

Te Pae Herenga Engagement Plan

Ngāpuhi – this is our time! | Nō tātou tēnei wā!

Rārangi Take

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As Tūhoronuku, the kite of Rāhiri (the great Ngāpuhi ancestor), soars high in the sky, it reminds us of the story of how our tūpuna Rāhiri settled the dispute and united Ngāpuhi through his two sons, Uenuku and Kaharau.

It represents the dreams and aspirations of the Ngāpuhi nation. This kite symbolises its use as a peace-maker, dispute settler and tohu (symbol) for bringing the two coasts of Ngāpuhi together and unifying all hapū within Ngāpuhi.

From this event came the famous Ngāpuhi whakatauki:

*Ka mimiti te puna i Taumārere,
Ka totō te puna i Hokianga*

*Ka totō te puna i Taumārere,
Ka mimiti te puna i Hokianga*

*When the fountain of Taumārere is empty,
The fountain of Hokianga is full*

*When the fountain of Taumārere is full,
The fountain of Hokianga is empty*

The Ngāpuhi journey to settlement

The Ngāpuhi settlement journey began in 2008, when Ngāpuhi Kaumātua and Kuia instructed Te Rūnanga-ā-iwi o Ngāpuhi (the Rūnanga) to “get on with settlement”.

Over the next six years Ngāpuhi were consulted at almost 100 hui, and through online and postal participation on the structure they wished to represent them in settlement negotiations with the Crown.

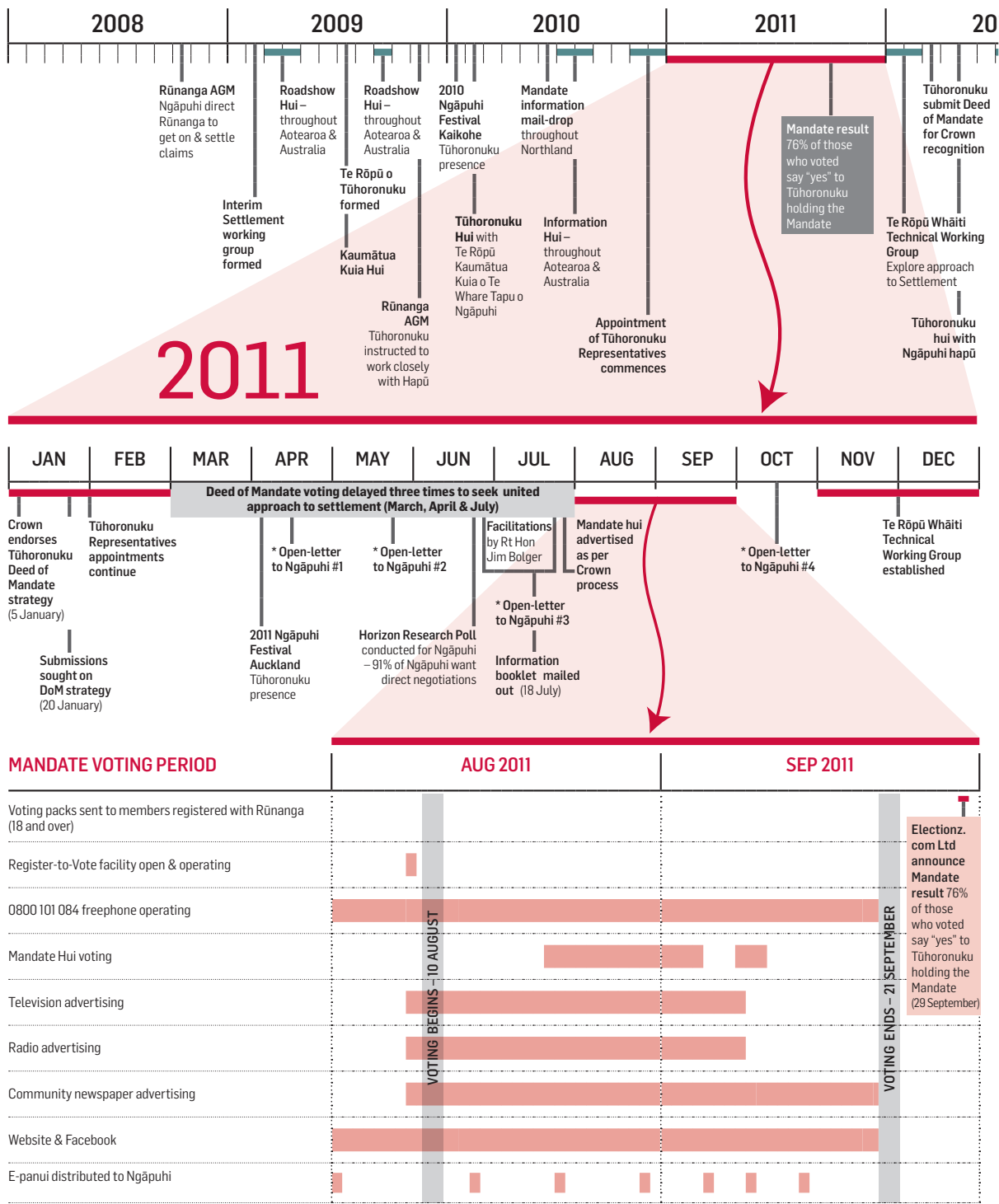
Following the biggest awareness and communications exercise in the history of Iwi Māori, all Ngāpuhi aged 18 and over – no matter where we live – were invited to vote on the Tūhoronuku mandate model.

