

This file note is a final summary report of the hui. It is not a full transcript or a full record of the hui. It is intended for internal Te Puni Kōkiri use only and not public distribution. It may, however, be subject to Official Information Act 1982 requests in the future.

Appendix Q – Te Puni Kokiri Observer Reports on Mandate Hui

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Mōkai Pātea Waitangi Claims Trust ratification hui observer report

Iwi	Mōkai Pātea		
Location	Taihape Hospital Cafeteria, Old Hospital Road, Taihape		
Date	Saturday, 15 June 2019		
Start time	10:00am	Finish time	1:40pm
Chair	Utiku Potaka		
Observer(s)	Donna Docherty and Cindy Penetito, (Te Puni Kōkiri, Te Tai Hauāuru)		
Presenter(s)	Trustees: Moira Raukawa-Haskell, Maraea Bellamy, Barbara Ball, Richard Steadman, Thomas Curtis, Utiku Potaka Ngāti Hinemanu me Ngāti Paki Heritage Trust: Jordan Winiata-Haines Legal Advisor: Leo Watson		
Attendance	Total of 97 people*, including 2 Te Puni Kōkiri observers *people were arriving and leaving throughout the hui, so this is an approximate number.		
Purpose	The purpose of the hui was presented as: "To consider that Mōkai Pātea Waitangi Claims Trust represents you in negotiations with the Crown".		
Agenda	<ul style="list-style-type: none"> • Karakia • Mihimihi • Introductions • Hui Kawa • Presentation • Kapu Tī • Question & Answers • Karakia whakamutunga 		
Presentation	All presenters introduced themselves and how they whakapapa to Mōkai Pātea. A PowerPoint presentation was presented to hui attendees, which was followed, by a question and answer session.		
Questions and	Questions were called for after the PowerPoint presentation.		

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comments	<p>Below is a summary of questions and comments:</p> <p>Q1: An attendee stated that in the presentation it recognises only Large Natural Groupings (LNG). The attendee asked what year and what month did the Crown recognise Mōkai Pātea as a LNG?</p> <p>Furthermore, the attendee stated that in the presentation, the presenter made the comment ‘us’. The attendee asked how is the ‘us’ in the presentation? There is a collective of whānau who don’t see Ngāti Hinemanu me Ngāti Paki as part of that LNG. The attendee asked why are some of the hapū of Ngāti Hinemanu me Ngāti Paki left out of the structure?</p> <p>A1: The presenter explained the structure provided in the presentation is based on the 4 iwi and their respective hapū, represented by their rūnanga as the LNG.</p> <p>Mōkai Pātea received a letter from the previous Minister for Treaty of Waitangi Negotiations, Hon Christopher Finlayson, in which the Crown recognised Mōkai Pātea as a LNG.</p> <p>Comment: An attendee stated Ngāti Hinemanu me Ngāti Paki are an autonomous group and not included as an iwi.</p> <p>Q2: An attendee stated Ngāti Hinemanu me Ngāti Paki never conceded their authority to the Crown and that kinship and hapū never ceded authority. The attendee asked why are they not recognised in the structure and who decided not to include them?</p> <p>A2: It was explained that verification went back to the verifiers, the hapū and the marae, and whakapapa of hapū and iwi.</p> <p>Q3: An attendee commented, one map isn’t the same as the other. WAI 2180 Taihape Inquiry District and the Mōkai Pātea Nui Tonu of Interest maps are only 90% correct and the attendee stated everyone is going by the map. The attendee also asked that because Ngāti Hinemanu me Ngāti Paki are still having their talks, why doesn’t the Claims Trust wait until these talks are finished and the report is completed?</p> <p>A3: It was explained that there is a 90-95% overlap between the two maps. The maps are only talking about Mōkai Pātea, not Ngāti Kahungunu.</p> <p>Comment: An attendee commented that they agree with the three maps and can see the overlaps. Referring to one of the maps, they have read the form (hand-out sheet).</p> <p>Response: The presenter reminded whānau that in the voting process, they have the option to tick yes if they agree or tick no if they disagree.</p> <p><i>It was at this stage the independent returning officer was invited to explain the voting process.</i></p> <p>Q4: An attendee asked and commented: do the maps address land blocks and ownership? Don’t agree with</p>
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excluding Ngāti Hinemanu me Ngāti Paki. These blocks belong to Ngāti Hinemanu not Ngāi Te Ohuake, who are they?

A4: The presenter explained in regards to Ngāi Te Ohuake – this is new to the Claims Trust as they didn't know that side of the whakapapa. The Claims Trust need to understand where the hapū fits in the scheme of this process. There are hapū that the Claims Trust don't know about but existed, however each of the hapū are covered.

Rohe and whenua is a different issue. The Claims Trust advised that they need to wānanga to discuss this.

The presenter also explained that in order to settle land claims, they need to follow the Crown's process. In the Mōkai Pātea Strategy, there is a process to withdraw should hapū want to. The Claims Trust are currently in the mandating process.

Q5: An attendee asked: how does post-settlement governance entities (PSGE) work?

A5: The presenter explained that they are unsure of when a PSGE will be established. It could take 2 -5 years. There are many steps the Claims Trust need to do before that stage. The slide show shows we are at the beginning of the process.

Everyone will have the opportunity to put in a submission, as shown in the Direct Negotiation Roadmap slide. It is important to get everyone to vote and work through this mandating process first.

Comment from facilitator: The facilitator asked people to keep to the kaupapa and to continue with the kōrero.

Q6: An attendee asked why they are seeking a mandate to settle and negotiate? Stated Ngāti Hinemanu me Ngāti Paki haven't finished their hearings – why doesn't the Claims Trust wait for the report from the hearings?

A6: It was explained that the Claims Trust started in 2004 and have moved through the process since 2011. This is the Crown process to follow, they tell their story and air their grievances to the Crown.

It was also explained that the Claims Trust and everyone involved have a long way to go through the settlement process.

The Claims Trust realised if they wait, they will be no closer to settling. There is a parallel process to direct negotiations. There are 3 things the Claims Trust are certain of:

1. It is an opportunity to tell their story
2. The Crown has directed us to mandate
3. Some of their elders have passed on since 2004, the Claims Trust would like most of them to be around when they do settle.

To eventually settle within a parallel process, this will be

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dependent on everyone.

Comment: An attendee stated the Claims Trust should wait for the hearings to get the court report back for Ngāti Hinemanu me Ngāti Paki.

Q7: An attendee asked why does the Claims Trust persist with the rūnanga model, when legislation disestablished rūnanga?

A7: It was explained that it was a system to fit and provide fast reform to assist the people. There are levels of obligations and we must seek the best governance structures for our people.

