

**WHANAU KOTAHI O WAIMAHANA
HUI O TE WHANAU WHANUI O MIHIPO
December 28-29, 2002**

Hui Report to Ma Te Reo

Present See attached list

Te Ra Horoi – December 28th

10am	Mihi Whakatau	Henare Whare Hui
	Karakia	Hakopa Herewini
	Mihimihi	Tommy Henare
		Dave Henare
		Archie Mori Himiona

Minutes By	Ella Henry
	Martha Selwyn
	Michelle Edmonds

Introduction	Ella Henry
--------------	------------

Ella welcomed the whanau to the Hui and introduced the kaupapa. The first day would involve a discussion of whakapapa and whanau connections for descendents of Mihipo and Ngahui. We also hoped to discuss the possibility of a reunion of the descendents of Mihipo raua ko Ngahuia. The last such reunion was held in 1983.

The Henare whanau had also asked if they could introduce the topic of Mangatowai Marae, which was created in the 1930s, but had been abandoned for decades. They wanted to revitalise the Marae, because it was used primarily by the descendents of Mihipo and Ngahuia after the original Marae in Waimahana Bay was closed in 1930.

At the end of today's korero we also hoped to make time for Hakinakina (sports) and events for the children. On the following day we would cover the background to the Ngati Kahu ki Whangaroa Treaty Claim (Wai 116) and the implications for the descendents of Waimahana Bay.

Those gathered agreed to this agenda and the Hui began with a korero from Dave Henare.

Dave Henare

1 Whakapapa o Mihipo

Dave introduced the background to the Waimahana whakapapa, as it pertained to the Mihipo whanau. The first korero related to the waka and tupuna that distinguishes Ngati Kahu from Ngati Kahu ki Whangaroa, the latter being the iwi of the Mihipo whanau.

*Ko Mamaru te waka
Ko Parata te tangata
Ko Kahukuraariki te whaea
Ko Waimahana te rohe
Ko Ngati Aukiwa te hapu
Ko Ngati Kahu ki Whangaroa te iwi*

Parata – Kahukuraariki
↓
Aukiwa
↓
Ripera – Anatahi
↓
Mihipo (b. 1828) – Ngahuia

Te Waka ko Mamaru was captained by Parata, who is reputed to have married both Kahutianui (Ngati Kahu) and Kahukuraariki (Ngati Kahu ki Whangaroa).

E moe ana Kahukuraariki raua ko Parata, ka puta Te Au Kiwa;

E moe ana Ripera (he uri o Te Au Kiwa) raua ko Anatahi (No Takau, Ngati Rehia ki Takau), ka puta Mihipo

E moe ana Mihipo raua ko Ngahuia (no Mitimiti, Marae Matiatia)

Nga Tamariki o Raua: Nga Whanau Whanui o Mihipo

1. Ihimaera
2. Paora
3. Iriaka Turi
4. Paraire
5. Manuka
6. Raiha
7. Waitoto

Te Whanau Whanui o Mihipo (1828-15/4/1888) raua ko Ngahuia (1828 – 1935)

