hui, before the formal start of the meeting, I raised the matter of the personal insult made towards me regarding the whānau photographs. I felt it was important to address this disrespect immediately, to ensure that the matter was not ignored or repeated during the hui.

30. I turned to the person who made the comment and asked directly: *"Ko wai koe ki te whiu i tērā kōrero?"* (Who are you to throw that insult?). By asking this, I was asserting that no one outside the whānau has the authority to question my standing or diminish my role in protecting whānau taonga.

31. I also wanted to make it clear to everyone present that such behaviour is inappropriate, disrespectful, and undermines tikanga. My actions were intended to protect the mana of my whānau and uphold the integrity of the hui, ensuring that matters concerning whānau taonga and ancestral heritage are treated with the respect they deserve.

Summary

32. I give this affidavit to record truthfully and fully what I saw, heard, and experienced in relation to the hapū hui and the discussions concerning the potential moving of our marae and interference with our wharetīpuna. This includes all matters related to consultation, the handling of sacred objects, the preservation of whānau taonga, and the respect (or lack thereof) shown to our tūpuna and ancestral spaces.

33. My consistent position throughout these discussions has been that my whānau, the Haumate whānau, do not agree to the removal, dismantling, or relocation of the marae or any part of the wharetīpuna. This position is rooted in our cultural, spiritual, and ancestral obligations, and reflects the collective views of my whānau.

34. I strongly oppose the disrespectful comments, personal insults, and harmful actions that have been made towards me, my whānau, and our ancestors. I also oppose the way these decisions have been handled without proper process, consultation, transparency, or respect for tikanga, whānau, hapū, our tūpuna, and the hāhi.

35. The lack of engagement with the wider hapū, the exclusion of the hāhi, and the interference with whānau taonga and sacred objects undermines the mana of the marae, disrespects our ancestors, and sets a dangerous precedent for future generations. It is crucial that all decisions regarding the marae, wharetīpuna, and associated taonga are made collectively, with consultation, and in accordance with tikanga and customary practice.

Conclusion

36. The purpose of this affidavit is clear: I strongly oppose any closure or relocation of the marae, and I affirm that the marae must remain open and accessible to all whānau and hapū members. The mana, whakapapa, and spiritual connection of our tīpuna are intimately tied to the marae, and it must continue to serve as a living centre of cultural, spiritual, and communal life. In no circumstances should the marae be dismantled, closed, or treated as a place for "leftovers." The instruction and expectation of this affidavit is simple and unequivocal: OPEN THE MARAE.

Sworn/~~Affirmed~~ at Whakatane)
by the abovenamed)
Lois Umuhuri of **Ruatoki**)
this 21st day of August)
2025 before me:)

Lois Umuhuri

W.B. James, JP
#8175
WHAKATANE
Justice of the Peace for New Zealand

~~A Solicitor of the High Court of New Zealand~~

I TE KOOTI WHENUA MĀORI O AOTEAROA
I TE ROHE O TE WAIARIKI
In the Māori Land Court of New Zealand
Waiariki District

Under Section 19, Te Ture Whenua Māori Act 1993

No: AP-20240000014199

In the matter	of Ruatoki A 36B Māori Reservation
and	
In the matter	of an application by **James Tipi Whenua Noema, Nancy Herehuia Pitau, Maurice Morehu** and **Lois Umuhuri**

Affidavit of Marie Louise Haumate

Affirmed: 06th August 2025

JB MORRISON LAWYERS

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I, **Marie Louise Haumate**, of Ruatoki Valley Road, part-time caregiver being of sound mind and over the age of 18 years, hereby solemnly and sincerely affirm the following statement as true to the best of my knowledge and belief.

Whakapapa and Birth

1. My name is Marie Louise Haumate. I was born at Whakatāne Hospital on 19 November 1962, alongside my twin sister, Julie Anne Haumate, who was the elder of us two. Julie sadly passed away in 1997 and has now been deceased for over 20 years.

Upbringing and Life on Our Whenua

2. I was raised in the bosom of my whānau and extended whānau, within a lifestyle of whanaungatanga, unity, and collective responsibility. We lived as one unit, hapū and whānau, working together to sustain our way of life and uphold our tikanga.

3. My parents were dedicated workers. Our father was a farmer and grower, and our mother was a schoolteacher. They raised us on our ancestral land, land that had been partitioned through the Māori Land Court. To this day, I continue to live on this whenua with my son, my niece, and my mokopuna tuarua.

4. As a child, I grew up farming. Our whānau milked cows, reared calves and pigs, and planted large gardens and orchards. The produce from our land provided not only for our household, but for our wider hapū and community, particularly our marae, **Te Tōtara**.

Connection to Te Tōtara Marae

5. Te Tōtara Marae has always been at the centre of our lives. My father was strong in the provider marae. Everything we produced, meat, vegetables, fruit, was given freely to feed the multitudes who gathered for tangihanga, hui, and celebrations. Nothing was bought from shops, the people, the land, and the spirit of manaaki sustained all.

6. As tamariki, Te Tōtara was our playground and our place of learning. It was where our identity was shaped, and where the strength of our relationships as whānau and hapū was upheld.

7. Our marae was never just a building. It is a living taonga, etched into our whenua, our whakapapa, and our memories.

Opposition to the Dismantling and Relocation of Te Tōtara Marae

8. I strongly oppose the dismantling, reconstruction, and relocation of Te Tōtara Marae.

9. This land, where Te Tōtara stands, holds our history, our stories, and the wairua of our tīpuna, Koro, Kuia, Aunties, Uncles, Children of my age group, mokopuna, tuarua. It is where our ancestors walked, where we buried our loved ones, and where our tikanga has been practiced for generations.

10. To move the marae across the road is, in my view, a break from our whenua and our tīpuna. It is not a simple construction project, it is a disconnection from place, memory, and identity.

11. I was never consulted in any formal way about this decision, despite being a person who has lived on this land all my life and supported the marae throughout. As someone with lived knowledge and experience of the kaupapa of Te Tōtara, I believe my voice, and the voices of others like me, must be heard.

12. I submit this affidavit to assert my opposition to the move and to record my position with deep respect for the tikanga and mana of our marae and our people.

Closing Statement

13. I make this statement with full understanding of my upbringing, the legacy of our whānau in upholding Te Tōtara Marae, and the deep significance of keeping our connection to its original location.

14. I stand firmly in my decision to oppose the dismantling and relocation of our marae. I will not support any move to shift Te Tōtara from its rightful place. All future decisions must involve open and respectful consultation with the wider whānau and hapū — not just a chosen few. My position on this matter will not change.

Affirmed at Whakatane.)
by the abovenamed)
Marie Louise Haumate)
this 6th day of August)
2025 before me:)

Marie Louise Haumate

~~**A Solicitor of the High Court of New Zealand**~~

M Lima
Deputy Registrar
District Court of New Zealand

I TE KOOTI WHENUA MĀORI O AOTEAROA
I TE ROHE O TE WAIARIKI
In the Māori Land Court of New Zealand
Waiariki District

Under Section 19, Te Ture Whenua Māori Act 1993

No: AP-20240000014199

In the matter	of Ruatoki A 36B Māori Reservation
and	
In the matter	of an application by **James Tipi Whenua Noema, Nancy Herehuia Pitau, Maurice Morehu** and **Lois Umuhuri**

Affidavit of Nancy Herehuia Pitau

Sworn 06 August 2025

JB MORRISON LAWYERS

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I, **Nancy Herehuia Pitau**, of Kawerau, Retired swear:

1. Ko ahau, ko Nancy Herehuia Pitau, he uri pono nō Te Urewera, he wahine nō te marae o Te Tōtara, e tuku ana i tēnei whakapuakanga i raro i te oati me te ngākau pouri, hei whakaatu i te mamaetanga, te whakaiti, me te wehi kei mua i tō mātou hapū i tēnei wā.

Nga Tikanga ā Nancy Herehuia Pitau

2. **Mamae** – kua raru tōku wairua i te rongo i ngā kōrero kino e pā ana ki taku whakapapa.

3. **Whakaiti** – he mea nui kia noho rangimārie, engari kāre e taea te noho puku i ngā wā katoa.

4. **Whiu Kōrero** – he kōrero whiu kua pā mai i roto i te whānau, kāre i te tika, kāre i te whānuitia nga mōhiotanga.

5. **Whakaparahako** – kua takahia te tapu me te mana o ā mātau tīpuna.

6. **Wehi** – kei te mataku mō ngā uri e whai ake nei, kei tukinotia anō rātau.

Te Hui o te Hapū me te Whakapuakitanga

7. I tētahi hui a te hapū o Aperira-Hurae 2023, i panuitia mai e te whānau o Tamati Kruger, kei te tuku mai rātau i ō rātau hea whenua mō te hapū o Te Urewera hei whakatū Marae hou. He whakaaro hōu pea mō ētahi, engari nō reira ka ara ake ētahi take nunui i roto i tō mātau whānau.

8. Ka tutaki au i taku whaea, a Rosie Tepapa (née Ata), i Whakatāne – i tipu mai ia i waenganui i a mātau, i te whānau. Ka mea mai ia:

   "Baby – kaua e pā pouri mai, engari he whānako. Nā Te Hata Waewae i whānako ngā whenua o taku kuia, a Mira Waewae."

9. Ko tēnei kōrero i tino wero i taku hinengaro me taku whatumanawa.. He aha i kore ai ia i kōrero i mua atu? He aha a Rosie e ngoikore mo nga korero o nga whenua ki to mātau tipuna kuia? Ka hoki ahau ki Ruatoki ki te kōrero ki taku māmā, a Queenie Haumate. Ka mea mai ia: *"Ahea te hui? Ka korero i reira."*

Te Hui ki Te Urewera

10. I tae ahau me taku whānau ki te hui ki Te Urewera o Aperira-Hurae 2023, rua hāora i mua i te mutunga. I reira, ka whakamārama ahau i tā mātau kaupapa, me te kōrero i tukuna mai e Rosie. Kīhai ahau i noho puku, nā te mea e pā ana tēnei ki te mana o tō mātau whakapapa.

