

**MANIAPOTO**

**and**

**TE NEHENEHENUI**

**and**

**THE CROWN**

---

**DEED OF SETTLEMENT OF  
HISTORICAL CLAIMS**

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11 November 2021

## PURPOSE OF THIS DEED

This deed –

- sets out an account of the acts and omissions of the Crown before 21 September 1992 that affected Maniapoto and breached te Tiriti o Waitangi/the Treaty of Waitangi and its principles; and
- provides an acknowledgement by the Crown of te Tiriti/the Treaty breaches and an apology; and
- specifies the cultural redress, and the financial and commercial redress, to be provided in settlement to the governance entity that has been approved by Maniapoto to receive the redress; and
- includes definitions of –
  - the historical claims; and
  - Maniapoto; and
- provides for other relevant matters; and
- is conditional upon settlement legislation coming into force.

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## DEED OF SETTLEMENT

**THIS DEED** is made between

**MANIAPOTO**

and

**TE NEHENEHENUI**

and

**THE CROWN**

## 1 BACKGROUND

*Tuia i runga! Tuia i raro!  
Ka rongo te pō! Ka rongo te ao -  
I te kōrero i te wānanga  
Pūtakataka, pūāwhiowhio  
Te marama ahunuku, te marama ahurangi  
Te marama ka takoto i te hau o Tū  
Te taueke, te marere kura, te marere pae  
Tēnā te whaitua nui  
Ka pū te taha wānanga  
He āpiti nuku he āpiti rangi, he whakaotinga aroha ki a rātou -*

*Tēnei te pō! Tēnei te pō! Tēnei te pō i tātaria  
Kia wehewehe kia rengarenga,  
Kia taumāhiki hīrere te wai ki te ahi kā!  
Kei whea, kei whea te Pō i tuituia ai*

*Te pō i pēpeke whakaahei ai a Tāne, Mīroi e Tāne  
Whakangaro ki a Papatūānuku!*

*Tēnei ngā whakakōrunga  
Tēnei ngā whakakērunga  
Tēnei ngā whakaihinga  
Ka takoto i te hau o Marangai!  
Marangai ki uta! Marangai ki tai! Marangai ki Tū,  
Ko Tū-kā-riri! Tū-ka-rūhā! Tū-kai-tauā!  
Whakarewa ana ki ana waipū -  
Kia ea ake ana ko tāu nei whakangaua  
Ki te pae whakaeke o Rehua  
Ka tauwehe te pō!  
Pō! Ka ao - ka awatea!*

*Tuia te rangi e tū nei  
Tuia te papa e takoto nei  
Tuia rātou i wehea atu  
Ki te pōuriuri ki te pōtangotango  
He kura i tangihia - he maimai aroha ki a koutou -*

*Rātou te hunga mate ki a rātou. Tātou ngā urupā o rātou mā, e whakakotahi nei ki raro i tēnei Ki  
Tapu i waenga i a Ngāti Maniapoto me te Karauna, tēnā tātou.*

The following section is divided into two parts. Part I is a brief introduction to Ngāti Maniapoto. Part II outlines the journey of the iwi to the Deed of Settlement.

## 1: BACKGROUND

**PART I: NGĀTI MANIAPOTO TE IWI****He Whakapapa**

- 1.1. Whakapapa or genealogical connections underpin how Ngāti Maniapoto understands itself, its whānau and hapū, ngā toronga katoa and their connection to the physical (te ao tūroa) and spiritual (te ao wairua) worlds.

*Ko te pū, ko te kāuru;  
Kei te hiahia, kei te koronga ...  
Whakamau! Whakamau  
Ki te ingoa o lo -  
o lo i te Wānanga!*

*This is the origin, this is the core;  
Let there be desire, (and) let there be longing (for knowledge)...  
Give heed! Give all heed  
Unto the name of lo! -  
Unto lo of all Knowledge.*

*Pei Te Hurinui Jones, 1966*

- 1.2. Ngāti Maniapoto generally commences its cosmological genealogy with *lo-matua-kore*, also known as lo-nui, lo-roa, lo-taketake, lo-tāmaua-take, lo-i-te-Toi-o-ngā-rangi, lo-mata-pū-tahi, and *lo-i-te-Wānanga*. The late Te Aihe Huirama commenced Ngāti Maniapoto whakapapa with Hātepo and Hāteao.

**Hātepo**

**Hāteao**

**lo**

**Whetū**

**Te Rā (te Werowero)**

**Te Marama (Te Atutahi)**

- 1.3. lo begat ngā whetū or the stars. From Whetū came Te Marama or the Moon, which was, according to Raureti te Huia of the hapū, Ngāti Paretekawa, also known as Te Atutahi. Te Rā or the Sun was also known as Te Werowero. According to Ngāti Maniapoto, the path of the female belongs to Te Marama, and the path of the male belongs to Te Rā.

**Te Marama (Te Atutahi)**

**Te Rā (Te Werowero)**

**Te Pō-nui**

**Te Ao-nui**

**Te Pō-roa**

**Te Ao-roa**

**Te Pō-papākina**

**Te Ao-papākina**

**Te Pō-pakarea**

**Te Ao-pakarea**

1: BACKGROUND

Te Pō-ki-tua	Te Ao-ki-tua
Te Pō-ki-roto	Te Ao-ki-roto
Te Pō-ki-tapiritu	Te Ao-ki-tapiritu
Te Pō-ki-tawhito	Te Ao-ki-tawhito
Te Pō-ruru	Te Ao-ruru
Te Pō-āio	Te Ao-āio
Te Pō-whero	Te Ao-whero
Te Pō-mā	Te Ao-mā
Te Pō-pango	Te Ao-pango
Te Pō-whakaruru	Te Ao-whakaruru
Te Pō-kūmea	Te Ao-kūmea
Te Pō-whakarito	Te Ao-whakarito
Te Pō-i-runga	Te Ao-i-runga
Te Pō-i-raro	Te Ao-i-raro
Te Pō-i-matau	Te Ao-i-matau
Te Pō-i-mauī	Te Ao-i-mauī
<b>Papatūānuku e takoto nei ki a Ranginui</b>	<b>Ranginui e tū nei ki a Papatuanuku</b>

*Ko Te Kawenata o Ngāti Maniapoto me ona hapu maha, 1904, Wahanui, 1895, Pei te Hurinui Jones, 1959*

- 1.4. These successive cycles of darkness and light and night and day opposed to each other as male and female, represent the understanding of Ngāti Maniapoto of the periods in which the world evolved, leading to the union of the primal parents, Ranginui and Papatūānuku.

*Ko ngā pō tēnei i ahua mai ai te whānau nei e Rangī rāua ko Papatūānuku ki taiao nei. Koia tēnei ngā ao i tukua mai ki te whānau a Rangī rāua ko Papatūānuku.*

*These are the long nights that are displayed and shown by this, the family of the children of Rangī, the Sky Father and Papatūānuku, the Earth Mother, to this world that we live in.*

*Rewi Maniapoto and Hauāuru, 1878*

1: BACKGROUND

- 1.5. Ranginui and Papatūānuku had many offspring revered as atua or gods. These offspring include Rongomātane (god of cultivated foods), Tānemahuta (god of the forest), Tangaroa (god of the sea), Haumiatiketike (god of uncultivated foods), Tāwhirimātea (god of the wind), Rūaimoko (god of earthquakes) and Tūmatauenga (god of war and also humankind). Ngāti Maniapoto understand that it is from Tūmatauenga that the whakapapa line of descent continues, each name representing a distinct stage in the evolution of humankind.

**Tūmatauenga**

**Aituā**

**Aitu-rere**

**Aitu-kikiri**

**Aitu-tāmakirangi**

**Aitu-whakatika**

**Te Kore**

**Te Kore-nui**

**Te Kore-roa**

**Te Kore-parā**

**Te Kore-whiwhia**

**Te Kore-tē-rawea**

**Te Kore ka oti atu ki te pō**

**Ngana**

**Ngana-nui**

**Ngana-roa**

**Ngana-rūrū**

**Ngana-moeahuru**

**Ngana-moemoeā**

**Hotuwaiariki**

**Tāpātai**

**Tiki**

**Tiki-te-poumua**

**Tiki-pouroto**

1: BACKGROUND

**Tiki-ahua-mai-i-Hawaiki**

**Whiro-te-tipua**

**Toi**

**Whātōngā**

**Rākaiora**

**Tahatiti**

**Tama-ki-te-rangi**

**Te Ātitirauwhea**

**Piro**

**Kaitangata**

**Hemā**

**Tāwhaki**

**Matirehaohao**

**Rutupahū**

**Tangipahū**

**Ngai-nui**

**Ngai-roa**

**Ngai-pehu**

**Hauraki-ki-te-rangi**

**Mapuna-ki-te-rangi**

**Ohomairangi**

**Ruamuturangi**

**Tarao**

**Whaene**

**Kuao**

**Hoturoa**

1: BACKGROUND

*Ko Tainui te Waka  
Ko Hoturoa te Tupuna  
Te Puna Whakatupu Tāngata*

*Tainui is the canoe  
Hoturoa is the man  
And the source of the people*

- 1.6. Hoturoa was the commander of the Tainui waka, which voyaged across Te Moana-Nui-a-Kiwa from Hawaikinui to Aotearoa.

*E kīia ana, na te mana me te karakia, na nga Taniwha i kawē mai te nei waka a Tainui i whiti mai ai te moana.*

*It is said that it was mana, incantations, and the taniwha that carried this waka Tainui across the ocean.*

*Ko Te Kawenata o Ngati Maniapoto me ona hapu maha, 1904*

- 1.7. Tainui made its landfall at Whangapāraoa before travelling along the coast of the Bay of Plenty to Tauranga Moana, around Moehau, and into the Waitematā Harbour at Tāmaki Makaurau (present-day Auckland). Tainui was hauled across the Ōtāhuhu portage into the Manukau (Te Mānukanuka a Hoturoa) waters and proceeded down the west coast of the Island as far as Mōkau. It is here at Mōkau that the anchor of Tainui can still be found today at Māniaroa marae. The karakia used to drag the Tainui canoe across the Ōtāhuhu portage into the Manukau Harbour is as follows:

*Toia Tainui, tapotu ki te moana; Mawai e to?  
Ma te Whakarongo ake he tara wainuku, he tarawairangi.  
Tinia manoa, naumai, naumai ra e Tane.  
Ka kau taua kia matakitakina koe e te tini o te tangata,  
Naku koe i tiki atu ki te wao nui a Tane,  
He Tane miroi, he Tane koakoa, he Tane Rangahau,  
E patua, ana mai e te komuri hau, na runga o Waihihi, panekeneke ihu o waka,  
Turiki, turiki paneke, paneke.*

*Rewi Maniapoto, Te Waka a Te Iwi newspaper in 1857*

1: BACKGROUND



*Te Punga o Tainui, Maniaroa Marae  
A P Godber Collection, Alexander Turnbull Library ref. APG-1495-1/4-G*

**Hiaroa and Rakatāura**

- 1.8. Ngāti Maniapoto claims two other particular tūpuna from this time as founding ancestors, namely Rakatāura and Hiaroa.

**Tāwhaki = Hinepipiri**

**Wahieroa**

**Rata**

**Tuwhakararo**

**Whakatau**

**Tuariki**

**Tamatakuariki**

**Tihitu**

**Wahieroa II**

**Putangimaiwaho**

**Parirauate Tara  
Rakatāura**

**Whakatapairuarika  
Pōtango**

**Hiaroa**

1: BACKGROUND

- 1.9. Hiaora also came across on the Tainui waka. He was a tohunga karakia manu, one of those who held mana over birds and an expert in forest knowledge and traditions. He eventually established the whare wānanga or higher house of learning at Kahuwera on the banks of the Mōkau river near Piopio.



*Kahuwera  
Maniapoto Māori Trust Board*

- 1.10. The tohunga Rakatāura, who had a strained relationship with Hoturoa back in Hawaiki, was left behind by the Tainui waka and as such came over on the whale, Paneiraira. Rakatāura and Hoturoa eventually reconciled and Rakatāura married the daughter of Hoturoa, Kahukeke (also known as Kahurere).

**Te Puna Tāngata: The Source of the People**

- 1.11. Tainui waka was finally hauled ashore at Kāwhia, and there it was left. The spot is marked by two stones, one named Hani-a-te-waewae-i-kimi-atu which indicates the prow of the canoe and male fertility and Puna-whakatupu-tangata which signalled the stern of the canoe and represents female fertility, the spring or source of humanity. Hani and Puna are said to have resided with Io-matua-kore. The majority of the Tainui voyagers settled at Kāwhia and its vicinity and became the ancestors of the tribes of the surrounding districts including Ngāti Maniapoto.
- 1.12. Among those also on board Tainui was the chiefly woman and the principal wife of Hoturoa, Whakaotirangi. Tainui tradition speaks of this ancestress carrying various seedlings to this new land including that of the kūmara seed which she successfully planted at Te Papa-o-Kārewa at Kāwhia. Hence the proverb - 'Ka haria koe e te kete-rukuruku-a-Whakaotirangi' (You were brought by the small basket of Whakaotirangi) is applied to those of Tainui descent. Maniapoto regards Hoturoa and Whakaotirangi as a principal ancestral line of descent.
- 1.13. The subsequent generations of Tainui waka flourished, and the population grew. The land was settled from Kāwhia to Hurakia in the east, as far south as the Mōkau region, as far north to the Tāmaki region and further on to Hauraki.

## 1: BACKGROUND

**He Tapatapa Whenua**

- 1.14. Several geographic features and sites of significance were named during an explorative journey inland by Kahurere, much of which would later become the lands of Ngāti Maniapoto. Following the death of her husband Uetapu, Kahurere set off in search of her son Rakamaomao naming on the journey several significant mountains and other features. Among those places is the mountain they called Pirongia-te-araro-o-Kahu and the stream Manga-waero-te-araro-o-Kahu. There is also the volcanic cone Kakepuku-te-rerenga-o-Kahurere, and the nearby hill, Te Kāwa-o-Kahu. Further on were the mountain ranges Wharepūhanga-o-Kahu, Rangitoto-o-Kahu and Hurakia-o-Kahu. Other accounts claim Kahurere, also referred to as Kahukeke or Kahupeka, was the daughter of Hoturoa, the captain of the Tainui waka, who married Rakatāura, the principal tohunga of that waka. It is said that Rakatāura named these geographical landmarks for his pregnant wife during the course of their journey. When she became ill, Rakatāura offered up karakia or prayers to restore her to health. Hence this place was called Pureora-o-Kahu.



*Kakepuku-te-rerenga-o Kahurere  
Maniapoto Māori Trust Board*

<b>Hoturoa</b>	<b>=</b>	<b>Whakaotirangi</b>
<b>Hotuope</b>	<b>=</b>	<b>Hineihi</b>
<b>Hotuāwhio</b>	<b>=</b>	<b>Tapurangi</b>
<b>Hotumatapū</b>	<b>=</b>	<b>Hineraku</b>
<b>Mōtai</b>	<b>=</b>	<b>Pareauru</b>
<b>Ue</b>	<b>=</b>	<b>Kahupekapeka</b>
<b>Rakamaomao</b>	<b>=</b>	<b>Taiarohia</b>
<b>Kakati</b>	<b>=</b>	<b>Ururangi</b>
<b>Tāwhao</b>	<b>=</b>	<b>Marutehiakina</b>
<b>Tūrongo</b>	<b>=</b>	<b>Mahinaarangi</b>

1: BACKGROUND

**Tūrongo and Mahinaarangi**

- 1.15. A key tupuna or ancestor of Maniapoto is the noted Tūrongo whom Ngāti Maniapoto particularly observe in their lineage. His union with Mahinaarangi from the Tai Rāwhiti or East Coast of the North Island is the celebrated connection between both the Tainui and Takitimu waka. Their marriage bore the child Raukawa, the grandfather of Maniapoto and the eponymous ancestor claimed by the Raukawa people. The following pepeha acclaims the Tūrongo and Mahinaarangi line of descent:

*Taku ara rā, ko Tūrongo;  
I wawaea ki Te Tai Rāwhiti,  
Ko Mahinaarangi! I au e!  
Ko te rua rā i moe ai a Raukawa  
Nā Raukawa ko Rereahu;  
Nā Rereahu ko Maniapoto  
He ara tau-tika mai ki ahau.*

*My pathway is that of Tūrongo;  
He proceeded to the land of the sunrise;  
None other than Mahinaarangi!  
And I applaud: I au e!  
For from that exquisite abode,  
Came forth the great Raukawa!  
Raukawa begat Rereahu;  
Rereahu begat Maniapoto,  
And here, I boast of this my noble line.*

*From the chant of Ngoki*

**Ngā Moemoenga Waka: Marriage Alliances**

- 1.16. Other notable marriages connect Maniapoto/Tainui with different waka including, Tokomaru through Whakatakai and Whehururangi, Mātaatua through Tūkotuku and Tamainupō, Te Arawa through the relationship (mentioned below) of Matakore with Waiharapepe and Aotea through the unions of Whatihua and Ruaputāhanga and Rereahu and Rangianewa.

**Raukawa = Tūrongoihi**

**Rereahu**

1: BACKGROUND



*Rereahu on the front post of Te Tokanganui-a-Noho, ca 1900  
Alexander Turnbull Library ref ½-045718-F*

**Rereahu and his Offspring**

- 1.17. Rereahu was the son of Raukawa and Tūrongoihi. Rereahu held sway over the land, he having inherited the mana whatu āhuru (principal authority) and lands of his ancestors.
- 1.18. The first wife of Rereahu was Rangīānewa and to them was born Te Ihingarangi. He is thus the acknowledged tuakana or eldest sibling. Rereahu subsequently married Hineaupounamu, and their first-born was Maniapoto.
- 1.19. There were other children of Rereahu whose traits have been described by tribal authorities, Shane Te Ruki of Ngāti Kahupounamu and Ngāti Unu and Piripi Crown of Ngāti Rereahu. They record Matakore, an expert in the field of procuring food, particularly foods of the forest. He was the repository of knowledge for food preservation techniques enabling food to last for months or years. Tūwhakahekeao was gentle like his father and purportedly took on his name. He was trained in the art of warfare, the use of weaponry and to command warriors. Tūrongoitapuarau was knowledgeable in the field of healing people with all manner of medicines. Trees, herbs and weeds were the basis of his knowledge. Io te Wānanga pursued all the teachings of the heavens and the stars. Kahuariari was also known as Hinematua for the children she nursed and cared for until they were well matured and strong. Kinohaku learnt the arts of procuring food from the sea, rivers, streams and swamplands. Finally, Te Rongorito was set apart by her brothers as a 'puhi', or a special one. She was an expert who used prayers to heal, tend ailments and to stem blood. Te Marae o Hine was the land set aside for her. Her mana and tapu were such that Maniapoto forbade any conflict to take place in the vicinity of that kāinga (residence). Kei hewa ki te marae o Hine (Do not desecrate the courtyard of Hine [Te Rongorito]).

1: BACKGROUND

*Ngā uri o Rereahu  
Ko Rereahu te matua  
Ko Te Ihingarangi te mātāmua  
Ko Maniapoto te mana o te iwi*

*The descendants of Rereahu  
Rereahu is the father  
Te Ihingarangi is the first born  
Maniapoto is the mana, the power and authority of the people*

*Te kete kōrero: he kohinga kōrero kaumātua: ngā tūpuna taketake o Ngāti Maniapoto,  
2004*

**Maniapoto receives the Mana Whatu Āhuru**

- 1.20. It was the custom for rangatira to select the person who would take on their chiefly mana. Te Ihingarangi, as the eldest child naturally expected that his father's mana, te mana whatu āhuru, would pass to him. However, Rereahu preferred Maniapoto. While Te Ihingarangi was away, Rereahu summoned Maniapoto before him.
- 1.21. The dying chief instructed Maniapoto to bite the crown of his head, which he had anointed with red ochre. This act signified the passing of the chiefly mana of Rereahu or the mana whatu āhuru to Maniapoto. By the time Te Ihingarangi had returned, Rereahu was dead. Te Ihingarangi observed the red stains on the lips of Maniapoto and realised that he had been denied the mana of his father.
- 1.22. After unsuccessfully attempting to promote himself over his younger brother, Te Ihingarangi went with his children to settle in the Maungatautari district. The people of Te Ihingarangi living there came to be known as Ngāti Korokī, and Ngāti Hauā. However, after his death, many of his people returned to the Waimiha-Tūhua area. They can still be found there today as Ngāti Te Ihingarangi. Among the children of Te Ihingarangi was Uehaeroa whose grandchild, Hinewhatihua, Maniapoto took as a wife. The descendants of this union are considered a chiefly line of descent within Ngāti Maniapoto. Maniapoto also married the daughter of Hinewhatihua from a former marriage, Paparauwhare and from them descends the prominent Ngāti Rōrā hapū.

**Ngāti Maniapoto te Mana**

- 1.23. The mana of Maniapoto spread over all the family of Rereahu, he having not only obtained the mana whatu āhuru from his father but also demonstrated leadership of the broader iwi that was supported by his younger siblings and those descendants of Hiaroa and Rakatāura.
- 1.24. Ngāti Maniapoto became the name of the broader tribal identity and the names of his older brother, of his younger brothers, and sisters became regarded as pū tūpuna (leading ancestors) and the tribal appellations of major hapū identities. Some even had their own hapū. Yet each maintained their mana in a mutually beneficial relationship while subscribing to general Ngāti Maniapoto identity. The prominent Rereahu identity has lived on through the descendants of Tūwhakahekeao, a younger brother to Maniapoto and to a large extent all his children and their descendents.

1: BACKGROUND

*ka uhi te mana o Maniapoto ki runga i a ratou katoa ... koia e karangatia nei ko Ngati Maniapoto te iwi.*

*The mana of Maniapoto covered them all ... this is why the tribe is called Ngāti Maniapoto*

*Ko Te Kawenata o Ngati Maniapoto me ona hapu maha, 1904*

- 1.25. When Maniapoto was close to death, he went to Pukeroa at Hangatiki, where he called the people before him. He gave his farewell speech and instructed the men to perform haka, many of which executed that known as tūwaewae. His younger brothers and their children then performed under the direction of the son of Maniapoto, Te Kawairangi. Impressed with the intensity of their tūwaewae and haka, Maniapoto gave his approval, instructing his people:

*Kia mau tonu ki teenaa; kia mau ki te kawau-maaroo!*

*Hold fast to that, the straight-flying cormorant!*

*Pei Te Hurinui Jones, 1995*

- 1.26. Maniapoto was referring to a fighting force that, like the cormorant, darts forward in the charge, unyielding. Ngāti Maniapoto have come to adopt this as their tribal motto. Subsequent generations of the family of Rereahu and the ancestors Hiaroa and Rakatāura have perpetuated the mana whatu āhuru and the iwi name of Maniapoto. This has been premised on whanaungatanga or connection through whakapapa as well as a sense of kōtahitanga or unity.



*Maniapoto the Ancestor  
Maniaroa Marae*

**Me Ōna Hapū Maha**

- 1.27. Central to that kotahitanga and whanaungatanga are the hapū of Maniapoto whose identities took primacy within the iwi. Ngāti Maniapoto is constituted today as in the past by numerous hapū (and whānau) identities that enjoy a level of autonomy but also shared whakapapa (genealogy) and shared history. There was both hapū independence and hapū interdependence as rangatira and whānau recognised the need to appeal to a wider

1: BACKGROUND

Maniapoto identity in responding to circumstances of the day including external threats such as European settlement.

- 1.28. Many of these hapū identities have changed over the years as a result of shifting political circumstances, leadership changes, migration, marriage, alliances, conflict and other events. As such, some hapū/toronga might be considered group identities of the past or had historical connections to Ngāti Maniapoto. These particular hapū/toronga are listed in part 10 of the attachments.
- 1.29. Clause 9.6.3 identifies a list of more current and active hapū. These are hapū identities evoked during the 20th century through to today that have identifiable whānau members, a history of occupation or ahi kā in their rohe, associated marae or papakāinga, leadership, and finally are recognised as hapū by others.
- 1.30. Among these lists are those who choose to describe themselves as an iwi in their own right rather than a hapū of Ngāti Maniapoto. The Maniapoto Māori Trust Board, based on historical and kaumātua advice, has taken the position that all these identities should be considered as part of the wider Maniapoto tribal landscape for the purposes of this Treaty settlement. This is reflected in the claimant definition included in this deed of settlement. However, the Maniapoto Māori Trust Board also recognises that each group identity brings a nuanced distinctiveness to their relationship to Te Whare o Te Nehenehenui. Some of these groups choose to describe themselves as an iwi in their own right rather than a hapū of Ngāti Maniapoto. There are many from Ngāti Rereahu and Ngāti Te Ihingarangi, for example, who ardently describe themselves as an iwi. Some Ngāti Paretāpoto claim an affiliation to Rereahu and Te Ihingarangi rather than Maniapoto. Ngāti Paia also argue they are separate and independent of Maniapoto. Some Ngāti Wharekōkōwai assert they, in fact, predate Tainui waka. While these groups will have their claims settled through the Maniapoto settlement, and will be able to benefit from the settlement, this will not prevent them from asserting their identities as they see fit in other contexts, and to continue evolving their relationship with Ngāti Maniapoto.
- 1.31. Several hapū affiliate with other iwi as well as Ngāti Maniapoto, mostly found on the borders of Te Whare o Te Nehenehenui. For example, Ngāti Paretekawa around the Tokanui/Pūniu area enjoys a dual Maniapoto and Waikato identity while also historically linked to Raukawa. Their traditional lands extended across the Pūniu River. Ngāti Rākei in the south is another example with strong affiliations to both Ngāti Maniapoto and Ngāti Tama.
- 1.32. The multiplicity of the tribal landscape of Ngāti Maniapoto was also highlighted by the discussions the iwi had with Ngāti Hikairo, Ngāti Apakura and Ngāti Rangatahi about their inclusion as part of this settlement.

*Ngāti Hikairo*

- 1.33. Following several hui and discussions with Ngāti Hikairo people, Ngāti Maniapoto, Ngāti Hikairo and the Crown agreed that Ngāti Hikairo historical Treaty claims will not be settled in the Maniapoto Treaty settlement.

*Ngāti Apakura*

- 1.34. Ngāti Apakura are traditionally located in and around the Aotea and Kāwhia Harbours heading east to Pirongia, Ōtāwhao, Ngāroto, Ōhaupo, Hairini and Rangiaowhia in the Waipā region. Prior to the Crown's invasion of the Waikato, the primary settlement of Ngāti Apakura was the thriving agricultural and economic center of Rangiaowhia. Following te pāhuatanga i Rangiaowhia, including the destruction of their kāinga north of the Pūniu

1: BACKGROUND

River, the raupatu, and land confiscations in 1864, many fled south to take refuge with Ngāti Maniapoto. This strengthened the huānga relationship between the two groups and resulted in further intermarriage and whakapapa connections. At the same time however, their descendants have continued to retain a strong Ngāti Apakura identity deep within Te Nehenehenui at the manaaki of Ngāti Maniapoto with marae at Purekireki, Kahotea, Mōkau Kohunui, Tomotuki, Taanehopuwai and Mangarama as well as affiliations to others. Ngāti Apakura can also be found elsewhere, their tūpuna having fled to many other parts of the country.

- 1.35. Many Ngāti Apakura who now reside within Te Nehenehenui have come to be affiliated with Ngāti Maniapoto. There are Ngāti Apakura who have identified themselves on the Maniapoto Māori Trust Board beneficiary roll and are accepted by Ngāti Maniapoto as such. Others, however, strongly maintain their tribal independence.
- 1.36. Following several hui and discussions with Ngāti Apakura people, Ngāti Apakura persons who now affiliate to Ngāti Maniapoto have been included in the Ngāti Maniapoto Treaty settlement as 'huānga' to the extent that they share Ngāti Maniapoto whakapapa.
- 1.37. In addition, the Minister for Treaty of Waitangi Negotiations has committed to developing a Rangiaowhia reconciliation package in good faith, outside of and in addition to the settlement framework.

*Ngāti Rangatahi*

- 1.38. Another distinct group who shares a relationship with Ngāti Maniapoto is Ngāti Rangatahi located around the Taumarunui/Ōhura region and elsewhere. Their ancestor Rangatahi was a granddaughter of Maniapoto. She was born at Hikurangi in the Ōtorohanga/Ōrāhiri area. Maniapoto married Hinewhatihua and had Tūtakamoana who in turn married Rangipare. Rangipare was the daughter of Tūrirangi and Kinohaku, the latter being the sister of Maniapoto. Rangatahi is the daughter of Tūtakamoana and Rangipare. Rangatahi married Maniauruahu (himself a great grandchild of Maniapoto and a nephew to Tūtakamoana). To them were born five children, Urunūmia, Hekeiterangi, Tūmarouru II, Tukawekai and Tohiraukena. Many of Ngāti Maniapoto descend from one or more of these tūpuna.
- 1.39. The migration of some Ngāti Rangatahi to the Taumarunui/Ōhura district, namely the people of Takioinoa and Tieketi (being descendants of Tūkawekai), was a result of local conflict and the death of Takioinoa. They kept the name Ngāti Rangatahi developing an independent identity and strong whakapapa links with Whanganui hapū, siding with them in conflict with Ngāti Maniapoto hapū. However, Ngāti Rangatahi has always acknowledged their Ngāti Maniapoto whakapapa and links, even when many of them migrated south being part of the 1822 Tataramoa heke to Kapiti. They settled in Porirua and then later Heretaunga (Hutt Valley). Following conflict with European settlers and soldiers in 1846, they were forced to relocate elsewhere and settled in the Rangitīkei for over two years. However, most of them returned to the Taumarunui/Ōhura area but moved frequently between the two districts over many years upon receiving lands at Te Reureu in the Rangitīkei.
- 1.40. Many of the lands of Ngāti Rangatahi are not situated in the area of interest of Ngāti Maniapoto given their intersection with the interests of other iwi. Ngāti Maniapoto acknowledges that some point to Wharauoa marae in Taumarunui on the banks of the Whanganui River whose whānau claim Ngāti Rangatahi of Ngāti Maniapoto as one of their identities. There are other iwi interests as well. The whenua that makes up the marae was solely owned by Taumata Poihipi and he donated this for the marae in 1947. Wharauoa marae was gazetted as a Māori Reservation in 1975 for the benefit of four tribes of which

**1: BACKGROUND**

Ngāti Rangatahi is one. The intersecting relationships here are another example of the problematic nature of fixed delineated boundaries for an area such as Taumarunui where in fact Ngāti Maniapoto and iwi whakapapa and interests converge as a result of historical intermarriage and interaction.

- 1.41. Following discussions with Ngāti Rangatahi, they have agreed to be included in the Ngāti Maniapoto Treaty settlement in relation to the exercise of their customary interests within the Maniapoto area of interest. The Ngāti Maniapoto settlement will not settle the claims of Ngāti Rangatahi people that are founded on descent from ancestors who exercised rights predominantly outside the Maniapoto area of interest (including at Te Reu Reu).

**Ngā Marae**

- 1.42. Marae and papakāinga within Te Nehenehenui remain important visible representations of whānau and hapū identities today.
- 1.43. There are currently over fifty marae that associate with Ngāti Maniapoto through whakapapa connections. Part 10 of the attachments lists those marae. A vast majority of Ngāti Maniapoto live outside of the tribal boundaries. As such, these marae provide an important tūrangawaewae (a place to stand and belong) for those individuals and whānau to connect and reaffirm their hapū identities.

**Te Rohe o Ngāti Maniapoto**

- 1.44. The numerous hapū of Ngāti Maniapoto occupied expansive lands which encompassed what is known today as the King Country, but in the past, for the most part, was known as Te Nehenehenui (the great forest). The northern margins extended across to the Waipā region. The eastern boundary runs along the Rangitoto and Hurakia Ranges, with the Tūhua Ranges forming part of the southern border. The western boundary extends out to sea from as far south as the Waipingao stream and as far north as Kārewa Island and the Kāwhia region. Every hill, valley, stream and forest within Te Nehenehenui was claimed and named by successive ancestors. Many sites remain wāhi tapu to Ngāti Maniapoto, such as the kāinga Ngāherenga in the Pureora area where Rereahu died and where his children gathered to farewell him. Another site is the cave Te Ana-ureure in the limestone region of Waitomo and where Maniapoto lived in his later years.

1: BACKGROUND



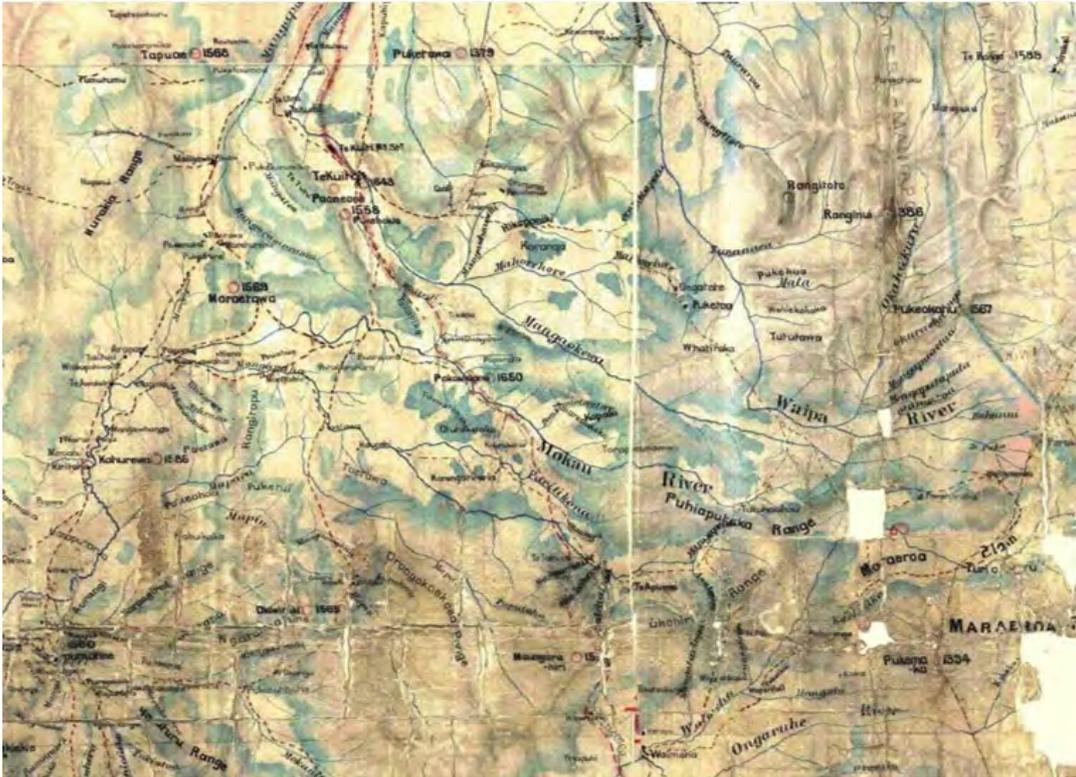
*Te Ana-Ureure – The cave of Maniapoto  
Pukeroa Hangatiki A55(R) Trust, Photo Derek Wooster*

- 1.45. In some cases, areas were claimed exclusively (mana whenua) by hapū and sometimes as shared (mana huihui) with others. There are numerous examples of kāinga where several hapū resided together and shared the local resources (noho huihui). For instance, Ngāti Kaputuhi, Ngāti Wera, Ngāti Paretekawa, Ngāti Ngāwaero, Ngāti Hinewai and others shared in the eels at Te Kāwā swamp albeit constructing their own rauiri or eel weirs. These boundary claims extended to the coastline and out to the fishing grounds at sea such as Piritoka reef off Tīrua Pōint and Pōutama which was a famous mussel reef a little offshore just to the south of the Mōhakatino River.
- 1.46. For this Treaty of Waitangi settlement and based on historical authorities including Winitana Tūpotahi, Hauauru Pōutama, Rewi Maniapoto, Wahanui, Taonui Hikaka, Te Rerenga Wetere and others, the boundaries of Maniapoto have been determined by the iwi and are described on the area of interest map in part 1 of the attachments.
- 1.47. Wahanui and others made a point of referencing their western boundary 20 miles out to sea in 1883, reflecting their understanding that they held mana moana over the area and its lucrative fisheries. Nevertheless, Ngāti Maniapoto assert their off-shore fishery interests should not be limited to the stated twenty miles out to sea and instead claim an existing un-extinguished, and uninterrupted development right in the exclusive economic zone adjacent to some 125 km of coastline. The Waitangi Tribunal has accepted that nothing in the Treaty limited Māori to their existing fishing grounds or prevented them from developing inshore or offshore fisheries and that when New Zealand territorial waters expanded, Māori had a development right to a reasonable share in the new resource.
- 1.48. Ngāti Maniapoto believes that their existing interests in the exclusive economic zone and extended continental shelf includes, but is not limited to:
  - 1.48.1. their commercial fishing rights and interests;
  - 1.48.2. their cultural relationship with the marine environment;
  - 1.48.3. ensuring mātauranga and Ngāti Maniapoto values are recognised and provided for in the management of the marine environment;

1: BACKGROUND

- 1.48.4. their role as rangatira and kaitiaki of the marine environment and the ability to exercise kaitiakitanga and rangatiratanga to:
- (a) protect, look after and develop the marine environment, and enhance the mauri and wairua of marine resources and cultural heritage for future generations;
  - (b) restore and protect marine ecosystems, taonga species and their habitats and migration routes;
  - (c) restore and protect water quality;
  - (d) protect, restore, manage and develop commercial and customary fisheries, traditional mahinga kai areas and kaimoana stocks in a manner consistent with Ngāti Maniapoto tikanga, kawa and mātauranga;
  - (e) exercise customary uses and practices associated with fishing, collecting kaimoana and utilising marine resources and utilise tikanga based customary fisheries management tools; and
  - (f) achieve objectives and aspirations for customary fisheries management of Ngāti Maniapoto as set out from time-to-time in any customary fisheries management plan.
- 1.49. The border areas of Ngāti Maniapoto were often where whakapapa converged through shared history and intertribal marriage. They were sites of overlapping and interconnected networks of interests and claims rather than strict fixed lines on maps. Rewi Maniapoto, discussing the lands of Tokanui-Waikeria to the east of the Wharekorino Stream, described himself and others there as 'half-castes' or dual identities, that is belonging both to Ngāti Maniapoto and Raukawa. Ngāti Maniapoto claims to overlapping interests were also highlighted in more recent times by the Waitangi Tribunal's Ngāti Tama/Ngāti Maniapoto Settlement Cross Claims Report in 2001. Ngāti Maniapoto view their southern boundary as the Waipīngao Stream, a little south of Parininihi/White Cliffs. Ngāti Tama, on the other hand, hold the area north of the stream as part of their rohe and view their northern boundary as the Mōkau River. Ngāti Maniapoto acknowledge that neighbouring iwi, relying on their own historical authorities and descriptions laid down by their tūpuna, may not necessarily agree with its boundaries.
- 1.50. Ngāti Maniapoto particularly note the inclusion of Taharoa A within the area of interest and acknowledge Ngāti Mahuta/Waikato as the Ahi Kaa in that area. Ngāti Maniapoto claim historical interests in this area leading up to the partition of the Taharoa Block in 1892.

1: BACKGROUND



*Part ML 5851 Aotea Block*

- 1.51. At the heart of Te Nehenehenui is Te Kūiti, an abbreviation for Te Kūititanga ('the narrowing'). Te Kūititanga is not only a reference to the narrow gorge but also testament that it was an assembly point for Ngāti Maniapoto. Of Te Kūiti it is said:

*Te Kūititanga o Ngāti Maniapoto  
Te Kūititanga o ngā maunga  
Te Kūititanga o ngā whakaaro.*

*Within the shelter of converging mountains  
Where the decisions were discussed and set  
In the stronghold of the tribe of Maniapoto.*

*Hinekahukura Barrett-Aranui, 1999*

- 1.52. Te Kūiti Pā is the location of Te Tokanganui-a-noho, the principal meeting house of Ngāti Rōrā and Ngāti Maniapoto. It was built by Te Kooti in 1873 and gifted to Taonui Hikaka and others in gratitude to Ngāti Maniapoto for sheltering him and his followers while also providing refuge for King Tawhiao and his Waikato people. The name of the meeting house comes from the tribal saying "He aha koe i haere mai ai i te rourou iti a haere, te noho atu ai i te tokanganuiānoho?" (Why did you come with the small basket of the traveller? Better if you had stayed away with the large basket of the home dweller.)

**Kīngitanga**

*Te mea tuatahi, me wehi ki te atua  
Te mea tuarua, whakahōnoretia te Kīngi Māori*

*Firstly, be in awe before God  
Secondly, honour the Māori King*

1: BACKGROUND

- 1.53. The Kīngitanga is an integral part of Ngāti Maniapoto identity. Ngāti Maniapoto have long been stalwarts of the King Movement. Leading Kīngitanga spokesperson, the late Tui Adams of Ngāti Maniapoto, declared that the Māori King Movement belongs to the motu or the land, that Waikato are its kaitiaki or the guardians and that Ngāti Maniapoto are its tuarā or backbone.
- 1.54. The support of Ngāti Maniapoto for the Kīngitanga is connected to the close relationship that Maniapoto and Waikato have enjoyed through both shared Tainui whakapapa and history. That close relationship is captured in the saying: 'Mōkau ki runga, Tāmaki ki raro' (Mōkau above, Tāmaki below). This saying originated with the killing of Te Kawairangi, the son of Maniapoto, at Maungakiekie/One Tree Hill at Tāmaki (Auckland) and his grandson Rungaterangi (the son of Te Kawairangi) in the Mōkau district to the south. The saying later came to signify the northern and southern reaches of the wider Tainui waka confederation.
- 1.55. Te Tauihu, Te Taurapa o te waka o te kotahitanga o enei iwi o Maniapoto me Waikato. (The Stern and the Prow of the canoe of the unity of these tribes Maniapoto and Waikato).

**Ko Te Kawenata o Ngati Maniapoto me ona hapu maha, 1904**

- 1.56. From the beginnings of the Kīngitanga in the 1850s, Ngāti Maniapoto subscribed to the notion of a pan-tribal movement, unifying the Māori people under one sovereign equal to the British monarchy hei pou mō te Mana Motuhake (to espouse Māori sovereignty), and in order to "kaati te whakaheke toto a te Maori ki te Maori, kaati hoki te hoko o te whenua Maori ki te Pakeha" (stopping bloodshed among Māori themselves and halting any further sale of land by Māori to Europeans.) Raureti Te Huia, 1947.
- 1.57. The importance of the connection between Maniapoto, Waikato and Kīngitanga was highlighted at a meeting at Waiuku in 1856 to discuss the idea of Pōtatau Te Wherowhero of Waikato being king. According to Pei Te Hurinui Jones, Pōtatau himself said: "Waiho ake au kia haere ki aku mātua i Te Nehenehenui. Mō rātou tēnei taonga, te Kīngitanga". (Let me go to my elders of the Nehenehenui. This treasured thing, the kingship, is for them). Some say that Pōtatau spoke these words at the great hui at Pūkawa known as Hīnana ki Uta, Hīnana ki Tai earlier that year. Pōtatau had strong genealogical links into Ngāti Maniapoto, and his son Tawhiao was born at Orongokoekoea in the Mōkau district.
- 1.58. Ngāti Maniapoto leaders, Tanirau, Hauauru, Te Wetini, Tuhoro, Te Kanawa and Haupokia, were instrumental in the establishment of Pōtatau as the first Māori king, at a gathering at Haurua in 1857. When Tanirau announced the decision of Ngāti Maniapoto to support Pōtatau as king. Pōtatau replied, "E Ta, kua tō te rā" (o sir, the sun is about to set), meaning that he had not much longer to live. Tanirau replied, "E tō ana i te ahiahi, e ara ana i te ata, e tū koe he Kīngi" (it sets in the evening to rise again in the morning: thou art raised up a king). He was suggesting that on the passing of Pōtatau his son, Tāwhiao, could carry on the kingship, which might then become hereditary. Pōtatau replied, "E pai ana" (it is good). With this he accepted the kingship, and Waikato the role of kaitiaki (guardians) of the Kīngitanga. This gathering at Haurua is known to Ngāti Maniapoto as Te Puna o te Roimata or the Wellspring of Tears.

*Tuhoro, Te Kanawa,  
Nā Hauāuru!  
I tū ai te Kingi  
Ki Haurua ē ī!*

## DEED OF SETTLEMENT

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### 1: BACKGROUND

*O Tuhoro, Te Kanawa,  
It was Hauāuru!  
Who raised-up the King  
At Haurua!*

*Pei Te Hurinui Jones, 1959*

- 1.59. Later, in 1858, Rewi Maniapoto himself raised the King's flag during the anointment of Pōtatau at Ngāruawāhia. Rewi became a member of Te Rūnanga o Ngāruawāhia or the King's Council.
- 1.60. The close relationship between the Kīngitanga and Ngāti Maniapoto was again illustrated when King Pōtatau advised his son Matutaera (later Tāwhiao) who would succeed him: "Kia mau ki Te Nehenehenui". (Hold fast to the Nehenehenui i.e. Ngāti Maniapoto). According to Kīngitanga authority, Rāhui Papa, when Pōtatau was questioned "He aha kei te Neheneheui", (What is at the Nehenehenui) he responded "He pōpokotea, he waikōwharawhara". (The silver haired wise ones, the forest flower that never breaks). Despite maintaining a sense of their own independence, Ngāti Maniapoto have continued to support the Kīngitanga movement over the years and the succeeding monarchs, Kīngi Tāwhiao, Kīngi Mahuta, Kīngi Te Rata, Kīngi Korokī, Te Arikini Te Atairangikaahu through to the present-day Kingi Tūheitia Pōtatau te Tuawhitu. That support was reaffirmed in 1914 with the drafting of the covenant, Te Kawenata o te Kotahitanga o Ngati Maniapoto ki roto ki te Kīngitanga along with the erection of a monument at Te Kūiti Pā that same year – "Waiho ake hei taonga mo tenei whakatupuranga, hei tohu mo te otinga o nga tikanga i maharatia e te iwi kia mahia, hei pou whakaatu i te otinga o te kawenata o te kotahitanga o tenei iwi i raro i te Kīngitanga o te iwi Maori". The annual poukai held at Te Kūiti Pā, Marokopa and Rākaunui marae are ongoing expressions of the support of Maniapoto for the Kīngitanga.

1: BACKGROUND



*Kiingi Tuheitia Pootatau Te Wherowhero VII  
Office of the Kiingitanga*

**Te Kawenata**

- 1.61. At the end of 1903, the old rangatira Te Rangituataka Tākerei, concerned about the unity of the iwi, called together a great gathering of Ngāti Maniapoto to contemplate their future in the face of division, land loss and increasing European settlement. The meeting culminated in the drafting at the beginning of 1904 of 'Ko Te Kawenata o Ngāti Maniapoto me ōna hapū maha' – the Covenant of Ngāti Maniapoto and its many subtribes. The Kawenata advocated 'kotahitanga' or the unity of the people, and a commitment to a strong Maniapoto identity and future while pursuing Maniapoto cultural, social and economic well-being and prosperity:

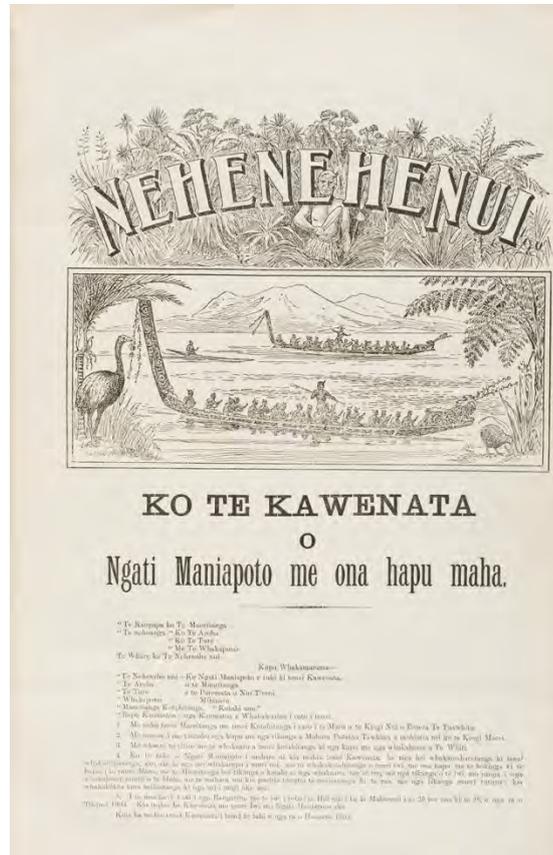
*Ko te mea nui i roto i tenei whakahaere ko te whakatopu i te iwi, kia kotahi ai te tinana me te whakaaro ki te rapu i nga tikanga e tupu ai te iwi i runga i te pai i te rangatiratanga me te whai rawatanga.*

*Of prime importance in this arrangement is the amalgamation of the people, to be one in thought and deed, to find ways by which the Iwi can grow, can benefit [from that growth] with their rangatiratanga [intact], and can prosper.*

*Ko Te Kawenata o Ngati Maniapoto me ona hapu maha, 1904*

1: BACKGROUND

- 1.62. For Maniapoto, the aspirations outlined in this Deed draw from those expressed in that Kawenata and are founded on the principle of mana tuku iho, the inherent wisdom of Maniapoto tūpuna. Those ancestors determined that the mana whatu āhuru (sacred wisdom) would guide the generations of Maniapoto and their many hapū to achieve prosperity and mana motuhake (self-authority and sustainable development). This required kotahitanga (a unity of purpose) amid whakapapa connections, the maintenance of Ngāti Maniapoto language and cultural identity, and the exercise of kaitiaki responsibilities.



*Ko Te Kawenata o Ngāti Maniapoto me ona hapu maha, 1904*

*Alexander Turnbull Library, P q499M NGA 1904*

**PART II: THE JOURNEY OF NGĀTI MANIAPOTO TO SETTLEMENT**

- 1.63. In 2007 the Maniapoto Māori Trust Board was recognised as the Mandated Iwi Organisation for Maniapoto under the Māori Fisheries Act 2004 to receive assets derived from the Treaty of Waitangi Fisheries Settlement (1992).
- 1.64. In March 2010, the Waitangi Tribunal commenced an inquiry into claims submitted by Māori of Te Rohe Pōtae inquiry district. It was one of the largest Waitangi Tribunal inquiries. Many of the two hundred and seventy-seven claims in Te Rohe Pōtae Inquiry were made by members of Ngāti Maniapoto. The claims were from individuals, whānau, hapū and iwi alike who alleged that Crown legislation, policies, acts and omissions had breached the Treaty of Waitangi. The inquiry began with Ngā Kōrero Tuku Iho hearings to hear claimant-lead tribal historical evidence. Further claimant evidence, along with technical and Crown evidence, was heard over seventeen sittings between November 2012 and February 2015. The Waitangi Tribunal Panel was presided over by the late

1: BACKGROUND

Judge David Ambler along with members, Professor Hirini Moko Mead, Professor Pou Temara, Dr Aroha Harris and Mr John Baird. Deputy Chief Judge Caren Fox was appointed to the role of presiding officer following the death of Judge Ambler in 2017. Moe mai rā e te rangatira.

