



Te Mata-o-te-Here

He Tatau Pounamu

between
Te Kaahui o Rauru
and
Her Majesty the Queen
In right of New Zealand



RURUKU

Prayer

Moearara, moearara

Moearara te mata hii tuna

Moearara te mata hii taua

Ka tiritiria, ka rearea ki tawhito o te rangi

Moearara, moearara, moearara

Tiwhatiwha te poo, tiwhtiwha te ao

Ka uu ngaa tai o Rehua ki uta

Noo tuu te winiwini, noo tuu te wanawana

Tiihei te manawa ora

TE IHIRANGI

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1. KUPU WHAKATAKI

Introduction

Background

- 1.1 On 27 November 2003, Ngaa Rauru Kiitahi and the Crown signed a Deed of Settlement of the Historical Claims of Ngaa Rauru Kiitahi. The settlement legislation was enacted on 27 June 2005.
- 1.2 Ngaa Rauru Kiitahi and the Crown agreed under that Deed of Settlement to enter into an Accord providing for the establishment of a Paepae Rangatira between Ngaa Rauru Kiitahi and the Crown. The Paepae Rangatira Accord was entered into in 2005 and revised in 2016.
- 1.3 Ngaa Rauru Kiitahi and the Crown have agreed to vary the Paepae Rangatira Accord under clause 9.1 of that Accord. It has been renamed Te Mata-o-te-Here, and serves as a Tatau Pounamu that binds the two Parties.
- 1.4 For the purposes of the Deed of Settlement between Ngaa Rauru Kiitahi and the Crown, Te Mata-o-te-Here is the Accord referred to in Part 9 of that Deed of Settlement and the same provisions outlined in Part 9 apply to Te Mata-o-te-Here.

2. TAAHUHU KOORERO

Ngaa Rauru Kiitahitanga

“ *Nei ka noho i te rorowhare o Te Tumanako, ka haere mai te aroha. Kei whea koutou e maatua maa i te hauoratanga?*

Here I sit on the verandah of Te Tumanako, overcome with aroha. Where are you the parents of yesteryear who dwelt in the time of holistic wellbeing?

(The opening lines of the waiata 'Nei ka noho' naa Hori Paamu)

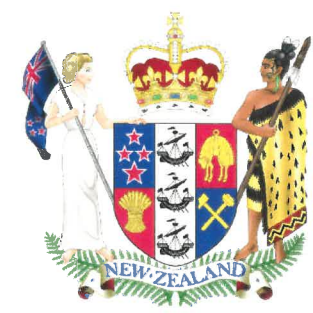
- 2.1 Our tribal estate, its physical features and natural resources, our marae, tongi tawhito, waahi tapu, waahi tuupuna, our language, customs and ancestral knowledge, our people, our common whakapapa, our ways of being, knowing, behaving and determining our future are the special characteristics that make us Ngaa Rauru Kiitahi. We need to ensure that what makes us Ngaa Rauru Kiitahi is reclaimed, kept intact and developed in terms of te ao hurihuri. Once we do this, we will have attained a state of Hauoratanga where everything about us as a people is safely intact, vibrant, thriving and excelling.
- 2.2 Te Kaahui o Rauru remains committed to the revitalisation of Ngaa Raurutanga. This is our Taahuhu Koorero. We are mindful that our Hauoratanga (cultural, social, economic and environmental) development must assist in this revitalisation in order to ensure our endurance as Ngaa Rauru whilst guaranteeing that our uki enjoy good health, a quality lifestyle and are able to contribute to a global society with their Ngaa Raurutanga intact.
- 2.3 The intention is that by the year **2034** Ngaa Rauru Kiitahi is known locally, nationally and internationally for our clear demonstration of tribal unity, strength and pride. Through collective effort and strong leadership uki are confident contributors to Te Hauoratanga, i.e the holistic wellbeing of the people. Uki are happy, healthy, wealthy, well educated, speakers of te mita o te reo Maaori and confident practitioners of Ngaa Rauru tikanga.

