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From: Hickey, Maureen
Sent: Wednesday, 24 February 2016 8:42 a.m.
To: Fyfe, Nigel
Subject: Fwd: Feedback on Whangarei Engagement Hui held

Follow Up Flag: Follow up
Flag Status: Flagged

Sent from my iPhone

Begin forwarded message:

Date: 24 February 2016 at 8:24:11 AM NZDT

Subject: Re: Feedback on Whangarei Engagement Hui held

Morena

Really appreciate you taking the time to give us comprehensive feedback (and so quickly!). Our roopu will go through it carefully and work through the issues and suggestions.

Thank you once again. Kia pai to ra.

Nga mihi,

Sent from my iPhone

On 23/02/2016, at 23:12,

Kia ora koutou

While things are fresh in my head I wanted to provide feedback on the hui tonight and some of the proposals put forward.

Hui Venue and Forum: It was evident tonight that the hui due to its location and venue was a Whangarei Hui rather than a hapu hui for those of us who whakapapa to Whangarei rohe. It would be awesome to have another hui for our hapu to meet with the engagement team again to enable Whangarei hapu voice to be heard.

Presentation and Facilitation: Thank you for being a good facilitator and providing technical input. In terms of future improvement I

think that the power point presentation and handouts can be taken as read and as the presentation is given that you can speak to the overarching kaupapa identified by the engagement group, rather than a slide by slide approach.

There were some interesting slides presented and it would be good to know more of the background of how that matter came to the table and the dialogue the engagement group had on the issue eg: urban representation (unpack it further for the hui on what the engagement group thought of the kaupapa).

While I was interested in a workshop exercise, I think the hui could have been better to have the open floor approach as these hui are long overdue and as per tonight's korero there is still alot of mamae in the room and people need to be able to air their issues before progressing into "workshops". Workshops are great just weary of how to get productive feedback from a diverse group of hui participants in a tight time frame.

Suggestions:

- Whangarei Hapu Hui (for an internal discussion with engagement group)
- Have an open floor style hui (first), follow up workshop style hui later
- Provide more background on the dialogue of issues and challenges, and be mindful of the mamae some come to the hui with

Some easy wins I think were evident:

- No TRAIION Rep
- No Kaumatua - Kuia Rep
- No Urban Reps

Additional whakaaro also include:

- Name change is essential to uniting all sides, it cannot be Tuhoronuku anymore
- 2-3 Hapu Rep approach enables teams of hapu members with a variety of skills to engage in the hui, but also ensures that there is always a hapu rep at the meetings (having one rep runs the risk of hapu voice being lost when the rep is absent from a meeting)
- While supportive of Hapu selection process, there needs to be some criteria provided of key competencies for Reps to have.
- But also for the Hapu selection process to ensure that there is some transparency of the approach and to mitigate risk and raru

Current Tuhoronuku structure whakaaro:

- Current Tuhoronuku kaikorero must be stood down
- Current negotiators must be stood down
- Operational staff of Tuhoronuku need to be resourced to focus on this engagement process and provide the engine room for administration and coordination

Crown:

- Needs to address the hui more, and provide more korero to participants rather than being passive in the background, if this is a three way engagement - suggest that a Crown rep is a part of sitting at the front with the speakers to demonstrate unity of the engagement group (you dont have to speak, but being up front sitting with kaikorero is helpful)
- Crown (Nigel) should not address the hui saying that because of the Tribunal Urgency Report we now see the need to engage with the hapu and claimant community. Personally, we had the Stage One Report on hapu rangatiratanga, and that should have been sufficient grounds for the Crown to work with hapu on a settlement model. To say this in the hui, is risky. After all the mahi that has gone into the Tribunal process and you could alienate the audience (eg like me) and we switch off

Mahurangi - Tamaki:

- There seems to be an absence of references to Ngapuhi interests in Mahurangi and Tamaki. I would encourage the engagement group to put some serious thought into how to consider Mahurangi and Tamaki
- It would be good to have Tamaki Collective Representation on the agenda for this engagement process to ensure Ngapuhi is at the table there

Hapu Withdrawal: If Hapu Rangatiratanga underpins this entire process then this needs to be reflected in any prospective model

- Hapu need to see in the proposed model a means for them to form their own large natural groupings (of their choice, with their own alliances) or
- Seek to demonstrate that they have sufficient capacity and capability to form their own independent LNG as a hapu

Disputes resolution:

- Should there be disputes between parties, there should be a mechanism which is mana enhancing to ensure that all parties are protected. That guidance is provided (when called upon and facilitator is agreed by all parties)
- Further work on what this could look like in practice would be great

Resourcing:

- Hapu need resources to meet and hold a few hui to facilitate dialogue and discussion internally
- Engagement team members should also be resourced to attend hapu hui (where relevant and when requested) to assist with presenting key information on the proposals
- Ideally these hui will be quick, however if Hapu rangatiratanga underpins this process, there needs to be flexibility to enable hapu to complete their own decision making processes without fear of prejudice
- We do not want to have a "get in quick" approach, as was the Tuhoronuku model

- Hapu need to be resourced to "know more about who they are" in terms of population - aka hapu register, many of us dont know how to do this nor where to seek support or resource
- Hapu also need to be resourced as a part of the hui process in considering engagement proposals, to be aspirational. We as Ngati Hau have commenced aspiration hui - this would be great as a part of this process and would be a good outcome for all parties

The Hapu of Whangarei are undecided on this engagement process as a whole. This is reflected in the resolution past on 10 December 2015 which saw those claimants - hapu present refrain from supporting the engagement group and process.

What I am mindful of is claimants versus hapu. I appreciate we have been claimants in WAI 1040, but at the end of the day hapu rangatiratanga needs to be at the forefront of planning and thinking and it is up to claimants to be actively engaged in their hapu and assisting hapu to frame up what settlement looks like.

It is for that reason "taiwhenua" is a term I am uncertain about as it is a claimant community definition, rather than something localised from hapu who are clustering together to form LNG.

These are my preliminary thoughts and would like them registered as a part of formal feedback. I will see if I can make it to further hui, but would invite the engagement group back to Whangarei for a Whangarei Hapu specific hui in the next two weeks.

Best of luck with the hui over the coming days, keep up the good work.

Noho ora mai, na

"Ma te huruhuru ka rere te manu"

Building capacity and capability

<10Dec2015Resolutions Whangarei Taiwhenua.pdf>

Thank you for the opportunity to seek claimant views and feedback.

For me the hui at Kaeo on the 23rd indicated a majority support to get on with the process, that's always been the position of myself and my family.

For those that do not want to participate that is their choice. I am familiar and understand the crown's processes and modus operandi.

I have been involved and party to the crown's template for settlement of major claims such as Ngaitahu and Waikato Tainui in my role as a former Minister and Minister of Maori Affairs in the cabinet.

The first principle of any claims process is to understand and identify what the parameters of the claims are and what Nga Puhi believes should be the redress package.

There is a need to appoint negotiators who are competent and have the negotiation skills to put Nga Puhi's case in a very strong and forceful way before the crown representatives. Those negotiators should not be any member of the engagement group.

I support Hapu representation within the engagement group, through a democratic and transparent process providing it gives the opportunities for all its beneficiaries to participate in choosing their collective or individual representation. Those representatives should participate in their engagement role only.

The engagement group should decide how many negotiators will represent Nga Puhi at the negotiating table, agree on the criteria for appointment and those positions advertised, a subcommittee appointed to short list the applicants and make the final decision on appointment. It is important that many of the issues raised at hui that have no relevance and give no credibility to the claims process should not waste the time of the negotiators.

The credibility of the representative group will have to clearly identify a register and a role of those Nga Puhi beneficiaries that support the kaupapa which should be made available to substantiate their mandate.

TE RUNANGA O NGA PUHI

I support the removal of TRAIION representation for the same reasons given during the presentation.

URBAN REPRESENTATION

To ensure no duplicate claimants unless they represent ahika Hapu within their turangawaewae. Which is why the development of a hapu database is crucial to the integrity of this process.

KUIA /KAUMATUA REPRESENTATION

I support kuia and kaumatua representation at a taumatua level to provide the necessary guidance at the appropriate hui and events. This role cannot be confused with the role of the engagement team or the work of the negotiators.

