

Hapū representation

Whangarei, St Andrews Church 23 February 2016

S	N	D
Flexibility of hapū processes/tikanga	Clarify intended outcomes: -within minimum standards; - hapū revitalisations/relationships	Minimise re-inventing the wheel
Dismantling of Tūhoronuku	Single v multiple settlements?	Crown recognition of holding 'pending final structure'
New body not what exists	Neutral	Feel we are doing this to accommodate the Crown
Hapū is the tāhūhū	Resourced by the Crown?	
Regional approach	Best person for the job - why have tuakana/teina? Kaumatua/kuia?	
Park the Crown to allow us to decide what we want	Te tēpū - Anaru and Hona: - who does this process justify? - who does this help? - what if you don't have kaikōrero in place? - if there are 100 hapū to have 3 reps how would this work?	
Hapū sovereignty	Don't regurgitate old wounds	
Don't recognise the Rūnanga (TRAION)	Don't put us all in the same basket	
Rangatiratanga of each hapū and collective rangatiratanga as Ngāpuhi	"How do we choose which hapū to go through this process with if we belong to more than one?"	
Leadership	Election process?	
Not just one representative - a team!	Kaikōrero - no rep for hapū - to be able to korero - CV - their attributes - from marae and use the marae tikanga	

Understand roles - basic governance		
Hapū decision making		
Mandated kaikorero by hapū		
Self appointed kaikorero - no		
Person who is reliable, honest, transparent, have the wairua for the mahi - reporting back		
How many hapū kaikorero? - minimum 2. Up to the hapū		

Hokianga, Mōria Marae 24 February 2016

S	N	D
Whakahokia tenei kaupapa ki roto i ngā hapū	Healing the mamae before engaging in the process	
"Mā ngā hapū nga hapū e korero nei"	When we have hapū with small numbers within a large grouping of a collective of other hapū it makes it difficult.	
Option to have a kaikōrero or a team kei te hapū te tīkanga	kanohi ki te kanohi	
Home first	tīkanga	
include young people	Important for rangatahi to be involved	
Hui to be well advertised - hapū to decide.	Groom leaders for the future	
Accountable back to the hapū	Whakapapa solves it all	
Decision making/manā remains with hapū	Whenua	
Hapū involved in nomination and election process	Can one person wear more 2 or 3 hats?	
Collective representation from hapū	Ngāpuhi did not cede our sovereignty manā	

Appointment based on tikanga	Kaumātua mai ngā hapū - same with urban, rūnanga ko ngā kaumātua ngā rangatira.	
Hapū are the kaitiaki of tikanga	Hapū identified i.e. ngāti hau ki omnaia.	
Legal entities (hapū trust, marae trust etc)	Hapū hui at marae. Have a team.	
Hapū decide for themselves how they are represented.	Reps through hui-a-hapū fundamental and at marae.	
Number of hapū reps: minimum 2 = team	Who calls a hapū hui?	
	What is a hapū?	
	Withdrawal process back to the hapū	

Takutai Moana, Otiria Marae 24 February 2016

S	N	D
Hapū alliances	Resourced: researchers	
Structure: te ao māori. Lead by people, whanau, hapū.	Whakapapa database: not govt based, corporate model, not TRIAN, not Rūnanga.	
Team: we select ourselves, including kaumātua, urban and overseas members via whakapapa, share research.	Resourcing	
Mā ngā ano ngā hapū e korero.	Hapū database	
Hapū will decide	Claimants should be included in hapū teams because of their personal interests and they are driving the kaupapa.	
Hapū will speak for hapū	Whakapapa boundaries to be known and understood and spiritual boundaries.	
Can include urban reps and kaumātua	Paternal and maternal representation (male and female representation)	

Get rid of Tūhoronuku	Purist concept of hapū mana of hapū remains intact with each hapū regardless of size.	
All hapū to have the choice	Ahuwhenua, whakapapa, tīkanga.	
Hapū hui to decide	Get rid of current ones	
Support hapū teams - More adaptable - More skills can be drawn on	No hapū can speak for or dictate to another	
Right people for the job - Skills, experience and whakapapa - Must have good understanding of the claims	Boundaries according to mana māori - mana pākehā.	