The Claims Trust have been talking with marae, hapū and iwi to see a way forward. Technically the rūnanga model is what they are using for this hui.

Is there a need to have a wānanga to learn more based on research, people and forum?

Q8: An attendee asked why is Ngāti Hinemanu me Ngāti Paki being rejected to sit alongside Ngāi Te Ohuake and Ngāti Hauiti? Stated they're being rejected as an iwi. Ngāti Hine me Ngāti Paki tribes have been in wānanga around whakapapa, hapū and iwi in relation to Treaty settlements.

Stated the benefit of the rūnanga structure is based on the desire of the people.

A8: It was explained that the Claims Trust is a representative of those four iwi. It is up to those hapū/iwi to tell the Claims Trust which hapū/iwi existed but are no longer known. This does not discredit Ngāti Hinemanu me Ngāti Paki as an iwi.

Q9: An attendee asked does Ngāti Hinemanu work with the rūnanga to be at the table, is that correct or not?

A8: It was explained that the rūnanga have said that those are the 4 iwi within Mōkai Pātea claims process. Consideration was given regarding potential impacts of their social groups relating to neighbouring iwi (Ngāti Kahungunu, Ngāti Apa, Ngāti Tūwharetoa, Ngāti Rangī and Crown recognition).

Comment: An attendee thanked the presenter for the explanation and stated that they need to wānanga to discuss the current affairs.

They also stated that they need to facilitate the presentation process, hold a hui to include the fifth iwi representatives and include actions. In their opinion, they recommend this should be part of the voting process. It was also asked: why isn't this case?

The level of discussion is with the iwi and it's the iwi who should tell us. I would like the opportunity to note that.

Comment: An attendee stated they appreciated and accepted that some whānau, marae and hapū are not engaging in many of the hui and are aware of the marae based model as it is a more inclusive process.

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	<p>Q9: An attendee commented that this is a draft mandate and still needs to go through the process. It may not be too late for the Claims Trust to discuss the marae by marae process. Hapū would be a more sound way to do a fairer process, it could be a good process.</p> <p>A9: It was explained that this is a hapū based model. Everyone has the opportunity to vote yes or no.</p>
Resolution(s)	<p>The Resolution to be voted on:</p> <p>“That the Mōkai Pātea Waitangi Claims Trust is mandated to represent the Mōkai Pātea Nui Tonu claimant community in negotiations with the Crown for the comprehensive settlement of all of the historical claims of Mōkai Pātea Nui Tonu.”</p>
Voting process	<p>It was explained that voting could occur in three ways:</p> <ul style="list-style-type: none"> • By ballot box at the mandate hui; • By post; or • Online. <p>Voting period-commenced Monday 10 June 2019 and closes 5pm Monday 8 July 2019.</p>
Voting result	<p>The result will be announced after voting closes.</p>
Other comments	<ul style="list-style-type: none"> • The Observer’s role at the Hui was explained accurately. • The Hui was conducted in an open and transparent manner. • Hui attendees had the opportunity to ask questions and questions were answered. • An attendance register was circulated around the Hui. • Contact details for information on mandate and voting. • All trustees gave a brief mihi as to who they are and which marae, hapū, and iwi they are representing. • A 10 minute video shown to attendees, the ‘Moemoeā o Mōkai Pātea o ngā Mokopuna’.

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Mōkai Pātea Waitangi Claims Trust ratification hui observer report

Iwi	Mōkai Pātea		
Location	Kingsgate Hotel, Victoria Ave, Whanganui		
Date	Saturday, 15 June 2019		
Start time	5:05pm	Finish time	7:41pm
Chair	Utiku Potaka		
Observer(s)	Donna Docherty and Cindy Penetito, (Te Puni Kōkiri, Te Tai Hauāuru)		
Presenter(s)	Trustees: Utiku Potaka, Maraea Bellamy, Te Rina Warren, Richard Steadman, Hari Benevides Ngāti Hinemanu me Ngāti Paki Heritage Trust: Jordan Winiata-Haines		
Attendance	Total of 97 people*, including 2 Te Puni Kōkiri observers and 1 Independent Returning Officer from Electionz *people were arriving and leaving throughout the hui, so this is an approximate number.		
Purpose	The purpose of the hui was presented as: "To consider that Mōkai Pātea Waitangi Claims Trust represents you in negotiations with the Crown".		
Agenda	<ul style="list-style-type: none"> • Karakia • Mihimihi • Introductions • Hui Kawa • Presentation • Kapu Tī • Question & Answers • Karakia whakamutunga 		
Presentation	All presenters introduced themselves and how they whakapapa to Mōkai Pātea. A PowerPoint presentation was presented to hui attendees, which was followed, by a question and answer session.		
Questions and comments:	Questions were called for after the PowerPoint presentation. Below is a summary of questions and comments: Q1: An attendee asked the following questions:		

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- 1. Who made the decision on which iwi and marae are included in the Mōkai Patea Waitangi Treaty Claims, and who gave consent to Mōkai Patea Waitangi Claims Trust to represent their whānau, hapū and iwi.**
- 2. Which hapū of Ngāti Hinemanu me Ngāti Paki gave consent to this mandate?**
- 3. Ngāti Hinemanu have four working marae. Winiata, Omahu, Te Awhina, and Rūnanga**
- 4. Why can't Ngāti Hinemanu be allowed to represent themselves as an iwi?**
- 5. Who let the Claims Trust have the mandate to this mandating process?**

Ngāti Hinemanu me Ngāti Paki are not being represented, the Claims Trust do not speak on their behalf.

A1: It was explained that the Trustee was endorsed by their whānau, hapū and marae, but it is not a representative of all marae. Representation is by hapū and iwi.

It is respective of four iwi and their own processes.

In terms of the four marae, three marae are closely related.

In the claims process, it is whakapapa that entitles whānau. All hapū were asked to ensure to have etiquette representation. Whānau are entitled to and can present their point of view.

Marae are represented within the hapū rūnanga structure. Each iwi group voted individually.

Comment: An attendee commented that if you honestly do not believe Mōkai Pātea should represent you - Ngāti Hinemanu me Ngāti Paki - please vote no.

Comment: An attendee felt their questions had not been answered appropriately.

Q2: An attendee asked if a person has more than one iwi, how can the board guarantee that whānau are being heard?

A2: It was explained that everyone gets the opportunity to vote. This hui is a chance for everyone to do just that.

From 2004-2011, representing the four iwi through the settlement process with the respective iwi.

From hearings to taonga tuku iho into our hapū and iwi. That is the drive of the Claims Trust.

The Claims Trust is ready to represent the community. There is a structure in place through the mandate process.

It was also explained that there was a voting process and everyone had the opportunity to put up a representative to the rūnanga.