Ihimaera 9/10/1863- 24/10/1943	Paora 3/6/1865 – 26/2/49	Iriaka Turi 1/6/1868- 20/3/1920	Paraire (Aperahama) 1/7/1870- 25/12/1967	Manuka 9/10/1873- 16/3/1967	Raiha 17/7/1878- 26/9/1911	Waitoto 28/6/1883- 23/11/1954
- Hariata Matiu	- Te Aoraki Eriha Walters	- Hemi Roha	- Kei Roha	- Mere Matiu	- Piri Morgan	- Te Rori Erihe
Maria Whangai from Manuka	Piri -Ramari	Tamahou Te Take - Ngawini	Thomas Kauwau Whangai from Haimona	Ihaka Henare	Nga Roimata	Meri- Aperahama Witana
Pauro Whangai from Manuka	Harry Paul - Hazel Andesron	Makarita	Brian adopted	Maata		Puke (Hana)- Ruinga Manuera
	Tai -Lena Ritete	Ruiha		Ihaka		Peti – Pou Tau
	Haimona (Sam Paul Henry) - Martha MacKen	Mihi - Rawiri Erihe		Wiremu		Te Rori
	Mere - Hector Masters	Rahiri - Harata Paratene		Perenara		Peka – Frank Balle
	Ellen - Phillip Roberts	Akanihi - Pouri Hapeta		Maria		Mere – Victor Woods
		Anarina Ngamoni - Kingi Pangari		Ruka		Ngapeka – Pat Royal
		Paora		Wiroa - Moki Taniora		Reweri Kaiwaka – Margaret Mane
				Mereana		
				Pauro		
				Manuka		
				Raureti		
				Mihipo - Terehia Heta		
				Aperahama		
				Irihapeti		
				Rikihana		

2 Mangatowai Marae

The topic of Mangatowai Marae, based at Akatere was then introduced. The Henare whanau began planning in 1996 to regain the Mangatowai whenua and construct new Marae on land that once was ours. The whenua was gifted back, but legal fees have been expensive, didn't have to pay for closing of Bridal Rd. By January 2003 the land is due to be returned to us.

Why Mangatowai is important for us. In 1920 Hone Petera and Manuka sold the original Whare Hui from Waimahana Bay to Waata Tepania, who barged it to Awanui to build a pool-room, then it became a bakery. Uncle Rauriti brought 229 acres of the Government around Akatere (Akatarere), then they built the kauta, the first building to go up, as they were all gum-diggers, to light fires. That was where Mangatowai started. Uncle Toro told us it was all kai gardens before they got the Whare Hui up.

Uncle John Hape and Uncle Nahi started the building. It was Uncle Wii who finished it off. After they finished the Whare Hui they added to the Kauta, in three stages in 1930, everything completed. Uncle Rauriti was killed in Egypt in 1940 and the Government turned everything over to Granny Mere, who gifted it to 4 of her children. Uncled Wii, Uncle Dixon, Ngonge and Auntie Marie. The first to lie in the Whare was Uncle Kereti.

The Tatai, Taipari, Petersons whanau have also used it over the years. Wedding receptions, first was Robbie Eriha, married Ngahiraka Peterson, then Joan and Pere Taipari, Jerry and Mary Henare, Harry and Marie Brown, Ripa and Eddie van Osborne, Edith Olliver and Sam Tatai.

The family left Waimahana and the land got sold in the 1960s but the Whare Hui is still standing. In 1996 Moko Henare and Dave started to talk to lawyers about re-purchasing the land. More money is needed to progress the kaupapa.

When the Whare Hui at Waimahana was sold, there was nothing in the Bay except the Marae. From 1930 to 1970 Mangatowai was our Marae base. Te Puhi o Te Waka was registered in 1968 by the Peterson whanau.

Mangatowai got its name, from a time when Manuka pulled up a Mangatowai branch to get his horse moving, when finished the ride he poked the stick in the whare and the Towai tree grew, hence the name. That is why the Mihipo whanau is committed to rebuilding Mangatowai.

Hakopa Herewini

The tupuna that was alive at that time, made the decision to move the Marae from Waimahana to Mangatowai. It was then lifted and moved further up the hill. The house has died and it needs descendents to bring the Whare and the Marae back to life.

Pita Pangari

Ngahuia, her sister was sent to stay with Takau Kamera, a nephew of Ngahuia. Aunty Kina fell in love with a man from Pupuke, he was from a different religion. Hemi Roa (Pita's grandfather) sent her to Mitimiti to stay with Takau, where her marriage to Aupouri Olliver then occurred.

Dave Henare

Meeting with Judge Spence at Waimahana in 2001. Dave wanted to put Mangatowai into D3B2 Block, because it's under Mihipo. The big question is who is the hapu for Mangatowai? We can go Matakairiri, Te Aukiwa, Mihipo.