Mangakahia, Maungarongo Marae 25 February 2016

S	N	D
Widely skilled people	Wiki was the only kaikorero for her hapū but had support of her hapū.	
Instead of one hapū kaikorero have a team of hapū kaikorero	Need to go back to marae to discuss what they want	
Hui a hapū to mana hapū kaikorero	Q. Who is representing Mangakahia? Need to know	
Each hapū speak for themselves and have own resources	Q. Who mandated this group? A There is no formal mandate.	
Kaikorero team	Issue - hapū kaikorero were not elected.	
Ability for hapū to send any kaikorero dependent on skill base and take on the tēpū at any time.	Wahine/tane	
Hapū appointed (objective driven)	Youth	
Process of how many hui a hapū according to hapū tīkanga	Skills/all levels outcomes	
Instead of one hapū kaikorero have a team of	Tīkanga/understanding	

hapū kaikorero		
Minimum 2 kaikorero	Hapū to have own database and to have ownership of the databse. Ensure safety mechanisms in place for this. Someone to have a dedicated role for this database. Not all people have access to it.	
Representative to form a team	Resourcing important for hapū database.	
Would like 3 or 4 from each hapū		

Whangaroa, Kaeo Rugby Club 26 February 2016

S	N	D
Only hapū from each rohe to determine how many hapū and which hapū will participate in the engagement process.	What is the objective? Focus on the kaupapa.	Rangatira
Ma ngā hapū ano na hapū e korero	How do hapū determine who represents them?	Hapū representation should come from the marae level.
Hapū decide and speak for themselves.	Who gave the mandate to the current TIMA kaikorero?	
Houhou te rongu within hapū region - Ngāpuhi/Kotahitanga/Tūhoronuku.	Pou at different levels - pou are key to hapū kaikorero	Whanau structure - as in (tenei te source)
Hapū speak for hapū	Hapū/whanau must be able to engage with their pou	Refer 2 hapū kaikorero body i.e. as basis with hapū to determine.
Hapū korero for hapū	Transparent	
Tikanga to guide - respect each other's mana	Our tino rangatiratanga is not up for negotiation.	
Tikanga differs	Who is the Crown, ko wai ratou?	
Ngā tīkanga o te pou whenua.	Not interested in your apology	
Hapū on the top. Each hapū to talk for themselves.	Process is too rushed	
We need time to go back to our people. We are swamped w multiple kaupapa.	We need resource - similar to Crown meaning.	

Kei te hapū te tīkanga - may change over time	What is the background context to the korero we are having. Is it forced settlement?	
Ka piki ki te hapū	Need to rebuild ahi kaa: - Hapū structures - Home	
Hapū tuku	Ko wait me te numa	
Only hapū mana motuhake is paramount	How	
Ngāpuhi holds sovereignty	We aren't finished	
Representation is not a single voice	You haven't constructed an ongoing relationship	
No to current model and approach	Kaumātua o te whanau	
Hapū mana motuhake	Any constructed organisation anywhere cannot speak nor represent "me" as a Tiriti partner	
Hapū to choose their team in accordance with their own tīkanga. - No kaumātua part of their hapū - No urban part of hapū - No rūnanga seat Change the name	Several levels	
	Crown is to not interfere with hapū business	
	They are representing the Crown	
	Maybe 25 years old	

Waimate Taimai Turner Center 29 February 2016

S	N	D
Tīkanga	Modernise the definition of hapū	
Hui at marae to the common tūpuna	Skills and commitment/secondment	By rangatahi/whanau
Multiple representation	Define a living/acting hapū	Whanau should choose a rep to go to marae/hui-a-hapū. Hapū to choose a rep from this group.

Whakapapa - hapū database	Hapū made up of whanau	
Hapū representation is a hapū issue	Alignment of hapū could create alliances	
Hui-a-hapū - choose kaikorero for their hapū	How do those who do not know their hapū choose a rep?	
Inclusive of all Ngāpuhi	How do hapū include them if hapū don't know them?	
Hapū communication, transparency, tīkanga, accountability and responsibility.	Wiki was the only kaikorero for her hapū but had the support of her hapū	
if more than one hapū at a marae, able to have multiple reps	Each hapū speak for themselves and have own resources	
Chosen at hapū hui	Need to go back to marae to discuss what they want	
Hapū choose team to represent.	Q. Who is representing Mangakahia? Need to know	
Hapū will determine their rangatahi	Q. Who mandated this group? A. There is no formal mandate	
More than one person to listen, to gather info and to report back	Issue: hapū kaikōrero were not elected.	
Instead of one hapū kaikorero have a team of hapū kaikorero	Youth	
Widely skilled people		
Hui-a-hapū to mana hapū kaikorero		
Wāhine/tāne		
People on the land to make decisions - ahi kaa		
Minimum 2 hapū kaikorero		