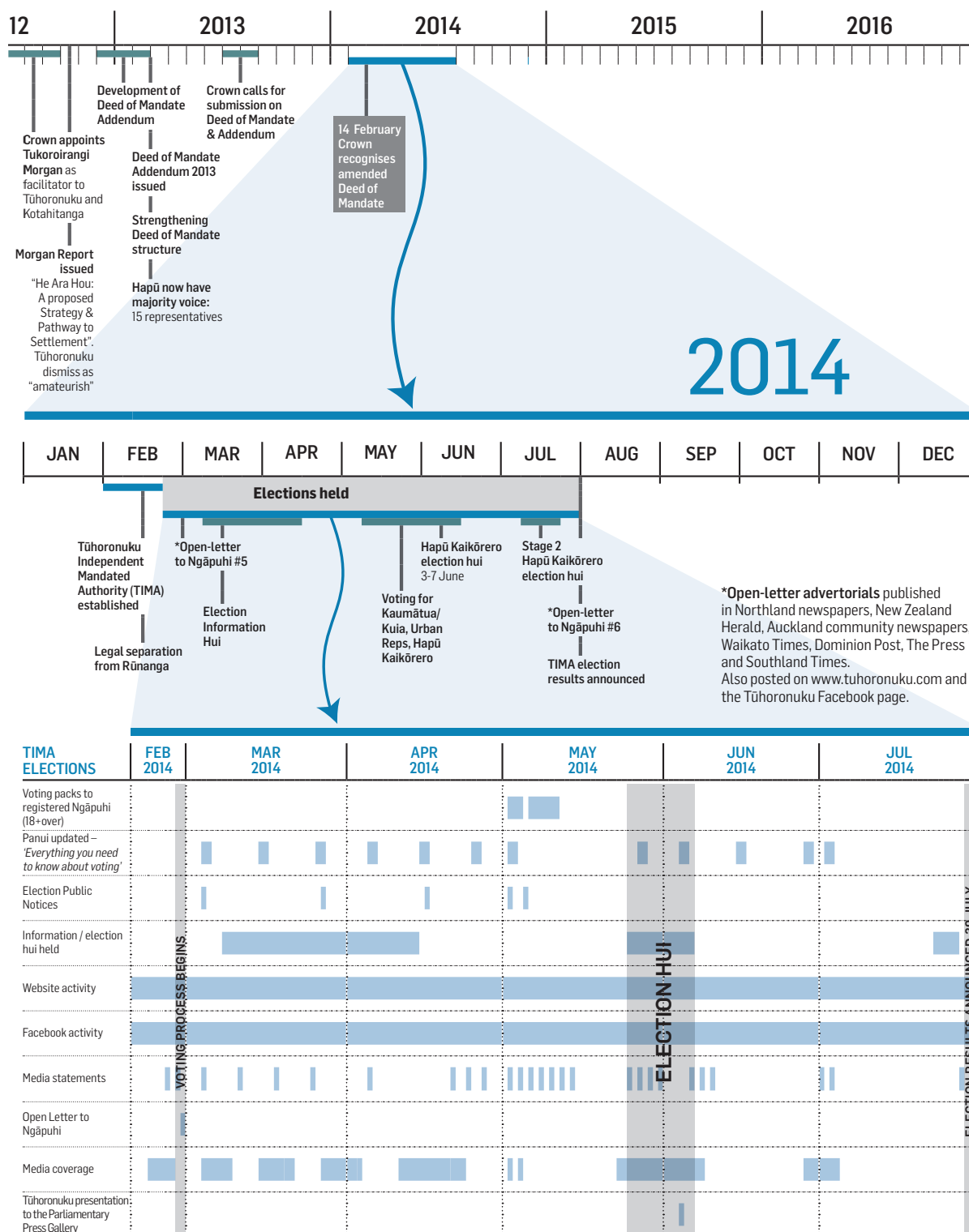
In August and September 2011, Ngāpuhi voted (76.4% of those who voted) to give their mandate to Te Rōpū o Tūhoronuku to negotiate a settlement of all Te Tiriti o Waitangi grievances and breaches by the Crown against Ngāpuhi. This followed a five year mandating process and extensive consultation and engagement with Ngāpuhi.

Te Pae Haerenga (the Engagement Plan) is intended to provide Ngāpuhi with information about the settlement negotiations process and how Ngāpuhi can participate.



The Ngāpuhi settlement journey - at a glance





About the Tūhoronuku Independent Mandated Authority (Tūhoronuku IMA)

- The Tūhoronuku IMA is the entity mandated by and for all Ngāpuhi, no matter where we live to negotiate a settlement of all historical Ngāpuhi Treaty claims in relation to breaches of the Treaty by the Crown.
- The Tūhoronuku IMA evolved in response to views that the negotiating authority had to be separate from the Rūnanga and provide for majority governance by hapū.
- On 14 February 2014 this mandate was officially recognised by the Minister of Māori Affairs and the Minister of Treaty of Waitangi Negotiations.
- The Tūhoronuku IMA is legally independent from Te Rūnanga-ā-iwi o Ngāpuhi.
- The number of representatives has increased, with Hapū Representatives now having the majority voice – 15 of the 22 representatives.
- New elections were held from March to July 2014.
- The Tūhoronuku IMA is responsible for appointing Negotiators.
- Nation-wide advertising was held in September 2014 for those wishing to apply for a Negotiators position.
- Negotiations with the Crown on the Ngāpuhi settlement are due to begin in 2015.

NOTE: Readers can find answers to questions on page 20 – Frequently Asked Questions.

Moemoeā Our Vision for Ngāpuhi post-settlement

- Settlement will bring economic, social and cultural advancement and empowerment to Ngāpuhi and Northland.
- One settlement for all Ngāpuhi will keep the iwi strong and united, and able to build an economic platform for social delivery and influence.
- Ngāpuhi will move from grievance to development and prosperity.
- We will reach our full potential as Ngāpuhi.
- We will exercise our Ngāpuhi Rangatiratanga in our day-to-day lives.
- We will be kaitiaki of our resources in a way that supports development for whānau, hapū, Ngāpuhi and our communities.
- We will be kaitiaki of the taonga that were left to us by our tūpuna.
- Settlement will funnel a substantial and large settlement into the Ngāpuhi economy, creating jobs, housing and health improvements – as it has done for Ngāi Tahu and Waikato–Tainui.

Ngā Tikanga Herenga Principles for Engagement

We are by far the largest iwi with a range of differing viewpoints to be considered. Ngāpuhi voted for the Tūhoronuku IMA to hold the mandate for a single settlement and this mandate has been recognised by the Crown. The Tūhoronuku IMA is determined to ensure that all Ngāpuhi are involved in the negotiations. The importance of hapū will be respected through the Tūhoronuku IMA structure, outreach, communications and the formulation of negotiating positions.

The Constitutional Relationship

The Ngāpuhi constitutional relationship with the Crown will be raised as part of the negotiations process/will guide the negotiations process.

The Ngāpuhi position:

1. Ngāpuhi holds the view that sovereignty was not ceded under Te Tiriti o Waitangi/ the Treaty of Waitangi; and
2. Ngāpuhi does not intend for any sovereignty to be ceded through these settlement negotiations.

The Crown position:

1. The Crown enters into these negotiations on the basis that it holds sovereignty.

Guiding Principles for the negotiation of Ngāpuhi Historical Claims:

Whakaponono: the negotiations will be conducted in good faith and in the spirit of co-operation and trust;

Rangatiratanga: the parties will respect each other's autonomy;

Whakatatūtanga: the parties will commit to a constructive relationship which enables the parties to work together to achieve the best outcomes;

Manaakitanga: the parties will respect each other's accountability and the responsibilities owed to constituent groups;

Whakamāramatanga: the parties will commit to open and transparent decision-making processes and will keep each other informed of matters relating to the subject of the negotiations;

Ōritetanga: both parties are equally responsible for ensuring negotiations are conducted in accordance with these guiding principles.

The Ngāpuhi Negotiators will:

1. Have a close working relationship with the Chair and will be responsible for reporting to the Tūhoronuku IMA Board regularly or as required.
2. Be guided in all areas of negotiation by enhancing opportunities for whānau, hapū and iwi development.
3. Maintain high standards of communication for transparency and accountability to Ngāpuhi.
4. Maintain positive relationships with neighbouring whānau, hapū and iwi with overlapping interests.