Hakopa

Supports idea of Hapu/Whanau going back as far as Mihipo

11.30 Kapu Tii

12pm Resume korero

We then began addressing the question of iwi, hapu, whanau for Mangatowai.

Ngati Kahu was founded on Kahutianui raua ko Parata. Ngati Kahu ki Whangaroa was founded on Kahukuraariki raua ko Parata. The Treaty Claim distinguishes between Ngati Kahu and Ngati Kahu ki Whangaroa. In 1940s big Hui at Waitaruki, Pita's grandfather said at the end of it "Haere mai koutou ki runga i te rangimarie", even then there was contention around our name.

Two issues arose; one was the iwi identity for the Treaty claim, which was getting confused with a need for a hapu/whanau identity for Mangatowai Marae.

Ngati Kahu and Ngati Kahu ki Whangaroa are also separate identities for fisheries assets, which is recognised around the motu. We need to focus on the Marae identity.

Ngati Kahu sacked Ngati Kahu ki Whangaroa in the past, that muru still remains 2 chiefs from outside were involved in the purchase and sale of our land, they were Nopera Panakaraeo and Wharekauri, Paeara was our rangatira at the time, he lived in Waimahana. The meeting house at Waitaruke was shifted in 1938 from Taemaro. The relationship between Ngati kahu and Ngati Kahu ki Whangaroa is a complex issue. The one thing we share is Parata.

The tupuna never built a whare below the Maunga unless it was beside the awa, which went out to the sea. That place was where everything was carried out. For Mangatowai, these things need to be addressed. We need to create a structure for Mangatowai that is as straightforward as Waimahana, for our tamariki to carry forward.

Waimahana		Mangatowai	
Te Maunga	Tikawe	Te Maunga	Karioi
Te Awa	Te Waiwhao	Te Awa	Miimiti
Te Marae	Waimahana	Te Marae	Mangatowai
Te Urupa	Patau	Te Urupa	Patau
Te Whare Hui	Te Puhi o Te Waka	Te Whare Hui	To be named
Te Wahapu	Waimahana	Te Wahapu	Akatarere
Te Hapu	Te Aukia	Te Hapu	Te Aukiwa

During this discussion, Pita took time to explain the background to his whanau line from Iriaka, who was married to Hemi Roha, he talked to each of the eight children of his mother's generation who he was familiar with. Dave talked about the other ten children, who we still need

to find out details about. However, many did not have children, or may have died young. It was agreed to use the identity above for Mangatowai.

The next issue was to address the marae registration form. One aspect of the form is the requirement for a koha on registration. The Hui was asked whether the form should include a required and set cost, a voluntary cost, or no cost.

Dave talked about how ASB is being approached for funding, but we need to show that we can raise some cash for associated work to be done. The meeting agreed that the form should include a set fee/contribution, which could be paid in full at the time of registration, or paid off over time. All others could give a koha of whatever amount they were able to give.

1pm Lunch

2pm Mihipo Reunion

Dave introduced the Mihipo reunion in December 1983, with a proposal to have another Hui at some time in the near future. In 1983, there was a bottle of wine and a \$20 note was ripped in half and attached to the bottles. If there were ever going to be another reunion, then that \$20 would be joined together.

Are we going to have another, if so when and where? The question was put to the floor. Hakopa agrees it was a good idea. 20 years will be next year-do we want it then?

Query-when is it planned to settle the registration details?

Why can't they have the reunion and the opening of the Marae together? Is it possible?

Pita: He'd like to have this as soon as possible. He'd like to have the reunion in 2005 but he also believes that the faster the better. If we're going to use the purpose of fundraising to bring our people together then the secret of success would be the co-ordination of this event.

Lillian: She'd like her Mum's opinion.

