



NGĀTI APAKURA

Chairperson Update

E te iwi, e ngā whānau o Ngāti Apakura, tēnā koutou katoa.

What a time to be Apakura!

I write to you on the other side of a month that I believe our tūpuna would have felt deeply. In May, we walked Te Ara Roimata, the Trail of Tears, retracing the footsteps of those who were driven from our whenua at Rangiaowhia. To stand on the whenua of our huānga, to hear the kōrero, to feel the weight of what our tūpuna carried, and to carry it together as whānau, that is something I will not forget.

But here is what strikes me most: we did not walk that haerenga in grief alone. We walked it in hope. Because we are still here. And we are moving forward e te whānau. For our whānau to be here, standing proud as Ngāti Apakura, that is what our tūpuna would want.

This month, negotiations toward our reconciliation mahi move into a new phase. For the first time in generations, we are on the threshold of the Crown acknowledging what was taken from us - and beginning the mamae that has hung over us like a cloud for over 160 years. At Rangiaowhia, around 10 acres of our whenua has been returned, and Stage 1 of our development plan begins now. Our identity hui series launches on 23 June. The work is real, and the momentum is ours.

There is much to share in this pānui - updates, dates, and kōrero that matter to all of us. I encourage you to read it, share it with your whānau, and stay connected with what is unfolding.

Ko tātou tēnei. This is us.

Hōri Griggs
Chairperson – Apakura Rūnanga Trust

Te Ara Roimata, Trail of Tears A Haerenga of Remembrance 23-24 Haratua (May) 2026, Mōkai Marae, Taupō

In May, a group of Ngāti Apakura whānau came together to walk Te Ara Roimata, the Trail of Tears. Over two days, from Saturday 23rd to Sunday 24th May, they traced the haerenga of our tūpuna, journeying from Rangiaowhia south toward Taupō, the same route they were forced to walk in the aftermath of the pāhuratanga of 1864.

It was a journey of grief, of mana, and of healing. And it is one that belongs to all of us.



Rangi Ahipene sharing kōrero tuku iho at Kaiwha, a site along Te Ara Roimata.

I ngā wā o mua, Rangiaowhia was no ordinary place, it was a thriving agricultural centre, abundant in crops, commerce, and community. Known as the ‘food bowl’ of the Waikato, it was a place of peace, where our wāhine, our kaumātua, our tamariki were kept safe from the conflict spreading across the rohe at that time.

On 21 February 1864, that sanctuary was shattered. Crown forces attacked Rangiaowhia. In the aftermath of the attack and following the Battle of Ōrākau in April of that same year, our people were driven from their homes and their lands confiscated under raupatu.

Many of our tūpuna journeyed south toward Taupō, seeking refuge with their whanaunga, Ngāti Tūwharetoa. At Titiraupenga maunga, rangatira Te Wano climbed to the summit to look upon his homeland in the distance one final time. He passed there and was laid to rest on that summit, a profound act of farewell to the whenua he loved.

Others continued on to the southern shores of Lake Taupō, settling at Waihi and Tokaanu, where many were later lost to illness and disease. Ngāti Tūwharetoa, and in particular Ngāti Te Kōhera at Mōkai Marae, opened their doors and provided the manaakitanga our people desperately needed. Through this haerenga, it is clear to see that those bonds endure to this day.



Whānau gathered at Sandels Road, one of the significant stopping places along the route.

Te Haerenga, The Journey

Our two day haerenga began with an early departure from 61 Rangiaowhia Road, making our way north to Mōkai Marae, where we were welcomed with a pōwhiri led by Ngāti Te Kōhera. That welcome set the tone for everything that followed, warm and generous.

From Mōkai Marae, our rōpū journeyed to a series of significant sites across the rohe: Tahataharoa and Waipapa, Kaiwha, and Titiraupenga, where our people paused to reflect on the whakapapa of each place and what it meant to our tūpuna. At Titiraupenga, the resting place of Te Wano, the weight of history was felt deeply by all who stood there.

The afternoon carried the group through Waimahana and Te Whanake before returning to Mōkai Marae for an evening of kōrero and wānanga.

Sunday brought a final wānanga and recap before the rōpū made their way home, carrying something they had not brought with them, a deeper understanding of who our tūpuna were, and what they endured so that we might still be here.

The haerenga is closely connected to Te Kāhu o Apakura, our iwi's reconciliation framework. To understand where we are going, we must first understand where we have been. Walking this route, hearing these kōrero, and standing on this whenua is part of how we do that.

