

These pātai have been collated from questions asked during the ratification period and have been categorised into key kaupapa such as:

1. Ngā Mātāpono & Intergenerational Vision (Deep Green)
2. Voting process and participation (Royal Blue)
3. PSGE, Governance & Hapū Representation (Purple)
4. Settlement outcomes and finality (Burnt Orange)
5. Financial Redress, Funding & Benefits (Gold)
6. Whenua, Redress & Cultural Recognition (Brown)
7. Boundaries, Rohe & Relationships (Teal)
8. Crown Relationship, Legal framework & Accountability (Charcoal)
9. Registration, Data, Research & General information (Silver)

NGĀ MĀTĀPONO & INTERGENERATIONAL VISION (Deep Green)

PĀTAI	WHAKAUTU
What is the key question for whānau?	<i>“Is this better than what we have now, and will it move us forward?”</i>
What is the key thing to remember?	This is the people’s decision. Be informed, participate, and decide what is best for current and future generations.
Why should we support this settlement?	Trustees’ position: it returns land, provides resources, and creates a platform for future development, even if incremental.
Why should we support this settlement if it is not perfect?	The settlement is acknowledged as a compromise within a Crown process. The key question is whether it is better than the current position and moves us forward.
Will we see benefits immediately?	Some benefits begin early (funding, influence), but long-term gains depend on governance and investment decisions.
What is the biggest risk?	The biggest risk is not progressing, losing momentum and delaying benefits for future generations.
What is the key decision for uri?	Whether this settlement is good enough to move forward, rather than waiting for a perfect outcome.
Is this about money only?	No. The settlement is about restoring relationships, recognising history, strengthening identity, and enabling future wellbeing.
Who benefits from this settlement?	All uri of Ngā Hapū o te Iwi o Whanganui, including future generations (mokopuna).
Why is this important?	It determines our future pathway, assets, and opportunities for uri, tamariki, and mokopuna
What values guide this?	Toitū Te Kupu, Toitū Te Mana, Toitū Te Whenua
What is the Trust’s view?	The settlement is not perfect but moves us forward for future generations
Why should we trust this deal?	It has been negotiated over many years by our mandated representatives, informed by hapū input, and grounded in our values. It may not be perfect, but it is the best achievable within this Crown process.
\$30m is not enough	That is true, it does not reflect what was lost. It is a foundation to rebuild, not full compensation.
Why accept something so small?	Because it provides assets, rights, and opportunities we can grow for future generations.
How will whānau benefit?	Through investment, services, cultural revitalisation, and opportunities over time.

PĀTAI	WHAKAUTU
When will we see benefits?	Some early, but the full benefit is intergenerational.
What does the Crown apology mean?	It formally acknowledges harm and Treaty breaches, an important step in restoring the relationship.
Why was Takapau Whāriki chosen?	Traditionally, takapau whāriki were where chiefly and collective decisions were made. In modern times, whāriki are also laid to receive taonga (ora and mate). In the settlement context, the Takapau Whāriki Trust would be responsible to receive the taonga (He Rau Tukutuku – Settlement) and be required to uphold collective decision-making for the benefit of Ngā Hapū o Te Iwi o Whanganui.
Why are relationship agreements important?	The agreements commit Crown agencies to engage through the values framework of Te Tomokanga ki Te Matapihi and establish long-term relationships across sectors like health, justice, housing, education, and environment.
Is this settlement future-focused?	Yes. Presenters repeatedly emphasised intergenerational responsibility, future proofing, cultural revitalisation, environmental restoration, and strengthening hapū capability for future generations.
What part of the Deed most reflects uri aspirations and vision for future?	The part of the Deed that most reflects uri aspirations and vision for the future is Te Tomokanga ki Te Matapihi me Ngā Mātāpono, along with the cultural redress framework. These sections set out the values, principles, and long-term relationship intentions that guide the future direction of the iwi.