11. Ko te whakapae, nā Te Hata Waewae i whānako i ngā whenua o tana tuahine, a Mira Waewae.

12. Ka whakamārama au: nā te pūremu o Mira ki te tāne a te tamāhine a Te Hata, arā, kia Haumate Mika, i whakatauria e te whānau Waewae kia whakawhiti whenua hei utu i taua hapa. Ko tēnei te kōrero tuku iho, ā, Koira te whakatau, koira te korero tika.

Te Whakapapa e Hāngai Ana

13. **Te Hata Waewae** i moe i a **Taraipine**, ka puta ko **Tangimēriana**:

    Ka moe a Tangimēriana i a **Haumate Mika**

    Mira Waewae i moe i a **Paora Noho**, ka puta ko **Te Huinga, Hineatu, Paora Kruger**.

14. I moe anō a Mira i a **Haumate Mika**, ka puta ko **Ester Nana Kalan**.

15. He kotahi te kōrero: he whānau kotahi mātau. Engari i riri ētahi i taua hui i te rongonga i ēnei kōrero, i te whakaara ake anō i te mamae tawhito.

Te tū kotahi mō te marae o Te Tōtara

16. I tētahi hui i te tau 2023, ka tū mātau ko taku tuakana, a Koni Umuhuri. I whakaputa mātau i ō mātau whakaaro:

    (a) Koni: "Kaare ia e hiahia kia nekehia te Wharenui."

    (b) Neni: "Kaare ahau e whakaae kia nekehia te marae. He aha te mate? Pēnā e pirangi ana koutou ki tērā taha o te rori – haere!"

17. I whiua mai te kupu e Tamati Kruger:

    "We will soon see! Kai a wai te mana o te whare."

18. I te hui i Noema 2024, i pātai a Dick Ata:

    "Kai a wai te mauri o te marae? Kai a wai te mana kōrero o te Pae?"

19. Ka tū ahau ki te whakahoki:

    "No te wahine te reo tuatahi. Ko ngā tāne kei te Pae, engari mēnā ka hē, ko ngā wāhine e whakatika. Kāre ngā whānau i tuku i te mana kōrero ki te Pae o Te Tōtara kia whakatau mō tētahi marae hou. Kai ngā whānau tonu te mana, ehara i te tokoiti."

Te Tangihanga o taku tungāne a Peter Eric Haumate

20. I te 24 o Tihema 2024, ko ahau tōna kaimanaaki i tō mātau kāinga. I whakapai au i tōna ruma, I tunu kai, ā, i kī atu au:

"Kaare ahau e kite ia koe āpōpō (Xmas Day), engari ka kite i a koe Boxing Day."

21. I te ata o te 25 o Tihema, i te parakuihi māua ko Poai Reremoana Pitau, ka tae mai te rongo: kua mate taku tungāne a Peter Eric Haumate.

22. Ka haere ahau ki te rūma tūpapaku. I reira te whānau katoa. Ka tae mai a Dick Ata, ā, ka kī:

"E Neni, kua mōhio koe kua whakamoe kē te marae. Engari ka taea e mātau te whakamahi i Tauarau me Ngāhina mō te mate o Peter."

23. Ka tū ahau, ka kī atu:

"Tētahi! I kōrero kē tōna tuahine a Rosie kia whakahokia ia ki tōna marae o Te Tōtara!"

24. Ko tō mātau whakatau: Kāre mātau e tuku kia nehua ia ki wāhi kē. Ko Te Tōtara tōna kāinga, ki reira ia e hoki ai.

25. Engari, kua whakamoehia te marae":

(a) Kua mau he raka hou ki te whare tipuna;

(b) Kua haria atu ngā taputapu katoa;

(c) Kua whakawetohia te hiko;

(d) Kua aukatihia ngā whānau ki te hoki atu mō ngā tangihanga.

26. I tae e matau i tōku tungane ki tōna marae. He tino mamae tēnei. Kāore i tae te komiti ki te tangihanga. Kāore hoki rātau i tautoko i te whānau i tō mātau wā pouri.

Ngā Mate o Muri: Maurice Morehu rāua ko Tamarehe Rua (Buck)

27. I te rā nehu ki Te Tōtara, kua rāhuitia anō te marae. Kāore he uru. Kua noho mātau hei whanau marae kore, he hunga kua panaia i tō mātau kāinga ake.

He kōrero mō te Komiti me te marae hou

28. Kei te mōhio au kua tīmata kē te hanganga o tētahi marae hou, he kaupapa nā ngā kaiwhakahaere o te iwi o Te Uru Taumatua. E mōhiotia ana kua whakapaua e rātou ngā tini miriona o ngā pūtea a te iwi mō tēnei kaupapa.

Te āwangawanga mō te pānga ki te marae o Te Tōtara

29. Ka whakapātaritari tēnei kaupapa i te noho o te marae o Te Tōtara. Ko te āhua nei, kei te whai rātou ki te whakakore i tō mātou marae tawhito, ahakoa tōna mana, tōna hītori, me tōna hononga ki ngā uri maha o tēnei rohe.

Ngā whānau e pāngia ana

30. Kei te tino pā tēnei āhuatanga ki ētahi whānau o Te Tōtara, ā, kei te rongo mārika rātou i te mamae me te tukino o tēnei kōkiri. Ko ngā whānau e whai ake nei ngāi te raru:

(a) Ngā Haumate;

(b) Ngā Hākeke;

(c) Ngā Noema;

(d) Ngā Morehu;

(e) Ngā Ereatara;

(f) Me te whānau o Noema Watene.

Te pātai

31. E pātai ana ahau, he aha ai te hiahia o Te Uru Taumatua ki te whakakore i tō mātau marae o Te Tōtara? He aha te whāinga nui kei tua i ēnei mahi, ā, e pēhea ana te whakaarohia o ngā uri e noho tonu ana ki te rohe nei?

Taku Tū, Taku Whakatūpato

32. He maha ngā kurakuraku kei te rere i te hapū o Te Urewera. Ki te tukinotia anō mātau i ēnei rā, kāre au e pai kia pēnei anō āku mokopuna, tuarua katoa. Me noho mātau ki Te Tōtara Marae – āke, āke. Kāre rawa mātou e hāere ki te marae hou.

33. Kāre au e whai i ngā kaupapa a te hunga tokoiti, ahakoa ngā tautoko o ētahi. Kāre hoki au e whakaae ki ngā mahi a te komiti. He aha ai?

(a) He maha ngā mahi huna;

(b) He mahi tīhaehae whatumanawa;

(c) Kāre i te whānuitia te kōrero;

(d) Kāre e whāia ana te tika me te pono.

Ngā Pūtea a Te Iwi – Ehara i te Tokoiti

34. Ae – nō Tūhoe ngā pūtea hei tautoko i ngā kaupapa. Engari kāre aua pūtea i tukuna mai mō te tokoiti anake. Me whakamahi tika. Kāre i te mārama ki te whānau whānui.

Te Whakamutunga

35. E tangi ana te manawa. E kākā ana te toto i runga i te whakarereketanga o ngā tikanga, me te tūkinotanga o ngā mahi a ō tātau tīpuna. Kāre ahau i te tuhi mai i tēnei hei whakatū kino ki tētahi, engari hei whakatūpato, hei māharahara mō ngā uri kei te heke mai nei.

36. Ko Te Tōtara te kāinga i whāngai i ahau. Ko te marae i tangihia e aku kaumātua, e aku Tīpuna. No reira ahau i whakawahatia ki ngā uara o te whānau, te hapū, me te iwi. Kāre pea te ao e pai ana ki ngā kōrero e kore e hāneanea, engari me kōrero tonu. Me whakapūmau te pono. Me tiaki te whakapapa.

37. Ehara tēnei i te riri i ahu mai i te pākanga –engari he tangi i puta i te ngākau o tētahi wahine nāna i kite te he, nāna hoki i mau te pono i roto i ngā tau katoa. He uri ahau nā rātou i tū i mua I a ahau. Kāre ahau e tuku kia takahia tō rātau mana, kia kāhakina tō mātau whenua, kia warewaretia tō mātau hītori.

38. Ka tū ahau. Ka tū mātau. Ka kore mātau e noho puku. Nāku i runga i te pono, te tika, me te ngākau pouri.

Sworn at Whakatane)
by the abovenamed)
Nancy Herehuia Pitau)
this 6th day of August)
2025 before me:)

Nancy Herehuia Pitau

~~A Solicitor of the High Court of New Zealand~~

M Lima
Deputy Registrar
District Court of New Zealand

In the Māori Land Court of New Zealand
Waiariki District

Te Ture Whenua Māori Act 1993, Sections 19

No: AP20240000014199

In the matter of	Te Totara Marae (Ruatoki A 36 B Māori Reservation)
Between	JAMES TIPI WHENUA NOEMA, NANCY HEREHUIA PITAU, MAURICE MOREHU AND LOIS UMUHUI **Applicants**

Affidavit of Hinera Dixie Morunga

Sworn 26th Day of August **of 2025**

JB Morrison
Lawyers
Wellington and Rotorua

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I, **Hinera Dixie Morunga** of Edgecumbe, swear:

1. I am a mokopuna of Te Urewera hapu through my kuia Tira Hakeke therefore a beneficiary of Te Totara Marae. My whakapapa also extends to Ngati Rongo (Tauarau Marae), Ngati Koura (Papakainga Marae) and Ngati Tawhaki (Ngahina Marae). My statement is an honest account of events that have occurred leading to the closure of Te Totara Marae and my opposition to this closure.

February - March 2022

2. The marae committee and the pae met and settled on a site for the village. An email to the hapu (24/02/22) asked shareholder whanau approval to hand over their shares to the hapu. Those who attended that hui would return to their respective whanau to discuss the gifting of these shares. Ipo Tait had attended this hui but did not call a Tira Hakeke whanau hui regarding this kaupapa.

3. In March 2022 another email was sent by Tikina (secretary) that a wananga would be held on 26/03/22 for further discussion on the matter of the shareholders. The agenda included a site visit to the village in Taneatua, a housing village only.

April - September 2022

4. There were wananga between these months that focused on the village. These included questionnaires relating to the marae and the hapu. None of these discussed the marae being part of the village.

October 17 2022

5. Email from Waikare Kruger (Secretary) claimed that for 2 years the hapu had considered and debated a marae - hapu papakainga. Another claim was that the majority of whanau within the hapu supported this. The Tira Hakeke whanau supported the building of a village housing project, not the moving of our marae.