FURTHER ISSUES FOR HAPU CONSIDERATION

I fully support the hapu database development.

Hapu withdrawal mechanisms are an issue that hapu alone will need to decide the engagement teams needs to only acknowledge and record their unwillingness to proceed.

I support a name change that should send a clear message of unification, for example "Te Whare Kotahitanga O Nga Puhi".

The development of PSGE(s) is going to be a major challenge and we should be looking at other successful claimants like Ngaitahu and take some advice as to how this entity should be developed. Very clearly it will need the skills and competence of people that have a proven track record in governance, financial management, commercial and business skills and the ability to work within a board structure that may also require outside expertise.

I am confident that with a strong commitment and clear vision from those driving the process Nga Puhi's dreams for the future of our younger generations will be realised.

Naku Noa

29 February 2016

Nigel Fyfe
Crown

Tena koutou

As principals of the parties facilitating the hapū engagement process, please receive this as feedback from Te Whiu hapū in response to your group's presentation and handouts for the regional hui held between 23 and 29 February 2016.

1. Hapū Rangatiratanga

Te Whiu supports each of the points expressed under this heading in your handout, the implications of which include but are not limited to the following:

- If claimants (who themselves are not the relevant hapū) have interests that compete with those of the relevant hapū, the interests and prerogatives of hapū must prevail.
- The body seeking to maintain Crown recognition of mandate (namely, TIMA) must be subservient to the rangatiratanga of hapū. The Waitangi Tribunal found that present TIMA structures and processes do not uphold hapū rangatiratanga; and, TIMA's failure to give effect to the Kaikohe-Te Waimate-Taiaimai October 2015 resolution bears that out. This suggests that radical restructuring of TIMA is required.
- In this settlement process, hapū or hapū collectives must be resourced by the Crown to enable hapū to meet their responsibilities and to practise self-determination.
- Practising hapū rangatiratanga is not well served by continuing to prop up an aloof and underperforming bureaucracy that itself is not sufficiently hapū-grounded. We would support restructuring that is hapū-driven through a regional and collective approach.

2. Kuia Kaumatua Representation

Te Whiu recognises the important role of kuia and kaumatua. If the settlement process is to be hapū based, then the role of kuia and kaumatua should operate in that framework.

In that context then, Te Whiu agrees with the notion that it be left for each hapū to determine, support and enhance the representation of kuia and kaumatua within hapū.

3. Te Rūnanga-Ā-Iwi O Ngāpuhi Representation

We make the following observations on the reasons suggested in your handouts for sticking with rūnanga representation on TIMA:

- ***Opportunity to consolidate Ngāpuhi's assets currently held by the rūnanga:*** Consolidation of Ngāpuhi's assets into PSGEs will or should occur

upon settlement. No such "opportunity" exists in this negotiation stage; therefore this is not a reason for continued rūnanga representation on TIMA.

- **Enhancing collaboration and reducing competition:** Frankly, removing the rūnanga seat will do more for pursuing this aim.
- **Communications with those registered on the rūnanga database:** This is an unfortunately well publicised issue with negative connotations in respect of reliance on that database and its management by the rūnanga. Perhaps the rūnanga should contact each of its registrants seeking permission to have them added to a TIMA database. Or, perhaps, hapū can be resourced to develop hapū databases. There are a number of other ways to skin this cat and, in the end, that the rūnanga manages a database is, of itself, not good enough reason to stick with rūnanga representation.

4. Hapū Database Development:

Following on from the above point, we would support the resourcing by the Crown of this as a separate but parallel-running project.

5. Urban Representation:

We agree that all Ngāpuhi, no matter where they live, must have the opportunity to participate and have their views heard. The challenge is, that imperative is not well served by the present scheme for urban representation on TIMA.

By way of illustration, the latest census tells us that - after Auckland - the region having the highest population of Ngāpuhi is the Waikato/Bay of Plenty, but there is no representation on TIMA for this region. This fact alone shows that the current representation scheme needs attention.

6. Hapū Withdrawal

As previously submitted, we support the establishment of a workable withdrawal mechanism.

There needs to be a value proposition for hapū to stay in the Tūhoronuku camp. If Tūhoronuku cannot provide the reasons to be in, Tūhoronuku should hardly be afforded the power to effectively keep hapū from getting out by patronisingly maintaining an unworkable withdrawal mechanism.

And it only serves to further belittle the mana of hapū to treat them as detainees of a process that does not enjoy their support.

7. Name change

As previously submitted, we support a name change.

Tūhoronuku Te Manu Aute a Rahiri is a taonga of Ngāpuhi.

Though surely unintended at the start of the settlement journey, the Tūhoronuku name has become an icon associated with Ngāpuhi discord, contention and even embarrassment at home and abroad.

It is time to remove the taonga that is the very name *Tūhoronuku* away from the settlement body. This will achieve two things.

One, the name and symbolism of Tūhoronuku can be restored to its rightful place of reverence within Ngāpuhi.

And two, after years of turmoil, the angst and negativity that has come to be associated with this use of the name Tūhoronuku can hopefully likewise be put to rest.

The reality is, the Ngāpuhi settlement journey is in crisis. Without improved hapū support, increased independence and a strengthened mandate we will fail.

Te Whiu has faith and hope that things can be brought back from the brink of failure through genuine consideration of recommendations to achieve those imperatives. Such would lead to rejuvenation; even a rebirth of sorts.

And so, a name change is not merely a change of name.

Rather, it is an outward performance of a commitment to a change of attitude; to a change of direction and a shift back to Ngāpuhi hapū holding decision-making and political power in Ngāpuhi.

We look forward to the upcoming wānanga during the week of 14 March 2016.

Mauri ora



From:
Sent: Monday, 29 February 2016 10:55 a.m.
To:
Subject: Fwd: Regional hui workshop questions

Further FYI,

Nga mihi,

Begin forwarded message:

From:
Date: 29 February 2016 at 10:25:26 AM NZDT
To:
Cc:
Subject: RE: Regional hui workshop questions

Thanks for the reply, you will also recall that in that discussion [] quoted some text from the report that in her view effectively ruled out individuals (in this case urban) being represented separately to Hapu. I to have subsequently read the report and have difficulty in accepting that was what the tribunal meant . At the risk of doing a [] and picking and choosing items that suit a predetermined position.

They pointed out in duty of care a weighting of interests that include size and location of the population

5.2 The Treaty Duty of Active Protection

allow for an appropriate weighing of interests of groups in any recognised mandated entity, one that takes into account factors, including the number and size of hapū, the strength of affected hapū, and the size and location of the population;

The Tribunal had every opportunity in its findings and recommendations that representation should be restricted to hapu representation . The fact that it didn't and the closest it came to was point 4 in the recommendations

5.3.2 Our recommendations

Fourthly, Ngāpuhi hapū should have further discussions on the appropriate level of hapū representation on the board of the Tūhoronuku IMA

Again it did not say that only hapu should be represented on the Tuhoronuku board Nor did it make any ruling that urban were adequately or inadequately represented under the current model.

You mention the discussion we had at the hui. I also pointed out that there are options to enhance regions through local coordinators – a suggestion which is not included in the HEP papers.

I also pointed out the real risk of legal challenge from urban should urban Ngapuhi consider they have been prejudiced by 20% against the majority particularly if they haven't even been asked for their views .

I have no issue with Hapu being the majority of the board and we certainly need to address the real issues the tribunal raised in its recommendations . The reality is however that disestablishment of urban seats was not one of the recommendations and the view that urban representation can be enhanced through hapu will take some convincing yet. What I think is also missing from this argument is that the mandated authority has a very limited shelf life to get us to settlement. Why would you buy an argument with urban given TIMA has such a narrow defined purpose and then ceases to exist.

Anyway I'm still hopeful we will find a way forward together.

Nga mihi

From:
Sent: Monday, 29 February 2016 8:54 AM
To:
Cc:
Subject: Re: Regional hui workshop questions

Sorry

I perhaps should have explained that I myself read the submissions years ago when they were first released, and at one stage had files full of copies of them.

I understand others have also read them.