Ngā Hua Whakataua Elements of Settlement

Crown Apology	Cultural Redress	Commercial redress	Relationship redress	Natural resources	Governance
<ul style="list-style-type: none"> Agreed historical account Crown acknowledgements Crown apology 	<ul style="list-style-type: none"> Vesting of sites such as tupuna maunga Statutory recognition over Crown land Protocols Official place name changes 	Settlement quantum taken as: <ul style="list-style-type: none"> Cash Crown assets (e.g. landbank properties and Crown forests) Right of first refusal	<ul style="list-style-type: none"> Relationships with Crown agencies Enhanced relationships with local government 	Redress over natural resources (e.g. including harbours, rivers)	Options for post settlement governance arrangements developed and agreed.

The Tūhoronuku IMA will pursue significant redress from the Crown in recognition of the extensive grievances of Ngāpuhi and our position as the largest iwi in Aotearoa. This will include the return of sites of importance to all Ngāpuhi such as our maunga, wāhi tapu and sites of importance to individual Ngāpuhi hapū. Hapū will be integral in determining what redress our Negotiators should pursue (refer page 15, Te Herenga Hapū).

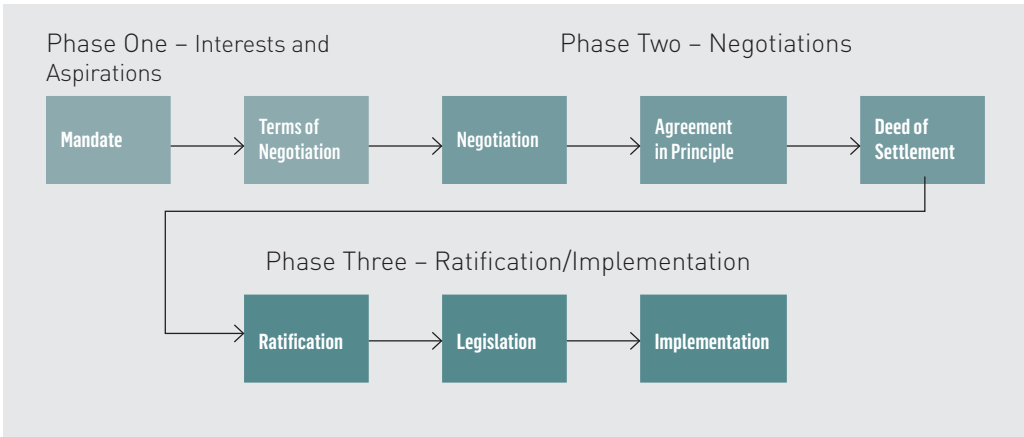
The elements of settlement in Te Pae Herenga (the Engagement Plan) provide a framework for negotiations on aspects for all Ngāpuhi that are:

- Generic and collective; and
- Specific and local to hapū.

These aspects will be included in the Ngāpuhi Treaty redress that is to be provided for in a Ngāpuhi Deed of Settlement.

Te Huarahi Whakatau

Steps to Settlement



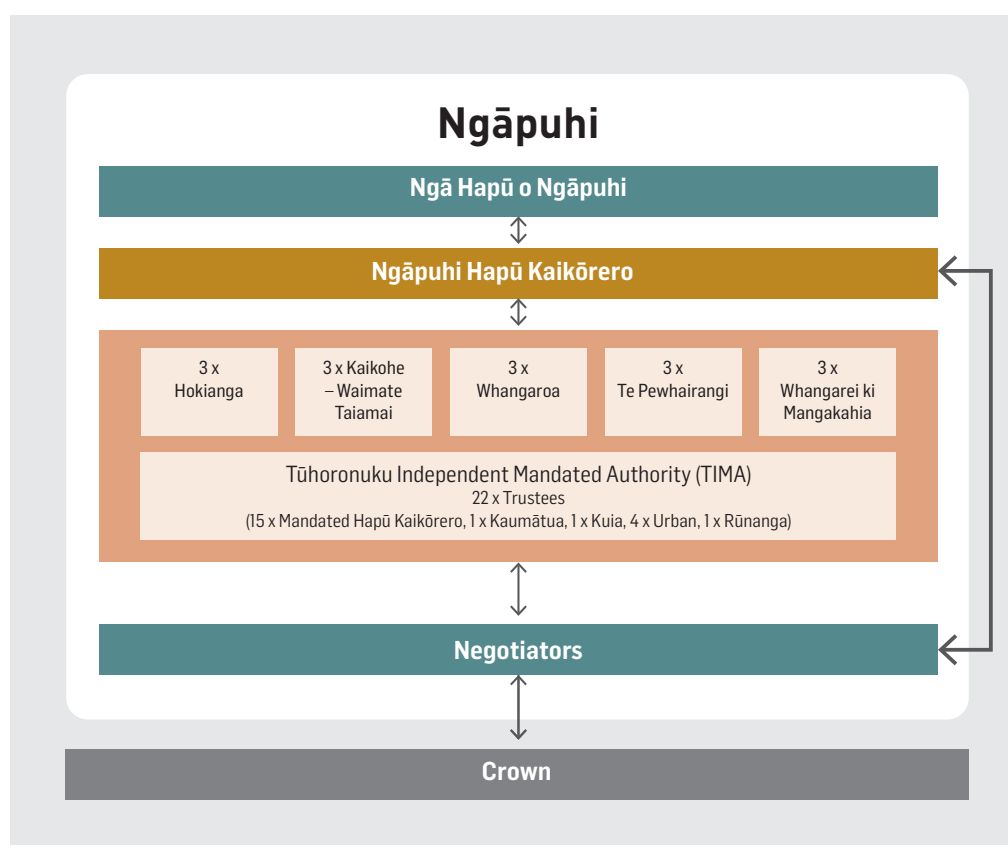
NOTE: Page 17 provides further information on Phase Two – Negotiations

The Tūhoronuku IMA mandate was recognised by the Crown on 14 February 2014. The Tūhoronuku IMA will now negotiate with the Crown on major elements of the Ngāpuhi settlement redress (refer to page 16 for further information on Phase One – Interests and Aspirations). Hapū will be actively involved throughout the negotiations with the Crown to Agreement in Principle including through setting the priorities for redress. Before signing an Agreement in Principle, the Tūhoronuku IMA will consult all Ngāpuhi on the final shape of redress and on options for post settlement governance.

Following more detailed negotiations with the Crown, the Tūhoronuku IMA will then initial a Deed of Settlement. This Deed and the proposed governance arrangements must be ratified by Ngāpuhi before the Tūhoronuku IMA will sign a Deed of Settlement with the Crown.

The Government will then introduce settlement legislation to Parliament and once this has proceeded through the first reading, second reading, select committee and third readings, the Governor-General will sign the Ngāpuhi settlement into law. At this stage all elements of our settlement will come into effect.