6. There is no formal register taken at our hui identifying those beneficiaries who agreed to the move and those that opposed it, therefore difficult to confirm a majority.

7. Hui that require decisions to be made (voting) happen within a wananga setting, thus no records, such as minutes were kept. (clarified by Waikare Kruger (secretary) during a discussion I had with her).

January 2023

8. Hui called by the marae committee regarding the proposed hapu marae village. The main topic being "ka noho te marae ki te hapu village ka kore ranei" Several of my siblings attended this hui, Sharon Morunga, Paora Morunga, Fred Morunga as well as my whangai brother Ipo Tait. The panui for this hui did not indicate that a vote would take place or that it would be a pakeke/ mangai only vote.

9. It was here our whanau's collective vote of "No" to the move was changed to "Yes" by Ipo Tait, no whanau consultation. His vote was immediately opposed by my sister Sharon Morunga in the hui. Despite this conflict the chairman Tikirau Ata did not defer the vote back to our whanau, instead Ipo Tait's vote was upheld, the explanation being that Ipo as mangai of our whanau upholds the whanau's collective view. To this day the committee and pae have only sought Ipo Tait's collaboration in decision making relating to our marae.

June - July 2023

10. I responded to emails Waikare Kruger (Secretary) had sent to a family member regarding the vote and the bullying behaviour by several hapu members within a hui environment. A hui was offered and our whanau accepted.

11. I attended this hui to discuss our whanau grievances and solutions on how best to move forward. In attendance was Terehia Biddle (Facilitator), Woke Biddle, Huka Williams, Ipo Tait, Waikare Kruger, Yvonne Rua, Paora Morunga, Couda Morunga and others. Ipo gave the reasons why he changed the vote and soon after he left the hui.

12. Terehia stated..."what I heard from Ipo was that he made that decision alone...". Terehia agreed to our request to have the vote corrected to a No vote and assured our whanau that hui/wananga would be conducted in a safe environment.

Early November 2024 - Tangihanga of Christopher Morunga

13. Several issues occurred at my brother Chris Morunga's tangihanga.

14. Statement by Ipo Tait at the poroporoaki "... Sonny (Chris) will probably be the last tangihanga here at this marae..." When asked to clarify this statement Ipo Tait did not answer instead deflected to another topic. Ipo Tait left immediately after the conclusion of the poroporoaki. Several weeks later the pae closed our marae - clearly this decision had already been made without the knowledge of the whole Te Urewera hapu and wider wharua.

15. Ipo Tait was asked to explain his sole decision to change the whanau vote during a hui after the nehu. His explanation included a summary of his upbringing, struggles of raising money to make repairs to our marae and his bond to Tamati Kruger. There was obvious anger and hurt displayed by whanau members, yet no apology was given by Ipo. He left immediately after the hui.

Closing of the Marae

16. On 23/11/24 a hui was held at our marae with the kaupapa being "Kei a wai te mana korero mo te whare tipuna, Te Puhi o Mataatua? Terehia Biddle, Tikirau Ata, Wioke Biddle and Ipo Tait attended this hui.

17. The notice for the wananga did not state that a decision would be made on this kaupapa.

18. There were heated debates during this hui. Aunty Hariata Haumate (presbyterian minister and kuia morehu of Te Urewera) spoke, she was immediately yelled at repetitively by Terehia Biddle. Tikirau Ata (chairman) quickly intervened to calm things down. He said to Hariata Haumate "mohio matau ko koe te kuia morehu o te hapu" Terehia Biddle then responded "no she isn't, you take that back."

19. Several days later an email by Waikare Kruger was sent to the hapu. The email claimed that it was agreed at this hui that the men/pae had the mana to speak on behalf of the whare tipuna.

20. Several days later another panui was sent out to the hapu by the marae committee. This time it stated that on 30/11/24 the marae atea would be put to sleep. I again reference the statement made by Ipo Tait during my brother Christopher's tangi (above) that Chris would probably be the last tangihanga at the marae.

21. On 29/11/24 a hui/wananga was held the night before the closure of the marae atea. I asked the question "what will change if we move across to the other side? Ipo Tait replied to my question with "...when we go across that is the time for open honest korero" My reply to this was "the time for open, honest, constructive korero was 2 years ago before this happened to our marae." Terehia quickly had the hui/wananga closed claiming that the kai was getting cold.

22. On 30/11/2024, I and other hapu members went to Totara Marae at 0630, not to participate in the closing but to tautoko each other and our marae/whare tipuna.

23. The ringatu religion is the main faith ofTe Urewera hapu. Despite this my brother Paora Morunga, Te Pou o Te Hahi was not asked to take part in the closing. Also noticeable was the non attendance by kaumatua and whanau from other hapu.

24. The sound of drums could be heard and what sounded like chanting, almost American Indian like, coming from across the road.

Tangihanga of Peter (Farmer) Haumate 25/12/24

25. Pita Haumate, brother of Herehuia Pitau passed away.

26. The decision was made to open our marae so uncle Pita could have his tangihanga there. The pae had put the marae atea to sleep but not Te Puhi o Mataatua. Without marae keys I climbed through an open window of the wharekai and opened her up. The power and gas were still operational and the kitchen and kauta fully functional. The wharepuni and toilets were later opened with the located keys.

27. Noticeable was the absence of the pae and marae committee throughout the tangihanga.

28. Our whanau managed the marae and koha. All costs were met, including the hireage of the marae and the remainder of the koha handed over to Herehuia Pitau. We had followed the tikanga practices as we had always done and seen growing up.

29. Within a couple of weeks after the tangihanga the pae/committee removed the mattresses, bedding, emptied the kauta and wharekai of the tables and form seating, disconnected the power, removed the gas bottles and had the locks changed to prevent any further gatherings.

30. The last assault on our marae was the removal of the bell, silencing Te Puhi o Mataatua. The removal of the bell would be raised at many hapu hui where no one would claim responsibility or knowledge of the bell's whereabouts.

31. Lois Umuhuri (trustee) asked why the bell was removed. She spoke of the ringatu faith, the faith of Te Urewera hapu and what it meant to her. It was at this time Tikirau Ata (chairman) was heard saying "it's not my church".

32. Ipo Tait laughed in her direction as she spoke, I told him to grow up!. He then interrupted her and stated that he came to discuss a more important kaupapa, the working bee, moreso who was going to be there.

February 2025 - Hapu Hui

33. The atttendees at this hui were Ipo Tait, Rosie Te Papa, Koni Umuhuri, Nore Noema, Paora Morunga, Couda Morunga, Wioke Biddle, Terehia Biddle, Irene Williams, Tamati Kruger, Tikirau Ata (chairman), Waikare Kruger (secretary), Karakia Kruger, Herehere Titoki and Tiare (Treasurer).

34. When I spoke I referenced the hui in November 2023 where Terehia assured us that our whanau vote would be returned to a "No."

35. I made it clear that our whanau would not be going across to the new marae village, irrespective of the outcome of the injunction application before the Maori Land Court.

36. Outcome - Terehia acknowledged in the hui that the hapu recognised our whanau stance as no to the moving of the marae.

May 2025 - Tangihanga of Cynthia Kaa Turner

37. In May 2025 my birth mother, Cynthia Kaa (Rangiaho)Turner passed away in Wellington. Several incidents occurred between her passing and the conclusion of her tangihanga at Tauarau Marae.

38. Prior to mum's arrival from Wellington to Tauarau Marae an incident involving the shoving of a kuia occurred. The altercation was in a disagreement over the flag(s).

39. On arrival Ipo Tait directed the pallbearers to take my mum into the wharenui despite visibly seeing all our kuia and whanau gathered in the wharemate to the side.

40. As we walked onto the marae my mother was heading towards the wharenui. I stood directly behind her coffin and quietly directed them towards the wharemate. The Pall bearers corrected their direction and mum was taken and laid in the wharemate.

41. The first koroua of the marae stood to speak. In his whaikorero he said "Cidi (as mum was known) isn't supposed to be at Tauarau, she is supposed to be at her marae, at Totara but Ipo closed it so she is here..."

42. We buried mum with our kuia Tira Hakeke in the urupa at Totara Marae. Inside her coffin were the ashes of my stepfather Eric and brother Joe.

43. The changing of tikanga practices, friction and bullying displayed at Tauarau marae is very much like what happened to Papakainga Marae (now closed) and what is currently happening at Te Totara Marae. It is now behaviour being displayed by those who support Tamati Kruger on other marae.

February 2025 - Hapu Hui

44. I raised my mother's tangi at the next hapu hui. Tamati Kruger stated that ..."there's a power play at Tauarau between those who want to be the rangatira and I'm one of those vying for the position". I replied "the nastiness before and at the time mum's arrival at the marae did not need to happen" His reply was "...it's unfortunate but unavoidable. These things will spill into every occasion held at Tauarau. This is something we need to be aware of when going to that marae..."

45. I found these statements unbelievable. Before the closure of Te Totara Marae the hapu was informed that we were to take our tangihanga to either Tauarau Marae or Ngahina Marae. The same powerplay that we had experienced at Te Totara Marae was occurring in plain view at Tauarau Marae.

July 2025 - Tangihanga of Maurice Morehu

46. It was arranged prior to Maurice's nehu that he would be taken into Te Puhi o Mataatua (wharepuni at Totara Marae) one last time. He was not to lay within her walls but to be carried into the wharenui then taken to the urupa. The door was left unlocked the previous day for this.

47. That morning while the grave was being dug the wharenui door was open. However when everyone returned to Tauarau Marae for the service Waikare Kruger went to Te Totara Marae and locked the door. When asked by a whanau member "who locked the door to the wharenui? Waikare stated that it was her. This family member told Waikare that she had denied Maurice his final wish.

48. Maurice no longer posed any threats to the committee or Tamati yet they continued after his death to disrespect and dishonor him by this action.