Kuia/Kaumātua representation

Whangarei, St Andrews Church 23 February 2016

S	N	D
Whakamana i te puna mātauranga o Ngāpuhi	Lack of knowledge of tikanga	
No special seats: represented by hapū		
To be part of hapū representation		
No		

Hokianga, Mōria Marae 24 February 2016

S	N	D
Kaumātua: according to hapū tikanga	Get it right	
Should come from hapū	Kuia awahi the kaumātua, they awahi each other	
How do you reconcile a kuia or kaumātua with too many hats. Possible prevent them from focusing on our kaupapa.	Define kaumātua: - leadership role; or - over 55 or something else	
	A rep should have a proven track record with tautoko from others.	
	It's an important role	
	Kaumātua should be looked after and not put in the firing line	
	Understand the role and fill the role with the right person.	
	Use kaumātua not "kuia kaumātua"	
	Allows hapū to complete a cultural assessment	

Takutai Moana, Otiria Marae 24 February 2016

S	N	D
Yes, get rid of seats.	Ahikaa - korero mo te whenua me te whakapapa	
Hapū decide	Whakapapa - tīkanga within rangatiratanga is through whakapapa.	
Through hapū	Why?	
No	Kia ū ki ngā tīkanga ao tatou tūpuna.	
	They have other mahi to take care of.	
	Government entity, governed by pākehā protocol.	
	Hapū understand the needs and social issues of our people. Connected.	

Mangakahia, Maungarongo Marae 25 February 2016

S	N	D
Select directly through hapū	What constitutes a kaumātua in this day and age. Some hapū don't have older generation around. What then?	No pūtea
Need to be able to nominate your own kuia/kaumātua for your hapū.	What is their role?	Unrealistic timeframe
Hapū decision on representation	Where is the best place for them? - Hapū based - Politically based - Or both?	korero: - Wants 1 kuia kaumātua as they have no kuia/kaumātua on their marae.
	Responsible for tīkanga within each hapū	
	Taumata kaumātua to guide/advise	

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S	N	D

Hapū only to determine representatives	Kaumātua either male or female	No decision making - kei nga Arataki
Engaged in every part of the process at a hapū level	What is our expectation of our kaumātua? Kia pūrītia te tīkanga	
Represented on the Mandated Authority through their hapū.	They shouldn't be exposed to the political terrorism	
<i>Getting shot of kaumātu.</i> Hapū korero for hapū	Every hapū have their own kaumātua	
Matataui ngā tīkanga tō na hapū	Wrong terminology	
Me wānanga no -kaumātua	Refer to	
	Kaumātua te rangatira o te whanau	
	Everyone has a potae right person for the role	
	Taumata kaumātua. Forum for our hapū kaumātua to talk with their own hapū.	
	Fully resourced	

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S	N	D
Hapū have their own kaumātua	Whanau - kaumātua	
Based on skills	Supportive roles	
Through hapū	Who is living at home (through necessity)?	
Yes to the proposal	Active roles	
Don't put a number on them	Awareness roles	
	Succession structure to support hapū	
	Clusters of kaumātua	

Urban representation

Whangarei, St Andrews Church 23 February 2016

S	N	D
Strengthen hapū connection	Some see themselves only as māori	Need their own representation
Hapū decide - maybe collective approach	Aē - urban reps are able to assist us back home more, whether its through resources or some other way.	They are unable to attend hui at home so we feed the information from them to the urban reps
Urbans will find a way back to hapū - Regional disputes resolution process	Cost -effective	
Connect to them	Double-dipping	
Networking	Those that don't know their whakapapa	
Hapū to be resourced to find our urban whanau		
Technology, connecting through hapū		

Hokianga, Mōria Marae 24 February 2016

S	N	D
Urban voice needs to be heard	How do people in Australia keep in touch with their hapū? What are the platforms?	
Represented through hapū	Whanau reconnect	
Communication plan essential	Make sure they have a representative that they can easily approach.	
Regular urban whanau hui to have korero relating back to hapū	Whanau communicating with government within their own country.	
Regional representatives	Urban maori rely on kuia/kaumātua and still come home to their kainga/marae.	
Current urban model -no	Ngā urban maori should be responsible themselves to stay connected to their marae/kainga/hapū.	