Te Herenga Hapū Hapū Engagement

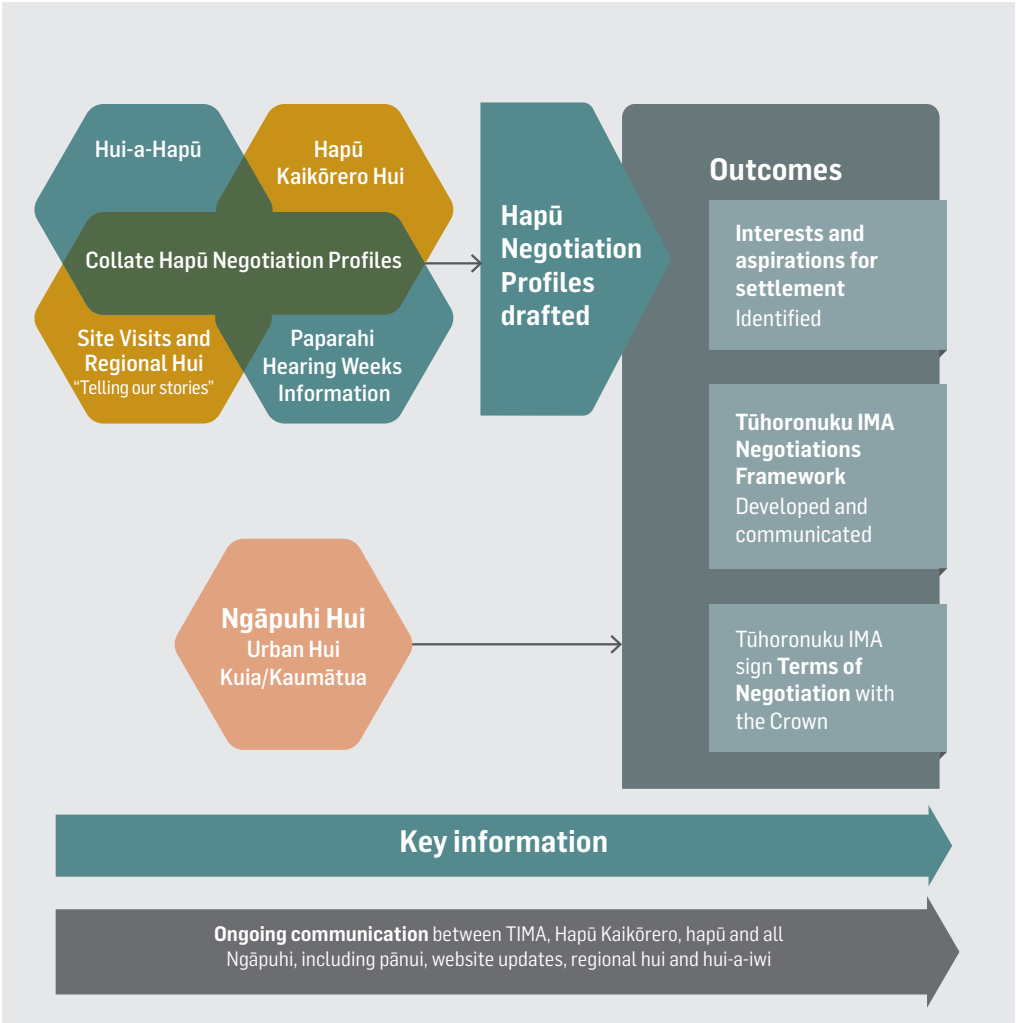


Hapū engagement will filter from Hapū to Hapū Kaikōrero, through to Negotiators and the Tūhoronuku IMA Board.

The success of engagement will be measured in a number of ways, including but not limited to:

- Hui held
- Hapū Negotiation Profiles developed
- Hapū Kaikōrero hui with Tūhoronuku IMA
- Telling our stories (engaging with the Crown).

Phase One – Interests and Aspirations



Phase one (Interests and Aspirations) and Phase two (Negotiations) may overlap. Matters that are not identified prior to negotiations commencing are not precluded from being raised and forming part of negotiations.

Phase Two – Negotiations



Definitions linked to diagrams on pages 12–15

Terms of Negotiation: a written agreement between Ngāpuhi and the Crown setting out agreed objectives and ground rules for negotiations.

Agreement in Principle: an agreement between the Crown and a claimant group that sets out all elements of a settlement package.

Hapū Kaikōrero: will be information conduits between hapū and the Tūhoronuku IMA Negotiators. All Ngāpuhi hapū (listed in the Tūhoronuku IMA Deed of Mandate Addendum) are entitled to appoint a Hapū Kaikōrero.

Hapū Negotiation Profiles: are intended to summarise hapū identity and aspirations and will be informed by oral histories, research and mapping summarised from the Te Paparahi o Te Raki hearings process and other information provided by the hapū. The development of the Hapū Negotiation Profiles will be a key role for the Hapū Kaikōrero with support from the Hapū Kaikōrero Facilitator and Research Programme Manager. Hapū Negotiation Profiles may take different forms and focus on different aspects of redress as there is no 'one size fits all' template for this. Each hapū will be able to produce its own Hapū Negotiation Profile.

Ratification: this is the process by which Ngāpuhi will vote on both the post-settlement governance arrangements and settlement redress agreed between the Tūhoronuku IMA and the Crown before it becomes binding.

Redress: redress is provided by the Crown to Māori in settlement of the Crown's historical breaches of the Treaty of Waitangi, through Treaty settlements. Redress generally consists of a Crown apology for the breaches that occurred (based on an historical account agreed between the parties) and a variety of cultural and commercial redress such as protection of wāhi tapu, the transfer of land from the Crown and a cash contribution (quantum).

Role of Negotiators: the Negotiators will represent Ngāpuhi interests in negotiations with the Crown. They will commit to the negotiations process with significant time and skill.

Telling our Story: as part of negotiations the Crown will visit the rōhe to see places and issues for themselves providing opportunities for Ngāpuhi to meet directly with the Crown to tell them about the historical grievances associated with particular areas.

Post Settlement Governance Entity (PSGE): It is up to Ngāpuhi, in the course of negotiations, to determine the appropriate arrangements for governance after the settlement. One of the conditions of our Deed of Mandate is that we should start discussions early on any proposed options. There needs to be a good opportunity for Ngāpuhi to canvas all options and decide the shape of iwi governance in the future. This may include return of specific assets to hapū or hapū groupings.

Working groups: will primarily be made up of Hapū Kaikōrero and will be formed to work on issues of common interest within regions or across regions as necessary. Working groups will bring together the interests and aspirations of relevant hapū in relation to the region or issue and enable work with the Negotiators to develop redress options for discussion with the Crown.