Sworn/Affirmed at)
by the abovenamed)
Hinera Dixie Morunga)
this day of August)
2025 before me:)

Hinera Dixie Morunga

AFFIRMED AT WHAKATANE ON 26th DAY OF AUGUST 2025
BEFORE ME J.P

Gaye Murphy, JP
#91009
WHAKATANE
Justice of the Peace for New Zealand

I TE KOOTI WHENUA MĀORI O AOTEAROA
I TE ROHE O TE WAIARIKI
In the Māori Land Court of New Zealand
Waiariki District

Under Section 19, Te Ture Whenua Māori Act 1993

No: AP-20240000014199

In the matter	of Ruatoki A 36B Māori Reservation
and	
In the matter	of an application by **James Tipi Whenua Noema, Nancy Herehuia Pitau, Maurice Morehu** and **Lois Umuhuri**

Supplementary Affidavit of Terehia Channings

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I, Terehia Channings, retired School Principal of Hastings, swear:

1. On 28 September 2025, I attended a Special Hapu Hui notified by Waikare Kruger on Facebook for Te Totara. I was also made aware that an email notification was sent to hapū members. I already had a planned to attend a hui on Saturday 27th September, so I decided that I would stay for the hapū meeting on Sunday, 28th September and travel back to the Hawkes Bay where I live after the hapū hui.

2. The notification was an invitation, "He pōhiri...," to the whānau of the hapū to gather at 12pm at Te Kura Whare, 12 Tūhoe Street, Tāneatua on the 28th September. The kaupapa for the hapū hui was regarding the hapū response to the injunction application that was made by Tipi Noema, Herehuia Pitau, Koni Umuhuri and Maurice Morehu to the Māori Land Court.

3. On Sunday morning, 28th September, some of our Pūrei Kohu whānau met at Te Tōtara Marae at 11.00am. We firstly visited our loved ones in the urupā before gathering in front of our wharenui, Te Puhi o Mātaatua, for karakia. We then departed to meet up at the hui with the rest of our Pūrei Kohu whānau. Those present at the karakia at Te Totara Marae were: myself, Lois Umuhuri, Rachel Haumate, Nore Noema, Tipi Noema, Mariana Umuhuri, Kaiaho Noema, Meimei Umuhuri, Robyn Noema, Stephanie Noema and Michelle Noema.

4. Upon my arrival at Te Kura Whare (Te Uru Taumatua) at 11.55am, more whānau had arrived who also oppose the moving of our marae. We gathered to mihi to each other before entering the room where the hapū hui was taking place. Notably the meeting didn't start at 12pm as people were still arriving.

Exclusion from the hui and whanau objections

5. Ihaia Biddle conducted a brief karakia and then Tamati Kruger addressed us all. His opening statement was advising us that if any of us are in support of the injunction and in support of going to court (MLC), then this meeting is not for you; "ehara tēnei hui mō koutou." Tamati Kruger further stated that the hui was to receive responses to the injunction.

6. I put my hand up and asked Tamati the question, "Ehara tēnei i te hui a te hapū?" He stated that it is a hapū hui but if you are in support of the injunction and going to court, then this is not the hui for you. I then commented that the notification was an invitation to the hapū and nowhere did it say that it was only for those who oppose the injunction. Tamati Kruger then indicated to his daughter Waikare Kruger, to respond. She stood up to state that she put the notice out and it was clearly for the hapū to put a response together for the injunction.

7. Tamati Kruger repeatedly told us that we should leave if we are in support of the injunction. Paora Morunga stood up to express his views. He opened his kōrero by stating that he has been supportive regardless of whether whānau are for or against the relocation. He also stated that he is now aware that there are many, many whānau, "e whakahē ana." He added that what was happening in the hui wasn't good for the hapū and "kāre i te tika ēnei mahi." Paora objected to the restrictions that Tamati Kruger had put in place for the hapū hui and that those in support of the injunction had to leave.

8. Tamati Kruger further commented that Tipi, Herehuia, Koni and Maurice didn't agree to the whakairo being removed which is why they put in an injunction. I put my hand up again to speak and said that the removal of whakairo wasn't the only reason for the injunction.

9. It was the continuous reluctance to listen to the views of our whānau, it was the poor consultation, it was the abuse and disrespect towards our pakeke including my mother. I added that, "kāre mātou i whakaae kia nekehia te marae. Kāre mātou i whakaae kia katihia te marae." Tamati Kruger then replied by saying that consultation about the relocation of the marae had started four years prior. He also said that all whānau were consulted but the issue was that people didn't like it "mēnā kāre i eke wā rātou hiahia..." Again, he said that this hui wasn't for those who are in support of the injunction.

10. Herehuia Pitau stood up and expressed her sadness and grief for the fact that our whānau are getting shut down again. She shared her concerns for the future security and safety of her own mokopuna and those yet to be born if we are going to be treated like this. Furthermore, how were they going to treat all of our mokpuna and tamariki if they were on the other side of the road. Herehuia directed her kōrero at Tamati Kruger saying, "kāre i te tika wō mahi." She turned away from Tamati and said, "Me haere tātou." We, Te Pūrei Kohu, walked out and so did many other whānau.

The majority of attendees depart

11. The room was left with the people who have been involved with the closing of our marae, the relocation of our marae, the removal of equipment, crockery, mattresses, chairs, photographs and so forth. I estimated that about 60-70% of the whānau walked out of the hui.

12. We left immediately and most of us met up at the Tāneatua Bowling Club just to gather our thoughts and to allow an opportunity for our whānau to express their feelings about what just took place. Some whānau were shocked, some were sad and disappointed, some were not surprised while others were quite angered by what had happened at the hui. Whānau who haven't been at the forefront of all that has been happening at our marae

are keen to show their support for the injunction and to express that they oppose the relocation of Te Totara Marae.

13. Please find attached marked "A" a copy of the notification that went out for the Special Hapū Hui.

List of attendees who stayed:

1. Tikirau Ata
2. Materoa Rose Te Papa
3. Edith Te Papa
4. Eddie Te Papa (didn't walk out with us but didn't stay for the hui either)
5. Jessie Te Papa (didn't walk out with us but didn't stay for the hui either)
6. Sam Hawkins
7. Renee Morunga Te Papa (didn't walk out with us but didn't stay for the hui either)
8. Tamati Kruger
9. Waikare Kruger
10. Taaniko Kruger
11. Iwitoa
12. Kirsty Luke
13. Urikore Ranga - Biddle
14. Ria Biddle
15. Terehia Roberts aka Terehia Biddle
16. Wioke Biddle
17. Patsy Houia
18. Te Moana Tawhai
19. Herehere Titoko

20. Tikina Heremia

21. Hukarere Purewa

22. Phoenix Apiata (stayed for the meeting to listen, made a decision not to write an affidavit to support the relocation of the marae - daughter of Desma Watene)

List of attendees who left:

1. Herehuia Pitau

2. Terehia Channings

3. Mari Haumate (didn't attend the hui at the bowling club)

4. Erica Haumate

5. Rachel Haumate

6. Lois Umuhuri

7. Mariana Kawana

8. Kaiaho Apiata

9. Ipo Umuhuri

10. Te Hiiri Tari Rangi

11. Ula Maea

12. Tipi Noema

13. Nore Noema

14. Stephanie Noema

15. Robyn Noema

16. Michelle Noema

17. Holly Watene

18. Naru Hare

19. Desma Watene

20. Rita Watene

21. Paora Morunga

22. Couda Morunga

23. Moa Rua

24. Gerome Heemi

25. Shane Page

26. Missy Kira (didn't attend the hui at the bowling club)

27. Te Tira Hou Mika Temara (didn't attend the hui at the bowling club)

28. Lani Rotzler Purewa (didn't attend the hui at the bowling club)

29. Carol Watene

30. Christine Hare

Sworn at Hastings)
by the abovenamed)
Terehia Channings)
this 7th day of November)
2025 before me:)

T. Channings
Terehia Channings

~~A Solicitor of the High Court of New Zealand~~
Deputy Registrar.
J Hape
Deputy Registrar
District High Court

A Solicitor of the High Court of Aotearoa New Zealand

EXHIBIT NOTE

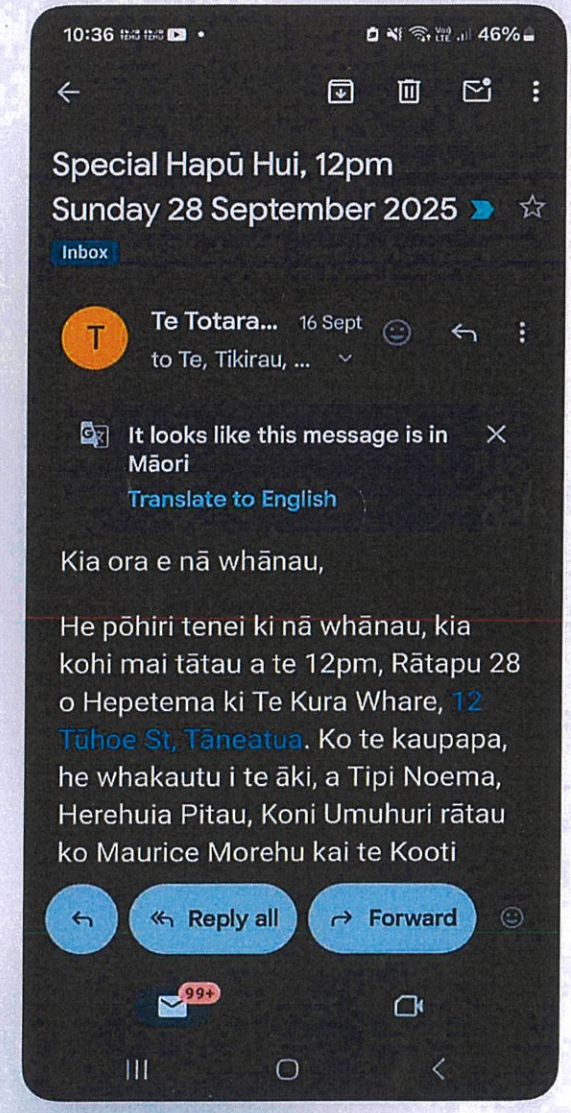
This is the annexure marked "A" referred to within the affidavit of TERENA CUNNINGS and sworn/affirmed at HASTINGS this 7th day of NOVEMBER 2025 before me:

Signature: [signature]

A Solicitor of the High Court of Aotearoa New Zealand

Hape
Deputy Registrar
District High Court

12:48



I TE KOOTI WHENUA MĀORI O AOTEAROA
I TE ROHE O TE WAIARIKI
In the Māori Land Court of New Zealand
Waiariki District

Under Section 19, Te Ture Whenua Māori Act 1993

No: AP-20240000014199

In the matter	of Ruatoki A 36B Māori Reservation
and	
In the matter	of an application by **James Tipi Whenua Noema**, **Nancy Herehuia Pitau**, **Maurice Morehu** and **Lois Umuhuri**

Affidavit of Yvonne Moa Rua

JB MORRISON LAWYERS

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PO Box: 1742, Rotorua 3040

I, **Yvonne Moa Rua**, of Taneatua, Tenancy Manager, swear:

1. I am a descendant of Te Urewera Hapu, affiliated to Te Totara Marae. I make this statement on behalf of myself and my whanau about the proposed relocation of our Marae

2. I strongly oppose the proposed relocation of our marae. This decision is inconsistent with our tikanga and undermines the mana motuhake of our hapū. The process so far has failed to uphold our fundamental rights as uri of Te Urewera. Specifically, our right to maintain an unbroken connection to our whenua, to our tipuna, and to our identity as Te Urewera.