We are profoundly grateful to Ngāti Te Kōhera and Mōkai Marae for their manaakitanga, and to all who gave their time, knowledge, and aroha to make this haerenga possible, particularly Rangi Ahipene, Timutetai Paerata, Paul Graham, Bill Harris, Barlow Anderson, and Kahu McClintock.

Nō reira e te iwi, kāore he mutunga o tēnei haerenga, this journey is not over. It has only just begun.

Here is a clip taken by Whakaata Māori who walked alongside us this day:



Tuakiritanga Ngāti Apakura Identity Zui - Our Inaugral Online Hui Series

We are excited to invite all Ngāti Apakura whānau, wherever you are across Aotearoa or around the world, to join us for our online hui series. This is a space dedicated to kōrero, connection, and the ongoing revitalisation of our identity and mātauranga as Ngāti Apakura.

We will gather online to explore a kaupapa of significance to our iwi, drawing on the voices of people who carry lived experience and a deep aroha for our people. This online hui is open to all whānau, near and far, and is designed to be accessible, engaging, and grounded in who we are.

 **Rātū, 23 Hune 2026 | Tuesday 23 June 2026**

 **7:00pm - 8:00pm**

 **Livestreamed to the Ngāti Apakura Facebook page**

Te kaupapa o tenei hui: Ko wai tātou? Who are we as Ngāti Apakura?

This is not a simple question, and that is exactly why it is the right place to begin. Ngāti Apakura identity has been shaped by centuries of history, by loss and resilience, by whakapapa connections that stretch across rohe, and by the ongoing mahi of whānau, hapū, and iwi to reclaim and strengthen who we are.

Our kōrero will explore:

Whakapapa, the ancestral threads that define us, and what it means to whakapapa to this iwi.

The lived experience of identity, what it feels like to be Ngāti Apakura today, across different generations and locations.

Visibility and recognition, our journey toward greater recognition as a distinct iwi, including our presence in national systems and data.

Looking forward, how we strengthen, protect, and pass on our identity to the generations that follow.

Bring your pātai, your whakaaro, and your kōrero. Your voice is what will make this kōrero come alive.

Hohou I te Rongo Update

After generations of waiting, the time has come. Ngāti Apakura is on the threshold of something truly historic, a reconciliation package that recognises who we are, affirms what was taken from us, and begins to restore what is rightfully ours.

From May through to September 2026, the Trust will be in negotiations we walk this path together, negotiating, socialising the package with our whānau, finalising the detail, and ultimately ratifying a settlement that belongs to all of us. Every step matters. Every voice matters. Your participation in this process is an act of love for those who will inherit what we build.

Ngāti Apakura has endured. We have held on to our identity, our whakapapa, and our vision for the future even in the hardest of times. Now, we rise.

Ko te Atua tō mātou piringa, ka puta, ka ora.

Stats NZ Hui Update

On Wednesday 3 June, we held another productive hui with Stats NZ as we continue the mahi to locate our uri across Aotearoa and around the world. Together with Stats NZ, we're developing a dedicated programme of work to better understand where our Ngāti Apakura whānau are, creating a clearer picture of our people and their aspirations.

This work will help Ngāti Apakura better understand where our descendants live and what their needs are. Over time, it will provide a strong foundation for reconnection with whakapapa, strategic planning, engagement, and informed decisions about future services, investment, and development opportunities for our iwi.

As Stats NZ explores improved approaches to census design and data collection, our collaboration helps shape how iwi affiliation is captured, recorded, and reported. This supports more accurate data for Ngāti Apakura and other iwi, contributing to a national record that better reflects who we are.



Pictured Left to Right: Taylor Campbell (Stats NZ), Dr Kahu McClintock, Barlow Anderson, Dan Te Kanawa, Golda Varona (Stats NZ), Hōri Griggs

Whenua Scoping Exercise

Earlier this month we held a whenua scoping exercise alongside our kaumātua, kaitiaki and iwi experts to begin shaping a restoration plan for our whenua. Together we explored the history of the whenua at Rangiaowhia - how water once flowed through Te Rua o Tawhiwhi and powered the flour mills. As well as exploring soil sample, analysis which also gave us information on what native flora and fauna flourished here in the past.

The whakaaro from the day will guide the Whenua Development Plan as it takes shape, leading into a wider whānau wānanga in the next month or two. Keep an eye out for more information about this initiative.

Toitū te whenua, toitū te iwi.



Nā mātou, nā ngā Tarahiti
Apakura Rūnanga Trust



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