I also understand OTS added that part of the narrative to the workshop paper, but the fact that the engagement team agreed to the proposed change to take out for feedback and workshopping remains. I recall you being in the hui when this was discussed and you were keen to ensure there was a clear message that the proposal strengthened urban representation not weaken it. I thought that's what we had captured but apparently not.

I will forward your views on the process being manipulated and predetermined to the rest of the engagement group.

Nga mihi,

On 29/02/2016, at 8:19 AM,

wrote:

What I will question is that given you don't even know where copies are then how on earth do you know what was in them to make any "suggestions" at all. Can you tell me how many of the 4k contained such a suggestion? Sorry but this totally lacks credibility and appears to me a narrative that tries to sustain a pre determined position by some in the HEP . I am prepared to consider all reasoned arguments but

by making such an unsubstantiated statement an attempt is being made to manipulate the process and therefore prejudice the workshop outcome.

Nga mihi

[]

From:

Sent: 29/02/2016 7:43 a.m.

To:

Subject: Re: Regional hui workshop questions

I don't see that quote calling into question. The credibility of the submission process, just the fact that it couldn't be considered a further vote. Not sure how the passage you quote relates to the content of submissions re urban representation or the statement in our paperwork that states 'some ...suggests' but will ask Maureen where copies of the 4000 plus submissions can be found.

Nga mihi,

Nga mihi,

On 29/02/2016, at 1:23 AM, []

Ok but I do note from the following comments of the tribunal regarding the overall submissions 'so

process that the degree of credibility of the submission process was questionable to say the least so how it could be given the credibility it has been given in the work shop paper surprises me .

In July 2013, the Crown asked for submissions, views, and inquiries from Ngāpuhi on the amended deed of mandate. Some 4,015 submissions were received in total, including 510 after the close of the submissions period. Of those received on time, some 63 per cent opposed the amended deed of mandate.⁷¹ Officials from OTS and Te Puni Kōkiri, in their advice to the Ministers regarding recognition of the mandate, noted that many submitters opposed the inclusion of their marae and hapū within the scope of the mandate. Some sought their withdrawal from the mandate, while others indicated support for settlement at a regional level.⁷²

The Crown told us that the submissions process could not be considered as a second vote on the mandate. As Ms Hickey stated in her evidence, people were able to provide more than one submission, there was no requirement that those submitting be either Ngāpuhi or of voting age, and there was no process for verifying the identity of submitters. As for the substance of the submissions, Ms Hickey noted that the concerns raised were not new.⁷³ In their advice to the Ministers regarding recognition of the mandate, Crown officials did not consider that the submissions raised concerns that necessitated a pause in the mandating process or further changes to the deed of mandate.⁷⁴

We acknowledge the difference between the submissions process and the mandate vote. The factors that Ms Hickey identified do make it difficult to determine accurately the level of support or opposition that the submissions represent. To us, that suggests a weakness of imprecision in the submissions process itself. Further, the number of submissions expressing objections suggests to us that the level of opposition within Ngāpuhi at that time remained strong. On one reading of the (imprecise) evidence, opposition may have grown since the earlier vote: the number of submissions opposing the mandate was 748 more than had voted in opposition in 2011. Whatever the case, the submissions process offered an opportunity for individuals and groups to express their views on the mandate and highlight any concerns that they had with it. It is clear that many hapū and marae used the opportunity to express their opposition to the Tūhoronuku IMA. Yet, the Crown relied on the 2011 mandate vote as an expression of support for the Tūhoronuku IMA mandate. The view of anonymous individuals had become a determining factor in a situation that tikanga demanded be guided by the will of hapū

Sent: Monday, 29 February 2016 12:16 AM

Subject: Re: Regional hui workshop questions

Kia ora [redacted] they were on the OTS website at one stage but im not sure if they still are. I can ask Maureen when i see her tomorrow.

Nga mihi,

On 28/02/2016, at 9:20 PM,
wrote:

Kia ora [redacted], I was interested to read the work shop papers handed out at the regional hui in relationship to urban representation.

One statement in particular caught my eye which was

“Subsequent feedback, from the submissions on the amended deed of mandate, suggests this approach does not support a hapū-driven negotiation process.”

Can you direct me to where these submissions can be viewed please

Nga mihi

5

From:

Sent:

Tuesday, 1 March 2016 2:12 p.m.

To:

Cc:

Subject:

RE: Te Waimate Taiamai ki Kaikohe Regional hui

Ko te herenga waka, ka hakawhitiwhiti korero ka hakawhitiwhiti hakaaro, e uu ko te maarama

Awesome hui, he huihuinga tino kino rawa I te pai lol..... It was indeed a pleasure and honor to attend such a beautiful gathering last evening. Our Taiwhenua rohe can be proud of the way the hui was conducted and the display of Manaakitanga and Kaitiakitanga that was displayed is a credit to our collective hapu and mana Rangatiratanga.

Congratulations and acknowledgement to the hard work that all of you have put in over the years months and days.

It was particularly encouraging to see for the first time since the beginning of this voyage whanau of both Tuuhoronuku and Te Kotahitanga sitting, laughing, sharing the same space, the same air enjoying each other's input. Last night's display was an example of what the pathway towards reconciliation and healing should someday look like for all of Ngapuhi nui tonu.

Manaakitanga is a behavior which acknowledges the mana of others as having equal or even greater importance than one's own through expressions of Aroha, Hospitality and mutual respect. When one displays Manaakitanga they uplift the status of all, thus building unity, through humility and the act of giving.....

Kia kaha ra e oku nui e oku rahi.....me he mea ka tuutahi taki te kaakaakaa rau whe ka whati
Me he mea ka pupuutia, e kore e whati, e kore e whati, e kore e whati.....

oh e peepi....Pono marika e kara, te kupu hou takotohia e koe waenga tatou te po ra "1horonuku"
...bwaahahahaha.....

Mauri ora

New Zealand's premier "Ngapuhi cultural experience".

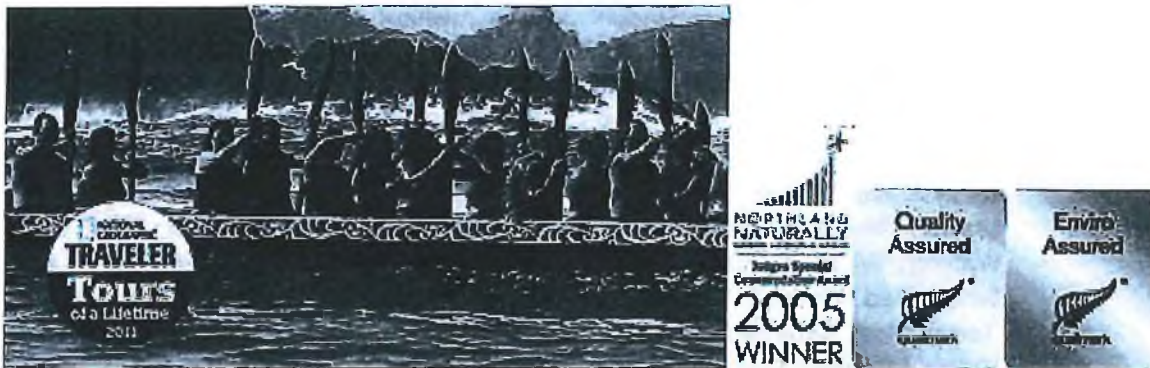
Taiamai Tours Heritage Journeys

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Kaikohe 0400

Northland

New Zealand



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From:

Sent: Tuesday, 1 March 2016 1:12 PM

Mahi Views & Feedback

Tena koutou, Tena koutou, Tena koutou katoa. Nga nui nga mihi ki a koutou mo to koutou mahi.

Reference: Regional Hui 23-29 Feb; Page 2 of Summary.

I have read your presentation and would like to put forward our views and feedback on some of the issues raised.

1. I understand Tuhoronuku have the mandate to negotiate on behalf of Ngapuhi.
2. I understand where the name Tuhoronuku has come from and why.
3. For a unified structure and a coordinated approach, Tuhoronuku is a name that does not unify the collective; it is a name that marks the separation of land within the Ngapuhi rohe.
4. Ngapuhi is a name given to the collective of Hapu within this rohe and the Hapu is made up of individuals and whanau who all relate back to a Tupuna. This will bring into account an individual or whanau's whakapapa connecting them back to the Hapu. So we have hapu within hapu, within hapu and so forth.