3. Our marae is not simply a building. It is a living expression and manifestation of our whakapapa, tikanga, and ancestral presence on the land. It connects us to our tipuna, grounds us as Te Urewera Hapū, and serves as our tūrangawaewae. It holds our histories, ceremonies, and the collective wairua of our people.

4. To remove or relocate our marae without proper consultation, informed consent, and the agreement of the hapū is a direct breach of tikanga. It disregards our inherited right to exercise authority over our own affairs, to govern ourselves according to our own kawa and values.

5. As a whānau (Te Tira Hakeke), we have always known that Trustees were still active, including our Trustee, Paora Morunga. We discussed this matter many times as a whānau and with our pakeke present. Part of our concern regarding the relocation was what would happen to the Marae Trustees. Therefore, it was recommended by our whānau that Paora and Ipo raise the question: "If the Trustees were to be disestablished, what structure would replace them?" This question was asked at separate hapū hui, but no answer was ever provided.

6. Sometime between August and October 2022, I attended a hapū hui where the status of the Trustees was raised. One person said the Trustees had been removed. Another, who was a Trustee herself, responded that "we still have Trustees." A lengthy discussion followed. I stated, "Yes, we still have our Trustee, and we've not removed them." No minutes or records have ever been provided to confirm their removal.

7. This hui marked the beginning of a series of fiery debates that continued across subsequent hui regarding the status of the Trustees. These debates made it clear that efforts were being made to sideline and silence the Trustees, rather than to include them.

8. About 2019, at a hapū hui, a discussion was held about marae redevelopment initiatives supported by the tribal authority, including funding assistance: $2m for marae renovations and $3m for marae builds. Part of this included the rebuilding of Te Tōtara Marae on its existing site.

Despite positive engagement at the time, this was the last substantial discussion we had.

9. Around 2021, discussions emerged about a papakāinga for Te Urewera. By 2022, these discussions became more serious. As parents and grandparents, we believed our perspectives mattered. Consequently, Te Tira Hakeke whānau agreed not to relocate the marae and instead supported using the land across the road for housing. This was consistent with earlier hapū decisions from the mid-1990s.

10. In 2022, at separate hapū hui, Ipo and Paora advised the hapū of our whānau decision. On 21 January 2023, a Hapū Wānanga was held with the flyer listing the relocation of Te Tōtara Marae as the *take matua,* worded as a question. It did not say a vote would be taken or a binding decision made. At the end of the wānanga, pakeke were asked to stay and vote. Of our four whānau present, two voted "yes," overturning our earlier whānau decision. To rely on this hui as a mandate for relocation is misleading and procedurally flawed.

11. Te Tōtara Marae has nine Trustees, with Paora Morunga representing our whānau, Te Tira Hakeke. His trusteeship remains active. Despite this, Ipo, with the Committee's support, positioned himself as our māngai, undermining Paora's authority. This sidelined our established representation and excluded our whānau voice.

12. Rather than acknowledging concerns within our whānau, the Committee continued to engage with Ipo in ways that served their narrative, using his support to override our voices. This has caused division, misrepresentation, and exclusion, undermining trust and hapū unity.

13. The relocation of our marae to another site is, in my view, deeply inappropriate and unjust. The land being proposed is privately owned, with only some of our whanau from Te Urewera hapu owing shares.

14. With the knowledge that some whānau have no shares in the proposed land, it is understandable that whānau would feel anxious and unsettled about the proposed move.

15. So having to justify the reasons to stay based on having no shares in the proposed land and no legal or ancestral connection to the proposed land, is not unreasonable by all means. As part of the consultation process, open and transparent discussions surrounding this Kaupapa should have been discussed at length.

16. To remain at Te Totara Marae, by far would be the better option of the two. Staying here we don't need to defend our connection, prove it, or fight for it.

17. Nor have we ever had to resort to the only defence mechanism our koroua and kuia put in place, should it ever be necessary that being to take matters to the Māori Land Court. This is the last place we want to be: a place where we must give reasons to remain, to justify staying on our whenua that is spiritually, culturally, and genealogically ours.

18. Discussions regarding the relocation of Te Tōtara Marae were regularly held during monthly hui and occasionally during wānanga. Spaces which, by tikanga, should allow for open discussion, careful deliberation, and full hapū participation. While the topic was introduced in these settings, the information shared was minimal, often lacking substance, reasoning, and supporting documentation.

19. Instead of full and open disclosure, the approach often followed a pattern of "just tell them what they need to know," which created confusion, uncertainty, and mistrust. No environmental assessments, no land surveys, and no confirmed or accurate development plans were provided that could justify the relocation. As a result, the process has fallen well short of the standards of transparency, consultation, and collective decision-making that you would expect to see with such a huge development.

20. The reasons given for relocating the marae, flooding and erosion have not been proven. Our urupā is on the same whenua as our marae. The whare tīpuna sits on the southwest side while the urupā lies opposite on the northwest side. If erosion and flooding are truly the concerns, then both sites would be equally at risk. Yet, no evidence, formal assessments, or clear plans have been presented. In a conversation with our groundsman, he advised that the proposal is to extend the urupā to where the whare tīpuna now stands. This highlights the inconsistency of the reasoning. If the urupā can remain and even be extended, then why can the marae not remain where it is?

21. Relocating a marae is not simply about moving buildings. A marae is a taonga, carrying mana, mauri, kawa, tikanga, whakapapa, whenua, and whānau. All of which require thoughtful korero, proper consultation and the protection of hapu authority. Decisions of this nature must include everyone: kuia, koroua, pakeke, Trustees, committee members, and the hapū. When imbalance exists from the outset, it filters through every level of decision-making, as we have seen throughout this relocation process.

22. The applicants in this application are pakeke, kuia, and koroua. They should be treated as such. It is not right that they be excluded from this process.

23. One of the most concerning aspects of the proposed relocation is the complete loss of our mana to the iwi. At no stage, either in the beginning or now, has it been transparently disclosed that the new marae buildings

would become assets of the iwi, rather than being retained under hapū ownership. This represents a major shift in governance, ownership, and identity.

24. For generations, we have operated independently, upholding our identity, tikanga, and mana through collective decision-making involving all tiers of our hapū — from kaumātua and pakeke to Trustees and whānau. The safeguarding of our marae, our taonga, and our way of life for future generations cannot be assured by relocating to a site that lacks the historical, spiritual, and ancestral significance of our current whenua.

25. The purpose and vision embedded in our existing marae, as set down by our tīpuna, is being disregarded, replaced by modern thinking that reshapes tikanga to fit an imposed governance model. This undermines our identity and poses a serious threat to the very survival of our hapū.

26. The 2023/2024 Annual General Meeting Financial Report refers to costings which indicate that the marae buildings will be assets of Te Uru Taumatua, not the hapū. This raises serious concerns about what this looks like in practice. Including the question of who will manage, operate, and make decisions about our marae. Under such a structure, although they are saying that the hapū will run the operations, the overall decision will remain with the iwi, rather than with us.

27. This is a direct reversal of the tikanga and structure that was laid down by our kuia and koroua before us — a structure designed to protect our whenua, hapū, and whānau. What is being proposed now requires us to give all of that up, to surrender our authority, our history, and our autonomy for the iwi to take control.

28. I refer to the "Notes to the Financial Statements for the Year Ended 31 March 2024" prepared by Te Uru Taumatua, the relevant page from which is annexed as Exhibit "**A**". This records that Te Tōtara Marae is listed under "Hapū Village WIP" with a recorded value of $170,000.00, grouped as part of a broader "Non-Current Village Inventory."

29. This inventory is held and managed by the iwi, not directly by Te Urewera Hapū. There is no indication in the report that our marae will remain an independent hapū-owned asset. This confirms my concern that the buildings and infrastructure being developed are treated as iwi assets, meaning ownership and control over our marae will be transferred to Te Uru Taumatua. This undermines our mana motuhake, our tino rangatiratanga, and the governance structures put in place by our kuia, koroua, and pakeke to protect our hapū authority.

30. While much attention has been placed on the physical relocation of the marae, no proper discussions have been held regarding its governance. We know that Tamati and Terehia are not in favour of Trustees or the Māori

Land Court, under which our current whenua is held. Relocating to another site would remove that status and open the door to a new, imposed governance structure.

31. We are aware of an example elsewhere. Papakāinga Marae, for instance, removed their Trustees in 2021 and replaced them with a tīpuna title (Te Ngahuru). Likewise, the minutes of the Ruatāhuna Hapū Hui of 25 July 2025 included an agenda item: "Replace Māori Land Court Reservation Status with Tīpuna Title." These developments raise real concerns that the same could be imposed on Te Tōtara Marae if relocation proceeds.

32. If such changes are intended, then full and transparent discussions must be held before any relocation takes place.

33. The protections available through the Māori Land Court for marae set apart as Māori Reservations are clear and legally recognised. Under our current structure, Trustees are accountable to the hapū and act under the Māori Reservations Regulations 1994 and orders of the Māori Land Court. Our Charter reflects our kawa, tikanga, and collective decision-making.