Thelma: 2003 would be a good time. If panui's would be sent out then things would happen pretty quickly, as she said she's not getting any younger (65 years)

Tommy: Putea issue: Kaupapa for Mangatowai and reunion, where to find it.

Dave: He had a meeting about this year's ago, and at that time it was \$200 per family. He would like to see the reunion in 2003 as well. If we utilise our resources then there are a lot of avenues open. The floor is still open as to the date.

Ella: The most successful events have a driver with about 5 helpers (core team), it requires a lot of time and commitment. The hardest thing is not the raising of money; the hardest is going to be finding whanau. Advertising for the event would take 6 months. The helpers would have to be prepared to contribute some of their own money if the need arose.

The whanau agreed to: 30 December to 1 Jan 2004 (3 day event)

Dave would like to see the back of his whenua fenced off for the reunion, but it would have to go through the D3B2 Whenua Trust first. Hakopa could provide the marquees (2). Sam will provide toilets. Ella can find out what putea is available to assist something like this.

Venue at back of Uncle Dave's was agreed.

Working party was elected: Ella Henry, Pauline Henare, Judy Steele, Davy Henare, Pita Pangari, Maria Steele for Australia, with power to co-opt as necessary.

Priority: Find \$10,000 from fundraising. Without this amount available then it's not do-able, Ella sees April as the cut-off date to enable this venture to be successful.

Uncle Dave advised \$10k was made in a year to get the phones connected to Waimahana so he believes it can be done.

Question: The 2 bottles are going to come together on the day. Do we drink them on the day? Yes!!!! What happens with the \$20 notes?

Pita: Hold on to the bottles and when whare is built then the bottles be buried under the ground, full bottles with the \$20, as part of or the Mauri. Agreed.

3pm Tea Break

3:20 Whakawhanaungatanga

The whanau utilised this opportunity to explain how they connect with the Tipuna , Mihipo raua ko Ngahuia.

- The first column shows the name of the whanau member at this Hui, who is sharing their whakapapa origins.
- The succeeding columns relate to lines of whakapapa back to Mihipo and Ngahuia.

Whanau	Children of	Grandchildren	Great-grandchildren	Great great-grandchildren
Member:	Mihipo = Ngahuia:	Of Mihipo = Ngahuia:	Of Mihipo = Ngahuia:	Of Mihipo = Ngahuia:
Dave Henare	Manuka = Mere Matiu	Mihipo = Terehia	Dave Henare = Reoirirangi Pairama {Tuwharetoa }	
Ella Henry	Paora = Te Aoraki	Haimona (Sam Henry) = Martha Macken	Ella Henry	
Hakopa Olliver	Manuka = Mere Matiu	Maata	Uncle Hakopa	
Joseph Henare	Manuka = Mere Matiu	Mihipo = Terehia	Joseph Henare	
Mary and Ngaira Henare	Manuka = Mere Matiu	Wiroa = Moki Taniora	Mary, Ngaira	
Judy Steele	Manuka = Mere Matiu	Mihipo = Terehia	Judy Steel - Tom steel {Ngatai }	Maria
Pita Pangari	Iriaka = Hemi Roha	Anarina Ngamoni -Kingi Pangari	Pita Pangari	
Lillian Rondon	Paora = Te Aoraki	Haimona = Martha Macken	Thelma	Lillian = Michael Rondon {Te Arawa }
Martha Selwyn	Paora = Te Aoraki	Haimona = Martha Macken	Thelma	Martha = William Selwyn
Vivian Day	Paora = Te Aoraki	Haimona = Martha Macken	Thelma	Vivian Day
Pauline Henare	Manuka = Mere Matiu	Mihipo = Terehia	Heremia Henare = Mary	Pauline

The names of children, grandchildren and great-grandchildren were added in whanau workgroups. This is a task for each generation to maintain in their own family groups. For example, the whanau of Paora Henare Mihipo raua ko Te Aoraki Erihe Walters have put together the following whakapapa chart for their whanau to fill in at each generation level:

Mihipo (b. 1828) raua ko Ngahuia



Paora Henare Mihipo (b. 1868) raua ko Te Aoraki Erihe Walters (Te Rarawa)

Piri Henare B 1896	Harry Paul B 1903	Tai Henry B 1906	Haimona (Sam Paul Henry) B 1910	Mere Masters B 1912	Ellen Roberts B 1914
m. Ramari	m. Hazel Anderson	m. Lena Ritete	m. Martha MacKen	m. Hector Masters	m. Phillip Roberts
Charlie Dave Ellen Doreen Clem	No issue	Mihi Maui Hape Taia (14 others) Ray	Thelma Thomas (d) Ada Arnold (d) Marjorie Douglas Ella	Clarence Martha Hector Gladys Richard Leslie (d) Edward	May Manny

			Sam (ad)		
--	--	--	----------	--	--

General Questions:

Does any female descendant have the name Mihipo & if not, is there any reason for that?

Response:

Not that anyone knows of and there is no reason why a female cannot have the name.

Who were the first people here in Waimahana?

Response:

The tupuna of Mihipo (Te Au Kiwa) was one of the first people in this bay.

4:00 Meeting closed with a prayer.

Karakia by Archie More

4.30 Hakinakina for the whanau:

- Cricket
- Petanque
- Children's entertainment

6pm Hakari

Te Ra Tapu – December 29th

8am Mass at Waitaruke

10am Whakawhanaungatanga

- Karakia Whaea Mere Henare
- Mihi koro Hakopa Olliver
- Mihi koro John Day
- Mihi koro Dave Henare

General Korero

The Mangatowai issue was touched on again. In addition, participants in this Hui were invited to put themselves forward for the Trust. However, the Hui were happy to maintain the existing Trustees and to affirm their mandate to make all decisions on behalf of the people to progress the development of the marae.

11.30am Korero e pa ana i Te Tiriti o Waitangi

Pita Pangari, Chairman of the Ngati Kahu ki Whangaroa Trust, reported on the Treaty Claim (Wai 116). The Trust Board has just received the mandate from the Crown to represent Ngati Kahu ki Whangaroa. The Trust must now appoint negotiators before entering into negotiations with the Crown.

Background to the Claim

This is the basis of the tension between Ngati Kahu and Ngati Kahu ki Whangaroa. There were 3 sisters Kahukuranui, Kahutianui and Kahukuraariki, Te Parata married Kahutianui (and according to us also married Kahukuraariki). Kahutianui is the ancestress of Ngati Kahu.

The Claim is unique in that there was never a willingness on our part to sell our land, but it was still sold. The registration of land sales, prior to the Treaty was sanctioned by OLC (Old land Claims), done by Turton. With the signing of the Treaty, the Crown then took over the right to control land sales. Governor Hobson promised the people he would set up a commissioner to investigate land-sales prior to Treaty. Godfrey investigated allegations in 1842 that Maori made against settlers who claimed to have been sold land by Maori, but who Maori disagreed with. Godfrey came to Mangonui, Waimahana went there. There was a war at that time in Oruru, between Nopera Panakaraeo and Wharekauri over land, so Godfrey left, so our grievances over our whenua were never heard.

Another Commissioner, Dylan Bell in 1859, to carry out that investigation, which he assumed Godfrey had completed. His full report came out in 1863, affirming the rights of settlers to own the land, though Maori disputed that. In the 1860s there was the Land Wars, which was costing the Crown a great deal. The Crown called a truce, which Maori agreed to in return for setting up the Native Land Court in 1865. The judges were all Pakeha and few were lawyers. The Court was a place where Maori could stake their claim to land. Many Maori put land into their names without the real rights to do so. Some of that land was sold immediately afterwards. In 1868, our people of Waimahana and Taemaro put in for a claim under Tamati Werehu Claim 1177, to the Land Court at Hariru, to seek title to our whenua in Taemaro-Waimahana, Motokukupa, along from Taemaro, behind Whakaangi, to Akatarere to Horoiwi (the rocks behind Paradise Bay and Wekarua Island), 3990 acres. We got title on May 24th 1870.