- 1.65. During Te Rohe Pōtae Inquiry, Ngāti Maniapoto, through the Maniapoto Māori Trust Board, negotiated a co-governance and co-management arrangement for the Waipā River. These negotiations culminated in the Ngā Wai o Maniapoto (Waipā River) Act 2012.
- 1.66. Ngāti Maniapoto was also part of the Maraeroa A and B blocks Settlement in 2012 and negotiated an interest arising out of the Central North Island (CNI) Forestry agreement.
- 1.67. In 2013 the Maniapoto Māori Trust Board and Wai claimant representatives formed the Maniapoto Mandate Strategy Steering Group. Its purpose was to prepare and implement a Crown recognised 'Maniapoto Mandate Strategy' in anticipation of any settlement negotiation that would follow favourable findings from the Waitangi Tribunal. In 2014, the Steering Group established Te Kawau Mārō to seek the mandate to negotiate a settlement for Ngāti Maniapoto.
- 1.68. In September 2018, the Waitangi Tribunal began releasing pre-publication chapters from its report on its inquiry into claims in Te Rohe Pōtae. The report is titled "Te Mana Whatu Ahuru: Report on Te Rohe Pōtae Claims". The Tribunal found that the Crown had committed significant breaches of the Treaty of Waitangi which had, in turn, caused serious damage to the mana and autonomy of the iwi and hapū of Te Rohe Pōtae. Successive parts of Te Mana Whatu Ahuru were released in June and December 2019 and June 2020. Among its findings, the Waitangi Tribunal found that the series of agreements with the Crown, known to Maniapoto as Te Ōhākī Tapu (1883-85), promised to give local effect to the Crown's Treaty guarantee to preserve Maniapoto authority (rangatiratanga) and control over their lands and affairs (their mana whakahaere).

**Negotiations**

- 1.69. Following a series of consultative hui in late 2016, the Maniapoto Māori Trust Board was mandated by a majority of Ngāti Maniapoto (who voted in favour of the Trust Board's Deed of Mandate) to negotiate with the Crown a settlement of the historical claims of Ngāti Maniapoto. The Crown recognised this mandate on 14 December 2016.
- 1.70. The mandated negotiator and the Crown –
  - 1.70.1. by terms of negotiations dated 17 December 2016, agreed the scope, objectives, and general procedures for the negotiations; and
  - 1.70.2. by agreement dated 15 August 2017, agreed, in principle, that Maniapoto and the Crown were willing to enter into a deed of settlement on the basis set out in the agreement.
- 1.71. In July 2019, following the submission of claims and applications for urgency from several claimants, the Waitangi Tribunal convened an urgent hearing to inquire into claims that the Crown had breached the principles of the Treaty of Waitangi by recognising the Maniapoto Māori Trust Board's mandate. The Waitangi Tribunal found that, while some aspects of the mandating process were imperfect, overall it was satisfied that the Crown's recognition of the Maniapoto Māori Trust Board's mandate was reasonable.

1: BACKGROUND

- 1.72. Since the completion of the urgent mandate inquiry, the Maniapoto Māori Trust Board, through its negotiators, and the Crown have resumed negotiations and have agreed and initialled a deed of settlement.



*Ngāti Maniapoto on steps of Parliament at the AIP signing, Maniapoto Māori Trust Board*

**Outside settlement arrangements**

- 1.73. During the course of negotiations, the negotiators explored and agreed several outside settlement arrangements with interested third parties.

***Name changes***

- 1.74. The following place name changes were made through the standard New Zealand Geographic Board process set out in the New Zealand Geographic Board (Ngā Pōu Taunaha o Aotearoa) Act 2008, which included public consultation. These names have all been made official and are recognised as traditional place names of Ngāti Maniapoto.

1.74.1. Part of North Island Main Trunk railway line between Te Awamutu and Taumarunui altered to **Te Ara-o-Tūrongo**

1.74.2. Benneydale altered to **Maniaiti / Benneydale**

1.74.3. Otorohanga District altered to **Ōtorohanga District**

(see the New Zealand Gazetteer of place names).

***Tokanui farm***

- 1.75. AgResearch acknowledged that Tokanui farm is an area of high cultural significance for Maniapoto. The Tokanui area is rich in Ngāti Maniapoto history and traditions and of particular importance to the hapū and whānau groupings connected with it. For those hapū and whānau the area was the remnant of their lands, much of which was confiscated on the other side of the Pūniu River following the Waikato war 1863-1864. There are well known and recorded pā sites, papakāinga (settlements), urupā (burial places), mahinga kai (cultivations and food-gathering places), puna (springs) and other evidence of occupation.

1: BACKGROUND

- 1.76. Ngāti Maniapoto and AgResearch, with the support of and building on the prior relationships with Te Arawhiti, have been working together to establish an agreed valuation and conditions of a possible sale to determine the feasibility for the governance entity to purchase this farm. This is subject to the outcome of the section 40 Public Works Act 1981 offer back, if required, and AgResearch requirements for the timing of sale.

***Kākāmutu***

- 1.77. Ngāti Maniapoto and Ōtorohanga District Council acknowledge Kākāmutu is an area of high cultural significance for Maniapoto.
- 1.78. Maniapoto and Ōtorohanga District Council have been in discussions since May 2017 and have agreed to transfer Kākāmutu (being the land held in record of title SA60C/475) to Maniapoto through a private sale and purchase agreement. Council approved the sale and transfer of the sites on 17 March 2020, subject to satisfying any legal, policy and consultation requirements.

***Mōtakiora***

- 1.79. Maniapoto and Waitomo District Council acknowledged that Mōtakiora, or Brook Park Recreation Reserve, is a wāhi tapu of high cultural and historical significance for Maniapoto and, in particular, for the Ngāti Rōrā hapū. Their eponymous ancestor, Rōrā was the child of Maniapoto and Pāparauwhare. Mōtakiora is the maunga tapu of Ngāti Rōrā. Mōtakiora Pā on the hill was the home of Rōrā and his wife, Kuramonehu. It is part of the Pukenui Block replete in Ngāti Maniapoto history. Mōtakiora Pā was also the scene of the killing of Rōrā and a subsequent fight to avenge his death, and then an eventual peace-making.
- 1.80. Maniapoto and Waitomo District Council have been in discussions since May 2017 and have agreed to continue work on developing an agreed approach to the co-management of Mōtakiora / Brook Park Recreation Reserve.
- 1.81. Ngāti Maniapoto aspirations for the future management of Mōtakiora / Brook Park Recreation Reserve is to work in partnership with the council in the governance and management of the reserve, including the development and implementation of any reserve management plans.

***KiwiRail***

- 1.82. Maniapoto and KiwiRail have been in discussions since July 2020. During these discussions KiwiRail signalled it would like to develop a relationship with Maniapoto. Again, separate to this deed of settlement, KiwiRail and the governance entity intend to develop a relationship agreement post-settlement. KiwiRail and the governance entity intend that the future relationship agreement will enable the parties to enhance and maintain a durable working relationship, including ways for the parties to support each other's aspirations within the Ngāti Maniapoto area of interest.
- 1.83. KiwiRail and the governance entity intend that the future relationship agreement will progress and sustain a positive, co-operative and enduring relationship and uphold the following principles:
- 1.83.1. kia mau ki te wairua o Te Tiriti o Waitangi: uphold the spirit of the Treaty of Waitangi by giving effect to the principles of Te Tiriti o Waitangi within each party's respective mandate, roles and responsibilities;

**1: BACKGROUND**

- 1.83.2. co-operate in partnership with a spirit of whakawhanaungatanga, good faith, integrity, honesty, transparency and accountability to achieve shared outcomes;
- 1.83.3. maintaining a 'no surprises' approach and ensuring early engagement on issues of known interest of either parties;
- 1.83.4. respecting the independence of the parties and their respective mandates, roles and responsibilities; and
- 1.83.5. recognising and acknowledging that the parties all benefit from working together by sharing their vision, knowledge, and expertise.

***Ministry of Housing and Urban Development, Kāinga Ora – Homes and Communities***

- 1.84. Maniapoto, the Ministry of Housing and Urban Development (Te Tūāpapa Kura Kāinga), and Kāinga Ora – Homes and Communities (Kāinga Ora) have been in discussions since September 2020 and would like to develop a relationship agreement. Separate to this deed of settlement, Te Tūāpapa Kura Kāinga, Kāinga Ora and the governance entity intend to develop a relationship agreement post-settlement. Te Tūāpapa Kura Kāinga, Kāinga Ora and the governance entity intend that the future relationship agreement will enable the parties to establish a relationship, including ways for the parties to support each other's aspirations within the Ngāti Maniapoto area of interest.
- 1.85. Te Tūāpapa Kura Kāinga, Kāinga Ora and the governance entity intend that the future relationship agreement will uphold the following principles:
  - 1.85.1. kia mau ki te wairua o Te Tiriti o Waitangi: uphold the spirit of the Treaty of Waitangi within each party's respective mandate, roles and responsibilities;
  - 1.85.2. co-operate in partnership with a spirit of whakawhanaungatanga, good faith, integrity, honesty, transparency and accountability to achieve shared outcomes;
  - 1.85.3. maintaining a 'no surprises' approach and ensuring early engagement on issues of known interest to the parties;
  - 1.85.4. respecting the independence of the parties and their respective mandates, roles and responsibilities; and
  - 1.85.5. recognising and acknowledging the intention that the parties all benefit by sharing their vision, knowledge, and expertise.

***Te Puni Kōkiri***

- 1.86. Maniapoto has an existing Māori Affairs accord with Te Puni Kōkiri and both parties have agreed to review and where appropriate revise and expand the current provisions of the accord, outside of the Maniapoto settlement.

**OFFICIAL OR RECORDED GEOGRAPHIC NAMES**

- 1.87. The place names referred to in this Deed that are not official or recorded geographic names, within the meaning of the New Zealand Geographic Board (Ngā Pou Taunaha o Aotearoa) Act 2008, are listed in paragraph 5.5 of the general matters schedule.

1: BACKGROUND

**RATIFICATION AND APPROVAL**

- 1.88. The ratification and support for this deed of settlement reflects the collective strength of Ngāti Maniapoto through kotahitanga. It signifies the tribe's ongoing desire for a relationship with the Crown that honours Te Ōhākī Tapu and recognises the mana whakahaere of the iwi me ōna hapū maha within Te Whare o Te Nehenehenui. It represents the aspiration of Ngāti Maniapoto for the intergenerational wellbeing of its many whānau and hapū premised on a sustainable future that upholds kaitiaki responsibilities, on economic prosperity that meets the housing, employment, education and health needs of those whānau and hapū, and on thriving te reo and tikanga Maniapoto that preserves and grows our cultural identity.
- 1.89. Maniapoto have, since the initialling of the deed of settlement, by a majority of –
- 1.89.1. 84%, ratified this deed approved its signing on their behalf by Maniapoto Maori Trust Board; and
- 1.89.2. 83%, approved the governance entity receiving the redress; and
- 1.89.3. 82%, ratified the constitutional documents of Te Nehenehenui for the purposes of the Māori Fisheries Act 2004 and the Māori Commercial Aquaculture Claims Settlement Act 2004 and agreed Te Nehenehenui replacing the Maniapoto Māori Trust Board as the Maniapoto Mandated Iwi Organisation and Iwi Aquaculture Organisation for the purposes of those Acts.
- 1.90. Each majority referred to in clause 1.89 is of valid votes cast in a ballot by eligible members of Maniapoto.
- 1.91. The governance entity approved entering into, and complying with, this deed by resolution of trustees on 17 October 2021.
- 1.92. The Crown is satisfied –
- 1.92.1. with the ratification and approvals of Maniapoto referred to in clause 1.89; and
- 1.92.2. with the governance entity's approval referred to in clause 1.89; and
- 1.92.3. the governance entity is appropriate to receive the redress.

**MANIAPOTO HAPŪ**

- 1.93. The hapū/toronga listed in part 10 of the attachments have traditional and historical links with Ngāti Maniapoto in addition to those listed in clause 9.6.3. This should not be considered an exhaustive list. It is also recognised that some of these hapū/toronga connect to other iwi as well. Furthermore, it is acknowledged that there are some persons who consider their tribal identity mentioned here quite independent of Ngāti Maniapoto.

**AGREEMENT**

Therefore, Ngāti Maniapoto and the Crown in a spirit of co-operation, compromise and generosity of spirit, wish to enter in good faith into this deed settling the historical claims of Maniapoto; and agree and acknowledge as provided in this deed.

## DEED OF SETTLEMENT

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### 1: BACKGROUND

*E tū e Maniapoto  
Kūmea mai ngā iwi i roto i ngā mahi, kia kotahi rā  
Ngā mana i a koe, ngā mana i ahau, ka oti, ka oti ngā mahi e.*

*Stand up Maniapoto,  
Let's come together as one  
Working in collaboration, thus the work will be complete.*

## 2 TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.1. Ko te whākinga e Te Karauna o tāna hara ki a Maniapoto kei te wāhanga tuatoru he mea whai i tēnei kōrero tuku iho.

### KUPU WHAKATAKI

- 2.2. Kia mau ki tēnā, kia mau ki te kawau mārō: Ko ia tēnei te ōhākī nā Maniapoto ki tana iwi, kua tukuna iho hei pepeha mō Ngāti Maniapoto. Hei whakaahua tēnei tauākī onamata i te taikākā o Ngāti Maniapoto, i a ia ka kōkiri i ngā ara tūtakitaki me te Karauna. Ko Ngāti Maniapoto ngā uri o te tupuna nei o Rereahu. He tātainga whakapapa nō Rereahu mai i a Hoturoa te kaihautū o runga o te waka o Tainui.
- 2.3. Ko Maniapoto anō tētehi o ngā tamariki a Rereahu. Ko te 'mana whatuāhuru' (arā te mana o te rangatira hei whakakotahi i te iwi kia āhuru ai, kia ngātahi ai tāna kaupapa) he mea tuku iho i tana matua, mai i tāna whakatauirā i aua tino tūāhua o te mana rangatiratanga. Nō reira, ka taiāwhiotia ai ngā mokopuna katoa a Rereahu e te mana o Maniapoto tae noa ki ngā uri o Hiaroa rāua ko Raka o Tainui waka. Inā, koia tēnei iwi a Ngāti Maniapoto, ko ōna whenua huri noa i Te Rohe Pōtae, nō mai anō i mōhiohia ai ko Te Nehenehenui.

### NŌ MUA O TE TIRITI – NGĀ TAKAHANGA; NGĀ HOKOHANGA

- 2.4. Mai i te tauhokohoko me te mihingare te nui o ngā tūtakitanga tōmua o Ngāti Maniapoto me te Pākehā. Nō te tau 1805 pea te tūtakitanga tuatahi ki tētehi Pākehā.
- 2.5. Mai i te parekura i Mātakitaki i te tau 1822 me te kaha o te hiahia ki te pū, ko ia te tūtakitanga nui o Ngāti Maniapoto me te Pākehā, i whai kaha ai ana tauā mō roto o ngā 'Pakanga Pū' i waenga i ngā iwi Māori. Tae atu ana ki waenga o ngā tau 1820, ka puta ki Kāwhia (nō muri mai ki Mōkau) te nui o te tauhokohoko i te harakeke hei hoko i te pū me te paura. Ka 2,500 tōne pea o te harakeke i hokona mō te 5,000 pū i roto i ngā tau tōmua e whā o te tauhokohoko ki Kāwhia. Haere mai ai ngā hapū o Ngāti Maniapoto o te tuawhenua ki Kāwhia whai wāhi ai ki tēnei ōhanga hōu. Ka uru mai ki tēnei tauhokohoko ko te poaka, te rīwai, te rākau, me ētehi rawa anō hei hoko i te kākahu Pākehā, ana paraikete, ana utauta, ā, he aha atu, he aha atu. He whairawa nō Ngāti Maniapoto. I te 1840 ko tā tētehi manuwhiri Pākehā ki Mōkau, "... te āhua nei he whairawa ..." nō te hau kāinga, ā, ko te whenua makuru o te takiwā ki te awa i tōngia ai ki te rīwai, te kānga, te tūpeka, me te harakeke.
- 2.6. Nā ōna rangatira i whakaaetia ai, i whakahaua ai rānei, ngā kaihoko Pākehā kia noho mai ki roto o Ngāti Maniapoto mē ōna hoa iwi noho tata hei Pākehā 'nā rātou' hei ngarengare, hei māngai tauhokohoko. He 'taonga' ēnei Pākehā, he tohu anō o te mana o ngā rangatira o ngā iwi. He mea moe ki ngā wāhine mana o te takiwā, he mea whai whenua, he mea whakatau hoki ki roto o ngā tikanga o te hapū.
- 2.7. Nō waenga o ngā tau 1830 ko ētehi atu Pākehā, arā, ko te hunga mihingare, i kuhu mai ki te rohe. He mea pōwhiri anō hei mātāpuna o te tauhokohoko me te whairawa. Ā, he mea hari mai e rātou ko te Karaitianatanga, heoi anō, i reira rā anō ko te tauhokohoko me te whakatau i te rongō. Ko te tuhituhi me te pānui pukapuka, ko te ahuwahenua, me te hangarau nā rātou rā anō i kawē mai. Ā, kei ētehi o ngā hapū o Ngāti Maniapoto te hopu, te whakauru hoki, i ēnei tikanga hōu ki roto i ā rātou ake tikanga taketake tūturu. Nāwai rā, ā, he whakarāhinga ake i ā rātou tauhokohoko ā-ahuwahenua ki te whakatupu me te mīra i te wīti.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.8. Nō ngā tau 1820, 1830 hoki, ka tukuna ai e ngā hapū he whenua hei mahinga mā ngā kaitauhokohoko me ngā mihingare i Kāwhia, i Mōkau, i Waipā hoki. Nō ngā tau 1830 nā tētehi o ngā kainoho i tukua ai ētehi kaihoko kia noho ki waenga o Ngāti Maniapoto ki Kāwhia, mai i tōna whai huāngatanga ki a Haupōkia me tētehi atu i Poihākēna. Nō reira i hainatia ai ētehi tīra whenua me aua kaihoko, aua mihingare hoki. Heoi anō, he tino rerekē te mārama o te tuku whenua a ngā mihingare me ngā kaihoko i tā Ngāti Maniapoto; he māramatanga ki te tikanga o te tuku i te whakamahinga e tētehi o te whenua, kua ki te tuku mō ake tonu atu ka mutu. Hei taura ko te tīra mō te whenua i Ohaua, i te 13 o Pēpuere 1840, arā, kei tōna reo Māori te rāhuitanga o aua whenua nei, engari mō te hoko.

"Ka rāhuitia ō mātou kāinga mō ngā mihingare."

Ka whakaaetia te whakamahinga e ngā mihingare me ngā kaihoko o te whenua kua tukuna ki a rātou, inā nōhia tonutia nei e rātou, ka herea tonutia tōna mana ki a Ngāti Maniapoto. I a Ngāti Maniapoto mai anō ngōna tikanga me tōna mana rangatiratanga, ā, ko te manako, ko tā te hunga tauhou nei he takoha ki te ora o ngā kāinga ka nōhia ai e rātou.

- 2.9. Nō te tau 1839, 1840 hoki he kaha te mahi hoko tūtohu noa a ētehi kaihoko o Poihākēna ki Kāwhia me Waipā. He nui te mahi hoko mai i tētehi, i ētehi rangatira ruarua noa. Anō nei, kāore ēnei kaitūtohu noa i noho ki te whenua, mea hoko pea e rātou, nā reira kāore kau he whai mana i raro i te tikanga a Ngāti Maniapoto. Ko taua nōhanga he mea rite, he mea mārama hoki, ki te hunga Pākehā o taua wā. Nō te tau 1844 ka tuhia ai e tētehi kaihoko Pākehā ki te Komiti Whiriwhiri o Ingarangi mō Niu Tīreni ko tā te Māori 'he whakakore' i te hoko whenua ki te kore e nōhia e te Pākehā nāna i hoko. Ko aua hokonga pohewa a aua Pākehā i kore ai e kitea he mea whakarere e ngā kaihoko mai i te hainatanga o Te Tiriti, ka noho tonu ki a Ngāti Maniapoto te mana o aua whenua.
- 2.10. Nō ngā tau o mua noa atu o Te Tiriti o Waitangi, i ngā hapū o Ngāti Maniapoto me ōna hoa noho tata te mana rangatiratanga me te mana whakahaere o runga o ngō rātou whenua, o ngō rātou take ōhanga tae atu ana ki Kāwhia me Mōkau.

**NGĀTI MANIAPOTO ME TE TIRITI O WAITANGI**

- 2.11. Nō te tau 1839 ko Pōtatau Te Wherowhero, me ōna tātainga whakapapa ki a Ngāti Maniapoto, te kaihaina whakamutunga o He Wakaputanga Rangatiratanga o Nu Tīreni o 1835.
- 2.12. Ka hainatia ai Te Tiriti o Waitangi e te tokomaha o ngā rangatira o Ngāti Maniapoto i te tau 1840. Nō muri mai o te hainatanga i Waitangi i te 6 o Pēpuere ka haria ai e ngā māngai a Te Karauna huri noa i Te Motu, ka kohikohia ai ētehi hainatanga anō. Tōmuri o te Māehe, tōmua o te Āperire rānei, o te tau 1840 ka hainatia ai te Tiriti e ētehi rangatira o Ngāti Maniapoto i te Pūaha o Waikato. Ko Haupōkia Te Pakaru rāua ko Te Waraki ētehi. Ko tētehi kaihaina ko Te Ngohi e kīia ana ko ia te matua o te rangatira rongonui o Ngāti Maniapoto o Rewi Manga Maniapoto. Tukuna ai e Te Karauna tētehi kape ki tētehi mihingare i Kāwhia, nāna ētehi hainatanga anō i kohia ai. Ko ētehi o aua rangatira nei o Ngāti Maniapoto ko Taonui Hikaka, ko Te Matenga Te Wahapu, ko Ngamotu (ārā ko Takerei) Tariki, ko Haupōkia Te Pakaru anō. Ā, kīhai Te Tiriti i haria ki te tuawhenua, nō reira kāore ētehi atu rangatira o Ngāti Maniapoto i whai wāhi ki te haina. Kāore Te Tiriti i hainatia e tētehi wahine o Ngāti Maniapoto, ā, ehara kē tērā i te tohu o tō rātou mana ki roto o te iwi. Kīhai te hunga mihingare nāna te Tiriti i hari ki Te Motu i whai whakaaro ki te mana o te wahine.
- 2.13. Ko tā Ngāti Maniapoto mārama noa ki Te Tiriti kei tōna reo Māori mai iho. He oati nō taua reo Māori kia mau te Māori ki tōna 'tino rangatiratanga'. Heoti rā kō tā te reo Ingarihi, he

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

tuku i tēnei mea te 'sovereignty' ki Te Karauna. Mai i te tau 1840 rā anō he tautohetohe ki te whakataunga o ēnei tūmomo mana, ā, ko tēwhea te mea nui atu.

- 2.14. Kei te reo Ingarihi o Te Tiriti te tukua ki Te Karauna o te whai 'matuatanga' ki te hoko i te whenua Māori. Ka aukatingia e Te Karauna te hoko paraiweti o waenga o te Māori me te Pākehā, arā, kua kore e taea e Ngāti Maniapoto te hoko hāngai tonu i ngō rātou whenua ki te hunga kainoho. He māramatanga anō nō Ngāti Maniapoto ki tēnei whai matuatanga. Nō te tau 1885 ka whaikōrerotia e Wahanui Huatare, rangatira o Ngāti Maniapoto, tēnei mea te whai matuatanga ki te hoko whenua:

Ki a au ko taua tikanga nei: ki te nui atu te utu a Te Kāwana i tētehi anō, ka whakaaetia e hau te hoko i te whenua ki a ia. Ko ia tērā tēnei whakamatutanga ki a au; inā, ko wai rā te heahea e tango nei i te utu iti ake ki te tukua mai tētehi utu nui atu anō?

- 2.15. E whakapono ana a Ngāti Maniapoto ko Te Tiriti tētehi kawenata e mau ai rātou ki ā rātou ake take, ki ō rātou ake whenua, e pupurutia ai tō rātou ake mana rangatiratanga. Huri noa o ngā rautau tekau mā iwa, rua tekau rā anō, i mau tonu ai a ia ki Te Tiriti o Waitangi ki roto o āna petihana, porotēhe hoki, ki Te Karauna.

**TE TAUHOKOHOKO, TE KŌMIHANA WHENUA, TE KORENGA O TE WHAKAMATUATANGA KI TE HOKO WHENUA, ME NGĀ HOKONGA WHENUA TŌMUA A TE KARAUNA**

- 2.16. Ko te wā o muri tata tonu mai o te hainatanga i Te Tiriti he wā whairawa mō te Māori me āna mahi ahuwhenua. He mea whairawa anō a Ngāti Maniapoto i tōna atamai, i tōna pukumahi, me tāna āhei ki te takatū me te whai i te ōhanga hōu. He tauhokohoko nā Ngāti Maniapoto ki te whānui o ngā tāone o Ākarana me Ngāmotu, tae atu ana ki Ahitereiria, ki Karipōnia rā anō. Nō te whanaketanga o te tauhokohoko i te wīti ka whai tāpae a Ngāti Maniapoto ki te mīra parāoa, ā, ka hokona ai he kaipuke hei kawē i ana rawa. Ko ērā ko Rere-wiki, ko Parininihi, ko Re-wini, me Aotearoa. He tārai rā anō nāna i te waka hei hari i ngā rawa mā ngā rerenga ā-awa ki te taha moana, ki ngā awa matua o Waipā, o Waikato hoki.

- 2.17. Nā Ngarongo-Herehere-Rangitaawa, kuia o Ngāti Maniapoto, ēnei kupu mō te whairawa ki Kāwhia i taua wā:

Nui atu anō hoki tēnei kai te āporo, te pītiti, te piki, te pea, te waina... he mahi moni ēnei nā ngā kaumātua i ō rātou rā ... haria atu ai nga hua papai o te tau ki Ākarana i runga i ō mātou kaipuke ... E haria ana te kānga, te wīti, te hua rākau, te poaka, te paukena, te kamokamo, te muka hāro, ... wehe ai a tēnā hapū, a tēnā hapū kāore rawa he raururu i te wā i a mātou nei ...

- 2.18. I ngā hapū o Ngāti Maniapoto me ngā hoa noho tata te mana rangatiratanga o runga o ngō rātou whenua, o ngō rātou wai. He korekore noa te hunga kainoho Pākehā ki roto o Ngāti Maniapoto. Ko ngā kainoho Pākehā i noho i raro i te mana o Ngāti Maniapoto, ā, i ētehi wā he kaitakawaenga rātou hei āwhina i te tauhokohoko me ngā whakawhitiwhitinga ki Te Karauna.

- 2.19. Mai i Te Karauna te whai wāhi, whai mana, a te kainoho Pākehā ki runga o te whenua. Nō muri o te hainatanga i Te Tiriti, ka whakatūria ai e Te Kāwana Te Kōmihana Kerēme Whenua hei tūtohu i ngā hokonga whenua o waenga o te Māori me te Pākehā o mua o te tau 1840; i te tuku rā anō pea Te Karauna kia whai wāhi ki aua whenua. Nō te tau 1843 ka rongō ai Te Kōmihana i ētehi kerēme e rua nā Te Rōpū Hāhi Wēteriana me tētehi

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

kerēme a tētehi kainoho e pā ana ki ētehi hokonga o roto o ngā 1830 ki ētehi whenua i Kāwhia.

- 2.20. He mea whakarite e Te Karauna kia kawea ngā uiui a Te Kōmihana Kerēme Whenua i raro i te Ture Kerēme Whenua 1841. Kāore Te Kōmihana mō te tiroiro i ngā pānga tuku iho a te Māori ki roto o te kerēme, kāore hoki mō te kimi i te māramatanga a te Māori ki te hoko. I ngā tirohanga ki ngā kerēme o roto o Ngāti Maniapoto ka rua noa ngā kaiwhakaatu Māori, he ōrite ki ia kerēme, i pātaitia mē he utu, ā, mē he mana nō te hunga nāna te whenua i hoko, ā, mē i hokona aua whenua ki tētehi atu nō mua o te hokonga i te tirohia. Ko te taunakitanga a Te Kōmihana he whakaae kia tukua te katoa o te whenua kua kerēmengia e te Rōpū Wēteriana, kia 164 eka. Heoi anō, tae rawa rā anō ki te tau 1862 aua tukunga i whakaeangia ai. Ko te tukunga ki te kainoho he 118 eka o ngā eka 650 i kerēmengia ai e ia.
- 2.21. Ka kerēmengia anō e Te Rōpū Wēteriana ētehi whenua anō mai i ngā hapū o Ngāti Maniapoto i te tau 1840 nō muri i te hainatanga o Te Tiriti o Waitangi. Ko tētehi mīhana i Mōkau i whakarērēna, kīhai i kerēmengia tōna taitara. Ki tētehi hokonga anō i Te Kōopua o runga o te awa o Waipā, ka petihanatia Te Kāwana e Te Rōpū Wēteriana kia whakakorehia te whai whakamatuatanga a Te Karauna ki te hoko whenua. Kātahi rawa ka whakaaetia te hokonga i raro i tētehi whakakorenga whakamatuatanga i te tau 1845, ā, nō muri mai, i te tau 1862, ka tukungia e Te Karauna.
- 2.22. Tae noa ki ngā tau 1850 he mahi nā Te Karauna ki te whai whenua mōna anō ki Te Nehenehenui, ēngari rawa ia ki ngā rohenga o te takutai moana o Mōkau me Kāwhia. Ko te tūmanako o ngā āpiha o Te Karauna mā te hoko whenua ki Mōkau e tuwhera ai te whenua o taua whanga, e wātea ai te kuhu i te tuawhenua mā te awa o Mōkau, e riro ai i Te Karauna te waro me te raima o reira. He hiahia nō ētehi o ngā hapū o Mōkau ki te whai tāone e riro ai i a rātou ētehi angitu ōhanga.
- 2.23. Kāore kau he hua o ngā whakawhitiwhitinga kōrero mai i te Māehe o te tau 1854 ki te Hūrae o te tau 1857, ka tau te whakarite tīra a ngā āpiha o Te Karauna kia hokona ētehi poraka whenua e whā i te rohe o Mōkau-Awakino mai i ngā rangatira o Ngāti Maniapoto e hiahia ana ki te hoko i aua whenua. Ko aua poraka: ko Awakino tata ana ki te 16,000 eka; ko Mōkau ka 2,500 eka pea; ko Taumatamaire tata ana ki te 24,000 eka; me Rauroa tata ana ki te 9,000 eka. Ēngari, i te tohea tonutia te mana o runga o aua poraka e whā, he tokomaha o ngā uri whenua kāore mō te whakaae kia hokona. Waihoki, ka haere tonu ngā whakawhitiwhitinga kōrero a Te Karauna hei aha koa tāna mōhio ki tēnei kore mō te whakaae.
- 2.24. Ko Mōkau nei he tino tautohenga. Ka whakaaetia e tētehi o ngā rangatira o Mōkau te hoko i te poraka mō te £200, kātahi ka whākina e ētehi atu o ngā uri whenua Māori o Mōkau te kore e whakaae. Ko te kupu a ētehi rangatira tokorua ki a Mākarīni, "ta maua tikanga ... ko tenei taha o Mokau e kore e pai kia hoatu ki a koe ..." Ka mutu ka ākina rawatia Te Karauna ki te tau mārire. Ki te tīra o te poraka o Mōkau, i hainatia i te 1 o Mei 1854, ka whakaaetia kia utua ngā kaihoko ki te £100, me te haukoti kia toru ngā rāhuitanga rahi mō te hunga kāore mō te whakaae. Ka waihotia hoki e Te Karauna kia £100 anō mō te hunga kāore mō te whakaae ki te pupū ake he whakaaro rerekē. Heoi anō, ka haere tonu te tohe a ētehi Māori o Mōkau nō muri mai o te hokonga, ā, ka moananehutia e ētehi rangatira o Mōkau he kākahu ki te awa kia noho tapu ia. Nō te pito o te marama Mei 1854 ka whakarērea e Te Karauna āna ngana ki te rūri i te poraka, nā te kaha o te whakahē me te taero i ōna rohenga.
- 2.25. Ka tū hoki ētehi hui i Kāwhia hei haukoti i te hoko whenua ki Mōkau, ki tua atu rā anō hoki. Nō reira, nā Te Pakaru tētehi rohenga whenua i whakatapu, mai i Mōkau ki Harihari, e

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

pātata ana ki Kāwhia. I te tau 1854, ko te aranga tēnā o tētehi tohe ki te hokonga o te whenua i reira.

- 2.26. He kaha hoki nō ngā hapū o Kāwhia ki te karo i te hiahia a Te Karauna ki te hoko i ngā whenua o Ngāti Maniapoto mai i reira. Nā John Morgan tēnei ki tētehi reta atu i Ōtāwhao i te Tīhema o 1855, '... te hiahia a Te Kāwanatanga ki te hoko whenua i Kāwhia ... he kaha nō Ngāti Maniapoto me ngā iwi o reira ki te karo.'

## TE KĪNGITANGA, TE RAUPATU, TE MANENE

- 2.27. Nō ngā tau tōmuri o ngā 1850, kitea ana e Ngāti Maniapoto ngā takahanga ki runga i ngā whenua o ngā hoa noho tata, āwangawanga ana ki te tokomaha o te kainoho Pākehā, ki te nui o tā rātou hiahia ki te whenua Māori, me te aupēhi ā-tōrangapū i te Māori. Ka mutu ka kaha kē atu te tautoko a Ngāti Maniapoto i Te Kīngitanga. He whakakotahitanga nā ngā iwi o Te Motu i a rātou anō ki raro o te mana o tētehi e ōrite ana te mana ki tō Te Kuīni Pākehā; hei pupuru i te toto (kāti te whakaheke toto a te Māori ki te Māori); hei pupuru i te whenua (kāti hoki te hoko whenua Māori ki te Pākehā); hei pupuru hoki i te mana Māori motuhake.
- 2.28. He mea tautoko e Ngāti Maniapoto ko Pōtatau Te Wherowhero hei Kīngi Māori tuatahi. Nō mua noa o tana whakaae, ko tā Pōtatau me kōrero ia ki ana mātua o Te Nehenehenui. Ko tāna, 'Mō rātou tēnei taonga te Kīngitanga.' Kātahi ka hui a Pōtatau me ngā rangatira o Ngāti Maniapoto i te tau 1857 i Haurua. Ka tapā ai te hui nei ki tōna ingoa 'Te Puna o Te Roimata'. I reira ka tau ai te kupu a Ngāti Maniapoto ko Pōtatau hei Kīngi Māori, hei 'pou mō te mana o te Māoritanga'. Nā Rewi Maniapoto anō i tū ai te kara a Te Kīngi ki te whakawahinga o Pōtatau i Ngāruawāhia i te tau 1858. Ko ia anō tētehi o te Rūnanga o Pōtatau i Ngāruawāhia nāna, i te tau 1859, i whakahē te urunga mai o ngā tiati me ngā rori Pākehā ki tōna rohe, me te whakaaturanga kia kaua te Māori e herea ki te whare herehere a Te Kāwana. Nā Rewi anō te kupu i te tau 1879, "Ko ahau te tangata i whakahaere ai te Kīngi o Te Motu nei." Nā te tautoko a Ngāti Maniapoto i Te Kīngitanga ka tau ai te mana o ōna whenua ki raro o Pōtatau hei Kīngi. Tae atu ana ki Parininihi, nā Wahanui i kīia ai ko ia rā tētehi o ngā pou o Te Kīngitanga, ā, ko Ngāti Maniapoto tonu tērā.
- 2.29. Nō te Āperire 1860, ka tukuna ai e Ngāti Maniapoto āna karere ki Taranaki kia kitea e tika ana rānei te whakahē a te iwi o Taranaki i te hoko whenua i Waitara. Ka kitea, āe, he tika. Ka tonoa e Rewi Maniapoto te whakaae a Kīngi Pōtatau ki te tautoko a Ngāti Maniapoto i te tohenga a Taranaki. Ko tā Pōtatau: 'Ngāti-Maniapoto, haere hei kai ma nga manu o te rangi.' Kāore ia mō te whakaae i te haere a Ngāti Maniapoto, ēngari kāore ia mō te haukotī. Haukotia ai e ia a Waikato - tōna iwi ake.
- 2.30. Nō te 27 o Hune 1860 ka hinga ai ngā hōia a Te Karauna i a Ngāti Maniapoto rāua ko Taranaki i Puketakauere, pātata ana ki Waitara. Nō te 23 o Hānuere 1862 tē taea ai e Rewi Maniapoto mā te horo o tētehi pā tūhāhā i Huirangi. Ka hoki mai a Rewi i Taranaki me te mōhio ki te koronga o te kāwanatanga kia riro i a ia te mana Māori o runga o ngā whenua me te iwi o Ngāti Maniapoto.
- 2.31. Nō te 5 o Hūrae 1860 ko te tama a Pōtatau ko Matutaera (nō muri mai te ingoa o Tāwhiao) ka whakawahia ai hei Kīngi Māori. Nō te tata hemonga o Pōtatau, ka puta tana ōhākī ki tāna tama, "E muri ara mau ki Te Nehenehenui." Ko tā Pōtatau he whāki ki a Matutaera/Tāwhiao i te kaha o te tautoko a Ngāti Maniapoto hei kaimanaaki i Te Kīngitanga, hei huānga tata rā anō hoki.
- 2.32. Kāore Te Karauna mō ngā mana e rua o runga o Aotearoa. Ko tā Kāwana Browne ki a Tāwhiao 'me kūpapa ia ki raro o te mana o Te Kuīni.' Nō tētehi toronga ki Ngāruawāhia

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

ko tā Tā Hōri Kerei kupu, "Kāore au e mau hoari ki a ia (Te Kīngi), ēngari ka keria ia huri rauna kia hinga noa." Mai i tēnei rautaki, ko tā Kerei mā te rūnanga e whai ai te Māori tētehi tūmomo mana whakahaere. Ēngari, ko tā Ngāti Maniapoto he mau tonu ki Te Kīngitanga me tōna mana Māori motuhake.

- 2.33. Nō te Māehe 1863 ka panaia ai e Rewi Maniapoto me ētehi atu kaitautoko o Te Kīngitanga Te Kaiwhakawā o te Takiwā me Te Kaikōmihana ā-lwi i Ōtāwhao, i Te Awamutu. Ka riro i a Rewi tāna perehi, nā tāna whakahē i te perehitanga o te niupepa *Te Pihoihoi Mokemoke i Runga i te Tuanui* me āna kupu taunu i Te Kīngitanga. Ka whakahokia te perehi ki tana rangatira i Ākarana.
- 2.34. Ka kaha kē ake te pōauau kei whakaekea a Ākarana e Rewi me Ngāti Maniapoto. Ēngari ko tā Rewi he whakahau i te whakatika ripa tauārai i te mōhio ki te pātata o te takahanga mai o te riri a te Pākehā. Ko tā Rewi o muri mai, "Kāore kau au mō te whawhai."



*Rewi Manga Maniapoto, ATL Ref PA2-1359*

- 2.35. Nā te tata o te huāngatanga o waenga i a Ngāti Maniapoto rāua ko Waikato, nō te tātainga whakapapa me te kaha tautoko a Ngāti Maniapoto i Te Kīngitanga, me rere ka tika a Ngāti Maniapoto ki te manaaki i a Tāwhiao i te whakaekenga o Waikato e Te Karauna i te Hūrae o 1863. Ko tā Te Karauna whakapuakitanga he 'whakakeke' a Ngāti Maniapoto i tāna mau pū ki te manaaki i tō rātou Kīngi me ngā whenua o ngō rātou huānga o Waikato.
- 2.36. Whai wāhi nui ai a Ngāti Maniapoto i te hanga paparenga ki Meremere. Mai i reira nō te Hepetema me te Oketopa o te 1863 ka whakanohongia ai ngā hōia a Te Karauna kia kore e rere whakatetonga. Ko tētehi whakaekenga nui nā Ngāti Maniapoto i Camerontown i te 7 o Hepetema 1863, ka turakingia neke atu i te 40 tōne o ngā ō a Te Karauna. Nō te

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

whakaeke kaokaotia o Meremere e ngā hōia a Te Karauna ki te awa, ka puta atu ngā toa o te Kīngitanga i reira. Kāore e kore i Rangiriri ētehi o Ngāti Maniapoto i te whakaeke e ngā hōia a Te Karauna i te 20 o Noema, me te mau hereherenga o ngā toa 180.

- 2.37. Ko Ngāti Maniapoto hoki i te pā o Pāterangi i raro i a Rewi Maniapoto. Kāore Te Karauna mō te whawhai ki reira, ka haukotia ai taua pā me tōna nui whakaharahara. Ka whakaeke kē te kāinga tūtahanga o Rangiaowhia i te 21 o Pēpuere 1864. He māra kai mō ngā toa o te Kīngitanga taua kāinga. He nōhanga o te hunga wāhine, tamariki, me ētehi tāne i tukuna ki reira hei piringa. Nā te whakaeke ka wera tētehi whare, neke atu pea, me ngā tāngata o roto.
- 2.38. Ko Mere Te Rongopāmaomao o Ngāti Kinohaku, hapū o Ngāti Maniapoto i Rangiaowhia i tōna whakaeke e ngā hōia a Te Karauna. Waha ana ia i tana pēpē ki roto o te ngahere huna ai, rongo ana ia i ngā hōia e karanga ana, "He Māori ki te ngahere. Pūhia rātou! Pūhia rātou!"
- 2.39. Pōhēhē noatia ana e ngā rangatira o Te Kīngitanga he piringa a Rangiaowhia mō te hunga harakore nō tā rātou mārama ki ngā ture Pākehā o te pakanga me te whakapono ki tētehi whakaritenga me Te Karauna mō reira. Kātahi te ohore o Te Kīngitanga ki ēnei mahi kino, ka ngau ai a Ngāti Maniapoto, otirā, a Waikato, me ngā huānga o Ngāti Apakura ki tōna pūraurau. Nō muri mai, i a Whitiara Te Kumete e noho ana ki waenga o ana huānga o Ngāti Maniapoto, ko tāna mō te patunga o ngā Māori i Rangiaowhia,
- "He kōhuru tino kino. Ko tā Tiānara Kamariera kia tukuna te hunga wāhine me te hunga tamariki ki Rangiaowhia kia noho hūmārire ki reira, ēngari ka puta atu ia i Pāterangi me ana hōia, ka patua te hunga wāhine me te hunga tamariki, ko ētehi ka wera ki roto o ngā whare ... Ko taua mahi āu he kōhuru tino kino ..."
- 2.40. Nō te rangi o muri mai o te whakaeke ki runga o Rangiaowhia ka 400 toa pea te tauā Māori i rere mai i Pāterangi ki te whawhai me te 1200 hōia a Te Karauna ki tētehi karanga ohotata i Hairini. Kāore i matara atu a Hairini i Rangiaowhia, nā reira ka tukuna ai ētehi o te takiwā kia rere atu i reira. I waenga i te ope Māori ko Wahanui Te Huatare me ētehi atu o Ngāti Maniapoto. Kāore ngā kaikaro Māori i roa ki reira ka puta atu mā te Awa o Pūniu ki Te Nehenehenui.
- 2.41. Ko ētehi ka hoki whakateraki ki Ōrākau ki te whawhai tonu. I te tīmatatanga kīhai a Rewi i pai ki te hanga pā ki Ōrākau, he matakite nōna. Kāore taua wāhi i tika mō te whawhai, ko te raruraru he kaha korekore nō te kai, te wai, me te matā mō ngā pū. Heoi anō nā te mārō o ngā hoa iwi ki te whawhai ki reira ka tū ai rātou ki Ōrākau. Nā Rewi a Tūhoe o Te Urewera i tono kia haere mai nō reira, ki a ia pea, me tū rā ki tō rātou taha ki te whawhai.
- 2.42. Ko te hunga Māori i Ōrākau ka 300 pea, tae atu ana ki te hunga wāhine, hunga tamariki hoki. He iwi anō i reira, atu i a Ngāti Maniapoto, ā, ko Rewi Manga Maniapoto tonu rā te tiānara. Mai i te 31 o Māehe ki te 2 o Āperire 1864 ko te tauā Māori tērā e hāngai atu ana ki te ope Karauna 1,700 hōia. Ko te kupu mana, māia, whakamīrei hoki, mai i reira, "E hoa ka whawhai tonu ahau ki a koe, ake, ake, ake!", he kupu kua toka ki roto ki ngā whakatupuranga o Ngāti Maniapoto. Mai i te karanga kia tukuna ngā wāhine me ngā tamariki kia puta mai, ko tā Ahumai Te Paerata o Ngāti Raukawa, "Ki te mate ngā tāne, me mate anō ngā wāhine me ngā tamariki!" Kāore rātou mō te kūpapa ki raro, heoi anō tā rātou he whawhai kia puta atu i waenga i ngā hōia a Te Karauna. He aha koa te whainga e ngā hōia eke hōiho ka puta atu tētehi nuinga ki tua mai o te Awa o Pūniu.
- 2.43. Ko ngā wharanga a Te Karauna kua tuhia ki te 16 i patua, e 52 i taotūhia. Ki taua wā, ko tā Rewi Maniapoto mō te maha o ngā mate Māori, ka 87. Nā ētehi atu te tātai ki te 200 neke atu. Ko ētehi o ngā mea i patua, he wāhine "i kōhuru aroha koretia" nō te horonga

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

rawa o te pā e ngā hōia a Te Karauna. He nui nō te hunga Māori i patua, ka nehua ki reira ki te wāhi o te pakanga. Ko ngō te hunga Pākehā, he mea nehu ki te urupā o Hoani Tapu Whare Karakia i Te Awamutu.

"Anea kau ana te whenua, Tangi kotokoto ai te tai o Pūniu."



*Ka Whawhai Tonu Mātou, Ake! Ake! Ake! Ōrākau, ATL Ref C-033-004*

**KA TŪ NGĀ HŌIA A TE KARAUNA KI PŪNIU**

- 2.44. Nō te tau 1863 ko ngā Ture, Te Haukoti o te Whakakeke me Te Nōhanga o Nū Tīreni. Mai i reira ka taea ai e Te Karauna te muru i te whenua Māori ki tā Te Kāwana rāua ko tana Kaunihera e whakapono ai kua mahi whakakeke "... tētehi iwi, wāhanga rānei o tētehi iwi, tokomaha rānei o reira ..." hei aha koa te mana o Te Kuīni. Ka murua te tini o ngā whenua Māori o Waikato. Kei reira ētehi whenua o ngā hapū o Ngāti Maniapoto, arā a Ngāti Paretekawa rāua ko Ngāti Ngutu, whakateraki o te Awa o Pūniu. Kei taua murunga ko Kihikihi, tae atu ana ki te whare-rūnanga o Rewi Maniapoto, Hui-te-Rangiora. I reira i tū ai tāna 'Rūnanga o Kihikihi', me te kaunihera o Te Kīngitanga ki taua takiwā, ka whakahaeretia ai ngā take o te takiwā. Nō te tau 1864 i whakaekea ai a Kihikihi e ngā hōia

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a Te Karauna, nāna a Hui-te-Rangiora i horo ai, ka riro hoki i a ia ngā kai, ngā kararehe, me ngā taonga o reira. I murua rā anō ngā whenua i Taranaki. I reira ko tētehi wāhi whenua ki te tahatika o te Awaiti o Waipīngao inārā te rohenga whakatetonga o ngā whenua o Ngāti Maniapoto.

- 2.45. Ka panaia a Kīngi Tāwhiao me te 2200 pea o tana iwi, tae atu ana ki a Ngāti Apakura, kia noho ki te takiwā o Te Kūiti. Kei ngā maumahara o Ngāti Maniapoto, ko ētehi o Taranaki hoki i kimi piringa ki tōna rohe.
- 2.46. I runga i a Ngāti Maniapoto te kawenga o te manaaki me te whāngai i ēnei manene. He toimaha tēnei ki runga i te iwi kāinga me āna rawa, ēngari rawa ia whai muri mai o te pakanga me ētehi kōrero i puta mō te mate i te hemokai me te tahumaero. Ka tata pea kia takitoru kē atu te tātai o te hunga manene mai i te pakanga ki Waikato i tō Ngāti Maniapoto ki tōna takiwā ki Te Kūiti.

**TE AUKATI, TE TAKAWAENGA, ME TE MANA MOTUHAKE**

- 2.47. Ko te aukati mā te Awa o Pūniu he tauwehenga o Ngāti Maniapoto me Kīngi Tāwhiao ki tētehi taha, ko te nōhanga Pākehā ki tētehi. Ko tā Ngāti Maniapoto mō te awa o Pūniu he 'aukati', he 'puru' rānei, mā te whakaae rā anō e taea ai e te Pākehā te whakawhiti. Nō te tau 1868 ko taua aukati he rohe pōtae e taiāwhiotia ai ōna whenua e toe ana ki a ia.
- 2.48. He mea tiaki e Ngāti Maniapoto taua aukati e ai ki ōna tikanga ake. I tōna wāhinga ka tū ai he pou hei tohu i tōna rohenga, mā te whakaae rā anō a ngā rangatira o Ngāti Maniapoto e whakawhiti mai ai te Pākehā. I ētehi wā me mau pepamana, reta rānei e rātou. I roto i a Ngāti Maniapoto ētehi Pākehā i taua wā, ēngari, ko ēnei tāngata i moe wāhine o te iwi, he tamariki, he mokopuna anō ā rātou.
- 2.49. Nā te kaha o tōna ringa i mau ai i a Ngāti Maniapoto te aukati, ā, ka pūhia ai ētehi Pākehā mō te takahi taua rohenga. He oti noa, he kupu whakatūpato i rere ki aua takahitanga nō mua noa atu o taua whakaotinga mahi, ā, ko te nuinga i whakahoki māriretia atu. Nā te tirohanga a te tokomaha o te iwi Pākehā ko te rohe tēnei o Kīngi Tāwhiao i kīia whānuitia ai te rohe nei ko te 'King Country'.
- 2.50. Mau pai ai a Ngāti Maniapoto ki tōna mana rangatiratanga e ai ki ōna tikanga ake, me te noho kotahi ki a Kīngi Tāwhiao i roto i ngā tau 1860 me 1870. Ko ētehi o aua rangatira o Ngāti Maniapoto ko Rewi Maniapoto, ko Wahanui, ko Taonui, ko Hīkaka II, ko Hauāuru, ko Te Rerenga Wetere. He tino kaitohutohu piritata ēnei i a Kīngi Tāwhiao, nāna, nā Tāwhiao anō te kupu, he hiahia nōna ki te whai i ā rātou tohutohu.
- 2.51. Nō ngā tau o muri tata noa mai o te pakanga ki Waikato, kāore a Ngāti Maniapoto i whakaae ki te kōrero ki ngā māngai a Te Karauna. He hoto, he tūpato hoki a Ngāti Maniapoto ki Te Karauna, me te 'whakaponu e kore e whai maru' mai i a ia. Ka whakatūria ai ētehi ripa tauārai ki Wharepapa, ki Ōrāhiri, me Hangatiki. Nō te tau 1868 ka tāngia ētehi pepa Pāremate e whakaatu ana i te whakaaro a ngā iwi me ngā rangatira ki Te Karauna: Ko taua whakaaturanga ko Maniapoto, "katoa he hoariri." I te pērā rā anō te hoto me te tūpato o te whakaaro a ngā kainoho Pākehā. Tae rawa rā anō ki te tau 1871 ka petihanatia Te Karauna e ētehi kainoho 167 o Waikato kia tūria rā anō tōna ake 'aukati'. Ko tā ngā kaipetihana kia tū tētehi rohenga e aukatia ai te whitinga e te Māori, 'kia mate mai anō rā'.
- 2.52. Ki tā Ngāti Maniapoto whakaaro, ehara te aukati i te wāwāhinga, ēngari he hiahia nōna ki tōna mana Māori motuhake. Nō roto o taua wā nā te aukati i mau ai i a Ngāti Maniapoto tōna mana rangatiratanga, tōna mana motuhake, ki runga o ngā whenua e toe ana ki a ia. He aukati i te hunga takahi i te mana o Ngāti Maniapoto, i ōna whenua, tae atu ana ki ngā

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

kaihoko whenua, ngā kairūri, me ngā kairapu kōura. He aukati rā anō i Te Karauna me tāna kawē i tōna 'sovereignty' ki runga o Te Nehenehenui.