34. By contrast, a tīpuna title arrangement under Te Urewera structures does not sit under Māori Land Court oversight. It does not provide the same trustee framework or accountability, nor does it provide an independent forum for resolving disputes. Where whānau disagree or governance breaks down, there is no clear pathway for resolution. This leaves whānau without protection and hapū authority vulnerable to being overridden.

35. The experience of Papakāinga Marae in 2021 demonstrates this risk. At a hui held on 28 February 2021, the Trustees of Papakāinga resigned, and the hapū resolved that their tīpuna Te Ngahuru would be recognised in place of Trustees. This was confirmed in the Māori Land Court (257 Waiariki MB 52–58, 17 June 2021). The Judge raised the issue that removing Trustees from a Māori Reservation may also mean cancelling the Māori Reservation status itself, leaving the land without the protections of the Māori Land Court.

36. This example shows that while a tīpuna title may reflect cultural sentiment, it does not provide the same legal safeguards, accountability, or dispute resolution as our current structure. Our existing Charter and Māori Land Court framework provide proven protections that ensure Trustees remain accountable to the hapū and that disputes can be resolved through an independent legal process. For these reasons, retaining our current structure is the safer and more responsible option.

37. Over the past few years, the relocation process has caused deep harm and mamae within our hapū. It has been heartbreaking to witness our kuia, koroua, pakeke, and whānau being belittled, sworn at, and emotionally broken down.

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38. The wedge between us has deepened to the point where trust has eroded. To avoid conflict, many have chosen not to attend hui or to remain silent. In my view, these bullying tactics have been used to control the situation and push the relocation through. Sadly, they have been effective, emotionally wearing people down over time.

39. In April 2023, at a hapū hui regarding marae design and consent, I was subjected to verbal abuse by a pakeke. Present at this hui were the Chairperson and three of our pakeke.

40. In August 2023, a special hui was called to address the verbal abuse directed towards me in April. At this hui, Ipo acted as facilitator. Given his close whānau connection to us, it was inappropriate for him to act in this role. His position did not allow him to be impartial to the grievances that were raised, further undermining trust and accountability. Unfortunately, nothing was resolved. Another hui was held in November 2023 to revisit the matters raised, but again the issues remained unresolved.

41. In June 2024, at a private function unrelated to the marae, I was verbally attacked by the same person who attacked me in April (a pakeke who holds a role as kai karanga). This person, who was visibly under the influence, targeted me with abusive language, yelling, name-calling, and shouting statements such as: "You're colonised, and we, the iwi, are going to take you down." Although the incident occurred in a social setting, the tone and delivery felt deeply personal and directly connected to the division over the marae relocation.

42. Although she was escorted out, the individual later returned, and approached me, leaning in close and whispering: *"We're going to take you down."* Comments that were threatening. In my view, this behaviour was completely inappropriate and reflects how hostile and personal the division over the marae relocation has become, extending beyond formal hapū spaces into everyday life.

43. Relationships within the hapū have been severely damaged. For someone to say, "We will fix our relationships once the buildings are up," is not only dismissive, but also too late. The damage has already been done, and healing will take time. The wairua of the hapū has been fractured, and relocating the marae under these circumstances would only deepen the hurt.

44. Up until August 2024, I was an active member of Te Urewera Hapū, regularly attending and participating in many hui and functions held at Te Tōtara Marae. Over time, attendance became less, as attending hapū hui began to feel meaningless and undervalued. The dynamic often felt divided, a sense of "them and us."

45. "Ahi kā" a topic that has strongly been debated and discussed within our hapu. I believe ahi kā is not defined by a set number of years (such as "30 years") of unbroken service at the marae, nor by holding committee titles. Not everyone is set out to be a kaikōrero, a kai karanga, or to sit on marae committees. However, this should not be the measure of whether someone is recognised as ahi kā. Nor should people be elevated simply because they hold those roles. Ahi kā is broader than that. To me, it is about sustaining our connections and the life of the marae, keeping it warm and alive for present and future generations by upholding, whakapapa, kawa, tikanga, and responsibilities handed down to us. Due to the unjust closure of our marae, we are unable to sustain this ahi. Therefore, how can one claim ahi ka when we don't have a Marae?

46. My parents, Puawai and Tahae, were ahi kā during their time, as was my mother's mum Tira, alongside her sisters Hinera Dixie and Te Matetahuna. Whilst none of them were kaikōrero or kai karanga, their loyalty and commitment to Te Urewera Hapū was shown in many other ways for example, through mahi ringa raupā, organising, supporting, and sustaining connections and marae life. That is ahi kā in practice.

47. I live approximately 11 kilometres away from the marae however this has never prevented me from participating fully in marae life. I have regularly attended tangihanga, unveilings, birthdays, and hui. Distance has not been a barrier to my involvement, nor has it diminished my sense of responsibility or connection. I continue to contribute wherever I can, guided by my commitment to upholding the mana of our marae and the tikanga of our hapū.

48. Ahi kā is also about growing knowledge, nurturing leaders, and stepping into roles when required. At a tangi held at Te Tōtara Marae in December 2024, Maurice, stood as kaikōrero. It was a role he would have preferred to leave for others, but when needed, he stepped forward and was well supported by everyone there. We also had a large whānau from Hāmua turn up to help prepare and set up the marae. These are the ways whānau, sustain ahi kā in practice, by ensuring kawa and tikanga are upheld, even when roles must shift or be filled at short notice. Equally, hapū from another marae also stood alongside us, showing that ahi kā is collective as much as it is individually.

49. Being in the kitchen, performing karakia, supporting the pae, supporting whānau, or maintaining the grounds and buildings, are all part of ahi kā. Supporting other hapū through tangihanga, fundraising events, unveilings or other gatherings is also part of this. These roles and responsibilities are just as important as being a kaikōrero, kai karanga, or committee member.

50. This ability to step forward is not about status, but about responsibility, commitment, and keeping the marae alive. To work solidly and consistently on our marae, without question, without expectation, and often at the cost

of one's own time and commitments, and to sustain this effort over many years: to me, that is ahi kā.

51. **Koha:** The receiving and handling of koha for tangihanga reflects a significant and concerning shift in tikanga. Traditionally, koha placed on the marae ātea, whether for tangihanga, unveilings, or other events would be given directly to a whānau representative. This koha supported the whānau pani, typically to purchase kai or cover other related costs.

52. At the monthly hapū hui in February 2024, the Committee stated that koha placed on the ātea belonged to the marae and may be used however the marae saw fit. This was supported by both Irene and Herehere, with Herehere saying it had "always been like this."

53. Under the current practice, koha placed on the ātea is given to a committee member situated in the pae. Whānau can only access this koha through direct communication with the person holding it. A similar change has occurred in relation to unveilings, where koha is collected and retained by the Committee.

54. In the past, whānau would often bring koha in the form of kai. Nowadays, monetary koha is more common. To deny whānau access to this koha, or to use it for purposes other than what it was intended for, is not our tikanga.

55. What is concerning is the giving of koha from manuhiri with the expectation it will support the bereaved whānau. Under the current practice at our marae, this is no longer clear-cut, as control rests with the Committee. If the whānau do not request the use of the koha, the Committee retain it. The expectation of the Committee is for whānau to purchase kai out of their own pockets without relying on the koha received over subsequent days.

56. Whilst some may manage, others cannot and rely heavily on koha. Whānau who purchase their own kai are expected to hand over receipts to the Committee. These are offset against the koha, along with any known marae expenses. Any surplus is retained by the marae, and any deficit is sought from the whānau.

57. This was the experience of our whānau in October–November 2024, when we were charged a deficit of $1,700. We challenged the committee member responsible, as this was not correct given, we had already purchased the kai ourselves. Although it took time to understand our disagreement, eventually the committee member saw the oversight.

58. The principles are clear:

    (a) Koha should be available to the whānau pani in the first instance.

(b) Whānau should not be asked to provide receipts when they have used their own money to purchase kai.

(c) Koha belongs to the whānau pani, who should decide its outcome.

59. I was Treasurer for a number of years, and this practice was not followed during my time in that role. I also dispute Herehere's claims that this was always the case, because during my tenure whānau would have the opportunity to use the koha as they saw fit. It was not retained by the Committee or the person responsible for collecting the koha.

60. Te Hāhi Rīngatū is a spiritually significant and living part of Te Urewera Hapū and of the wider Tūhoe iwi. With one of our own whānau appointed as Pou of the Hāhi, it has been deeply distressing to witness the dismissive treatment of Rīngatū practice and presence at our marae particularly throughout this relocation process.

61. From a wairua perspective, Te Hāhi Rīngatū has not been included in the decision-making, nor acknowledged as a guiding tikanga within this kaupapa.

62. Significant examples of this exclusion include:

(a) the removal of the monumental stone Tūpara Kaaho (30th November 2024);

(b) exclusion from the process and practices relating to the closure of the ātea (30 November 2024);

(c) the removal of the bell from our Whare Tīpuna (12 February 2025).

63. These actions were spiritually inappropriate and extremely disappointing to many in our hapū. They reflect a wider pattern in which tikanga, wairua, and the living presence of our faith have been set aside to push through the relocation, despite their central place in guiding the life of our marae and hapū.

64. Furthermore, in November 2024, our marae was closed without proper notice or consultation. The Notices that preceded and announced that decision are annexed marked "**B**". This decision was made unilaterally and communicated to us as a final outcome, not as part of any transparent process. At a hapū hui held on 4 December 2024, we were advised that we would need to take our tūpāpaku to Tauarau or Ngāhina Marae.

65. Despite this directive, neither marae or hapū had been formally informed or consulted prior to our hui on 4 December 2024. No further information was provided about the kawa of either marae that we should have been aware of.

66. Around 13 December 2024, whānau from Ngāhina Marae shared with me their concerns about Ipo attending their monthly hui. Requesting more time to consider the matter and questioned why Ipo had attended alone and not Te Urewera as a hapū.

67. At Tauarau Marae's monthly hapū hui in February 2025, the Chairperson and Secretary of Te Tōtara Marae were present. With the Chairperson seeking approval for Te Urewera Hapū to bring tūpāpaku to Tauarau. During the hui, the Chairperson of Tauarau stated that whānau from Te Tōtara were there in support of this tono. It was clarified that my attendance at the hui was not for the purpose of supporting the tono, but solely for participation in the hapū hui.