Hapu Rangatiratanga: This is 'self governance' from a Maori worldview rather than a pakeha worldview. This self-governance will be achieved by strengthening our culture through our Maori infrastructure and vice-versa of strengthening our Maori infrastructure through our culture.

Hapu Rangatiratanga is not bestowed by the crown, or a seat on a council or board, nor defined by the size of one's wallet.

Hapu: Tikanga, Reo, History & Future:

- From our perspective, hapu are the decision-makers.
- The hapu have control/influence over our lands, water and other resources that are specific to that hapu
- They will be providing for our people in the areas of health, education and prosperity, and the measure of progress will indicated by the vibrancy of whanau, hapu and iwi. It will be the influence from decision making that will determine the progress of health, education, employment and prosperity. Hapu prosperity will be dependent on the participation of individual whanau to work as a collective within the hapu.
- Therefore, **we support the creation of a 'Hapu Database' for the hapu.** This would enable individuals to link with their different whanau branches and be able to connect to a specific area. This would also enable those who do not know their whakapapa or hapu, to locate this information if all they know, is a whanau name or a specific area.

Allow the collective of Kuia/kaumatua from all hapu to select their representatives from within their own hapu if this is needed. Our view is that the two current kuia and kaumatua cannot reasonably and fairly represent all Ngapuhi.

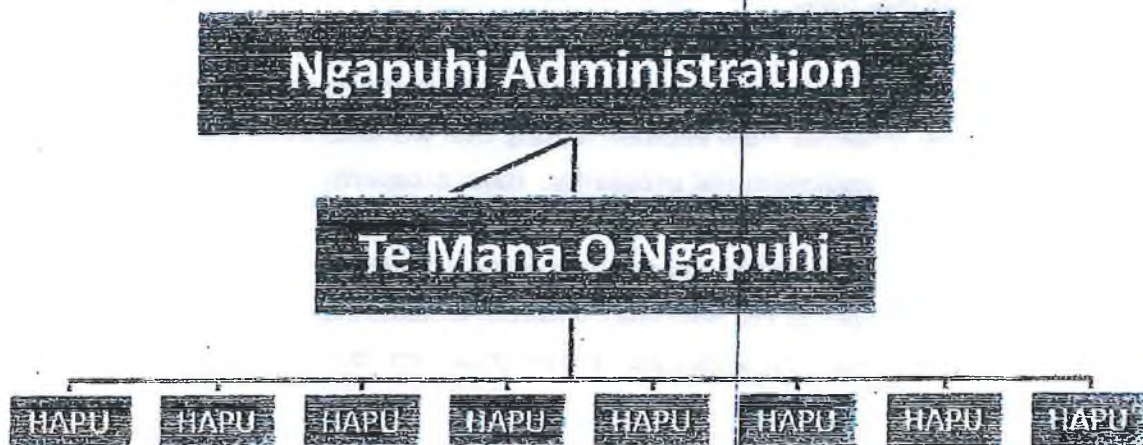
We would not look to support Kuia/kaumatua on this mandated entity. By nominating their own hapu representative from within each hapu, they can then have a voice to present their thoughts, views and concerns with the endorsement of their respective hapu.

We do not support the Runanga-a-iwi-o-Ngapuhi holding a seat on this mandated entity, achieved purely through its membership. That membership belongs to the various hapu within the rohe, and this could be seen as double dipping; ie. a vote for a seat through their membership with the Runanga and then a vote with the Individual Voting Rights.

Urban Representation is not supported by us since all these people belong to a hapu from their respective home areas. This is the time for urban Maori to connect/reconnect to their roots and participate within the hapu to make decisions for the hapu, for the Iwi and to learn their own whakapapa.

By disestablishing these positions it would give the hapu the 'rangatiratanga' that is rightfully theirs and the mana of Ngapuhi. This would allow the mandated entity to have more seats for Hapu to participate fully in any decision making.

Below is our view of this potential structure:



Te Mana o Ngapuhi: A new unifying name and structure for combining Tuhoronuku and Te Kotahitanga. This name replaces Tuhoronuku and Te Kotahitanga.

Ngapuhi Administration: This Administration would be the umbrella for all lands, resources, and assets returned to Ngapuhi. The returned assets/resources would no longer go through ANY runanga. This office will hold no affiliations to anyone and will be a stand alone entity for ALL Ngapuhi. This gives Ngapuhi another option for the return of assets. ALL hapu will hold accountability for what needs to happen within this administration because **THEY ARE 'Te Mana O Ngapuhi'**.

Nga Hapu: ALL hapu in Ngapuhi; - irrespective of individual claims.

Please feel free to contact me for further discussion. I can be reached on:

Nga mihi ki a koutou katoa

Afeaki Chambers

Barristers-at-Law

Mihimihi

Nei rā te mihi maioha

Mā te kaha o ōu tīpuna kia whakapakari ai

Nā reira

Mauti tū, mauti ora

Kia tau te rangimarie

1. We provide for your consideration our client responses to the following topics:

- Hapū Rangatiratanga;
- Hapū Representation;
- Kuia Kaumatua;
- Te Rūnanga-Ā-Iwi-O-Ngāpuhi Representation;
- Urban Representation;
- Hapū Withdrawal; and
- Name Change.

2. **Hapū Rangatiratanga**

- Hapū Rangatiratanga is very important moving forward.
- There are concerns on how will this be resourced. Many Hapū do not have the resources to facilitate the level of Hapū discussions needed. The Crown should provide the necessary funding and resourcing for this.
- Whānau issues - concerns that whānau issues will be lost or ignored. A real issue, especially for smaller discreet claims currently before the Tribunal.
- Engagement should only be considered when the Government recognises the Tino Rangatiratanga of Ngāpuhi – did not cede sovereignty.

3. **Hapū Representation**

- Hapū kaikōrero should be someone that has the mana to speak on behalf of the Hapū.
- Hapū kaikōrero is someone that the Hapū trust and will have the best interests of the Hapū at heart.
- Hapū kaikōrero has a kaitiaki role, protecting the interests of the Hapū.
- A fair and robust election process.
- Hapū kaikōrero should have a term of office, with the need to be re-elected.
- Group of Hapū kaikōrero (3 or more) - it is important to remember that the number of Hapū kaikōrero is a number that is workable. Differing opinions often make it difficult for large groups to make decisions.
- These Hapū kaikōrero should be able to work together efficiently and productively.
- Remain transparent through the entire election process.
- Consultation is key. It is important for Hapū to be informed every step of the way.

4. **Kuia/Kaumatua Representation**

- Kuia Kaumatua are the conscience of the whare.
- This is not just a consultation role, but should also have powers of veto.
- Discuss this with Hapū and whānau members to ensure everyone is in agreeance.

5. **Te Rūnanga-Ā-Iwi-O-Ngāpuhi Representation**

- The need for a Rūnanga representative should be reviewed.
- There may be no need for a Rūnanga rep at all.
- Create a different model that best suits the needs of the Hapū.

6. Urban Representation

- It is important to include urban Ngāpuhi in a meaningful way and that their views should be considered.
- Reconnecting with non-resident Hapū affiliates and whānau will be a difficult challenge.
- The establishment of a kaimahi whose primary role is to help non-residents reconnect with Hapū.
- Build a digital database of all Hapū affiliates.
- This will take resourcing and funding to be successful. It would be practicable for the Crown to resource and fund this initiative.

7. Hapū Withdrawal

- A workable withdrawal mechanism is a must.
- Hapū need to have reassurance that they can withdraw from the process, unencumbered, should the need arise.
- Hapū should have their opinions considered on the withdrawal mechanism.
- Hui with Hapū members to get their ideas and thoughts on an effective withdrawal mechanism.

8. Name Change

- We think that a name change is a good idea as the name Tuhoronuku has been tainted.
- Take this back to the Hapū through hui.
- Discuss amongst Hapū possible names for the new Mandated entity.