Comment: An attendee voiced their concern that their

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questions were not answered appropriately.

Q3: An attendee asked:

- 1. Why does the Claims Trust disagree that Ngāti Hinemanu me Ngāti Paki are not a rūnanga and that they have been represented?**
- 2. Why does the Claims Trust continue to do this process? It's a Pākehā process?**
- 3. Who are the tūpuna that have told the Claims Trust these whakaaro/kupu?**

A3: It was explained:

1. That no one is disputing their claim, we utilise the trusts information, the Claims Trust have the material to work through the process
2. It is the only process we have to settle claims and grievances. Mandating is right at the beginning of the claims process
3. We have researched the historical records and collated these into books to tell our stories. If the vote is no to mandating process, we will still have these historical accounts, records and our stories. These are available to everyone.

Comment: An attendee voiced their concerns their questions weren't answered appropriately.

Q4: An attendee asked how many people registered as Ngāi Te Ohuake? Without looking at the registration forms, off the top of your head?

A4: A Trustee explained that they came home 21 years ago to do this mahi - to establish the rūnanga, to represent their whānau, their marae and their hapū.

Comment: An attendee asked why they are being sub-servant to others, and asked them to not treat people badly.

Response: A trustee responded that they looked at the collective for the claims process they wanted to be involved as a whānau, hapū and marae. There is information in the Mōkai Patea Strategy booklet.

Comment An attendee stated that they wanted to understand what is happening as there are some that don't understand the process.

Comment: An attendee stated that in respect of the Direct Negotiations Roadmap slide and explanation given by the Claims Trust, where iwi are at in the process and how far they have to go if given the mandate to negotiate on behalf of iwi with the Crown.

Q5: An attendee asked the following questions:

- 1. Clarification of those that registered under Ngāti**

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	<p>Hinemanu me Ngāti Paki?</p> <p>2. Did the Claims Trust go back to whānau, hapū, marae to consult with them when they made the decision that Ngāti Hinemanu me Ngāti Paki will not be included in the claims structure as an iwi</p> <p>3. What do you have to do to become an iwi? And why did the Claims Trust oppose Ngāti Hinemanu and Ngāti Paki having iwi status and why?</p> <p>A5: It was explained that Ngāti Hauiti recognises and includes Ngāti Hinemanu. The process the Claims Trust have established elections for Ngāti Hinemanu to join the process. There is a need for someone to talk about this with Ngāti Hinemanu so whānau can agree with the process.</p> <p>Comment: An attendee stated that at the Ngāti Hinemanu me Ngāti Paki hui-ā-rohe, a crown facilitator recognised Ngāti Hinemanu me Ngāti Paki as an iwi.</p> <p>The attendee also stated that Ngāti Whitikaupeka is the tupuna to give a voice to every one of their hapū. It should be a no to this claim from all four iwi groups.</p> <p>Comment from the Claims Trust:</p> <p>It was stated that this kaupapa shouldn't sit in this forum and that it needs to be discussed at a wānanga.</p> <p>There is still more kōrero to be had in the process this is the first step in the process.</p> <p>Q6: An attendee asked what is the voting process?</p> <p>A6: It was explained that the voting process includes those who choose not to register as a member of the Trust.</p> <p>Comment: The hui facilitator asked people to be quiet and calm down so people can ask questions and trustees can reply to the questions. The hui facilitator stated that they want everyone to have the opportunity to ask questions.</p> <p>Comment:</p> <p>Q7: An attendee commented and asked a number of questions:</p> <ol style="list-style-type: none">1. In the interest of Ngāti Hinemanu me Ngāti Paki, this is a government process. Whānau need to do a collective wānanga so whānau can guarantee that whānau are fairly represented.2. In the presentation who or what mandated Ngai Te Ohuake to be there?3. Who is the representative from Winiata Marae to speak on the structure that goes into the strategy? <p>A7: It was explained that as stated in the strategy, hapū have an opportunity to be represented on the rūnanga. There is</p>
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special consideration to the Pokopoko strategy. This will be facilitated as a separate process, as will the Waiouru land-blocks and land-locked lands in the rohe.

The facilitator explained they're ensuring the Claims Trust are at the table to claim identity and our lands. The door is always open, whakawhanaungatanga. There is a commitment to everyone.

If there is a no mandate, or a yes mandate from whānau, there is the opportunity for Ngāti Hinemanu, as part of Ngāi Te Ohuake to participate in the mandating process.

Whakapapa – some choose not to be involved.

Winiata Marae are to have a hui-a-iwi to decide for themselves.

Q8: An attendee asked, why Kōtahitanga - Ngāti Hinemanu me Ngāti Paki were not included in the structure, and when did the thinking change?

A8: It was explained that the Claims Trust wanted to have the support and be inclusive of all. The Claims Trust looked backwards to go forward, they ignored for whatever reason and the Claims Trust have an understanding at that time of Ngāti Hinemanu thinking. The process is inclusive of all of the Ngāi Te Ohuake hapū and marae since the late 1990s – 2000s.

Q9: An attendee asked: who are the whānau/hapū of Ngai Te Ohuake? The map of the Ngai Te Ohuake Core & Share lands, Ngāti Hinemanu own some of those lands and not Ngai Te Ohuake, they have no lands whatsoever in Mōkai Patea. The attendee also asked who gave the Claims Trust mandate?

A9: It was explained that this is the mandate process and whānau are here to vote. This is not a claimant forum.

Comment: An attendee stated the whenua of Ngāti Hinemanu is not part of Ngāi Te Ohuake lands.

Q10: an attendee asked, has the Claims Trust agreed to follow the Crown's process?

A10: It was explained that, yes, the Claims Trust does agree it is a Crown process. The presenter also explained that if the Claims Trust want to be at the table then they need follow the Crown process, which is the only process for settling claims.