Our people celebrated here and in Taemaro as we had some of our whenua returned. However, the resident magistrate, William White in Mangonui whose domain was the Mangonui region including Whangaroa to Muriwhenua and over to Hokianga. He contested our claim outside the court, he threatened us that if we didn't withdraw the claim he would throw our people in jail. The people surrendered title to White under condition that he would sort out our title. Our claim went to Parliament and was cancelled, what took it's place was the Taemaro Waimahana Grant Act, which gave us back 680 acres in Waimahana and 99 in Taemaro, What was left for us was a few places we lived on.

The chief at the time was Paeara (moe Hinekawai, 6 children), the Chief of all related to Parata and Kahukuraariki. He had Hemi Rua, Roha, Tarei, Werekiko, Maria, Ngaparaki. Hemi Rua, born in 1842, became the scribe on behalf of then tribe, until 1918, when he died, protesting that we had never willingly sold any of our land. This information has come from libraries, archives, letters were written by Hemi Rua. Our protest and grievance stopped when he died. Hemi Roha and his brother Te Kawau, Tamati Tamati, were appointed by the people to carry on the mahi, which they commenced in 1921. JJ Sullivan was their lawyer. Sullivan died in 1939, and all the information relating to our grievance was lost. Hemi Rua died in 1948, which left a vacuum in the protest. Teri Emery told about a time in Waitaruke in the 1940s, when all the old people were

there, and a member of the whanau who lived in Auckland would come to pick up money for the lawyer to help the claim. The money never got there and Sullivan had already died.

Pita got involved with the Claim because the old people asked him to. In 1980 he began to work with the old people. Pita was adopted from the Orphanage as a baby. His mother told him she chose him because Pita had a beautiful smile. He was handicapped, with a twisted leg, but his mother had made her decision. He was brought back to Waitaruke, where a Hui of celebration for his arrival, where he was accepted by the whanau and hapu. Pita was brought up in the tikanga and the reo. Pita lived away from Waimahana for many years as an adult, then returned for a Hui and was embraced by the old people.

Here Pita, experienced a spiritual encounter, that allowed also his whanau to feel this wairua, and approached him for confirmation and whakawhanaungatanga. Pita did not realise that his journey, unknown to him, was to become his calling.

Pita was able to also learn more information as he encountered the Marae in Epon, Tu tahi tonu.his Aunties, then bestowed upon him, that you are the one. Ko koe te timatanga, ko koe te mutunga” Pita was given the responsibility, to carry out a journey, his ancestors had treaded before him.To whenua, to wahine.- Your land is your women”

You would have to make many sacrifices and his mother did oppose.

Hence in 1980, the first registration of the Claim on 20 August, 1985, the letter was submitted regarding land claim. The title being Taemaero 1177. Pita did not understand at the time why it was Taemaero, but understood it was the history. The Muriwhenua Claim, Wai 45 covered similar territory. In 1992, we almost lost their claim, due to the original investigator being inadequate in his performance.

A Muriwhenua meeting was being held and it was asked if they could speak a bit at the end of the hui regarding their claim. Pita was asked to identify himself. He was told to make sure that you can define information, so that it does not affect any of the other whanau. There was a Hui in 1993 in Awanui, a hand written document was presented to the Hui outlining the boundaries and whenua of Ngati Kahu ki Whangaroa. It was accepted and agreed upon by that Hui, and our Claim, as a separate entity from the Muriwhenua Claim was accepted by the people.

1pm Kapu Tii

1.30 Korero

Pita continued the discussion from the morning.