2.53. Tae rawa ana ki te mutunga o ngā 1860 ka tīmata ai te whakawhitiwhiti kōrero a Ngāti Maniapoto me ngā Pākehā noho tata. I te whakawhitiā kā te 'aukati' e ētehi o te iwi ki te tauhokohoko. Ka puta mai i ētehi rīpoata te kōrero kua tupu haere te whairawa ki roto o Ngāti Maniapoto me ngā manene o Waikato.

2.54. Ka āhua mahea hoki te raruraru i waenga o Ngāti Maniapoto me Te Karauna. Ko ngā whakawhitiwhitinga maungārongo ka tīmata ki waenga o Ngāti Maniapoto me te Minita Māori Mākarīni i te 9 o Noema 1869 i Te Pahiko, Opahiko rānei, e pātata ana ki Te Kūiti. Ki taua hui, e kīia ana, ko te kupu a Rewi Maniapoto:

"... kia mutu te whawhai ... ka whitingia te whenua e te rā i runga i tā rātou kōrero, ka uaina e te ua, a ka tino kaha āmuri ake nei te mahana me te māramatanga o te rā".

Nā Rewi anō te kōrero o muri mai, i reira, i taua hui, tāna ake whakaae ki te maungārongo, me te ngana kia tōngia tētehi rākau o te rongomau ki waenga o te Pākehā me te Māori, ka whai hua ai ngātahi rāua mō muri ake.

2.55. Ko ia tēnei te tuatahi o ngā hui o roto o taua tekau tau me te hāwhe i ngana ai a Ngāti Maniapoto me Te Karauna ki te whakaae ki ngā whakaritenga o te whakatau i te rongomau. Waihoki te hiahia kia whaimana ki Te Karauna te kupu ko Tāwhiao te Kīngi Māori me te whakahokinga o ngā whenua i murua, inārā, ko tā Ngāti Maniapoto he whai i te kupu a te kāwanatanga kia whakaaetia tōna mana whenua, mana tangata. He hiahia hoki nō rātou kia kua ā rātou whenua e hokona, ā, he kaha nō te whakahē i te kuhunga o te Kōti Whenua Māori ki tō rātou rohe, ko tā Wahanui mōna he 'kōti kōhuru'.



*Ko Rewi, ko Tahana, ko Taonui, ko Wetere Te Rerenga, ko Te Rangituataka, ko Te Naunau i Te Whare Komiti, Haerehuka, ATL Ref PA7-36-30*

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT



*Ngā wāhine i Te Whare Komiti, Haerehuka, ATL Ref PA7-36-31*

- 2.56. Nā Te Karauna i tū ai Te Kōti Whenua Māori i ngā tau 1860. Ko tētehi o ana whāinga, mai i Te Kōti me ngā ture whenua Māori mō tōna whakahaere, he whakatūwhera i ngā whenua Māori ki te nōhanga e te Pākehā mā te takahuri i te whenua Māori (i raro i te tikanga ā-iwi) ki te taitara o te tangata kotahi. Kia takahurihurihia taua taitara ka taea te hoko me te kore o te whai whakaaro ki te hapū, ki te iwi rā anō. Inā hoki ko tā Te Kōti he kore e whai whakaaro ki te whīwhiwhi o te tikanga Māori mō te whenua, ā, ka uru mai te whakataetae a ngā hoa hapū, hoa iwi noho tata, ki te whai taitara ki ngā whenua. Nō reira ko tā te nuinga o te iwi Māori, tae atu ana ki a Ngāti Maniapoto, he kore e whakapono ki Te Kōti, he ara e riro ai ō rātou whenua i Te Kōti. Ko te haukoti o te kuhunga mai o Te Kōti ki tōna rohe tētehi o ngā tino take o te whakawhiti whakaaro me Te Karauna.
- 2.57. Ko tā Te Karauna, ki tāna nā anō, he hiahia kia noho hūmārire mai a Ngāti Maniapoto me Te Rohe Pōtae ki raro i tōna mana, ā, he kaha haere hoki te akiaki i a ia kia wātea ngā whenua o te rohe ki te nōhanga e Te Pākehā. He whakapono hoki mā te kawae i Te Kōti Whenua Māori ki roto o Te Rohe Pōtae ēnei whainga e tautoko, ka turakina ai te mana o te iwi ki runga o te whenua. He kore hiahia hoki nō Te Karauna kia hokia te whawhai ki te rohe, ā, ka kore ai te whakapātaritari pū i te aukati. He whai kē nāna i te takawaenga me ētehi atu huarahi hūmārire hei whakawhitiwhiti whakaaro me Ngāti Maniapoto rātou ko Kīngi Tāwhiao. Heoi anō, nā te kaha o te whai i ōna ake hiahia, kīhai Te Karauna i whakaaro ki ngā tikanga whai whakataunga a Ngāti Maniapoto, ka kōrero ki ētehi rangatira noa iho, kāore he whakaaro ki ētehi kē atu. Ko tētehi o ngā māngai a te kāwanatanga i kīia ai e Ngāti Maniapoto me ōna hoa noho tata ko te 'mata ora roku'.
- 2.58. Ko tā Rewi he whai tonu i roto i ngā tau i te whakaaro, "... me tiri ... tētahi rākau pai." Nō te Pēpuere 1877 ka tūtaki rāua ko te whainga a Mākarīni hei Minita Māori, ko Rawiri Pōrena, ki Arekahānara, ā, ka puta ōna āwangawanga mō te whenua ki ngā rohe tata ki reira i hokongia e te iwi, ki tōna whakapono, ehara i a rātou te mana. Ko tā te Minita Māori mā te hari ki ngā kōti e taea ai te whakatau i aua tohe taitara. Nō te Māehe ka tūtaki anō

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

a Pōrena rāua ko Rewi i Taupō, ā, ko taua whakaaro anō a te Minita, ko te huarahi e tiakina ai e Ngāti Maniapoto ōna whenua, arā, mā ngā kōti, he oti rā, Te Kōti Whenua Māori. Kāore taua whakautu i pai ki a Ngāti Maniapoto, ā, ko tā Rewi kupu whakamutunga mai i aua tūtakitanga tē taea ai e rāua ko Tākuta Pōrena te tiri i te rākau o te rangimārie.

I kite anō hoki a Manga i a Tākuta Pōrena, ā, i whakamātau rāua ki te tiri i tētehi rākau ki Āreka, ki Taupō; nā te huka o Tongariro i mate ai.

- 2.59. He whakapōrearea rā anō i a Ngāti Maniapoto te ngana tonu a Te Karauna me tāna ko Te Kōti te huarahi pai ake hei whai mā Ngāti Maniapoto e karohia ai ngā kerēme a ētehi atu iwi. I te hui me Pōrena i Arekahānara ka whakahē a Rewi i te tohe a te Minita Māori ko Te Kōti te huarahi e mutu ai ēnei raruraru:

"Nā, he kaititiro atu ahau ki ngā tāngata e hoko ana i taku whenua, he kore nōku e tae atu ki ā koutou Kōti ka mahi ngā tangata ki te tango i aku whenua. Kāhore anō kia mārama ki au tētahi huarahi e tae atu ai ahau ki roto ki ā koutou Kōti."

- 2.60. Nā te kite atu i ngā pānga ki runga o ētehi atu i whakapono ai a Ngāti Maniapoto ko Te Kōti he huarahi muru whenua, kaua mō te pupuru. Kāore ngā whakatakotoranga a Te Karauna mō te whakatau i a Ngāti Maniapoto me tāna hiahia kia whakaaetia tōna mana Māori motuhake. Kāore rātou mō te tuku mā tētehi atu ō rātou whenua e whakahaere. Ko tā Rewi, tā Wahanui mā o Ngāti Maniapoto he mau tonu ki ā rātou tohe mā rātou rā anō ō rātou mana whenua, mana tangata hei whakahaere. Ko tā Rewi ki te Minita Māori ki a Hoani Tīhana i te tau 1879, "Ko tāu tikanga kei a koe; ko tāku kei au". Nō muri mai ka rīpoatangia ai ko ēnei kupu āna (i te whakapākehātanga) mō te roa o te whai i tōna koronga, "... kia rāhuitia te rohe katoa ki raro i tōku mana, arā, te mana Māori ... koia rā, ko tāku pupuri i ō mātou rohenga Māori katoa. Ko tā Rewi hiahia he aukati i te "whai wāhi" a te Pākehā ki roto o Te Rohe Pōtae "... ēngari mō tētehi mana atu o te mana Māori". He whai mōtika ōrite mō te Pākehā, ēngari, ko te tikanga Māori mō runga o te Māori rāua ko te Pākehā ki taua rohe, ā, ko ngā pirihihana, he Māori. Mē he tohenga ki te mana o runga o te whenua mā te tohe ki te hui e whakatau, kaua mā Te Kōti Whenua Māori.

- 2.61. He haukotinga anō mō te ngana o te whakataunga nā te kore e taea e Te Karauna te whakahoki i ngā murunga whenua o Waikato. Nā Rewi tēnei kupu i te tau 1875:

"Ka maha ngā Kāwana me ngā Minita Māori, me ētehi Āpiha i kī atu ai au, kāore he tangata [sic] o te Maungārongo ki a au, me hohou e rātou te rongu ki te whenua, arā, me whakahoki mai".

- 2.62. I ngā tau 1874, 1875 hoki, nā, ko Mākarīni te Minita Māori, ka hokongia anō e Te Karauna ētehi whenua ka 3,000 ki te 4,000 eka mai i ngā kainoho o te whenua i murua i Waikato hei whakahoki ki ngā Māori o Te Kīngitanga, me te whakapono mā te whakahoki whenua e tau ai te maungārongo. Ko ētehi o ngā whenua i whakahokia e te kōti kamupeihana. Heoi anō i Arekahānara i te tau 1877, nō muri o te matenga o Mākarīni, ko tā Pōrena ki a Rewi, "Kua riro a Waikato i te iwi, e kore e taea te whakahoki".

- 2.63. I te tau 1878, nā te Pirīmia hōu, nō Hōri Kerei te whakaaro tērā pea ka whakahokia e Te Karauna ētehi o ngā whenua i murua. I tētehi hui i Hikurangi ko tā Kerei ki a Tāwhiao me ētehi o ana rangatira o Te Kīngitanga, ko ētehi nō Ngāti Maniapoto, ka whakahokia e Te Karauna ētehi whenua ki te muri o ngā awa o Waipā me Waikato, 'kāore i tukua atu' ki te Pākehā. Ko tā Kerei anō rā ki a Tāwhiao, "E tū nā koe i tō mana" hei kai-whakahaere o te takiwā, me te āwhina hoki nā Te Karauna. He pai tēnei ki ngā rangatira i reira, ēngari, ka mea atu, ā taihoa, me wānanga anō e rātou mō mua o te whakaae atu.

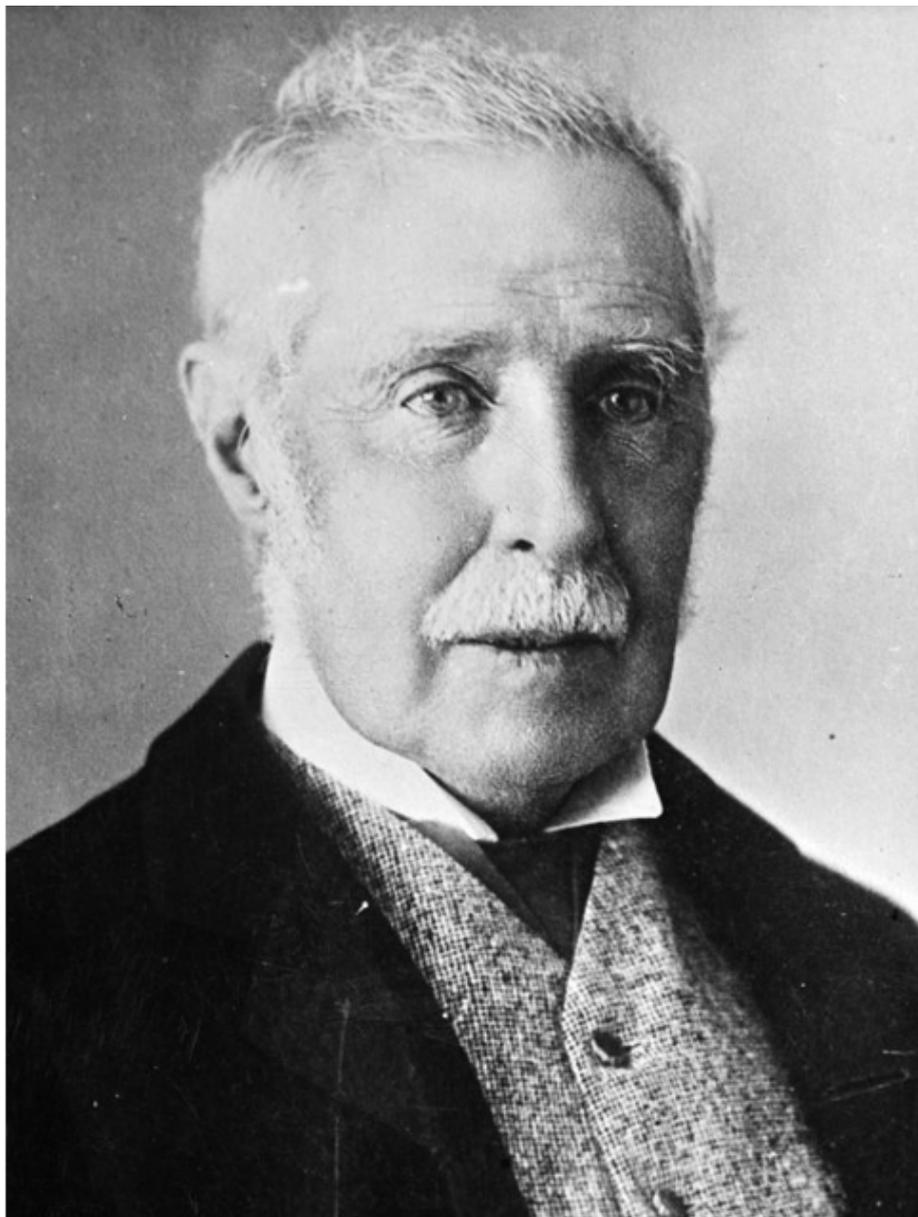
2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.64. Nā runga o te whakapono kua tata te whakataunga i waenga i Te Karauna me Te Kīngitanga, ko tā Rewi ki a Pirīmia Kerei, me hui rāua ki Taranaki ki te hohou i te rongō, ki te wāhi i tīmata ai te pakanga. Ka tū taua hui i te Hune o te tau 1878. Ko tā Rewi, he tohe kia whakahokia a Waitara hei tohu anō o te whakataunga. Ko tā Rewi, he pai, he tau anō, nō tēnei hui, i hoki ai a ia ki tāna tiringa o te rākau rangimārie:

"Kātahi ka mauria mai taua rākau ki Waitara whakatō ai, kātahi ka tupu ... Kua tupu ināianei, kua whai hua."

Ki tēnei hui ka tātairia ki a Tā Hōri Kerei e Rewi rāua ko Hauāuru te whakapapa o tō rāua tupuna o Maniapoto. Mai i taua tātainga whakapapa te tūmanako o Rewi ki te hohounga o te rongomau i waenga o Ngāti Maniapoto me Te Karauna.

- 2.65. Ēngari, kāore a Kerei i whakaae ki te hoki ki Waitara. Nō te Hūrae 1878 ka tīmata ai Te Karauna ki te rūri i ngā whenua i murua i Taranaki. Tae rawa ki te Mei 1879, i te tūtakitanga o Te Karauna me Te Kīngitanga i Te Kōpua, kua pupū ake ngā āwangawanga ki roto o ētehi o ngā rangatira o Ngāti Maniapoto ki te whakaaro a Te Karauna i Hikurangi. Waihoki te kore e whakaae a Te Karauna ki te whakahoki i ngā whenua i murua i Taranaki, kua kitea rā anō hoki te kore e rite o te whānui o ngā whenua o Waikato hei whakahoki ake ki tā Ngāti Maniapoto whakaaro. Ki tō te nuinga o ngā rangatira o Te Kīngitanga whakaaro, ko ngā whenua i hokona anō e Mākarīni kei roto o te tāpaetanga a Kerei. Ēngari, ko tā Kerei ki a Tāwhiao i Te Kōpua kāore ia mō te pērā i aua whenua nei. Kīhai hoki a Kerei i whakaae ki te kōrero tonu ki aua take, heoi anō tāna, tae rawa ana ki te 10 karaka o te ata o muri mai, me tau te kupu whakaae a ngā rangatira, whai kupu atu anō rānei ki taua take nāna. Ki te kore, ka mutu te kōrero. Ka kore, ka mutu te kōrero.



*Tā Hōri Kerei, ATL Ref 1/2-005087-G*

- 2.66. Nā wai rā o muri mai, ka kore e nuku, ka kore e neke, ngā whakawhitiwhitinga kōrero o waenga o Ngāti Maniapoto me Te Karauna mai i te whakakorenga o te tāpaetanga a Kerei i Hikurangi. Heoi anō he mau tonu a Tāwhiao rātou ko ngā rangatira o Ngāti Maniapoto ki te hohounga o te rongo hei aha koa ngā raruraru. Hei whai i tēnei, i te tau 1881, ka whīkoia e Tāwhiao ngā nōhanga o Waikato. I tōna taha, ko Wahanui Huatare o Ngāti Maniapoto, ā, i te tupu haere ana pūkenga hei takawaenga. I taua whīkoi, ka horahia e Tāwhiao ana pū ki te aroaro o Meiha Wīremu Mea (te Kaiwhakawā Takiwā o Waikato) i Arekahānara, hei tohu o tāna whakapuakitanga kua mutu te whawhai. Hei whakautu, ka tākohatia e Mea mō Te Karauna tētehi pū ki a Tāwhiao. Ka tukuna taua pū ki a Wahanui, ā, kua mau i a Ngāti Maniapoto hei tohu whakaharahara o tēnei hohounga o te rongo.
- 2.67. Nō te tau 1882 ko te Minita Māori hōu, ko Hone Paraihe, ka whakataki anō i ngā whakawhitiwhitinga kōrero. He nui whakaharahara nō tōna hīkaka ki te whakawātea i ngā whenua o Ngāti Maniapoto. Kua tupu ake anō hoki te hiahia a ngā kainoho ki te whenua, ā, ki te whakaotinga rā anō o te Raina Rerewē o Te Ika-a-Māui, hei hono i Te Whanganui-a-Tara me Tāmaki-makau-rau mā te rerewē. Mai i te 1870 tēnei whakaaro a Te Karauna,

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

me te mōhio mā te whakatūwheratanga o Te Rohe Pōtae e taea ai, mā reira, mā te rohe o Ngāti Maniapoto te huarahi pai ake. Ki tā ngā rangatira o Ngāti Maniapoto, he nui ake te raruraru ki te hokonga o ngā whenua ki te takiwā o te aukati.

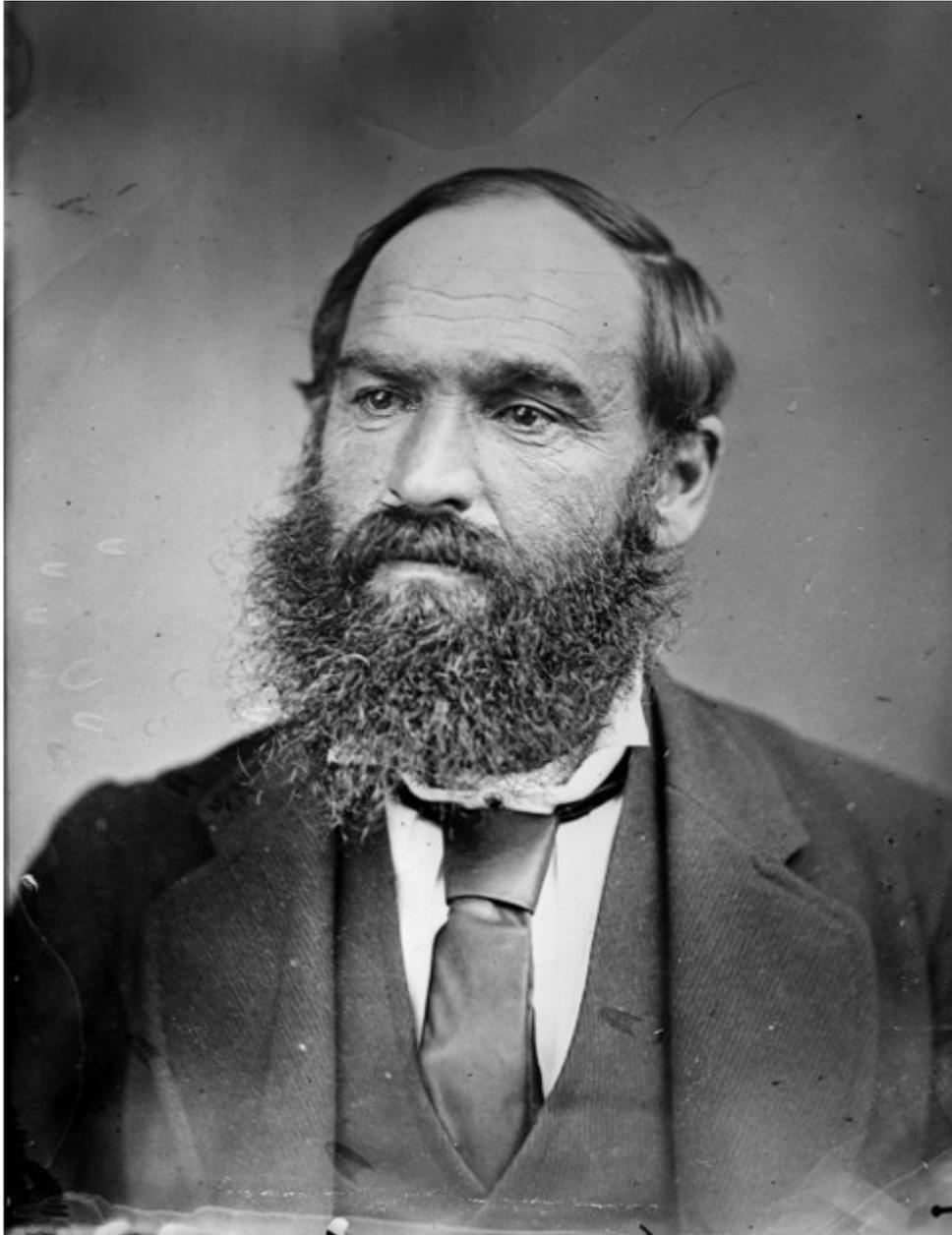
- 2.68. Nō te Pēpuere 1882, ka tūtaki a Rewi rāua ko Te Minita Māori, me taua kupu anō mai i Te Karauna, ko te huarahi pai ake e tiakina ai e Ngāti Maniapoto te taitara ki ōna whenua ko Te Kōti Whenua Māori. Ko tāna kupu oati ki a Rewi, ki te pērātia, ka kore te Karauna e akiaki i a rātou ki te hoko i te whenua. Ka mau tonu ngā rangatira o Ngāti Maniapoto ki tā rātou kore e whakaae ki te kuhutanga mai o Te Kōti Whenua Māori ki tō rātou rohe. Heoi anō, ka tupu te āwangawanga, ki te kore rātou e whai taitara mā te Kōti ki ngō rātou whenua, ki te whāia e iwi kē, ka ngaro ai te whenua. Nā reira i tau ai te whakaaro a ngā rangatira o Ngāti Maniapoto, me whiriwhiri e rātou ētehi poraka whenua hei tauārai i te rironga o te whenua, ka tiakina ai te tuawhenua. Ko aua poraka nei kei Mōkau Mohakatino, me Mohakatino Parininihi, he mea hari ki Te Kōti i te Hune 1882.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT



*Wahanui, ATL Ref 1/2-091903-F*

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT



*Hōne Paraihe, ATL Ref 1/1-000058-G*

- 2.69. Nō te Oketopa 1882 ka tūtaki a Te Paraihe me Te Kīngitanga i Whatiwhatihoe, ka whakaaturia ētehi whakaaro hōu hei whakatau i ngā raruraru. Kei reira te whakaaro, me ētehi atu, kia whakahokia e Te Karauna te toenga o ngā whenua i murua whakateuru o ngā awa o Waipā me Waikato, kāore anō kia riro i te kainoho. He whakahau hoki nā Te Karauna i a Ngāti Maniapoto kia tukua e Ngāti Maniapoto ētehi o ōna whenua ki a Tāwhiao. Waihoki, ko Tāwhiao hei āteha o Te Kōti Kaiwhakawā Takiwā, hei āteha o Te Kōti Whenua Māori, hei Tieipī mō te koroni, hei mema hoki o Te Kaunihera Hanga Ture. Heoi anō, kāore he mana o Tāwhiao hei Kīngi Māori, kāore hoki he whākinga o te aukati, o tō Tāwhiao mana rānei o roto. Ki te kore rā anō o taua mana, he whakakāhore nā Wahanui, hei māngai mō Tāwhiao, i ngā tono a Te Paraihe.
- 2.70. Ko tā Ngāti Maniapoto kōrero mō tēnei wā nō muri mai, he whakataimaha tēnei nā Te Minita Māori ki runga i te iwi:

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

"... te kupu a Te Paraihe i ki ai kia Wahanui", "Ka uhia e ia te kapua taimaha ki runga ki a Ngāti Maniapoto."

- 2.71. Nō te Noema 1882 ka tuhi a Te Paraihe ki a Wahanui ka mea atu ai nā tana whakakāhore i nga tāpaetanga a Te Karauna i Whatiwhatihoe koia te papa o ngā takahanga mai. Ko tā Te Paraihe "he tohu o te riri" ki te koroni te aukati o te rohe o Ngāti Maniapoto, ka kore e mauroa. Ko tētehi kupu anō ki a Wahanui "i a Tāwhiao e kerēme ana i te mana motuhake ki waho atu o te ture a Te Kūini", me te tautoko a Ngāti Maniapoto i a ia, ka kore ai e whai wāhi ngā tāngata hara o roto o Te Rohe Pōtae ki te Ture Wahakawāteatanga, ko tā te Ture nei he whakawātea i te Māori i ngā 'ātetetanga' tōrangapū. Ko Te Kooti Arikirangi Te Turuki rāua ko Te Rerenga Wetere aua "tāngata hara". Nō te tau 1869 ka kore ai a Ngāti Maniapoto e whakaae ki te whakaaro ki te whawhai anō i Te Karauna. Heoi anō nō te tau 1872 ka whai piringa a Te Kooti me ētehi o ana wheao ki roto o te aukati a Ngāti Maniapoto ki tāna whakaae ki te whakarere i te riri ka noho ai me te rongomau. Ko Te Rerenga Wetere te kaiārahi o te whakaariki i te pā tūhāhā i Pukearuhe i te tau 1869 ka mate ai tētehi mihingare Wēteriana me ētehi atu. He ahakoa te kupu a Te Rerenga Wetere ehara nāna te patunga o aua tāngata nei, nāna tonu te kawenga i te mea ko ia te rangatira. Ko tā Te Paraihe whakatumā ki te hiahia a Wahanui ki te hoki ki aua take anō o te pakanga i Waikato, ka tahuri pea Te Karauna ki te muru i ō rātou whenua pērā me ō Waikato.
- 2.72. Kāore a Te Paraihe i whai kōrero ki te āwangawanga o Ngāti Maniapoto kia mau tonu i a ia tōna mana motuhake ki runga o tōna rohe. Ka rere tika te whakahē a Wahanui i te tohe a Te Paraihe nā Ngāti Maniapoto i kore ai a Tāwhiao i whakaae ki ā Te Paraihe kaupapa. Ā, ko ētehi atu take, me wānanga e te iwi. He kaha tonu ngā rangatira o Ngāti Maniapoto ki te tautoko i Te Kīngitanga, ēngari tae noa ki te mutunga o te tau 1882, ka riro kē i a rātou te kawenga o ngā whakawhitihitinga kōrero mō ngō rātou whenua.
- 2.73. He mārama tonu ki ngā rangatira o Ngāti Maniapoto te kaha o te whakautu a Te Karauna ki ngā porotēhe hūmāriri ki ngā murunga i Taranaki. Nō te tau 1879 i tīmata ai te parau me te hanga taiapa a te hunga Māori i ngā poraka i murua hei porotēhe i aua murunga. Ko te tokomaha o taua hunga ka mau hereheretia me te kore o te whakawāngia e Te Karauna, tae atu ana ki te poropiti Te Mahuki o Ngāti Kinohaku, Ngāti Maniapoto. I te Noema o 1881 i Parihaka a Te Mahuki me ētehi atu o Ngāti Maniapoto, i te whakaekenga e Te Paraihe, me te 1600 o Te Ope Pirihimana me ōna tūao, o taua kāinga, i tōna tūrakitanga, me te horapahanga o ngā iwi o reira. Ka horo te pā, ka whatia te tuarā o taua iwi, ka whakatikahia ai te nōhanga o te takiwā, o ngā whenua kua murua kētia.
- 2.74. Ka kaha anō te tupu haere o te whakatoimaha i a Ngāti Maniapoto tae noa ki te Tīhema 1882 me te pānui a Te Karauna i tona hiahia kia whakawāteatia ngā poraka o Mōkau nāna i hoko i ngā 1850 ki te hoko tonu atu. Kei raro mai aua poraka o ngā poraka o Mōkau, o Mōkau Mohakatino, o Mōkau Parininihi, kei roto o taua tauārai i hangaia ai e Ngāti Maniapoto ki Te Kōti Whenua Māori, ā, ka tohetohetia e Ngāti Maniapoto te mana o Te Karauna ki runga o aua whenua. Ki taua wā, ko tā Te Karauna he pānui i tāna hiahia ki te whakatū tāone ki runga o tētehi kerēme whenua tawhito i riro i a ia i Kāwhia, kātahi ka whakatūwheratia ai te whanga i aukatia ki te Pākehā mai i te wā o te Pakanga i Waikato.
- 2.75. Nō te Hānuere 1883, hei whakautu i te tupu o aua whakataimahatanga, ka hui a Wahanui, a Rewi Maniapoto me ngā rangatira o Ngāti Maniapoto. Ka whakaaetia katoatia te whakaaro kia rāhuitia e Taonui Hikaka me tana ope tō rātou rohe pōtae mā te whakatū pou e pai ake ai te tiaki i a ia. Me rīpoata rā anō e rātou te whānui o ngā whenua o Ngāti Maniapoto me ngā whenua pātata mai me te whakaae rānei a aua iwi ki te mahi tahi. Ko taua tūtohu whenua, he tohe nā Ngāti Maniapoto me ētehi atu iwi o Te Rohe Pōtae ki tō rātou mana rangatiratanga o runga o ngō rātou whenua.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.76. Ki taua marama rā anō, ko tā Rewi tuhituhi ki a Te Paraihe, he kimi nā Ngāti Maniapoto i tētehi pānui whakawāteatanga mō ngā iwi o te rohe e mea ana, "Ko ngā tāngata hara kia matua murua." Ka huri anō a Rewi ki tāna tiringa rākau:

"Kaua tēnei e waiho hei oneone whakapirau i te take o te rākau i whakatupua e tāua, kei uru ko tēnei hei hūhū ki ōna paiaka, ā i muri ka hinga te rākau ki raro."

- 2.77. Nō te Pēpuere 1883, ka pānuitia e Te Karauna tētehi whakawāteatanga whānui nō muri mai o te hui i waenga i a Paraihe, Rewi, me Te Kooti. He mea pā ki a Te Kooti, ki a Te Rerenga Wetere, me ētehi atu o Ngāti Maniapoto nōna aua hara 'tōrangapū'.

**1883 – 1886: TE ŌHĀKĪ TAPU ME TE ARA-O-TŪRONGO**

- 2.78. Nō muri mai o ēnei hui i te Māehe 1883 ka tukuna ai e Te Paraihe tētehi kairūri ki Te Rohe Pōtae ki te rūri i ētehi ara hei haere mā te Rerewē Matua o Te Ika-a-Māui. Nō te haukotinga o te kairuri ka whakamāramatia e Te Paraihe ki a Wahanui rāua ko Rewi Maniapoto, "He tika ka taea e ahau anō te whakawātea i tōku [huarahi]. Ēngari he pai kē ake māu." Kua mārama ināiane. E tohe ana Te Karauna ki te hanga i tana rerewē, ki te whakawātea i ngā whenua o Ngāti Maniapoto. He aro tonu a Ngāti Maniapoto ki te rerewē, ēngari he kaha aki kia purutia tōna rangatiratanga ki runga o ōna whenua.

**Ko Te Kī Tapu**

- 2.79. Nō te 15 o Māehe 1883, ka hui ai ngā rangatira o Ngāti Maniapoto me ētehi o te iwi ki Te Kūiti ki te whakawhitihiti kōrero kia tukuna Te Karauna ki tāna mahi kimi ara mō te rerewē. Ko tō Wahanui whakaaro ki te hui kia tukuna e te iwi a Te Paraihe me te kairūri a Te Karauna ki tā rātou mahi. Ko tāna tūtohu hoki, me petihana Te Karauna ki ngā take e hiahia ana e te iwi. Koia ko tō rātou ake rūnanga, komiti rānei, hei whakahaere i ngā ture, ki te whakawā i ō rātou ake whenua, ki te rūri hoki i tō rātou ake rohe pōtae me ā-waho o ngōna rohenga.
- 2.80. Ao ake, ka arahina e Wahanui tētehi rōpū rangatira ki Whatiwhatihoe ki te hui me Te Paraihe. E ai ki a Hataraka o Tuhua, i reira i taua hui, ko te kupu a Wahanui ki a Te Paraihe kua whakaaetia te haere a te kairūri mai i Arekahānara (Pirongia) mā Mōkau ki Taranaki, "ēngari me whai e ngā tapuwae te rori, kia kaua e nuku ki tētehi taha, kia kaua e neke ki tētehi taha, me haere tika tonu ki te mutunga, kia kaua e titiro whakatematau, whakatemaui rānei".
- 2.81. Ko te mutunga iho o te hui he tukutukunga reta i waenga i a Wahanui, Rewi, me ētehi atu rangatira, rātou ko Te Paraihe hei pepamana mō tā rātou whakaaetanga. Ko te rā o aua reta e rua, ko te 16 o Māehe, 1883.
- 2.82. Nā te reta a Wahanui, a Rewi, me ētehi atu i whakaaetia ai te kairūri a Te Karauna kia haere 'kei rārara ngā ringaringa', heoi anō tāna, he kimi huarahi hei ara noa iho mō te rerewē. Kei te reta rā anō te tono kia kaua Te Karauna e whakaae i te tono rūri mai i ngā whakawātanga a Te Kōti Whenua Māori ki tō rātou takiwā kia āta kōrerotia ngā take, ā, he whākinga ka tukua e Ngāti Maniapoto tāna petihana ki te Pāremete hei whakatū i tētehi ture tika mō ngō rātou whenua.
- 2.83. Ko te reta whakautu a Te Paraihe, he whakaae ko tā te kairūri a Te Karauna, he kimi whenua tika noa iho mō te ara o te rerewē. Waihoki, ko tāna whakaae "ka puritia e ahau ngā rūri ririki mō tētahi atu takiwā", ēngari, ko te tūmanako o ana whakaaro me tere te tono a ngā rangatira o Ngāti Maniapoto ki Te Kōti Whenua Māori kia rūringia te whenua, kia whakawāngia mō ngā uri whenua tika, kia mārama pai ai. Ā, ko tāna, he pai tōna

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whanga ki tā rātou petihana. He tonu hoki nāna i a Ngāti Maniapoto kia whakamāramatia mai e ia ngā ture e hiahiatia ana e ia, ā, he oati nāna, ka āta tirohia tēnei petihana.

- 2.84. Ki a Ngāti Maniapoto, ko te mana o aua reta nei he oati, he kī tapu. Nō te Āperire 1883, ka tuhia e Wahanui tētehi 'pepamana', he karanga nāna ki a Te Paraihe, māna e āta haere ai ngā ahunga, me te whakapātaritari i a ia kia tika, kia pono, āna whakahaerenga:

"... hanga paitia tātou kia piri ai ki te piringa pono, hāunga ngā piringa raweke."

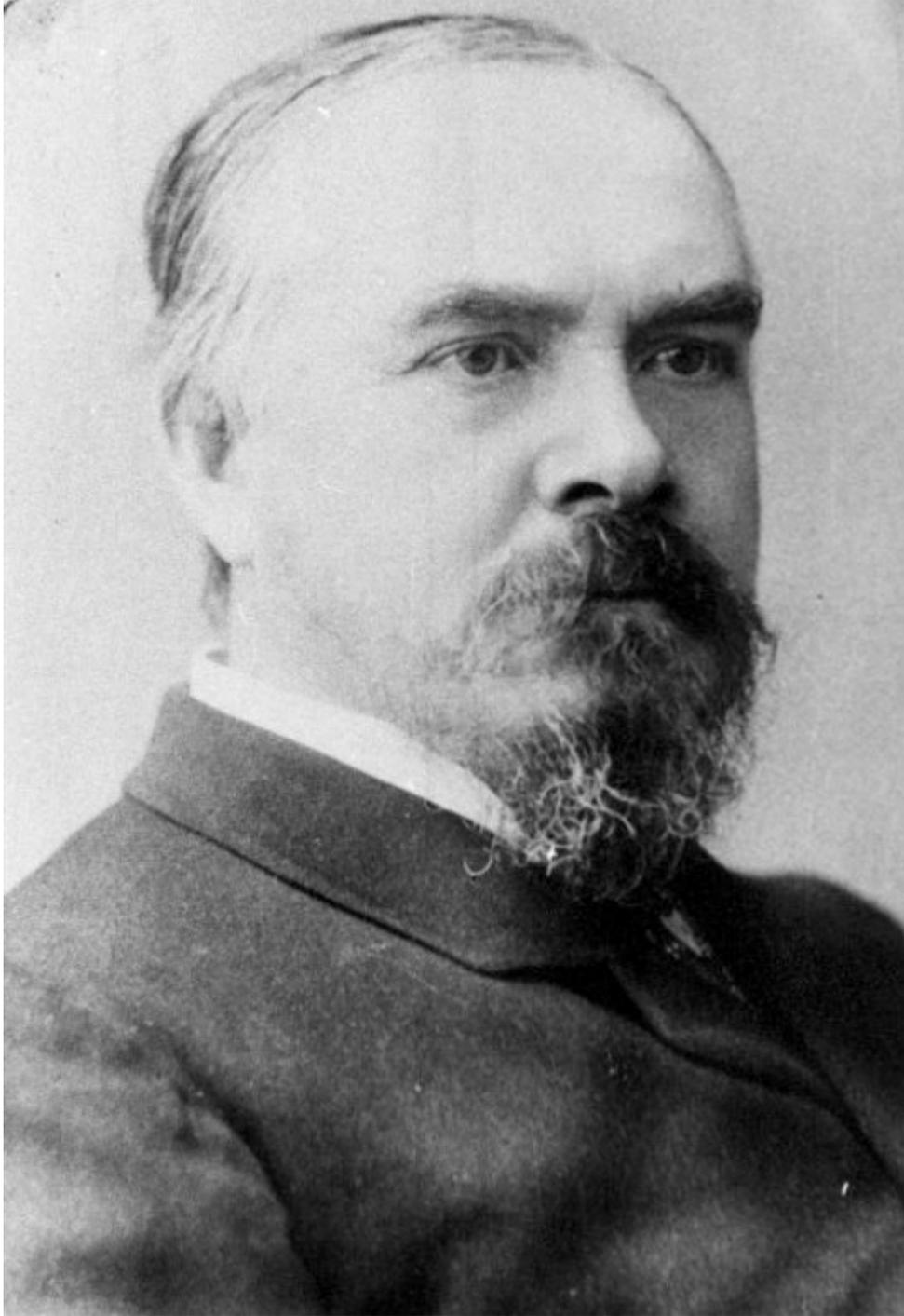
Ko tā Wahanui anō, me whakahaere e Te Karauna āna mahi ki "[tā] te kī tapu." Ko tō Ngāti Maniapoto whakapono, ko taua kī tapu he mea pā ki ngā whakaaetanga i Whatiwhatihoe. Nō te Tihema 1884 i tētehi reta ki te whaingā o Te Paraihe hei Minita Māori, ki a Hōne Paranihi, ka tuhia ai e Taonui "te whakaoati a Te Paraihe" kia whāia ai e Paranihi te 'whakaoati' a Te Paraihe. Nō te tau 1885, i tētehi hui me Paranihi, ka whakamāramatia e Wahanui tana māramatanga ki te whakaaetanga me Pāraihe o te Māehe 1883. Ki tā Te Karauna tuhinga, ka whakamahia ngā kupu 'compact' me te 'contract' hei whakamārama i tana kōrero ki te reo Māori o taua whakaaetanga, kīhai i tuhia. Kō tō Wahanui mārama, he whakaaetanga ngātahi tēnei. Mai i tā rātou tautoko i te rūri, ka tautokona ai e Te Paraihe tā rātou petihana:

"Ko tāku kupu ki a Te Paraihe, "Kua whakaaetia tō tonu; nā māu tāku hei whakaae ... kia tukua e au te petihana ki Te Pāremete, māu me tō Komiti hei tautoko mai."

Nō muri mai ko tā Wahanui:

"Tūturu whakapono ai mātou ki te kupu a Te Paraihe, nāna tonu i kī mai ka manaakitia e ia ō mātou whenua, māna anō ngā mahi kino ki runga o tō matou rohe e haukoti."

- 2.85. Ka mutu te hui o te 16 Māehe, ko tā Wahanui whakapono ka whakataihoatia e Te Paraihe te kairūri o Te Karauna ki te rua wiki, ka taea ai e ia te whakahui i te iwi ki te whakaatu ki a rātou ngā hua o te hui. He hiahia nā Wahanui kia āta haere, kia whai tāima ia ki te kōrero ki tana iwi, me ngā hoa iwi o Te Rohe Pōtae.
- 2.86. Heoi anō ka whakatika mai te kairūri o Te Karauna me tana hoa i te 20 o Maehe ko Te Rerenga Wetere me ētehi atu Māori e rua tekau mā ono ngā hoa haere. Nō te taenga ki Te Uira ka mauheretia te kairūri o Te Karauna me tana hoa e te poropiti e Te Mahuki me ana wheao. Ka rongo a Te Paraihe i te take nei ka whakaae atu ia me whai tāima a Wahanui ki te whakatau. Ka tere kohia e Wahanui tētehi tino tauā hei whakaora i ngā Pākehā. Nā Wetere i ārahi, nā Te Kooti i āwhina te whakaoranga.



*Hōne Paranihi, ATL Ref 35mm-00095-e-F*

2.87. Nō muri mai i tēnei takahanga me Te Mahuki, ka haere mai a Te Paraihe ki Te Rohe Pōtae, ko ia tonu, ko Te Rerenga Wetere tana kaiārahi, me te whakaaetanga a Wahanui, a Rewi, a Taonui, me ētehi atu o ngā rangatira. Hei tohu tēnei o tētehi ao hōu mō Ngāti Maniapoto rāua ko Te Karauna.

**Ko te petihana**

2.88. I Te Kūiti i tētehi hui nui, kotahi wiki te roa, i te Āperire 1883, ka tau te whakaaro kia tautokona te rautaki a Wahanui mō te 'āhua mahi ngātahi' me Te Karauna. I reira hoki te

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tautoko i te petihana me tāna tonu i ngā ture e whai mana ai a Ngāti Maniapoto ki runga o ngō rātou whenua, o ngō rātou ake take.

2.89. Nō te Hune 1883, ka tukuna ai e Wahanui, e Rewi, e Taonui, me ētehi atu ka 412 o Ngāti Maniapoto me ngā iwi noho tata, te petihana ki Te Pāremete. Mai i taua wā ka mōhiotia ai ko ia tēnei ko 'Te Kotahitanga o Te Rohe Pōtae', he mahi ngātahi nā aua iwi i whakaingoatia ki te petihana mō ngā rā ahu ake, ko tētehi āhua he here ki Te Tiriti o Waitangi. Ko te petihana, he whakaaturanga i tā rātou hiahia ki te mau ki ō ratou mana rangatiratanga o runga o ngō rātou whenua ahakoa pēwhea mai i te whakatūwheratanga o te takiwā ki te rori, ki te rerewē, me Te Kōti Whenua Māori. He kaha tonu nō te whakahē a ngā kaipetihana ki ngā mahi a Te Kōti Whenua Māori; ērangi rawa ia ki te hunga e kīia ana he 'Horo Whenua', arā, ki ngā rōia me ngā kaihoru whenua o roto. Ko tā rātou, he tonu kia tirohia, kia whakahoungia te Kōti me ngā take whenua.

2.90. He kimi oati nā Ngāti Maniapoto mā kia kua rawa rātou e pāngia ki ngā 'mahī kino' e pā ana ki Te Kōti Whenua Māori. He mārama ki ngā kaipetihana ngā painga o te whakatūwheratanga i te whenua ki te nōhanga Pākehā, hāunga, he hiahia nā rātou ki te pupuru i ngō rātou whenua hei aha koa aua 'painga' nei. Ko te tonu a Ngāti Maniapoto:

"Me hanga mai anō hoki e te Pāremete, tētehi ture hei whakapūmau, i ō mātou whenua ki a mātou, me ō mātou uri, mō ake tonu atu, kia kore rawa e taea te hoko."

Ko tā ngā kaipetihana anō hoki, mā rātou rā anō te whakarohe i ō rātou hapū, iwi hoki, me te tika, te rahi hoki o ngā kerēme a ia tangata.

2.91. Ka mutu ana tērā, ko tā rātou hiahia kia whakatūturutia tēnei wewehenga e ai ki te ture Pākehā, kia whai mana ai ki te ao Pākehā. Mai i ngā mahi whakarohe a Taonui, ka āta whakamāramatia ai te rohenga. Ka hainatia te petihana e Wahanui, e Taonui, e Rewi Maniapoto me ētehi atu e 412. E ai ki a Wahanui, he whānui te wānanga i tēnei petihana.

2.92. Ko tā Wahanui whakamārama, ki a Te Paraihe rā anō, ko tana hiahia mai i te petihana mā te whakatū komiti hei whakahaere i te katoa o ngā whenua o te takiwā e taea ai e Ngāti Maniapoto me ngā Māori o Te Rohe Pōtae te pupuru i te mana o reira, mā tēnei komiti e taea ai e ngā Māori o Te Rohe Pōtae te whakatau i ngā pānga o ngā iwi, o ngā hapū, o ngā tāngata, mai i ngā whakatakatoranga ki te petihana.

2.93. Hei whakautu i te petihana, ka pānuitia ai e Te Paraihe te Pire Whakahōu i Ngā Ture Whenua Māori i te tau 1883. He whakakāhore i tētehi 'rōia, tētehi atu tūmomo māngai rānei' mai i te kawē kaupapa a ngā kaikerēme, heoti noa he mea whai take mē he whakawānga mōna e Te Kōti. He whakakāhore hoki i ngā whakawhitihinga hoko mō mua o te whakataunga i te taitara. Nā Te Paraihe anō rā te Pire Komiti Māori i whakataki. Mai i raro o tēnei pire, ka tū te Komiti Māori hei kōti whakawā i ngā tohenga o waenga i ngā Māori e noho pai ana ki te takiwā, ā, ko taua tohe he mea puta mai i taua takiwā, ā, kāore i te neke atu i te rua tekau pauna te nui o te wāriu. He mana anō nō aua komiti ki te tiro tiro i ngā take e pā ana ki te taitara o te whenua me te rīpoata ki Te Kōti Whenua Māori. Heoi anō, kāore he mana herenga mai i taua rīpoata, ka riro tonu ki te Kōti tonu te mana tuku taitara.

2.94. Kīhai a Wahanui i whakawehi ki te whakaturetanga hōu a Te Karauna. He tautoko nāna i ētehi o ngā whakarerekētanga o te Pire Whakahōu i Ngā Ture Māori, ēngari, kāore kau he whakatutukitanga o ngā hiahia a Ngāti Maniapoto mai i te petihana. Ko tā Wahanui tonu, mā rātou rā anō ā rātou take hei whakahaere, ā, mō muri noa o te whakataunga o ā rātou kerēme whenua e taea ai e Te Karauna te tuku i tētehi āpiha whaimana ki te whakatika i ā rātou whakahaerenga. Ki a ia anō, kāore hoki he take o te kore nō ngā pire

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e rua o te whai i te tono ki tā rātou whakarohenga i ngō rātou whenua. Hei aha koa ngā āwangawanga o Wahanui, ka whakaturehia ngā pire e rua i te Hepetema 1883, kāore hoki i nui ngā whakarerekētanga. Ka tū te Komiti o Kāwhia i te tau 1884 i raro i te Ture Komiti Māori, ā, ko Hōne Ōmipi te tiamana tuatahi.

- 2.95. Te mutunga iho, ko tā Te Karauna whakatū i te petihana, he whakarerekē iti noa i ngā whakahaeretanga o Te Kōti Whenua Māori, kāore he aha ki ngā whakahōutanga i te hiahiatia e Ngāti Maniapoto. Kāore kau he whakaaro nō Te Paraihe ki te mana whakahaere i te tonongia e Ngāti Maniapoto. I roto i ngā reta ki a Kāwana Jervois, tōmua o te tau 1884, ko tā Te Paraihe mō te mana whakahaere ā-rohe mō te Māori, 'he pōrangī' me tāna whakapono 'tē taea ai' e ngā Komiti Māori te whakatau i te taitara.

**Ko Te Whakaaetanga o Aotea**

- 2.96. I te Noema 1883, ka tūtaki a Te Paraihe ki a Wahanui, ki a Rewi, ki a Taonui mā. Ko tā Te Paraihe ki ngā rangatira i whai whakaaro ia ki ō rātou āwangawanga, ā, i te mea "kua kore katoa ngā raruraru", kua tau noa, kua tae ki te wā me tonu rātou ki Te Kōti. Ki te pērātia, ka whakatūria tētehi komiti hei āwhina i Te Kōti. Heoi anō, ki te kore rātou e tuku tonu, ko tāna kupu whakatūpato, "Kua kore e taea e au te whakataihoa i Te Kōti", he tohu nāna kua mutu ia te haukotī i tā Te Kōti whakawā i ngā kerēme o Te Rohe Pōtae. Ko tāna anō ki a rātou, mā reira hoki e taea ai te whakarohenga o roto o tā rātou petihana. He aha koa te whakamārama pai a Wahanui ki a ia, kīhai i tutuki i ngā whakarerekētanga a Te Karauna i te ture ō rātou āwangawanga ki Te Kōti, ko tā rātou, ko ngā rangatira, he whakaae kia tukuna te tono kia rūritia te whakarohenga o Te Rohe Pōtae. He whakamāramatanga anō tā Wahanui, tā Rewi, tā Taonui, ko tā rātou, he whakaae ki taua wā noa iho kia rūritia ā-waho, kia kaua ā-roto o te rohe e rūritia. Heoi anō, kāore rātou i kōrero ki te whakataunga o te taitara, te āhua nei, he kore e aro ki tā Te Paraihe mō te nui o Te Kōti Whenua Māori. Ko tō rātou aro, he hāngai tonu ki te whakarohenga, mō muri mai me whai, kia tutuki rā anō te rūri.

- 2.97. He kupu anō o muri mai ki taua whāinga a Ngāti Maniapoto mai i a Hōne Ōmipi:

"... kia tino whakatapua kia kore ai te ringa o waho e totoro mai ki roto me te ringa o roto e totoro atu ki waho."

He mārō tonu nō ngā rangatira o Maniapoto kia kaua Te Kāwanatanga e whai kērēme anō ki runga o te whenua.