Q11: an attendee asked the following questions:

- 1. In regards to the voting, do whānau need to whakapapa to those lands?**
- 2. Why do whānau have to validate that?**
- 3. Has there been any consultation to the process with the land owners? Is the Claims Trust talking for the land-owners?**

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	<p>A11: It was explained that validation of whakapapa is needed to protect the whenua/land against outsiders who try and claim lands that are not theirs.</p> <p>The landowner's process primarily relates to land blocks, under Crown Act and WAI claims, it doesn't undermine the landowners, it is a parallel process, and the Claims Trust need to respect the registered land owners.</p> <p>Q12: An attendee asked, how do those affected from land confiscation, address these issues?</p> <p>A12: It was explained that if the Crown has had an impact on you, there is another process on behalf of claimants. The loss of Māori lands to Pākehā was known about.</p> <p>Comment: An attendee stated that if there is wide spread support for this mandate, that then determines what the Claims Trust do next.</p> <p>Comment: An attendee stated there is no representation for Winiata. It was explained that they have a big part to play. The attendee stated they had requested that Ngāti Hinemanu me Ngāti Paki sit equal to other iwi groups of Mōkai Pātea as the fifth iwi.</p>
Resolution(s)	<p>The Resolution to be voted on:</p> <p>“That the Mōkai Pātea Waitangi Claims Trust is mandated to represent the Mōkai Pātea Nui Tonu claimant community in negotiations with the Crown for the comprehensive settlement of all of the historical claims of Mōkai Pātea Nui Tonu.”</p>
Voting process	<p>It was explained that voting could occur in three ways:</p> <ul style="list-style-type: none"> • By ballot box at the mandate hui; • By post; or • Online. <p>Voting period-commenced Monday 10 June 2019 and closes 5pm Monday 8 July 2019.</p>
Voting result	<p>The result will be announced after voting closes.</p>
Other comments	<ul style="list-style-type: none"> • The Observer's role at the hui was explained accurately. • The hui was conducted in an open and transparent manner. • Hui attendees had the opportunity to ask questions and questions were answered. • An attendance register was circulated around the hui. • Contact details for information on mandate and voting. • The role of the Independent Returning Officer explained. • The role of Legal advice for MPWCT role explained. • Jordan Haines-Winiata – Ngāti Hinemanu, introduced by

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	<p>Mōkai Pātea Waitangi Claims Trust, to present Ngāti Hinemanu me Ngāti Paki 'KAO Vote' presentation. To vote against the draft mandate strategy.</p> <ul style="list-style-type: none">• The five slides of Ngāti Hinemanu me Ngāti Paki are not the views of Mōkai Pātea Waitangi Claims Trust.• People were asked to keep their questions to one and give others the opportunity to ask their questions. However most Ngāti Hinemanu me Ngāti Paki whānau were asking three questions each minimum.
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Mōkai Pātea mandate hui observer report

Iwi	Mōkai Pātea		
Location	Porirua Club, 1 Lodge Place, Porirua		
Date	Sunday, 16 June 2019		
Start time	1:00pm	Finish time	4:15pm
Chair	Utiku Potaka		
Observer(s)	Julia Aranga-Tuilaepa and Lauren Spring (Te Puni Kōkiri – National Office)		
Presenter(s)	Trustees: Ihakara Hunter, Te Rina Warren, Thomas Curtis, Utiku Potaka, Maraea Bellamy, Richard Steadman Ngāti Hinemanu me Ngāti Paki Heritage Trust: Jordan Winiata-Haines Question/Answer Facilitator: Everard Halbert		
Attendance	Total of 90 people*, including 2 Te Puni Kōkiri observers and 1 Independent Returning Officer from Electionz *people were arriving and leaving throughout the hui, so this is an approximate number.		
Purpose	The purpose of the hui was presented as: "To consider that Mōkai Pātea Waitangi Claims Trust represents you in negotiations with the Crown."		
Agenda	<ul style="list-style-type: none"> • Karakia • Mihimihi • Introductions • Hui Kawa • Presentation • Kapu Tī • Question & Answers • Karakia whakamutunga 		
Presentation	All presenters introduced themselves and how they whakapapa to Mōkai Pātea. A PowerPoint presentation was presented to hui attendees, which was followed, by a question and answer session.		
Questions and comments	Questions were called for after the PowerPoint presentation. Below is a summary of questions and comments: Q1: An attendee asked which hui did the Ngāi Te Ohuake		

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delegate get given the mandate to represent Ngāti Hinemanu and Ngāti Paki?

A1: The presenter explained that she was elected as a representative of Ngāi Te Ohuake at an Annual General Meeting (AGM) in Taihape in 2013, not specifically as part of Ngāti Hinemanu or Ngāti Paki, but stated she still believes she has the right to represent Ngāi Te Ohuake.

Comment: The same attendee asked a follow up question, stating that this was not answering her question, and she wanted to know which Ngāti Hinemanu or Ngāti Paki hui the delegate was given mandate at.

Response: No response was provided and the facilitator moved on to another attendee who wanted to ask a question.

Q2: An attendee asked whether the Trust feels confident that they've done all the research necessary to move into the next phase.

A2: It was explained that the Mōkai Pātea Waitangi Claims Trust (the Claims Trust) would only feel happy going into direct negotiations with the Crown, where they felt they'd done enough research, and they slowed down the process to date in order to ensure this.

Q3: An attendee, referring to the map of Ngāi Te Ohuake lands which the presenters provided, asked who gave the Trust the mandate for all these other hapū to take their mandate and Wai claims.

A3: It was explained that at the Ngāi Te Ohuake AGMs, representatives were appointed from the relevant hapū.

Q4: An attendee stated that the Crown's processes around large natural groupings were not in line with tikanga, and he would prefer landowners of the whenua to call the shots, stating that he believed there were other options for settlement. He asked why the Claims Trust was following the Crown approach.

A4: The presenter said that he agreed with the attendee's statement that the Crown process was not in line with tikanga, recognised that there is a power imbalance. The presenter also explained that the Claims Trust is trying to do the best it can to base this work on the ways of their tūpuna, but the current process is the only process for any iwi to follow. Ultimately the decision of whether or not to move forward sits with the people, but the Claims Trust wants to be able to move forward and not be stuck.

Q5: An attendee asked how the trust ensures that all hapū voices are heard.

A5: It was explained that the rūnanga is represented by the Claims Trust, whose representatives are made up of members of each hapū, and the hapū themselves elect members to the rūnanga. The presenter recognised Ngāti Hinemanu as a large hapū, and recognised that all four lines from Hinemanu have

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their own representation.

Q6: An attendee asked how does the Claims Trust validate supporting a group that is trying to assimilate and victimise the whanaunga of these hapū.

A6: It was explained that the Trust sees its mahi as honouring, rather than assimilating whakapapa lines, and that they are not assimilating, but asserting distinct whakapapa and whenua in the rohe. Stated their view that they feel that everyone has a place in the Trust, and it's their job to represent all 35 hapū.

Q7: An attendee asked where in the wider process does this hui sit?

A7: It was explained that this is the beginning of the process, and there is a lot of mahi to come. This part of the process will continue until they find a resolution, as they can't move forward without the mandate of the people. This is in a parallel process with claims hearings – the natural order might be to wait until these have been heard and the results released, however the Claims Trust feels that they don't have the time to wait on this.

Comment: A member of the Claims Trust explained that they are in a parallel process and that the Treaty claim hearings are continuing. Explained that some people may say that it was a natural progression to complete the hearings and wait for the release of the reports then start this process. It was explained that the Claims Trust do not have time and would like the elders who started this journey to see the end.