VOTING PROCESS AND PARTICIPATION (Royal Blue)

PĀTAI	WHAKAUTU
What am I actually voting on?	Two things: (1) Whether to accept the Deed of Settlement package, and (2) Whether to approve Takapau Whāriki as the PSGE (entity to receive and manage assets).
Who decides the outcome?	Registered uri (18+) through voting. The Trust does not decide, the people do.
What level of support is needed?	Target of 80% support (set by the Trust, not the Crown).
How can I vote?	Online, by post, or in person at hui. Special votes available with whakapapa verification.
Can the vote be manipulated or duplicated?	No. Each voter has a unique PIN and can only vote once, with independent oversight by ElectioNZ.
Can unregistered uri still vote?	Yes. Special votes with whakapapa verification are available to ensure inclusiveness.
What exactly are we voting on?	There are two separate resolutions: (1) whether to accept the Deed of Settlement, and (2) whether to approve Takapau Whāriki Trust as the PSGE to receive and manage settlement assets.
Are we signing the settlement now?	No. This is ratification only. A “yes” vote authorises trustees to sign later. Signing only occurs after iwi approval.
Can prisoners vote?	Initial advice: generally, no, with very limited exceptions. Trustees committed to seek legal clarification.

WLSNT RATIFICATION Q&A (16 Feb – 8 Apr 2026)

PĀTAI	WHAKAUTU
How do we actually vote?	Voting options include online, postal, or in-person at hui, managed independently by ElectionNZ.
What if people don't vote?	Low turnout risks undermining mandate. Trustees strongly emphasised: participation is critical.
If the vote passes, can people challenge the result?	Yes. Any individual can legally challenge the result. However, the process is independently run and will withstand scrutiny if conducted properly.
Is there a required percentage or threshold to pass?	The Crown assesses whether there is sufficient support. While no fixed % was stated in the hui, the expectation is strong and credible support from uri.
Can anyone vote?	Yes, all registered adult uri can vote. Special votes are available via whakapapa verification.
What if I am not registered?	You can still vote through a special vote process, verified by a whakapapa committee.
Is the voting process fair?	Yes. It is run by an independent returning officer (ElectionNZ) with no influence from the trust.
Can people vote more than once or manipulate the process?	No. Each voter has a unique PIN and password, and votes are independently managed and verified.
Why is turnout so important?	Low turnout weakens the mandate. A strong vote shows clear iwi support to the Crown.
Has the Deed already been decided or signed?	No. The Deed has only been initialled (Dec 2025). It cannot be signed unless uri vote to approve it through ratification.
Are you telling people to vote yes?	The Trust recommends support, but the decision sits entirely with uri. Every person has the right to vote yes or no.
Is this a fair voting process?	Yes. The process is independently run (ElectionNZ) with oversight to ensure fairness, transparency, and verification of results.
Why can't non-registered uri vote?	All adult uri (18+) can vote. If not registered, they can still complete a special vote with whakapapa verification.
Why are you using percentages and not raw numbers?	Full verified results are provided through the independent returning officer report, which includes all required data for transparency.
What am I voting on?	Two resolutions: (1) Accept the Deed of Settlement, (2) Approve Takapau Whāriki Trust as PSGE
Who can vote?	Registered uri aged 18+; special votes available via whakapapa verification
How can I vote?	Online, postal, or in person at hui
Do I need to register?	Not to vote (special vote possible), but required to be a beneficiary
Who can vote?	Registered uri. Special votes are available with whakapapa verification.
How do we know the vote is fair?	It is independently run and verified by an external returning officer.
Are WLSNT signing the settlement without the people?	No. WLSNT only initialled the Deed on 4 December 2025 to confirm negotiations were complete. The settlement cannot proceed unless uri ratify the Deed and PSGE through the voting process.
What are we actually voting on?	Uri are voting on two resolutions: (1) whether to accept the Deed of Settlement package and authorise signing, and

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PĀTAI	WHAKAUTU
	(2) whether Takapau Whāriki Trust should receive and manage settlement assets.
Why is there urgency around voting?	Voting timelines are part of the agreed Crown ratification process. WLSNT advised they were exploring a possible short extension due to requests from uri.
Is there an option to select NO? We were told in the roadshows that you can vote Yes or No.	There is an option to select either vote "agree" or "disagree" with the two resolutions. Adult uri have the right to choose which option is best suited to them.
How do beneficiaries who are not registered participate in nominating trustees or benefit from the settlement?	Any uri of Ngā Hapū o Te Iwi o Whanganui who are 18 years and over are encouraged to participate in this ratification period. Those who wish to register can do so by contacting us through our website www.wlsnt.maori.nz or through our social media channels. For those who don't wish to register but want to vote, there is a Recorded Member Whakapapa Verification Form to complete and return to ensure your vote counts. For voting packs, uri will need to get in touch with ElectionZ
Where in the presentation is there a decline option in voting?	The presentation neither has agree or disagree explicitly listed. However, each uri have the option to do so on their voting papers for either resolution 1 or 2, or both as that is the right of each uri to do so.