Vehicles to communicate between Tūhoronuku IMA, Hapū Kaikōrero and Ngāpuhi

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Website – www.tuhoronuku.com

The website is the primary source of all Ngāpuhi settlement information. It has all Ngāpuhi settlement documents going back to 2008, including:

- The 2011 Deed of Mandate and 2013 Addendum
- Information on the Tūhoronuku IMA structure and Trustees
- Pānui and Open Letters to Ngāpuhi
- Media statements and media coverage
- Consultation and election documents
- Frequently asked questions
- Contact details

Facebook



- Reaches a wide audience, particularly younger Ngāpuhi
- Promotes interest and discussion around the Ngāpuhi settlement
- Shared link to website and Twitter
- Invites Facebook users to visit website and follow Tūhoronuku IMA on Twitter

Twitter



- Reaches a wide audience, particularly younger Ngāpuhi
- Promotes interest and discussion around the Ngāpuhi settlement
- Shared link to website and Facebook
- Encourages Twitter users to visit tuhoronuku.com and the Tūhoronuku Facebook page

e-pānui

The e-pānui is distributed the first Friday of the month, and is circulated to the wider Ngāpuhi community through Tūhoronuku IMA, Rūnanga and other databases.

The pānui includes

- An update on developments from the Hapū Kaikōrero Facilitator
- A summary of the month's media statements and media coverage
- Profiles of the Tūhoronuku IMA Trustees and Hapū Kaikōrero

Text

A short text message is sent to our database to alert them when pānui, statements or other important announcements are being posted on the website. Texts are also used to remind Ngāpuhi about upcoming hui.

Hui

Tūhoronuku IMA organises regular hui to update Ngāpuhi within Te Whare Tapu o Ngāpuhi, urban rohe and Australia including:

- Trustees meet with their representatives at least twice a year including urban rohe
- Tūhoronuku IMA Kaumātua Kuia representatives will hui with Ngāpuhi Kaumātua Kuia at least twice a year to provide an update on progress
- Hapū Kaikōrero hold regular meetings with their hapū and regionally with other Hapū Kaikōrero
- Negotiators will meet regularly with Hapū Kaikōrero and report to the Tūhoronuku IMA Board
- Hui-ā-iwi

Database

A large database has been developed for communications purposes (including email, mobile and other contact details) and is regularly updated and maintained.

Ngā Pātai me ngā Whakautu

FAQs – Questions and Answers

Involvement in Negotiations

1. How do I get involved in negotiations?

You and your whanaunga are at the centre of this settlement process:

- Talk to your Hapū Kaikōrero or a Tūhoronuku IMA Trustee
- Have your say through Hui-Ā-Hapū
- Participate in “Telling Our Stories”
- Follow the Tūhoronuku IMA website at: www.tuhoronuku.com.

2. If I don't have a Hapū Kaikōrero – how can I get involved?

You can hold a Hui-Ā-Hapū or initiate a process to nominate a Hapū Kaikōrero at any time. A minimum of ten hapū members 18 years of age and over simply need to give notice in writing of your wish to do so – see the Te Rōpū o Tūhoronuku Deed of Mandate Addendum, page 19. Follow the Tūhoronuku IMA website at www.tuhoronuku.com.

3. How do I ensure my interests in a special site will be recognised?

You, your whānau, or your hapū will have special sites that you may wish to see recognised through the settlement. Your Hapū Kaikōrero will work with you to build up a Profile of your Hapū interests to prepare for Ngāpuhi negotiations with the Crown. If you do not have a Hapū Kaikōrero, you can talk to a Tūhoronuku Trustee. It is likely that some sites will be of significance to other hapū. The Tūhoronuku IMA, through its appointed Negotiators, Board Members and Hapū Kaikōrero, will be responsible for reporting back regularly to hapū and all Ngāpuhi on the progress of negotiations; or you can seek information at any time.

4. Is my Wai claim included? Even if I haven't given support to the Tūhoronuku mandate?

The current list of Wai claims that will be covered in the negotiations is at Appendix III of the Deed of Mandate, and in the updated claimant definition in Deed of Mandate Addendum, which you can find on the Tūhoronuku IMA website. The eventual settlement will be a fair, comprehensive, final and durable settlement of all of the historical claims of Ngāpuhi.

If you are Ngāpuhi, your historical Ngāpuhi Treaty claims will be settled under the Ngāpuhi settlement, even if your Wai claim is not listed in the Addendum to the Deed of Mandate. Please go to www.tuhoronuku.com or talk to your Hapū Kaikōrero to find out how to get involved in the settlement process.

5. How will the Negotiators know what my claims are?

Through the research and evidence prepared for Te Paparahi o Te Raki Inquiry; through Hui-Ā-Hapū; through the Hapū Negotiations Profiles; and through talking to your Hapū Kaikōrero and directly to the Tūhoronuku IMA Negotiators.

6. How will I be updated about the negotiations?

Te Pae Herenga (the Engagement Plan) outlines how the Tūhoronuku IMA will communicate with Ngāpuhi during negotiations and how Ngāpuhi will be involved in the negotiation and design of redress that will recognise specific hapū interests. The Tūhoronuku IMA is committed to a regular cycle of Hui-Ā-Hapū, Hui-Ā-lwi, regional hui and pānui. You can approach your Hapū Kaikōrero or the Tūhoronuku IMA at any time.

Process issues

7. How can I withdraw from the mandate?

The Crown has determined that the Tūhoronuku IMA has demonstrated that it has sufficient support to represent Ngāpuhi, and that the Tūhoronuku IMA structure is accountable to the claimant community. The Addendum to the Deed of Mandate makes provision for withdrawal of Mandate from Tūhoronuku. The withdrawal of any hapū or group from the Mandate would need a sufficiently robust process involving notification and engagement with the entire Ngāpuhi community. The Crown would then need to consider whether to recognise the withdrawal.

8. Can we replace our Hapū Kaikōrero?

Yes. The replacement process is set out on pages 18-19 of the Deed of Mandate Addendum.

9. What happens if I don't want to register as Ngāpuhi? Will I still be a beneficiary of the settlement?

The settlement will be for the benefit of all Ngāpuhi, whether registered or not.

10. Do I have to choose between my Ngāpuhi whakapapa and my other affiliations?

No. If you have affiliations outside Ngāpuhi you will be eligible to benefit from settlements for those groups as well.

Structural issues

11. How has the Tūhoronuku IMA adjusted to be more open and inclusive?

The representation structure was changed to provide for an increase in Hapū Representatives on the Tūhoronuku IMA from 7 to 15. Hapū Representatives are elected to the Tūhoronuku IMA Board on a regional basis by mandated Hapū Kaikōrero. Representatives of the Rūnanga were reduced from two to one. The Addendum to the Deed of Mandate spells out a process for the election and replacement of all representative positions. An independent returning officer oversees all elections processes.

Te Pae Herenga (the Engagement Plan) sets out the requirements for regular engagement, communications and reporting back to Ngāpuhi.