Ngati Rehia Hapu Engagement Feedback 5 March 2016

Ko tāna kē, he mea whakatakoto na ratou na nga rangatira o Ngati Hine kia uru mai ai nga tokorua nei, a ratou pū mōhio, ehara i te mea kia eke pu ai ia ki runga i te kaupapa kua oti te whakatakoto mo HE. Otiia, hei tiroiro kau, hei whakapūmau ake hoki i te tu a Ngati Hine, ko ia ra hoki tetahi o nga Kaiwhakahē i rangona ai ana takotoranga korero i te wā o te Taraipiunara Tikanga Rongo Wawe. Na runga katoa ano hoki i ta te Taraipiunara Whakatau mo te ahuatanga o te whakatikatika: koia pu te take, kahore tua atu.

Kua rongo ke ahau ki nga korero e meatia ana, na Hirini, nāna nahenahe ano āna korero, ehara na tana iwi o Ngati Hine. E kaha ahau ki te kī, ko nga whakaaro o Ngati Hine mōna ake ano, he kaha atu i ōna mo Ngapuhi te painga. Hei aha atu, waiho ma te wā e titiro, te pono te aha atu ranei o enei korero.

Kupu Whakamutunga:

He korero whakamutunga māku, kahore ahau i te hari ki nga mahi a Moana Tuwhare, ahakoa ano kihai rawa ia i āta tohutohua e te Poari o Tuhoronuku he aha pū nga mahi hei whakarite māna. Tika ana ano ia kia mohio ko te tikanga kē, kia tirohia pehea pu e taea ai te whakapūpū i nga whakaaro o nga hapu Ngapuhi e rarata mai ai ratou ki te kaupapa e kawea nei e Tuhoronuku mo tōna iwi o Ngapuhi. Te maeatanga ake kua kitea he ngākau wāwāhi whare to te hunga nei.

Kāti iho ano enei māku, e whai ake nei ko nga korero i kohia mai i te Hui a Te Taumata Kaumatua Kuia o Ngati Rehia i te timatanga o tenei wiki.

Ngati Rehia Hapu Engagement Hui 28 February 2016

“Ngati Rehia Taumata Kaumatua Kuia met in Te Tii (Sunday 28th Feb), to review Hapu Engagement between Tuhoronuku, Te Kotahitanga, and the Office of Treaty Settlements (OTS).

Hapu kaikorero Te Huranga Hohaiia introduced the Hui agenda which arose from 2014 Urgency Hearing Report released in mid-2015.

Waitangi Tribunal did not recommend starting again from scratch but did however recommend Ngapuhi remedy some flaws identified, and strongly encouraged claimant groups to proceed together toward settlement.

Discussion Points: Korero centred around 4 main points in a prepared discussion paper as follows:

1. Hapu Kaikorero Process

Ngati Rehia perspective is our hapu has nominated the current hapu korero through a process of tikanga on Whitiara marae.

In terms of other hapu having issue with their choices of kaikorero, it is possible that the process for replacing kaikorero be reviewed, but a policy does exist and provides an approach to rectifying kaikorero choices.

Ngati Rehia Hapu Engagement Feedback 5 March 2016

Tena koe e te rangatira e Kipa.

Kupu Whakataki:

E whai ake i raro iho nei te kupu i puta i roto i te hui a te Taumata Kaumātua Kuia o Ngati Rehia i tu ki Hiruharama Hou Marae, Te Tii Mangonui i te Ratapu, 28 Pepuere 2016.

Te tuatahi, he kupu whakataki āku hei whakamārama kau ake i te ahuaranga o nga whakaaro i tāia ai nga takotoranga korero kua tukua atu ki rōto ki tenei Pepa. I runga ano i te mahara kua urungitia te waka o te Hapu Engagement (HE) i te hunga, te āhua nei, mea ake hinga te kaupapa e kaweatia nei e Tuhoronuku i nga tau ruarua kua taha ake nei, ka puta enei manawapā o Ngati Rehia mo te kaupapa e korerotia nei.

Nga Kaiwhakahaere:

Ahatia nga korero a Te Taraipiunara, a Te Karauna ranei, a nga kaiurungi nei, a wai atu ranei, ki te titiro tāua ki te kupu nei e, 'ko te mea nui rawa ko te rangatiratanga o te hapu,' ā, ka turakinatia te kaupapa o Tuhoronuku, ka mahara ahau ko Ngati Rēhia tēra ka hinga i roto i te ahuaranga o enei tu korero.

Kei te mahara pu ano koe, e hia te roa i whakahētia kahatia e mātou te kaupapa o Tuhoronuku, ehara i te mea māmā kia whakarerea wawetia tetahi huarahi, kia huri ake ki tetahi ke atu.

Nga Putake Korero:

He whakapono nōku, ko nga taketake i hahutia ake e nga kaiwhakahaere o HE hei whakaohoho ake i nga whakakaaro o nga hapu Ngapuhi, ko aua korero ra ano i te wa o te Rōpu Whaiti, ka mutu ko aua tangata ra ano kua maea ake anō i roto i te kaupapa o HE.

Ko te putakeranga mai o te kaupapa HE, na roto ke i te whakawākanga o Te Karauna e Te "Taraipiunara Tikanga Rongo Wawe i te tau 2014" Hei tāna, i he ta te Karauna mahi i tana tautoko, i te whakaaeatanga ano hoki o te kaupapa a Tuhoronuku kia riro māna hei whakatatū i nga kerēme Tiriti a Ngapuhi.

Mahi a Te Karauna:

Kia ahakoa ko ia ano ko te Karauna te mea i whakawākia, kua whakarewahia ake e ia a Tuhoronuku hei hipi patu whakahere mo āna hētanga, mo ōna hara. Kahore tenei i te tika engari he tino hē rawa atu tenei mahi e mahia nei e te Karauna.

No te tukunga ai o tetahi o nga kaiwhakarite a Tuhoronuku i tōna turanga me te kī 'kua reri noa atu te iwi o nga Ngapuhi ki te whakatatū i ana kerēme otiia kei nga kaihautu o Tuhoronuku ke te raru, ' e te rangatira e Kipa, kei te tino he rawa atu tenei korero āna. Na runga ke hoki i te whakahau a te Karauna e pa ana ki te kaupapa HE te putake i tarewatia ai nga mahi a Tuhoronuku: ano tetahi korero pohouhou ko tēra.

Ka mutu, mōna ake ano mo te Karauna ke te painga, ahatia ana korero 'mahana whahi' e mea nei ia, he mea ke hei whakakotahi i nga whakaaro o Ngapuhi, ehara a Ngati Rehia i te kuare.

Ngati Hine:

Tāpiri atu ki enei rarangi korero, tēra ia te tū a Hirini Henare i Otiira i te 24th o te marama kua hipa, i puaki i a ia nga korero mo Willow-Jean Prime raua ko Rowena Tana. Hāunga ana korero e, kahore ia i te hari mo te taengatanga atu o Tuhoronuku me te Karauna ki runga i te marae o Otiria, hāunga ano tēra.

Ngati Rehia Hapu Engagement Feedback 5 March 2016

2. Urban Representation

The suggested perspective for consideration by Ngati Rehia was that the hapu will maintain its connections with Ngati Rehia Whanau everywhere including Tamaki. Also that there is a need for a voice of Ngapuhi in Tamaki, where the majority of our people live. Moving forward, the communication from Ngapuhi to our urban whanau must be strengthened with necessary resourcing to achieve this.

3. TRAION Representation

Preference is for TRAION representation to remain, as it provides backup in terms of cash flow, where shortages frequently occur, due to late payment by funding streams. TRAION also handles the largest official Ngapuhi database, and the IMA has an implied responsibility to ensure, that all of these (our) people are adequately represented, engaged and informed.

4. Kaumatua/ Kuia

The position of Ngati Rehia is that these positions of Tuhoronuku Kaumatua/ Kuia representatives have had a stabilising influence within Tuhoronuku Trust Board Members, and provide for a strong voice advocating on behalf of Ngapuhi Kaumatua forums, directly into the IMA.