Ngati Kahi ki Whangaroa boundaries were clarified over the following years for the Waitangi Tribunal. The boundaries were compiled by others and Pita scribed them. Oruaiti, Muritoki, Akatarere, Kowhairoa reserve, Maungaroa and Whakaangi were the awa and the maunga that represented the boundaries.

We then went back to the question raised the day before, for final clarification. How do we differ from Ngati Kahu?

We are united on 2 points (Mamaru and Parata). Our division, Ngati Kahu says Kahutianui was the wife. Ngati Kahu ki Whangaroa have a different ancestress, Kahukuraariki.

Are the iwi, Ngati Kahu united?

Yes, as an iwi, but not in terms of whakapapa. Our whakapapa has never been written, but has been passed on in oral tradition. To justify our claim, it must be written for the first time, with the blessing of our kaumatua, but not for publication.

That Hui was important because all the people of Muriwhenua were there and they did not contest any of the korero. Bully Peterson and Pita and the ope, and sang the Ngati Kahu ki Whangaroa waiata. It was a sign of full support for the information given and for the kaupapa.

Who were the main players before us, and what were the grievances?

We never sold the land, but Pakeha documentation says we did. The research has found evidence that 1842 and Godfrey, who did not hear our grievance about how the land was lost. This became the focus of our claim when we went to the Tribunal. The Tribunal sat in Sept 1993, for the last sitting. We all went to that, including Bully, Dobbin and Doodie. The basis of the evidence established our rights to the whenua, and that we never sold our land. After that, in 1997, the Tribunal reported that justified our claims, giving us the right to negotiate a settlement with the Crown. From 1997, Ngati Kahu ki Whangaroa had to get organised to negotiate. This involved securing a mandate from the iwi. This is when the raruraru started. It has become personal recently, and some people have started to use the word 'toto' to describe Pita as being unacceptable to progress the claim.

The issue is nothing but the land, let us get it back first, but to do that we need to establish a plan and an organisation to implement the plan. In recent times, things have started to progress, because more people are getting involved. Last year OTS decided to get the two factions in the Claim (Bully and Doodie versus the Trust Board). Bully's group argue the Trust Board was not constituted according to tikanga. After 2 meetings, a new election was called for each of the 5 marae. New trustees were appointed, Bully got two trustees elected for Waimahana. Bully still disapproved of the Trust Board, they wanted Pita gone. The marae represents the people through the Board. The Board is now recognised by the Crown, though Waimahana will no longer be part of the Trust Board.

A delegation of six people went to Wellington to meet with OTS and the Crown on Dec 9th. They also met Dover Samuels, as our MP, then Margaret Wilson and Parekura Horomia, who are the two people that can make a decision about mandating. It was the first time any iwi claimant group has met with 3 ministers in one visit. Dover came to support the group. As a result of that Hui in Wellington, OTS has accepted the mandate of the Ngati Kahu ki Whangaroa Charitable Trust as the organisation with a mandate from the majority of the iwi to negotiate a settlement with the Crown. The Crown accepted it has a case to answer in 1998, we will in 2003 be able to finally seek resolution and restitution from the Crown. The Trust Board now has to settle on negotiators and a negotiation strategy. This will be done in coming months. The challenges is for those present at this Hui to distribute information about our Claim and the negotiation, so that we

can develop a database of beneficiaries and to widen to benefits of any Treaty Settlement to include all the descendents of Ngati Kahu ki Whangaroa.

At that point everybody agreed that we were all now much better informed about our whakapapa, our connection to each other and to Waimahana and Mangatowai, the background to Treaty Claim 116 for Ngati Kahu ki Whangaroa and where we all stood in terms of the Treaty settlement process. It had been an exhaustive and intensive two-day's of korero. The Hui agreed to conclude the formal korero and devote the rest of the day to whakawhanaungatanga.

3.30pm Karakia: Archie More
 Poroporoaki

4pm Hangi

5pm Po Whakangahau