3. TE TATAU POUNAMU Te Mata-o-te-Here

Purpose

- 3.1 Te Mata-o-te-Here sets out the commitments of both Parties to build a strong, enduring relationship.
- 3.2 Te Mata-o-te-Here refers to the Parties bound together in partnership, that is Te Kaahui o Rauru and the Crown. It arose from the Paepae Rangatira Accord in the Deed of Settlement between Ngaa Rauru Kiitahi and the Crown that settled the historical Te Tiriti o Waitangi – Treaty of Waitangi claims.
- 3.3 As a Tatau Pounamu, Te Mata-o-te-Here is an agreement of peace. It provides a forum for Te Kaahui o Rauru and the Crown to discuss matters freely and frankly, without consequence for the relationship.

4. NGAA TAURAHERE Parties to Te Mata-o-te-Here

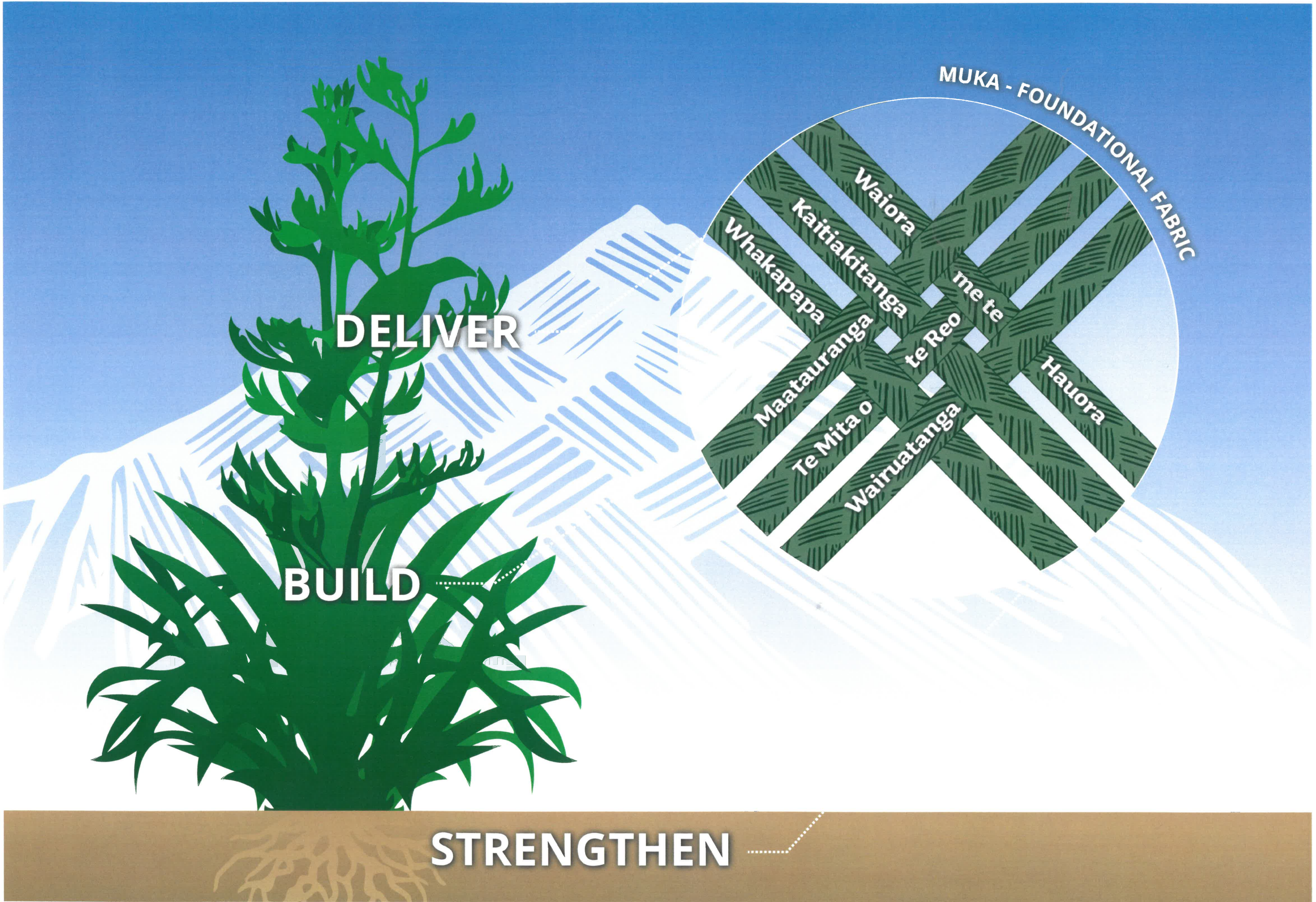


Te Kaahui o Rauru

- 4.1 Te Kaahui o Rauru is represented by Te Tumu Whakarae and two representatives from all 12 marae of Ngaa Rauru Kiitahi.

The Crown

- 4.2 The responsible Ministers represent the Crown:
- The Minister for Māori Crown Relations: Te Arawhiti; and
 - The Minister for Māori Development.



DELIVER

BUILD

STRENGTHEN

5. NGAA MUKA

Foundational Fabric

Ki te kotahi te whenu ka whati ki te kaapuia e kore e whati

- 5.1 Ngaa muka are traditional flax fibres. For Ngaa Rauru, muka represent the essence of what it is to be Ngaa Rauru. When woven together with a whenu and the aho, each muka will ensure the enduring wellbeing of Ngaa Rauru Kiitahi.
- 5.2 In the Deed of Settlement, Ngaa Rauru Kiitahi identified six muka as the foundational fabric of Ngaa Rauru Kiitahi. They are **Te Mita o te Reo, Maatauranga, Waiora me te Hauora, Kaitiakitanga, Whakapapa** and **Wairuatanga**.



- 5.3 These muka are at the heart of the Deed of Settlement between Ngaa Rauru Kiitahi and are woven throughout Te Mata-o-te-Here.
- 5.4 Te Mata-o-te-Here prepares the fabric for both Parties to:
- **DELIVER** on the intention of the Deed of Settlement;
 - **BUILD** a strong, enduring relationship that will support Ngaa Rauru to thrive and excel; and
 - **STRENGTHEN** political and strategic leadership.



6. NGAA WHENU

Binding the Relationship

Relationship Principles

6.1 The Parties agree that in working together under this letter of intent, they will be guided by the following principles:

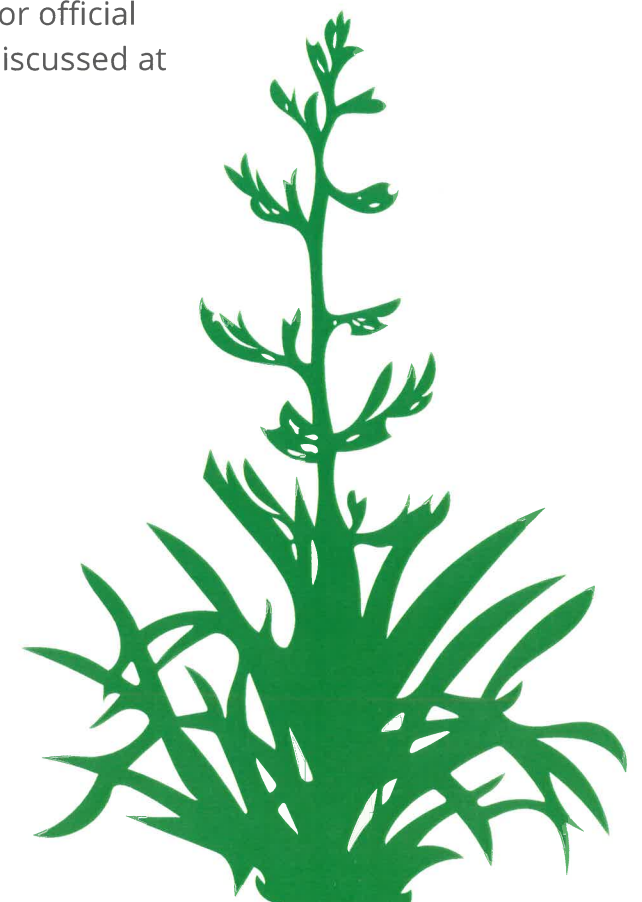
Mauri (wellbeing)	The wellbeing of the relationship is evidenced by the extent to which both Parties demonstrate a willingness and commitment to actually achieving or progressing towards the achievement of the objectives and outcomes of both Parties;
Mana (prestige, status)	Both Parties conduct themselves in a manner, which seeks to acknowledge and enhance the mana of each Party at all times. This includes recognising, understanding and incorporating where relevant, the respective aspirations, values, obligations and priorities of each Party;
Whakapapa (relationships, connections)	The obligations and responsibilities of both Parties across a range of valued or significant relationships and requirements are acknowledged;
Kaitiakitanga (guardianship)	The attendant obligations and responsibilities regarding the exercise of Kaitiakitanga as expressed by Ngaa Rauru Kiitahi iwi and hapuu is considered;
Good faith	The Parties commit themselves to act toward and with each other in a manner that is imbued with good faith and in a spirit of co-operation;
Transparency and openness	The Parties commit to dealing with each other transparently and openly;
Early engagement	The Parties will ensure early engagement on issues of known mutual interest, and operate with a ‘no surprises’ approach;
Collaboration	The Parties will adopt a collaborative approach and engage with each other in a positive and constructive manner. The Parties recognise and acknowledge the benefit from working together by sharing their vision, knowledge and expertise; and
Independence	The Parties respect the independence of each other and their individual mandates, roles and responsibilities.

Paepae Rangatira

- 6.2 Under Te Mata-o-te-Here, Ngaa Rauru Kiitahi and the Crown will convene a Paepae Rangatira annually on a date to be agreed between them. The venue will alternate each year between the rohe of Ngaa Rauru Kiitahi and Wellington. Ngaa Rauru Kiitahi welcomes opportunities for the date to coincide with Rātana, whereas the Crown prefers to agree the date each year.
- 6.3 Te Kaahui o Rauru will be represented by Te Tumu Whakarae and any representative portfolio relevant to the matters to be discussed at any given Paepae Rangatira hui.
- 6.4 The Crown will be represented on the Paepae Rangatira by the responsible Ministers and any Minister whose portfolio is relevant to the matters to be discussed at any given Paepae Rangatira hui.
- 6.5 The primary purpose of the Paepae Rangatira is to:
 - Discuss and agree priority initiatives or areas of collaboration that will enable the strengthening of Ngaa Rauru Kiitahi muka and support shared outcomes.

Paepae Whakapakari

- 6.6 The primary purpose of the Paepae Whakapakari is to ensure any agreements made by the Paepae Rangatira are underway and progressing as agreed.
- 6.7 The Paepae Whakapakari will meet the same day as the Paepae Rangatira.
- 6.8 The Crown will be represented on the Paepae Whakapakari by the Chief Executives of the Office for Māori Crown Relations – Te Arawhiti and Te Puni Kōkiri, and any Chief Executive or senior official of an agency relevant to the matters discussed at Paepae Rangatira.





