

Ngatiwai Trust Board Quarterly Hui a Iwi 1-2 July 2016 held at Matapouri Marae, Matapouri.

Workshop Group 2:

This session was facilitated by Deputy Chairman Kris MacDonald with notes recorded by Treaty Claims Manager Tania McPherson. The session was run so that all those participating had a say on each question or topic.

Question 1: What makes a hapu and what makes an iwi?

The group agreed that it was important to ask the question what makes a whanau to which the group agreed it was a matter of size/scale and connectness/whakapapa.

What makes a Hapu	What makes an iwi
A collection of families with a common tupuna, marae, hapu trust etc	A collection of families, hapu, marae within the overall iwi rohe
A hapu is the cord that binds us together, we all know who we are, our families all know each other	Iwi arose to defend our common territories when we needed help and support
Hapu have rights to defend their lands	Whakawhanaungatanga links
Hapu have a common tupuna	Connections to hapu and marae
Share registers can help to define members of hapu / land administration	Survival in times of need
Active involvement, keeping your home fires burning	Iwi came about to make it easy for the Crown it is a Government construct
Hapu have become secondary to us because we used our marae as a focal point	Our tupuna signed the Treaty of Waitangi or Declaration of Independence
Pa and Marae are important	Ngatiwai Trust Board is marae based and the marae structure undermines hapu
	Our tupuna created the Ngatiwai Trust Board, they decided our representation

Question 2: What dose being Ngatiwai mean to you and what makes us Ngatiwai collectively?

What being Ngatiwai means to me	What being Ngatiwai means to us collectively
Child of the sea	People of the sea
To draw a line in the sand (where we stand now)	The line is celestial navigation (charting a course to our future)
Tuparehuia	Kotahitanga
Whenua that my mother and siblings were born on and were buried on	To save our land for our children – don't want to let it go
To retain the mana of my father	To show my existence upon this earth – Pou whenua
Tuparehuia, born, bred, die	To build relationships and move forward

Swimming from Great Barrier Island to Tuparehuia underwarter	Keep fishing, swimming, manawhenua, manamoana
Close association with the moana, Matapouri, Mackie Place, pride in our whenua an where we are from	Ahi ka of all the Marae up and down the coast

Question 3: Do you agree with one collective Ngatiwai Settlement or should there be several separate settlements?

- Preference for Individual family settlement. It's about claiming back what belongs to us.
- Each hapu should be able to talk for their own whenua. All their korero should be recorded.
- Our history is important to us and needs to be recorded by us.
- We don't want to sign away our sovereignty.
- Had the Ngatiwai Trust Board gone about it differently they may not have the current problems now. There is work to do to tidy up concerns.
- Te Whanau o Rangiwhakaahu prefer a collective settlement.
- Can we have a collective settlement with all parties interests and concerns addressed?
- I prefer collective, we should approach the Crown collectively, the Crown is the thief.
- The solutions are in the Post Settlement Governance Entity and the Settlement legislation (i.e. the Historical Account).
- Concerning the Ngati Rehua settlement, this is the pathway our tupuna asked us to follow as ahi ka.
- In the end we all get to choose if we agree with it or not.

Question 4: How do we know who are the representatives for each hapu so we can seek their consent?

After some discussion it was agree that the best way to seek hapu consent was to call hapu hui at marae (Hui o Marae or Marae a hapu). The workshop group then discussed which marae are associated with each hapu.

Hapu	Marae
Ngare Raumate	Ngaiotonga, Matapouri
Ngati Tautahi	Ngaiotonga, Tuparehuia, Whangaruru Marae
Te Uri o Hikihiki	Mokau, Hika whanau, Whangaruru Marae
Whanau whero	Whananaki
Te Aki Tai	Whananaki, Matapouri
Ngati Toki, Te Whanau o Rangiwhakaahu	Matapouri
Te Waiariki, Ngati Takapari, Ngati Korora	Ngunguru
Patuharakeke	Takahiwai

Each of the four sets of questions were reported back to the main hui at the conclusion of the workshop session by the following participants. Tania McPherson question 1, Hone Matenga question 2, Gary Reti question 3 and Kris MacDonald.