PSGE, GOVERNANCE & HAPŪ REPRESENTATION (Purple)

PĀTAI	WHAKAUTU
What is the PSGE and why does it matter?	The PSGE (Takapau Whāriki Trust) will receive and manage all settlement assets on behalf of iwi and hapū.
How are hapū represented in the PSGE?	Through Mūmū (hapū forum) which informs and guides the trust. 4 trustees are hapū-appointed, 3 elected by uri.
Does the PSGE guarantee hapū rangatiratanga?	The trust deed includes hapū rangatiratanga as a core principle. However, some hui participants questioned whether this is a legal guarantee or relies on governance practice.
Can the PSGE act without hapū?	No – it is intended to be guided by Mūmū (hapū forum), but effectiveness depends on how this operates in practice.
Who will control the settlement assets?	The proposed PSGE, Takapau Whāriki, will manage assets on behalf of all uri.
Will hapū lose their rangatiratanga?	No. The PSGE is designed so that hapū are central, and trustees must uphold hapū rangatiratanga.
Why trust this governance model?	It includes hapū representation (majority) and clear obligations to act in the interests of uri.
Will current trustees stay in control?	Only during the establishment phase (~18 months). After that, elections will occur.
What is Takapau Whāriki and why does it matter?	It is the Post-Settlement Governance Entity (PSGE) that will receive and manage all settlement assets on behalf of iwi.
Who controls the PSGE?	Governance is hapū-led: 7 trustees total - 4 appointed by hapū (Mūmū), 3 elected by iwi members.
Will hapū still have authority after settlement?	Yes. The Trust Deed explicitly requires trustees to uphold and advance hapū rangatiratanga in all decisions.

PĀTAI	WHAKAUTU
Is this structure Crown-driven or iwi-designed?	The structure has been developed through multiple wānanga with iwi/hapū and reflects tikanga frameworks like Te Tomokanga ki Te Matapihi.
Why are there two “groups” (Trust now vs PSGE later)?	The current Trust negotiates the settlement. The PSGE (Takapau Whāriki) takes over after settlement to manage assets long-term.
Why approve Takapau Whāriki as PSGE?	A PSGE is required by the Crown to receive settlement assets. Without it, the settlement cannot proceed.
How does the PSGE protect hapū?	The model includes a hapū forum (Mūmū) and requires trustees to uphold hapū rangatiratanga in decision-making.
Who controls the PSGE?	It is accountable to all uri. Trustees are a mix of hapū-appointed and iwi-elected representatives.
Will current trustees stay in power?	No. There is an initial transition period (approx. 18 months), followed by elections and rotation of trustees.
Are we losing mana by settling?	No. The settlement is designed to restore and strengthen hapū rangatiratanga, not diminish it.
Who controls the assets after settlement?	The proposed PSGE, Takapau Whāriki, will hold and manage assets on behalf of all hapū and uri.
Why should we trust Takapau Whāriki?	It is a hapū-led model, shaped over several years, with structures to ensure hapū voice (through Mūmū) is central to decision-making.
Were the initial trustees selected fairly?	Initial trustees are appointed for establishment (a standard settlement approach). Future trustees will be selected through agreed processes including hapū and uri input.
Will hapū actually have decision-making power?	Yes. The structure ensures hapū representation and influence (Mūmū) sits at the core of governance.
What is the PSGE?	The Trust (Takapau Whāriki) that will receive and manage settlement assets on behalf of iwi
How are hapū represented?	Hapū sit at the centre through a Hapū forum (Mūmū) guiding decisions
Who makes decisions?	Final decisions sits with the Takapau Whāriki Trust comprising 7 trustees: 4 hapū-appointed, 3 elected by uri. However, the Trust Deed has mechanisms to support hapū rangatiratanga.
Does this take power away from hapū?	No. Hapū sovereignty remains central. The PSGE is guided by hapū through Mūmū, not above them.
Who really makes decisions?	Hapū provide direction. The PSGE manages assets on behalf of the people.
Why this PSGE structure?	It reflects years of wānanga and meets Crown requirements while embedding hapū voice.
Can we change the structure later?	Yes. The PSGE can be reviewed and amended over time.
Why are current trustees the first trustees?	This is a temporary transition to establish the entity. Elections will follow.
Does the PSGE remove hapū sovereignty?	No. Presenters repeatedly stated the structure is built on hapū sovereignty, with hapū remaining at the forefront through the Mūmū (Hapū) Forum and hapū rangatiratanga clauses embedded in the Takapau Whāriki Trust Deed.
Why is the Crown involved in defining our structures?	The settlement process is a Crown process, but WLSNT stated they deliberately embedded tikanga, Whanganuitanga, and iwi values into the structure and framework.

