

*Ngāti Mutunga o Wharekauri Iwi Trust*

*Ministry of Health*

*Rekohu / Wharekauri Health & Social Needs Report*

*Response – August 2013*

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## Ngāti Mutunga o Wharekauri Iwi Trust

### Name of the Author

Ward Kamo, CEO, on behalf of Trustees of the Ngāti Mutunga O Wharekauri Iwi Trust

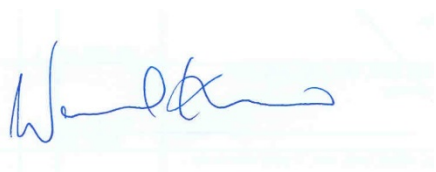
### Postal Address

PO Box 50  
Waitangi  
Wharekauri / Chatham Islands  
03 3050500

### Contact Details

trustsecretary@nmow.co.nz  
Phone: 033050500  
Fax: 033050566  
Cell: 0276595360

Signed:

A handwritten signature in blue ink, appearing to read 'Ward Kamo', is written over a light blue rectangular stamp or watermark.

Ward Kamo  
Chief Executive  
Ngāti Mutunga o Wharekauri Iwi Trust

**5 August 2013**

## **Introduction**

The Ngāti Mutunga o Wharekauri Iwi Trust (“the Trust”) represents the collective interests of Ngāti Mutunga o Wharekauri (NMOW), and is a mandated iwi authority for the purposes of the Resource Management Act 1991 and the Māori Fisheries Act 2004. Although the Trust speaks for NMOW on a number of matters, the mana and decision-making powers remain with NMOW, according to NMOW tikanga/kawa. This then forms the basis for this submission from the Trust to the Chatham Islands Council (CIC).

## **Our Purpose**

- To be the repository of the collective Tino Rangatiratanga of Ngāti Mutunga O Wharekauri
- To represent the collective interest of Ngāti Mutunga O Wharekauri and be the legal representative of Ngāti Mutunga O Wharekauri in relation to the collective interest
- To make and pursue the settlement of claims on behalf and for the benefit of Ngāti Mutunga O Wharekauri under the provisions of the Treaty of Waitangi Act 1975
- To be the mandated iwi organisation for Ngāti Mutunga O Wharekauri

## **Benefit Provision**

To advance the social and cultural development of Ngāti Mutunga o Wharekauri beneficiaries and distribute benefits directly or indirectly to beneficiaries, irrespective of where they may reside, when and where the Trust may decide.

## **Tikanga**

To promote and preserve, protect and maintain the identity, mana, Tino Rangatiratanga, culture, history, traditions, arts and crafts, tikanga, reo, and taonga tuku iho of Ngāti Mutunga o Wharekauri.

## **Whakapapa**

Ngāti Mutunga o Wharekauri share common lineage with their whanaunga based at Urenui. All Ngāti Mutunga whakapapa from Mutunga and Te Rerehua. Ngāti Mutunga played a pivotal role in the migration of Northern Taranaki Iwi and Ngāti Toarangatira in the late 1820s eventually settling at Pito One (Petone) in Wellington. In 1835, Ngāti Mutunga, along with Ngāti Tama, Kekerwai and Ngāti Haumia, migrated to the Chatham Islands and established a permanent tribal base.

## **Overview**

The long term viability and success of our motu remains the key focus of NMOW. NMOW are a critical component of the people who make up our unique island way of life. We are the owners of significant fishing assets which are used both as a basis for island employment, and to ensure our long term future as tangata whēnua of Wharekauri.

The viability and success we strive for is inextricably tied to the broader Chatham Island community. Our linkages to Moriori and Pākehā are by whakapapa and by our shared and lived experience. We hold to the whakatauki that runs:

*Ko tou rourou, ko taku rourou, ka ora ai te Iwi  
(With your resources and our resources, our people will prosper)*

It is this that underpins our approach to all matters concerning Wharekauri.

## WHĀNAU ORA – NGĀTI MUTUNGA O WHAREKAURI

The Iwi Trust wholeheartedly supports the efforts of Maori Community Services as they seek to enhance the wellbeing of all whānau on Wharekauri. The Iwi Trust purpose and that of Maori Community Services is intricately intertwined.

We are particularly supportive of the focus on the wellbeing of whānau. All Maori health begins at the whānau level – it is the base by which hapū and Iwi are built. The following then, are specific thoughts of the Trust as we consider the draft report.

### SPECIFIC REPORT SECTIONS

**Chatham Islands: people, place & services (3):** We respectfully ask references to Maori (in the context of tangata whēnua) be replaced with Ngāti Mutunga. It was Ngāti Mutunga who gave the Wharekauri name to Rekohu (and not Maori).