7. NGAA AHO

Monitoring and Accountability

- 7.1 Te Kaahui o Rauru and the Crown will jointly establish a Ruunanga called Te Kaahui Rehe, whose purpose is to uphold and operationalise the actions provided for by this Tatau Pounamu.
- 7.2 In accordance with its purpose, Te Kaahui Rehe will be responsible for:
- Coordinating the organisation of Paepae Rangatira and Paepae Whakapakari hui;
 - Facilitating the implementation of any actions arising from Paepae Rangatira and Paepae Whakapakari hui;
 - Monitoring the operation of this Tatau Pounamu using the framework as agreed to by Te Kaahui o Rauru and the Crown.
- 7.3 Core membership of Te Kaahui Rehe will be:
- Kaiwhakahaere, Te Kaahui o Rauru
 - Iwi Development Manager, Te Kaahui o Rauru
 - Senior official from Te Arawhiti
 - Senior official from Te Puni Kōkiri
- 7.4 Te Kaahui Rehe will develop its own Terms of Reference to be agreed to by both Parties. The Terms of Reference will include provisions for other Crown agencies to participate in Te Kaahui Rehe as appropriate and relevant to matters discussed by Paepae Rangatira. The Terms of Reference will also include a requirement for Te Kaahui Rehe to meet, at a minimum, on a quarterly basis to monitor progress, discuss and mitigate issues and risk.

8. TE AANGA WHAKAMUA

Moving Forward

Arotake – Review

- 8.1 This Tatau Pounamu will be reviewed every five years (or any other timeframe agreed by Te Kaahui Rehe in accordance with their Terms of Reference).

Variation/termination

- 8.2 Te Kaahui o Rauru and the Crown may vary or terminate this Tatau Pounamu by agreement in writing.

Ngaa Tautohetohe – Disputes

- 8.3 If one Party considers that the other is not complying with this Tatau Pounamu then that Party may give written notice to the other that there is an issue to be resolved. The following process shall be undertaken once notice is received by either Party:

Hohou Rongo

- 8.3.1 Within 20 working days of being given written notice, Te Kaahui Rehe will meet to work in good faith to resolve the issue.
- 8.3.2 If the issue has not been resolved within 20 working days of the process referred to in clause 8.3.1, Te Kaahui o Rauru Chief Executive and the Chief Executives of the Office for Māori Crown Relations – Te Arawhiti and the Ministry of Māori Development (Te Puni Kōkiri) will meet to work in good faith to resolve the issue.
- 8.3.3 If the issue has still not been resolved within 20 working days of the process referred to in clause 8.3.2 and where the matter is of such significance and the issue remains outstanding despite the above process having been followed, provided it is not inconsistent with statutory obligations and the Parties agree, the Chair of Te Kaahui o Rauru and the responsible Ministers will meet to work in good faith to resolve the issue.

9. Te Tatau Pounamu

Giving Effect to Te Mata-o-te-Here

Tatau Pounamu

Traditionally, Tatau Pounamu were sealed with the exchange of taonga. This represented the reciprocal nature of the agreement and the acceptance of obligations placed on both Parties to uphold the Tatau Pounamu.

Ngaa Rauru Kiitahi and the Crown have exchanged taonga to represent their agreement to Te Mata-o-te-Here. These taonga are to be presented at each Paepae Rangatira forum as an acknowledgment and reminder of the integrity of this agreement, and to bring life to each taonga and the relationship forged from the intent of Te Mata-o-te-Here.

Taonga: Toki Pou Tangata

Name: Te Mata-o-te-Here


The Toki Pou Tangata is a contemporary piece that represents the many faces that bind the relationship between the Iwi, Ngaa Rauru Kiitahi and the Crown.

Taonga: Hieke

Name: Te Rongo Pai

This taonga represents the protection and guidance afforded by our Tuupuna. It also reflects the awareness, alertness of the next generation to develop and grow iwi potential.

SIGNED on 16 July 2020



SIGNED for and on behalf of
NGAA RAURU KIITAH

By Te Tumu Whakarae

Te Tatau Pounamu

Giving Effect to Te Mata-o-te-Here

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Taonga: Waka Huia

This taonga is made of tōtara and is for holding items of significance. It represents care by which the relationship between the Crown and Ngaa Rauru Kiitahi will be treasured.

SIGNED on 16 July 2020



SIGNED for and on behalf of
HER MAJESTY THE QUEEN

**In right of New Zealand by the Minister for Māori
Crown Relations: Te Arawhiti**



SIGNED for and on behalf of
HER MAJESTY THE QUEEN

**In right of New Zealand by the Minister for
Māori Development**