Q8: An attendee asked a question in regards to the Claims Trust process, if Ngāti Hinemanu ki Whitikaupeka, Ngāti Hinemanu ki Ngāi Te Ohuake, and Ngāti Hinemanu ki Ngāti Hauiti decide whether they want to withdraw collectively and be represented as the 5th iwi in the structure, and the attendee also asked what is the Claims Trust process to have that accepted?

A8: It was explained that any hapū or iwi can withdraw from the process, and they are also more than welcome to return. In regards to being the 5th iwi, it was advised that that is not something the Claims Trust can approve. Approval needs to go back to the other iwi in the rohe and the attendee was advised to discuss it with them.

Q9: The same attendee asked a further question: should Ngāti Hinemanu ki Whitikaupeka, Ngāti Hinemanu ki Ngāi Te Ohuake, Ngāti Hinemanu ki Ngāti Hauiti decide within themselves that they wish to withdraw, can they be represented as a 5th iwi? What is the Claims Trust process and how are those decisions made?

A9: It was explained within the mandate strategy, there is an option to withdraw and you can re-join at any time. In terms of the 5th iwi it was explained that it is not the place of the Claims Trust to determine that, that decision has to come from the people.

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Q10: The same attendee asked a further question, that if the uri make that decision collectively, is it just a matter of informing the Claims Trust and it automatically happens, or what is the process?

A10: The presenter stated their personal view, that as a member of the Claims Trust, it takes more than just your 'wish' to become an iwi, it has to involve other iwi that have to recognise you.

Q11: The same attendee asked a further question, that if the other iwi do agree, what is the process the Claims Trust would undertake in response to this?

A11: It was explained, once mandate has been approved, then a hapū has the ability to withdraw. The next step would be a discussion with the appropriate rūnanga (who represent the hapū). The rūnanga makes the decisions about hapū and iwi. The Claims Trust are representative of each of the rūnanga. It was also explained that if the rūnanga directed the Claims Trust to do a certain thing, the Claims Trust are obligated to follow.

Q12: The same attendee clarified his question, asking does the decision need to be supported by the rūnanga?

A12: It was explained that the Claims Trust is representative of the four rūnanga iwi, and that the Claims Trust takes its direction from them, and any kōrero about iwi status will need to come back to the Claims Trust through the rūnanga.

Comment: An attendee stated that he was prepared to discuss with Ngāti Hinemanu land owners to make their own decisions on whether or not they would like to be part of this process.

The Trust Claims responded by stating they can assure everybody that the Ngāti Hinemanu land came from Hinemanu's tūpuna, but not her father (Ngāti Kahungunu).

Q13: An attendee asked the Claims Trust why is it that they didn't allow the Ngāti Hinemanu me Ngāti Paki database to be given to the election services?

A13: It was explained that processes need to be done in a particular way in specific timeframes. When the Claims Trust requested the Ngāti Hinemanu me Ngāti Paki database, that unfortunately time had passed and they were not able to be included.

Q14: An attendee asked if the Claims Trust is being inclusive with its approach?

A14: It was explained that the Trusts Claims focus is on being inclusive. The Claims Trust look at whakapapa and determine how those things fit on those place – they get guidance from their tūpuna. Explained that it is not up to the Claims Trust to advise where each iwi and hapū belong. A Trustee explained that the Claims Trust are being inclusive hence why there are

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	<p>so many hapū – this is to ensure no one is left out.</p> <p>Comment: a Trustee commented regarding the 35 hapū that a discussion needs to happen to discuss any issues with the rūnanga, to ensure each hapū is looked after. Those discussions and any decisions will be relayed to the Claims Trust.</p>
Resolution(s)	<p>The Resolution to be voted on:</p> <p>“That the Mōkai Pātea Waitangi Claims Trust is mandated to represent the Mōkai Pātea Nui Tonu claimant community in negotiations with the Crown for the comprehensive settlement of all of the historical claims of Mōkai Pātea Nui Tonu.”</p>
Voting process	<p>It was explained that voting could occur in three ways:</p> <ul style="list-style-type: none"> • By ballot box at Mandate Hui; • By post or; • Online. <p>Voting period-commenced Monday 10 June 2019 and closes 5pm Monday 8 July 2019</p>
Voting result	<p>The result will be announced after voting closes.</p>
Other comments	<ul style="list-style-type: none"> • The Observer’s role at the hui was explained accurately. • The hui was conducted in an open and transparent manner. • Hui attendees had the opportunity to ask questions, however a lot of the questions were not adequately answered. • It was clear that members of Ngāti Hinemanu and Ngāti Paki were not satisfied with this process, particularly the subsuming of their two hapū into Ngāi Te Ohuake for the purposes of settlement. • There was a definite sense of discontentment and mild disorder in the room, especially during the question and answer portion, where the room occasionally got quite rowdy and had to be calmed by the facilitator. • An attendance register was circulated around the hui.

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Mōkai Pātea Waitangi Claims Trust ratification hui observer report

Iwi	Mōkai Pātea		
Location	Tokaanu Hotel Conference Room, Tūrangi		
Date	Friday, 21 June 2019		
Start time	6.30pm	Finish time	8.55pm
Chair	Utiku Potaka		
Observer(s)	Kim Wetini (Te Puni Kōkiri Waikato-Waiāriki)		
Presenter(s)	Trustees: Maraea Bellamy, Te Rina Warren, Barbara Ball, Moira Raukawa-Haskell. Ngāti Hinemanu me Ngāti Paki Heritage Trust: Jordan Winiata-Haines. Hapū/Iwi Facilitator: Richard Steadman.		
Attendance	Total of 80 People*, including 1 Te Puni Kōkiri observer and 1 Independent Returning Officer from Electionz *people were arriving and leaving throughout the hui, so this is an approximate number.		
Purpose	The purpose of the hui was presented as: “To consider that Mōkai Pātea Waitangi Claims Trust represents you in negotiations with the Crown.”		
Agenda	<ul style="list-style-type: none"> • Karakia • Mihimihi • Introductions • Apologies • Hui Kawa • Presentation • Kapu Tī • Question & Answers • Karakia whakamutunga 		
Presentation	All presenters introduced themselves and how they whakapapa to Mōkai Pātea. A PowerPoint presentation was presented to hui attendees, which was followed, by a question and answer session.		
Questions and comments	Questions were called for after the PowerPoint presentation. Below is a summary of questions and comments:		

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Q1: An attendee asked if her Pākehā daughter-in-law from Ngāpuhi was allowed to vote?

A1: The presenter explained no, and to refer to the whakapapa, individuals need to confirm they whakapapa to Mōkai Pātea otherwise they cannot vote.