- 2.98. Ka tūtaki a Wahanui, a Rewi me ētehi atu i te Tuarua o te Kairūri Matua i te Tīhema 19 o 1883, ā, ka whakaaetia te rūritanga e Te Karauna o te 'rohe porotaka', ko tāna utu ka £1600. He aha koa he iti ake te utu i te £20,000 paraiweti i whakaarotia, he nui tonu taua iti nei ki a Ngāti Maniapoto. He reta ka whai muri tata tonu mai o te hui whakarite i taua whakaaetanga, ka kīia ai ko te Whakaaetanga o Aotea.

- 2.99. Mā te whakarohenga o Te Rohe Pōtae ki te rūri, ka taea ai te whakatau taitara, ā, he whakamāramatanga mai i ngā reta ki ngā taha e rua, ko te rūri, he upane tuatahi ki tētehi tukunga nā Te Karauna. Ēngari, kāore anō kia whakaaetia e Te Karauna rāua ko Ngāti Maniapoto me pēwhea te whakatau i te taitara: kāore Te Karauna e tuku taitara kia tau rā anō te tirotirohia e Te Kōti Whenua Māori. Waihoki, ki ngā rangatira o Ngāti Maniapoto, he upane nui tēnei ki ā rātou whakawhitiwhitinga whakaaro me Te Karauna. Ko tā rātou whakamārama ki Te Karauna o muri mai, ki tō rātou whakaaro, "he ōrite tūturu te mana me te tapu o tēnei whakaaetanga ki tō tētehi Tiriti ki waenga i a mātou me Te Karauna".

- 2.100. Ki ētehi o ngā niupepa kainoho, he whakaae tēnei nā Ngāti Maniapoto kia noho mai ngō rātou whenua ki Te Kōti Whenua Māori. I te Hānuere 1884, he āwangawanga nō Rewi ki

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

ngā rīpoata a aua niupepa i te whakaaetanga, ka tuhia ai tana reta ki Te Minita Māori kia tangohia tana hainatanga. Ko tāna ki Te Minita, "Inarā taku mōhio kāore he tono nā te Māori kia rūritia ngā rohe ā-iwi, ā, kāore he whakaaro kia noho mai Te Rohe Pōtae ki raro o Te Kōti Whenua Māori". Ko tāna whakamāramatanga, kāore kau e wātea te whenua o Ngāti Maniapoto ki te rerewē ki te nōhanga rānei kia whakaaetia rawa rā anō e Te Karauna te mana motuhake o Ngāti Maniapoto. He mārama pai a Rewi ki tāna e hiahia ai, he aro anō nāna ki te whakawhitiwhiti whakaaro.

"Ko tō koutou hiahia ki te rerewē, ko tō mātou ki te mana motuhake. Tukua mai tētehi ki a mātou, ka tukua ai tētehi ki a koutou".

**Ko te take waipiro**

- 2.101. He mārama hoki ki ngā rangatira o Ngāti Maniapoto te nui whakahara o te kino o te waipiro ki runga o te iwi Māori. Nō te Āperire 1884, ka rongo a Wahanui, ka tū ki Hikurangi tētehi hokonga waipiro a Te Ope Pirihimana o Aotearoa kei runga o te rori mai i Arekahānara ki Kāwhia e mahi ana. Ka porotēhi a ia ki a Te Paraihe ki te hokona o te waipiro ki waenga o tana iwi. Ka kaha tautokona tā Wahanui kia kaua e tukuna he raihana hoko waipiro ki roto o Te Rohe Pōtae. Ka hainatia e Wahanui, e Rewi, e Taonui, me te nui noa atu o te takiwā te petihana poropeihana mō Te Rohe Pōtae.
- 2.102. Nō tōmuri o te tau 1884 ka tukuna ai te pānui e haukotia ana te tukunga raihana hoko waipiro ki te nuinga o te takiwā. He whakapōauau ki a Wahanui mā, kīhai i uru mai a Kāwhia ki taua rohe poropeihana.

**Ka kōrero a Wahanui ki Te Pāremete**

- 2.103. Nō te Ākuhata 1884 ka rerekē te kāwanatanga, ā, ka puta mai ko tētehi Minita Māori hōu, ko Hōne Paranihi. Nō muri o taua marama ka haere ai a Wahanui ki Pōneke ki te tūtaki ki a Paranihi, ki te whai i te petihana o Te Kotahitanga o Te Rohe Pōtae, me te whakatakoto take anō ki mua o Te Pāremete. Ko aua take āna tae atu ana ki:
- 2.103.1. te rohenga o waho;
- 2.103.2. me whai te whakaae a Ngāti Maniapoto ki te rerewē;
- 2.103.3. kia kaua te kōura e mahia ki te kore te whakaae a Ngāti Maniapoto;
- 2.103.4. kia kaha kē ake te mana o te Komiti Māori ki te whakahaere take Māori;
- 2.103.5. te raihana waipiro;
- 2.103.6. kia kaua Te Kōti Whenua Māori e tiro tiro i te whenua o Ngāti Maniapoto kia whai whakaae rawa mai; ā
- 2.103.7. kia kaua te Pākehā e raweke i ngā take whenua Māori, tukua mā te Māori anō hei whakahaere
- 2.104. Nō te Hepetema ka puta ai a Wahanui ki mua o Te Komiti Whiriwhiri o Pāremete mō te Ara Rerewē o Te Ika-a-Māui. Ki te pātai, mē he tautoko nāna i te rerewē ko tā Wahanui:
- "... mō mua o te whakaae i tō pātai, ko taku hiahia kia whakatikahia āku take ... ki te āwhina Te Kāwanatanga i te take i haere mai ai au ki Pōneke ... ka kaha au ki te whai i te hiahia a Te Kāwanatanga ki tēnei hanga rerewē".

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

He rite ki tā Rewi, ko tā Wahanui, he mārama mā te tūtakitanga e Te Karauna o ngā tonu a Ngāti Maniapoto ki te mana motuhake e tautokona ai e ia te rerewē.

2.105. Heoi anō, nō te Oketopa, ko tā Te Minita Māori he whakataki i tētehi pire hōu: Te Pire Nōhanga Whenua Māori. He aukati nā te pire i te paraiweti o te rīhi me te hoko hāngai tonu i te whenua Māori i te takiwā o te wāhi i te whakaarotia mō te Rerewē Matua o Te Ika-a-Māui. He horahanga e 4,500,000 eka mai i te whanga o Aotea ki te hauāuru, ki te mātāpuna o te Awa o Tauranga ki Kaimanawa, whakatetonga ki te awa o Whangaehu, whakateuru anō ki te raina murunga whenua o Taranaki. Te tikanga kē ia mai i Te Pire mā Te Karauna katoa te hoko, te rīhi, te rāhui rānei i te whenua mō ngā uri whenua Māori. Nō reira, he whakahāwea kē, kua te whakarahi, tā te Pire hōu, i te mana o Ngāti Maniapoto ki runga o ngōna whenua.

2.106. Koia koia, heoi anō, ko tā Wahanui he whakahē i Te Pire, he whakarite nāna, i a ia anō ki te taniwha me te nui o ana niho koi. Nō te 1 o Noema, ka puta a Wahanui ki mua o te Whare o Raro o Te Pāremete ki te whakahē i Te Pire. Ko tā Wahanui, he kōrero Māori, mea whakapākehā e te kaiwhakapākehā, he kaha tonu ki tana kerēme i a Ngāti Maniapoto tonu te mana whakahaere o tana rohe:

"E kī tūturu ana ahau, ko tā mātou whakaaro e pēnei ana mā mātou anake e whakahaere aua whenua."

2.107. Ko tāna anō, kia kua e kawea Te Kōti Whenua Māori ki runga o ngā whenua o tana iwi, me noho kē te mana whakahaere ki Te Komiti Māori. Ko tō Wahanui whakapono mō te mahi a Pāremete, hei kaihanganga ture, he tautoko, he āwhina hoki i te mana whakahaere o Ngāti Maniapoto ki runga o tōna rohe. He pērā rā anō te kōrero ki Te Whare o Runga i te 6 o Noema, me tāna whakamārama i tana whāinga matua, arā, ko te "mana whakahaere i tōku whenua, i raro i te mana o te Kāwana". Ki tēnei whaikōrero, ko tā Wahanui kupu, he tapu Te Pāremete:

" ... he mea tapu tēnei Pāremete ... he tapu hoki āna mahi, me haere i runga i te pono me te tika".

Ki a Wahanui, he tapu anō hoki āna whakawhitinga whakaaro, āna whakaaetanga me ngā māngai o Te Kāwanatanga.

**Ko Te Ara-o-Tūrongo**

2.108. Ka mutu tāna whakarongo ki ngā kōrero a Wahanui, ka tangohia e Paranihi ngā wāhanga o Te Pire mā Te Karauna ngā whenua e whakahaere mō Ngāti Maniapoto. Heoi anō, ko tā Te Ture whakamutunga, kua whakarerekētia te ingoa, ko Te Ture Haukotinga o Te Hoko Whenua Māori. Ka tangohia te wāhanga mā Te Karauna te whenua Māori e whakahaere ka tāpirihia te haukotinga o te hoko paraiweti ki roto o te wāhi i rāhuitia. Nō reira te whakahokinga o te whakamatuatanga o te hoko ki Te Karauna. Hei aha koa te mārama o te kupu a Wahanui mō ngā take tārewa tonu ana ka kaha te akiaki a Te Karauna i te Ture Whakaae Rerewē. Ka whaimana ai Te Karauna ki te tīmata ki te hanganga o te Rerewē Matua o Te Ika-a-Māui, mā te ara whakawhiti i ngā whenua o Ngāti Maniapoto.

2.109. Ka whakaaturia e ngā rangatira o Ngāti Maniapoto te āwangawanga, ko te āhua nei he ākinga e Te Karauna o te rerewē hei aha koa te kore e whakaae o Ngāti Maniapoto. Nō reira ka haere a Paranihi ki Kihikihi i te Pēpuere 1885 ka tūtaki ki a Ngāti Maniapoto me ngā iwi noho tata. Ki taua hui ka whākina e Te Minita Māori ko te oati a Te Karauna ki a Ngāti Maniapoto ko tāna, he rūri noa iho i te raina rerewē, kātahi ka tahuri ki te kōrerorero

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me rātou. Ka kōrerotia ai ētehi oati anō ki a Ngāti Maniapoto mō te rerewē, ka whāia ai e rātou, ā, ki a rātou, he whakaaetanga tērā. Kei taua whakaaetanga:

- 2.109.1. kia kua e reitingia te whenua Māori kei ngā tahatika o te rerewē tae noa ki te rīhingia, te hokongia rānei;
  - 2.109.2. te nui o te whenua e hiahiatia ana mō te rerewē kia kotahi, kia rua rānei ngā tīni mō te whānui o te raina, kia rima ki te tekau eka mō ngā teihana;
  - 2.109.3. ka kamupeihanatia ngā whenua kua tangohia, kia rite ki te tangohanga mai i te Pākehā, ēngari, kia mātua whakatauria te taitara;
  - 2.109.4. ka riro i ngā uri whenua te wāriu o te rākau ka topehia mai i te hanganga;
  - 2.109.5. kia kua te whenua Māori e takahia, e tūkinotia;
  - 2.109.6. mā Te Karauna te iwi kāinga e whakapā mō te hanganga ki tōna takiwā; ā,
  - 2.109.7. he painga mauroa mō Ngāti Maniapoto o te rerewē mai i te nui kē ake o te wāriu o ana whenua me te ngahere o runga.
- 2.110. Mō ngā āwangawanga o Ngāti Maniapoto ki te whakahaeretanga o ngō rātou whenua, ko tā Paranihi ki a rātou he hiahia nāna kia whakakahatia ake te mana o ngā Komiti Māori, kia whakaritehia ngā kēhi katoa ki aua komiti mō mua noa atu o Te Kōti Whenua Māori, ā, he whakaaro nōna ki te hanga i ētehi komiti ka pōtītia e ngā uri whenua hei mana whakahaere i te hokonga o te whenua. He oati anō nāna ki a Ngāti Maniapoto, kāore Te Karauna i te āwangawanga ki te hoko whenua tua atu o te whenua e hiahiatia ana mō te rerewē. Ki te hiahia kētia kia rīhia katoa ngō rātou whenua, ka kore he ākinga nā Te Karauna ki te hoko, ā, ka taea te rīhi, te hoko rānei ki tā te māketete utu. Ko tāna kupu anō rā, ko taua tohe anō nā Te Karauna, mā te rerewē e whakapiki nuitia ake ai te wāriu o ngā whenua o Ngāti Maniapoto. Ka pērātia ai ki te pupuru tonu a Ngāti Maniapoto i ōna whenua tae noa ki te whakapikinga kē ake o tōna wāriu. Hei whakautu i tā Ngāti Maniapoto tono ki te tuhinga ki te reta, ko tā Paranihi, kei te rīpoata ōkawa o tāna kōrero te tuhinga mana o ngā whakaaetanga. Ko tō Ngāti Maniapoto whakapono, he whakaaetanga ēnei nā Paranihi, he wāhanga o te huinga oati a Te Karauna o taua wā, arā, ko ia ka kīia ai ko Te Ōhākī Tapu.
- 2.111. I te rā o mua o te hui ka haere a Rewi rāua ko Paranihi ki Ōrākau, ka kōrerotia ai āna kōrero mō taua pakanga rongonui.

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*Te takahurihanga o te oneone mō Te Ara-o-Tūrongo i te aukati ki te tahatika whakatetonga o te Awa o Pūniu, 15 Āperire 1885, ATL Ref 1/2-096208-G*



*Kīngi Tāwhiao, ATL Ref PAColl-0477-10*

2.112. Nō te 4 o Māehe 1885 ka tau te kupu a Wahanui ki Te Karauna kua whakaaetia e ngā iwi o Te Rohe Pōtae te rerewē. Ka tukua kia hangaia e Te Karauna tētehi rīrō o te whenua kotahi tīni te whānui mō te rerewē, me ētehi whenua anō mō ngā teihana. Anō nei tā Wahanui whakamārama, ki a ia he whakaae ngātahi tēnei.

Ka tukuna e mātou te whenua mō te rerewē me ngā teihana. Ko tāku takoha tēnei, he tohu o taku whakaaro aroha ki te mahi nei. Heoi anō he aha rā te whakautu ki te Māori? He whakaatu tēnei i tō mātou whakaaro aroha ki te Pākehā, he aha hoki tā rātou mō tā mātou tuku i te whenua ki te rerewē me te teihana?

2.113. He tikanga takahurihanga o te oneone ka tū i te 15 o Āperire 1885. Nā Pirimia Taute, i reira, te whakaae i te tono a Ngāti Maniapoto mā Wahanui te takahuringa tuatahi o te

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oneone ki runga o te huripara. Nā Te Pirīmia te haringa atu. He tohu nui tēnei ki a Ngāti Maniapoto o te whakaaturanga me te whakaaetanga o tōna mana ki runga o te whenua.

- 2.114. I taua hui, nō Wahanui te whakaaro kia tapā taua wāhanga o te rerewē ki te ingoa o Tūrongo. Ko ia tētehi o ngā tūpuna pū o Ngāti Maniapoto. Nā Rewi, i te tū ki kō tata o Wahanui, te karanga whakaae ko Tūrongo tērā. Ko tā Wahanui, he hiahia nāna kia tau te ingoa nā ki taua tīni whānui o te whenua e pā ana ki te rerewē. Ko te ingoa o Ngāti Maniapoto mō taua rerenga rerewē ki roto o tō rātou rohe ko Te Ara-o-Tūrongo.
- 2.115. Ka riro i a Rewi rāua ko Wahanui he mētara mai i te kāwanatanga, he whakawātea i a rāua ki te haere kore-utu ki runga o ngā rerewē o Aotearoa.
- 2.116. Kāore anō kia whakaaetia mai e Te Komiti Matua o Te Pāremete e Te Pāremete rā anō, ngā oati a Paranihi i Kihikihi. Kāore i whakaaetia e aua rōpū e rua, ki te hokona noatia e Te Karauna o te whenua e pā kau ana ki te rerewē. Ko tā Hūria Paukara, te Kaikaute Kāwana, ki a Paranihi nō muri tata noa mai o te hui me hoko e Te Karauna 'ētehi wāhi nui o te whenua' ki ngā tahataha o te rerewē, ki te itinga pea, i taua wā tonu, o te miriona eka. I te Pāremete ko tā ngā mema o te āpitihana te tirohanga ko te whakatuwheratanga o Te Rohe Pōtae he whakawātea ki te nōhanga "tētehi whāinga matua" o te hanga i te rerewē. I te Ākuhata 1885, ko tā Paranihi ki Te Pāremete, ko tana hiahia i taua wā, he rautaki hoko i te nui o ngā whenua o Ngāti Maniapoto ki tētehi rautaki hātepe. Kāore kau i whakaaturia kia Ngāti Maniapoto te mārama o te herenga o te whakaaro a ngā mema o Te Kāwanatanga mai i te rerewē ki te nui o te nōhanga Pākehā ki Te Rohe Pōtae. He oati kē atu anō nō ngā kupu a Paranihi ki a Ngāti Maniapoto, nō ā Te Paraihe rā anō hoki.
- 2.117. Kāore kau a Paranihi i aro ki te whakaae i ngā whakaaetanga mai i Kihikihi. I te Hune 1885, ka whakatakihia e ia te Pire Hoko Whenua Māori mō te motu katoa, he hanga komiti hei whakahaere whenua mō ngā uri whenua. Heoi anō, kāore he haukotinga o te hoko a te tangata kotahi i ana pānga ki Te Karauna, he whakaritenga anō kia kawea te hoko me te rīhi paraiwete ki tētehi poari e arahina ana e ngā āpiha a Te Karauna. Ko tā Paranihi i Kihikihi, me tuku mana anō ki ngā komiti mō te whakatika kerēme ki mua o Te Kōti Whenua Māori. Ēngari, kāore he whakawhānuitanga mai i te Pire ki te mana o aua Komiti Māori, nā Paranihi te kupu e whai mana nui atu ai rātou ki te whakataunga o ngā taitara.
- 2.118. Kāore ngā rangatira o Ngāti Maniapoto i tautoko i te Pire. He whakahē nāna i tō Te Karauna kaha ki te hoko hāngai tonu mai i te tangata kotahi, he whakahē anō i te kaha o Te Karauna ki te whakahaere i ngōna whenua. Inā hoki, kāore he pānga o te Pire ki te whenua kāore anō kia whakawāngia e Te Kōti Whenua Māori, ā, he whakamārama anō tā Wahanui, kua kore tonu ia e tuku i ngōna whenua ki raro o Te Kōti mai i taua ture:

Ki tō whakaaro ka tukuna ai e au taku whenua kia horomia, kia turakingia e koe? Nā te kore e pono o Te Kōti Whenua Māori ka purutia tonutia e mātou ngō mātou whenua, ka kore e tukua, kua kitea e mātou te kino o te tuku ki raro o Te Kōti. Nā te kore e pono o Te Kōti Whenua Māori, e kore ai au e tuku i aku whenua; kei te nui taku whakahē.

- 2.119. Nō te kaha o te whakahē ka taka te Pire.

### **Ko te taiaha 'Maungārongo'**

- 2.120. Nō te Noema 1885 ka kore ai te aro a Te Karauna ki āna oati i Kihikihi. Heoi anō, he here tonu a Ngāti Maniapoto ki taua whakaaetanga. Nō te mutunga o te marama ka tukuna e Wahanui tētehi taiaha ki te Māngai a Te Kāwanatanga i Waikato hei tuku atu ki Te Minita Māori. He taonga nā Ngāti Maniapoto i whakamahia ki te tiaki i tana aukati. Ko tāna takoha, he tohu o te whakakorenga o te aukati, ā, mai i taua wā, ka mutu te heke o te toto i waenga

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

i te Pākehā me Ngāti Maniapoto. Ko te ingoa o te taiaha i rīpoatatia ai ko Mahuta, ā, i kīia ai he taonga ki a Ngāti Maniapoto mō te 100 rau tau neke atu. Ko tā Ngāti Maniapoto ingoa mōna, ko Maungārongo. Inā, he tohu rā anō o taua whakataunga o te riri.

- 2.121. Tae noa ki waenga o te Mei 1886 ka whakatakotoria e Paranihi ki te Whare pukapuka Matua o Te Pāremete, he hiahia nāna ki te whakaaturia o te hikinga o te aukati e Ngāti Maniapoto. Me whai wāhi te taiaha ki te whare karaehe me ēnei tuinga ki te reta kōura:

Ko te ingoa o tēnei taiaha ko Mahuta, he mea whakanui hei tohu o te 'aukati', hei tohu hoki o te mana o te rangatira, te ringa pupuru i a ia, he mana nōna ki te patu i te Pākehā takahi i te aukatinga o tōna rohe. Nā Wahanui i tuku ki Te Kāwanatanga hei tohu o te maungārongo, kua whakatakotoria ki Te Whare pukapuka e Te Hōnore Hōne Paranihi, Minita Māori.

- 2.122. He oti rā, nō mua o tōna whakaaturanga, ka tohea e ngā hoariri tōrangapū o Te Minita Māori te tohu maungārongo o te takoha. Hei aha koa te pepa pāremete i whakatakotoria ki te aroaro o Te Whare e tautoko ana i te tuinga nā Paranihi i tāpiri ki te taiaha ka ākina e te Komiti Whare pukapuka te tangohanga o te taiaha. Ka tukuna kētia ki Te Whare Taonga o Ōtākou hei "tohu o tētehi wā ihiihi o te hitōria Māori".



*Maungārongo, Te Whare Taonga o Ōtākou,  
Nā James Mitchell i hōmai*

**TE KŌTI WHENUA MĀORI**

- 2.123. Tae noa ki te 1885 kua tau te whakaaetanga i waenga o Ngāti Maniapoto me Te Karauna kia hangaia Te Ara-o-Tūrongo ki te rohe o Ngāti Maniapoto. Ko te takoha o te taiaha, he tohu o te whakaaetanga a Ngāti Maniapoto ki te hikinga o te aukati me te whakaae ki te hanganga o Te Ara-o-Tūrongo o Te Ika a Māui. He mea whakaae e Ngāti Maniapoto mai i ngā oati a Paranihi i Kihikihi i te Pēpuere o 1885, ēngari, he mau tonu ki te whakapae ki Te Kōti Whenua Māori. I tētehi reta ki te nuipepa o te *Waikato Tāima* i te Noema o 1885, ko tā Wahanui:

Māku anō e whakahaere ōku whenua. Kua rongu ahau ki te kino o ngā mahi a taua Kōti i ngā whenua Māori, ā, tērā anō rānei au e tuku atu kia kōtitia au ki taua Kōti Kōhuru?

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.124. Nō te rūrītanga o Te Rohe Pōtae i te tau 1884, kāore he whakawātanga o Te Kōti Whenua Māori ki Te Rohe Pōtae nō mua o te tau 1886. Heoi anō i te kaha tupu te pēhi mai i waho kia tiakina ō rātou whenua. Nō mua iho kīhai Te Kōti Whenua Māori i whai i ngā tono whai pānga ki roto o Te Rohe Pōtae, ā, i ētehi wā ka tukua ki te Komiti o Kawhia. Heoi anō nō te tau 1886, ka tīmata ai Te Kōti ki te whakawā i ngā tono taitara ā ētehi iwi noho tata ki ētehi wāhi nui o Te Rohe Pōtae. Kua tupu te mōrearea nui ki a Ngāti Maniapoto ki te kaha tonu tā rātou mautohe ki Te Kōti. Inā hoki ka nui te riri a Taonui kīhai ia i whai wāhi ki te tuku i tana kerēme ki roto o te tirohanga i Taupōnuiatia. Nō muri ko tāna petihana i ngā kōti me te kāwanatanga ki taua take nei.
- 2.125. Nō te Āperire 1886 ka tono ngā rangatira o Ngāti Maniapoto me ētehi atu ki Te Kōti Whenua Māori kia tū tētehi whakawākanga taitara mō Te Rohe Pōtae. Ahakoa, ehara kē tēnei i tā rātou hiahia tuatahi, he huarahi hei āta whai mā ngā rangatira o Ngāti Maniapoto kia mau i a rātou te mana whakahaere o te haere tonu mai a te Kōti me te nōhanga Pākehā ahakoa pēwhea.
- 2.126. He ū tonu ngā rangatira o Ngāti Maniapoto, me noho te Kōti ki Ōtorohanga. Haukotia ai e rātou te ngana kia nukuhia ia ki Arekahānara, ki Kihikihī rānei. He whai i tā ngā rangatira o Ngāti Maniapoto kia matara atu i te nōhanga Pākehā me te wātea ki te hoko i te waipiro. Ko tā Ngāti Maniapoto he haukoti i te haurangi i kitea ai i ngā whakawākanga o te kōti ki ngā tāone pērā me Kemureti. Ka taea rā anō e Ngāti Maniapoto te whakaea nama o te noho a te Kōti ki Ōtorohanga. Nā te rangatira nei, nā Taonui anō te utu i te hanganga o tētehi hōro matawhānui hei whare kōti.
- 2.127. Nō te 28 o Hūrae 1886 ka tīmata ai te tiro tiro a Te Kōti Whenua Māori i te taitara o te poraka Rohe Pōtae (arā, o te poraka Aotea). Ko Ngāti Maniapoto me ētehi atu iwi o Te Rohe Pōtae ngā kaikerēme o taua taitara. Hei whakautu i te whakaaro a ngā Māori o Te Rohe Pōtae, me mōhio ngā kaiwhakawā o te kōti ki te reo Māori, nā Paranihi te whakatau ko tētehi i puta mai i Ōrākau hei perehitini. Nā Wahanui te kerēme a Ngāti Maniapoto i ārahi. Mai i tana whakapapa, te roa o te noho, me te kaha o te pupuru. Ko te tupuna, ko Tūrongo. Nā ētehi iwi anō ā rātou kerēme.
- 2.128. He toimaha te whai wāhi a Ngāti Maniapoto ki taua Kōti. Ka iwa hautekau o te iwi i te Kōti, he mea noho ki te tēneti, ka pāngia ai ki te kino o te huarere.
- 2.129. He ngana nā Ngāti Maniapoto ki te whakahaere i ngā whakaritenga o te Kōti hei karo i ngā ritenga ka kore pea e manaaki i a ia. Ka karanga hui i waho o te Kōti me ētehi atu rōpū hei whakawhitihiti kōrero ki ngā pānga a ngā iwi o te poraka o Te Rohe Pōtae. Mea tautoko ēnei hui e te Kōti, hei āwhina pea i te Kōti. He oti noa, kāore aua hui i whai hua. Nō roto o ngā toru marama o muri mai ko tā te Kaiwhakawā, he whakarongo ki ngā kerēme a ngā kaitono o tētehi taha me ngā kaikerēme o tērā taha. Nō te 20 o Oketopa ka tukua e te Kaiwhakawā tētehi wāhi whenua iti ki ngā kaikerēme o tērā taha. Ko te nuinga noa atu o te poraka o Te Rohe Pōtae, he mea tuku ki a Ngāti Maniapoto me ōna hoa kaikerēme.
- 2.130. He ū tonu ngā rangatira o Ngāti Maniapoto kia kua ngā whenua o Te Rohe Pōtae e riro atu. I reira ngā whakawākanga a te Kōti, ngā kaihoru whenua a Te Karauna, he tere ki te whai i te hoko nō muri tata tonu mai o te whakataunga. Ka kōrero te Karāka o te Kōti mō ngā kaihoko, inā ko tā tētehi, "te whakahīhī ki te whakatū i tana tēneti ki kō tata o tō Wahanui, ā, i kīia rā, he ngana nā tana reo kōhimuhimu ki te rangatira kia hokona mai te whenua ki te kāwanatanga." Hei aha koa tēnei pēpēhi, kāore a Ngāti Maniapoto i hoko i ōna whenua i tēnei wā.
- 2.131. Kātahi te Kōti ka pātai i ngā rārangi uri whenua o te poraka hōu nei. Ko tā ngā Māori o Te Rohe Pōtae he ngana ki te tuku ingoa o ngā hapū me ngā iwi e whai pānga ana ki taua poraka. Hei aha koa tā rātou, ko tā te Kaiwhakawā, me te whai i ngā ture whenua, he tuku

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ingoa o ngā uri whenua. Waihoki, tua atu o te hiahia o Ngāti Maniapoto, kāore he whakaaetanga mai i Te Karauna kia tukua ki te iwi te mana whakahaere o runga o ngō rātou whenua, ka riro i te tangata kotahi kē te mana i āiane. Ka tupu ake te āwangawanga ki roto o Ngāti Maniapoto me ētehi o ngā Māori o Te Rohe Pōtae mō te tiaki o ā rātou pānga whenua. Mai i te tonono a Wahanui, ka pānuitia e Te Kōti e kore e taea te hoko o Te Rohe Pōtae.

- 2.132. Tae rawa ki te tau 1887 kua kitea ka kore e roa te tonono kia rūria te wewehenga o te poraka o Te Rohe Pōtae. Kia whai take tika, ko tā ngā Māori o Te Rohe Pōtae, he tohe kia whakatauria te taitara tuatahi mō te iwi, kātahi mō te hapū, ka mutu mō te tangata kotahi. Ka whakaae mai Te Kaiwhakawā, he aha koa te rerekē o te whakawā tere i te tonono mai i tōna putanga. Nō te Āperire 1888 ka tīmata ai Te Kōti ki te whakatū whakawākanga mō te wāwāhi i te poraka o Te Rohe Pōtae. Anō nei te whakaae kia noho mai ngā āpiha me ngā rōia Pākehā ki Te Kōti hei aha koa ngā whakahē a Taonui. He ngana anō nā ngā rangatira o Ngāti Maniapoto me Te Rohe Pōtae ki te whakahaere i taua wāwāhinga mā te whakatū whakaritenga mai i waho o Te Kōti. Ka tau ko ētehi, ā, nō muri ka haria ai kia whakaaetia e Te Kōti. Ēngari mō ētehi, ko ērā ka riro mā Te Kaiwhakawā hei tiroiro.
- 2.133. Nō te whakamutunga o te wāwāhinga nei i te Tihema 1890, i wāwāhia ai te poraka o Te Rohe Pōtae ki ētehi o ngā uri whenua o Ngāti Maniapoto me ngā iwi noho tata. Ko ētehi o aua wāwāhinga he whakataunga nā Te Kōti kia kore e taea te riro atu mā te hoko. Nō tēnei wā, ka noho ai ngā whenua o Ngāti Maniapoto i raro i te taitara Karauna, he mea whakahaere ki te huinga ture whenua Māori whīwhiwhi, ā, i taua wā, kāhore kau he mana whakahaere o te iwi, te hapū rānei. Ka tata kē ki te whā mano tāngata pupuru i te hea o runga o ngā poraka whenua o Ngāti Maniapoto. Tae rawa noa mai ki Te Ture Kōti Whenua Māori 1894, ko te kaporeihana hei tūmomo whai taitara ā-iwi mō runga o te whenua Māori. Waihoki, kīhai a Ngāti Maniapoto i whakapono ki te taea o taua ture te whakatutuki i ana hiahia, tē whakamahia ai e ia.
- 2.134. Ka kawea e Ngāti Maniapoto te toimaha o te utu ki tāna whai wāhi ki Te Kōti Whenua Māori. Mō te nuinga, he utu mō te haere me te noho mai, tae atu ana ki ngā utu o Te Kōti, ahu ake. Ko te utu nui whakaharahara, ko ngā pānga ki te rūri o ngā poraka whenua me ngā wāwāhinga. I te tīmatatanga, ka whai a Ngāti Maniapoto i te kairūri paraiwete. Heoi anō, nā te iti ake o te utu, ka mahia rawatia mai e ngā kaimahi a Te Karauna. Hokona ai e ngā uri whenua o Ngāti Maniapoto ētehi whenua hei utu i aua nama rūri me ētehi atu nama tae atu ana ki te itareta o runga o ngā nama rūri. Te āhua nei, hui katoa, ka 91,000 eka pea o ngā whenua Māori o Te Rohe Pōtae i hokona ki Te Karauna hei whakaae i ngā nama mai i te rūri. Mō te poraka o Rangitoto Tuhua, ka hokona e Ngāti Maniapoto e 34,430 eka hei utu i ngā rūri wāwāhinga. Ka hokona a Rangitoto Tuhua 10, tētehi poraka e 6070 eka hei utu i tōna rūri, me tō Rangitoto Tuhua 9.

**TE RIRO WHENUA I MŌKAU****Te rīhi Mōkau-Mohakatino**

- 2.135. Nō te tau 1882, he whakaritenga nō waenga o te nuinga o ngā uri whenua o te poraka Mōkau Mohakatino 1 me tētehi kaipakihi Pākehā o te takiwā kia rīhingia te poraka hei pakihi maina waro, e whai wāhi ngātahi ai rātou, me ngā kaikāwanatanga e rua. Mai i raro o tēnei whakaritenga ka taea tonu e ngā uri whenua Māori te noho ki runga o taua poraka. Ka mau tonu ki tō rātou mana whakahaere, ka taea te whai i ngā angitu pakihi mai i te whakatūnga o tētehi tāone mahi maina. Heoi anō, ko tā te kaipakihi Pākehā ka riro i a ia ko te mana maina tae atu ana ki te rīhi tonu i te whenua huri noa te poraka Mōkau Mohakatino 1 mō te 56 tau. Ko tā te iwi Māori o Mōkau he tito, ka whakaputa i ā rātou whakahē ki ngā nūpepa me ngā āpiha o Te Karauna.

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- 2.136. Ēngari, ko tā Te Karauna, he tautoko i te kaipakihi Pākehā. Nō te tau 1885 ka whakaturehia e Te Pāremete te whakatahatanga o te takiwā mai i te whakamatuatanga a Te Karauna. Kātahi ka whakangāwariria e Te Karauna te rūri o te poraka kia whai ture ai te rīhi, hei aha koa te kore o te utu o ngā nama o te whakaritenga tuatahi ki ngā uri whenua Māori.
- 2.137. Mai i te kaha o te porotēhe tonu a te Māori, me te matakū kei haukotia te nōhanga Pākehā i Mōkau ki te riri a te Māori, ka whakatūria tētehi Kōmihana Roera i te tau 1888 hei tiro tiro i te take. Ko te whakaaturanga nā tētehi mema o te Ope Pirihimana o mua, he takawaenga, kaiwhakapākehā hoki, ki te whakawhitiwhitinga kōrero mō te rīhi, ki tāna mōhio, ko te whakaritenga mō te waro me te poro rākau ka mutu. Waihoki, koia tāna kōrero ki te iwi kāinga. Heoi anō, ko tā Te Kōmihana whakatau i hainatia e te Māori tētehi tira mō te rīhi pū o te whenua.
- 2.138. Nō roto o te tekau rā mai i te rīpoata a Te Kōmihana ka tākina e Te Karauna te Ture Mōkau-Mohakatino. Te āhua nei, kāore he aro ki te whakawhitiwhiti kōrero ki ngā uri whenua Māori. Nō te taki i Te Ture Mōkau-Mohakatino ka tautokonona e Te Karauna ngā kerēme a te kainoho ēngari mō ngā kerēme me te mana o ngā uri whenua Māori. Ko tā te Ture nei he akiaki i Te Kōti Whenua Māori kia rēhitatia 'te pai, te tika, me te tūturu o te rīhi' a te kaipakihi Pākehā ki runga o te nui o te poraka o Mōkau Mohakatino mō te 56 tau. Ka wāwāhia e Te Kōti ngā pānga o te hunga nāna i haina te pepamana o te tau 1882 ki tētehi takiwā, ka tukua hoki ki ngā uri whenua ētehi hea kīhai i tātairia o runga o te wāwāhinga e toe ana. Waihoki, ko tā Te Ture me whai hokonga whenua e aua uri whenua ki te kaipakihi Pākehā anake. Nā reira i āwhinatia ai tāna rīhi i te tata katoa o te poraka o Mōkau Mohakatino.
- 2.139. Ka haere tonu te whakahē a te iwi kāinga i aua rīhi Mōkau-Mohakatino. Ā, ka toru ngā kōmihana o waenga o te 1907 me te 1911 nāna te whakakāhore i aua rīhi, ā, ka haere tonu te takahia e ngā kaipupuri rīhi. Mō waenga o te 1907 me te 1910, kīhai i taea e Te Karauna te hoko i aua whenua, ka noho tonu ki ngā kaipupuri i te rīhi. Nō te tau 1911 ka hokona taua poraka e tētehi kamupene waro me te rawa a te Pākehā nō muri mai i te whakaae a te hui o tētehi itinga o ngā uri whenua nā te Poari Whenua Māori o Waikato-Maniapoto i whakarite.

**Ka hoki anō ki ngā hoko a Te Karauna i Mōkau**

- 2.140. Nō waenga o te 1857 me te 1882, kāore Te Karauna i aro ki ana kerēme o runga o ngā poraka e whā o Mōkau-Awakino ki te hoko, ki te whakatau, ki te rūri, ki te aha atu rānei, he aha koa tāna haina rīhi hoko i ngā 1850. Ko aua poraka anō i roto o te aukati o ngā 1860. Nōhia tonuhia ai aua poraka e ngā iwi kāinga, kāore he aha ki Te Karauna, ā, he whakapono nō Ngāti Maniapoto he mea whakarere ērā e Te Karauna. Heoi anō, nō muri o te tau 1882, ka tohea e Te Minita Māori nō Te Karauna te mana o 'ngā poraka whenua nui i Mōkau' e whā, 'kāore hoki ia e aukatia mai i ōna ake whenua'. He whai te kerēme a Te Karauna i ngā tira tuatahi i hainatia i ngā 1850, hei aha koa te kore e haina a ētehi o ngā uri whai pānga o runga o aua whenua, te kore e whakaae hoki ki te utu. Ko tā Ngāti Maniapoto he whakarārangi i aua poraka o Mōkau-Awakino ki te petihana o te tau 1883; ki a rātou, kāore he mana o te Pākehā ki reira.
- 2.141. Nō muri o te tau 1883 ka tīmata ai Te Karauna ki te rūri i ngā poraka e whā o Mōkau-Awakino, ēngari, kāore i rūritia ngā rāhuitanga katoa i whakaaetia e ngā kaihoko i ngā 1850. Kātahi, nō te tau 1888, ka tīmata ai Te Karauna ki te hoko i te whenua i Mōkau, tae atu ana ki ngā wāhi te tikanga ia me rāhui mō te Māori, kia kaua rānei e hokona. Kīhai i riro i ngā kaihoko o Ngāti Maniapoto ngā rāhuitanga i whakaritea i Piripiri i Te Mangeo rānei. Ko ngā porotēhe me te whai a Ngāti Maniapoto i te ture ki te rahi me te wāhi o ngā rāhuitanga me ngā whenua i haukotia i te hoko ka haere tonu tae ki waenganui o te rautau 20. Ka tīmata ki te whai taitara ki ētehi o aua whenua i ngā 1890, ēngari, kīhai i whai taitara

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ki te whakamutunga tae noa ki te tau 1958. Nō muri o te rautau 19, ki roto o te rautau 20 ka riro i Te Karauna ētehi whenua anō mai i te maha o ngā rāhuitanga (arā hei rāhuitanga tirohanga, hei rori rānei), he whakaiti ake anō i a rātou.

**TE HOKO A TE KARAUNA I NGĀ 1890**

2.142. Nō te tau 1885 ka oati a Paranihi ki a Ngāti Maniapoto ka taea e rātou te hoko, te rīhi rānei, i ngō rātou whenua ki te utu mākete, ēngari, kāore aua oati i whakaaetia e te Komiti Matua, e Te Pāremete rānei. Nō te 1888 ka tākina e Te Karauna te ture e takoto ai te poraka o Te Rohe Pōtae ki raro i te whakamatuatanga a Te Karauna. Kātahi te rerekē atu i ētehi o ngā rohe e wātea ana te hoko o te whenua Māori. He mau Te Karauna ki tāna whai pūtea anō mai i te nui atu o te wāriu o te whenua e tata ana ki te rerewē, he tāpiritanga ki ngā hua mai i tana tāpaetanga i te ara rerewe, hei aha koa āna oati o mua ki a Ngāti Maniapoto ka hoki tonu ngā hua ki ngā uri whenua. He aha koa i te tīmatatanga ka herea e te ture te whakamatuatanga o te hoko i te whenua ki Te Karauna mō te toru tau, nā ngā ture o muri mai taua herenga i whakahoungia ai kia hoki rawa rā anō te whakamatutanga ā-motu i te tau 1894.

2.143. Ka nui te whakahē a ngā rangatira o Ngāti Maniapoto i taua whakamatuatanga. I te hui tuarua o te Komiti o Kāwhia i te Ākuhata 1884 ko tā te komiti:

... e whai nei kia riro mā te Kāwanatanga anake te hokonga o ngā whenua Māori, tētehi tikanga kino rawa ki tā mātou titiro ...

2.144. Nō te Hune 1889 ko te kupu a Te Karauna ki a Wahanui, ki a Taonui, ki a Hauauru he hiahia nāna ki te whai kaupapa kia nui te hoko whenua o Te Rohe Pōtae,

"kāore he painga ki ngā uri whenua kia takoto kau ngō rātou whenua, kāore he mahinga o runga."

Nō te tau 1890 ka tīmata ai Te Karauna ki te hoko pānga o te tangata kotahi i Te Rohe Pōtae he aha koa tā Te Kōti Whenua Māori kia noho tapu te nui o ngā poraka kia kore ai e taea te hoko.

2.145. Kāore i pai ētehi o Ngāti Maniapoto ki te hoko i te whenua o tō rātou rohe ki Te Karauna me āna pūtea utu, ā, ka haere tonu te tono kia tangohia ngā haukotinga o te hoko paraiwete. Ka tirohohia taua kaupapa whakamatuatanga o te hoko e Te Kōmihana o Ngā Ture Whenua Māori i te tau 1891. Nō roto o te whakawākanga o Te Kōmihana i Ōtorohanga ko tā Taonui:

'ko tā Ngāti Maniapoto, tangohia aua haukotinga mai i te hoko whenua. Ko te take me pērā, e kore e taea ā mātou hiahia mō aua whenua mai i ngā haukotinga a Te Kāwanatanga. Ki te tangohia ngā haukotinga, kāore au mō te hoko i te whenua, heoi anō tāku, me rīhi kē.'

2.146. Kīhai i taea e Ngāti Maniapoto te rīhi i raro i te kaupapa here whakamatuatanga a Te Karauna. Nō muri mai o taua hui nei ka tirohia e Te Kaikōmihana, e Turi Kara, te tika o taua kaupapa here, ēngari rawa ia, ki tā Ngāti Maniapoto, ki tāna tohe, e kore e whai utu tika mō ngōna whenua. Ko te tangata whai i te hoko i raro o taua whakamatuatanga ka kōrero kinotia, ka whakahāweangia. Nā reira i āta haere ai te hoko whenua ki roto o Te Rohe Pōtae mō aua tau ruarua nei.

2.147. Ēngari, nō te tau 1891 ka tīmata ai te kaha kē ake o Te Karauna ki te whakawhitiwhiti kōrero hei wāwāhi i taua whakahē, hei akiaki hoki i a Ngāti Maniapoto ki te hoko. I te tīmatatanga kāore Te Karauna i pai ki te hoko hea mai i te hunga tamariki, kāore anō kia

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21 ngā tau me te kore o tā Te Kōti tautuhi i ngā pānga tika a te uri whenua ki aua whenua. Heoi anō, nō waenga o te tau 1891 ka tīmata ai Te Karauna ki te hoko hea mai i te hunga tamariki o tēnei rohe. I tērā tau, ka kaha ake anō te whakataimaha a Te Karauna ki runga i a Ngāti Maniapoto ki te tāpiri itareta ki runga o ngā nama rūri. I te Tīhema, kātahi ka whakatūpato Te Minita Māori me Te Pirimia i a Ngāti Maniapoto ki te kore e whakaaetia ā rātou hiahia ka tākengia ngā whenua noho takakau i te rohe, ā, ka katia ko ngā pakihī whakamahi i te whenua Māori. Nā reira i uaua ai te whakareia ake o te whenua Māori mō te ahuwahenua.

- 2.148. Nō te Mei 1892 ka tūtaki Te Minita Māori me ngā rangatira o Ngāti Maniapoto ki te akiaki i a rātou ki te hoko whenua anō. Ko tā te rangatira, nā te tuku taitara o runga o ngā whenua ki te tangata kotahi i uaua ai tā rātou whakahaere i te hoko whenua nō te tokomaha me te noho marea o ngā uri whenua. Ka kimi huarahi ngā rangatira o Ngāti Maniapoto e whakaaetia ai e Te Karauna te rīhi whenua ki ngā kainoho paraiweti, ēngari mō te hoko i te whenua. Heoi anō, ko tā Te Minita whakatūpato, ki te kore rātou e whakaae ki te hoko, tērā pea, he huarahi anō "e riro ai ō rātou whenua." Nā ēnei kupu a Te Minita i kaha ake ai te hoko whenua i Te Rohe Pōtae.
- 2.149. Nō te tau 1892, 1893 hoki ka kimihia ai e Te Karauna te huarahi e ngāwari ake ai te hoko mā te taki i te ture whānui, nāna te tiaki i ngā pānga o te hunga tamariki. He akiaki anō ki te hoko. Kei ētehi uri whenua te nama mai i te hoko rawa mai i ngā toa, te kore i tika rānei o ngā mahi ahuwahenua. Mai i te whakamatuatanga, kīhai i taea e ngā uri whenua te rīhi paraiweti i ngō rātou whenua, ā, i te nuinga o te wā, ko te hoko whenua anahe te huarahi e ea ai ā rātou nama. Ko te hanga noho matara atu i ngō rātou whenua, he kore rānei nō te kaha pātanga, te hunga i ākina e Te Karauna ki te hoko i ā rātou hea.
- 2.150. Ka riro i Te Karauna tētehi wāhi nui o aua hea a ngā uri whenua o tētehi poraka, ka tonoa Te Kōti kia wāwāhingia tāna. Kātahi ka taea e Te Karauna, ki te hiahiatia, te kaha akiaki i te hunga kāore mō te hoko. Ko ia te huarahi i whakatahatia ai te hiahia a Ngāti Maniapoto kia noho tōna mana motuhake ki runga o ngōna whenua.
- 2.151. Inā hoki, ko tā Paranihi oati ki a Ngāti Maniapoto i Ōtorohanga i te tau 1887 "tae rawa ki te otinga o ngā wāwāhinga te kāwanatanga e hoko ai i aua whenua". Kei tētehi reta mai i Te Minita Māori i te Hune 1889 te oati ka hangaia ētehi rāhuitanga mō te hunga kaihoko, ā, 'mō te whakataunga o te taitara' ka hokona ai te whenua. Ko tā ngā rangatira o Ngāti Maniapoto ki ēnei oati mō te whakataunga rawa rā anō ki ia hapū o te taitara o runga o ngō rātou whenua me te wāwāhinga, te rūritanga rā anō e tīmata ai te hoko. Heoi anō nō ngā 1890, ka hoko tonu Te Karauna i ētehi poraka nui, kāore anō kia wāwāhingia ki te poraka ā-hapū. Waihoki ko ngā rāhuitanga, he iti ake i ngā rahi i whakaritea ai, ā, nō muri o te tau 1894, he korekore noa te hanganga.
- 2.152. Hokona ai e Te Karauna te whenua ki te kainoho, he nui atu te utu i tāna hokonga mai i te Māori, he pērā tonu te hoko whenua mai i a Ngāti Maniapoto. I te tau 1894 ka tuhia e tētahi Kaihoko Whenua a Te Karauna, ka kore e taea te utu i te Māori te "wāriu tūturu o te mākete" nā te nui o ngā utu mō Te Karauna o te whakawhiti i te tokomaha o ngā uri whenua me ētehi atu take.
- 2.153. Nō roto o ngā 1890, kāore Te Karauna i whai tātai wāriu anō hei tirohiro i te wāriu tūturu o ngā whenua, nāna i hoko. Nō raro o taua whakamatuatanga, ka tau i a ia te wāriu, ā, mā ngāna kaiutu hei whai te utu iti ake hei whakaae mā te Māori. Ko te wāriu i utua e Te Karauna, he iti ake i te wāriu tūturu o te mākete, mē he hoko nā Ngāti Maniapoto ki taua mākete wātea. Ka haere tonu ngā porotēhe a Ngāti Maniapoto ki te iti rawa o te utu a Te Karauna, ā, he nui ngā wā i tonoa ai kia tirohia motuhaketia te wāriu tūturu o ngōna whenua. He kupu taunu anō ki aua utu mai i ngā kainoho, mai i ngā kairūri, mai i ngā Mema Pāremete, me ngā niupepa. Heoi anō tā Te Karauna he kore nō te whai tirohanga

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motuhake o te wāriu o ngā whenua i te hokona e ia, he aha koa te tūtohu a tāna kaihoko i te tau 1894, i te mea he whakaaro anō nōna, kāore i te tika aua utunga. Nō te tau 1907, ko tā te Kōmihana Taute-Ngata, ko ngā utu a Te Karauna i raro kē o te utu o runga o te māketete wātea mō taua takiwā.

- 2.154. Nō roto o ngā 1890, ka haere tonu ngā porotēhe a Ngāti Maniapoto ki taua mana whakamatuatanga a Te Karauna ki runga o ngōna whenua me ngā whāinga.
- 2.155. I te Hānuere 1889, ka 93 paihēneti o ngā whenua o te rohe i raro i te mana Māori. Tae noa ki te tau 1905 kua riro te hauroru o aua whenua o te Māori o roto o te poraka Aotea-Rohe Pōtae, tata te katoa i Te Karauna.

**KO TE RIRO ME TE WHAKAHAERE WHENUA I TE RAUTAU RUA TEKAU**

- 2.156. Nō te urunga o Ngāti Maniapoto ki roto o te rautau rua tekau ka mau ai i a ia te hiahia, māna ōna whenua, tāna ōhanga hei whakawhanake i raro i tōna ake rangatiratanga. Kua uru kē ki roto o te tauhokohoko ki te takiwā o te Rerewē Matua, me te tupu o ngā tāone i Ōtorohanga me Te Kūiti. Nō te huringa o te rautau, ka 65 neke atu ngā whare o Ōtorohanga, tae atu ana ki te whare kōti, te kura, te mira poro rākau, me ētehi atu whare, ā, i Te Kūiti nā ngā uri whenua Māori tētehi hōtera i hanga ko tōna wāriu neke atu i te £1,200. Nōhia tahitia ai aua tāone e te Pākehā me te Māori.
- 2.157. Heoi anō nā te whakamatuatanga a Te Karauna i te rohe ka kore ai ngā kainoho Pākehā e whiwhi taitara ki ngā whenua e nōhia ai e rātou ka pupū te āwangawanga ki waenga o aua kainoho. Nō te tau 1895 ka tākina ai e Te Karauna te Ture Tāone Māori 1895. Nā tēnei ture i tūria ai e Te Karauna ētehi tāone Māori ki runga o te whenua Māori, ā, kāore he mahi a Te Karauna ki te whai whakaaetanga mai i ngā uri whenua Māori. Mā Te Karauna te tāone e whakahaere, ka taea hoki e ia te rīhi whenua ki te hunga kainoho. Nō te tau 1896 ka tākina ai e Te Karauna ko Ōtorohanga hei tāone Māori. Heoi anō, kīhai a Ngāti Maniapoto i whakaae i te tuku i te whenua ki raro o te mana o Te Karauna. He porotēhe nāna, i te tuku i te mana o ngōna whenua ki raro i te mana whakahaere a Te Karauna, Ēngari rawa ia, ko ōna kāinga, ko ōna pakihi me ētehi whakahōunga nui whakaharahara i runga o aua whenua. He whakaaro anō nō Te Karauna ki te whakatū tāone Māori i Te Kūiti, tē whāia ai nā te nui o te whakahē a Ngāti Maniapoto i Ōtorohanga.
- 2.158. Heoi anō tā Ngāti Maniapoto, he kimi tonu i te huarahi e taea ai e ia te rīhi, hāngai tonu i ōna whenua ki ngā kainoho. Nō te 1898, ko tā ngā rangatira o Ngāti Maniapoto, he porotēhe ki te Pirimia Rihari Hētana i tētehi hui i Ōtorohanga, i te haukoti nā te mana whakamatuatanga o Te Karauna ki Te Rohe Pōtae i tā rātou whai pūtea mai i ngō rātou whenua ki te rīhi ki ngā kainoho, ēngari mō te hoko ki Te Karauna.
- 2.159. He wāhanga tēnei o te tupu haere o te porotēhe a Te Māori tae noa ki te mutunga o te rautau tekau mā iwa, kātahi ka whakarerekētia ai e Te Karauna tāna kaupapa here e pā ana ki te whenua Māori. Nō roto o te 1899 me te 1906, ka mutu Te Karauna te whai hokonga hōu o te whenua Māori, he whai kē i te kaupapa here o te 'taihoa'. Heoi anō, kīhai tēnei i haukoti i tā Te Karauna whai i te hokonga o te 100,000 eka o Te Rohe Pōtae, kua tīmata kē ia te whai. Ki tēnei wā anō hoki, ko tā Te Karauna, he akiaki i tētehi anga ture hōu hei whakangāwari i te rīhi o te whenua Māori, ā, nō te tau 1902 ka whakatūria ai e ia Te Kaunihera Whenua Māori ā-Takiwā o Maniapoto-Tūwharetoa hei tiro tiro i te mana whakahaere o runga o ngā whenua Māori o Te Rohe Pōtae. Ka tukua ki Te Kaunihera te kawenga o te whakaae i ngā hokonga hōu o ngā whenua Māori o taua takiwā. Ka taea hoki te tuku i te whenua kia raua ki te mana whakahaere o Te Kaunihera, māna hei whakahaere tae atu ana ki ngā whenua o ngā tāone Māori. Ka toru ōna mema ka pōtitia, ka toru ngā mema mā Te Karauna hei whakaingoa. Katoa o ngā pōtitanga he Māori, kia

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kotahi anō o ngā whakaingoatanga Karauna me Māori anō. Ko te perehitēneti o Te Kaunihera me Pākehā i ngā wā katoa.