Pathway Forward for Ngati Rehia:

That more clarity be developed with emphasis on:

- Continued support for Tuhoronuku - Planning Economic future of Ngati Rehia in terms of Ngapuhi settlement process*
- Development of Ngati Rehia professional group to strengthen our operations*

Resolution [] moved that Ngati Rehia kaumatua kuia support the recommendations; including the points identified beneath the heading 'Pathway Forward for Ngati Rehia.' Carried unanimously"

Naku noa, na

Bisley, Thomas

From: Hickey, Maureen
Sent: Monday, 7 March 2016 4:53 p.m.
To:
Subject: FW: Response to workshop hui held at Moira Marae Whirinaki

Additional feedback

From:
Sent: Monday, 7 March 2016 4:51 p.m.
To: Fyfe, Nigel; Hickey, Maureen;
Subject: Response to workshop hui held at Moira Marae Whirinaki

Kia Ora

My name is [redacted] I attended the workshop hui at Whirinaki Moiria Marae. My response to the workshop is to withdraw Wai779 Claim the Pakanae School Siite from Tuhoronuku. I do not agree with the process and that a better mechanisim needs to be put in place

Kia Ora [redacted]

10

26th February 2016

Kaeo Rugby Club

Ngapuhi Hapu Engagement Team

And

Te Papa Hapu o Whangaroa

Take Notice

[] give no authority or consent to you to act for, to represent, to assume negotiations for, in regards to settlement of the claims which I am Principle claimant for and co-claimant of, the following.

The claims listed above are held within the collective of Te Taumata o Tangitu.

Any queries regards this notice must be directed to:

These claims are incomplete regards preparation for presentation as evidence to the Waitangi Tribunal Te Papa Rahi o Te Raki 1040.

Signed



Office Treaty Settlements.

11

Tuhoronuku ima,
Te kotahitanga taiwhenua,
Office treaty settlements,
24 February
2016

Tena koutou, my name is [redacted] my grand father was [redacted] his grandfather was rangatira moetara of the ngati korokoro hapu ki Pakanae, whom signed te tiriti, I am 3rd generation to te tiriti o waitangi I am, 1 of 3 representatives, nominated at a hui a hapu of ngatikorokoro, The three reports having read are a breach o te tiriti, again it is the typical synario of how hokianga conduct business within the rohe, putting the cart before the horse,

On 13 nov 2015 the draft terms of engagement were presented to all at a taiwhenua hui in horeke, it was noted of the tripartite was established also including, 10(d) Any other party to the urgent inquiry who have agreed to engage in this process. Ngati korokoro hui a hapu was advertised and the people came to listen to our korero of the draft terms of engagement, introduced by taiwhenua, the hapu of ngati korokoro were all in favour of 10(d). Letters were forward by our lawyers to kotahitanga, tuhoronuku ima, and office treaty settlements, However the opportunity was never given. Ngati korokoro tupuna rangatira moetara and his hapu have been faced with prejudice from the beginning at the first hearings at waitangi, and still today by groups adamant in keeping ngati korokoro quiet, and at bay. In terms of active protection of hapu rangatira, korokoro was the eldest son of tupoto, my grandfather recited 15 generations of whakapapa, korokoro is birth to the ngati korokoro, this hapu and its rangatira were acknowledged by other chiefs, as to who held mana in south hokianga, ngati korokoro is being used and abused by new hapu, this is why I say these reports are a breach to te tiriti, and most importantly the tupuna rangatira moetara and the ngati korokoro hapu. In a closing statement to OTS, in accordance with, Any Other Party To The Urgent Inquiry who have agreed to engage in this process, we readdress the original acceptance of engagement from ots inviting ngati korokoro mandated hapu to sit at the the table, to build a positive alliance with nga hapu maintaining their hapu tupuna identities and together moving forward. Na mihi,

Feb . 15th .2016



To .

Nga mihi o te tau hou kia koutou , nga manaakitanga a Te Runga Rawa ki Ngapuhi Nui Tonu , a , ki Aotearoa whanui .

I am writing this to you as leaders of Ngapuhi with an urgency regarding Te Tiriti o Waitangi , that the late Re [redacted] and I filed in 2000 . We took that claim back to 1840 when it was signed on Feb.6th .1840 .

We totally ignored the Government , the Crown , Waitangi Treaty Settlement Office and everyone else , that all claims were to be via the Treaty of Waitangi Act 1975 (that emerged only 41 years ago) .

Te Tiriti O Waitangi was finally accepted 23 months later May 2002 . We knew we were in for a battle ; even Ngapuhi were involved . We were ordered out of the Taiaamaj Waimate Collective by the late [redacted] as [redacted] would bugger them up .? That denied us total financial outcomes .

We were not recognised by [redacted] for time to be part of Ngapuhi korero [redacted] and paid our own way , we received absolutely nothing from CFRT , the Crown , Ngapuhi , when our costs got to \$ 100,000 we stopped counting .

That is all in the past , it is history , it is yesterday's news paper . ~~Ke tenei taku oati i naianai , e kore ahau e korero tae noa ki te mutunga o nga Kereme~~

However , there is a grave danger to Ngapuhi , and every Maori in Aotearoa today . It emerged as part of Te Tiriti O Waitangi . I need you , you need me .

As leaders I am inviting you to a meeting with me asap , March 5th . 2016 in Auckland . Time is premium . Our destiny as a race is at stake , hence the reason for this meeting . RSVP .

Naku .



7 Mar 2016

Tena koe e Nigel.

We write to you to respond to:

- a) matters raised at our meeting with your yourself and Maureen Hickey late last year (December 16 2015); and
- b) the request from the "Engagement Group" who has presented its proposal for progressing negotiations following its three month engagement process at hui around the Ngāpuhi rohe.

Terms of Engagement - Three Way Engagement Process

We are aware that this process between Te Kotahitanga o Nga Hapu Ngāpuhi (TKONHN), Tuhoronuku Independent Mandate Authority (TIMA) and the Crown has almost come to an end.

You will be aware that our Wai claimants (for Wai 1307 and Wai 1140) and our two hapū Ngāti Kuta and Patukeha have withdrawn from the taiwhenua Nga Hapu o Te Takutai Moana (NHOTTM) and Te Kotahitanga o Nga (TKONHN) and have never been part of TIMA. Therefore we have not participated in this process.

We have had serious concerns about the terms of engagement which set the parameters of these meetings over the last months. The basis for that concern is as follows:

1. Our two hapū have always stated (that was until September last year), that we wish to progress the settlement of our claims through NHOTTM and a regional settlement approach.
2. Our two hapū have always objected to, and still object to, any form of engagement that involves TIMA. We filed our application for Urgency contesting the TIMA Mandate to set out that we did not support that entity negotiating our claims and the Tribunal found in favour of Hapu rangatiratanga and in favour of hapū determining the entity that negotiates their claims.

3. The terms of engagement for this process outlined in the background/key issues sections provides a summary of the findings of the Wai 2490 Urgency Inquiry Report that skews the objective of the engagement process towards a single settlement underneath the existing TIMA Deed of Mandate (DOM), without ever seriously considering other viable options for negotiation. To clarify, the Tribunal said that:
 - a. the Crown must support hapū, that choose to withdraw from the Tūhoronuku IMA in their efforts to form alternative large natural groups.¹
 - b. hapū involvement has to be a matter of choice.²
 - c. it recommended that *"the Crown support hapū which withdraw from the Tūhoronuku IMA to enter into negotiations with the Crown to settle their Treaty claims as soon as possible, preferably at the same time as other Ngāpuhi negotiations. This will involve the Crown supporting and encouraging hapū, through the provision of information and financial support, to form into large natural group(s), and to obtain mandate(s) from their members"*.³
4. The point is that the Tribunal envisaged the possibility of negotiations with multiple groups and multiple mandates not just one.
5. The emphasis in the terms of engagement and the process that followed was, and is still, on maintaining one Deed of Mandate – the existing one. That continues to be the view as stated publicly by TIMA, by you in our meeting and by other spokespeople for NHOTTM and TKONHN over the last months. This is unacceptable.
6. We also have serious concerns about the funding of this engagement process and those involved in it. The group of people appointed ostensibly by TKONHN has no mandate from our hapū. TKONHN itself has no authority to bind anyone or frankly to engage in the process. It is not a legal entity, it has no basis in tikanga and was a loose group of Ngāpuhi claimants that met together purportedly to progress the claims in Te Paparahi o Te Raki in the Waitangi Tribunal. These people on this group are no more our representatives than the so-called hapū kaikōrero and Trustees on TIMA.