PĀTAI	WHAKAUTU
Will ordinary uri still have accountability mechanisms?	Yes. The PSGE is a private trust accountable to its beneficiaries through the trust deed, reporting requirements, and governance obligations.
Who determines the amount of settlement putea goes to nga hapu/nga marae?	The allocation of settlement putea to ngā hapū/ngā marae is determined by the PSGE in line with the Deed of Settlement, its Trust Deed, and any agreed allocation model developed through consultation and governance decision-making. What we also have as part of the Cultural redress is Kia Maraetia which is a fun for marae revitalisation.
If trustees believe they have upheld rangatiratanga, but if the hapū disagrees, who decides which interpretation prevails - hapū or trustees?	Trustees are legally mandated under the Trust Deed and settlement governance structure to make decision on behalf of the beneficiaries, including how rangatiratanga is upheld in practice. If a hapū disagrees, that tension is usually worked through engagement, hui, or dispute resolution processes set out in the Trust Deed. Ultimately, trustees hold the formal decision-making authority, while remaining accountable to uri. What is also important here is upholding our mātāpono/values of Toitū Te Kupu, Toitū Te Mana, Toitū Te Whenua, as well as our tikanga to guide us through.

SETTLEMENT OUTCOMES AND FINALITY (Burnt Orange)

PĀTAI	WHAKAUTU
Is the settlement “full and final”?	Yes – it is full and final for historical claims (pre-1992). Future generations may still pursue other avenues, but this settlement closes these claims legally.
Is there risk in accepting the settlement?	Yes – acknowledged by trustees. All settlements carry risk, but safeguards (governance, values, hapū voice) are built in to reduce this.
Can we change things after signing?	Limited. The settlement and PSGE structure are largely locked in. A formal review is scheduled after 5 years.
What happens if we vote NO?	The settlement does not proceed. The Trust must reconsider next steps with iwi and hapū.
What happens if we vote YES?	The Deed is signed, legislation follows, and assets transfer to the PSGE.
Is this settlement process even ours?	No - it is a Crown-designed process, but it is the pathway available to secure redress for our people today. The decision to accept or decline sits with uri.
Is this a “full and final” settlement?	Yes in a legal sense. However, it was acknowledged that it does not fully restore what was taken but provides a foundation to rebuild for future generations.
Why would we accept something that isn’t perfect?	Because it creates real opportunities now, including whenua, funding, and influence, rather than continuing with no redress.
What happens if we vote NO?	The settlement does not proceed, and there may be delays or uncertainty about next steps.
What happens if we vote YES?	The Deed is signed, the PSGE is established, and assets and redress begin transferring to iwi.

PĀTAI	WHAKAUTU
Is this settlement final or can it be improved later?	This is the final negotiated package with the Crown. Trustees' position: it may not be perfect, but it is better than the current position and moves us forward.
What happens if we vote "No"?	The settlement does not proceed, and negotiations may stall or reset, no immediate alternative package is guaranteed. (Implied position from process context)
What happens if the vote is NO?	The settlement process effectively stops. It is highly likely we would need to restart negotiations, which could take 10–40 years or more.
Is this settlement final? Can we revisit it later?	Once settled, historical claims are considered resolved. Future opportunities come from how we use the settlement, not by renegotiating it.
Are we losing anything by agreeing?	No existing rights are removed. The settlement provides additional redress, influence, and assets compared to the current position.
What happens after a YES vote?	Results confirmed → Deed signed → Legislation passed → PSGE receives assets.
Has the Trust rushed this process?	No. This settlement has taken 30–40+ years, including Tribunal hearings, research, negotiations, and engagement. Ratification is the final step.
Why should we trust this deal if it's not perfect?	No settlement is perfect. This is a negotiated outcome that provides a platform for future generations and restores key relationships and opportunities.
What happens if we vote no?	The settlement does not proceed. This may delay progress and require re-engagement with the Crown, with no guarantee of improved terms.
What happens if we vote YES?	Settlement proceeds, deed is signed, assets transfer, PSGE established
What happens if we vote NO?	Negotiations restart, delays likely, no guaranteed outcome
Is this full compensation?	No – it is a negotiated step forward, not full redress
Can we renegotiate later?	Only if rejected – but outcomes are uncertain
Have all hapū agreed?	Hapū have been engaged throughout. Ratification is where all uri decide collectively, this is the people's decision.
Was there enough consultation?	Engagement has occurred over years through wānanga and hui. Ratification ensures everyone now has the opportunity to decide.
What happens if we vote NO?	The settlement will not proceed. There is no guarantee of renegotiation, and any future process could be delayed or reduced.
Can we get a better deal?	There is no certainty. Crown policy limits what can be offered. This reflects what was able to be negotiated.
What happens if the settlement is rejected?	If uri do not ratify the settlement, the Deed of Settlement cannot proceed to signing and the Crown will need to determine next steps with the mandated negotiators.
Are all historical claims fully and finally settled?	While historical claims are fully and finally settled, iwi can still progress kaupapa through other avenues such as building direct relationships with the Crown and local authorities, entering partnership or co-governance arrangements, progressing environmental, cultural, and economic initiatives, and advancing contemporary claims or issues that sit outside the historical settlement.