*Te Rourou-Iti-a-Haere Marae, Ōtorohanga, 1914  
(Kei te pokapū o te whakaahua te marae, kei te kokonga o ngā Tiriti o Tūrongo rāua ko Tūhoro),  
F G Radcliffe Collection, Alexander Turnbull Library, 1/2-005893-G*

- 2.160. Nā te hanganga o tētehi rōpū, te nuinga he Māori, hei mana whakahaere o ngā tāone Māori i haukotia ai te whakahē a Ngāti Maniapoto i tēnei take. Mō te 1903 ka pānuitia e te Karauna te 'tāone Māori' ki runga i te whenua Māori i Ōtorohanga me Te Kūiti, he mea tautoko e ngā uri whenua o Ngāti Maniapoto. Ka tukua e Te Karauna e 243 eka o ngā whenua o Ngāti Maniapoto i Ōtorohanga, e 238 eka i Te Kūiti ki te Kaunihera Whenua Māori o Maniapoto-Tūwharetoa mō aua tāone, he mea tekihana e te Kaunihera ka rīhia ai ki ngā kainoho.
- 2.161. Heoi anō, nō te 1905 ka tautokona e Te Karauna te ture takahuri i ngā Kaunihera Whenua Māori hei Poari Whenua Māori, me te nui o te iti haere o ngā mema Māori. Mai i te tau 1906, ka toru noa ngā mema o te Poari Whenua Māori o te Rohe o Maniapoto-Tūwharetoa, nō muri mai ko tōna tapanga ki te Poari Whenua Māori o Waikato-Maniapoto, katoa nā te Karauna i whakaingoa, kotahi noa te Māori. Ko tā Pēpene Eketone, tētehi mema o te Kaunihera o mua nō Ngāti Maniapoto, "he whakakāhoretanga tūturu o te mana Māori".
- 2.162. Tae noa ki te tau 1906, nā te kaha tonu o te hiahia a te hunga kainoho ki te whenua ka mutu ai te kaupapa here 'taihoa' a Te Karauna. Nō te tau o muri mai, ka whakatūria ai e Te Karauna te Kōmihana Taute-Ngata hei tirotiro i te whenua e toe ana ki te mana Māori. Ko te whenua, ki tā te Kōmihana titiro, "kāore i te hiahiatia mō te nōhanga Māori", me tuku pū ki raro o te Poari Whenua Māori kia hokona, kia rīhingia rānei. Ki roto o Te Rohe Pōtae ka tautuhitia e Te Kōmihana e 300,000 eka o te whenua e tika ana kia nōhia. Ko te tūtohanaga kia rīhingia te nuinga o ngā poraka, ēngari, i tautuhitia kia hokona ētehi.

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.163. Nō te tau 1910, ka tukuna pū e 200,000 o ngā eka 300,000 o te Poari Whenua Māori o Maniapoto-Tūwharetoa, me tōna nuinga Pākehā, hei hoko hei rīhi rānei ki te hunga kainoho. Waihoki, ki tō Te Karauna whakaaro, ko te 58,000 eka, arā, he 28 paihēneti o ngā whenua i tukua, kua tūtohutia e Te Kōmihana kia hokona "ka kore e tūtaki ki ngā hiahia a ngā kainoho Pākehā", nō reira, e ai ki te ture, me rāhui e Te Poari tētehi hāwhe pea o aua whenua i tukua kia hokona, ko tētehi hāwhe kia rīhingia. Nō roto o te 1910 ki te 1922, ka hokona e Te Poari Whenua Māori o Waikato-Maniapoto e 70,000 eka. Ka kore e taea e ngā uri whenua o Ngāti Maniapoto te haukoti i te hoko o ngō rātou whenua.
- 2.164. Ka tae ki Te Karauna te nui o te amuamu mai i ngā uri whenua o Ngāti Maniapoto e kimi ana i te whakahokinga o ngā whenua i tukua ki Te Poari, hei aha koa tā rātou whakaae, mōhio hoki. Nō te tau 1912 ka petihanatia te Tari Māori e ngā uri whenua o ētehi o ngā poraka o Te Rohe Pōtae. Ko tā rātou "i ētehi wā ka kotahi noa ngā uri whenua, ko ētehi noa iho rānei o te nui o te tokomaha o ngā uri whenua ka puta ki te tirohanga a Te Kōmihana". Nā reira, i tukuna ai te nui whakaharahara o te whenua ki Te Poari, "hei aha koa ngā hiahia a te nuinga noa atu o ngā uri whenua Māori", ā, i te nuinga o te wā, "kāore kau rātou i whakaae, kāore hoki rātou i mōhio". Ko ētehi anō, ka tuhituhi ki ngā āpiha o Te Karauna me te kī, kīhai rātou i mōhio ki te tukuna o ngō rātou whenua. Ko tā ētehi atu, he tonono kia whakahokia ngō rātou whenua, nā tā rātou ake hiahia, mā rātou rā anō e pāmu, he urupā rānei o runga, ā, ko tā tētehi o ngā uri whenua o Kakepuku 2A, "he kāinga tērā whenua nōku, taku hiahia, whakahokia mai ki ahau".
- 2.165. Nō te tau 1905, ko tā Eketone ki te Komiti Take Māori, ko te hiahia a Ngāti Maniapoto he whakahaere i ōna whenua ake, "he whakature i tō mātou mana tangata". Heoi anō, ko tā Te Karauna, he whakakore i te māngai Māori mai i ngā Kaunihera Whenua ki tōna tahuri hei Poari Whenua, ka kore ai te mana whakahaere o Ngāti Maniapoto ki runga o ngōna whenua tōmua o te rautau rua tekau. He tuarua mō ngā hiahia o Ngāti Maniapoto mō ngōna whenua ki muri o ngā whāinga a Te Karauna me tāna whakatū i ngā Poari, ko tā rātou, he whakangāwari i te nōhanga Pākehā me te rironga o ngā whenua Māori. Nō te tau 1913 ka whakakahatia ake te whakakāhoretanga o te māngai Māori ki runga o te Poari.
- 2.166. Waihoki, he aha koa te hikinga o te whakamatuatanga whānui i te tau 1909, kīhai i oatitia ki a Ngāti Maniapoto tētehi huarahi ki te māketete wātea mō ngōna whenua. Ka taea e Te Karauna te haukoti i te hoko paraiweti o ngā poraka e hiahiatia ana e ia, he mana i mahia nuitia e ia ki runga o ngā whenua o Nāti Maniapoto, Ēngari rawa ia, ki runga o ngā poraka o Rangitoto Tuhua. Kei te poraka o Rangitoto Tuhua 9 te tauira o te nui o te pānga o te kaupapa here a Te Karauna ki runga o ngā uri whenua o Ngāti Maniapoto. He 12,340 eka te poraka o Rangitoto Tuhua, arā, ko Pōtakataka, ka 226 ngā uri whenua. Ko te tūtohu a Te Kōmihana Taute-Ngata, me wātea te poraka ki te nōhanga mā te rīhi, ā, nō te tau 1909 ka tukua te poraka ki raro o Te Poari Whenua Māori o Waikato-Maniapoto. Nō te tau 1910, ko tā Patupatu Keepa tētehi o ngā uri whenua o Ngāti Urunomia tuhituhi ki Te Minita Māori, he tonono kia whakahokia "te mana o te whenua". Nō te whakatakotoranga ki raro o te mana o Te Poari "he rahui, he takakau" te takotoranga o te whenua. Ko tā Keepa, te āhua nei he kore mōhio nōna ki te tukua o te whenua ki raro o Te Poari, he kirimana rīhi me tētehi o ngā kainoho. Ko tā te Tari Māori he whakahē i te tonono a Keepa kia tangohia atu te whenua mai i te mana whakahaere o Te Poari. Ka kore te rīhi a Keepa, he huarahi hoki e wātea ai te whenua ki te nōhanga Pākehā mā te whakaae a ngā uri whenua.
- 2.167. Nō te tau 1915 ka taki ai Te Karauna kia riro i a ia a Rangitoto Tuhua 9. Nō te Hānuere ka kore ai e whakaaetia e tētehi o ngā uri whenua i te hui te tāpaetanga a Te Karauna ki te hoko i te poraka katoa, heoi anō te whakaae kia hokona tētehi hāwhe ki Te Karauna. Ka kore e ea te hiahia a Te Karauna, nō reira, he aha koa te whakaaetanga ngātahi a ngā uri whenua o Ngāti Maniapoto, ka tukua ai e ia tētehi Āpiha Kaihoko ki te hoko hea mai e taea ai e ia mai i ngā uri whenua. Ka taea ai e ia te hoko tētehi koata o ngā pānga e toe ana, ā, ko tāna, "Kāore te nuinga o ngā Māori i hiahia ki te hoko i te toenga o ā rātou pānga,

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heoi anō tāku e whakapono nei, ka pau katoa te pūtea kua utua e Te Poari, kāore e kore ka tahuri hoki mai rātou, ka haina ai". Tae noa ki te wā ka tonoa ai e Te Karauna te wāwāhi i ana pānga i te Noema 1918, ka riro i a ia te 12,137 eka o te poraka 12,340 eka. Nō te tau 1923 ka hokona ai e Te Karauna ngā eka e 203 e toe ana, ā, ko te katoa o Rangitoto Tuhua 9 ka riro atu.

- 2.168. Haukotia ai ngā painga o ngā tāone Māori i Te Kūiti me Ōtorohanga mō Ngāti Maniapoto ki ngā whakarerekētanga o te kaupapa here Karauna. I te tīmatatanga ka wātea ngā whenua o te tāone Māori ki ngā kainoho mā te rīhi, arā, ka mau i a Ngāti Maniapoto āna pānga ki te whanaketanga o aua tāone. Heoi anō, nā te Ture Taone Māori 1910 ka wātea ai ki Te Karauna me ngā kainoho paraiweti te hoko whenua i te tāone Māori. Nā te kaha akiaki a ngā kainoho ka tīmata ai Te Karauna ki te hoko whenua i Ōtorohanga me Te Kūiti mai i ngā uri whenua o Ngāti Maniapoto. Ka peia ai aua uri whenua ki te hoko nā te kore whai pūtea mai i take kē atu; nō te tau 1915, ko tā ngā tāne Ihākara whakamārama mō te hiahia ki te hoko i ā rātou pānga i Ōtorohanga, nā te "pōhara o te kore whenua, kore kāinga, kore whare; kua riro katoa ō mātou whenua i Te [Taute-Ngata] Kōmihana me Te Poari [Whenua Māori]". Nō te tau 1924 ka noho ai ki a Ngāti Maniapoto he toenga tekiana i Te Kūiti, ā, nō te tau 1927 ka riro ai i Te Karauna tētehi hāwhe, neke atu o ngā whenua o roto o ngā tāone Māori o Te Rohe Pōtae. Ko te toenga whenua ki a Ngāti Maniapoto, he rīhi ngāwari te whakaroa mō ake tonu atu.
- 2.169. Nō roto o āna tirohanga i te tau 1907, ko tā Te Kōmihana Taute-Ngata whakapono, ka taea e ngā Māori o Te Rohe Pōtae te tuku i te 300,000 eka kia nōhia e te kainoho Pākehā, ko te nuinga ki te rīhi noa iho. Heoi anō, nō roto o ngā tau 1907 ki te 1935, ka riro mō ake tonu atu te 700,000 eka o Te Rohe Pōtae, ka 370,000 eka ki Te Karauna, ka 330,000 eka ki ngā kainoho paraiweti. Ko te mea tuatahi o te kaupapa here Karauna o taua wā, ko te whenua hei nōhanga, hei aha koa ngā hiahia a te Māori, ā, nō roto o ngā tau tōmua o te rautau rua tekau ka nui rawa atu te tere ngaro o ngā whenua o Ngāti Maniapoto. I te tau 1900 ka 65% o Te Rohe Pōtae i raro o te mana Māori, tae noa ki te tau 1935 ka 24% noa iho.

### **Ko te whakatōpūtanga, ngā kaupapa whanake, me te take o te reiti**

- 2.170. Nō te ahunga o te rautau rua tekau, nā Āpirana Ngata tētehi kaupapa hōu mō te whakahaere whenua Māori i ārahi. He akiaki nāna i Te Karauna kia mutu te nui o te hoko i te whenua Māori, me āwhina kē i te Māori ki te whakahaere i ōna whenua ake. Ka takahurihia te akiaki a Te Karauna mai i te whai i te 'whakawātea' o te tuawhenua o ngā whenua o Te Rohe Pōtae hei nōhanga Pākehā ki te whakahaere i te whenua Māori kia pai ake ai te whai hua mō ngā uri whenua Māori. Ki te purunga tonu a Ngāti Maniapoto i te taitara me te mana o runga o ōna whenua he uaua tonu te whakahaere. Ko te whāinga o te ture whenua Māori o mua he whakahaere kia kotahi te tangata whai taitara o runga o ngā whenua o te hapū, iwi rānei, mai i reira ka wāwāhingia ai te whenua me ngā taitara. Tae noa ki te rautau rua tekau, he aunoa te tokomaha o ngā uri whenua ki te poraka iti noa. He pānga nui tēnei ki te whakahaere whenua Māori, mā te maha o ngā uri whenua ngā whakataunga. Inā hoki, he uaua anō te whai pūtea hei whakawhanake ake i te whenua, he kore nō ngā pēke te whakaae i te whenua Māori me tōna tini o te uri whenua hei puna mō te pūtea tārewa.
- 2.171. Kei te utu reiti anō tētehi raruraru. He whakapono nō Ngāti Maniapoto kua whakawāteatia e te Karauna ngōna whenua mai i te utu reiti nō te tukunga i te rerewē ki tōna rohe. Heoi anō, nō roto o ngā 1920, he akiaki nā ngā kāwanatanga ā-rohe kia utua ngā reiti o runga o te whenua Māori.
- 2.172. Nō te 1928, hei whakatau i ēnei tūmomo raruraru ko tā Kōti, te Minita Māori, he akiaki i Te Kōti Whenua Māori kia whakatikaina tētehi kaupapa whakatōpūtanga mā Te Kīngi

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

Kanitere. Ko te take o aua kaupapa whakatōpū, he whakatau i ngā raruraru o te taitara whakawehewehe me te tini o ngā uri whenua ki tētehi wāhi whenua mā te whakawhitiwhiti i ngā pānga whenua kia ngāwari ake ai te whakahaere hea ki te poraka iti ake me tōna motuhake. Ko tā Ngata rā anō whakahau, ko te whakatōpūtanga pea tētehi ara e tau ai te take ki te reiti. Ka wānangatia e Ngāti Maniapoto ngā whakahau a Ngata, ā, nō muri o te āta tohe, ka whakaaetia ai te kaupapa whakatōpūtanga me te whakatau i te take reiti. Nō te 1929 ka whakaingoa anōtia te kaupapa whakatōpū o te Kīngi Kanantere ki te kaupapa whakatōpūtanga o Maniapoto.

- 2.173. He uaua te whakatutukitanga. Ko te ritenga kia rua ōna tau e oti ai, ka hia tekau tau tōna haere tonu, me ētehi rīpoata o ngā 1950, "kāore kau he raraunga i whakatikahia, i kohia rānei mō ētehi wāhanga o te Rohe". Waihoki, kīhai i taea e te kaupapa te whakatika i te nui o ngā take pū i wāwāhingia ai te purunga o te taitara whenua, ā, he aukatinga i te mahi o te kaupapa e ngā whakataunga tuku whenua me ētehi atu whakaritenga a Te Kōti. Nō te 1953, mai i te haere tonu o te āwangawanga ki te wāwāhinga o te whenua Māori ka whakamanatia e te Karauna kia riro i te Tarahiti Māori te mana o te tango i te whenua ki tōna whakapono he 'kore e whai pūtea'. Ka noho tonu taua mana ki te Tarahiti Māori tae noa ki te tau 1974. Mai i reira i kore ai ngā pānga whenua tuku iho o te tokomaha o Ngāti Maniapoto.
- 2.174. Mai i te tau 1929 ka whakatūria e te Karauna ētehi 'kaupapa whakawhanake' hōu kia whai hua ai te whenua Māori. Ēngari, ka whai wāhi ai a Ngāti Maniapoto ki roto o aua kaupapa mā te whakaae kia riro i te Karauna te mana whakahaere o ōna whenua mōna, mō Ngāti Maniapoto. Ko ngā nama whakawhanaketanga a te Karauna, he nama ki runga o te whenua, ka utua kia whai hua, whai pūtea aua whenua. Nō te 1930, ka pānuitia e te Karauna te whakatūranga o ētehi kaupapa whakawhanake i Waimiha me Māhoenui nō mua noa o te hui ki te rapu whakaaetanga mai i ngā uri whenua. Nō te 1931, ka whāia ai ēnei kaupapa whakawhanake e te kaupapa whakawhanake i Ōparure, ki tēnei wā, mai i te tono a ngā rangatira o Ngāti Maniapoto. Tae noa ki te tau 1941 ka 12 ngā kaupapa whakawhanake o Te Rohe Pōtae, kei runga o ngā whenua e 38,915 eka.
- 2.175. He uaua kē te āhei o ngā kaupapa whakawhanake hei whakahaerenga whai hua e tautokona ai ngā hapori o Ngāti Maniapoto, nō te mea, tae noa ki ngā 1930 ko te nuinga o ngā pāmu whai hua o Te Rohe Pōtae kua riro atu i a Ngāti Maniapoto ki ngā ringaringa o ngā kainoho Pākehā. He whai hua nō ētehi o ngā kaupapa whakawhanake, nāwai rā, ā, ka whakahokia ki ngā uri whenua, kua iti, kua kore rānei ngā nama, ā, kua nui atu te wāriu ki te mākete. Heoi anō, ka hia tekau tau te noho tonu ki raro o te whakahaere a te Karauna nō mua o tēnei whakatutukitanga. Kāore kau i ea ngā nama a ētehi atu o ngā kaupapa whakawhanaketanga, ā, ka whakahokia nō muri noa o te whakakorenga o te nama e te Karauna hei wāhanga o tāna whāinga, ki te whakahoki i ngā whenua whai kaupapa whakawhanake tae noa ki te tau 1990.

**NGĀ RIRONGA KI NGĀ MAHINGA TŪMATANUI**

- 2.176. Mā te whakaritenga o ngā hanganga, tae atu ana ki ngā rori, me Te Rerewē Matua o Te Ika-a-Māui e tutuki ai te hiahia o Te Karauna ki te whakatūwhera i Te Rohe Pōtae ki te nōhanga Pākehā. Nō raro o Te Ture Whenua Māori 1865, ki te whakatauria te taitara o runga o tētehi poraka whenua Māori ka taea ai e Te Karauna te tango i te tata ki te rima paihēneti mō te rori, kāore he kamupeihana. Ka tīmata te haere o ngā whenua o Ngāti Maniapoto ki Te Kōti i ngā 1880 ka tīmata ai Te Karauna ki te whakamahi i tēnei ture ki te mahi rori huri noa Te Rohe Pōtae. Nō roto o te tau 1888 tae ki te tau 1927 ka riro i Te Karauna tata ki te 3,205 eka mō ngā rori o roto o Te Rohe Pōtae.
- 2.177. Nō roto o ngā whakaaetanga mō te rerewē i te tau 1885, ko tā Ngāti Maniapoto, he takoha i tētehi tīni te whānui e taea ai te haere o Te Rerewē Matua o Te Ika-a-Māui mā tōna rohe.

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

Ko tā Te Karauna ki a Ngāti Maniapoto, tērā pea me whānui kē ake e taea ai ētehi tapahitanga, te hanga rānei i te teihana. Heoi anō, ko tā Te Karauna whakaae, he tango i te nui o te whenua e hiahiatia ana ka mutu mō te haumarua me te tika o te haere o te rerewē, ā, ka utua e ia ngā whenua kāore i takohatia e ngā uri whenua Māori. Nō roto o te tau 1885 me te tau 1902 ka whakamahia ai e Te Karauna ngā ture mahinga tūmatanui e riro ai i a ia tata ki te 1,100 eka mō te rerewē. Ki te nui o ngā wāhi ko te rironga he nui ake i tā Te Minita Māori i kī ai ki a Ngāti Maniapoto i te hiahiatia e Te Karauna.

- 2.178. I te tau 1885 ko tā Paranihi kupu ki ngā rangatira o Ngāti Maniapoto, mā Te Karauna te kaimahi Māori e utu hei kaimahi mō runga o ētehi wāhanga o te rerewē. Ko tā te Tari Mahinga Tūmatanui, he whai i taua kupu i roto o ngā tau 1885 ki te 1887 mā te rāhui i ngā wāhanga o Te Kūiti me Pūniu mō te kaimahi Māori. Nō te tau 1891 ka tākina ai e Te Karauna tētehi kaupapa here e whai mahi ai ngā rōpū whakamahi nā te Tari Mahinga Tūmatanui, he haukoti i ngā kaimahi paraiweti mai i te mahi rerewē. Mai i raro o tēnei kaupapa here, ka kore he whakaaro ki te whai mahi mā Ngāti Maniapoto.
- 2.179. Nō te tau 1890, ka rongohia ai Te Kōti Whenua Māori i tētehi kerēme kamupeihana mō te whenua o Ngāti Maniapoto i riro mō te rerewē. Ka tukua he kamupeihana ki ngā uri whenua mō ngā whenua katoa i riro atu, hāunga tā rātou e takoha ai ki Te Karauna. Ko te kōwhiringa a te nuinga o ngā uri whenua, he whai i ngā whakaaetanga o te tau 1885, ka takohatia tētehi rerenga tini te whānui ki Te Karauna, ā, ko tā ngā uri whenua o te rima o ngā poraka o roto o ngā poraka tekau mā tahi, he takoha i ngā whenua katoa i riro i Te Karauna. Ko tētehi kamupeihana anō i utua i te tau 1899 ki ngā uri whenua o te poraka Pukenui 2. Heoi anō, ko tā te Rōia Tiānara kupu, tōmua o te rautau rua tekau, kāore he ture akiaki i Te Tari Mahinga Tūmatanui ki te utu kamupeihana mō ngā rironga rerewē, hei aha koa ngā herenga a Te Karauna o te tau 1885. Nā reira, kāore he kamupeihana i utua ki ngā uri whenua o Ngāti Maniapoto mō ngā rironga rerewē whakatetonga o te poraka o Pukenui.
- 2.180. Tae noa ki te rautau rua tekau e whāngāingia ana te pakihī tāpoi ki ngā motuhake o ngā tohu whenua o Aotearoa. Ka tīmata te Karauna, mai i ngā tūtohutanga o te Kōmihana Tiaki Whakaariari, ki te tango me te tiaki i ngā wāhi rerehua me te mana ā-hītori.
- 2.181. Kua whai wāhi kē a Ngāti Maniapoto ki taua pakihī tāpoi i ngā Ana o Waitomo. He umanga tāpoi nā te hau kāinga i reira noa atu. Kei runga ngā ana o te poraka Hauturu ki te Rāwhiti 1A. Nō ngā 1890 ka whai pānga te Karauna ki Hauturu 1A, ā, ka tonu te Kōti Whenua Māori kia tautuhitia aua pānga ki te poraka. Nō te 1899 ka wāwāhingia te poraka ki ngā wāhanga e ono. Ko te kuhunga o runga o ngā ana kei Hauturu ki te Rāwhiti 1A6, he mea tuku ki ngā uri whenua Māori, ā, ko te kuhunga mā te awa kei Hauturu ki te Rāwhiti 1A2, he mea tuku ki te Karauna. Nō ngā tau o muri mai ka riro tonu mā te hau kāinga tonu te pakihī tāpoi e whakahaere tonu, ēngari, nō te 1903 ka tīmata te Karauna ki te whakaaro, me pēwhea e riro māna ngā mana whakahaere katoa. Nō te 1906 ka tangohia e te Karauna ngā eka e toru o te kuhunga ki ngā Ana o Waitomo o runga hei take whakaariari, me ngā eka e 67 e pātata ana hei hōtera, katoa mai i te Ture Mahinga Tūmatanui. Nā taua haukotanga i ngā kuhunga e rua ka kore ai e taea e ngā uri whenua Māori te whakahaere i ngā ana me te tupu o te pakihī tāpoi o reira.
- 2.182. Ko tētehi tūtohutanga anō a te Kōmihana kia riro i te Kārauna kia 12,000 eka o ngā taha e rua o Mōkau hei tiakitanga whakaariari. Ko aua whenua kei roto o ētehi poraka whenua nō Ngāti Maniapoto tae atu ana ki Mōkau-Mohakatino, Mangoira, me Mangapapa. Nō te 1912 ka kitea ki ētehi rūringa o te poraka Mangoira kia 427 o ōna 2,950 eka hei whenua rāhui. Heoi anō tā te Karauna, he tango i te poraka katoa, tōna mutunga iho he hoko i ngā eka 2,523 e toe ana hei pāmu. Nō reira, ka tangohia ētehi whenua o Ngāti Maniapoto i raro i te Ture Mahinga Tūmatanui kia hokona ki te kainoho paraiweti. Ka tangohia anō hoki

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

e te Karauna te 1,034 eka o ngā whenua o Ngāti Maniapoto mai i Mangapapa B2 me Mōkau-Mohakatino 1C2 ki te awa o Mōkau hei whenua rāhui.

- 2.183. Ko te Hōhipere Mate Hinengaro o Tokanui me te Whare Herehere o Waikeria te tangohanga nui rawa atu mai i te rohe o Ngāti Maniapoto i raro i ngā mahinga tūmatanui. Nō te 1910 ka pānuitia ai e te Karauna tōna whakaaro ki te tango i te 4,930 eka i raro o te Ture Mahinga Tūmatanui hei hōhipere mate hinengaro ki Tokanui, me ētehi 1,380 eka hei pāmu noho pātata mai. Ka 2,800 eka kua riro kē i te Karauna i tautapa hōtia. Heoi anō i raro tonu te toenga e 3,510 eka o te mana Māori, ā, he whenua i kore ai e whakaaetia e ngā uri whenua kia hokona.
- 2.184. He nui ngā take i kore ai e whakaaetia ngā uri whenua Māori te hoko. He take ahurea, take hītori nō ngā whenua ngā take whakahē nā ētehi. Ko tā Ngāti Kaputuhi tonu mō Tokanui 1A2, arā, ko Te Waiaruhe, kia aukatia ko tōna mana hītori te take. Koia tērā te kāinga o Rewi Maniapoto (i reira tana pouaru e noho tonu ana), ā, he wāhi mana nō āna whakawhitiwhitinga me Tā Hōri Kerei. Ko tā Makereti Hinewai o Ngāti Kaputuhi me noho tonu aua whenua hei kāinga, hei piringa mō tōna iwi. He mana anō nō ētehi atu poraka. Hei tauira, ko Tokanui 1B2B te tūnga o te whare rūnanga o Hui te Rangiora, he mea āta rāhui mai i te hokonga o mua ki te Karauna. Ka rua anō ngā urupā ki ngā tangohanga i te hiahiatia e te Karauna.
- 2.185. Ko te take o te whakahē a ētehi atu ka noho kore whenua rātou mai i aua tangohanga. Ko te tohe a ō rātou rōia ko tētehi tino mātāpono o te ture whenua Māori o taua wā kia kua e noho pōhara ngā uri whenua ka kore e whai ora ai mai i aua rironga whenua. Heoi anō, ko te tohe a te Tari Mahinga Tūmatanui ka kore aua mātāpono e whai i te Ture Mahinga Tūmatanui, ā, kia kua te noho kore whenua pea a te Māori "e haukoti i ngā mahinga tūmatanui a te koroni".
- 2.186. He whakahē anō nā tētehi nui anō o ngā uri whenua i murua ngō rātou whenua whakateraki o te Awa o Pūniu mai i te raupatu o te 1863, ā, ko te rironga i taua mahinga mō te iwi nui tonu he murunga whenua anō. Ko tā Te Huia Raureti o Ngāti Paretekawa ko ngā whenua i Tokanui, "he toenga mai no te whenua i riro atu i te raupatu...". Ka tuhi atu ētehi o Ngāti Taohua me Ngāti Tūwhakataha ki te Minita ka kī atu:

"... i ngā rā o ngā tūpuna ko tō mātou kāinga ko Kihikihi, ko te marae ko Hui te Rangiora. Ka haere mai koe Te Kāwanatanga, ka riro rā ia i a koutou. Kātahi ka nukuhia tō mātou marae ki Tokanui Nama 1B Nama 2. ka whakaingotia ai ko Hui te Rangiora (hei whakamaumaharatanga mō te kāinga tawhito). Kua hoki mai anō Te Kāwanatanga ka riro i a ia ko tēnei whenua."

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT



*Te Hōhipere Mate Hinengaro o Tokanui, Mei 1951,  
Whites Aviation Collection, Alexander Turnbull Library, Ref WA-27831-F*

2.187. Ka haere tonu te rironga i Te Karauna ahakoa pēwhea ēnei whakahē. Ka rāhuitia ko tētehi māra i Tokanui 1B2B e 21 eka noa iho. I roto ngā urupā e rua ki taua rironga, he ahakoa te oati a Te Karauna kia taiapatia, "ko tā Te Kāwanatanga kia noho tapu ia haere ake". Hui katoa ka 3,490 ngā eka o te whenua Māori i riro; e 2,590 eka hei hōhipera mate hinengaro, ā, e 540 hei pāmu tautoko. Nō te tau 1911 ka tukuna ai e Matengaro Te Haate me ētehi 36 anō o Ngāti Paia, o Ngāti Rahurahu, me Ngāti Tuwhakataha tētehi petihana ki Te Minita Māori hei whakaatu nā ngā takahanga o te raupatu me ngā rironga mai, ngā mahinga mō te iwi nui tonu i Tokanui kua tata noho whenua kore rātou, kua kore e taea te whāngai i ō rātou whānau:

"... he tino iti rawa, te wāhi i waihotia mai nei ki a mātau arā, i ia tangata o mātou, me ōna uri me ngā uri e toru eka i ētehi e rua eka i etahi. Nā e ora rānei tēnā whānau, tēnā whānau, i ēnā eka tino iti i waihotia mai nei e te kāwanatanga ..."

2.188. Kīhai i whakamahia e Te Hōhipere Mate Hinengaro o Tokanui te nuinga o te whenua i tukua mōna. Kāore i tūngia ngā whare o te hōhipere matua i tua atu o te huinga whare 'mo te wā' ki te kokonga paeroa o te wāhi rā. Nō te tau 1925 ka whakawhititia e 740 eka o te whenua mō te hōhipere ki te mana whakahaere o Te Tari Whareherehere, hei wāhanga o Waikeria Pōtara. Nō te tau 1927 ka whakawhititia te 2,760 eka ki te pōtara, ā, nō taua wā te takahurhanga o te tekau paihēneti o te whenua hei pātiki pāmu. Whā tekau paihēneti he "repo tonu, he ngahere, kāore i te wātea". Nō roto o ngā 1930 ka hokona ētehi 330 eka anōki ngā kaipāmu noho tata, ā, nō te tau 1949, me te tau 1961 hoki e rua poraka, tētehi 170 eka, tētehi 960 eka. ka whakawhitia ki Te Tari Whenua me te Ruri ā, ka pāmuitia. Ko

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

tepokapū i whakamahia pū e te Hōhipere Mate Hinengaro ka 1,070 eka noa iho, tētehi haurimao te whenua i kerēmetia ai e Te Karauna i te tau 1910. Kīhai Te Karauna i whai whakaaro kia whakahokia ēnei whenua ki ngā uri whenua Māori.

- 2.189. Waihoki kīhai Te Karauna i here ki tāna oati ki te tiaki i ngā urupā e rua ki roto o aua whenua. He oati nā Te Karauna kia taiapatia aua wāhi, tē taea ai e ia tae ki te tau 1923 te wā i tuhia ai e Raureti ki Te Minita Māori mō te urupā, "kua pākarukaru katoa i te kore o te aro atu me te tiaki". Ko te whakautu a Te Karauna he taiapa i ētehi o ngā urupā, ēngari, nā te kaha o te parau i te rohenga o tētehi tē kitea ai.

**NGĀ MAHI PAKANGA**

- 2.190. Ko tētehi o Ngāti Maniapoto, ko Wiremu Tamehana, i haere ki te Pakanga i Haute Awherika.
- 2.191. Neke atu i te waru tekau o Ngāti Maniapoto i tūao ki te whawhai ki Te Pakanga Tuatahi (1914-1918). Kō ētehi o rātou ko: Kōhatu rāua ko Parāone Wahanui, ngā tama a Hari Hemara Wahanui (ko ia tētehi o te Ope Māori o Te Koroneihana o Erueti VII i te tau 1902); tokorima o te whānau Wī; tokoono o te whānau Karāka (tokotoru i mate) o Ōtorohanga. Toru tekau mā whā o te whānau Hetete i uru ki te pakanga. I pērā rā he aha koa te kore hiahia o ētehi o ngā rangatira o Te Kīngitanga ki te tuku i ā rātou tama ki te whawhai mō Te Karauna. Nā ētehi te tohe ki te kore o tā Te Karauna whakaea i Te Tiriti, ēngari rawa ia ki te Pakanga mō Waikato, ā, nā ētehi anō te tohe ki te whakatakatoranga e Tāwhiao o te pū i te tau 1881 ko te mutunga tērā o te mau pū a Te Kīngitanga. Inā hoki i kore ai e nui te uru mai i waenga o Te Kīngitanga, heoi anō, ko ā Ngāti Maniapoto urunga he kaha kē ake i tā te Māori whānui. He whai wāhi anō nā Ngāti Maniapoto ki te mahi moni mō te pakanga, ki Ōtorohanga, ki Te Kūiti hoki.
- 2.192. I māperetia ngā tāne atu o te Māori mai i te tau 1916. Nō te Hune o te tau 1917 ka māperetia ai te Māori e Te Karauna. Heoi anō, ko ngā Māori o roto o Waikato-Maniapoto e noho ana anahe i māperetia. He whākinga mārama nā ngā āpiha a Te Karauna ko tēnei toronga o te māperetanga ki te Māori he whakapātaritari hāngai tonu ki Te Kīngitanga. Ki ētehi o te iwi he tāwai, he whakaparanga tēnei i te tautoko a Ngāti Maniapoto i te āwhina i te pakanga. He ahakoa te tokomaha o ngā tāne o Ngāti Maniapoto ki te tūao nō mua o te māperetanga, ka kore noa te rēhita a ētehi mō te māperetanga. Nō reira te tahuri a Te Karauna ki te Tataunga Māori hei tautuhi i ngā tāne o taua pakeke. Kāore kau he haukotinga a te ture ki te whakamahinga e Te Karauna o te raraunga tatau, o ngā mātāpuna e wātea ana ki a ia te whakamahi i te māperetanga. Heoi anō he mārama ki ngā āpiha a Te Karauna te kārangirangi o tēnei mahi me te pupūnga o te whakaputa riri mai i te Māori. Nō reira tāna tahuri kia hunia āna mahi.
- 2.193. Mai i te Āperire o 1918 ki te mutunga o te pakanga ka 552 tāne Māori o te rohe o Waikato-Maniapoto i māperetia, ka 150 o rātou ka kore mō te uru. Tekau mā whā o ēnei tāne ka mau hereheretia, ko Tae Tāpara o Ngāti Maniapoto tētehi. Ko tāna whakamārama o muri mai, he whai nāna i ngā kupu a Kīngi Tāwhiao, "Kua mutu tana whakaheke toto".
- 2.194. He tautoko anō nā Ngāti Maniapoto i Te Karauna i Te Pakanga Tuarua. Tae noa ki te Hūrae 1940 ka 114 ngā tūao Māori mai i te rohe o Te Kūiti noa. Ka toro mai a Paraire Paikea, mema o te Kaunihera Matua, ki Te Kūiti i te Hune 1941, he akiaki nāna i te tautoko i te pakanga, i te whakaurunga rā anō hoki. Nā reira i whakatūria ai e Ngāti Maniapoto ētehi māngai hei āwhina i taua tautoko i te pakanga. He whai wāhi anō nāna i te Ope Tiaki Kāinga. Tae noa ki te mutunga o te pakanga ka 411 te tokomaha o ngā tāne o Ngāti Maniapoto i haere ki rāwāhi mō te pakanga te take. He whai wāhi anō nā Ngāti Maniapoto, tāne mai, wāhine mai, ki ngā tino mahi a te Rōpū Māori Tautoko i Te Pakanga, ki te Ope Tiaki Kāinga, me ngā komiti whakaoraora.

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

2.195. Ko tā Te Ture Whakatau Hōia i Hoki Mai 1915 me ōna tāpiritanga he whakangāwari i te nōhanga whenua o ngā hōia i hoki mai. He whakamatuatanga ki te hunga hōia Pākehā, mō te Māori i te whakaponotia he whenua Māori kei te wātea ki a rātou. Heoi anō tae ki tēnei wā kua nui te iti haere o ngā whenua o Ngāti Maniapoto, ā, kua riro kē te nui o ngā whenua pai. Ka riro i Te Karauna ētehi whenua o roto o te rohe o Ngāti Maniapoto, ēngari rawa ia ki ngā poraka o Rangitoto A, Rangitoto-Tuhua, me Wharepuhunga hei nōhanga whenua mō ngā hōia. Ko tā Raureti Te Huia o Kihikihi tuhituhi ki a Māui Pōmare, Mema o Pāremete, i hokona e Ngāti Maniapoto aua whenua me te mārāma ka rāhuitia ētehi o aua whenua mō te hōia Māori. Ko tā te Kaikōmihana o Ngā Whenua Karauna, he whakahē i taua māramatanga me te whakaatu i tāna kore e pai ki te rāhui i ētehi wāhanga whenua mō te hōia Māori i hoki mai.



PTE. NED TURNER,  
16th, Waikato, Co.,  
Wounded.

*Ned Turner, arā, Pau Timi Tana i mate i Karipori 25 Āperire 1915,  
Auckland Libraries Heritage Collections AWNS-19150729-40-27*

2.196. Nō muri o Te Pakanga Tuarua ko te kaupapa here a Te Karauna mō te hōia i hoki mai e māraurau ana kia whakatauria i raro i ngā kaupapa pāmu. Ko te whakaaro kia whakatauria ngā kaitono Māori ki runga o te whenua Māori o raro o ngā kaupapa whakawhanake a Te Tari Māori. Ko Māhoenui tētehi ki te rohe o Ngāti Maniapoto i whakamahia mō te

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whakataui i te hunga hōia. Ēngari, kīhai Te Karauna i whakarite whenua mō ngā hōia katoa i hoki mai o Ngāti Maniapoto nāna te tono.

- 2.197. He mea haere anō ētehi o Ngāti Maniapoto ki ngā pakanga o muri mai, tae atu ana ki ngā pakanga i Korea, i Wietenamu hoki.

**NGĀ TAKE TAI AO ME NGĀ RAWA O TE AO TŪROA**

**Ngā pānga ki te taiao**

- 2.198. Tae noa ki te mutunga o Te Pakanga Tuarua i te tau 1945, nā te nōhanga ki te whenua mai i te tāmitanga i nui ai te wharanga o ngā whenua o Ngāti Maniapoto. Ko te nuinga o ngā whenua o Ngāti Maniapoto i mōhiotia whānuitia ai ko Te Nehenehenui, arā, "he ngahere nui whakahirahira". I te tau 1840 horapahia ai te rohe ki te rimu, te miro, te tōtara, te kahikatea, te tawa, me te hututawai, he kāinga nō ngā tūmomo manu Māori, arā, nō te takahē, te kākāpō, te kererū, te kiwi, te rūrū, te whio, me te piopio, kāore i te kitea ināianei. Ko te ngahere me ōna repo, ōna awa, he whaimana ki roto o Ngāti Maniapoto, nā ngā rawa nui o roto. Hei tauira, ki a Ngāti Te Ihingaranga ko ngā repo o Hauhungaroa, ki te pū take o Pureora, ko ia tērā te mātāpuna o ngā tuna o reira. Heoi anō, nō te taenga mai o te Pākehā ki Te Nehenehenui, ko tā rātou he tuatua ngahere kia whai pāmu ai.
- 2.199. Nō roto o ngā tau tōmuri o te rautau tekau mā iwa, tōmua hoki o te rautau rua tekau, ko tā Te Karauna he kaha ki te whakamāraakerakenga o Te Nehenehenui. Ko tāna he tuku i te whenua nāna i hoko mai i a Ngāti Maniapoto ki ngā kainoho, he whakataihoa i te utu, me te whakaritenga kia topetopehia te ngahere o runga o te whenua i hokona atu. He mea ngāwari ake ki te nui o ngā kainoho te whakamāraakerakenga o te ngahere mā te tahu ki te ahi. I ētehi wā he haere ki tua noa atu o ā rātou whenua taua muranga o te ahi, he wharanga ki runga o ngā ngahere e noho pātata atu ana.
- 2.200. Nō te taenga mai o te rerewē i ngā tau 1880 ko te pakihi poro rākau, ā, ka hora whānuihia atu ki te wātea o te whenua mai i te rori me te rerewē. Tae noa ki te tau 1908, neke atu i te 85,000 eka o Te Rohe Pōtae i raro i ngā whakaaetanga poro rākau i waenga i ngā kaikani Pākehā me ngā Māori.
- 2.201. Tae noa ki te rautau rua tekau, he whai wāhi Te Karauna ki te poro rākau ki Te Nehenehenui. Nō te tau 1935, nāna i tohua ai te ngahere o Pureora hei Ngahere o Te Karauna, ā, no te tau 1945 ka tīmata ai te New Zealand Forest Service te tuatua i ōna rākau māori. Mai i taua wā ka tīmata ai ngā kaikani ki te tuatua i te ngahere māori o Pureora me te onono i te paina o rāwaho. Nō te tau 1978 nā ngā tohe a te hunga tiaki taiao ka kore ai te poro rākau māori a Te Karauna, ka pānuitia ai te ngahere e toe ana o Pureora hei Ngahere o Te Karauna i Pureora. Kātahi ka nui te raruraru ki ētehi o Ngāti Maniapoto, ēngari rawa ia te hau kāinga o Ngāti Rereahu. I te nui te hiahia kia tiakina tō rātou ngahere, ēngari, he whakawhirinaki nō te nuinga ki te pūtea mai i te hokohoko poro rākau. Tae noa ki te tau 1978 ka 17% pea o te ngahere māori whakateuru o Taupō i te tū tonu.
- 2.202. Nō ngā tau tōmuri o te rautau 19 me ngā tau tōmua o te rautau 20, he tautoko nā Te Karauna i ngā ture whakangāwari ake i te takahurhanga o ngā repo hei pāmu mā te tuku ki ngā poari tereina o te takiwā. Tae ki te tau 1908 ka pānuitia e Te Karauna ko te rohe tereina o Te Kāwā, ka tere te Poari Tereina o Te Kāwā ki te tereina i ngā repo o Te Kāwā. He keringa tereina tēnei ki runga o ngā whenua o Ngāti Maniapoto. Ka nui te tohe a ētehi o Ngāti Maniapoto ki ngā mahinga tereina nei te take "he rauwiri i reira he mea mahi mai onamata". Nō te tau 1908 ko tā Ngawaero Te Koko, Te Waru Amotahi, Wiri Herangi me ētehi atu he tuhi reta ki Te Minita Māori e tono ana mā Te Karauna e haukoti, ko te korenga o te rauwiri he korenga o tā rātou "puna kai o roto o ngā tau; ā, ko te

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mātāpuna kai i te paraititanga o ā mātou hauhaketanga". Ka whakamātuatia e Te Karauna te whakawhanaketanga o te pāmu ki runga o te tiakitanga o ngā rerenga wai, ka kore e whakaaetia te haukoti.

2.203. Nā te mahi pāmu, te tuatua ngahere, me te nōhanga whānui o te kino o te paru ki runga o ngā rerenga wai, nō tōna wā he nui hei puna kai. Ko te horapatanga nui atu o te paru mai i ngā whakarereanga pāmu nāna i kore ai te ngahere. Waihoki, nō te tau 1956, ka rīpoatangia te whakarereanga ki roto o te Awa o Waipā me te Awaiti o Mangaokewa o te parakaingaki kīhai i whakaritea mai i Ōtorohanga me Te Kūiti. I te kīia ka nui te "parunga o te awa" mai i te "pepa, te tāweru, te roke" o raro iho i Ōtorohanga.

2.204. He aha koa te whakapaitanga ake o te wai mai i ngā tau 1950, he nui rawa nō te huakita ki te awa o Waipā ka kore e taea ai te kaukau, te hī ika rānei, mai i te paru pāmu. Huri noa te rohe, kua korekore noa ngā puna kai māori o mai iho, arā, ko te tuna, te kaio, te kōura, me te kōkopu. Ko ia tā tētehi kuia o Ngāti Maniapoto:

"Ki taku mahara he haere nāku ki te awa me aku mātua ki te mātakitaki i a rātou e mahi tuna ana, hei whāngai i te pā katoa. He taraute, he kaio nui, mai i reira. Arā, he kai awa tā mātou kupu. Kua kore katoa ināianei. Kua paru katoa te awa."

E ai ki a Ngāti Maniapoto kua kore katoa te paru taketake i whakamahia ki te waikano mō te raranga ka whakamahia kē ki te mahi rori, he parapara mai i ngā mahi pāmu, he aukatinga wai hoki.

**Te whai pūtea mai i ngā rawa o te ao tūroa**

2.205. Kua whai painga te katoa o Aotearoa mai i te raweke o ngā rawa o te ao tūroa i te rohe o Ngāti Maniapoto. Nō muri o te rautau 19 huri noa te rautau 20 mai i te topenga rākau o Te Nehenehenui ka whai rawa ai te pakihanga whare ki te tupu o ngā tāone o Aotearoa. Heoi anō, kīhai a Ngāti Maniapoto i whakapono i te tika o te whai hua ki a ia. Nō te tau 1924 ko tā ngā uri whenua o Rangitoto Tuhua 36 he petihana ki Te Whare Pāremete ko te utu i a rātou, he rite tonu ki te utu i whakaaetia ai i te tau 1898 hei aha koa te piki ake o te wāriu o te poro rākau.

2.206. Kua whai painga te tahua o Aotearoa i te maina o te raima mai i ngā whenua o Ngāti Maniapoto i Te Kūiti me Waitomo hei whakatutuki i te hiahia ki te raima a ngā kaipāmu. Inā rā, ko te nuinga o te raima o Aotearoa he mea maina mai i te rohe me ngā whenua o Ngāti Maniapoto. Ko te nui o aua raima, he mea maina mai i te whenua Māori, i rīhingia e te kamupene, ehara nā te Māori. Ko te nui o te pūtea ki a Ngāti Maniapoto, he mea whakarite noa mai i ngā tiringa, i te utu kaimahi rānei. I ētehi wā, ka riro i Te Karauna ngā whenua i raro i Te Ture Mahinga Tūmatanui e whaia ai e ia te raima, tae atu ana ki te Pukenui 2M Poraka, i rīhingia i mua. Ka riro ia i te Tari Rerewē ka taea ai e ia te kōnatunatu i te raima hei pēhi. Ka rawekengia te ana o Maniapoto mai i taua tūmomo maina.

**NGĀ TAKE ŌHANGA O TE RAUTAU 20**

2.207. Ki te tokomaha o Ngāti Maniapoto, he take nui te aukatinga o te waipiro ki ngā whakaaetanga o Te Ōhākī Tapu. He mārō nō te nuinga te pupuru i taua aukatinga hei aha koa te kaha o te pēhi ki te whai raihana mai i te nui o te tupu o te tokomaha Pākehā i te rautau rua tekau. I te tau 1923 ka 1,119 ngā hainatanga i te petihana e whakahē ana i te raihana mai i ētehi iwi me Ngāti Maniapoto rā anō hoki. I te tau 1926 ko tētehi petihana anō e tautoko ana i te raihana ki roto o Te Kīngi Kanatere, ka 211 ngā hainatanga. Ka whakaititia e tētehi rōpū māngai o Ngāti Maniapoto ka 33 ngā rangatira, nāna te kupu, "he mahi tāwai nā te Pākehā me āna ngarengare". Ka tū tonu te aukatinga o te waipiro ki

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Te Kīngi Kanatere tae noa ki te 13 o Noema 1954, me tōna pōti ki te rohe whānui hei whakamutu i te 'wā maroke' o te rohe.