68. At that same hui, similar concerns were raised by whānau, requesting time to consider the matter and questioning why only the Chairperson had made the approach and not Te Urewera Hapū collectively.

69. Although a response was received from Ngāhina Marae in March 2025, no response has been received from Tauarau Marae.

70. The closure of our marae has had a serious impact on us. It has left our hapū and whānau without a cultural and spiritual home, cutting us off from the place where we uphold our tikanga, kawa, maintain connections with whānau, and practice our faith.

71. To suggest we take our tūpāpaku to Tauarau or Ngāhina Marae is unjust. Tauarau Marae / Ngāti Rongo hapū has faced longstanding issues with their Trustees and Marae Committee. For us to be directed there, knowing our own marae faces similar problems, only places whānau in another environment of control and conflict.

72. At my aunty's tangihanga in March 2025, our whānau were faced with political struggles we could have done without:

    (a) Pakeke and kuia were challenged by women of the committee and their supporters over the setup of the whare tīpuna, which escalated into a verbal dispute. As told to me by a Trustee from Tauarau Marae.

    (b) Ipo, supported by the committee, insisted my aunty be laid at the back of the whare tīpuna a change in tikanga not consulted with, nor agreed to, by the hapū. This was confirmed at a hapū hui I attended in February 2025, and again by kuia prior to my aunty's arrival.

    (c) Committee members, their supporters, and one of our kuia were seen physically shoving and pulling one another over the flag, all in full view of the public.

73. Traditionally, a whānau hui would occur after hākari, usually in the afternoon. Because the Chairperson and Treasurer needed to attend another function, the hui was instead held before the final karakia service on the morning of the nehu. Present were the Treasurer, Ipo, and my aunty's sons. This change may have suited the Committee, but it was inappropriate, including the timing. The report presented showed only koha collected from the ātea, with no expenses or financial explanation. The retaining of koha by the Committee without transparency was unacceptable. The whole event was disheartening and disrespectful.

74. Similar with Maurice's tangi, a financial report was given showing koha only, according to the Chairman they pay for gas, linen, however they required my receipts – the receipts where we purchased the kai during the tangihanga. No hui was held due to a fatality in the wharua.

75. These experiences show the reality: closing Te Tōtara Marae has forced us into other marae where similar power struggles and committee control take precedence over tikanga and whānau wellbeing. This is not a solution it only compounds the mamae and injustice we already face.

76. In July 2025, I was unable to lay my late partner, Maurice Morehu, at Te Tōtara Marae despite this being his wish and the respondents being made aware. The marae was capable of hosting his tangihanga, yet the unjust closure prevented this from occurring.

77. The marae remained closed despite an email request made through counsel on 24 June 2025, requesting the marae be re-opened and services reinstated for the anticipated tangihanga. That request was never responded to. A copy of the request and the reply is annexed marked "**C**".

78. Ngāhina and Tauarau Marae were presented as alternative options, however, both are overseen by committees and chairpersons closely aligned with Te Uru Taumatua. This alignment with iwi interests can, at times, work against whānau during tangihanga, diverting focus from the bereaved.

79. We considered taking Maurice to Ngāhina, but our children strongly opposed it, having learned from a friend whose whānau experienced difficulties there months earlier. They were determined not to subject their father to the same situation. Although they heard of the political dynamics at Tauarau they were unaware of the severity. For them, Tauarau was the lesser of two difficult options.

80. I had strong reservations about going to Tauarau, because of the negative experiences at my auntys tangi in March 2025 with the Committee (Shelley and Hiamoa). However, if it meant my children and mokopuna were happy and we could all grieve together during the most difficult time of our lives, then Tauarau it would be. Prior to arriving to Tauarau I spoke with Shelley

and Hiamoa, asking that Maurice's final days be peaceful, free from political interference. For this to happen I requested from both of them that Shelley not be present at Maurice's tangihanga. Instead of respecting my request she refused to leave and concealed herself amongst the Pae.

81. On the second day, she returned again, ignoring my request. A good friend of mine approached Shelley and asked her to leave, but she refused. To avoid further distress, I raised my concerns again with Hiamoa. Unfortunately, my concerns were not acknowledged. My daughter, who could hear what was going on, yelled in our direction: *"You're not getting it"," if someone is asked to leave, why are they still here?"*

82. By this time, I was deeply hurt and frustrated, so I approached Shelley directly. She refused, claiming she was there to uphold her role as Treasurer. A task anyone could do. When I said I would take Maurice, she did not flinch, instead giving a cold look, as if to say "oh well, your choice." I was so upset by her cold and disrespectful reply, I walked away, crying. By this time my daughter-in-law had gone over to speak with Shelley, and during this time I could hear my daughter saying: *"It's your intentions", "your intentions of being here is the issue."* Eventually Shelley left our whare tīpuna, but not without labelling my request as *"i pana tangata."* In truth, it is us who have lived the life of *"pana tangata"* since November 2024.

83. On the day of the nehu at Te Tōtara urupā, one of Maurice's sisters broke down in grief. She was visibly and deeply hurt that her brother could not lie at Te Tōtara Marae, despite this being not only his expressed wish but theirs as well.

84. Through tears she repeatedly asked: *"Why? Why can't my brother lie here? It's not right."* She sought answers from those present, including Irene, but none were given. Her pain reflected the same mamae carried by our whānau. The sense of exclusion and injustice from being denied the right to farewell Maurice at our own marae.

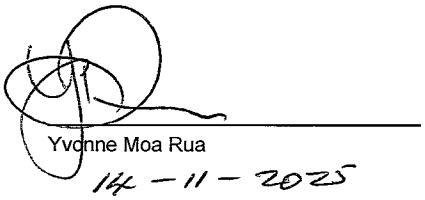
85. This moment stands as a clear reminder that the closure of our marae has not only displaced us physically but has also stripped away our ability to grieve our loved ones in the way our tikanga demands. It caused immense and unnecessary pain at a time when care and compassion should have prevailed.

86. The statements above reflect matters I have witnessed at hui and wānanga held at Te Tōtara Marae, at Tauarau Marae, and in private venues. In my view, much of the animosity and changes to tikanga and kawa stem directly from the proposed relocation of our marae.

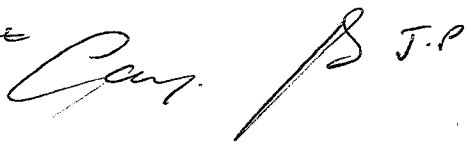
87. For these reasons, we are not in support of the move. We want to remain at our marae, on our whenua.

88. We simply seek the return of our marae and for it to be operating once again — as it should be a place of cultural, spiritual, and communal significance for our hapū and whanau.

Sworn at WHAKATANE)
by the abovenamed)
Yvonne Moa Rua)
this 14 day of NOVEMBER)
2025 before me:)



~~**A Solicitor of the High Court of New Zealand**~~
JUSTICE OF THE PEACE



Gaye Murphy, JP
#91009
WHAKATANE
Justice of the Peace for New Zealand

"A"

Notes to the Financial Statements

For the Year Ended 31 March 2024

c) Village Inventory

	Group 2024 $ 000's NZ$	2023 $ 000's NZ$
Opening Balance	-	-
Property built at Morrison Road (15 Houses)	3,237	3,237
Less : Property sold	-	-
Closing Balance	3,237	3,237

The building costs encompass expenses related to the construction of 15 houses within the Taneatua Village. The amount transferred to the 'Property held for sale' category reflects the fair market value at the anticipated sales price.

d) Non-Current Village Inventory

	Opening	During the year	Group $ 000's NZ$	$ 000's NZ$
Opening Balance			-	-
Hapu Village WIP			523	-
Ruatoki Hapu Papakaina	-	164		
Ruatoki Hapu Te Totara	-	170		
Ruatoki Hapu Paneteure	-	121		
Ruatahuna Hapu Oputao	-	32		
Ruatahuna Hapu Te Umuroa	-	36		
Less : Property sold			-	-
Closing Balance			523	-

The board has approved to build Hapu village initiative for all Tūhoe Hapu. During the year, there are 5 Hapu village mahi was progressed. By the end of the financial year, two of the Ruatoki hapu i.e. Papakaina and Te Totara project were ready for Civil work.

20 INVESTMENT PROPERTY

	Group Total $ 000's
2024	
Opening balance	1,989
Revaluation Gain/(Loss)	-
Balance at 31 March 2024	1,989
2023	
Opening balance	1,989
Revaluation Gain/(Loss)	-
Balance at 31 March 2023	1,989

Investment property is stated at fair value and is not depreciated.
The Kaingaroa property was valued by Telfer Young of Rotorua, Registered Valuers at 31 March 2017. The Kaingaroa property has not been valued for the 2023 year as the trustees do not consider it will have materially changed.

EXHIBIT NOTE
"A"
This is the annexure marked ..... referred to within the affidavit
of YVONNE MOA RUA ..... and sworn/affirmed
at WHAKATANE ..... this 14 ..... day
of NOVEMBER ..... 2025 before me:
Signature.....
A Solicitor of the High Court of Aotearoa New Zealand
JUSTICE OF THE PEACE

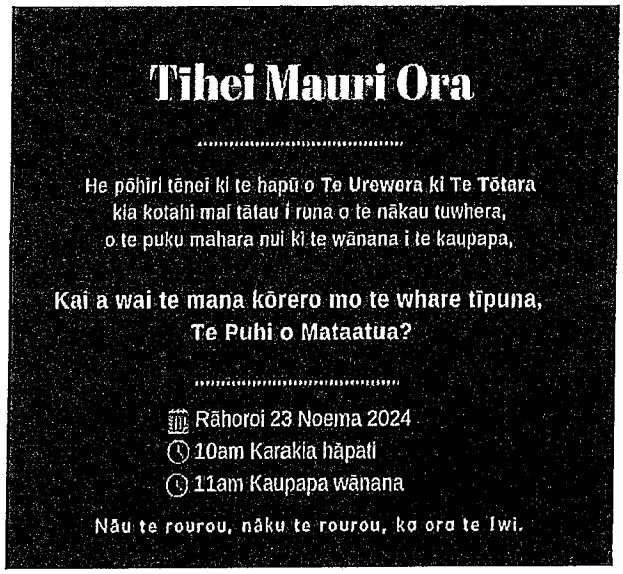
Gaye Murphy, JP
#91009
WHAKATANE
Justice of the Peace for New Zealand

"B"

Wānana ā Hapū, 10am Rāhoroi 23 Noema 2024

Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> 15/10/20.
To Te Totara Marae Te Urewera Hapu Copy Tikirau Ata and 2 others
Reply Reply all Forward Spam Delete Blacklist

1 attachment View Download



Nā mātau,
Te Tōtara Komiti

EXHIBIT NOTE

This is the annexure marked "B" referred to within the affidavit of Yvonne Moa Rua and sworn/~~affirmed~~ at WHAKATANE this 14 day of NOVEMBER 2025 before me:

Signature..... J.P

~~A Solicitor of the High Court of Aotearoa New Zealand~~

Gaye Murphy, JP
#91009
WHAKATANE
Justice of the Peace for New Zealand

GM

He whitina ao, he whitina marae ātea - 5pm, Rāhoroi 30 Noema 2024

Te Totara Marae Te Urewera Hapu <tetotarakiteurewera@gmail.com> 26/11/2024 16:42

To Te Totara Marae Te Urewera Hapu Copy Tikirau Ata and 2 others

Reply Reply all Forward Spam Delete Blacklist

1 attachment › View Download

Kia ora e nā whānau,

I wānana te hapū i te Rahoroi 23 Noema 2024, he tata ki te 50 o nā whānau i puta mai.