**Where We Come From (3.2):** Ngāti Mutunga is probably the only Iwi in New Zealand that is accused of ‘invading’ any area. The great movements of Iwi in the period 1820 to 1840 are generally referred to in a less negative way when talked of in Aotearoa. Because of the particular history of Ngāti Mutunga on Wharekauri we are referred to as ‘invaders’. We ask respectfully, but firmly, that the term ‘invaded’ be removed from the report. We note in our whakapapa that our coming to the island was accepted by Moriori and indeed provision was made for us to settle. The subsequent, and unfortunate interaction between Ngāti Mutunga and Moriori is wholly separate to the manner in which we arrived on the island.

**Maori Community Services (3.4.2):** The Iwi Trust is aware of the current funding arrangement that enables MCS to undertake its duties. The funding for the GM is set to run for two more financial years. We are deeply concerned at the uncertainty of tenure this arrangement provides for the Island and MCS. It would be useful if this section could better reflect this concern.

**Home Heating and Electricity Costs (3.5.2):** A claim such as that made by Chatham Islanders should be followed up. This term ‘claim’ could be seen in a nagging light. We ask that you consider rephrasing this this.

The power bill comparison used in the report does not appear to be comparing on a like basis. The issue is not just one of a monthly bill (re the \$370CI vs \$247 WGTN comparison). The price of power is exactly 166% higher on a unit for unit comparison. Chatham Islanders make great power sacrifices in poorly insulated homes to get the price as low as \$370 per month. We are acutely aware of power prices mid-winter that have exceeded \$700 a month. In other words, the key point is compromised consumption that sees health needs (e.g. warm homes) sacrificed because of price. The reference at page 33 re Pitt Island applies to all Wharekauri.

**Educational Institutions Table 1 (p 34):** We note ‘Moriori’ has been spelt ‘Morimori’.

**Cellphone (p 37):** We are disappointed with Crown Agencies if this is the attitude they take to life on the island. Indeed our view is this comment about law avoidance on the part of our Chatham Islanders is symptomatic of a general Crown view of us as people. Chatham Islanders are no different to New Zealanders in the way we live. The greater number of us live as good citizens of our island.

The reading of this section would suggest that the last thing the island needs, is the same level of service available to New Zealanders. This is nonsense!

We ask you review this comment from ‘enforcement’ to ensure its accuracy.

**Te Ao Maori (3.5.6):** We note that in one generation we lost our reo on the island. Most of us remember a time when our Grandparents spoke Maori as a matter of course. They took the decision however, not to pass that to us as it was not perceived as useful to us as their uri. This of course is a direct response to the level of colonisation our tūpuna were subject to.

We believe the reo is intricately tied to our wellbeing as Ngāti Mutunga. Any and all support to assist our whānau aspiration to recover our reo is of course welcome. We would ask that the report make more of our efforts to recover the reo, our belief in its fundamental role in enhancing well-being, and the need for Crown support as we undertake our pathway to fluency.

**Chatham Island Health & Safety Needs (4.2.2):** Substance abuse is the critical issue. Whether P, Marijuana, or Alcohol, the abuse of these substances is of critical concern to us. The abuse of any substance has a net negative impact on whakapapa. The negative health impacts of substance abuse on the individual, represents a significant impact on the mana of that person. That is exacerbated when that individual commits violent and/or negative actions on their whānau and those whom they interact with. Our view is that these negative impacts are further exacerbated by the isolation the Island brings.

We are firmly of the view that more support must be given to Maori Community Services and Iwi/Imi to assist in supporting our whānau. Regular counselling services on-island and within the context of whānau are required.

**Family Violence (p 47):** Whānau violence is a major issue on the island. It is a legacy passed to us from our tūpuna. It is a legacy that must be broken. A great deal of support is required to assist us in breaking the cycle of violence both in the way in which (predominantly) our Tane perpetuate it, and the manner in which our wahine/whānau often accept it. We agree there is a lack of sentencing options, and are equally aware that ‘time out’ is not (perhaps) used often enough).

**Whānau Caring for Whānau (p 56):** The recent review and reduction of personal care hours is unacceptable to us. There are no other care options available for our kaumatua (and whānau in need) on the island. This stands in stark contrast to the options available in New Zealand. We ask that you note our deep concern at this unacceptable state of affairs.

Please note, Lavinia’s name has been misspelt in the final paragraph on page 56.

## Conclusion

The Trust thanks you for the mahi you undertook and the opportunity to comment and submit our views. We reiterate our commitment to sharing knowledge and resources for the long term benefit (and viability) of our island.

Ngāti Mutunga o Wharekauri Iwi Trust welcomes the opportunity to discuss our views further with you.



Ward Kamo  
Chief Executive  
Ngāti Mutunga o Wharekauri Iwi Trust