Q2: An attendee asked how the mandate of Mōkai Pātea fits in with Waitangi Claims of Ngāti Tūwharetoa.

A2: It was explained over recent years, they have tried to establish relationships with Ngāti Tūwharetoa and have drawn up a Memorandum of Understanding (MOU) that clearly outlines the relationship, understanding and land interests of each iwi. The Claims Trust have a tripartite agreement with Ngāti Tūwharetoa and Ngāti Rangi, reaching a basic agreement of bordering interests.

Q3: An attendee commented that there are 35 hapū with some looking for whakapapa, some are dormant. The attendee asked how many are there and how many are not established or are active?

A3: The presenter explained there is a fine balance between what the Claims Trust have, and what they know. The presenter described the whakapapa and suggested whānau should approach the hapū for a response.

Q4: An attendee asked a number of questions, including:

a) Did the presenters have a slide of the MOU with neighbouring iwi?

b) Has the MOU been carried over to the PSGE or direct with the new entity?

c) Does Claims Trust have an MOU with He Toa Takitini?

A4: It was explained that, no, there is no slide of the MOU with neighbouring iwi. It was also explained that the MOU is enduring and as long as required and it is held with this Claims Trust and if mandated to be decided upon by the PSGE when it is set up. The MOU is between iwi, not with the Claims Trust and iwi.

Q5: An attendee asked the MOU is between He Toa Takitini and Ngā iwi nui tonu as presented as individual iwi?

A5: It was explained that it was led by Ngāi Te Ohuake, and Ngāti Kahungunu, and support with iwi in the confederation.

Q6: An attendee asked if Ngāi Te Ohuake lands has ownership of Mōkai Pātea land, yet there are 3 hapū in Ngāti Kahungunu that appear to not have any interests. The attendee asked in relation to Ngāti Hinemanu and Ngāti Paki, how many are registered Mōkai Pātea owners, which voted on this mandate?

A6: It was explained that Hinemanu land has been disputed and debated. Mandating has been completed, that is what this

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hui is about, to move forward.

Q7: An attendee stated in early 1980 there was confusion about Ngāi Te Ohuake and Moawhango joint whakapapa, and asked why did the Claims Trust put that person down?

A7: A sincere apology was provided.

Q8: An attendee asked what the future for rangatahi and kaumātua, might look like in the end?

A8: It was explained that this was indicated in the video presentation by all the rangatahi. Explained that they are not interested in the politics. The current behaviour is not the best for the whānau and tamariki and looking at the future. If mandated, the Claims Trust look towards a settlement for cultural, financial and environmental redress. These are the key kaupapa to move forward to talk with whānau and hapū.

Q9: An attendee asked if the mandate was voted down, what this meant for the claims going forward.

A9: It was explained that everything started in 2004 and included representatives from all groups. The Claims Trust was established in 2011 to enter into the Treaty Settlement process, and now to obtain a mandate. Explained that if there is a strong no vote, then the Claims Trust would go back to the drawing board, which meant all the previous time spend on the Settlement would be wasted. It was explained that if the Claims Trust are not happy with this model, then they are required to go back and seek what everyone wants. It will take more time.

Q10: An attendee asked, regarding rangatahi and kaumātua going forward, is the Claims Trust aware of what Ngāti Hinemanu and Ngāti Paki are doing? The attendee specifically asked about the Ngāti Ohuake representative on the Claims Trust.

A10: It was explained that they would not expect anything less, and acknowledged the strong and developed hapū activity being delivered and the ability to organise the rūnanga – Ngāti Hinemanu me Ngāti Paki Heritage Trust (the Heritage Trust). The question was posed: where would Mōkai Pātea be now? It was explained that the only thing tripping them up is the factions within the Claims Trust.

Q11: An attendee asked which whānau within the Claims Trust had identified land on this side of the Rangitikei, and what happens to those on the other side, would they be part of the Claims Trust?

A11: It was explained that the maps portray what the Claims Trust had been explaining throughout the presentation. Stated Ngāti Hinemanu has interests in Mōkai Pātea and Kahungunu. The whenua in Heretaunga is under Kahungunu. Some hapū are or need to strengthen their ties.

Q12: An attendee stated, that in respect of 2008, when

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	<p>Ngāti Hinemanu, Ngāti Paki and He Toa Takitini was formed, it was funded by the Office of Treaty Settlements at the time for major claims back to 1868. The attendee asked if anyone had actually spoken with the individual claimants, to ensure that their claims have been included in this claim.</p> <p>A12: It was explained that as part of the process, the Crown has requested the Claims Trust to include these claims, and a list was provided in the presentation. It was also stated that, unfortunately, individual claimants had not been notified of this process, and had not been contacted.</p> <p>Q13: An attendee from Ngāti Ohuake asked if their husband can vote?</p> <p>A13: It was explained that they should go back to the blocks, find their tūpuna and whakapapa and to have discussions with their marae to identify their voting rights.</p> <p>Q&A Facilitator Comment: An attendee commented that Ngāti Hinemanu, Ngāti Paki and Mōkai Pātea have issues to discuss. Stated the information had been given to make a vote and that there are other iwi/hapū here that have not been heard from.</p> <p>Participant comment: Noted they were ‘allowed in’ by Ngāti Hinemanu and Ngāti Paki. The land is with the people and they need to do something about how everyone at the hui manage to talk about rangatahi and kaumātua but they behave like children and argue. Their old people found ways to move forward and stated the allegiance was with Ngāti Hinemanu and Ngāti Paki although the land interests were with Mōkai Pātea and questioned where those like themselves belong as Ngāti Tamakōpiri who get to only visit their whenua. Stated the Crown is dividing them through the process. They need to sort their differences and stay strong, the problem cannot be a vote for a yes or no.</p> <p>Comment: The facilitator acknowledged the need for the Claims Trust to deal with the issues raised and that the whakapapa is there to proceed.</p>
<p>Resolution(s)</p>	<p>The Resolution to be voted on:</p> <p>“That the Mōkai Pātea Waitangi Claims Trust is mandated to represent the Mōkai Pātea Nui Tonu claimant community in negotiations with the Crown for the comprehensive settlement of all of the historical claims of Mōkai Pātea Nui Tonu.”</p>
<p>Voting process</p>	<p>It was explained that voting could occur in three ways:</p> <ul style="list-style-type: none"> • By ballot box at the mandate hui; • By post; or • Online. <p>Voting period-commenced Monday 10 June 2019 and closes</p>

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	5pm Monday 8 July 2019.
Voting result	The result will be announced after voting closes.
Other comments	<ul style="list-style-type: none"> • The Observer arrived 30 minutes late to the hui. • The Observers role was explained accurately. • The hui was conducted in an open and transparent manner. • Hui attendees had the opportunity to ask questions and questions were answered as best as possible. • An attendance register was signed on arrival. • Contact details for information on ratification and voting were provided for hui participants. • Some participants voiced their opinions above others • A group discussion became distracting to the hui. • Noted a call for the Chair to provide fair meeting etiquette when a participant had the floor and was talked over.