PĀTAI	WHAKAUTU
	Yes, under the Deed of Settlement and settlement legislation, the historical claims are considered fully and finally settled. This means the claims covered by the settlement cannot be relitigated through the courts or Waitangi Tribunal.

FINANCIAL REDRESS, FUNDING & BENEFITS (Gold)

PĀTAI	WHAKAUTU
How much money are we receiving?	Approx. \$30M+ total redress, including accumulated interest. First payment (\$4.3M interest) is received at settlement.
Why does the settlement feel small compared to what was lost?	Acknowledged in hui: settlement is a small proportion of total loss. It is not full compensation but a negotiated package within Crown limits.
Is the financial redress enough?	It is not full compensation, but part of a broader package including land, rights, and long-term opportunities.
How much is the settlement actually worth?	Core quantum is \$30M, plus ~\$4.3M interest, forestry rentals, and carbon credits—approx. \$55M total value when combined.
Why is the financial amount relatively low?	The settlement is not just about money—priority was given to land return, cultural redress, and long-term relationships.
Why is the redress not larger?	Settlement amounts reflect Crown policy, not full compensation. This is consistent across all iwi settlements.
What do we actually receive?	A package including financial redress (\$30M+), cultural redress, land returns, and long-term rights (RFR) to Crown properties.
What is the settlement value?	\$30M + interest, plus cultural funds and property rights
Is this full compensation?	No – it is a negotiated step forward, not full redress
Will we get payouts?	No. The focus is on long-term collective benefit, not individual distribution.
What cultural funding is actually included?	The Kia Mana Motuhaketia (Cultural Revitalisation) Fund increased from the original \$4 million Crown offer to \$15.5 million, including tagged funding for Kia Kōreroātia (reo revitalisation), Kia Maraetia (marae revitalisation), and Ngā Tūtei a Maru.
Are these settlement assets immediately available?	Some properties transfer on settlement day, while deferred selection properties provide future opportunities to purchase within agreed timeframes.

WHENUA, REDRESS & CULTURAL RECOGNITION (Brown)

PĀTAI	WHAKAUTU
Are we getting all our land back?	No. Only a portion of remaining Crown land is available. Much has already been sold or transferred, so only what remains can be negotiated.