- 2.208. He pānga nui whakaharahara nō te horo o te riro o ngā whenua o Ngāti Maniapoto i ngā tau tōmuri o te rautau tekau mā iwa, tōmua hoki o te rautau rua tekau ki runga o te ora ā-ōhanga, ā-pāpori o te iwi. He pānga nui ki runga o tāna āhei ki te mānaaki i a ia anō, ā, he pānga anō mai i te kore noa o te huarahi ki te whai i te mātauranga. Ka kore noa a Ngāti Maniapoto hei iwi whairawa, he kaha nōna ki te manaaki i a ia anō i raro i te aukati; ka puta ko te iwi i whakahāweatia e te nōhanga Pākehā, he iwi whakatāuteute, he oke roa, ki te whai oranga ahakoa iti noa, mōna, mō tana iwi.
- 2.209. Ko te whai i te mātauranga tētehi huarahi e ora ai a Ngāti Maniapoto ki roto o te ōhanga a te Pākehā. Nō roto o te rautau tekau mā iwa ka whakatūria ai ngā kura mīhana ki te rohe, ā, i te tau 1886 ka whakatuwheratia e Te Karauna te kura Māori tuatahi i Te Kōpua. Nō muri mai ka wātea ai te mātauranga ki a Ngāti Maniapoto. Heoi anō, he aha koa te nui o te pānui ki te marautanga, ko te kaupapa here a Te Karauna mai i ngā tau tōmua ki ngā tau waenganui o te rautau rua tekau he here pū i ngā ākongā Māori 'ki te mahi ki runga o te whenua'. Ko te nuinga o ngā tūmanako a te mātauranga matawhānui he iti ake mō te Māori i tō te Pākehā tae noa ki waenganui o te rautau rua tekau. Nō muri noa mai ka tupu te whakaaro a Te Tari o Te Mātauranga ka taea e te Māori ngā tohu mātauranga teitei.
- 2.210. Huri noa i te rautau rua tekau, he pōhara kē ake te noho a Ngāti Maniapoto i tā ngā kainoho i noho mai ki tō rātou rohe. I te tau 1926 ko te kāinga Māori o te taiwhenua o Te Rohe Pōtae, he iti ake i tō ērā atu iwi, ēngari, mō te whitu tāngata neke atu, he oti rā, ko tō iwi kē ka whā tāngata. Ko te nuinga he wharau; ā, ka kaha kē atu anō taua rerekē i waenga o ngā tau 1926 ki te 1936. Nō te 1938, ka 0.2% o te pūtea a Te Karauna mō te noho whare i pā ki te Māori, he aha koa te 6% o te tokomaha i taua wā he Māori, ā, he nui atu anō te pānga riterite o tā rātou hiahia ki te whare. Mai i ngā tau 1940 ka pai haere ai te noho whare a te Māori, nā te kaha ake o te pūtea mai i Te Karauna, he whai huarahi anō ki te whare kāwanatanga, me te pūtea taurewa e taea ai e te uri whenua Māori te hanga whare mōna. Heoi anō, huri noa te waenganui o te rautau rua tekau he iti ake anō ngā whare o Ngāti Maniapoto, he nui atu ngā whānau i ō iwi kē ki te rohe, ā, kei te nuinga, kāore he rerenga wai, he hiko rānei, o roto. I te tau 1960 ka kitea ki tētehi uiui ko te haurua o ngā kāinga o Ōtorohanga me Waitomo he 'kīkī rawa i te tokomaha', ā, ko te haurua he 'marahea'; ko ētehi o aua whare marahea nā Te Karauna i whoatu ki te hunga kaimahi o te Tari Rerewē, me Te Manatū o Ngā Mahinga.
- 2.211. Ko ngā kāinga pōhara rawa i roto o ngā wāhi mohoa o te rohe o Ngāti Maniapoto, engari rawa ia ki te Moana o Kāwhia. Nō te tau 1943, ka rīpoatatia ko te nui o Ngāti Maniapoto e noho pātata ana ki Kāwhia, he mea noho ki te whare ponga, ko te oneone te papa. Nō muri mai ka kitea ki ētehi uiui o ngā kāinga i Hauturu, i Rākaunui, i Tokapiko, ko te nuinga noa atu he marahea, ko te nui e ai ki ngā kōrero, he 'whakapōuri', ki te whakaritea ki ērā o te Pākehā.
- 2.212. He pānga nui te koretake o te whare ki runga o te hauora o Ngāti Maniapoto. I te tau 1940 ko ngā tino pūtaka o te mate a te Māori ko te kōhi, ko te pūkahu kakā, me te mate wharowharo. Horapa nuitia ai ēnei mate e te kino o te tokomaha ki te kāinga kotahi me te āhua o te noho ki te māeke me te mākūkū o te whare. Nā te kaha o te tupu o te mātauranga hauora i nui ai te heke haere o tēnei tūmomo hemo mai i ēnei mate urutā nō waenganui o te rautau rua tekau, ēngari ka nui tonu te kino o te māuiui haere o Ngāti Maniapoto. Nō ngā tau tōmuri o ngā 1950 me ngā tau tōmua o ngā 1960, he takionio kē te kino o te pānga ki te Māori i tō te Pākehā mai i te rūmātiki piwa, takirua mai i te mate huka, ka rua tekau paihēneti anō te hemo mai i te mate pukupuku. Waihoki, i te 1957 he nui tonu te āwangawanga a te Āpiha ā-Rohe Māori o Te Toko i te Ora i Te Kūiti mō te kōhi hei ahakoa te heke haere ā-motu.

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2.213. Tukua ai e Te Karauna ngā pūtea taurewa me ngā moni āwhina mō te hoko whare ki ngā tāone nui, i reira te whai mahi, ēngari mō ngā wāhi pāmamao pēnei me te rohe o Maniapoto. Kātahi ka uuaa kē te whakatika i ō rātou whare me ngō rātou whenua a ērā o Ngāti Maniapoto nāna te hiahia kia noho ki ngā papa kāinga. Ka peia atu te tokomaha o Ngāti Maniapoto i tōna rohe ki ngā taone nui ki te rapu mahi. Ka wehea ai te manaaki o ngō rātou tūrangawaewae, ngō rātou whānau, ngō rātou hapū, ka uuaa kē te pupuru i tō rātou reo, i ā rātou tikanga. Ka whara ko ngā hapori i te kore haere o te tokomaha, ā, kei ētehi ripoata o 1958, ko ētehi o ngā komiti ā-iwi o Ngāti Maniapoto he "ingoa noa iho nā te nui o te puta atua ngā tāngata i te rohe". He mea akiaki e Te Karauna te wehe ki te tāone nui, he whakapono mā reira e kaha ake ai te rapu mahi, me te pāhekoheko a te Māori ki roto o te ao Pākehā.

2.214. He whakahāwea tūturu anō nā ētehi Pākehā me Te Karauna ki runga i a Ngāti Maniapoto. Kei te maumahara ētehi o Ngāti Maniapoto te kore whakaae o te uru ki roto i ētehi wāhi Pākehā, me te noho wehe atu i te Pākehā ki te whare pikitia o Piopio. Ko te maumahara a tētehi o ngā kuia o Ngāti Maniapoto:

"Ka haere au ki te noho kātahi tētehi i reira tahi ka mea mai, 'Kāore e taea e koe te noho ki konā. Ko te wāhanga Pākehā tērā'".

Kei Te Karauna anō tāna whakapāpaku i ngā penihana o Ngāti Maniapoto mai i te āhua o te noho, e ai ki tētehi o ōna āpiha:

"Ki tēnei take ki te ōritetanga kia āta tirohia te horopaki, ngā hiahia me te āhua o te noho a te tāngata... he iti ake te āhua o te noho a te Māori - inā rā ko te kaupapa o ēnei penihana he whakamau ki taua āhua, kua ki te whakapiki ake."

2.215. Tae noa ki te 1943 mā te tuku i te taunakitanga e ōrite ana tāna noho ki tā te Pākehā e whakawhiwhia ai te kaumātua o Ngāti Maniapoto ki te penihana tūturu, mea uuaa, ā, mā te tirohia o tana whare e Te Tari o te Haumarua ā-Pāpori.

2.216. Ki tēnei rā, kāore e rite te whai wāhi a Ngāti Maniapoto i tā te taupori whānui o te rohe ki tōna whare ake, ki te tohu mātauranga hoki, ā, e tinga ana ki te kore whai mahi. He iti ake te whai pūtea moni o te taurite ā-rohe, ā-motu hoki. E tinga ana kia pāngia ki te māuiui, ki te hē manawa, ki te mate pukupuku, ki te rūmātiki piwa, me te huangō. Tērā ia te noho a Ngāti Maniapoto he pōhara ake i tā ngā hoa noho tata Pākehā.

**Ngā Whakataunga me Te Karauna**

2.217. Nō te 1926 ka tū ai te Kōmihana Roera Uiui a Te Karauna, arā "Te Kōmihana Sim" e uiuitia ai te tika rānei o te murunga o ngā whenua Māori nō muri tata mai o ngā Pakanga o Aotearoa. Ko te tūtohu a te Kōmihana Sim me whai kamupeihana ngā iwi o Waikato i whara mai i te murunga a Te Karauna i ngō rātou whenua ki tētehi kamupeihana ā-tau. Ēngari, kāore i rongongia ngā taunakitanga mai i a Ngāti Maniapoto, ā, ka tau ki runga i a ia te hara o te Pakanga ki Waikato. Ka tohea e ētehi o Ngāti Maniapoto ngā kitenga o te Kōmihana Sim, ā, tē taea ai te whai wāhi ki ngā whakawhiwhitinga whakataunga.

2.218. Nō te 1946 ka ākina e Te Karauna te Pire Whakatau i ngā Kerēme a ngā Māori o Waikato e whakawhiwhia ai te kamupeihana mō ngā murunga o runga o Waikato mai i ngā tūtohunga a te Kōmihana Sim. Ka petihanatia Te Karauna e te tokomaha o Ngāti Maniapoto he kore nōna te whaiwhakaaro ki ngā kerēme a Ngāti Maniapoto. Ka whakaaetia e Te Karauna te tāpiri i te ingoa o "Maniapoto" ki te taitara o te pire, he tūtohunga ko Ngāti Ngutu rāua ko Ngāti Paretakawa o Ngāti Maniapoto i whara mai i ngā murunga.

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- 2.219. Ko te Ture Whakataunga o ngā Kerēme a ngā Māori o Waikato-Maniapoto 1946 i whakaturehia hei whakataunga whakamutunga o ngā kerēme e pā ana ki te murunga o ngā whenua Māori i te 'rohe o Waikato'. Mai i taua Ture ko Te Poari Māori o Tainui ka whai kamupeihana e £6,000 ia tau. Ka noho ngā māngai o Ngāti Ngutu rāua ko Ngāti Paretekawa ki te Poari, ā, ki tētehi wāhi o ngā waeture ka kīia motuhake ai rāua, 'he wāhanga o te iwi o Ngāti Maniapoto'. Kua whākia e Te Karauna te kore tutuki tōtika o taua kamupeihana mai i tēnei whakataunga.
- 2.220. Nō te tau 1990 ka whakataua ai e Ngāti Ruapuha rāua ko Ngāti Uekaha, hapū o Ngāti Maniapoto, te kerēme Wai 51 mā tētehi takawaenga motuhake mai i Te Ture o Te Tiriti o Waitangi 1975. Nō roto mai o tēnei whakataunga i taea ai e Te Karauna te whakahoki i ētehi poraka whenua, tae atu ana ki ngā whenua e pā ana ki ngā Ana Pūrātoke o Waitomo (Hauturu Whakaterāwhiti 8). Ko te mana rangatiratanga o ngā ana ka tukua ki tētehi tarahiti o ngā uri o ngā mana whenua tūturu. Ko ia tēnei te tuatahi o ngā whakataunga i te kerēme hītori mai i te whakaturetanga o Te Ture o Te Tiriti o Waitangi.

## TAONGA TUKU IHO Ā-AHUREA

- 2.221. I te tau 1840 ko Ngāti Maniapoto me ōna hapū maha he iwi māia ki tōna kotahitanga, he iwi whai kaha ki te ora o tōna Māoritanga, o tōna reo hoki, ā, he iwi mārāma pai ki tōna ake mātauranga Māori, o ōna taonga tuku iho, o tōna ake tuakiri. Ko taua tuakiri, he kaha tonu nō roto o te wā o Te Aukati (1864-1885) i a Ngāti Maniapoto e pupuru kaha kē ana ki tōna mana rangatiratanga ki runga i a ia anō me ōna whenua. Heoti noa, nā te whakatūnga e Te Karauna o āna kaupapa here whakapākehā, pērā me te whakanui i te reo Ingarihi ki roto o te pūnaha mātauranga i kaha ai te tautokona o ngā ūara me te noho a te Pākehā. He pānga nui nō aua kaupapa here ki runga o Ngāti Maniapoto inā tāna kitenga i te whakahāweatanga o taua kotahitanga ā-iwi, me te hauora o tōna ahurea.
- 2.222. Nō mua o te rautau rua tekau, he kaha akiaki nā ngā rangatira o Ngāti Maniapoto i te iwi kia mau tonu ki tōna tuakiri Ngāti Maniapoto. Ko Te Kawenata o Ngāti Maniapoto tērā nāna te akiaki i te iwi kua wāwāhi rua, kua warawara noa, "Kia puritia tonutia te mohiotanga ki te reo me nga tikanga tuturu; kia whakahekea taua mohiotanga ki nga uri i muri ake nei".
- 2.223. I tētehi hui i te tau 1911 nā tētehi rangatira o Ngāti Maniapoto nā Pēpene Eketone te kupu whakahau ki te whakaminenga, "e hoki e ia iwi ki te taonga kua mahue ki muri, kua warewaretia, ara, tō tātou māoritanga...". Nō roto o te rautau rua tekau ka purutia e ētehi o Ngāti Maniapoto taua Māoritanga me te here tonu ki ō rātou marae i te rohe o Ngāti Maniapoto. Ko tā ētehi nā te kaha o te karanga kia haere ki te tāone nui ka mawehea ai taua ahurea tuakiri o Ngāti Maniapoto, hei aha koa te here o mua ki ngā marae me ngā whenua o ngō rātou mātua tūpuna. I runga kē o te tokoiti haere o ērā o Ngāti Maniapoto i noho ki te hau kāinga, ara, te 'ahi kā', ngā whakapātaritari o te manaaki i ngā marae me te mana o ngā paepae a te iwi. Ko tā tētehi kaikerēme o Ngāti Maniapoto ki Te Rōpū Whakamana i Te Tiriti ki te uiuinga o Te Rohe Pōtae, "He korekore noa ngā kaikōrero o te reo Māori ki tō mātou hapū. Ka nui te pāmamae o te kore e taea te whakakī o tō mātou paepae".
- 2.224. Ko Te Reo Māori tētehi take pū o te hauora o te ahurea me te tuakiri o Ngāti Maniapoto. He aha koa te kaha o te reo Māori ki ngā kura Māori tae noa mai ki ngā 1900 ko tā Te Karauna kitenga mā te kura reo Ingarihi e pākehā ai te Māori. He kaha te whakapāhunu o Te Reo Māori ki te nui o ngā kura Māori ki roto o te karaehe ki runga hoki o te papa tākaro. Kei te maumahara ētehi o Ngāti Maniapoto i a rātou e tamariki ana ki te whiunga (tae noa ki te patunga) mō te kōrero Māori ki te papa tākaro. Nō ngā tau tōmua o te rautau rua tekau te kaha o te heke haere o ngā kaikōrero i Te Reo Māori o Ngāti Maniapoto, nō roto o ēnei tau noa o nāiane i haukotia ai.

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.225. Nā te murunga o ngā whenua o Ngāti Maniapoto ētehi wāhi mana o Ngāti Maniapoto i tukua ai ki Te Karauna, ki ētehi tāngata paraiweti, ā, i ētehi wā, i takahia ai, i turakina ai rānei. Nā ngā mahinga tūmatanui a Te Karauna me ngā kāwanatanga ā-rohe ngā wāhi tapu hoki o Te Rohe Pōtae i takahia ai. Hei tauira, e maumahara ana a Ngāti Maniapoto ko Tumutumu tētehi pā i te tāpuitanga o Mangaokewa, he kāinga pū nō Maniapoto, i whakapanangia ka turakingia ai ngā maioro o reira mō te 400 tau pea, ka tōngia ai ki te rākau paina. Hei aha koa nō te tau 1954 ka tūria ai e Te Karauna ngā ture hei tūtohu, hei manaaki hoki, i ngā wāhi mana pēnei, kua rerekē rawa atu ngā tohu whenua o te ahurea o Ngāti Maniapoto. Kua ngaro ngā ingoa, kua kore e whakamahia whānuitia, ā, nō te matenga o ngā kaumātua ka iti haere ai aua mātāuranga ā-iwi ki ngā wāhi mana nei.
- 2.226. Nā te whakatūranga o ngā ture taonga tuku iho ka tīmata ai te tūtohu a Te Karauna i te nui o te ahurea me te taonga tuku iho ki te hauora o te iwi o Ngāti Maniapoto. Hei tauira, kua tukua e Te Karauna te pūtea moni mō ngā kōhanga reo me te kura o Ngāti Maniapoto hei tautoko, hei whakaako hoki, i te rūmaki reo Māori, me te reo irirangi o Ngāti Maniapoto, mā reira e ora tonu ai te reo. Kua ākina hoki e Te Karauna ētehi ture hei wāhi tūtohu, manaaki hoki, i ngā taonga me ngā wāhi tapu o te Māori, ā, tae atu ana ki te mahi ngātahi a ngā kāwanatanga ā-rohe, ā-motu hoki, i te Māori me ngō rātou whenua, ā rātou taonga tuku iho hoki. Ēngari, ki tā te nuinga o Ngāti Maniapoto, kāore i taea e taua tautoko a Te Karauna te whakatika i te wharanga i ā rātou taonga tuku iho.



*Hui i Te Kūiti, 1911, Te Kūiti Historical Society*

### RANGATIRATANGA ME TE MANA WHAKAHAERE Ā-IWI

- 2.227. I te tau 1840, he kaha nō te manawanui me te mana motuhake o te rangatiratanga o Ngāti Maniapoto ko tōna pūtake ko te mana motuhake o ōna hapū maha me te mārama ki te whānui me te kotahitanga o tōna tuakiri. Ko ngā rūnanga, me te whai wāhi a ngā tāngata katoa ki reira, te huarahi i kōrerorerotia ai, i whakahaeretia ai hoki ngā take o te wā. Hei tauira nō te tau 1857 ka rīpoatanga ai e te nūpepa, *Te Waka o te Iwi* tētehi reta mai i tētehi rūnanga o Ngāti Matakore ka 107 ōna tāngata. Nā taua nūpepa anō i tā ko tētehi reta mai i Te Rūnanga o Ngāti Maniapoto me Te Rūnanga o Kihikihi he mea ārahi e Rewi Maniapoto. Kei a Ngāti Maniapoto te kōrero nā ngā rangatira pēnei me Rewi te ārahi, ēngari, ko ngā whakataunga, he mea tohu mai e ngā whakaaro me te hiahia a te iwi.
- 2.228. Ko te aukati tētehi tauira o te haere tonu o te mana rangatiratanga o Ngāti Maniapoto, nō muri o te Pakanga i Waikato, ā, nō mua noa atu o te hikinga i a ia, he tohe nāna me whāki e Te Karauna taua mana rangatiratanga. Ko taua whāinga he mea whānui ki roto o Te Kīngitanga nui tonu. I te tau 1884 ka petihanatia Te Kuīni e Tāwhiao kia "tukua e koe tētehi Kāwanatanga ki tō iwi Māori, ki a rātou e noho tonu ana ki runga o ngō rātou ake whenua, ngā wāhi mana o ngō rātou tūpuna, ā, ki roto o ngā rohenga Māori, kia taea ai e rātou te kaha ki te hanga ture e pā ana ki ngō rātou whenua, iwi hoki". Nō muri mai ka karangatia kia whakahaerehia te wāhanga 71 o te Ture Kāwanatanga o Aotearoa 1852, mā reira whai wāhi ai te whakahaere o te mana motuhake Māori ki aua rohe Māori. Ēngari, ko tā Te Karauna mō taua wāhanga 71 he whakataihoa noa kia pāhekoheko te Māori ki

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

roto o te pūnaha tōrangapū a te Pākehā. Kīhai rawa taua wāhanga i whakahaeretia e Te Karauna.

- 2.229. Nō roto o ngā whakawhitiwhitinga me Te Karauna ka tohe tonu ai a Ngāti Maniapoto kia tukua e Te Kāwanatanga taua kāwanatanga motuhake mā te komiti hei tiro tiro, hei whakawā hoki i āna ake taitara whenua. Ko tā Ngāti Maniapoto manako ko tētehi komiti ko tōna pūtake:

Ko te tupuna anō te mana me te mana ki runga ki te whenua. Ko te Komiti hei whakahaere. Ko te Kuīni hei tiaki.

- 2.230. Heoi anō, ko te Komiti o Kāwhia i tūria i te tau 1884 i raro i te Ture Komiti Māori a Te Karauna kīhai i whai mana ki te whakatutuki i ngā hiahia o Ngāti Maniapoto. Hei aha koa tōna ingoa ka noho te mana o taua Komiti ki runga o Te Rohe Pōtae i tautuhitia ki te petihana o te tau 1883. Mai anō, kīhai i tau ngā whakaaro ā ngā mema o te Komiti ki te kaha i tukua ai ki a rātou e te ture. Ko tā Te Tiamana, ki tāna whaikōrero whakatūwhera, he auē ki te kore whai kaha a te Komiti:

... he titiro nāku, he tino iti rawa te kaha e hōmai ana ki te Komiti i roto i te "Ture mō ngā Komiti Māori". E mea ana au me whakanui te mana o te Komiti, kia kua e waiho ki runga anake ki te pai o ngā tāngata katoa nā rātou te totohe ka tae mai ai tā rātou totohe ki mua o te Komiti.

- 2.231. Nō te tau 1885, i tāna tuku whakaaturanga ki te Komiti mō ngā Take Māori, ko tā Wahanui kōrero ki te kore e whai kaha o te Komiti, me ōna tūmanako ki tētehi rōpū o Ngāti Maniapoto hei whakahaere i ngō rātou whenua:

"Ko taku hiahia ki tā mātou ake Komiti, kia whai kaha hoki ia ki te whakahaere i ngā whenua, ā, kia noho te mana whakahaere ki taua Komiti ..."

- 2.232. Nō te whakaaetanga a Ngāti Maniapoto ki te rerewē ko tā rātou he whakapono ka kaha haere ake ai te mana o te Komiti. Heoi anō, kīhai rawa Te Karauna i whakakaha i ngā mana o ngā komiti Māori. Ka riro kē mā Te Kōti Whenua Māori te whakatau taitara mō Te Rohe Pōtae, he kore whai wāhi nō te Komiti.

- 2.233. Nā te whai a te tangata kotahi i te taitara whenua ko tā ētehi o Ngāti Maniapoto he mahi ā-tangata kotahi, ka kore haere ai te tahuri ki ngā mana rangatiratanga. Hei pupuru ki te kotahitanga o te iwi ko tā Taonui tohe ki ngā Kaikōmihana o tētehi uiui o te tau 1891 i ngā ture whenua Māori me whai e ngā hokonga whenua te whakaae a te hapū, a te iwi rānei, ēngari, mo te tangata kotahi.

- 2.234. Tae noa ki te tīmatatanga o te rautau rua tekau kua mate kē ngā rangatira nāna a Ngāti Maniapoto i ārahi ki ngā whakawhitiwhitinga me Te Karauna, ā, te āhua nei, ko te kotahitanga o Ngāti Maniapoto hei iwi i whakaraeraengia. Nō reira nō tōmuri o te tau 1903 ka hangangia ai Te Kawenata o Ngāti Maniapoto ki tētehi hui nui, ka tohaina ai ki te iwi. Ko tā tēnei pepamana, he akiaki i te kotahitanga o te iwi mai i te pupuru ki tōna Māoritanga, me te mana rangatiratanga o Ngāti Maniapoto. Ko te pupuru ki te Māoritanga anō i kōrerotia ki tētehi hui mō ngā iwi i tū ki Te Kūiti i te tau 1911 nā Ngāti Maniapoto i karanga, ā, ko ētehi mema pāremete pēnei i te Pirimia Hamanga Timi Kara rāua ko Apirana Ngata i tae mai.

- 2.235. Kei taua huringa o te rautau, he kaha anō te karanga a Ngāti Maniapoto me ētehi atu Māori ki te kāwanatanga mana motuhake. Ko te whakautu a Te Kāwanatanga he ture hōu e tūria ai ētehi rōpū ā-iwi anō pēnei me te Poari Whenua Māori o Maniapoto-Tūwharetoa me te Kaunihera Māori o Maniapoto i tū i te tau 1901 i raro i te Ture Kaunihera Māori 1900.

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

Ko te mana o taua Kaunihera nei he hanga ture-raro e pā ana ki ngā take o te hauora me te toko i te ora. Ka kāhiti tuatahinga ngā ture-raro a Te Kaunihera Māori o Maniapoto i te Tihema o 1902. Ko tā rātou he aukati i te waipiro mai i ngā hui me te whaina mō te petipeti; mō te hoko tūpeka ki te hunga tamariki; mō te haurangi hoki. Nā ngā komiti marae i pōtitia ā-rohe, arā hei 'komiti kāinga' ēnei ture-raro i whakahaere. Heoi anō ka raruraru ngā Kaunihera Māori i te iti o te pūtea me te kore noa o te whai mana, ā, tae noa ki te tīmatatanga o te Pakanga Tuatahi ka kore haere tō rātou mana whakaawe. Ka noho tonu te Kaunihera Māori o Maniapoto tae noa ki ngā 1930.

- 2.236. Huri noa te rautau rua tekau, ka tū ko aua momo komiti, kaunihera hoki i raro i te ture hei pupuru, hei poipoi hoki i te hauora ā-tinana, ā-ōhanga, ā-ahurea o te Māori. Ko ētehi tauira ko te Kaunihera Hauora Māori o Maniapoto, ko te Komiti Matua ā-lwi o Maniapoto, me te Kaunihera ā-Rohe o Waikato-Maniapoto. Ko Te Komiti Matua ā-Rohe o Maniapoto me ōna komiti he mea whakatū i raro i te Ture Whakaahu Ōhanga Pāpori hoki a te Māori 1945, he mea pupū mai i ngā komiti ā-iwi me ngā komiti matua i tū hei wāhanga o te Rōpū Māori Tautoko i te Pakanga. Ko ngā take i tirohia e aua komiti ko aua take anō pērā me te unu waipiro, me te whakawhanake, reiti hoki, o ngā whenua Māori. Ko tētehi take pū o te Komiti Matua ā-lwi o Maniapoto ki ōna tau tōmua ko ngā whare o te rohe.
- 2.237. Ko tā te wāhanga o Ngāti Maniapoto o Ngā Wāhine Māori Toko i Te Ora, he aha koa kīhai i whakaturehia, he tohe hoki i āna tirohanga ki ngā tūmomo take o te pāpori Māori. He mea whai aua wāhine nei i te manawanui o te tū rangatira o ngā wāhine o Ngāti Maniapoto.
- 2.238. Ko te hiahia mō ēnei kaunihera, komiti hoki, he whai tūmomo mana whakahaere ki te rohe, ā, he mea tautoko, mea whakahaere hoki e ngā tūao o te iwi e here ana ki te ahu whakamua o Ngāti Maniapoto. Heoi anō, kīhai ēnei rōpū i tautokona e Te Karauna ki te pūtea me te mana hoki, ki te ture rā anō e taea ai te whakatutuki i taua mana whakahaere motuhake ā-iwi i wawatatia ai e ngā rangatira o Ngāti Maniapoto, nāna te whakawhitihanga o te hikinga o te Aukati i ngā tau 1880.
- 2.239. Ki ngā tau tōmua o te 1980, nā ngā mana motuhake o te Tarahiti o te Tōputanga o ngā Marae o Maniapoto i tautohu te hiahia ki tētehi mana motuhake ā-iwi. Nō te tau 1988 ka tū ai te Poari Māori o Maniapoto ki te ture, ā, ko te Poari tuatahi i pōtitia i te tōmua o te tau 1989. Nō te whakatūranga o te Poari, "ko tōna kaupapa he papare, he whakarei i te hauora, te mātauranga, te whai mahi, me te ahurea o tōna iwi."

**KUPU WHAKAMUTUNGA**

- 2.240. Nā Te Tiriti o Waitangi me te nōhanga Pākehā i nui ai ngā whakarerekētanga ki runga i a Ngāti Maniapoto. Nā te pāwera ki te whai a Te Karauna i te whenua Māori me tōna haukotinga ā-tōrangapū ka tautokona ai e Ngāti Maniapoto te whakatūranga o te Kīngi Māori, ka kaha te paparenga o ngā hoa noho tata whakatetonga, whakateraki hoki, ā, ka whakatūria ai tētehi aukati, katoa o ēnei hei pupuru i tōna mana rangatiratanga. Nō roto o ngā tau maha ka hīkina e ia te toimaha o te tiaki i te manene, ēngari rawa ia, ērā mai i te pakanga i Waikato. Ko te take pū o tāna whakataunga kia hīkina te aukati, kia tukua Te Karauna kia uru ki tōna rohe he whakaaetanga, he oati hoki nā Te Karauna, ki tā Ngāti Maniapoto whakapono, ka manaakitia tōna mana rangatiratanga, mana whakahaere hoki ki runga o ngōna whenua, o ngōna tāngata. Ko aua whakaaetanga, ko aua oati, e ai ki a Ngāti Maniapoto, ko Te Ōhākī Tapu.
- 2.241. Waihoki he tere tonu, he hirahira hoki te rironga o ngā whenua o Ngāti Maniapoto, ka whakapātaritaritia ai tōna āhei ki te pupuru i tōna tuakiri ahurea me tōna mana Māori motuhake. Hei aha koa ngā oati a te Minita Māori i te tau 1885, inā ka whai painga ā-ōhanga a Ngāti Maniapoto mō roto o te wā mai i te tuku kia haere tonu te rerewē, ko te pānga ā-pāpori, ā-ōhanga hoki, ki runga i a Ngāti Maniapoto he uaua rawa atu, ā, kei

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

runga tonu i a ia ngā rerekētanga o waenga o ōna uri me te iwi whānui o tōna rohe. Nō roto o ngā tau te karanga a Ngāti Maniapoto ki Te Karauna kia whai mana Te Ōhākī Tapu. Ko tā Ngāti Maniapoto titiro whakamua kia pai ake tōna huāngatanga me Te Karauna, hei hoa mahi ngātahi i Te Tiriti o Waitangi rāua tahi ko Te Ōhākī Tapu.

Hanga paitia tatou kia piri ai ki te piringa pono ...

Wahanui, 1883

## 2 TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.1. The Crown's acknowledgement and apology to Maniapoto in part 3 is based on this historical account.

### INTRODUCTION

- 2.2. Kia mau ki tēnā, kia mau ki te kawau mārō: Hold fast to that, the straight-flying cormorant. This was the ōhākī or dying instructions of the ancestor Maniapoto to his people which has come to be adopted as a pepeha or tribal maxim of Ngāti Maniapoto. This strength of purpose has characterised the historical interaction of Ngāti Maniapoto with the Crown.
- 2.3. Ngāti Maniapoto are generally the descendants of the ancestor Rereahu. Rereahu traced his lineage from Hoturoa, the commander of the Tainui waka. Among the children of Rereahu was Maniapoto himself. Maniapoto received the 'mana whatuāhuru' (described as the power of the rangatira to unite their people to achieve a joint purpose through peaceful means) from his father, he having demonstrated best the essential leadership qualities. The mana of Maniapoto thus encompassed all the descendants of Rereahu as well as many of the offspring of the Tainui ancestors Hiaroa and Raka. Hence the iwi became known as Ngāti Maniapoto, its traditional lands encompassing the expansive King Country, much of which was traditionally known as Te Nehenehenui (the great forest).

### PRE-TREATY CONTACT/PRE-TREATY TRANSACTIONS

- 2.4. Trade and missionaries were the dominant features of the early contact of Ngāti Maniapoto with Pākehā. The first contact with a European was possibly as early as 1805.
- 2.5. The initial impetus for Ngāti Maniapoto engagement with Pākehā was the need to secure a significant number of muskets to maintain an effective fighting force during the intertribal 'Musket Wars' sparked locally by the Battle of Matakītiki in 1822. By the mid-1820s, a lucrative flax trade for muskets and gunpowder had emerged at Kāwhia (and would later at Mōkau). It is estimated that some 2,500 tons of flax were traded for 5,000 muskets in the first four years of trade at Kāwhia. Inland Ngāti Maniapoto hapū living within Te Nehenehenui increasingly came to Kāwhia and Mōkau to participate in this new economy. Trade expanded to pigs, potatoes, timber and other produce and resources in exchange for western clothing, blankets, tools, and other items of use. Ngāti Maniapoto thrived. One European visitor to Mōkau in 1840 remarked that the local Māori "seem to be in very prosperous circumstances" and that the fertile area around the Mōkau River was extensively cultivated with potatoes, maize, tobacco, and flax.
- 2.6. Rangatira allowed or induced some European traders and shipwrights to remain amongst Ngāti Maniapoto and neighbouring iwi as 'their' Pākehā. They were to act as agents of barter. These Pākehā were prized 'possessions' and a symbol of mana for the tribal leaders. They were married to local woman of mana, provided with land, and integrated into the communal life of the hapū.
- 2.7. The other early Pākehā to come into the region were the missionaries in the mid-1830s. They too were welcomed as a source of trade and goods. While they brought with them Christianity, missionaries were also valued for their role in trade and peace-making. They provided access to literacy and agricultural knowledge and technology. In some cases, Ngāti Maniapoto hapū chose to incorporate these new ideas and techniques into their traditional ways of doing things. Over time, they expanded their agricultural trade to include the growing and milling of wheat.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.8. In the 1820s and 1830s hapū provided land for the use of merchants and missionaries at Kāwhia, Mōkau, and the upper Waipā River. In the 1830s, a settler sent several traders to live amongst Ngāti Maniapoto at Kāwhia, having formed a relationship with the Ngāti Maniapoto chief Haupōkia and another in Sydney. In several instances, the merchants and missionaries' interactions resulted in the signing of deeds. However, the Pākehā missionaries and traders likely had a different understanding of land tenure from Ngāti Maniapoto, who generally understood the allocation and reservation of land in the context of mere use rights and non-permanent transfer in accordance with their tikanga. This was highlighted in a deed of sale for Ohaua, dated 13 February 1840, where the Māori language wording of the deed referred to the setting aside of the land in question, rather than the sale:

"Ka Rahuitia nei o matou kainga ... mo nga Mihanere."  
Our home is reserved ... for the Missionaries.

The missionaries and the traders were able to use the land Ngāti Maniapoto allotted to them only so long as they remained part of the Ngāti Maniapoto community. Ngāti Maniapoto tikanga and rangatiratanga prevailed and these newcomers were expected to contribute to the well-being of the communities they lived in.

- 2.9. In 1839 and 1840, Sydney merchants made a large number of speculative purchases at Kāwhia and the Waipā River. These purchases were often conducted with just one or two chiefs. In addition, the speculators did not occupy the land they had attempted to purchase, meaning they acquired no rights under Ngāti Maniapoto tikanga. That occupation was a necessary component of these transactions was understood by Pākehā on the ground; in 1844, a Pākehā trader reported to the British parliament's Select Committee on New Zealand that Māori would 'consider it void' if Pākehā bought land but did not settle. Those supposed purchases by absent Pākehā were mostly abandoned by the buyers after the Treaty was signed, with Maniapoto retaining control and ownership of the land.
- 2.10. During the period before the Treaty of Waitangi, Ngāti Maniapoto hapū and their neighbours retained and exercised rangatiratanga and control over their tribal domain and their economic spheres of interest, including Kāwhia and Mōkau.

**NGĀTI MANIAPOTO AND THE TREATY OF WAITANGI**

- 2.11. In 1839, Pōtatau Te Wherowhero, who had strong whakapapa links into Ngāti Maniapoto, was the last signatory to the 1835 He Wakaputanga o te Rangatiratanga o Nu Tirenī, a declaration of Māori independence.
- 2.12. Several Ngāti Maniapoto rangatira were signatories to the Treaty of Waitangi in 1840. Following the signing at Waitangi on the 6th February, Crown agents took copies of the Treaty around the country so that further signatures could be gathered. A few Ngāti Maniapoto chiefs signed the Treaty at the heads of the Waikato River in late March or early April 1840. They included Haupōkia Te Pakaru and Te Waraki. The signatory Te Ngohi is believed to be the father of the famous Ngāti Maniapoto leader, Rewi Manga Maniapoto. The Crown also sent a copy to a missionary at Kāwhia, who collected further signatures. These included the Ngāti Maniapoto rangatira Taonui Hikaka, Te Matenga Te Wahapu, Ngamotu (later known as Takerei), Tariki, and a second signing by Haupōkia Te Pakaru. However, the Crown did not take the Treaty inland, meaning that other prominent Ngāti Maniapoto rangatira did not have the opportunity to sign. No Ngāti Maniapoto women signed the Treaty, but that was not a reflection of their mana within the tribe. Those missionaries tasked with taking the Treaty around the country on the Crown's behalf did not always recognise mana wahine.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.13. The general understanding of Ngāti Maniapoto of the Treaty has always been that conveyed by the Māori version. In the Māori version, the Treaty promised to protect Māori 'tino rangatiratanga'. On the other hand, the English version also granted 'sovereignty' to the Crown. Since 1840 there have been conflicting views about how to reconcile these two forms of authority and which would take precedence.
- 2.14. The English text of the Treaty provided for Crown 'pre-emption' over Māori land. The Crown prohibited private transactions between Māori and Pākehā, meaning Ngāti Maniapoto would no longer be able to enter into direct transactions with settlers over their land. Ngāti Maniapoto had their own understanding of pre-emption. In 1885, Wahanui Huatare, a Ngāti Maniapoto rangatira, spoke of pre-emption to the Native Affairs Committee:

That principle I understand is this: that if the Governor gives a higher price than any one else, I approve of selling the land to him. That is my idea of pre-emption; for what person would be so foolish as to take a small price when a larger one was offered him?

- 2.15. Ngāti Maniapoto believed the Treaty was an agreement that would preserve their control over their own affairs and their tribal domain and thus uphold their rangatiratanga. They continued to invoke the Treaty of Waitangi in their protestations and petitions to the Crown and to Parliament throughout the nineteenth and twentieth centuries.

**TRADE, THE LAND CLAIMS COMMISSION, PRE-EMPTION WAIVER LAND PURCHASES, AND EARLY CROWN LAND PURCHASING**

- 2.16. The period immediately after the Treaty was an era of Māori agriculture and prosperity. Ngāti Maniapoto prospered through their ingenuity, industriousness, and a willingness to adapt and take advantage of the new economy. Ngāti Maniapoto were trading with the expanding settlements of Auckland and New Plymouth, but also Australia and as far afield as California. The wheat trade developed, and Ngāti Maniapoto invested in flour mills and bought schooners to carry their cargo. These included the Rere-wiki, Parininihi, Re-wini and Aotearoa. Canoes were also hewn to transport goods via key waterways to the coast or on to the Waipā and Waikato Rivers.
- 2.17. Ngarongo-Herehere Rangitawa, a kuia of Ngāti Maniapoto, later spoke of the prosperity of Kāwhia during this period:

Nui atu ano hoki tenei kai te aporo te pititi, te piki, te pea, te waaina... he mahi moni enei na nga kau-maatua io ratou raa, hariaatu ai nga hua papai ote tau ki Akarana irunga io matou kaupuke ... E haria ana te kaanga, te witi, te hua rakau, te poaka, te paukena, te kamokamo, te muka haaro, weheai a tena hapuu, a tena hapuu kaore rawa he raururu ite wa ia matou nei.

We had apples, peaches, figs, pears, and grapes ... We sent the best of the fruit away to Auckland and sold it. We had our own small vessels ... We shipped in them wheat and maize, fruit, pigs, pumpkins, vegetable marrows, and dressed flax. Many hapū were concerned in this trade; we all shipped cargo for sale to the Pākehā, and all was done agreeably ...

- 2.18. Ngāti Maniapoto hapū and their neighbours continued to exercise rangatiratanga over their customary lands and waterways. Few Pākehā settled amongst Ngāti Maniapoto. Those who did so under Ngāti Maniapoto terms while occasionally acting as intermediaries to facilitate trade and interactions with the Crown.

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.19. Pākehā settlers had to acquire any rights to land from the Crown. After the Treaty was signed, the Governor established the Land Claims Commission to make recommendations about whether those transactions between Māori and Pākehā undertaken before 1840 should lead to land being granted by the Crown. In 1843, the Commission heard two claims of the Wesleyan Missionary Society and one settler claim, all concerning transactions that occurred in the 1830s for land in Kāwhia.
- 2.20. The Crown required the Land Claims Commission to carry out their enquiry in accordance with the Land Claims Ordinance 1841. The Commission did not usually investigate the broader customary interests of Māori in the claim or seek to determine what Māori understood the transaction to mean. During the hearings for Ngāti Maniapoto claims only two Māori witnesses, the same for each claim, were asked to affirm that payment had been received and that those who had sold the land had that right and had not sold the land to anyone prior to the transaction being investigated. The Commissioners recommended that the full amount of land claimed by the Wesleyan Missionary Society, consisting of 164 acres, be granted. However, the grants were not issued until 1862. The settler claimant was eventually granted 118 acres of the 650 acres he had claimed.
- 2.21. The Wesleyan Missionary Society sought to obtain further land from Ngāti Maniapoto hapū in 1840, after the Treaty of Waitangi was signed. One mission station, in Mōkau, was abandoned without a claim to title being filed. For another transaction, at Te Kōpua on the Waipā River, the Wesleyan Missionary Society petitioned the Governor to waive the Crown's right of pre-emptive purchase. The transaction was eventually finalised under a pre-emption waiver issued in 1845 and a subsequent Crown grant in 1862.
- 2.22. By the 1850s the Crown was seeking to acquire land in Te Nehenehenui in its own right, with particular interest around the coastal areas of Mōkau and Kāwhia. Crown officials hoped a purchase at Mōkau would open up land around the Mōkau River mouth, provide access to the interior on the Mōkau River, and enable Crown acquisition of limestone and coal. Some hapū at Mōkau were eager to secure a settler township which would provide economic opportunities.
- 2.23. After earlier but fruitless negotiations, from March 1854 until July 1857, Crown land purchase officials negotiated deeds of purchase with those Ngāti Maniapoto rangatira who were willing to sell four blocks of land in the Mōkau-Awakino area. These were: the Awakino block of around 16,000 acres; the Mokau block estimated at 2,500 acres; the Taumatamaire block of around 24,000 acres; and the Rauroa block of about 9,000 acres. However, customary rights in all four blocks were highly contested and many rights holders opposed selling. Nonetheless, the Crown continued with its negotiations despite being aware of this opposition.
- 2.24. The most contested block was Mokau. After one Mōkau rangatira agreed to sell the block for £200, other Mōkau Māori with rights to the land expressed dissent at meetings. In a letter to McLean, two rangatira declared, "ta maua tikanga ... ko tenei taha o Mokau e kore e pai kia hoatu kia koe ..." (it is our position ... that it is not good to impart this side of Mōkau to you). The Crown was eventually forced to compromise. In the Mokau block deed, signed on 1 May 1854, it agreed to pay sellers £100, and exclude three large reserves for non-sellers from the transaction. The Crown set aside a further £100 for the non-sellers should they change their minds. However, some Mōkau Māori continued to express dissatisfaction after the sale through protest and two Mōkau chiefs sunk clothing in the river to make it tapu. In late May 1854 the Crown abandoned attempts to survey the block due to disagreement over the boundaries and obstruction by opponents.
- 2.25. There were hui at Kāwhia with the goal of preventing additional land sales at Mōkau and beyond. Consequently, the rangatira Te Pakarū placed a further tapu over a large land

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

area stretching from Mōkau north to Harihari, near Kāwhia where there had been a disputed purchase of land in 1854.

- 2.26. The Crown's attempts to acquire the land of Ngāti Maniapoto and others at Kāwhia were met with resistance by local hapū as well. This was observed by the Reverend John Morgan in a letter from Ōtāwhao in December 1855 noting, "the intention of H M Government to purchase the Kāwhia district...a purchase which the Ngatimaniapoto and other tribes have determined to resist."

**KĪNGITANGA, WAR, RAUPATU AND REFUGEES**

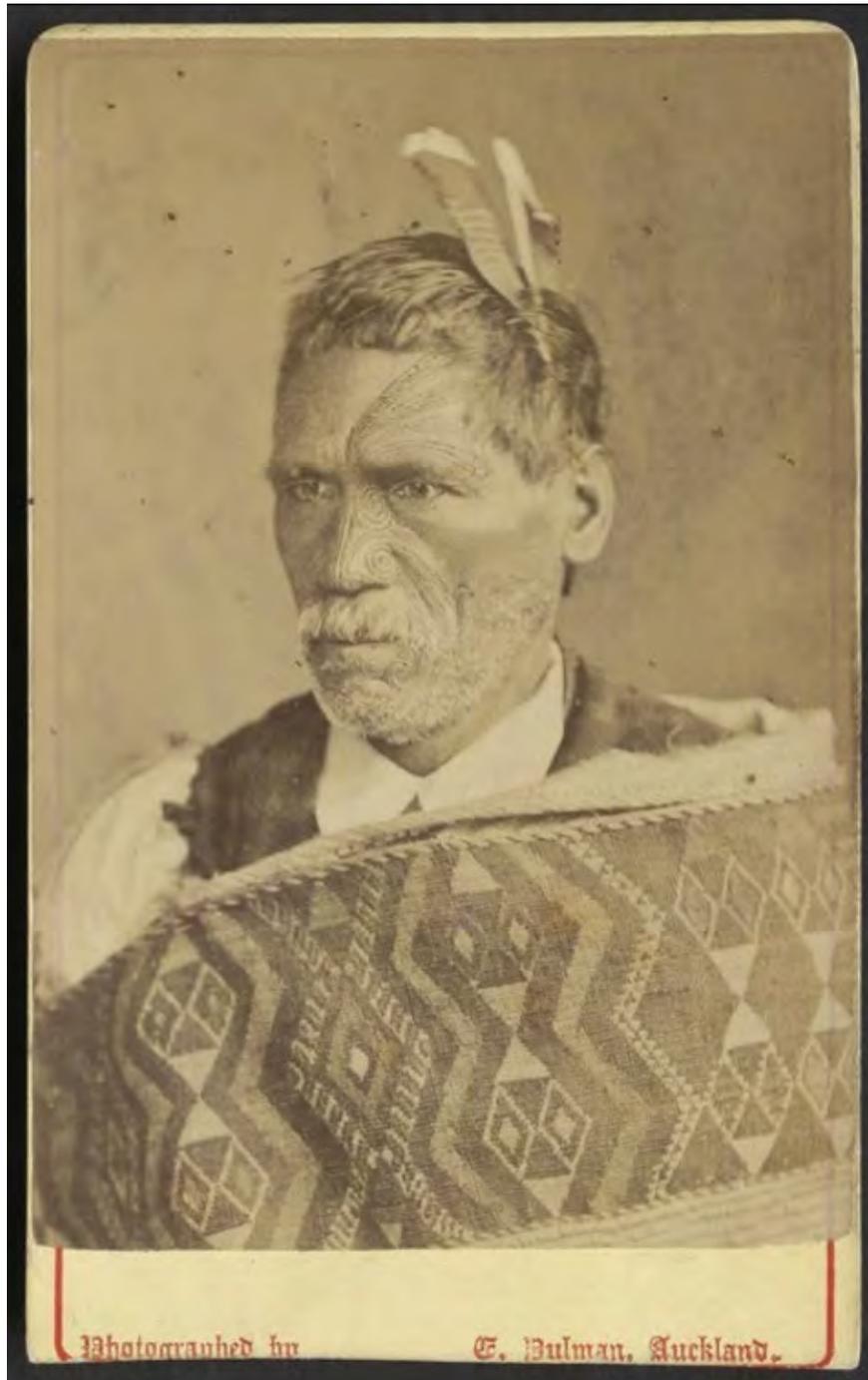
- 2.27. In the late 1850s Ngāti Maniapoto, observing the changes within their own rohe and in the territory of their neighbours, grew increasingly concerned about the number of British settlers, their growing demand for Māori land, and the political marginalisation of Māori. Subsequently, Ngāti Maniapoto strongly supported the Kīngitanga movement. Kīngitanga was a pan-tribal nationalist movement that sought to: unify the Māori people under one sovereign equal to the Queen of England; bring an end to intertribal conflict (kaati te whakaheke toto a te Māori ki te Māori); keep Māori land in Māori hands (kaati hoki te hoko o te whenua a te Māori ki te Pākehā); and provide a level of rangatiratanga or autonomy for Māori.
- 2.28. Ngāti Maniapoto endorsed Pōtatau Te Wherowhero to be the first Māori King. Before accepting the Kingship, Pōtatau declared that he needed to consult his elders of Te Nehenehenui. He stated, "Mō rātou tēnei taonga, te Kīngitanga." (This treasured thing, the Kingship, is for them). Pōtatau subsequently met with Ngāti Maniapoto leaders at a meeting in 1857 at Haurua. This gathering is known to Ngāti Maniapoto as Te Puna o te Roimata, the Wellspring of Tears. Here Ngāti Maniapoto confirmed their support for Pōtatau as the Māori King and as a 'pou mo te mana o te Māoritanga', a pillar for the mana of the Māori. Rewi Maniapoto himself raised the King's flag at the anointment of Pōtatau at Ngāruawāhia in 1858. He was also a member of the Rūnanga of Pōtatau at Ngāruawāhia which, in 1859, prohibited European magistrates and roads within their territory, and proclaimed that no Māori should be imprisoned in the Governor's jail. Rewi stated in 1879, "Ko ahau te tangata i whakahaere ai te Kingi o te motu nei" (I was the chief support of the King in this island). In supporting the Kīngitanga the mana of Ngāti Maniapoto lands were symbolically placed under Pōtatau as King. This extended as far south as Parininihi, or the White Cliffs, which was specifically identified by Wahanui as a pou, or pillar, of the Kīngitanga and affiliated with Ngāti Maniapoto.
- 2.29. In April 1860, Ngāti Maniapoto sent emissaries to Taranaki to determine whether the opposition of the iwi of Taranaki to the sale of land at Waitara was justified. They deemed the resistance to be tika, or right. Rewi Maniapoto asked King Pōtatau for his approval for Ngāti Maniapoto to support the resistance. Pōtatau responded: "Ngati-Maniapoto, haere hei kai ma nga manu o te rangi" (Ngāti Maniapoto, go ye and be food for the fowls of the air). He did not support the expedition of Ngāti Maniapoto, however he would not stop it. Pōtatau forbade his own Waikato people from taking part.
- 2.30. On 27 June 1860, Ngati Maniapoto and Taranaki forces defeated Crown troops at Puketakauere, near Waitara. On 23 January 1861, Rewi Maniapoto and others led an unsuccessful attack on a redoubt at Huirangi. Rewi returned from Taranaki convinced that the government intended to usurp mana Māori over the land and people of Ngāti Maniapoto.
- 2.31. Pōtatau was succeeded by his son Matutaera (who later became known as Tāwhiao) as the Māori King on the 5 July 1860. When Pōtatau was near death he said to his son, "E muri ara mau ki Te Nehenehenui", (afterwards hold fast to Te Nehenehenui). Pōtatau was

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referring here to Matutaera/Tāwhiao being able to count on Ngāti Maniapoto, not only as supporters of the Kīngitanga but also as close relatives.

- 2.32. The Crown was not prepared to accept dual sovereigns in New Zealand. Governor Browne demanded Tāwhiao submit 'without reserve to the Queen's sovereignty'. On a visit to Ngāruawāhia Browne's successor, Sir George Grey, declared, "I shall not fight against him [the King] with the sword, but I shall dig round him till he falls of his own accord". As part of this strategy, Grey proposed a limited form of Māori self-government through rūnanga. However, Ngāti Maniapoto remained supportive of the Kīngitanga and its ideals of Māori unity and autonomy.
- 2.33. In March 1863, Rewi Maniapoto and other Kīngitanga supporters expelled the Resident Magistrate and Civil Commissioner at Ōtāwhao, Te Awamutu. Rewi seized his printing press, as he had taken issue with the publication of the newspaper *Te Pihoihoi Mokemoke i Runga i te Tuanui* and its anti-Kīngitanga sentiment. The press was sent back to its owner in Auckland.
- 2.34. The expulsion of the magistrate fed existing rumours that Rewi and his Ngāti Maniapoto followers planned an attack on Auckland. Rewi, instead, largely advocated for defensive preparations, believing an invasion imminent. Rewi would later claim, "I had no desire to fight".