Kai te mihi ki nā tohuna i whakahaere tō tātau hāpati. He mihi ki nā pakeke, a Rononui Tahi, a Te Whenuanui Te Kurapa, rātau ko Dana Winitana i hara mai i runa i nā whakapapa o Te Urewera hapū ki Ruatāhuna me Waikaremoana.

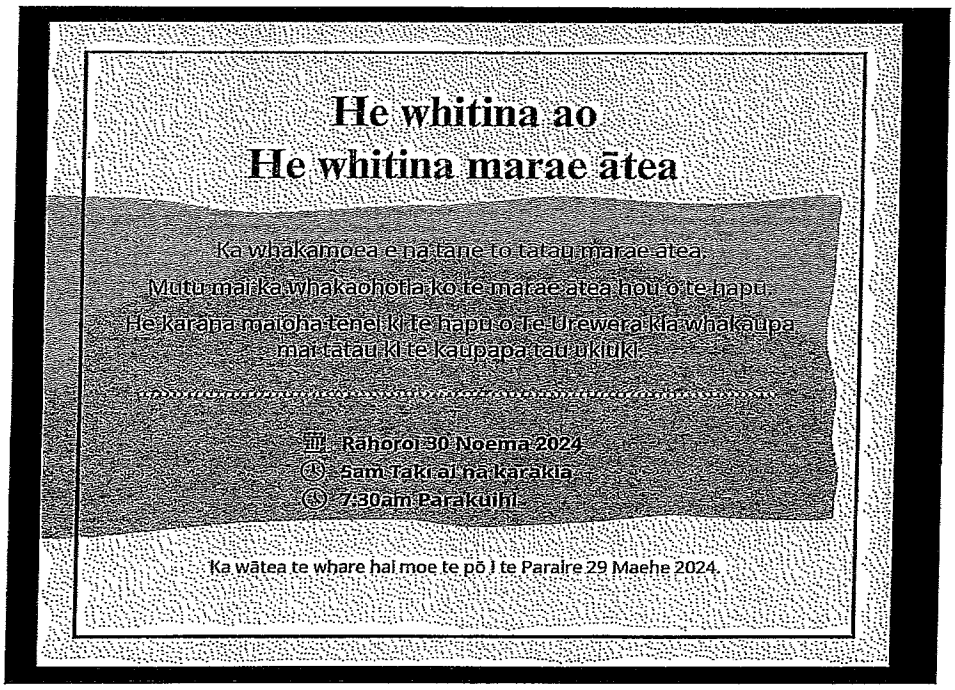
Ko te pātai o te wānana, 'Kai ā wai te mana kōrero mo te whare tīpuna, Te Puhi o Mataatua?'.

I pātaihia i runa hoki i ētahi māharahara, i ētahi tohetoha mo te neke i te whare tīpuna. Ko ia te kaupapa o te pātai, kai ā wai te mana ki te kōrero mo te whare.

I te hui, i whakaae te whare ki nā kōrero a nā wāhine o Te Urewera hapū, kai nā tāne te mana. Ara, nā tāne kai te pupuri i te pae kōrero o te hapū. E kore e takahia te mana o nā tāne.

Kua whakatauhia e nā tāne o te pae kōrero, kia nekehia te whare tīpuna. Ko te wairua, o te wānana he ana whakamua.

Nā mātau,
Marae Komiti, Te Urewera ki Te Tōtara



"C"

Curtis Bidois

From: Mike Colson <mike.colson@stoutstreet.co.nz>
Sent: Tuesday, 24 June 2025 19:37
To: Curtis Bidois
Cc: Paul Beverley
Subject: RE: Totara marae

This email was sent from someone outside of the organisation. Please take extra care.

Tena koe Curtis

I am in week 3 of a 5 week trial. I will not be able to get instructions on any of these matters promptly but will do as soon as I can.

Nga mihi

Mike

EXHIBIT NOTE
This is the annexure marked "C" referred to within the affidavit of Yvonne Mea Rua and sworn/~~affirmed~~ at WHAKATANE this 14th day of NOVEMBER 2025 before me:
Signature ..... J.P
~~A Solicitor of the High Court of Aotearoa New Zealand~~
JUSTICE OF THE PEACE
Gaye Murphy, JP
#91009
WHAKATANE
Justice of the Peace for New Zealand

From: Curtis Bidois <curtis.bidois@jbmorrison.com>
Sent: Tuesday, 24 June 2025 9:48 am
To: Mike Colson <mike.colson@stoutstreet.co.nz>
Cc: Paul Beverley <paul.beverley@buddlefindlay.com>
Subject: RE: Totara marae

Tena koe Mike

I have been in contact with my clients and the Court Registry.

My clients do wish to proceed however they will require at least a further two weeks to complete their evidence. From the Court, no hearing date has yet been allocated for July nor is has a venue been allocated at this stage.

I am also instructed that Maurice Morehu, one of the trustees and caretaker of the marae for many years, is gravely ill and that he is unlikely to survive until the application is heard. It is appropriate that his tangi is held at Te Totara marae.

Accordingly, may I please have your clients' agreement on the following matters:

1. That the applicants' evidence be filed by Friday 11 July 2025, your client's evidence three weeks thereafter?
2. That your clients delay any further steps to dismantle the marae until directions are made on completion of hearing?
3. That your clients reinstate gas and electricity supplies to Te Totara marae for the expected tangi of Maurice Morehu?

Nga mihi

I TE KOOTI WHENUA MĀORI O AOTEAROA
I TE ROHE O TE WAIARIKI
In the Māori Land Court of New Zealand
Waiariki District

Under Section 19, Te Ture Whenua Māori Act 1993

No: AP-20240000014199

In the matter	of Ruatoki A 36B Māori Reservation
and	
In the matter	of an application by **James Tipi Whenua Noema, Nancy Herehuia Pitau, Maurice Morehu** and **Lois Umuhuri**

Affidavit of Erica Tangitawhiti Haumate

JB MORRISON LAWYERS

JB Morrison
Lawyers
Wellington and Rotorua
Rotorua Office
Individual Acting: Curtis Bidois

Telephone: (07) 348-2030
Email: curtis.bidois@jbmorrison.com
Office: Level 3, 1118 Fenton Street, Rotorua 3010
PO Box: 1742, Rotorua 3040

I, **Erica Tangitawhiti Haumate**, of Ruatoki, Kaiako, swear:

1. I have recently moved back home to Ruatoki, and this place is deeply precious to me. It is from this connection to our whenua and whānau that I write to you today.

2. I am writing to formally express my strong opposition to the proposed relocation, dismantling, or deconstruction of Te Tōtara Marae. Te Tōtara is not just a building. It is a taonga, a living symbol of our whakapapa, our identity, and our tīpuna. The whenua it sits on carries the mauri of our people. These spiritual and physical connections cannot be shifted across the road, they are deeply rooted and irreplaceable.

3. I want to be clear: I do not support Te Tōtara being moved, dismantled, or relocated in any form. We want to stay at our marae, where our tīpuna stood, where our whānau continue to gather, and where the wairua of our people remains strong. This is our tūrangawaewae. It is not ours to shift. It is ours to protect.

4. I am also very concerned about the process being followed. Too many whānau have felt excluded from the kōrero, and there has not been genuine consultation with those who do not support the move. If submissions are being collected from those in favour, it is only right and tika that space is also made for those who do not support the relocation.

5. This is not about resisting change. It is about protecting something that is already strong, already sacred, and already serving its purpose for our people.

6. Nō reira, I respectfully and firmly oppose the relocation, dismantling, and deconstruction of Te Tōtara Marae.

Sworn at Whakatane)
by the abovenamed)
Erica Tangitawhiti Haumate)
this 6th day of August)
2025 before me:)

Erica Tangitawhiti Haumate

~~**A Solicitor of the High Court of New Zealand**~~

M Lima
Deputy Registrar
District Court of New Zealand

JB MORRISON LAWYERS

14 November 2025

Māori Land Court
Waiariki Registry
1143 Haupapa Street
Rotorua 3010

By email: mlctewaharoa@justice.govt.nz
Brian.Easthope@justice.govt.nz

For Brian Easthope

Tēnā koe

AP-20240000014199 - Ruatoki A36B Reservation

We enclose for filing and by way of service:

1. Supplementary Affidavit of Terehia Channings

2. Affidavit of Yvonne Moa Rua

This completes the evidence for the applicants.

Counsel respectfully invites the Court to direct the filing of the Respondents' affidavits not later than Friday 12th December 2025, 4 weeks from today's date.

Yours faithfully
JB Morrison

PP

Curtis Bidois
Partner

Direct Line: (07) 349-7493
Mobile: 021 980 578
Email: curtis.bidois@jbmorrison.com

Copied to:
mike.colson@stoutstreet.co.nz
paul.beverley@buddlefindlay.com