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Mōkai Pātea Waitangi Claims Trust ratification hui observer report

Iwi	Mōkai Pātea		
Location	Taradale Hall		
Date	Saturday 22 June 2019		
Start time	11.00am	Finish time	1.47pm
Chair	Utiku Potaka		
Observer(s)	Monique Heke and Cassie Hazel (Te Puni Kōkiri Ikaroa-Rāwhiti)		
Presenter(s)	Trustees: Ihakara Hunter, Barbara Ball, Te Rina Warren, Moira Raukawa-Haskell, Utiku Potaka, Maraea Bellamy Ngāti Hinemanu me Ngāti Paki Heritage Trust: Jordan Winiata-Haines Hapū/Iwi Facilitator: Richard Steadman Question/Answer Facilitator: Laurise Makowharemahihi		
Attendance	Total of 110 people*, including 2 Te Puni Kōkiri observers and 1 Independent Returning Officer from Electionz *people were arriving and leaving throughout the hui, so this is an approximate number.		
Purpose	The purpose of the hui was presented as: "To consider that Mōkai Pātea Waitangi Claims Trust represents you in negotiations with the Crown".		
Agenda	<ul style="list-style-type: none"> • Karakia • Mihimihi • Introductions • Hui Kawa • Presentation • Kapu Tī • Question & Answers • Karakia whakamutunga 		
Presentation	All presenters introduced themselves and how they whakapapa to Mōkai Pātea. A PowerPoint presentation was presented to hui attendees, which was followed, by a question and answer session.		
Questions and	Questions were called for after the PowerPoint presentation. Below is a summary of questions and comments:		

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comments	<p>Q1: An attendee asked, who has given the Mōkai Pātea Waitangi Claims Trust (the Claims Trust) the mandate to change those core lands of Ngāi Te Ohuake, the Claims Trust has taken the mana as this is what the mandate says.</p> <p>A1: The presenter explained that the Claims Trust are asking for a mandate.</p> <p>Q2: An attendee asked, in respect of the four to five claims which directly involves them, to explain how the Claims Trust are going to address those claims when they know nothing about them?</p> <p>A2: It was explained that all claims are valid, there are others as well; the Claims Trust wants all claims to be heard right to the end. Each claim will be able to work together within the mandate structure. By coming together, it allows the Claims Trust to make sure that this is properly executed.</p> <p>The Claims Trust advised that they will have a special hearing regarding land locked lands.</p> <p>Q3: An attendee asked that a minute be provided by the Māori Land Court, to state that Te Upokoiri is an iwi, not a hapū. The attendee asked why didn't the Claims Trust come to Omaha before this mandate came about? Why wasn't this type of hui held at Omaha?</p> <p>A3: The presenter explained that this is the first time the Claims Trust have heard that Upokoiri is an iwi. It was also explained that due to friction and tension, the Claims Trust chose an independent venue. The Claims Trust, if invited, will organise an information hui in Omaha.</p> <p>Q4: An attendee asked, what about the rest of the hapū? When did hapū start saying they are now an iwi?</p> <p>A4: It was explained, to ensure all 35 lines that are connected are represented efficiently. It was also explained that they have fluid choice to join together and then can be called an iwi.</p> <p>Q5: An attendee conveyed their concerns regarding Opaea Marae being neglected. The attendee asked, are there people at this hui that feel that those who whakapapa to Opaea Marae have been overlooked (raise your hand)?</p> <p>A5: ½ raised hands.</p> <p>Q6: An attendee quoted different Act numbers and sections, and explained a grievance. In 1867, the Land Court Act arrested Winiata – he was not alienated, he was removed.</p> <p>A6: It was explained that the Claims Trust are seeking mandate to also address grievances – the Claims Trust can take this into account and incorporate this at a later date as they are not lawyers.</p> <p>Q7: An attendee commented they have been to hui before this and wondered why isn't the Claims Trust allowing Ngāti Hinemanu to be represented as a 5th iwi?</p> <p>A7: It was explained that based on the current structure, Ngāti</p>
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	<p>Hinemanu is sufficiently being represented.</p> <p>Comment: An attendee stated that some hapū have more right than other hapū. If the Claims Trust is going to allow hapū more say than others do, then the Claims Trust will not get their vote.</p>
Resolution(s)	<p>The Resolution to be voted on:</p> <p>“That the Mōkai Pātea Waitangi Claims Trust is mandated to represent the Mōkai Pātea Nui Tonu claimant community in negotiations with the Crown for the comprehensive settlement of all of the historical claims of Mōkai Pātea Nui Tonu.”</p>
Voting process	<p>It was explained that voting could occur in three ways:</p> <ul style="list-style-type: none"> • By ballot box at the mandate hui; • By post; or • Online. <p>Voting period-commenced Monday 10 June 2019 and closes 5pm Monday 8 July 2019.</p>
Voting result	<p>The result will be announced after voting closes.</p>
Other comments	<ul style="list-style-type: none"> • The Observer’s role at the hui was explained accurately. • The hui was conducted in an open and transparent manner. • Hui attendees had the opportunity to ask questions and questions were answered. • An attendance register was presented at the entrance of the hui. • Mōkai Pātea pamphlet with voting information was available on the seats for the attendees (not enough seats provided). • Maps of boundaries and structure slide were available at the back of the room as they were too small to see on the presentation. • Attendees were provided with a small piece of paper to write questions if they had any and hand it to the facilitator Laurisse who was identified at the beginning of the hui.