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT



*Rewi Manga Maniapoto, ATL Ref PA2-1359*

- 2.35. The close relationship between Ngāti Maniapoto and Waikato, founded in shared whakapapa and history and nurtured by strong Ngāti Maniapoto support for the Kingitanga, meant that Ngāti Maniapoto were compelled to come to the aid of Tāwhiao when the Crown invaded Waikato in July 1863. The Crown proclaimed Ngāti Maniapoto to be in 'open rebellion' for taking up arms to defend their King and the lands of their Waikato relatives.
- 2.36. Ngāti Maniapoto played a crucial role in building and manning a defensive line at Meremere. From here they conducted a raiding campaign against Crown troops in September and October 1863, temporarily preventing them from moving further south.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

One notable Ngāti Maniapoto engagement was the attack on Camerontown on 7 September 1863, which resulted in the destruction of over 40 tons of Crown supplies. When Crown troops eventually outflanked the Meremere line by river, the Kingite forces evacuated. It is probable that some Ngāti Maniapoto were also at Rangiriri pā when Crown troops attacked on 20 November, resulting in the taking of 180 Kingite prisoners.

- 2.37. Ngāti Maniapoto were among those garrisoning the Pāterangi fortifications, their construction led by Rewi Maniapoto. Crown forces decided to bypass the formidable pā, rather than attack. Instead they attacked the unfortified settlement of Rangiaowhia on 21 February 1864. This settlement served as a supply base for the Kīngitanga forces. It was occupied by women, children, and some men, who had been sent there for protection. The attack resulted in the occupants of at least one whare being burnt alive.
- 2.38. Mere Te Rongopāmaomao of the Ngāti Maniapoto hapū Ngāti Kinohaku was at Rangiaowhia when the Crown troops attacked. Carrying her baby, she hid in the bush where she heard soldiers shouting, "Maoris in the bush! Shoot them! Shoot them!"
- 2.39. The Kīngitanga leaders had supposed the non-combatants at Rangiaowhia to be safe from attack based on what they understood of European laws of warfare and a belief that some kind of arrangement had been established with the Crown. The actions of the Crown shocked the Kīngitanga forces and engendered a degree of bitterness among Ngāti Maniapoto, as well as their Waikato and Ngāti Apakura relatives. Later, the Kingite chief Whitiora Te Kumete, whilst residing with his Ngāti Maniapoto relatives, described the killing of Māori at Rangiaowhia as 'foul murder':

General Cameron told us to send our women and children to Rangiaowhia, where they should remain unmolested; but he went away from Paterangi with his soldiers after them, and the women and children were killed and some of them burnt in the houses ... That deed of yours was a foul murder ...

- 2.40. The day after the attack on Rangiaowhia, 400 Māori from Pāterangi fought a skirmish against 1200 Crown forces along hastily prepared defences at Hairini. Hairini was not too distant from Rangiaowhia and this line of defence allowed the people from the surrounding area to escape. Among the Māori forces were the chieftain Wahanui Huatare and others of Ngāti Maniapoto. The Māori defenders did not engage for long before withdrawing across the Pūniu River into Te Nehenehenui.
- 2.41. Some returned north to Ōrākau, near Kihikihi, to rejoin the fight. Rewi was initially reluctant to build the pā at Ōrākau and prophesied defeat. The Māori position was problematic due to the location of the pā and an inadequate supply of food, water and ammunition. However, the arrival of allied tribes who were determined to fight at that place meant that Ōrākau was chosen. Rewi had recruited one of them, the Tūhoe tribe of the Urewera, to his cause and possibly felt obliged to stand with them.
- 2.42. The Māori contingent at the Battle of Ōrākau comprised approximately 300 Māori, including women and children. The force consisted of several tribes, including Ngāti Maniapoto, and was led by Rewi Manga Maniapoto himself. From 31 March to 2 April 1864, the Māori force faced an army of 1,700 Crown soldiers in battle. The defiant Māori response to the Crown's call to surrender has been immortalised by generations of Ngāti Maniapoto, "E hoa, ka whawhai tonu ahau ki a koe, ake, ake, ake!" (Friend, I shall fight you forever, forever!). When it was proposed that the women and children at least be sent out, Ahumai Te Paerata of Raukawa cried out, "Ki te mate nga tane, me mate ano nga wahine me nga tamariki!" (If the men are to die, the women and children will die also!). Rather than surrender, the defenders chose to fight their way through the Crown lines. Despite being pursued by cavalry, many managed to retreat across the Pūniu River.

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- 2.43. The Crown casualties were recorded as 16 killed and 52 wounded. At the time, Rewi Maniapoto estimated the number of Māori deaths to be 87. Others have estimated the number to be as high as 200. Those killed included women who were "ruthlessly cut down" when the pā was finally taken by Crown troops. Many of the Māori killed were reportedly buried together at the battle site. Those on the British side were interred at St John's Church cemetery in Te Awamutu.

Anea kau ana te whenua,  
Tangi kotokoto ai te tai o Puniu.  
The land is swept and desolate,  
Mournfully rolls the tide of Puniu,  
The waters sob as they flow.



*Ka Whawhai Tonu Mātou, Ake! Ake! Ake! Ōrākau, ATL Ref C-033-004*

**THE CROWN FORCES HALTED AT THE PŪNIU RIVER**

- 2.44. In 1863 the Suppression of Rebellion Act and the New Zealand Settlements Act had come into effect. These provided for the Crown to confiscate Māori land when the Governor in Council was satisfied that "any native tribe, or section of a tribe or any considerable number thereof" had been engaged in rebellion against the authority of the Queen. The Crown confiscated large tracts of Waikato land. This included land claimed by Ngāti

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

Maniapoto hapū, particularly Ngāti Paretekawa and Ngāti Ngutu, on the north side of the Pūniu River. The confiscation included Kihikihi, the former site of the *whare-rūnanga* (council house) of Rewi Maniapoto, Hui-te-Rangiora. Here he had held his 'Runanga o Kihikihi' and the local King Movement council, and regulated the affairs of the surrounding district. Kihikihi was occupied by Crown troops in 1864, who destroyed Hui-te-Rangiora and looted crops, livestock, and possessions. Land in Taranaki was also confiscated. This included a strip of land adjacent to the Waipīngao Stream, which represented the southern extent of the Ngāti Maniapoto rohe.

- 2.45. King Tāwhiao and an estimated 2200 of his people, including Ngāti Apakura, were forced to take refuge in and around Te Kūiti. Ngāti Maniapoto also recall an unknown number of Taranaki Māori who sought shelter in their rohe.
- 2.46. The responsibility of sheltering and feeding these refugees fell upon Ngāti Maniapoto. This burden placed stress on the local population and its resources, particularly in the immediate aftermath of the conflict when there were some reports of starvation and disease. It is estimated that in the Te Kūiti region Ngāti Maniapoto were outnumbered three to one by people displaced by the Waikato war.

**AUKATI, DIPLOMACY, AND MANA MOTUHAKE**

- 2.47. The confiscation line along the Pūniu River became a border between Ngāti Maniapoto and King Tāwhiao on one side and European settlement on the other. Ngāti Maniapoto declared the Pūniu River an 'aukati' or 'puru' across which unauthorised European passage was prohibited. By 1868, this aukati had extended to form a rohe pōtae or encircling boundary around their remaining lands.
- 2.48. Ngāti Maniapoto guarded and protected the aukati in accordance with their own tikanga. While it was in place, pou or posts were frequently put up to mark the boundary, and Pākehā could only pass through with the permission of Ngāti Maniapoto leaders. In some cases, they were required to carry passes or letters of authority. There were also a few Pākehā living among Ngāti Maniapoto at this time, but these were men who had married into the tribe and had produced a number of offspring.
- 2.49. Ngāti Maniapoto used force to maintain the aukati and, during the period it was in place, several Pākehā were killed for not respecting the boundary. However, it was generally the case that intruders were well warned before final action was taken and most were turned away peacefully. Many Europeans quickly came to view this area as King Tāwhiao's territory, hence the region becoming popularly known as the 'King Country'.
- 2.50. Ngāti Maniapoto maintained its own traditional tribal leadership whilst remaining united behind King Tāwhiao during the 1860s and 1870s. These Ngāti Maniapoto leaders included Rewi Maniapoto, Wahanui, Taonui Hikaka II, Hauauru and Te Rerenga Wetere. They were some of the closest advisors of Tāwhiao and Tāwhiao himself often referred to the need to consult them.
- 2.51. In the years immediately after the Waikato conflict, Ngāti Maniapoto leaders refused to talk with Crown representatives. Ngāti Maniapoto were still suspicious and did not "consider themselves safe" from further Crown action. A series of defences were constructed at Wharepapa, Ōrāhiri and Hangatiki. In 1868, parliamentary papers were published listing tribes and chiefs and commenting on their disposition to the Crown. Ngāti Maniapoto was declared to be "all hostile". Pākehā settlers also expressed suspicion of Ngāti Maniapoto. As late as 1871, 167 Waikato settlers petitioned the Crown to establish their own 'aukati'. The petitioners wanted a boundary fixed which prohibited any Māori from crossing without the penalty of the 'pain of death'.

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- 2.52. For Ngāti Maniapoto, however, the aukati was not an isolationist policy, but rather an expression of their desire to control their own affairs and lands. During this time, the aukati preserved the rangatiratanga (chieftainship) and mana motuhake (authority) of Ngāti Maniapoto over its remaining territory. It was intended to keep out those who would cause harm to Ngāti Maniapoto and their lands, including land speculators, surveyors, and gold prospectors. It also prevented the Crown from exercising sovereignty in Te Nehenehenui.
- 2.53. By the end of the 1860s Ngāti Maniapoto leaders had begun engaging with their European neighbours. Members of the iwi were crossing the 'border' to trade. There were reports of greater prosperity among Ngāti Maniapoto and the Waikato refugees.
- 2.54. Relations were also thawing between Ngāti Maniapoto and the Crown. The first substantive peace negotiations took place between Ngāti Maniapoto leaders and Native Minister Donald McLean on 9 November 1869, at Te Pahiko or Opahiko, near Te Kūiti. At this meeting Rewi Maniapoto reportedly stated:

... kia mutu te whawhai ... ka whitingia te whenua e te ra i runga i ta ratou korero, ka uaina e te ua, a ka tino kaha amuri ake nei te mahana me te maramatanga o te ra.

Let the fighting cease ... The sun shines over the land with what they have discussed, the rain washes away and afterwards the sun shall be much more warmer and brighter.

Rewi Maniapoto later commented that it was at this meeting when he first gave his personal consent to peace and first attempted to plant a tree of goodwill between Pākehā and Māori, so both could enjoy the future fruits.

- 2.55. This was the first of many hui that took place over the next decade and a half as Ngāti Maniapoto and the Crown tried to agree on terms for peaceful reconciliation. In addition to wanting the Crown to recognise the authority of Tāwhiao as Māori King and return the confiscated lands, Ngāti Maniapoto sought the recognition of their mana whenua and mana tangata. They also wished to protect their lands from sale and were particularly opposed to the introduction of the Native Land Court to their district, described by Wahanui as a 'kooti kohuru', a treacherous court.



## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.56. The Native Land Court was established by the Crown in the 1860s. One of the Crown's objectives for the Court, and the native land laws which governed its operation, was to facilitate the opening up of Māori land to Pākehā settlement by converting Māori customary land (held communally) into individualised title. Once title was individualised it could be sold without regard for wider iwi and hapū. In addition, the Court process did not always allow for the complexities of Māori land tenure and neighbouring hapū and iwi were often forced to compete for title to their lands. As a result, many Māori, including Ngāti Maniapoto, viewed the Court with suspicion, believing it would lead to land loss. Keeping the Court out of their rohe was a key goal in their negotiations with the Crown.
- 2.57. The Crown, for its part, was motivated by a desire to bring Ngāti Maniapoto and the Rohe Pōtae peacefully under its own authority and, increasingly, by pressure to make land within the district available for European settlement. It believed that bringing the Native Land Court into Te Rohe Pōtae would aid in these goals, breaking down communal ownership and tribal control of land. The Crown also wished to avoid the costs of further conflict in the region, and thus chose not to directly challenge the aukati. It instead pursued diplomacy and other peaceful measures to negotiate with Ngāti Maniapoto leaders and King Tāwhiao. However, in pursuing its agenda, the Crown did not always respect Maniapoto decision-making processes, talking to some leaders but not others. One government agent was known by Maniapoto and their neighbours as "mata ora roku" or the weakening wedge.
- 2.58. Rewi continued over the years to use the analogy of planting a tree of goodwill, "me tiri ... tetahi rakau pai". In February 1877 he met with McLean's successor, Native Minister Daniel Pollen, at Alexandra (modern day Pirongia), and raised his concerns about land in nearby districts being sold by those to whom he did not believe it belonged. The Native Minister proposed that any title disputes over land could be resolved by reference to the courts. In March, Pollen and Rewi met again at Taupō, and again the Native Minister advised that the best way for Ngāti Maniapoto to protect their lands was by using the courts, in particular the Native Land Court. This answer was not satisfactory to Ngāti Maniapoto, and Rewi concluded that his and Dr Pollen's attempt to plant the tree of peace at these meetings had not succeeded:

I kite ano hoki a Manga i a Takuta Porena, a i whakamatau raua ki te tiri i tetahi rakau ki Areka, ki Taupo; na te huka o Tongariro i mate ai.

Manga also met Dr. Pollen, and they also endeavoured to plant a tree at Alexandra, and at Taupo; but, when the snows of Tongariro once appeared, that tree was destroyed.

- 2.59. The Crown's continued emphasis on the Native Land Court as the best way for Ngāti Maniapoto to protect their lands against the claims of members of other iwi frustrated Ngāti Maniapoto. At the meeting with Pollen at Alexandra, Rewi rebuffed the Native Minister's suggestion of the Courts as the way to end all such troubles:

Na, he kai titiro atu ahau ki nga tangata ke e hoko ana i taku whenua, he kore noku e tae atu ki a koutou Kooti ka mahi nga tangata ki te tango i aku whenua. Kahore ano kia marama i au tetahi huarahi e tae atu ai ahau ki roto ki a koutou Kooti,

I am a looker on at other people selling my land, who take advantage of my absence from your Courts to acquire lands that are mine. I do not know a way under the present circumstances by which I can appear in those Courts.

- 2.60. Their observations of its impact on others led Ngāti Maniapoto to believe the Court would aid land loss rather than prevent it. The Crown's proposals failed to satisfy the desire of

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Ngāti Maniapoto for recognition of their own, independent authority. Instead of submitting their land to an external authority, Rewi, Wahanui and other Ngāti Maniapoto leaders continued to press their demands to exercise their mana whenua and mana tangata. As Rewi told the Native Minister, John Sheehan, in 1879, "Ko tau tikanga kei a koe; ko taku kei au" (Your affairs are your own; my affairs are my own). He was later quoted (in translation) speaking of his long-wished-for project, "...of making the whole of the territory a reserve under my own, that is, the Maori mana...which means my holding intact all our Maori territory". Rewi wished to prevent the "inroads" of Pākehā into Te Rohe Pōtae "under any authority but that of Maori mana". Europeans would enjoy equal privileges, but Māori law would prevail over both Māori and European within the territory, and the law enforcers would be Māori. Any disputes over ownership of land would be solved by open debate at hui, rather than the Native Land Court.

- 2.61. Attempts at reconciliation were also undermined by the Crown's failure to return the confiscated Waikato lands. Rewi commented in 1875:

Ka maha nga Kawana me nga Minita Maori, me etahi Apiha i ki atu ai au, kaore he tangata [sic] o te Maungarongo kia au, me hohou e ratou te rongo ki te Whenua, ara, me whakahoki mai.

I told several Governors, Native Ministers, and subordinates that it was useless making peace with me; they must make peace with the lands, by returning them.

- 2.62. In 1874 and 1875, when McLean had been Native Minister, the Crown had repurchased 3,000-4,000 acres in the Waikato confiscation district from settlers in order to return it to Kīngitanga Māori, believing the return of some lands was necessary for peaceful settlement. Some lands had been returned through the compensation court. However, at Alexandra in 1877, after McLean's death, Pollen told Rewi that "Waikato is gone, it has gone from the owners, it cannot be returned".
- 2.63. In 1878, the new Premier, George Grey, suggested that the Crown might be willing to return more of the confiscated lands. At a meeting at Hikurangi, Grey told Tāwhiao and other senior Kīngitanga leaders, including Ngāti Maniapoto rangatira, that the Crown would return lands to the west of the Waipā and Waikato Rivers that it had 'not disposed of' to Pākehā. Grey also proposed that Tāwhiao would "stand in your authority (E tu na koe i to mana)" as "administrator (kai-whakahaere)" of the district, with the assistance of the Crown. The rangatira present at the meeting welcomed the Crown's proposal, but indicated a need to further consult amongst themselves before they could agree.
- 2.64. Believing an agreement between the Crown and the Kīngitanga to be imminent, Rewi asked Premier Grey to meet him at Waitara, in the Taranaki confiscation block, to make a final peace on the spot where armed conflict had first arisen. That meeting duly took place in June 1878. Rewi sought the return of Waitara as a further gesture of reconciliation. Rewi considered this meeting a success and again referred to his tree of peace analogy:

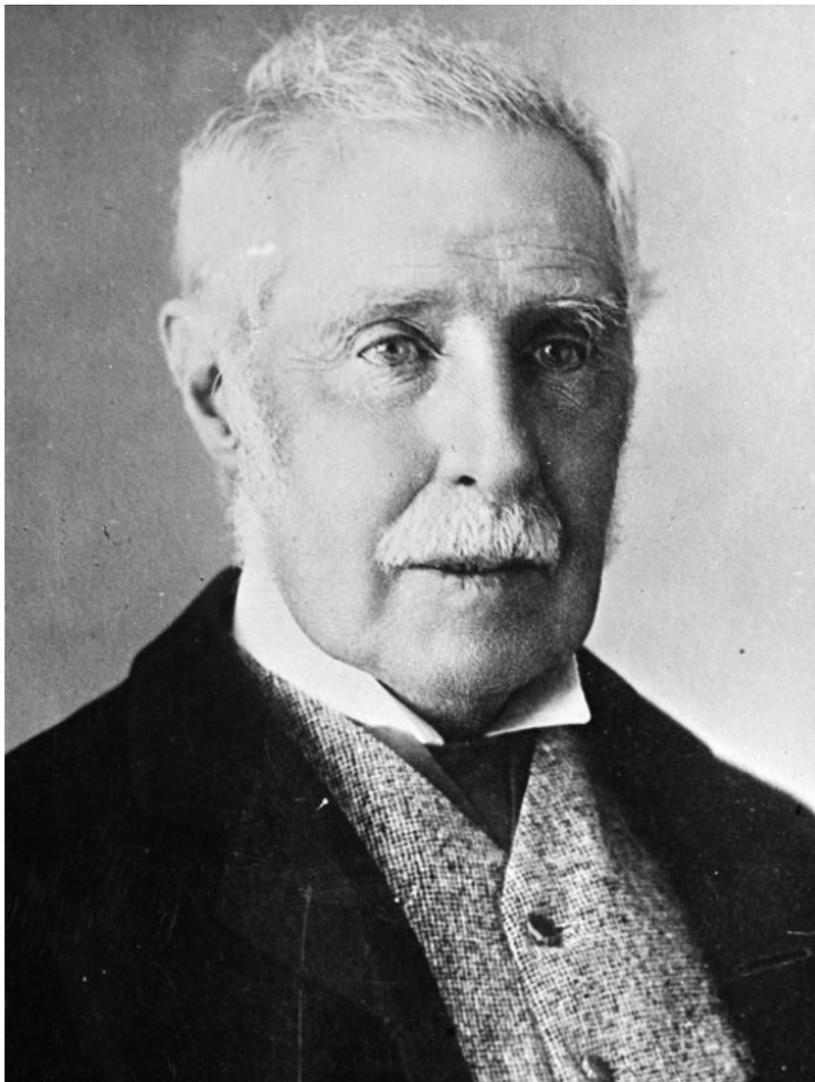
Katahi ka mauria mai taua rakau ki Waitara whakato ai, katahi ka tupu ... Kua tupu inaianeji, kua whai hua.

Then the tree was brought to Waitara to be planted. It now grows... it bears fruit.

At this meeting Rewi Maniapoto and another Ngāti Maniapoto chief, Hauauru, recited the whakapapa of the ancestor Maniapoto for Sir George Grey. The sharing of such knowledge illustrated the hope Rewi had for reconciliation between Ngāti Maniapoto and the Crown.

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2.65. However, Grey refused to return Waitara. Instead, in July 1878, the Crown began surveying confiscated lands in Taranaki. By May 1879, when the Crown and the Kīngitanga next met at Te Kōpua, some Ngāti Maniapoto rangatira had developed concerns about the Crown's Hikurangi proposal. In addition to the Crown's refusal to return confiscated land in Taranaki, it transpired that the Waikato lands the Crown intended to return were not as extensive as Ngāti Maniapoto had thought. Many of the Kīngitanga leaders had assumed the land repurchased by McLean was to be included in Grey's offer. However, at Te Kōpua Grey told Tāwhiao and the chiefs that he did not intend to include this land. Grey then declined to discuss the issues further, instead telling the assembled rangatira that they had until 10am the next morning to let him know if they wished to accept or further discuss the terms of the proposal. If they did not, he would withdraw the offer. They did not, and the offer was withdrawn.



*Sir George Grey, ATL Ref 1/2-005087-G*

2.66. Negotiations between the Crown and the Kīngitanga stalled for several years following Grey's withdrawal of the Hikurangi proposals. However, Tāwhiao and Ngāti Maniapoto rangatira remained committed to a peaceful resolution to the difficulties between themselves and the Crown. To demonstrate this, Tāwhiao undertook a regal goodwill tour of Waikato settlements in 1881. Accompanying him as his spokesperson was the increasingly influential Wahanui Huatare of Ngāti Maniapoto, whose diplomatic skills were coming to the fore. As part of the tour, Tāwhiao formally laid down his gun before Major

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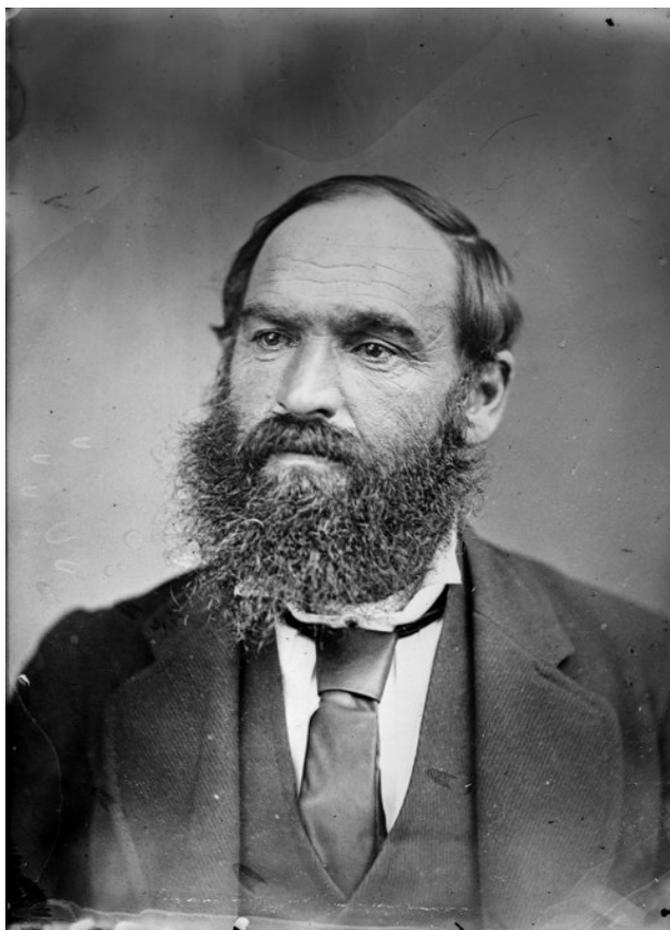
William Mair (the resident magistrate at Waikato) in Alexandra, as a token of his declaration that there would be no more fighting. In return, Major Mair presented a gun to Tāwhiao on behalf of the Crown. That gun was given to Wahanui and has been kept within Ngāti Maniapoto as a token of this important gesture of peace.

- 2.67. In 1882, a new Native Minister, John Bryce, reopened negotiations. Bryce was eager to open up Ngāti Maniapoto territory. Settler pressure was now growing not only for land, but also for the completion of a North Island Main Trunk railway line, which would connect Wellington and Auckland via rail. The Crown had been considering this since 1870, but was aware it would not be able to complete the line until the King Country was open, as the most practical routes passed through the territory of Ngāti Maniapoto. Ngāti Maniapoto leaders, for their part, were more concerned about the selling of land bordering the aukati.
- 2.68. In February 1882, Rewi met with the Native Minister, who reiterated the Crown's position that the best way for Ngāti Maniapoto to protect their lands would be to obtain title through the Native Land Court. He assured Rewi that if they did, the Crown would not pressure them to sell land. Ngāti Maniapoto leaders remained averse to the intrusion of the Native Land Court into their territory. However, concern grew that if they did not claim title to their land through the Court, other iwi would and the land would be lost. Ngāti Maniapoto leaders now decided to put select border blocks through the Court, which would create a buffer between them and encroaching land alienations, thus protecting their interior lands. These included the Mokau Mohakatino and Mohakatino Parininihi blocks, which went before the Court in June 1882.



*Wahanui, ATL Ref 1/2-091903-F*

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT



*John Bryce, ATL Ref 1/1-000058-G*

- 2.69. In October 1882, Bryce met with the Kīngitanga at Whatiwhatihoe and proposed new terms to settle their grievances. These included, among other things, the Crown returning to Tāwhiao what remained of the confiscated land west of the Waipā and Waikato Rivers not alienated to settlers. The Crown would also encourage Ngāti Maniapoto to give Tāwhiao and his people some of their lands. Furthermore, Tāwhiao was to be made an assessor of the Resident Magistrate's Court, an assessor of the Native Land Court, a Justice of the Peace for the colony, and a member of the Legislative Council. However, the proposal contained no recognition of Tāwhiao as the Māori King, nor any recognition of the aukati and his authority within it. Without such recognition, Wahanui, the spokesperson of Tāwhiao, rejected Bryce's overtures.
- 2.70. Ngāti Maniapoto would later record this as a time when the Native Minister was putting pressure on the tribe:
- ... te kupu a Te Paraihe i ki ai kia Wahanui 'Ka uhia e ia te kapua taimaha kia runga ki a Ngāti Maniapoto ...'
- ... the words of Bryce said to Wahanui, 'A heavy cloud would be placed over Ngāti Maniapoto ...'
- 2.71. In November 1882, Bryce wrote to Wahanui, advising him that by rejecting the Crown's offers at the Whatiwhatihoe hui Wahanui was responsible for any consequences that might arise. Bryce told him that the closure of the country in which Ngāti Maniapoto resided was a "sign of enmity" to the colony and could not long continue. Wahanui was also advised that the new Amnesty Act, which provided for the Governor to proclaim an amnesty for

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

those involved in political 'insurrections' by Māori, could not be applied to any tangata hara (wrongdoers or culprits) within the King Country while "Tawhiao claims a sovereignty, setting himself outside the Queen's law" and Ngāti Maniapoto supported him. These tangata hara was a reference to Te Kooti Arikirangi te Tūruki and Te Rerenga Wetere. In 1869, Ngāti Maniapoto had rejected overtures from Te Kooti to renew fighting against the Crown. However, from 1872, Ngāti Maniapoto had given Te Kooti and a small group of his followers sanctuary within the autaki so long as he agreed to abandon warfare and live in peace. Te Rerenga Wetere led an attack on the redoubt at Pukearuhe in 1869 which resulted in the killing of a prominent Wesleyan missionary and others. Although Te Rerenga Wetere said he did not personally kill these people, he nevertheless took responsibility for their deaths as the rangatira. Bryce also threatened that if Wahanui wished to return to the old issues surrounding the Waikato War, then the Crown might consider confiscating their lands as it had those of Waikato.

- 2.72. Bryce did not address the concern of Ngāti Maniapoto to maintain some sort of home-rule or local self-government over their territory. The immediate response of Wahanui to Bryce was to reject the suggestion that it was because of Ngāti Maniapoto that Tāwhiao did not accept his proposals. The other matters raised required wider discussion amongst the iwi. Ngāti Maniapoto rangatira were still staunchly pro-Kīngitanga but by the end of 1882 had decided to assume leadership in negotiations for their lands.
- 2.73. Ngāti Maniapoto leaders would have been well aware of the Crown's recent, aggressive response to peaceful protests against the Taranaki confiscation. In 1879, Māori opposed to the confiscation had begun a campaign of ploughing and fencing land within the confiscation block. Many of those who participated in the campaign were arrested and detained without trial by the Crown, including the religious prophet, Te Mahuki, a member of the Ngāti Maniapoto hapū Ngāti Kinohaku. Te Mahuki and other members of Ngāti Maniapoto were present when, in November 1881, Bryce led almost 1,600 of the New Zealand Constabulary Force and volunteers in an invasion on the protesters' settlement at Parihaka, sacking the settlement, dispersing its inhabitants and breaking its power base preparatory to promoting further European settlement on the surrounding lands it had previously confiscated.
- 2.74. The pressure Ngāti Maniapoto felt only grew when, in December 1882, the Crown announced its intention to make the Mokau blocks it had purchased in the 1850s available for sale. These blocks were north of the Mokau Mohakatino and Mohakatino Parininihi blocks, inside the buffer Ngāti Maniapoto were trying to create through the Native Land Court, and Ngāti Maniapoto disputed the Crown's ownership. At the same time, the Crown announced that it intended to lay out a township on an old land claim it had acquired at Kāwhia, and thereby 'open up' the harbour which had been closed to Pākehā since the Waikato War.
- 2.75. In January 1883, in response to these growing pressures, Wahanui and Rewi Maniapoto gathered together the leaders of Ngāti Maniapoto. A resolution was proposed, and accepted unanimously, that a group led by Taonui Hikaka should be sent to mark their rohe pōtae or external boundary by erecting posts in order to better protect it. They were also to report upon the extent of the lands of Ngāti Maniapoto as well as neighbouring territories whose people were prepared to join in an alliance. This boundary marking was an assertion by Ngāti Maniapoto and other Rohe Pōtae iwi of their rangatiratanga and mana over their lands.
- 2.76. That same month, Rewi wrote to Bryce indicating that Ngāti Maniapoto sought a proclamation of amnesty for the people of their district saying, "Ko nga tangata hara kia

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

matua murua" (Let the wrongdoers be absolutely forgiven). Rewi drew on his tree analogy once more:

Kaua tenei e waiho hei oneone whakapirau i te take o te rakau i whakatupua e taua, kei uru ko tenei hei huhu ki ona paiaka, a i muri ka hinga te rakau ki raro.

Friend, let not this be left as earth to rot the root of the tree you and I have planted, lest this should become a grub and enter into its roots as the result of which the tree will fall down.

- 2.77. The Crown proclaimed a general amnesty in February 1883, after a meeting between Bryce, Rewi and Te Kooti. It applied to Te Kooti and Te Rerenga Wetere, as well as any other member of Ngāti Maniapoto who had committed what the Crown alleged to be 'political' offences under the Amnesty Act 1882.

**1883-1886: TE ŌHĀKĪ TAPU AND TE ARA-O-TŪRONGO**

- 2.78. Following these discussions in March 1883, Bryce sent a surveyor into te Rohe Pōtae to begin exploratory surveys to identify possible routes for the North Island Main Trunk railway line. When the Crown surveyor was obstructed, Bryce made it clear to Wahanui and Rewi Maniapoto that "He tika ka taea e ahau ano te whakawatea toku [huarahi]" (Truly I am able to clear my own path, but it is better that you should do it.) It was now clear that the Crown was determined to build the railway and open the lands of Ngāti Maniapoto. Ngāti Maniapoto were willing to consider the railway but remained determined to maintain their rangatiratanga over their lands.

**Te Kī Tapu**

- 2.79. On 15 March 1883, the Ngāti Maniapoto leaders and some of their people gathered at Te Kūiti to discuss whether to let the Crown go on with its railway exploration. Wahanui proposed to the assembly that the iwi allow Bryce and the Crown's surveyor to continue. He also recommended a petition to Parliament for the matters they wanted addressed. This included their own rūnanga or committee to make laws and adjudicate upon their land and the survey of their own rohe pōtae or external boundary.
- 2.80. The next day Wahanui led a delegation of chiefs to Whatiwhatihoe to meet with Bryce. According to Hataraka of Tuhua, who attended the meeting, Wahanui told Bryce they consented to the Crown surveyor setting out from Alexandra (Pirongia) to go through to Mōkau and Taranaki, "but let the feet only go along the road, and go neither to one side or the other; keep straight on to the end, and look not to the right or to the left".
- 2.81. The meeting resulted in a reciprocal exchange of letters between Wahanui, Rewi and other chiefs, and Bryce, as a written record of their agreement. These letters were both dated 16 March 1883.
- 2.82. The letter from Wahanui, Rewi and others permitted the Crown's surveyor to proceed so long as his hands did not 'spread out' (kei rarara nga ringaringa) and he only undertook the exploratory survey for a suitable route for the railway line. The letter also requested that the Crown not grant survey applications for Native Land Court hearings in their district until the question was fully discussed and said that Ngāti Maniapoto intended sending a petition to parliament to establish a satisfactory law for their lands.
- 2.83. Bryce's letter in reply confirmed the Crown surveyor would only undertake the exploration of the land for the suitability of a railway route. Furthermore, he agreed that he would "keep back minor surveys for a time" (ka puritia e ahau nga ruri ririki mo tetahi atu takiwa), but

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he hoped that the leaders of Ngāti Maniapoto would soon make applications to the Native Land Court for surveys and for hearings to determine the rightful owners, to ensure there was no confusion. Bryce also looked forward to their petition. He invited Ngāti Maniapoto to clearly outline the laws they wished to propose and promised these would be carefully considered.

- 2.84. These letters were considered by Ngāti Maniapoto to reflect a compact of a solemn and sacred nature. In April 1883, a 'manifesto' penned by Wahanui was published, in which he called on Bryce to slow the pace of proceedings, and challenged him to be judicious and conduct matters in a way that that is right:

... hanga paitia tatou kia piri ai ki te piringa pono, haunga nga piringa raweke

... try and conduct us in a proper way, so that we may be bound together, not by a treacherous bond but by a bond of faith.

Wahanui added that the Government needed to conduct its business in accordance with '[ta]te ki tapu' - the sacred word. Ngāti Maniapoto believe that this reference to 'te ki tapu' referred to the agreements made at Whatiwhatihoe. In December 1884, in a letter to Bryce's successor as Native Minister, John Ballance, Taonui referred to 'te whakaoati a te Paraihe', asking Ballance to fulfil Bryce's 'whakaoati' or solemn promise. In 1885, in a meeting with Ballance, Wahanui explained his understanding of the March 1883 agreement with Bryce. In the Crown's account of this meeting, the words 'compact' and 'contract' were used to translate his unrecorded description in te reo Māori of that arrangement. Wahanui understood this as a reciprocal agreement; in return for their support of the survey, Bryce agreed to support their petition:

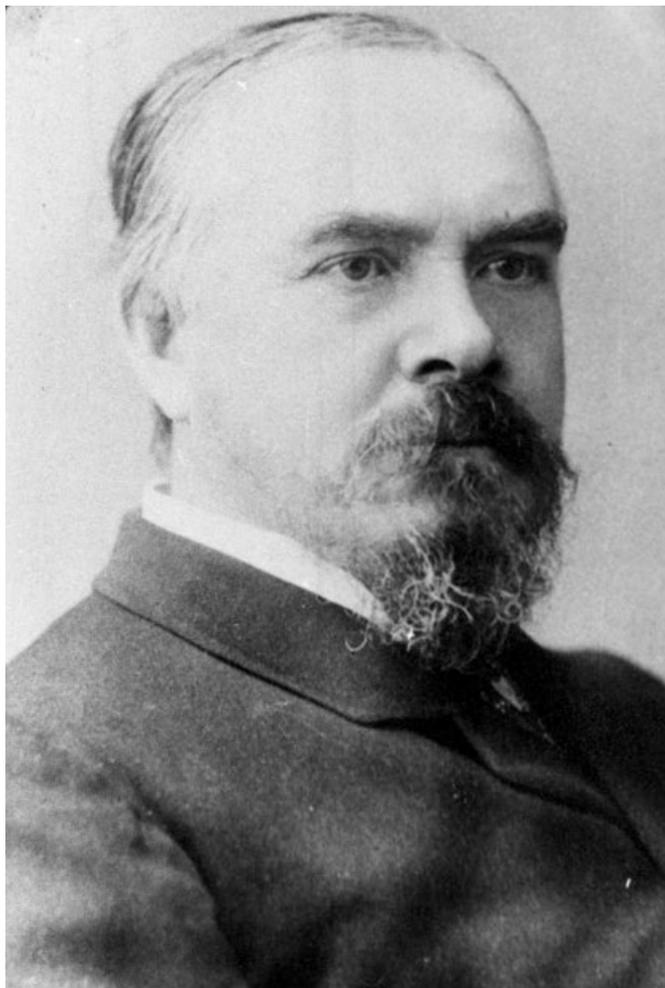
I said then to Mr. Bryce, 'What you wish for has been agreed to; now I want you to agree to my request ... I am going to send a petition to the House, and I want you and your Cabinet to back it up.'

Wahanui remarked later:

We placed absolute reliance on that word of Mr Bryce, for he personally told us that he would give due respect to our land, and that he would prevent all evil practices from being done in our district.

- 2.85. After the 16 March hui, Wahanui expected that Bryce would delay despatching the Crown surveyor for two weeks, so he might have a chance to assemble the people and inform them of the outcome of the meeting. Wahanui wanted time to proceed with caution and to consult with his people and the other tribes of the Rohe Pōtae.
- 2.86. However, the Crown surveyor and his companion started out on 20 March, accompanied by Te Rerenga Wetere and twenty-six other Māori. On reaching Te Uira the Crown surveyor and his companion were forcibly detained by the prophet Te Mahuki and his followers. When Bryce heard of the incident, he agreed to give Wahanui time to resolve matters. Wahanui quickly raised a large body of men to rescue the Europeans. The party was led by Wetere. Te Kooti also assisted in the rescue.

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*John Ballance, ATL Ref 35mm-00095-e-F*

- 2.87. Following the Te Mahuki incident, Bryce travelled through the King Country himself with Te Rerenga Wetera as his guide and with the approval of Wahanui, Rewi, Taonui and other rangatira. This gesture symbolised the new era in Ngāti Maniapoto-Crown relations.

**The petition**

- 2.88. At a large week-long hui at Te Kūiti in April 1883, Ngāti Maniapoto confirmed their general support for the strategy of Wahanui for 'conditional engagement' with the Crown. This included endorsing the proposed petition seeking laws that would recognise and protect their lands and authority.
- 2.89. In June 1883, Wahanui, Rewi, Taonui and 412 others of Ngāti Maniapoto and neighbouring iwi, submitted the petition to Parliament. Known from this point on as 'the Rohe Pōtae Alliance', the iwi named in the petition collectively sought to secure their future, partly by appealing to the Treaty of Waitangi. The petition was a declaration of their intent to preserve the rangatiratanga and mana over their lands in the face of the proposed opening of their district to roads, the railway, and the Native Land Court. The petitioners were critical of the operation of the Native Land Court; in particular, of the associated lawyers and the land speculators whom they described as 'Horo Whenua', or Land Swallowers. They requested a law to reform both the Court and land dealings.
- 2.90. Ngāti Maniapoto and the others wanted some guarantee that they would not be subjected to the 'mahi kino', or the evils connected to the Native Land Court. The petitioners

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acknowledged the advantages of having the country opened up to European settlement, but would rather keep their lands over all these 'advantages'. Ngāti Maniapoto requested:

Me hanga mai ano hoki e te Paremete, tetehi ture hei whakapumau, i o matou whenua kia matou, me o matou uri, mo ake tonu atu, kia kore rawa e taea te hook.

That Parliament will pass a law to secure our lands to us and our descendants for ever, making them absolutely inalienable by sale.

The petitioners also asked to be allowed to fix the boundaries of their tribes and hapū, and the proportionate claim of each individual.

- 2.91. When all that was done, they wanted the Crown to confirm this division in accordance with Pākehā law, so that Europeans themselves would then have to respect it. They gave the boundary in some detail, this being the result of the boundary work of Taonui. The petition was signed by Wahanui, Taonui, Rewi Maniapoto and 412 others. According to Wahanui, there had been wide consultation about this petition.
- 2.92. Wahanui explained that, as he had told Bryce, what he wanted from the petition was to have the administration of the whole of the lands in the district vested in a committee so that Ngāti Maniapoto and the other Rohe Pōtae Māori could retain authority over them. Through this committee, Rohe Pōtae Māori themselves would determine the relative interests of iwi, hapū, and individuals, as set out in the petition.
- 2.93. In response to the petition, Bryce introduced the Native Land Laws Amendment Bill in 1883. This proposed legislation banned 'any counsel, solicitor, agent, or other representative' from representing claimants unless the Court decided circumstances warranted it. It also prohibited purchase negotiations occurring before title had been determined. Bryce also introduced the Native Committees Bill. Under this proposed legislation, Native Committees were to be formed to sit as a court of arbitration and make awards in any case of dispute between Māori usually resident in the district, where the cause of dispute had arisen within the district, and the matter did not exceed twenty pounds in value. The committees were also to be given power to investigate matters relating to title to the land and report to the Native Land Court. However, this report was not binding, and the Court still retained the sole power to award title.
- 2.94. Wahanui was not impressed with the Crown's new legislative proposals. While he supported some of the changes in the Native Land Laws Amendment Bill, he asserted that the Native Committees Bill did not fulfil what Ngāti Maniapoto wanted in the petition. Wahanui had asked to be able to manage their own affairs and, only after they had settled land claims, should the Crown send some person vested with power to give effect to their arrangements. He was also disappointed that neither Bill addressed their request for the delineation of their boundary. Despite the concerns of Wahanui, both Bills were enacted in September 1883 without significant changes. The Kawhia Committee was established in 1884 under the Native Committees Act and John Ormsby was its first chairman.
- 2.95. Ultimately, the Crown's response to the petition was to make small changes to its existing Native Land Court system rather than providing the new systems for managing Māori land that Ngāti Maniapoto sought. Bryce never entertained the notion of mana whakahaere that Ngāti Maniapoto leaders sought. In letters to Governor Jervois in early 1884, Bryce described the idea of local self-government for Māori as 'an absurdity' and believed the notion that Native Committees could make title decisions was 'utterly impracticable'.

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

**The Aotea Agreement**

- 2.96. In November 1883, Bryce met with Wahanui, Rewi, Taonui and others. Bryce told the chiefs that he had considered their concerns with the Native Land Court and acted accordingly, and, as "all difficulties are now removed", now was the time for them to make their application to the Court. If they did, a committee would be appointed to assist the Court. However, if they chose not to make their application, he warned them that "I cannot hold back the Court any longer", signalling that he would no longer prevent the Court from hearing claims to Te Rohe Pōtae. He also told them that this was the means by which the boundaries described in their petition could be recognised. Although Wahanui had made it clear he did not think the Crown's legislative changes sufficiently addressed their concerns with the Court, he and the other rangatira agreed to submit an application to have the boundaries of te Rohe Pōtae surveyed. Wahanui, Rewi and Taonui made it clear that at this stage they were only agreeing to an external survey, and not to any internal divisions of the district. They did not, however, comment on how title would be determined, apparently ignoring Bryce's comments about the necessity of the Native Land Court. Their focus was on establishing their boundary; the question of what would happen next was deferred until the survey was complete.
- 2.97. This objective of Ngāti Maniapoto was later reiterated by John Ormsby:
- ... kia tino whakatapua kia kore ai te ringa o waho e totoro mai ki roto me te ringa o roto e totoro atu ki waho.
- ... that the external boundary should be completely reserved so that outside hands cannot reach in and those hands inside cannot reach out.
- Ngāti Maniapoto leaders were adamant that the Government would have no further claim upon the land.
- 2.98. Wahanui, Rewi and others met with the Assistant Surveyor-General on 19 December 1883 and agreed that the Crown would survey the 'rohe porotaka' (external boundaries), at a cost of £1600. Although this was substantially cheaper than private estimates of up to £20,000, it was still a significant cost for Ngāti Maniapoto. Letters were exchanged immediately after the meeting setting out the agreement, which became known as the Aotea Agreement.
- 2.99. By establishing the boundaries of Te Rohe Pōtae, the survey would make it possible for title determination to take place, and the letters made it clear that for both parties the survey was intended as the first step towards a Crown grant. However, the Crown and Ngāti Maniapoto had still not agreed on how this title would be decided: the Crown would not grant title unless the Native Land Court investigated, but, as would become apparent, Ngāti Maniapoto remained opposed to the Native Land Court. Nonetheless, Ngāti Maniapoto leaders understood this as another important agreement in the course of their negotiations with the Government. They would later explain to the Crown that, in their view, "the weight and authority of this agreement was exactly similar to that of a Treaty between ourselves and the Government".
- 2.100. Some members of the settler press interpreted this agreement to mean that Rohe Pōtae Māori had agreed to pass their land through the Court. In January 1884, Rewi, alarmed by the way the agreement had been represented in the newspapers, wrote to the Native Minister to withdraw his signature. He told the Minister that, "so far as I am aware no application has been made by Maoris for the survey of intertribal boundaries, and it is not intended that the King Country shall be put through the Native Land Court". He was clear that no Ngāti Maniapoto land would be made available for the railway or the settlement

**2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT**

until the Crown agreed to support their self-government. Rewi was explicit about what he wanted and was prepared to trade:

You want a railway and we want local self-government. You grant us the one, and we will grant you the other.

**The liquor question**

- 2.101. Ngāti Maniapoto leaders were also conscious of the negative impact of liquor on the Māori population. In April 1884, Wahanui learnt that the New Zealand Constabulary Forces working on the Alexandra-Kāwhia Road were to have a canteen at Hikurangi. He protested to Bryce against the sale of liquor in the midst of his people. The position of Wahanui that no liquor licences should be granted within Te Rohe Pōtae, received widespread support. A large number of people within the district, including Wahanui, Rewi and Taonui, signed a petition supporting prohibition in the King Country.
- 2.102. In late 1884 a proclamation was issued under the Licensing Act prohibiting the issue of publicans' licences within most of the district. To the disappointment of Wahanui and others, the proclaimed district did not include Kāwhia.

**Wahanui speaks to Parliament**

- 2.103. In August 1884, the government changed, and a new Native Minister, John Ballance, was appointed. Later that month Wahanui travelled overland to Wellington to meet with Ballance, to press the Rohe Pōtae Alliance petition and lay several matters before Parliament. The issues he raised included:
- 2.103.1. the external boundary-line;
  - 2.103.2. the need for consent from Ngāti Maniapoto;
  - 2.103.3. that gold should not be worked by Europeans without the authority of Ngāti Maniapoto;
  - 2.103.4. greater power for the Native Committees to conduct matters for the Māori people;
  - 2.103.5. liquor licensing;
  - 2.103.6. that the Native Land Court should not investigate any Ngāti Maniapoto land without Ngāti Maniapoto approval; and
  - 2.103.7. that the Europeans should refrain from interfering with Māori lands, but leave Māori to manage themselves.
- 2.104. In September, Wahanui appeared before Parliament's North Island Railway Route Select Committee. When asked whether he supported the line, Wahanui replied:
- ... before replying to your question I would like to have my own matters put right  
... If the Government will only assist me in the object with which I have come to Wellington ... I will be very strong to give effect to the wishes of the Government in regard to this railway-making.

Like Rewi, Wahanui was clear that the support of Ngāti Maniapoto for the railway was conditional on the Crown meeting their requests for recognised self-government.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.105. However, in October, the Native Minister introduced new legislation: the Native Land Settlement Bill. The Bill prohibited private parties from directly leasing or purchasing Māori land in the vicinity of the proposed North Island Main Trunk railway line. This area covered over 4,500,000 acres from Aotea Harbour in the north west to the source of the Tauranga River (Tauranga Taupō River) in the Kaimanawa Mountains, south to the Whangaehu River, and west to the Taranaki confiscation boundary line. Instead, the Bill required all land transactions to go through the Crown, which would sell, lease or reserve land on behalf of Māori landowners. Effectively, the proposed Bill would diminish, rather than enhance, Ngāti Maniapoto control over their lands.
- 2.106. Unsurprisingly, Wahanui opposed the Bill, comparing it to a taniwha with many sharp teeth. On 1 November, Wahanui appeared before the Lower House of Parliament to speak against the Bill. Speaking in Māori with the use of a translator, Wahanui continued to reassert his claim for the continued administration of Ngāti Maniapoto territory:

E ki tuturu ana ahau, ko to matou whakaaro e penei ana ma matou anake e whakahaere aua whenua.

I say that we wish to have the sole administration of those lands.

- 2.107. He reiterated that the Native Land Court should not be brought into force on the lands of his people, but that the management should be vested in the Native Committees. Wahanui believed Parliament's role, as a law-maker, was to support and facilitate Ngāti Maniapoto to administer their territory. Wahanui made a similar address to the Upper House on 6 November, in which he explained his primary objective was to have the "mana whakahaere i toku whenua, i raro i te mana o te Kawana" (full control and power over my own lands under the authority of the Governor). During this speech Wahanui referred to Parliament as sacred:

... he mea tapu tenei Paremete ... he tapu hoki ana mahi me haere i runga i te pono me te tika

... this parliament is a sacred thing ... its work should be sacred and should be undertaken with truth and equity.

Wahanui viewed his negotiations and agreements with Government representatives as tapu, or sacred, endeavours.