12. How does Tūhoronuku IMA provide for hapū rangatiratanga?

A significant majority – 15 out of 22 – of the representatives on the Tūhoronuku IMA are Regional Hapū Representatives, elected by Hapū Kaikōrero. The Tūhoronuku IMA's negotiation strategy will be informed by Hapū Negotiation Profiles which set out the interests of each hapū in the negotiation. Your Hapū Kaikōrero will have a key role in this process.

Under Te Pae Herenga (the Engagement Plan), the requirements are set out for regular engagement with, and communication and reporting back to hapū and other groups within Ngāpuhi.

Te Pae Herenga (the Engagement Plan) shows how the claimant community is included in the negotiation and design of the redress package (which will need to recognise specific hapū interests in cultural and commercial redress).

It will be up to all Ngāpuhi to determine the most appropriate arrangements for the governance of settlement assets and arrangements. This will include the return of specific assets to hapū or groupings of hapū.

13. How is the Rūnanga involved in the negotiations?

The Rūnanga's only involvement in the negotiation, is through one of 22 representatives on the Tūhoronuku IMA. The Rūnanga and the Tūhoronuku IMA are separate legal entities other than a shared services contract for administrative services.

14. Can a Tūhoronuku IMA Trustee be a Negotiator?

No. This is prohibited under the Addendum to the Deed of Mandate.

Settlement issues

15. Why do we need to negotiate a settlement if we didn't cede sovereignty?

The settlement process is to acknowledge, and provide redress for, breaches by the Crown of its obligations under Te Tiriti o Waitangi which was signed by Ngāpuhi.

16. How long will the settlement process take?

We estimate it should be possible to conclude substantive negotiations within three years, i.e. during 2017.

17. Why would a single settlement process be better for Ngāpuhi?

We have listened to our people. A large majority of Ngāpuhi have voted in favour of a single settlement process. The single settlement process means that all Ngāpuhi will be in discussions together throughout negotiations. That is better suited to Ngāpuhi because the interrelationships between our many Ngāpuhi hapū are complex, our areas of interest overlap, and our grievances and claims are interrelated. A single negotiation means that hapū will have better capacity to resolve overlapping interests.

Individual hapū negotiations, or with groups of hapū, especially in areas that overlap usually take longer. The smaller size of a negotiating group can mean a smaller scale or variety of redress because any settlement is commensurate with the size and land loss of the group in negotiations. Hapū aspirations for redress are less likely to be met in such circumstances.

18. Will the Tūhoronuku IMA or the Rūnanga be the Ngāpuhi governance entity after settlement?

The Tūhoronuku IMA Mandate is just for negotiation of the settlement, not beyond. It is up to Ngāpuhi, in the course of negotiations, to determine the appropriate governance entity arrangements for the receipt and management of settlement redress. One of the conditions of our Mandate is that we should start discussions early on options for these arrangements. There needs to be a good opportunity for Ngāpuhi to canvas all options and decide the shape of a future Ngāpuhi governance structure. This may include the on-transfer of specific assets to hapū or hapū groupings.

The Tūhoronuku IMA Trust Deed does not provide for it to play a role in post-settlement governance. The Rūnanga is a charitable trust and does not currently meet the Crown's requirements for a post-settlement governance entity.

19. How will overlapping interests with other iwi be dealt with?

As we develop redress proposals we will be mindful of the interest of neighbouring iwi and will discuss issues of common interest with them as they arise.

Possible redress

20. What are we likely to get out of settlement?

The Crown and Ngāpuhi will agree on an historical account of events that form the background for the historical Treaty claims, and which will provide the basis for Crown acknowledgments and the Crown apology.

The settlement will provide for commercial redress, which will have a monetary value. Commercial redress will include both cash and commercial assets, which is likely to include Crown-owned land, including forests and farms. The Government has acknowledged that the Ngāpuhi settlement will be comparable in size to the largest previous Treaty settlements. This commercial redress will contribute to establishing an economic base as a platform for the future economic development of Ngāpuhi.

Cultural redress will be the third branch of the settlement package. It will be up to the people of Ngāpuhi to determine our goals for cultural redress – what are the important interests that we will seek to pursue and to protect? This will include protection of wāhi tapu and wāhi whakahirahira; recognition of our special and traditional relationships with our rivers, mountains, forests, harbours and wetlands; provision for our participation in the governance of such taonga; and enhanced recognition – for example through restoration of Māori names – of Ngāpuhi within the rohe.

21. Will we be discussing co-governance arrangements over natural resources such as harbours?

Yes.

22. How will my hapū ensure our issues are included in a settlement package?

Even if your hapū does not have a Hapū Kaikōrero, the Tūhoronuku IMA will ensure that its Negotiators respect your hapū interests. We will do this through Hui-Ā-Hapū, building Hapū Negotiation Profiles, and through being continually available for consultation and discussion.

Hapū will be included in the negotiation and design of the redress package, and we will establish regionally-based working parties and hapū-based discussions.

Ultimately, the negotiated package – which must reflect a balance of the interests of everyone – will be subject to ratification or approval by all Ngāpuhi.

23. What about our claims in the Foreshore and Seabed?

Claims under the Marine and Coastal Area Act are dealt with by a process that is separate to Treaty settlements. When Tūhoronuku IMA sought its Mandate from Ngāpuhi, this was for the purpose of Treaty settlements and not for applications for the recognition of customary rights under the Marine and Coastal Area Act. Iwi, hapū and whānau can apply for the recognition of their customary rights in the common marine and coastal area by the High Court or the Crown under a process that is separate to Treaty settlements.

Waitangi Tribunal issues

24. Will the Waitangi Tribunal District Inquiry influence negotiations?

Yes. The Te Paparahi o Te Raki Inquiry will continue side by side with the negotiations. Evidence presented by claimants in the Inquiry will inform the negotiating process. Uniquely, funding is available from the Crown Forestry Rental Trust to support both the Inquiry and the negotiations.

25. Will I be able to seek remedies through the Waitangi Tribunal?

Historical claims will be extinguished through the legislation giving effect to the eventual settlement. Until that point, claimants may seek remedies through the Waitangi Tribunal. The advantage of a parallel process is the ability to make informed decisions on the advantages of settlement vs. what might be available through the Tribunal's remedies process.

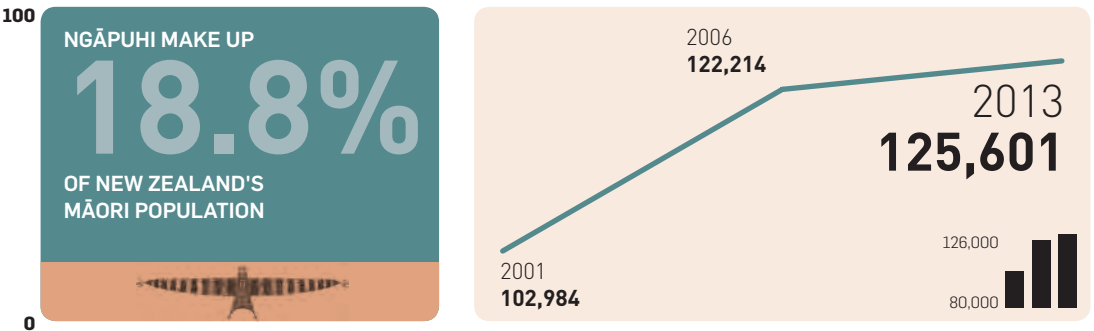
26. Can a Ngāpuhi settlement be completed and put into legislation before the Waitangi Tribunal has produced its final report for Te Paparahi o Te Raki Inquiry?