PĀTAI	WHAKAUTU
How much land is being returned?	A mix of cultural sites (27+), reserves, and selected properties. Some are vested; others have conditions (e.g. conservation/public access).
Do we fully control the land returned?	Not always. Some lands have restrictions (e.g. conservation status, public access rights, existing infrastructure easements).
What is the Right of First Refusal (RFR)?	A 185-year right to buy Crown land if it is sold. It does not guarantee land will be returned—only the first option to purchase.
Why isn't all our land being returned?	The Crown can only settle Crown-owned land. Much of the original whenua is no longer available, so alternative forms of redress are included.
Why are some lands small or in reserves?	That reflects what remains in Crown ownership. Reserve status also protects whenua while recognising our connection.
What are rights of first refusal?	They give iwi the first opportunity to purchase Crown properties in the future (up to 185 years).
What land are we actually getting back?	A mix of fee simple land, reserves, deferred properties, and rights of first refusal over Crown land (185 years).
Will we fully own all returned land?	Some land is fee simple (full ownership), while other sites remain reserves with protections (e.g., conservation/public access).
What control do we gain over whenua?	Ownership of some lands (fee simple), co-governance or influence over others (reserves, overlays), and increased say in management.
What are overlays and statutory acknowledgements?	They do not give ownership but provide formal recognition and influence in decision-making over significant lands.
What is Right of First Refusal (RFR)?	It gives iwi priority access to purchase Crown land in the area for 185 years, creating long-term opportunities for future generations.
Will the Crown still control our whenua?	In some cases (e.g., reserves), land is protected under legislation, but iwi gain ownership, influence, and co-management roles.
What whenua is returned?	11,000 acres (approx.), 27 cultural sites, plus various land arrangements
Do we own all land outright?	No – some is owned, some protected, some co-managed
What are statutory acknowledgements?	Recognition of iwi connection and a stronger role in decision-making
Why isn't all land returned?	Much of it is no longer owned by the Crown. The settlement includes what is available plus future rights (e.g. Right of First Refusal).
Are DOC lands being returned to iwi ownership?	Some whenua are vested back directly, while DOC lands carry overlay classifications, deeds of recognition, and statutory acknowledgements that strengthen iwi influence and management relationships.
What land is actually coming back?	The package includes 27 culturally significant sites, including fee simple whenua, scenic reserves, local purpose reserves, and other forms of cultural and environmental redress.
Why 185 years for Right of First Refusal?	The 185-year period secures long-term opportunities for iwi to reacquire Crown-owned properties within the

PĀTAI	WHAKAUTU
	settlement area as they become available. This exact number of years for RFRs is determined by the number of years between the signing of Te Tiriti and the initialling of the Deed of Settlement.

BOUNDARIES, ROHE & RELATIONSHIPS (Teal)

PĀTAI	WHAKAUTU
Does the settlement define our rohe or exclude others?	No. The redress area is not exclusive and recognises overlapping iwi and hapū interests.
Does the redress area define our tribal boundaries?	No. The redress area is for settlement purposes only. It does not define boundaries and recognises overlapping iwi/hapū interests.
Does the redress area define our boundaries?	No. The map is for settlement purposes only and does not define iwi or hapū boundaries.
Will this affect relationships with other iwi/hapū?	The settlement deliberately avoids defining boundaries to protect relationships and avoid conflict.
Does the redress area define our boundaries?	No. It is a settlement redress area only, required by the Crown. It does not define tribal boundaries or exclusive interests.
Are other iwi excluded from this area?	No. The deed explicitly recognises overlapping interests and maintains relationships with neighbouring iwi and hapū.
Are we giving up our boundaries?	No. The map is not a boundary, it is for settlement purposes only and recognises overlapping iwi interests
Is this settlement map a tribal boundary map?	No. The settlement redress area map is for Treaty settlement purposes only. It is not an exclusive tribal boundary map and does not remove overlapping interests of other iwi or hapū.
Have relationships with neighbouring iwi broken down?	No. While negotiations were difficult at times, WLSNT stated relationships with neighbouring iwi and hapū remain cordial and strong.
Why use “Ngā Hapū o te Iwi o Whanganui” instead of “Whanganui Iwi”?	The name reflects the mandated settlement area and was carefully discussed with neighbouring iwi because “Whanganui Iwi” is already associated with other settlement arrangements, including the river settlement.

CROWN RELATIONSHIP, LEGAL FRAMEWORK & ACCOUNTABILITY (Charcoal)

PĀTAI	WHAKAUTU
Is this structure Crown-driven or iwi-designed?	The structure has been developed through multiple wānanga with iwi/hapū and reflects tikanga frameworks like Te Tomokanga ki Te Matapihi.
Are we giving control to the Crown?	No. The settlement is about resetting the relationship, not giving control. It increases iwi influence.
Why should we trust the Crown now?	The Crown has acknowledged past breaches and issued an apology. The settlement creates formal mechanisms to hold the Crown accountable.