Feedback on the Engagement Process

The engagement process, after a three month series of meetings, has come back with one option: come into the fold of the existing TIMA Mandate and we will call the body another name. All that appears up for negotiation is whether the Runanga is still involved or not and whether there is urban and kuia/kaumatua representation or not and a slight reshaping of hapū representation.

Ngāti Kuta and Patukeha reject this option that has been presented and are disappointed to say the least that after all this discussion no serious investigation into any other options has been undertaken.

¹ The Ngāpuhi Mandate Inquiry Report, Waitangi Tribunal, Wellington 2015, xi.

² Ibid

³ Ibid, p83.

There are precedents for other completed settlement options and they have occurred for groups that are much smaller in geographical and demographic size than Ngāpuhi. Some of the funding could have been spent on research into those options given the funding and other resources available and the other examples.

The Crown is digging in its heels and telling us that this single settlement model is all they will tolerate and we should just accept that. There is no other justification for this other than for economic reasons and that it involves less work for the Crown.

We are also disappointed that the other Ngāpuhi parties to this engagement have not sought proper research into other options, in particular given the work NHOTTM has previously done on its own draft Deed. What else was the funding for?

Given what has occurred since the publication of the Tribunal's Urgency Report, Ngāti Kuta and Patukeha have no confidence in this Engagement Process going forward or that it will come up with conclusions that we can support.

We say: stop this process, go back to the drawing board and start afresh.

What do we want?

We have begun discussions with claimants and hapū who are located in our region and who have similar interests in seeking to progress settlement of our claims with the Crown.

We are meeting together to discuss how to move this forward and following that hui we will make further responses to the Engagement Group.

Mauri Tau

STEP 3. Accept speakers who identified issues in their sub-regions as persons entitled to represent their sub-region in consultations then thereafter, can negotiate a fair & equitable share of resources for their hapu issues.

STEP 4. Identify Wai Nos. Issues presented, Hapu, & Speakers in each sub-region & appoint kaumaatua & kuia from marae in these areas who are advisers, supporters or guides to community whanau and hapu but most especially their nominated hapu speakers.

Regions	# Wai Nos.	Issues raised	Hapu identified	Speakers	Kaumaatua	Kuia
WHANGAROA						
HOKIANGA						
TE WAIMATE TAIAMI						
TAKUTAI MOANA						
WHANGAREI						
MAHURANGI						

NAME CHANGE: The # Wai 1040, Te Paparahi o Te Raki Waitangi Tribunal Hearings was originally promoted as **The Waitangi Tribunal Hearings for Ngapuhi.**

1. However, as of a public meeting held at Te Kotahitanga Marae, Kaikohe to nominate and approve executive officers - (Chairman, Secretary & Treasurer) - to manage meetings of all named Ngapuhi regions it was conceded by a majority of persons present that the group would thereafter be known as Te Kotahitanga o nga Hapu Ngapuhi, in respect of Te Kotahitanga Marae.
2. Afterwards, when the Minister of The Waitangi Treaty Negotiations mentioned the bulk total of putea being considered as the settlement sum for Ngapuhi a breakaway group known as Tuhoronuku decided to adopt a strategic plan that would receive government approval as the mandated authority to receive and manage these bulk funds on behalf of **Ngapuhi.**
3. Six years later these two organizations have created a division of whanau and hapu within regions, ill-feelings, bad attitudes and in-fighting within regions and towards whanau who have opted to support Tuhoronuku and absolute chaos within **Te Iwi o Ngapuhi** which some people have forgotten that as direct descendants of **Rahiri** that is who we truly are so, **name changes** otherwise known as titling or labelling have been the **root cause** of six years of turmoil and stress.
4. **Recommendation? Re-instate** the whole process as **NGAPUHI** to allow Ngapuhi hapu selected & approved speakers to consult and negotiate their own settlement process.
5. **Reason? Te Kotahitanga** attached to any man-made group some people have deemed as important to enhance the status of their group, has been doomed to failure regardless of their intent or purpose **and** the name **Tuhoronuku** applied to people has been obviously revealed as a **bad choice** because an inanimate object can never be applied to living people, however a reversal has often proven successful. (Tuhoronuku was the kite Rahiri used to divide the western and eastern portions of the house he fashioned for Ngapuhi, between his two sons Uenuku and Kaharau).

ANCIENT HISTORY:

The Mayans, Aztecs, Egyptians and Maori have always known and accepted the fact that a triangle is a classic sign or embodiment of the Creative Essence, Spiritual and Physical Cycle of their Gods and thereafter the Life Cycle of mankind.

The evidence of their beliefs was portrayed by the temples and pyramids which they built, but Maori believed that within their bodies was the evidence of this structure which is called Te Mauri o te Tangata, from which stems the knowledge that our bodies consist of three sacred structures of which only one is evident and that is the physical.

Subject: RE: Te Waimate Taiamai ki Kaikohe Regional hui

Tena koe

Ko tenei he mihi tautoko ki to whakaaro ki raro, he wananga pai

No reira, tena koe, tena koutou

Nga mihi

From:

Sent: Tuesday, March 1, 2016 12:18 PM

Subject: Re: Te Waimate Taiamai ki Kaikohe Regional hui

Tena Koe [redacted] koutou hoki nga whanaunga o te kainga,

E mihi ana ki a koutou e nga kaiwhakahaere o te hui,

I would like to support [redacted] in thanking and congratulating everyone for a successful hui last night. There has been significant positive feedback since the hui ended at 11pm last night, my Facebook has been running hot with words of encouragement and positivity.

There was a point in the hui when it felt like things were about to go very badly, but the voice and vibe of the people pulled that back and I would like to acknowledge those at the table for keeping the hui on track and those voices, especially the hard case ones [redacted], te kuia no Tautoro who talked about the sperm from Tautoro, (aroha mai, wareware tana ingoa). All of that talk and the way it was delivered kept it real and easy to hear, because this is how we are used to talking as whanaunga. Too often the big long words, legal speak, technical language clouds what we most need to say and hear from each other - and that goes for te reo pakeha me te reo Maori. There is a place for technical language, but too much of it keeps too many of us in the dark and last night people were definitely wanting to come into the light, so tena koutou.

Last night the thing that was most reaffirmed for me most was, aroha, whakapono and whanaungatanga is most definitely our foundation and strength, how we communicate that to each other and those observing us is what we need to work on. It has been a hard few years, and like Babe said, 'Kua oho matou', the past few years have served their purpose, and that is to give us a shake up.

Our pathway ahead for the two key groups involved significantly in the shaping of Ngapuhi's future, Te Kotahitanga me Tuhoronuku, is looking more clear in my opinion than it ever has before. My final acknowledgement is to our kaikawe karakia. [redacted] me [redacted] tena kourua. All I can say is, prayer is powerful, and like many others, I felt and heard that power last night in our karakia and himene, it was so uplifting.

As you can see I am a glass almost full person, and I was glad to have that glass topped up even more last night, lets enjoy and relish the positivity from last night and have it fuel us to the next steps, there is no doubt, there are still massive challenges ahead for us, but for now, kia kaha ra tatou.

Tena Koutou Katoa.

On 1/03/2016, at 10:58 am,

wrote: [redacted]

Kia ora everyone

Just a note to thank everyone that supported the Te Waimate Taiamai ki Kaikohe Regional hui last night. It was a great turn out and thanks to those that stayed and participated in the workshops. It was late by the time we all left but it was great to see people from all over the area come.

I must admit I was thinking that things could turn out very contentious and nothing would be accomplished but expect the worse and the best happened instead. Now everyone is eagerly waiting for the wananga's.

Well done to all involved. Still a lot of work to be done but we are making baby steps as we slowly go along.

Nga mihi aroha ki a koutou katoa.

24th February 2016

“Attention”

Te Kotahitanga Taiwhenua, Tuhoronuku, Office Treaty Settlement.

Tena koe,

My name is [redacted] a claimant/client of Wai 1857 Ngati KoroKoro also one of the 3 representatives chosen at a Hui a Hapu of Ngati KoroKoro.