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Mōkai Pātea Waitangi Claims Trust ratification hui observer report

Iwi	Mōkai Pātea		
Location	Holiday Inn Auckland Airport, Auckland		
Date	Sunday, 23 June 2019		
Start time	11:04am	Finish time	1:40pm
Chair	Utiku Potaka		
Observer(s)	Ngawai Hernandez-Walden and Karena Stephens-Wilson (Te Puni Kōkiri Tāmaki Makaurau)		
Presenter(s)	Ihakara Hunter, Barbara Ball, Te Rina Warren, Moira Raukawa-Haskell, Utiku Potaka, Maraea Bellamy Ngāti Hinemanu me Ngāti Paki Heritage Trust: Jordan Winiata-Haines Question/Answer Facilitator: Tama Potaka		
Attendance	Total of 80*, including 2 Te Puni Kōkiri observers and 1 Independent Returning Officer from Electionz. *people were arriving and leaving throughout the hui, so this is an approximate number.		
Purpose	The purpose of the hui was presented as: "To consider that Mōkai Pātea Waitangi Claims Trust represents you in negotiations with the Crown."		
Agenda	<ul style="list-style-type: none"> • Mihimihi • Karakia • Hui Kawa • Presentation • Questions & Answers • Karakia Whakamutunga 		
Kawa	<ul style="list-style-type: none"> • Important that all people can hear • Questions at the end • A handout will be available at the end of the hui • No live streaming 		

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<p>Presentation</p>	<p>All presenters introduced themselves and how they whakapapa to Mōkai Pātea.</p> <p>A PowerPoint presentation was presented to hui attendees, which was followed, by a question and answer session.</p>
	<p>Questions were called for after the PowerPoint presentation. Below is a summary of questions and comments:</p> <p>Q1: An attendee asked, in regards to the voting process, what kind of majority is required?</p> <p>A1: It was explained that a broad or significant support is required. Not just a majority.</p> <p>Q2: An attendee asked, has the Mōkai Pātea Waitangi Claims Trust (the Claims Trust) considered any possible court injunctions from Ngāti Hinemanu me Ngāti Paki?</p> <p>A2: It was explained that there may be challenges in the future. Hence why the Claims Trust follow a robust process, which in effect is the Crown process. The Claims Trust do not want to assume the outcome but will be prepared for the future.</p> <p>Q3: An attendee asked, if a mandate is not obtained, who will deal with the mandate? The attendee asked for a response from both Trusts.</p> <p>A3: The Claims Trust explained that they started in 2011, to get the Claims Trust to this point. They stated that if the Claims Trust does not get the mandate to progress, it is highly likely to take another 8 years to get back to this point.</p> <p>The Ngāti Hinemanu me Ngāti Paki Heritage Trust (the Heritage Trust) explained that they will have another kōrero with Mōkai Pātea to ensure there is room for all. The Heritage Trust stated they do not see it being another 8 years, as they feel that it will take one hui to discuss these matters.</p> <p>Q4: Referring to the Mōkai Pātea claimant community slide, an attendee asked, how many of these hapū are actually working hapū, marae etc? How are they recognised, through the research? Who gave the mandate for the other hapū to be included in this?</p> <p>A4: It was explained that the Claims Trusts' perspective ever since the 1800s have been alienated and disconnected from their hapū/marae. A product of the Crown's injections to alienate from our whenua. The Claims Trust said they feel they have found solace and tautoko as working as a larger group.</p> <p>Te Rina Warren explained and acknowledged her whakapapa, if she has a marae or not, identified and located herself within a historical experience. She stated she is connected as Mōkai Pātea through whakapapa lines. It is not for the Claims Trust to define if the hapū is dormant or not, this is based on whakapapa.</p> <p>Utiku Potaka explained that the purpose of these hui is for the</p>

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	<p>Claims Trust to seek mandate to represent Mōkai Pātea in the Treaty settlement negotiations.</p> <p>Q5: Referring to Wai 1835 claim, an attendee asked, is there anything to the same extent of the Wai 1835 commercial redress?</p> <p>A5: It was explained that the army lands and Taihape township are. It may not answer directly but identifies where there is possible redress.</p> <p>Q6: Who are the representatives of the Heritage Trust? What is the tikanga on the representation and are they uri?</p> <p>A6: The Claims Trust referred this question to the Heritage Trust to answer.</p> <p>The Heritage Trust explained that tikanga comes from the marae. The claims process is not a tikanga process and they have to adapt their tikanga to fit the Crown process.</p> <p>Q7: An attendee asked, when will they find out as a community what the decision/outcome for this process will be? Who will make the announcement?</p> <p>A7: It was explained that there is another process involved. The Claims Trust explained that they are expecting to receive the results around 10 July. Part of the process is to verify everything which may take another week.</p> <p>The Claims Trust will make the announcement. Election Services formally advise of the results, special votes will still be verified. The same as a normal election process.</p> <p>Q8: An attendee asked, if the process fails, as being proposed, what happens next?</p> <p>A8: The presenter explained that it has taken 7-8 years to get to this point, and that it may take another 7-8 years to get this point again under a new form.</p> <p>Q9: An attendee asked, if you are given the mandate, does part of the process include the structure of the post-settlement trust?</p> <p>A9: It was explained that it could, but will come under the Post-Settlement Governance Entity (PSGE). It was explained that the main purpose of the Claims Trust is to negotiate a settlement. The people need to tell the Claims Trust what it will look like post deed and settlement.</p> <p>Q10: Referring to the Ngāi Te Ohuake map land owners, an attendee asked, why are they not being accepted as an iwi?</p> <p>A10: It was explained that the maps are derived to the uri in the whakapapa that is in the collective. Ngāi Te Ohuake and Ngāti Whitikaupeka do not own those lands. The Claims Trust are not saying they own those lands. The Claims Trust does not own those lands. The Claims Trusts role is to negotiate the</p>
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	<p>lands. The Claims Trust do not have the mandate or the ownership.</p> <p>Q11: An attendee asked, why are Ngāti Kahungunu not recognised?</p> <p>A11: It was explained that this structure is based on the collective whakapapa of Tamatea Pōkaiwhenua. One of those children has been used as a centre point of Tamakōpiri. It's different for each iwi, the common denominator is Tamatea Pōkaiwhenua.</p> <p>This is not made up but was explained that this is what is known from whakapapa, and information shared as Mōkai Pātea of this whenua.</p> <p>Question/Answer Facilitator: An acknowledgment was provided to all those who attended.</p>
Resolution(s)	<p>The Resolution to be voted on:</p> <p>“That the Mōkai Pātea Waitangi Claims Trust is mandated to represent the Mōkai Pātea Nui Tonu claimant community in negotiations with the Crown for the comprehensive settlement of all of the historical claims of Mōkai Pātea Nui Tonu.”</p>
Voting process	<p>It was explained that voting could occur in three ways:</p> <ul style="list-style-type: none"> • By ballot box at the mandate hui; • By post; or • Online. <p>Voting period-commenced Monday 10 June 2019 and closes 5pm Monday 8 July 2019</p>
Voting result	<p>The result will be announced after voting closes.</p>
Other comments	<ul style="list-style-type: none"> • The Observer's role at the hui was explained accurately. • The hui was conducted in an open and transparent manner with the words “aroha ki te tangata” utilised regularly to maintain order. • Hui attendees had the opportunity to ask questions and questions were answered as best as possible. • An attendance register was located at the registration desk as you entered the hui. • Contact details for information on ratification and voting. • Voting booth and information on voting was located next to the registration desk.

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