WLSNT RATIFICATION Q&A (16 Feb – 8 Apr 2026)

PĀTAI	WHAKAUTU
Can we trust the Crown to honour this?	Yes, the settlement is legally binding through legislation and formal agreements.
Who negotiated this?	The mandated entity (WLSNT) on behalf of iwi under Crown-recognised mandate.
Why is the Crown involved in defining our structures?	The settlement process is a Crown process, but WLSNT stated they deliberately embedded tikanga, Whanganuitanga, and iwi values into the structure and framework.
Will there be an opportunity given from the trust for uri to meet with the trust lawyers to get a better understanding of the legal obligations the trust has? And if not, why not?	That is a fair question. The Trust is looking at ways to ensure uri understand our legal obligations. If hui with Trust lawyers are arranged, uri will be advised. Where this isn't possible, it is usually due to cost, availability, and the need to manage legal advice appropriately.
What risks have been formally identified, how are they being mitigated, and where is that analysis available to claimants?	Key risks have been formally identified through the Trust's governance and legal processes, including legal compliance risk, financial risk, operational risk, and reputational risk. These are managed through legal advice, independent oversight, internal policies, and regular trust review. Relevant analysis is reflected in Trust reporting, governance papers, and where appropriate, summary information shared with beneficiaries. Specific legal advice remains confidential to protect the Trust's obligations.
We know that Trustees become owners...relationship agreements. Where in the deed does it say that uri can play a part in these agreements? And what parts do they play?	The Deed provide for relationship agreements to be held by the Trust on behalf of all uri. Trustees hold the legal mandate to enter and manage these. Uri can have input through hui, hapū engagement, and advisory roles, but are not direct parties to the agreement, and to reiterate, the Takapau Whāriki Trust Deed has specific clauses which gives mana to hapū rangatiratanga. The relationship agreements are also a tool to enhance hapū relationships with Crown agencies, entities, and authorities.

REGISTRATION, DATA, RESEARCH & GENERAL INFORMATION (Silver)

PĀTAI	WHAKAUTU
What happens to my registration details?	Two systems exist: (1) full registration (ongoing), and (2) temporary participation records, temporary data is deleted after 90 days.
Can my data be shared between iwi organisations?	Where consent has been provided through the WLSNT registration process, and in accordance with the Privacy Act 2020, it can be shared with specific Whanganui Nui Tonu organisations. WLSNT does not freely share personal information outside of those permissions.
Why register?	Protects the future entitlements of you and your whānau. Post-settlement, only adult registered members can vote on resolutions.
Was research undertaken to see how this land was taken in the first place? If so, how can we obtain that information?	Yes, research was undertaken through the Treaty settlement and historical claims process into how the land was originally acquired by the Crown.

PĀTAI	WHAKAUTU
	This information sits within the Deed of Settlement, historical accounts, and supporting research reports. If whānau wish to access it, copies can be obtained from the PSGE (once established), Te Tari Whakataua, the Waitangi Tribunal records, or the Māori Land Court.
Kei hea te wāhi noho ai ēnei pukapuka e kōrerohia nei e kautau hei tirohanga māku?	The documents being referred to sit within the Treaty claims settlement records, including the Deed of Settlement and the supporting historical reports. If you would like to view them, copies can be requested through WLSNT, Te Tari Whakataua, the Waitangi Tribunal, or the Māori Land Court.
My tupuna was taken up north, some of my whanaunga stayed up those ways. Will you accept their DNA to a Whanganui tupuna?	It's important that whānau provide information so the whakapapa committee can see how we all connect to one another. The whakapapa committee consists Kahu, Turama Hawira, and John Maihi. If there are times we cannot find a link, kaumātua of hapū are also contacted to assist or we ask the potential member to provide a bit more information.
He nui aku pātai, ā ka ngana taku tae atu ki roto i a Taumarunui, ki reira whāriki ake aku whakaaro mutu kua ana taku pānui i ngā pukapuka. Kotahi noa pea te nawe ki au, he aha i roa tā tātou tatari kia rongō ake kia wānanga ake i ēnei kātū kōrero? Kua muia te marama nei ki te kaupapa nā reira, kua kī anō kūmete wānanga, te kete whakairoiro whakaaro anō hoki.	The Trust has been working within legal timeframes and process requirements, which has influenced when information could be released and discussed. That said, we recognise the importance of giving space for proper wānanga, and we will continue looking at ways to ensure uri have opportunity to engage and ask questions.
Let's have more couch kōrero at Pākaitore for the cuddies in the back ;) aku mihi nui ki kautau me taku mohio he nui tonu ngā mahi kei mua i te aroaro, ā kua roa nei tātau haere ki te kore e haere tonu x	<i>no response needed.</i>
Tautoko ana. Mihi atu ki koutou e te tima. Awesome mahi and great package. Hōea te waka	<i>no response needed.</i>