The Tribunal has not yet confirmed its forward timetable for completion of the Te Paparahi o Te Raki Inquiry. As it did with Tūhoe, the Crown has agreed to preserve the Tribunal's ability to produce a report on Te Paparahi o Te Raki Inquiry.

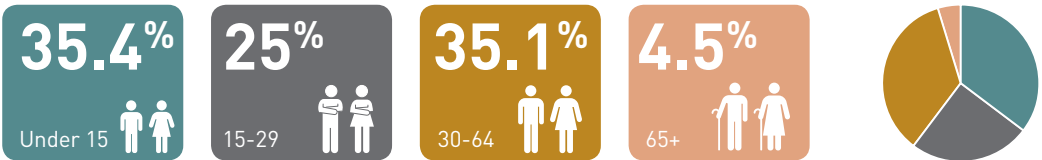
Appendices

A snapshot of Ngāpuhi in 2014*

NGĀPUHI POPULATION



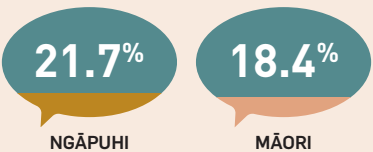
NGĀPUHI IS A YOUNG IWI



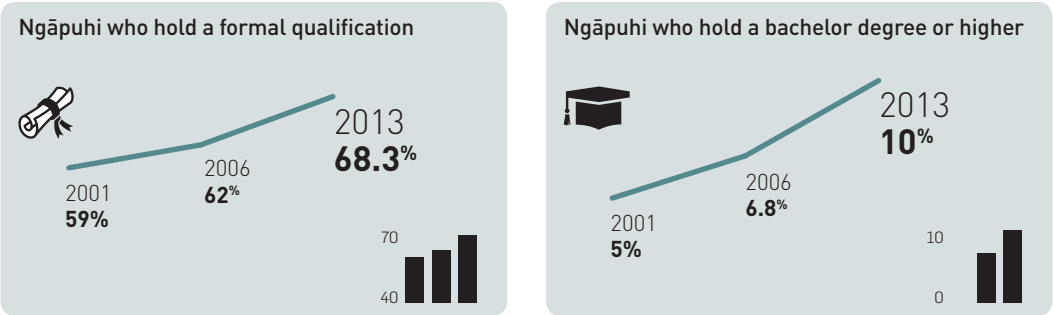
MEDIAN AGE



ABLE TO HOLD A CONVERSATION IN TE REO MĀORI



EDUCATION

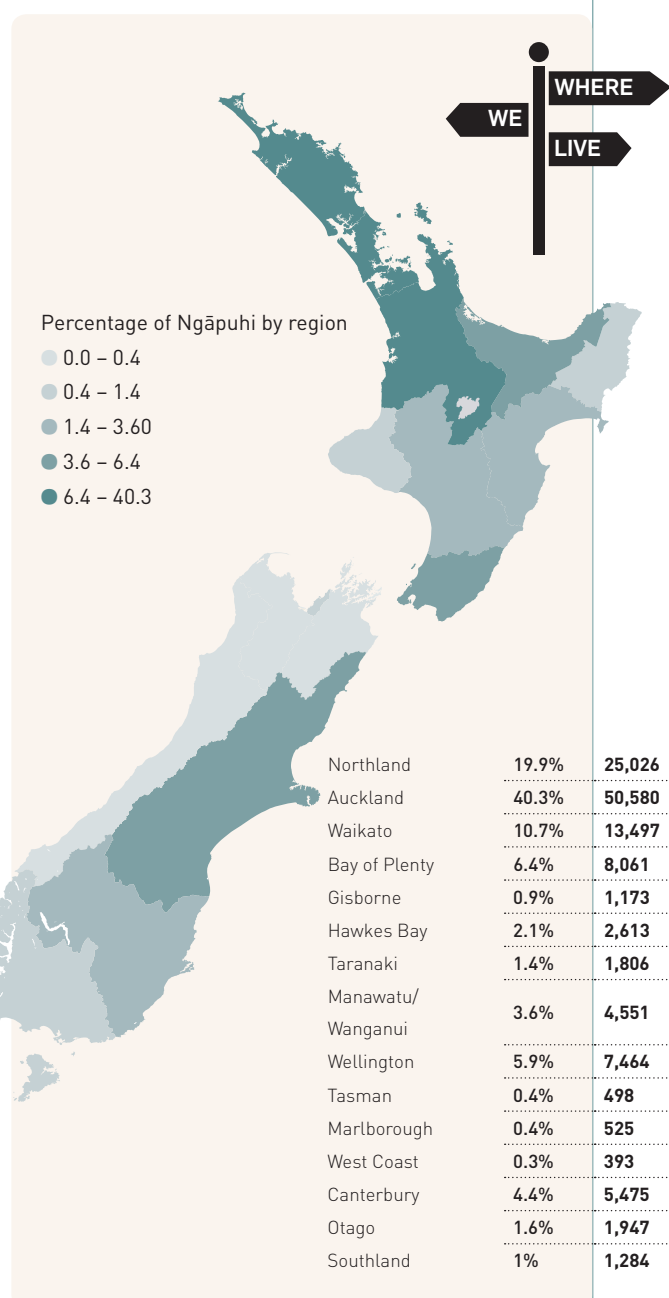


EMPLOYMENT & INCOME

81,138	Ngāpuhi of working age (16 and older)
66.6%	are employed
17.4%	are unemployed (average for New Zealand is 7.1%)
30%	of Ngāpuhi 15 to 24 are unemployed
50%	of Ngāpuhi in Northland (15 and over) have no work (either unemployed or out of the workforce)
\$21,700	is the average income for Ngāpuhi (the average for New Zealand is \$28,500)