It needs to be made clear that today’s meeting of the tripartite should have been held at independent hapu hui. The reason why I state this is that there is no way that Hapu can voice their concerns in the short allotted time of 3 Hours. Hence why it was best to address this in writing and that this is tabled today. Outlined are points listed below which do concern hapu of report 1,2,3,.

1. **The lack of supplying the reports to hapu,i.e, report 3 was sent out to all but 1,2, was not sent out. As the client of Wai 1857/ Ngati KoroKoro pressure was put on our lawyer Te Mata Law to chase up 1,2, report. We finally sourced this through another Taiwhenua.**
2. **In the reports it is to focused on the word Ngapuhi as outlined below. To our Hapu of Ngati KoroKoro it is over stepping our Tinorangtira tanga/ Kawanatanga.**
 - a) The future generation of **Ngapuhi** do not have to face these issue’s, it should read
 - b) The future generation of Hapu do not have to face these issue’s**
 - c) Nothing in the north should happen unless **Ngapuhi** agrees, it should read
 - d) Nothing in the north should happen unless Hapu agrees**
 - e) Grievance is a thing of the past, **again this is disrespectful to Hapu and what those Tupuna stood for to the injustice that was caused to their Hapu today.**
 - f) All **Ngapuhi** feel they’re able to make choices for housing,education,employment left out the word Health, it should read
 - g) All Hapu feel they’re able to make choices for housing,education,employment,health.**
 - h) Off shore partnerships are the norm, **well if that was the case then why are hapu challenging TPPA in Te Papa Raki o Te Raki 1040**
 - i) **Ngapuhi** is the epitome of wellness, it should read
 - j) Hapu is the epitome of wellness**

- k) My hapu has a relationship with local government and Central government, **the question is does that Hapu whakapapa to the Tupuna/Hapu/Whenua as seen to date Hapu who are not from the area have been behind closed doors making decisions without notifying the Hapu who does hold Mana Tangata/Mana Whenua. Which will be delivered in August to the corruption.**

What should be in the report

1. Hapu need to prove Mana Whenua/Mana Tangata and not through a Marae or Urupa as the Marae is not a Tupuna it is only for holding Meetings. The Urupa has opened up to the public.
2. Under the age of 18yrs should not be able to sign settlement
3. 1, or 2 people do not have the authority to sign off settlement it has to go back to independent Hapu level for tautoko.
4. Kaumatua/Kuia should only be used for Cultural Level not Political Level
5. In history tupuna spoke the boundaries of Hapu that should be respected
6. Written history from Tupuna should be taken into account

In a nutshell from some of the questions in the report shows me that Ngapuhi is trying to be a confederation over all hapu, then the word hapu will disintegrate in the future. It has to be said that the word Iwi was never mentioned in the history of the Tupuna, they said Hapu.

If we are Ngapuhi then why did you need all the signatures of those chiefs, when you really needed just a signature of Ngapuhi.

Naku noa. na

Bisley, Thomas

From: ngapuhifeedback@justice.govt.nz
Subject: FW: Report #245 - Reply to Ngapuhi Engagment Group

On Mon, Mar 7, 2016 at 11:47 PM,

Kia ora

wrote:

Could you please distribute this email to all members of our "Ngapuhi Engagement Group", thank you.
Naku noa

Kia ora tatou katoa

Reply (due by 7th March) to the presentation by 'Ngapuhi Engagement Group (NEG)' - on the Treaty Settlement process held at Maungarongo Marae, Poroti 25th Feb 2016 -

In consultation with our hapu claims team on Wed 2nd March, we reply to some of the items that have been raised.

1. **Hapu Representation.** We recommend that minimum 4 persons be nominated for each hapu team. This will ensure that someone is available to attend for all hui and that we will have a good cross-section of expertise at the table. That "one hapu has only one vote" be implemented. We need to implement more rigorous (1) "show of hands" or verbal (2) "for and against" at our hui to gain clear direction and to progress in a democratic manner. Bigger issues must be by (3) "hapu written vote" and allow (4) electronic vote to enable time for hapu teams to go back to their people then come back with a decision. We need a voting structure set up to nominate which vote option we use ie. 1, 2, 3 or 4 so that we have a clear and democratic process to move decisions along in a timely fashion but with the assurance that it is fair, clear and that decisions can be audited for accountability. With that comes good minute taking that is essential to the process.
2. **Urban Representation.** We recommend that our Ngapuhi people be represented with urban representation. However as the NEG offers that we want to strengthen hapu back home and encourage re-connection. Our recommendation is that only one Urban Rep (team) be permitted. This Rep should represent (team of four) Auckland and to have one vote only in regards collective hapu issues. There needs to be Crown assistance to set up this Auckland identity and this needs to be a priority or it will hold up our negotiation process. We cannot neglect our people in Auckland as due to land loss, WW1 & WW2 we have had several mass migrations to Auckland and further. Consideration needs to be given to at least have one marae in Sydney and one in Brisbane. Many of our people and young ones have gone their in the tens of thousands. How can we ensure they are able to stay connected back to Te Tai Tokerau We have an opportunity to address that also. Researcher Paul Hamer done a study on Maori in Australia that would give insight to our Mozzie

whanau. We will be a stronger voice if we reach out to include Ngapuhi hapu, katoa, nga hau e wha. Australia based Ngapuhi should perhaps come under the korowai of Auckland to work together, but still only having the one vote as one group.

3. **Hapu Databases.** We recommend that there be two data bases. One for all of Ngapuhi and one for each hapu. Each hapu to vet their own beneficiaries by whakapapa and then to forward this to the main Ngapuhi Database. Auckland will differ somewhat and this needs to be sorted. We need a common online process to enable all our people are able to register and it all need to interface between hapu and the main Ngapuhi Database. Tuhoronuku have a data base. In good faith, this data base should now be made available to the new "NEG partnership" (yet to be named).
4. **Kotahitanga / Tuhoronuku** We recommend a name change. Clearly there have been great opposing views that has hindered and detracted our progress to moving forward with our claims. A name change will enable our new identity to move forward as one, unencumbered by the past. The new name should include the word Ngapuhi. Suggestions should be put on te tepu and a name selected. One hapu, one vote.
5. **Hapu Withdrawal.** We recommend that there must be a "hapu withdrawal" process. Hapu should not be penalised if they opt for this process. Some hapu may want to proceed on a "direct-negotiation path" and this should be an option. Clearly there is incentive to have common pursuit of things such as health & education etc. that we should be encouraged to unite and share. But the mechanism for direct negotiation has already been set in precedent up and down the country and also in the North. Examples are Ngati Manuhiri & Te Uri o Hau (to name a few) who have taken this option. Some hapu will be slower to engage for varied reasons and will hold back. This should be their right, but those that do progress to collectives or individually to the Crown table will encourage others to follow suite. It is a concern that in the "Feedback Handout: Hapu Withdrawal" document it states - *If a hapu decide to withdraw there is no guarantee settlement with an individual hapu. The Crown will also have to assess whether that hapu's claims will continue to be represented in negotiations with Ngapuhi as a whole.* This Crown message essentially negates the reasoning as to why we have arrived to this new initiative of the "Ngapuhi Engagement Group". Its about respecting individual hapu rangatiratanga.
6. **Summary** Northern Iwi/Hapu were the main reason that the Treaty of Waitangi was conceived and signed. We, Ngapuhi, are the last to settle our claims, yet we experience that we are offered less options and greater time restraints than that already given to other Claimants who have now settled. However it must be applauded that the Crown has certainly adapted to being receptive to all our concerns and that we in-turn have quickly adapted a cohesive unity that reflects on this new pathway of engagement. Our Whatitiri hapu (and it seems many other hapu also) are buoyant with optimism of the recent developments. We have no resource funding for the work ahead nor for the massive efforts in the past. This will need consideration to enable hapu teams to progress to final settlement. We are very fortunate that our engagement group are putting in the hard yards to progress our take. We are also very fortunate to have the skills and services that Paula Wilson provides through her role with Te Mana Motuhake. We perhaps need to consider her role to expand to step-up and be given more lead in the administration of the anticipated growth in coordinating and managing our newly evolving structure.

for