Consistent communication	Urban drift generations created separation of maori from their kainga/hapū/whanaunga. These people are hurting because they were deprived.	
	We have become colonised to the point that makes it difficult to reconnect.	
	To ensure their tamariki/mokopuna remain connected to their hapū, kainga, whanau.	

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S	N	D
Look at the existing model and see if there are any positives we might benefit from.	Contact them where ever they are - resources.	Urban coordinator
Yes, agree remove.	Find them in the kohanga and kura and mahi māori - linked home.	
Having separate seats takes hapūtanga away.	Many urban whanau educated, fresh ideas, networked.	
Through hapū	We need the skills of all our people	
Democratic process - opportunity for each person to vote.	Ahi kaa and tipi haere	
Representation determined through hapū.	TRAION current database needs to be audited and accessible to the hapū.	
Rebuild the hapū structures		
Not separate - hapū given resources.		

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S	N	D
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Hapū team	Q. what about those people who don't know who they are? Don't want [.....?] A. It's not, do they want to be, it is they are. If you want to be part of settlement you need to come back to marae and state that.	Select through kohanga reo.
Urban whanau, most share responsibility of/for hapū	If they can't attend then need to be able to respond by letter, phone etc.	Coordinator role
No single representative	There is a Māori battalion who settled in Auckland so need urban reps.	Hapū should be able to select their urban rep.
Hapū team	4 yes, 3 no	
	Waipereira Trust should have a relationship with ngā hapū - share resources.	
	Is this a democratic process?	
	Complex contemporary issue - some don't know who they are.	
	Scope for urban representation must be resourced	
	Relationships with other organisations.	
	Educate those to come home	

Whangaroa, Kaeo Rugby Club 26 February 2016

S	N	D
Communication through hapū/media.	Whanau living outside the rohe or country need to come back to the hapū kainga	
Agree remove seats	Bring your own whanau	
Hapū korero for hapū	Look after your own	
No - throw out	Reconnecting	
Resourcing: - Hapū databases - Need some rules - Hapū look their own	"What is that?"	

They are part of the hapū	Communication - hoki atu koe ki to ukaipo	
They are not separate	Me au ki te taurahere	
But when it comes it goes to all	Organise themselves	
Got to have a hapū plan	Taurahere whakapapa home on the whenua	
Regional Whangaroa plan	The person at home speaks	
"Hapū still da boss"	Te mana kei te kainga	
Ma ratou anō e korero	Noho kei te taone - nui atu kei reira - ka pōti, e kore te hunga kainga e toa. Kore ratou e hoki.	
Urban representation not required	Kia u kī ngā tīkanga o mua, I te hunga kei te kainga.	
Double-dipping	Gathering/disseminating "to hui atu - ingoa runga imera".	
	Facebook, hui mate	
	Hunga kainga e korero ana	
	Pūtea needed most here at home	
	Comms strategy needed	
	Hapū - hunga kainga me korero ki nga hunga kei hea ke atu e noho ana	
	Rereke te taurahere me te ahikaa	
	Hapū located in different areas.	
	Time capsule	
	Hapū evolve all the time - new ones have been stilted	
	Need to evolve	
	Been stopped by Crown	
	Hoki ki te korero "ko wai koe?"	
	Ngāpuhi ahatia kei hea o te ao	
	Ngāpuhi not hemmed in by boundaries - where they are i.e. Ngāpuhi e.g. Ngāpuhi ki Whangaroa	

	Identified within this are the hapū but they are all Whangaroa hapū despite each having their own tikanga within each hapū. Means there is a boundary. Ruiha disagrees. Not a Ngāti Kahu settlement.	
	Ko hurihuri rukuruku e	