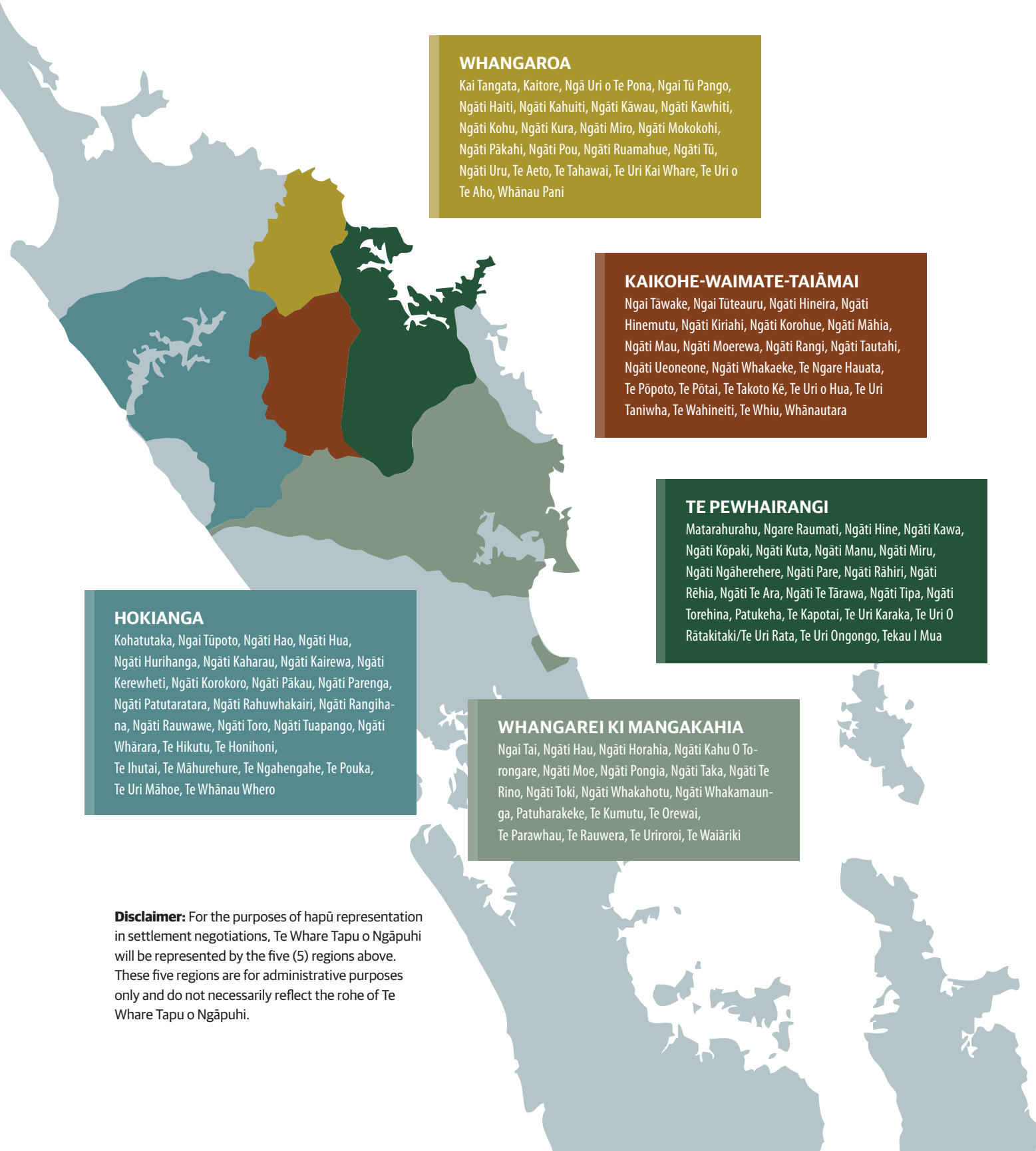
OTHER STATISTICS

26.6%	own or partly own the homes they live in
55.5%	in rental accommodation
67.5%	have internet access
3.3%	no access to tele-communications systems



*Provided to the Tūhoronuku IMA by Statistics New Zealand from Census 2013

Te Whare Tapu o Ngāpuhi Regional Hapū Map



WHANGAROA

Kai Tangata, Kaitore, Ngā Uri o Te Pona, Ngai Tū Pango, Ngāti Haiti, Ngāti Kahuiti, Ngāti Kāwau, Ngāti Kawhiti, Ngāti Kohu, Ngāti Kura, Ngāti Miro, Ngāti Mokokohi, Ngāti Pākahi, Ngāti Pou, Ngāti Ruamahue, Ngāti Tū, Ngāti Uru, Te Aeto, Te Tahawai, Te Uri Kai Whare, Te Uri o Te Aho, Whānau Pani

KAIKOHE-WAIMATE-TAIĀMAI

Ngai Tāwake, Ngai Tūteauru, Ngāti Hineira, Ngāti Hinemutu, Ngāti Kiriahi, Ngāti Korohue, Ngāti Māhia, Ngāti Mau, Ngāti Moerewa, Ngāti Rangi, Ngāti Tautahi, Ngāti Ueoneone, Ngāti Whakaekē, Te Ngare Hauata, Te Pōpoto, Te Pōtai, Te Takoto Kē, Te Uri o Hua, Te Uri Taniwha, Te Wahineiti, Te Whiu, Whānautara

TE PEWHAIRANGI

Matarahurahu, Ngare Raumati, Ngāti Hine, Ngāti Kawa, Ngāti Kōpaki, Ngāti Kuta, Ngāti Manu, Ngāti Miru, Ngāti Ngāherehere, Ngāti Pare, Ngāti Rāhiri, Ngāti Rēhia, Ngāti Te Ara, Ngāti Te Tārawa, Ngāti Tipa, Ngāti Torehina, Patukeha, Te Kapotai, Te Uri Karaka, Te Uri O Rātakitaki/Te Uri Rata, Te Uri Ongongo, Tekau I Mua

HOKIANGA

Kohatutaka, Ngai Tūpoto, Ngāti Hao, Ngāti Hua, Ngāti Hurihanga, Ngāti Kaharau, Ngāti Kairewa, Ngāti Kerewheti, Ngāti Korokoro, Ngāti Pākau, Ngāti Parenga, Ngāti Patutaratara, Ngāti Rahuwhakairi, Ngāti Rangiha-na, Ngāti Rauwawe, Ngāti Toro, Ngāti Tuapango, Ngāti Whārara, Te Hikutu, Te Honihoni, Te Ihutai, Te Māhurehure, Te Ngahengahe, Te Pouka, Te Uri Māhoe, Te Whānau Whero

WHANGAREI KI MANGAKAHIA

Ngai Tai, Ngāti Hau, Ngāti Horahia, Ngāti Kahu O To-rongare, Ngāti Moe, Ngāti Pongia, Ngāti Taka, Ngāti Te Rino, Ngāti Toki, Ngāti Whakahotu, Ngāti Whakamaunga, Patuharakeke, Te Kumutu, Te Orewai, Te Parawhau, Te Rauwera, Te Urirooi, Te Waiāriki

Disclaimer: For the purposes of hapū representation in settlement negotiations, Te Whare Tapu o Ngāpuhi will be represented by the five (5) regions above. These five regions are for administrative purposes only and do not necessarily reflect the rohe of Te Whare Tapu o Ngāpuhi.



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