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S	N	D
Develop a resource base via email and social networks to engage whanau living away	Wānanga in our urban areas	Essential to have a urban rep
Timeframe to contact urban whanau	Urban - reconnection by choice	Hapū - every hapū has an urban rep(s)
People/whanau who do not live "at home" do not get to have a say/vote on hapū issues.	Ngāpuhi to be a statutory board in Tamaki, need a Ngāpuhi voice	
Strengthen urban connection back to hapū	Resources is key to making this happen	
Haukainga speaks for their own, hau kainga chooses their representatives/communication	Urban whanau to educate themselves about the process	
	Communication	
	Resourcing specific to urban/hapū	
	Communication	
	Find some people amongst them to help- don't leave it for the hapū to do everything	
	Connection back is a challenge	
	Weakened hapū connection	
	We want to strengthen	
	Hapū register	

Te Rūnanga a Iwi o Ngāpuhi representation

Whangarei, St Andrews Church 23 February 2016

S	N	D
No seats	Utilise database as a communication resource	
No seats but: - It is still an important tool/resource - maintain relationship - needs to be clear separation from the claims process - Takiwā is a feeder to the Rūnanga		
As there are many rūnanga they all have a representative		

Hokianga, Mōria Marae 24 February 2016

S	N	D
Not needed	Concerns around the iwi leaders groups and what they represent - Te ture whenua - TPPA - water	There should be a rep at this time because of the takiwā and the takiwā will decide who
Should not be involved	Rūnanga belongs to govt process	
Only hapū	Corporate answerable to taumata kaumātua - by hapū whanau	
Not needed	Waitangi Tribunal - Manga hapū - Withdrawal process - Consider implications for others - determined by hapū - Need to resolve the issue of sovereignty Ngāpuhi did not cede. Deal with it	
Stop	What do we do with the assets if we don't have a representative?	

Takutai Moana, Otiria Marae 24 February 2016

S	N	D
Agree should be removed	1 person thought they should be - he's on it.	
Respectfully no to representation	Once settled the new model can determine what happens to them and the assets they hold on behalf of Ngāpuhi.	
Hapū mai ra ano.	TRAION derived from Crown mandate	
Nothing to do with settlement		

Mangakahia, Maungarongo Marae 25 February 2016

S	N	D
Q. Do people want it? A. Hapū to decide.	Currently represent 50k + beneficiaries. Database needs to be accessible - to panui to our people.	
No don't want it, don't want Trust boards.		
Not a hapū - not eligible.	Should/could be used as one communication channel - or purchase their services. Up to hapū.	
Set up for another purpose.		
Not representative.		

Whangaroa, Kaeo Rugby Club 26 February 2016

S	N	D
No representation from TRAION	Develop a relationship between all Rūnanga and their hapū groups.	
NO (respectfully)	Unrealistic timeframe	
Hapū korero for hapū	What is a robust mandate for hapū? - Standards	

No to TRAION, back to hapū	Houhou rongō	
Hapū on the top. Each hapū to talk for themselves.	Peace-making	
Waiho ma ia takia, ia hapū ranei	Our Tino Rangatiratanga is not up for negotiation.	
No	Who is the Crown? Ko wai ratou?	
	Not interested in your apology	
	Driven out of another kaupapa	
	Structural review to meet the needs of our hapū	
	Mandate can exclude minority. It is not a right to oppress	
	Non-resident	
	Matou te ahi kaa, I tiaki te whenua	
	Ahi karoa	
	Ringa raupa	
	Kanohi kitea	
	Waiho ma ia hapū e korero	
	Whanaungatanga - importance of our ability to communicate	
	Keep our people informed	
	How does a rohe speak for itself?	
	How might we work together collectively with other multiple entities currently exist.	
	Who are the Treaty partners?	
	Rūnanga are not on the hapū side of the Treaty	
	A Crown constituted body	
	"Rūnanga" the word before 1835	
	Require a wānanga on the word	
	Pūtea not to be held by TRAION	
	Hapū can have their own Rūnanga	

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S	N	D
No need for a Rūnanga rep. Instead have a relationship with hapū and Rūnanga	Don't want to be bound to it.	
No representation from any Rūnanga or Trust	First Rūnanga in Taimai in 1865	
No seats: - Where is the hapū in Rūnanga? - A Rūnanga is a government endorsed entity	Unconditional help	
Resource provider not Board sitter.		