### Te Ara-o-Tūrongo

- 2.108. After listening to the speeches of Wahanui, Ballance removed the provision in the Bill for the Crown to administer lands on behalf of Ngāti Maniapoto. However, the final Act, renamed the Native Land Alienation Restriction Act, replaced the provision for Crown administration of Māori land with a prohibition of all private alienations within the restricted area. This effectively re-instated Crown pre-emption over Ngāti Maniapoto lands. Despite the clear message from Wahanui that there were still issues to be resolved, the Crown also promoted the Railways Authorisation Act. This empowered the Crown to begin construction of the North Island Main Trunk railway line along the central route that crossed Ngāti Maniapoto lands.
- 2.109. Ngāti Maniapoto leaders expressed concern that the Crown appeared to be progressing with the railway without their agreement. In response, Ballance travelled to Kihikihi in February 1885 to meet with Ngāti Maniapoto and representatives of other neighbouring iwi. At this meeting, the Native Minister acknowledged that the Crown had assured Ngāti Maniapoto it would not do any more than survey the railway line without first discussing it

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

with them. He then made a number of assurances to Ngāti Maniapoto in relation to the railway, which they accepted and regarded as an agreement. These included:

- 2.109.1. Māori land surrounding the railway would not be rated until leased or sold;
  - 2.109.2. the amount of land required for the railway would be roughly one to two chains wide for the track and five to ten acres for stations;
  - 2.109.3. compensation would be paid for any land taken, just as it would be for land taken from Europeans, but title would first need to be determined;
  - 2.109.4. owners would get the value of any timber cut down during construction;
  - 2.109.5. no harm would be done to Māori land;
  - 2.109.6. the Crown would contract local Māori to construct the line in their area; and
  - 2.109.7. there would be long-term economic benefits for Ngāti Maniapoto as the railway would increase the value of both their land and the timber on it.
- 2.110. In relation to the concerns held by Ngāti Maniapoto about the management of their lands, Ballance told Ngāti Maniapoto that he intended to give the Native Committees greater power and require all cases to go through them before the Native Land Court, and that he proposed the creation of elected committees of owners to control the alienation of land. He also assured Ngāti Maniapoto that the Crown was 'not anxious' to purchase land other than what it needed for the railway. If they preferred to lease their lands, Ballance said, the Crown would not push them to sell, and they would be able to lease or sell in a competitive market. Ballance also reiterated the Crown's argument that the lands of Ngāti Maniapoto would increase 'enormously' in value because of the railway. This, of course, could only be realised if Ngāti Maniapoto retained their lands until the value rose. In response to Ngāti Maniapoto seeking an exchange of letters, Ballance commented that the official report of his speech could be used as a record of the agreements. Ngāti Maniapoto themselves considered these agreements with Ballance to be part of the series of promises by the Crown around this time that became known as Te Ōhāki Tapu.
- 2.111. The day before the meeting took place, Rewi Maniapoto accompanied Ballance on a visit to Ōrākau and gave his first-hand account of the famous battle.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT



*Digging the first sod for Te Ara-o-Tūrongo, at the confiscation line at the southern bank of Pūniu River, 15 April 1885, ATL Ref 1/2-096208-G*



*King Tāwhiao, ATL Ref PAColl-0477-10*

2.112. On 4 March 1885, Wahanui confirmed for the Crown that the iwi of Te Rohe Pōtae consented to the railway line. They would allow the Crown a corridor of land one-chain wide for the line, and additional land for stations. Again, Wahanui explained that he considered this to be a reciprocal agreement:

We will give the land for the railway and for the railway stations. This is my contribution; this proves my love to the undertaking. I want to know what return the Maoris are to get. We show our love to Europeans; what return will they make for our giving our land for the railway and the railway stations.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.113. A turning of the sod ceremony took place on 15th April 1885. Premier Stout, in attendance, agreed to the request of Ngāti Maniapoto that Wahanui dig the first sod and put it in the barrow. The Premier performed the ceremony of wheeling it away. This was symbolically important to Ngāti Maniapoto as an articulation and recognition of their mana over the land.
- 2.114. At the ceremony Wahanui suggested Tūrongo as the name for the section of the railway across their district. Tūrongo is one of the principal ancestors of the Ngāti Maniapoto people. Rewi, who was standing beside Wahanui, also called out Tūrongo in agreement. Wahanui stated that he wished that name to apply only to the chain wide of land that belongs to the railway. Ngāti Maniapoto refer to the railway through their territory today as Te Ara-o-Tūrongo.
- 2.115. Both Rewi and Wahanui received medallions from the government which permitted them free travel on New Zealand railways.
- 2.116. Ballance had not secured the support of Cabinet or Parliament before making his assurances at Kihikihi. Neither body agreed that the Crown should limit its acquisition of land to the railway line alone. Julius Vogel, the Colonial Treasurer, told Ballance shortly after the meeting that it would be necessary for the Crown to purchase 'large tracts of land' along the line, suggesting, at minimum, the immediate purchase of a million acres. In Parliament, members of the opposition made it clear that they viewed the opening of te Rohe Pōtae for settlement as "one of the principal objects" of the railway's construction. In August 1885, Ballance told Parliament that it was now his intention to undertake large-scale land purchasing of Ngāti Maniapoto lands in a staged process. The clear link which leading members of the Government saw between the railway and large-scale Pākehā settlement in Te Rohe Pōtae had never been communicated to Ngāti Maniapoto, and Ballance's announcement contradicted not only his own assurances to Ngāti Maniapoto, but Bryce's as well.
- 2.117. Ballance did attempt to implement some of the Kihikihi agreements. In June 1885, he introduced the colony-wide Native Land Disposition Bill, which would have created committees to manage land on behalf of owners. However, it would not prevent individuals from selling their interests to the Crown, and would also require that any private sales or leases be conducted through a board led by Crown-appointed officials. Ballance had proposed at Kihikihi to give committees larger powers to prepare cases for the Native Land Court. However, the Bill did nothing to extend the powers of the existing Native Committees, which Ballance had said would have a greater role in the title determination process.
- 2.118. Ngāti Maniapoto leaders did not support the Bill. They objected to the Crown's ability to buy directly from individuals and they did not think the Crown should have a role in the management of their lands. In addition, the provisions in the Bill could not apply to lands which had not been adjudicated by the Native Land Court, and Wahanui made it clear that under the current legislation he still would not put his lands before the Court:

Do you think that I would hand over my land to be destroyed, to be swallowed up? Owing to the improper manner in which the Native Land Court is carried on we will hold back our land: we will not give it up, for we have seen the evil result of handing it over to the Court. In consequence of the way the Native Land Court acts I will not hand over my land; I will positively refuse.

- 2.119. In the face of widespread criticism, the Bill was dropped.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

**The taiaha 'Maungārongo'**

- 2.120. By November 1885, the Crown had done little to deliver on the undertakings made at Kihikihi. However, Ngāti Maniapoto remained committed to the agreement. At the end of the month, Wahanui handed over to the Government Agent at Waikato a taiaha to be forwarded to the Native Minister. This taonga had been used by Ngāti Maniapoto to guard its boundaries. Its gifting was to signal the withdrawal of the aukati and that henceforth no more bloodshed would take place between Europeans and Ngāti Maniapoto. The reported name of the taiaha was Mahuta and it was said to have been in the hands of Ngāti Maniapoto for upwards of 100 years. Ngāti Maniapoto recall the name of the taiaha as Maungārongo (peace). This accords with it being a token of reconciliation.
- 2.121. By mid-May 1886, Ballance had the taiaha placed with the General Assembly Library at Parliament, intending to display it as a public record of the lifting of the aukati by Ngāti Maniapoto. The taiaha was to be housed in a glass case with the following inscription in letters of gold:

The name of this taiaha is Mahuta, and it is celebrated as the emblem of the 'aukati', and signified that the chief holding it had authority to kill any Europeans crossing the forbidden boundary. It was presented to the Government by Wahanui, in token of the establishment of peace, and has been deposited in the General Assembly Library by the Hon. John Ballance, Native Minister.

- 2.122. However, before the taiaha was put on display, the Native Minister's political rivals disputed the peaceful symbolism of the gift. Despite a parliamentary paper being laid before the House which confirmed the inscription that Ballance attached to the taiaha, the Library Committee ordered the removal of the taiaha. Instead, it was given to the Otago University Museum "as a very interesting memento of a phase of Maori history".



*Maungārongo, Otago Museum,*

*Photo provided by James Mitchell*

**THE NATIVE LAND COURT**

- 2.123. By 1885 Ngāti Maniapoto and the Crown had reached agreement to construct the Te Ara-o-Tūrongo through the Ngāti Maniapoto rohe. The gift of the taiaha signified the agreement of Ngāti Maniapoto to lift the aukati and allow the construction of Te Ara-o-Tūrongo to proceed. Ngāti Maniapoto had made this agreement after accepting the assurances that

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

Ballance had given them at Kihikihi in February 1885, but continued to be deeply suspicious of the Native Land Court. In a letter to the *Waikato Times* in November 1885, Wahanui stated:

Maku ano e whakahaere oku whenua. Kua rongohia ahau ki te kino o nga mahi a taua Kooti i nga whenua Maori, a tera ano ranei au e tuku atu kia kotitia taua Koti Kohuru?

I will manage my own lands. I have heard of the evil works of that court in its dealing with native lands, and is it likely that I would allow that treacherous court to deal with my lands?

- 2.124. While the boundary of Te Rohe Potae had been surveyed in 1884, the Native Land Court did not hold any hearings for Te Rohe Pōtae land before 1886. However, the pressure to protect their land from outside claims was increasing. In the past the Native Land Court had not acted on applications which cut into Te Rohe Pōtae and sometimes referred them to the Kawhia Committee. In 1886, though, the Court began to hear title applications for significant portions of Rohe Pōtae land from neighbouring iwi. There was now a substantial risk to Ngāti Maniapoto interests if they continued to oppose the Court. Indeed Taonui was incensed he did not get to present his claim in the Tauponuiatia investigation. He would later petition the courts and the government about the matter.
- 2.125. On 20 April 1886, leaders of Ngāti Maniapoto and others made an application to the Native Land Court for a title hearing of the Rohe Pōtae. Although this was not the original approach they had envisioned, it was a measured response by Ngāti Maniapoto leadership to attempt to control what Maniapoto recognised as the inevitable coming of the Court and Pākehā settlement.
- 2.126. Ngāti Maniapoto leaders were adamant that the court should sit at Ōtorohanga. They resisted several attempts to have it adjourned to Alexandra or Kihikihi. This reflected the desire of Ngāti Maniapoto leadership for the Court to be held at a distance from any European settlement where alcohol was available. Ngāti Maniapoto wanted to avoid the drunkenness that had afflicted previous court hearings in towns such as Cambridge. Ngāti Maniapoto were prepared to carry some of the cost in order to hold the hearing in Ōtorohanga. The local rangatira Taonui himself funded the construction of a large public hall to act as a court house.
- 2.127. On 28 July 1886, the Native Land Court began the investigation of the title to the Rohe Potae block (also known as the Aotea block). Ngāti Maniapoto, and other iwi of te Rohe Pōtae, were the claimants to title. In response to te Rohe Pōtae Māori opinion that court judges should be fluent in te reo Māori, Ballance ensured that an Ōrākau veteran with an extensive knowledge of te reo would preside. Wahanui led the claim for Ngāti Maniapoto. He claimed by ancestry, permanent occupation, and by the power to hold possession. The ancestor named was Tūrongo. Other iwi set up counter-claims.
- 2.128. Ngāti Maniapoto participation in the Court was arduous. Nine-tenths of those who attended the Court lived under canvas and suffered several weeks of extreme weather conditions.
- 2.129. Ngāti Maniapoto sought to manage the Court's proceedings to mitigate its potentially negative outcomes. They engaged in a number of hui with other groups outside of the Court in an attempt to negotiate and arrange inter-tribal interests within the Rohe Pōtae block. The Native Land Court encouraged this process, seeing it as a means of easing court proceedings. However, the out-of-court negotiations were ultimately unsuccessful. The Judge then proceeded to hear evidence from both the applicants and the counter-claimants over a period of three months. On 20 October 1886, the Judge awarded a small

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amount of land to successful counter-claimants. The vast majority of the Rohe Pōtae block was then awarded to Ngāti Maniapoto and their co-claimants.

- 2.130. Ngāti Maniapoto leaders were determined to prevent the alienation of Te Rohe Pōtae lands. However, Crown purchase agents were present during the Court hearing and began sounding out potential purchases immediately following the judgement. The Court Clerk spoke of activity by the agents, commenting one had the "bad taste to pitch his tent alongside of Wahanui in the latter's encampment, where, it was alleged, he was quietly and constantly sounding the chief for the purchase of land by the government." Despite this pressure, Ngāti Maniapoto did not sell any land at this time.
- 2.131. The Court next asked for lists of owners of the newly defined block. Te Rohe Pōtae Māori attempted to hand over a list of hapū and iwi associated with the block. Despite their preference, the Judge insisted, in accordance with the land laws, that lists of individuals were submitted. Furthermore, contrary to Ngāti Maniapoto expectations, no agreement was reached with the Crown to provide for tribal management of their lands, now owned by individuals. Concern over protecting land interests continued to grow among Ngāti Maniapoto and other te Rohe Pōtae Māori. At the request of Wahanui the Court declared the Rohe Pōtae block inalienable by sale.
- 2.132. By 1887 it appeared inevitable that applications would be made to the Court for the subdivision of the Rohe Pōtae block. To ensure an orderly process, Te Rohe Pōtae Māori insisted that title be determined first for iwi, then hapū, and finally for individuals. The judge agreed to this approach, although it differed from the usual court process of hearing applications as they arose. In April 1888, the Court began hearings to subdivide the Rohe Pōtae block. Again, European agents and lawyers were allowed to be present in the Court, despite objections from Taonui. Ngāti Maniapoto and other Rohe Pōtae leaders attempted to retain some control over the division process by once again engaging in outside negotiations. Some of these negotiations were successful and were consequently presented to the Court for verification. Others were less so and were determined by the Judge.
- 2.133. At the conclusion of the subdivision process in December 1890, the Rohe Pōtae block had been divided amongst individuals of Ngāti Maniapoto and neighbouring iwi. The court made a significant number of the subdivisions inalienable by way of sale. Ngāti Maniapoto lands were now held under Crown title and governed by a complex set of native land laws, which at this time did not provide for hapū and iwi communal ownership of land. Instead, some four thousand persons now held shares in Ngāti Maniapoto land blocks. It was not until the Native Land Court Act of 1894 that the land laws included incorporation as a possible form of collective tenure for Māori land. However, Ngāti Maniapoto considered the Act to be ineffectual in achieving their aims and did not use it.
- 2.134. Ngāti Maniapoto bore heavy costs when participating in the Native Land Court. For most participants, there were costs for travel and accommodation, as well as court fees which could accumulate. The most significant cost was that associated with the survey of the land blocks and their partitions. In the quest to maintain some control of the process, Ngāti Maniapoto at first sought to engage private surveyors. However, the work was eventually undertaken by Crown employees due to their cheaper rates. Ngāti Maniapoto owners often had to sell lands to satisfy survey debts and other charges, such as interest on survey liens. Overall, it is estimated that some 91,000 acres of Māori land in the Rohe Pōtae had to be sold to the Crown to cover debts from survey. In the case of the Rangitoto Tuhua block, Ngāti Maniapoto sold 34,430 acres to pay for surveying subdivisions. Rangitoto Tuhua 10, a block of 6070 acres, was sold to pay for its own survey and that of Rangitoto Tuhua 9.

**LAND ALIENATION AT MŌKAU****The Mokau-Mohakatino lease**

- 2.135. In 1882, most of the Māori owners of the Mokau Mohakatino No. 1 block entered into an arrangement with a local Pākehā businessman to lease the block for a coal-mining enterprise of which they were to be partners and be offered two directorships. Under the terms of this arrangement the Māori owners were still able to live on the block. They would be able to continue to exercise their customary authority and take advantage of the economic opportunities that would derive from the expected establishment of a mining township. However, the Pākehā businessman's interpretation of the arrangement was that he had acquired not just the mining rights but rather the exclusive, absolute land lease for 56 years over all of the Mokau Mohakatino No. 1 block. Mōkau Māori rejected this assertion outright as false and complained to the newspapers and Crown officials.
- 2.136. The Crown, however, sided with the Pākehā businessman. In 1885, Parliament passed legislation exempting the area he claimed from the Crown's monopoly. The Crown subsequently facilitated a survey of the block so that the lease could be legally validated, even though fees and royalties promised under the original arrangement were never paid to the Māori landowners.
- 2.137. Ongoing Māori protest, coupled with fears that increased Māori hostility would impede Pākehā settlement of Mōkau, resulted in the convening of a Royal Commission in 1888 to investigate the affair. A former member of the Constabulary, who had acted as intermediary and translator during negotiation of the lease, stated that he understood the arrangement to have been a coal and timber deal only. Furthermore, this was what he had informed local Māori. Nevertheless, the Commission found that Māori had signed a deed for an absolute lease of the land.
- 2.138. Within 10 days of the Commission's report, the Crown promoted the passing of the Mokau-Mohakatino Act. There does not appear to have been any consultation with the Māori owners. In promoting the Mokau-Mohakatino Act, the Crown supported the claims of the settler over the claims and rights of the Māori landowners. The Act instructed the Native Land Court to register the 'good, valid, and effectual lease' of the Pākehā businessman over much of the Mokau Mohakatino No. 1 block for 56 years. The Court partitioned out the interests of those who had signed the 1882 document into one area and awarded individual owners undefined shares in the remaining subdivision. Furthermore, the Act provided that these owners could only enter into land deals with the Pākehā businessman. This helped him to acquire the lease rights over nearly the entire Mokau Mohakatino block.
- 2.139. Local hapū continued to oppose the so-called Mokau-Mohakatino leases. Further, three commissions of inquiry between 1907 and 1911 condemned the leases as invalid and continually violated by the leaseholders. Between 1907 and 1910, the Crown unsuccessfully attempted to purchase the land, which remained in the possession of the lessees. In 1911 a Pākehā coal and property company purchased the block after a minority of the owners had agreed to sell it at a meeting organised by the Waikato-Maniapoto Maori Land Board.

**Mōkau Crown purchases revisited**

- 2.140. Between 1857 and 1882, the Crown had made no attempts to assert its claims over any of the four Mokau-Awakino blocks by selling, settling, surveying or other methods, even though it had signed deeds to purchase them in the 1850s. The blocks themselves were within the bounds of the aukati established in the 1860s. Local hapū continued living on the blocks undisturbed by the Crown and Ngāti Maniapoto considered that the Crown had

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abandoned them. However, in late 1882, the Native Minister asserted that the Crown owned four 'large blocks of land near Mokau' and would not be 'denied access to their own lands'. The Crown's claim relied on the original deeds signed in the 1850s, even though many of the rights holders in those lands had not signed those deeds or accepted any payment. Ngāti Maniapoto included the Mokau-Awakino blocks in the 1883 petition which listed their lands; in their view, Europeans had no right to them.

- 2.141. From late 1883, the Crown began surveying the four Mokau-Awakino blocks, but did not survey all of the reserves agreed to with the sellers in the 1850s. Subsequently, in 1888, the Crown began selling land at Mōkau, including areas that should have been reserved for Māori or excluded from the sales. Ngāti Maniapoto sellers never received reserves they expected at Piripiri or Te Māngeo. Ngāti Maniapoto protests and litigation about the size and location of the reserves and lands excluded from the sale continued until the mid-twentieth century. They began to obtain legal titles to some of those lands in the 1890s, but did not receive title to the last one until 1958. Over the late-nineteenth and twentieth centuries the Crown took extra land from many of the reserves (such as for scenic reserves or roads), shrinking them even further.

**1890'S CROWN PURCHASING**

- 2.142. In 1885, Ballance had assured Ngāti Maniapoto that they would be able to sell or lease their land in a competitive market, but he did not secure the support of Cabinet or Parliament for these assurances. In 1888, the Crown promoted legislation which specifically made the Rohe Pōtae block subject to Crown pre-emption. This treated the block differently to most other districts, which had free trade in Māori land. The Crown was determined that it would receive any profits arising from the increase in land values along the railway, as a return on its investment in the track, despite its earlier promises to Ngāti Maniapoto that Māori land owners would be able to benefit from increased values themselves. Although initially the legislation limited the sale of land in the Rohe Pōtae block exclusively to the Crown for a three-year period, subsequent legislation renewed the restriction until nationwide pre-emption was restored in 1894.

- 2.143. Ngāti Maniapoto rangatira were highly critical of pre-emption. At the second meeting of the Kawhia Committee in August 1884, the committee declared:

... e whai nei kia riro ma te Kawanatanga anake te hokonga o nga whenua Maori, tetehi tikanga kino rawa ki ta matou titiro ...

... the Government seeks to have the sole purchase of Native land, which is a very bad practice in our view ...

- 2.144. In June 1889, the Crown advised Wahanui, Taonui and Hauauru that it intended to undertake large-scale purchasing of lands in Te Rohe Pōtae as it was not "in the interest of the owners that their land should be allowed to remain waste and unoccupied". In 1890 the Crown started purchasing individual interests in Te Rohe Pōtae despite the Native Land Court having made many of the blocks inalienable by sale.

- 2.145. Members of Ngāti Maniapoto were reluctant to sell land in their rohe at the prices the Crown offered and continued to press for restrictions on private alienation to be removed. The pre-emption policy was examined by the Commission on Native Land Laws in 1891. During the Commission's hearing in Ōtorohanga, Taonui Hikaka stated:

... Ngatimaniapoto wish the restrictions removed from that land. The reason why we wish this done is, because what we desire to do with the land we cannot do while the Government impose restrictions upon it. Should the restrictions be taken

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off, I am not one who is in favour of land-selling, but I am in favour of leasing the land.

- 2.146. Leasing was not possible for Ngāti Maniapoto under the Crown's pre-emption policy. Following this hearing, Commissioner James Carroll questioned the fairness of the policy and reflected particularly on the experience of Ngāti Maniapoto, whom he argued could not get a fair price for their land. Individuals attempting to sell under pre-emption faced stigma and public condemnation for doing so. As a result, land sales in Te Rohe Pōtae remained slow for the first few years.
- 2.147. However, in 1891, the Crown began to adopt a more aggressive approach to negotiations to break down this resistance and pressure Ngāti Maniapoto to sell. At first the Crown was reluctant to purchase shares from minors under 21 years where the court had not defined the owners' relative interests in the land. However, in mid-1891 the Crown began purchasing shares from minors in the region. That year the Crown further exacerbated the pressure on Ngāti Maniapoto land owners by beginning to charge interest on survey debts. Then, in December, both the Native Minister and the Premier warned Ngāti Maniapoto that if they would not accede to the Crown's wishes, unimproved land in the district would be taxed and businesses using Māori land would be shut down. As a consequence, improving Māori land, particularly for farming, was not easy.
- 2.148. In May 1892, the Native Minister met Ngāti Maniapoto rangatira to press them for more land sales. The rangatira said that the individualisation of tribal land holdings had made it difficult for them to control the alienation of land as the individual owners were so numerous and so diverse. Ngāti Maniapoto leaders sought the Crown's agreement to be able to lease land to private settlers as a substitute for land sales. However, the Minister warned that, if they would not agree to sell, "the question of taking their lands would have to be faced". As a result of the Minister's comments sales of land in Te Rohe Pōtae increased significantly.
- 2.149. In 1892 and 1893, the Crown sought to facilitate purchasing by promoting general legislation which reduced the safeguards on the sale of minors' interests. There were other pressures to sell. Some owners who sold were in debt from, for example, store credit or failed farming ventures. Under pre-emption, Rohe Pōtae owners could not lease their land to private parties and, in most situations, they had no alternative means of paying debts than selling land. Among the owners targeted by the Crown were people who lived away from the block or had a lesser connection to the land for the sale of their shares.
- 2.150. Once the Crown had accumulated significant individual interests in a block, it would apply to the court to partition out its portion. The Crown could then, if it chose, place further pressure on the individuals who had refused to sell. This approach undermined the desire of Ngāti Maniapoto for collective decision-making over their land.
- 2.151. Additionally, Ballance assured Ngāti Maniapoto at Ōtorohanga in 1887 that the government "would not purchase any land until the sub-divisions had been made". A letter from the Native Minister in June 1889 undertook to create sufficient reserves for the sellers and to only purchase land once 'title had been determined'. These assurances were understood by Ngāti Maniapoto rangatira to mean that purchasing would not begin until each hapū had their land title settled and the land subdivided and surveyed. However, during the 1890s the Crown sometimes purchased large blocks that had not been subdivided into hapū blocks. Furthermore, the reserves were often far smaller than intended and, after 1894, were only rarely created.
- 2.152. The Crown typically sold land to settlers for much higher prices than it paid Māori and continued this practice when purchasing land from Ngāti Maniapoto. In 1894 a Crown land

**2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT**

purchase agent wrote that Māori could not be paid what he described as the "actual market value" for their land because of the transaction costs the Crown bore negotiating with multiple owners and other matters.

- 2.153. During the 1890s, the Crown did not use independent valuations to assess the value of the land it purchased. Under monopoly conditions the Crown simply decided what it would pay, and Crown land purchase agents were generally expected to purchase Māori land for the lowest prices Māori would accept. Generally, the prices the Crown paid were below what Ngāti Maniapoto reasonably could have expected had the Crown been purchasing in an open market. Ngāti Maniapoto continued to protest against the below market prices paid by the Crown and on several occasions asked for the land to be independently valued. There was also some criticism of these prices from settlers, surveyors, Members of the House of Representatives and newspapers. However, the Crown took no steps to independently value the land it was purchasing even when its land purchase agent recommended this in 1894, in part because he considered the prices he was paying unfair. In 1907 the Stout-Ngata Commission concluded that the Crown had paid below market rates in the area.
- 2.154. Throughout the 1890s, Ngāti Maniapoto repeatedly raised objections to the Crown's imposition of monopoly powers on their lands and its consequences.
- 2.155. In January 1889, 93 per cent of land in the district was in Māori ownership. By 1905 over one-third of Māori-owned land within the Aotea-Rohe Potae block had been alienated, almost entirely to the Crown.

**LAND ALIENATION AND LAND ADMINISTRATION IN THE TWENTIETH CENTURY**

- 2.156. As Ngāti Maniapoto entered the twentieth century, they retained a strong desire to develop their land and their economy while maintaining their rangatiratanga. Ngāti Maniapoto were already engaging in trade along Te Ara-o-Tūrongo, with growing settlements at Ōtorohanga and Te Kūiti. By the turn of the century, Ōtorohanga contained more than 65 buildings, including a courthouse, a school, a sawmill and various houses, while at Te Kūiti Ngāti Maniapoto landowners had built a hotel worth at least £1,200. Both towns had both Pākehā and Māori residents.
- 2.157. However, Crown pre-emption in the district meant that Pākehā residents could not secure valid title to the land they occupied, which caused concern amongst the settler population. In 1895, the Crown promoted the Native Townships Act 1895. This act provided for the Crown to establish native townships on Māori-owned land and did not require the Crown to obtain the consent of the Māori owners. The Crown would manage the township and be able to legally lease land to settlers. In 1896, the Crown proposed that Ōtorohanga become a native township. Ngāti Maniapoto opposed the proposed township, however, as it would require vesting the land in the Crown. They objected to submitting their land to Crown management, particularly when that land contained their homes and businesses and many valuable improvements. The Crown also considered a native township at Te Kūiti but abandoned the plan after the opposition of Ngāti Maniapoto at Ōtorohanga.
- 2.158. Meanwhile, Ngāti Maniapoto continued to seek the ability to lease land directly to settlers themselves. In 1898, Ngāti Maniapoto rangatira protested to Premier Richard Seddon at a hui in Ōtorohanga that the Crown's use of monopoly powers in Te Rohe Pōtae was preventing them from earning income from their land by leasing it to settlers rather than selling it to the Crown.
- 2.159. This was part of increasing agitation from Māori towards the end of the nineteenth century, which led the Crown to revise its policy regarding Māori land. Between 1899 and 1906,

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

the Crown stopped engaging in any new purchases of Māori land, adopting what was popularly referred to as the 'taihoa (wait a bit) policy'. However, this did not prevent the Crown from completing the purchase of over 100,000 acres already underway in Te Rohe Pōtae. During this period the Crown also promoted a new legislative framework to facilitate the leasing of Māori land, and in 1902, established the Maniapoto-Tuwharetoa District Maori Land Council to oversee the administration of Māori land in Te Rohe Pōtae. The Council was given responsibility for approving any new sales or leases of Māori land in the district. Land could also be vested in the Council for the Council to manage, including native township lands. It was made up of three elected members and three Crown-appointed members. All three elected members were Māori, as was one of the Crown-appointed members. The president of the Council was, however, always Pākehā.



*Te Rourou-Iti-a-Haere Marae, Ōtorohanga, 1914  
(The marae is in the centre of photograph, on the corner of Tūrongo and Tuhoro Streets),  
F G Radcliffe Collection, Alexander Turnbull Library, 1/2-005893-G*

- 2.160. The creation of a Māori-majority body that could administer the native townships overcame the objections of Ngāti Maniapoto to the scheme. In 1903, the Crown proclaimed 'native townships' on Māori land at Ōtorohanga and Te Kūiti, now with the support of the Ngāti Maniapoto owners. The Crown vested 243 acres of Ngāti Maniapoto land at Ōtorohanga and 238 acres at Te Kūiti in the Maniapoto-Tuwharetoa Maori Land Council for the townships, which were then divided into sections by the Council and leased to settlers.
- 2.161. However, in 1905, the Crown promoted legislation which transformed the Maori Land Councils into Maori Land Boards, with significantly diminished Māori membership. From 1906, the Maniapoto Tuwharetoa District Maori Land Board (later the Waikato-Maniapoto Maori Land Board) had only three members, all of whom were Crown-appointed and only one of whom was Māori. Pepene Eketone, a Ngāti Maniapoto member of the former Council, described the move to a wholly Crown-appointed board as "the absolute taking-away of the Maori voice".
- 2.162. By 1906, continued settler demand for land had led the Crown to end the taihoa policy. The next year the Crown established the Stout-Ngata Commission to take stock of the land remaining in Māori ownership. The Commission was to identify what Māori land was

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

"unoccupied or not profitably occupied", which of these lands should be set aside for future Māori occupation, and what could be made available for Pākehā settlement. Any land deemed by the Commission to be not needed for Māori occupation could then be compulsorily vested in the Maori Land Board for sale or lease. In Te Rohe Pōtae, the Commission identified 300,000 acres of land as suitable for settlement. It recommended that the majority of blocks should be leased but identified that some should be sold.

- 2.163. By 1910, the Crown had compulsorily vested 200,000 of the 300,000 acres in the now Pākehā-dominated Maniapoto Tuwharetoa District Maori Land Board for the purpose of selling or leasing to settlers. In addition, the Crown considered that the 58,000 acres, or 28 per cent of the vested land, recommended for sale by the Commission, "would not be sufficient to meet the requirements of European settlers", and so the Board was required by legislation to set aside approximately half of the vested land for sale and half for lease. Between 1910 and 1922, the Waikato-Maniapoto Maori Land Board sold 70,000 acres of land. Ngāti Maniapoto owners had no ability to prevent the sale of their lands.
- 2.164. The Crown received a number of complaints from Ngāti Maniapoto owners seeking the return of land vested in the Board either against their will or without their knowledge. In 1912, owners of a number of blocks in Te Rohe Pōtae petitioned the Native Department. They noted "a number of instances in which only one owner or only a very few owners out of a block of a large number appeared before the Native Commission at its investigation". As a consequence, large areas of land were vested in the Board "against the wishes and desires of the great majority of the Native owners" and in many cases "not only without their consent but also without their knowledge". Others also wrote to various Crown officials to say their land had been vested without their knowledge, while some sought the return of their land because they intended to farm it themselves, or it contained urupā, or simply because, as one of the owners of Kakepuku 2A wrote, "that land is a home of mine, I want it returned to me".
- 2.165. In 1905, Eketone had told the Native affairs committee that what Ngāti Maniapoto wanted for the administration of their land was "to be treated by legislation as though we were responsible human beings". Instead, the Crown's removal of elected Māori representatives when Land Boards replaced Land Councils, significantly diminished the decision-making power Ngāti Maniapoto had over their land in the early twentieth century. The aspirations of Ngāti Maniapoto for their land came second to the goals of the Crown, which established Boards whose primary business was the facilitation of European settlement and the alienation of Māori lands. In 1913, this was further compounded by the abolition of any requirement for Māori membership on the Board.
- 2.166. In addition, although general pre-emption was finally lifted in 1909, Ngāti Maniapoto were still not guaranteed access to a competitive market for their lands. The Crown was able to prohibit private alienation of blocks it was interested in acquiring, a power it used frequently over Ngāti Maniapoto lands, particularly the Rangitoto Tuhua blocks. The story of the Rangitoto Tuhua 9 block demonstrates the impact of Crown policy on Ngāti Maniapoto land owners. The Rangitoto Tuhua 9 block, also known as Potakataka, was 12,340 acres and had 226 owners. The Stout-Ngata Commission recommended that the block be made available for settlement through lease, and in 1909 the block was vested in the Waikato Maniapoto Maori Land Board. In 1910, one of the owners of Rangitoto Tuhua 9, Patupatu Keepa of Ngāti Urunumia, wrote to the Native Minister seeking the return of "the mana of the land". While vested in the Board, the land was lying "unproductive and restricted". Keepa, apparently unaware that the land had been vested in the Board, had entered into his own lease agreement with a settler. The Native Department declined the request of Keepa that the land be removed from the control of the Board. The lease of Keepa, which would have made the land available for European settlement on terms agreed by the owners, could not go ahead.

**2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT**

- 2.167. In 1915, the Crown set out to acquire Rangitoto Tuhua 9. In January, a meeting of assembled owners rejected an offer from the Crown to purchase the entire block, but instead resolved to sell half to the Crown. The Crown was not satisfied and so, despite the collective agreement of the Ngāti Maniapoto owners, it sent a Land Purchase Officer to buy as many shares as he could from individuals. The officer was able to purchase a quarter of the remaining interests, and noted that "A large number of the Natives refused to sell the remainder of their interests, but I think it very probable that when they have spent the amount which they were paid by the Board, they will fall into line and sign in due course". By the time the Crown sought a partition of its interests in November 1918, it had acquired 12,137 acres of the 12,340 acre block. In 1923, the Crown purchased the remaining 203 acres, and the entirety of Rangitoto Tuhua 9 was alienated.
- 2.168. Changes in Crown policy also limited the benefits Ngāti Maniapoto were able to derive from the native townships at Te Kūiti and Ōtorohanga. Native township land was initially available to settlers only through lease, meaning that Ngāti Maniapoto retained an interest in the towns as they grew. However, the Native Townships Act 1910 allowed both the Crown and private settlers to purchase land in native townships. Under pressure from settlers, the Crown began to purchase land in Ōtorohanga and Te Kūiti from Ngāti Maniapoto owners. These owners could be driven to sell through a lack of alternative income; in 1915, the Ihakara brothers explained that their desire to sell their interests in Ōtorohanga was because "we are destitute, as we have no land, no homes, no houses and as all our lands are in the hands of the [Stout-Ngata] Commission and the [Maori Land] Board". By 1924, only a few sections remained in Ngāti Maniapoto ownership in Te Kūiti, and by 1927 the Crown had acquired more than half of the land in the Rohe Pōtae native townships. Land that did remain in Ngāti Maniapoto ownership was in some cases subject to perpetually renewable leases.
- 2.169. During its investigations in 1907, the Stout-Ngata commission was of the opinion that Te Rohe Pōtae Māori could afford to give up 300,000 acres of land to Pākehā settlement, the vast majority through leasing only. Instead, between 1907 and 1935, 700,000 acres in Te Rohe Pōtae were permanently alienated, 370,000 acres to the Crown and 330,000 acres to private settlers. Crown policy during this period prioritised land for settlement over Māori needs or desires, and over the course of the early twentieth century, the Ngāti Maniapoto land base again dramatically diminished. At 1900, 65% of Te Rohe Pōtae was in Māori ownership; by 1935, it was just 24%.

**Consolidation, development schemes, and the subject of rates**

- 2.170. As the twentieth century progressed, Apirana Ngata led a new approach to Māori land administration. He urged the Crown to stop large-scale purchasing of Māori land and instead assist Māori to manage their own land. This shifted the Crown's impetus from providing the best means of 'opening up' the interior Rohe Pōtae lands for Pākehā settlement, towards managing Māori land in a way which maximised productivity and returns for the Māori owners. Where Ngāti Maniapoto did retain ownership and control over their land, they faced significant difficulties in managing it. The aim of native land legislation over the preceding decades had been to individualise the collectively-owned iwi and hapū land, which had led to successive partitions and increasingly fractured land title. By the twentieth century, it was not uncommon for even small blocks to have many owners. This posed difficulties for land management, as decisions had to be shared across a large group of people. Furthermore, it was hard to acquire funds to develop land, as banks were generally reluctant to accept multiply-owned Māori land as security for loans.
- 2.171. Rates were also an issue. Ngāti Maniapoto considered the Crown to have exempted their lands from rate levies in return for allowing the railway into their rohe. However, during the 1920s local bodies had begun to agitate for the payment of rates on Māori land.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.172. In 1928, in an effort to address these various problems, Coates, the Native Minister, directed the Native Land Court to develop a consolidation scheme for the King Country. Consolidation schemes aimed to solve the problems associated with fractured title and multiply-owned Māori land by the exchange of land interests so that Māori owned manageable shares in smaller, discrete blocks. Ngata also suggested that consolidation might provide a means of resolving the disputes over rates. Ngāti Maniapoto considered the suggestions of Ngata at a hui at Te Tokanganui-a-noho Marae in Te Kūiti, and, after much debate, agreed to the consolidation scheme and a compromise over rates. By 1929, the King Country consolidation scheme was renamed the Maniapoto consolidation scheme.
- 2.173. The consolidation scheme struggled to achieve its goals. Initially planned to take just two years, the consolidation scheme continued for decades, with reports in the early 1950s that "no data has ever been prepared or compiled for some parts of the District". Furthermore, the scheme could not fix many of the underlying issues which caused fragmented land tenure, and the work of the scheme was continually being undone by further succession orders and other court proceedings. In 1953, continued concern about the fragmentation of Māori land led the Crown to empower the Māori Trustee to compulsorily acquire any shares in land that it deemed 'uneconomic'. The Māori Trustee would retain this power until 1974. Many members of Ngāti Maniapoto lost their interests in ancestral land as a result.
- 2.174. From 1929, the Crown also established new 'development schemes', aimed at turning Māori land into productive farmland. However, Ngāti Maniapoto could only participate in these new schemes if they consented to the Crown taking control of the land and managing it on their behalf. Development costs accrued by the Crown became a charge on the land, to be repaid once the land was productive. In 1930, the Crown proclaimed the establishment of development schemes at Waimiha and Māhoenui before then seeking consent for the schemes from meetings of the owners. These schemes were followed in 1931 by the Ōparure development scheme, this time at the request of Ngāti Maniapoto leaders. By 1941, there were 12 development schemes operating in Te Rohe Pōtae, covering 38,915 acres of land.
- 2.175. The ability of development schemes to create productive farmland capable of supporting Ngāti Maniapoto communities was made difficult by the fact that, by the 1930s, most of the good quality farmland in Te Rohe Pōtae had already passed out of Ngāti Maniapoto ownership and into the hands of Pākehā settlers. Some of the development schemes were relatively successful, and were eventually returned to owners as commercial operations with little or no debt, and an increase in market value. However, the land generally remained under Crown control for decades before this could be achieved. Other schemes never fully discharged the debts accrued through development and were returned only after a substantial amount of the debt was written-off by the Crown as part of its goal of returning all development scheme lands by 1990.

**PUBLIC WORKS TAKINGS**

- 2.176. The Crown's desire to open up Te Rohe Pōtae for Pākehā settlement required the establishment of infrastructure, including roads and, of course, Te Ara-o-Tūrongo. Under the Native Land Act 1865, once title to a Māori land block had been determined, the Crown was able to take up to five per cent for roading purposes, without compensation. As Ngāti Maniapoto land began to pass through the Court in the 1880s, the Crown used this provision to establish roads across Te Rohe Pōtae. Between 1888 and 1927, the Crown took at least 3,205 acres for roads in Te Rohe Pōtae.

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

- 2.177. As part of the railway agreements in 1885, Ngāti Maniapoto had agreed to gift a strip of land one chain wide for Te Ara-o-Tūrongo to pass through the rohe. The Crown told Ngāti Maniapoto that it might require wider sections of land where cuttings were needed, or where stations were to be built. However, the Crown agreed that it would only take as much land for the railway as was necessary to make the railway safe and efficient, and that it would pay for any land not gifted by the Māori owners. Between 1885 and 1902, the Crown used public works legislation to acquire about 1,100 acres for the railway. In many places, the amount taken was in excess of what the Native Minister had told Ngāti Maniapoto in 1885 the Crown would need.
- 2.178. In 1885, Ballance had assured Ngāti Maniapoto rangatira that the Crown would contract Māori to work on portions of the line. The Public Works Department followed through on this undertaking between 1885 and 1887 by reserving the Te Kūiti and Pūniu sections of the line for Māori contractors. In 1891, the Crown instituted a policy which saw work gangs employed directly by the Public Works Department, cutting out private contractors from railway work. Under this policy there was no requirement for the employment of Ngāti Maniapoto.
- 2.179. In 1890, the Native Land Court heard a compensation case for the Ngāti Maniapoto land taken for the railway. The owners were awarded compensation for all land taken, unless they indicated they wanted to gift it to the Crown. The majority of the owners chose to gift a one chain strip to the Crown, in accordance with the 1885 agreements, and owners for five of the eleven blocks chose to also gift any land the Crown had taken above that. One further payment of compensation was made in 1899, to the owners of the Pukenui 2 block. However, in the early twentieth century, the Solicitor-General determined that the Public Works Department was not statutorily obliged to pay compensation for the railway takings, regardless of the commitments the Crown had made in 1885. As a result, no compensation was paid to Ngāti Maniapoto owners for railway lands taken south of the Pukenui block.
- 2.180. By the early twentieth century, the unique features of the New Zealand landscape were fuelling a growing tourism industry. The Crown, acting under the recommendations of the Scenery Preservation Commission, began to take steps to acquire and protect locations with historic significance or particular scenic appeal.
- 2.181. Ngāti Maniapoto were already engaged in the tourism industry at Waitomo Caves, where local Māori had been running a successful tour operation for many years. The caves were located on the Hauturu East 1A block. In the 1890s, the Crown acquired interests in Hauturu 1A and applied to the Native Land Court to have its interests in the block defined. In 1899, the Court partitioned the block into six portions. The upper entrance to the caves was located on Hauturu East 1A6, which was awarded to the Māori owners, while the river entrance to the caves was on Hauturu East 1A2, which was awarded to the Crown. Local Māori continued to control the tour operations in the years following but, in 1903, the Crown began to consider how it might obtain complete control and management of the caves. In 1906, the Crown took the three acres surrounding the upper Waitomo Caves entrance 'for scenic purposes' and 67 acres for an adjoining accommodation house, both under the Public Works Act. The loss of both entrances to the Crown thereby excluded the former Māori owners from the management of the caves and the growing tourist trade surrounding them.
- 2.182. The Commission also recommended the Crown take 12,000 acres on both sides of the Mōkau River for scenery preservation. This land fell within a number of Ngāti Maniapoto land blocks, including Mokau-Mohakatino, Mangoira, and Mangapapa. In 1912, surveys determined that in the Mangoira block only 427 of 2,950 acres would be needed for the scenic reserve. The Crown, however, elected to take the entire block with the intention of selling the remaining 2,523 acres as farmland. Ngāti Maniapoto land was therefore

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

compulsorily taken under the Public Works Act, to make land available to private settlers. The Crown also took 1,034 acres of Ngāti Maniapoto land from Mangapapa B2 and Mokau-Mohakatino 1C2 for scenic reserves along the Mōkau River.

- 2.183. By far the largest public works taking in the Ngāti Maniapoto rohe was the combined taking for Tokanui Mental Hospital and Waikeria Prison. In 1910, the Crown published a notice of its intention to take 4,930 acres under the Public Works Act for a mental hospital at Tokanui, and another 1,380 acres for an adjoining reformatory farm. Of that, 2,800 acres already in Crown ownership was redesignated. However, the remaining 3,510 acres was land still in Māori ownership and was in fact land which the owners, many of them Ngāti Maniapoto, had declined to sell to the Crown.
- 2.184. There were significant objections from the Māori landowners on a number of grounds. Several objected due to historical and cultural associations with the land. Ngāti Kaputuhi hapū requested that Tokanui 1A2, known as Te Waiaruhe, be excluded from the Crown's proposed takings due to its historical importance as the home of Rewi Maniapoto (at the time it was still home to his widow) and as a significant site during his negotiations with Sir George Grey. Ngāti Kaputuhi leader Makereti Hinewai intended that the land continue to act as a home and sanctuary for her people. Other blocks were also associated with sites of significance. For example, Tokanui 1B2B was the site of the meeting house Hui te Rangiora and had been deliberately reserved from the earlier sale of land to the Crown. There were also two urupā included in the Crown's proposed takings.
- 2.185. Others objected on the basis that the proposed taking would render them landless. The lawyer representing them pointed out that a key principle of the native land legislation then in force was that the Crown should not acquire Māori land if it would leave the owners with insufficient land to live off. However, the Public Works Department argued that those principles were not reflected in the Public Works Act, and the potential landlessness of Māori 'should not bar public works of the colony'.
- 2.186. Many of the owners also objected because they had already had their lands north of the Pūniu River confiscated through the 1863 raupatu, and they saw this public works taking as further confiscation. Te Huia Raureti, of Ngāti Paretekawa, described the land at Tokanui as "he toenga mai no te whenua i riro atu i te raupatu... a residue of confiscated land". Members of Ngāti Taohua and Ngāti Tuwhakataha wrote to the Native Minister to say that:

... in the days of the old people, our dwelling-place was at Kihikihi, the Marae being Hui te Rangiora. You the Government came along and took it from us. We then moved our Marae to Tokanui No 1B No 2, and we named the Marae Hui te Rangiora (in remembrance of the former home). Now the Government comes along again to take this land from us.

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT



*Tokanui Mental Hospital, May 1951,*

*Whites Aviation Collection, Alexander Turnbull Library, Ref WA-27831-F*

2.187. The Crown proceeded with the taking despite the objections. Just 21 acres containing a cultivation in Tokanui 1B2B were excluded. The two urupā were included in the land taken, although the Crown promised to fence them off, "hereafter to be held by the Government as sacred". A total of 3,490 acres of Māori land was taken; 2,950 for the mental hospital and 540 for the reformatory farm. In 1911, Matengaro Te Haate and 36 others of Ngāti Paia, Ngāti Te Rahurahu and Ngāti Tuwhakataha sent a petition to the Native Minister setting out how they had been rendered virtually landless by the combined effects of the raupatu and the public works takings at Tokanui and were now unable to provide for their families:

... he tino iti rawa, te waahi i waihotia mai nei ki a matau ara i ia tangata o matau, me ona uri me nga uri e toru eka i etahi e rua eka i etahi. Na e ora ranei tena whanau, tena whanau, i ena eka tino iti i waihotia mai mei nei e te kawanantanga ..."

... the area left to us is very little, that is for each person and their descendants, some will have 3 acres, some 2 acres. How will families survive with such a small acreage left to them by the government ...

2.188. Tokanui Mental Hospital never used most of the land set aside for it. The main hospital complex never expanded beyond a collection of 'temporary' buildings in the far north-west corner of the site. In 1925, 740 acres of the hospital land was transferred to the control of the Prison Department to form part of the reformatory farm, by then Waikeria Borstal. A subsequent 2760 acres was transferred to the borstal in 1927, at which point pasture had only been established over ten per cent of the land. Forty per cent was still "swamp, scrub and uncleared". In the 1930s, a further 330 acres were sold to neighbouring farmers and in 1949 and 1961 two blocks, one 170 acres and one 960 acres, were transferred to the

## 2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

Department of Lands and Survey and farmed. The core area actually used by the Tokanui Mental Hospital was just 1,070 acres, only a fifth of the land the Crown claimed was necessary in 1910. The Crown did not offer to return any of this land to the original Māori owners.

- 2.189. In addition, the Crown failed to uphold its commitments to protect the two urupā within the land. The Crown promised to fence the sites when it took the land, but it had not done so by 1923, when Raureti Te Huia wrote to the Native Minister to say that the urupā were "in a bad state of disorder from want of attention and protection". The Crown responded by finally fencing one of the urupā, but previous ploughing of the land had meant the location of the other could no longer be identified.

**WAR EFFORTS**

- 2.190. At least one Maniapoto man, William Thompson, served in the South African War.
- 2.191. At least eighty Ngāti Maniapoto men volunteered to fight in the First World War (1914-1918). Among them were: Kohatu and Paraone Wahanui, sons of Hari Hemara Wahanui (who was part of the 1902 Coronation Māori Contingent for Edward VII); 5 brothers from the Wi family; and 6 Clarke brothers (3 of whom lost their lives) from Ōtorohanga. Thirty-four young men from the Hetet whānau also enlisted. This was despite the fact that many Kīngitanga leaders were reluctant to encourage their men to fight for the Crown, with some citing the Crown's various failures to uphold the Treaty, particularly during the Waikato War, and others pointing to the symbolic laying down of arms by King Tāwhiao in 1881 as the end of warfare for the Kīngitanga. As a result, enlistment amongst the Kīngitanga generally was low, but Ngāti Maniapoto men actually enlisted at a slightly higher rate than the general Māori population. Ngāti Maniapoto also contributed financially to the war effort, organising fundraisers in Te Kūiti and Ōtorohanga.
- 2.192. Non-Māori men had been conscripted since 1916. In June 1917, the Crown extended conscription to Māori. However, only Māori living within the Waikato-Maniapoto district were conscripted and Crown officials at the time openly acknowledged that this extension of conscription to Māori was intended to target the Kīngitanga. Conscription of Ngāti Maniapoto was considered by some of the iwi to be an insult to their current support for the war effort. Although a number of Ngāti Maniapoto men had been willing to volunteer before conscription was announced, others now resisted registering for the ballot. In view of this, the Crown used the Māori census to identify eligible men. There were no legal limits on the Crown's use of Māori census data nor the sources it could use to conscript Māori. Nonetheless, Crown officials were aware of the dubious nature of this practice and the opposition it would arouse from Māori. It thus made efforts to hide its actions.
- 2.193. Between April 1918 and the end of the war, 552 Māori men from the Waikato-Maniapoto district were drawn from the ballot, of whom 150 refused to serve. Fourteen of these men were imprisoned, including Tae Tapara of Ngāti Maniapoto. Tapara later explained that he refused because he was following the words of King Tāwhiao, "Kua mutu tana whaka heke toto" (there shall be no more bloodshed).
- 2.194. Ngāti Maniapoto supported the Crown during World War Two. By July 1940, the Crown had recruited 114 Māori volunteers from the Te Kūiti district alone. Paraire Paikea, member of the Executive Council, visited Te Kūiti in June 1941 and encouraged support for the war effort, including recruitment. As a result, Ngāti Maniapoto appointed agents to assist the war effort. They also participated in the home guard. By the end of the war, 411 Ngāti Maniapoto men had served overseas. Ngāti Maniapoto also contributed men and women to the essential industries as part of the Maori War Effort Organisation, as well as the Home Guard and rehabilitation committees.

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

2.195. The Discharged Soldiers Settlement Act 1915 and subsequent amendments facilitated land settlement for returned soldiers. Pākehā were prioritised for settlement, as many Māori soldiers were considered to have access to tribal lands. However, by this point the Ngāti Maniapoto land base had diminished considerably and much of the best land had already been alienated. The Crown acquired land within the Ngāti Maniapoto rohe, particularly within the Rangitoto A, Rangitoto-Tuhua, and Wharepuhunga blocks, to use for soldier settlements. Raureti Te Huia of Kihikihi wrote to Member of Parliament Maui Pomare that Ngāti Maniapoto had sold these lands on the understanding that a certain portion be set aside for Māori soldiers. The Auckland Commissioner of Crown Lands denied any such understanding and declared that he was averse to setting aside any portions for returned Māori soldiers.



*Ned Turner aka Pau Timi Tana, killed Gallipoli 25 April 1915,  
Auckland Libraries Heritage Collections AWNS-19150729-40-27*

2.196. After World War Two, Crown policy provided that any returned serviceman who met the criteria was eligible to be settled under farming schemes. It was considered desirable to settle Māori applicants on Māori-owned land vested in development schemes controlled by the Native Department. Māhoenui was one such scheme in the Ngāti Maniapoto rohe used for soldier rehabilitation. However, the Crown did not provide land for all Ngāti Maniapoto returned servicemen who applied.

2.197. Ngāti Maniapoto personnel also served in subsequent conflicts, including the Korean and Vietnam wars.

**ENVIRONMENTAL ISSUES AND NATURAL RESOURCES****Environmental impacts**

- 2.198. By the end of World War II in 1945, land settlement arising from colonisation had already caused significant environmental damage to Maniapoto lands. Much of the Ngāti Maniapoto rohe was traditionally known as Te Nehenehenui, "the great forest". In 1840 the area was cloaked with rimu, miro, tōtara, kahikatea, tawa and beech, and home to a wide range of native birds including takahē, kākāpō, kererū, kiwi, rūrū, whio and the now extinct piopio. The forest and its wetlands and rivers were valued by Ngāti Maniapoto for their abundant resources. For example, Ngāti Te Ihingarangi consider the Hauhungaroa wetlands, at the base of Pureora maunga, to be the mainstay of the local tuna (eel) population. However, when European settlers arrived in Te Nehenehenui they generally viewed the bush as something to be cleared and tamed into productive farmland.
- 2.199. In the late nineteenth and early twentieth centuries the Crown actively promoted deforestation in Te Nehenehenui. It sold land it had purchased from Ngāti Maniapoto to settlers on deferred payment with the requirement that they clear the forest on the land they had purchased. Many settlers resorted to burning the bush as the most efficient means of doing this. In some cases, these fires burnt beyond the settler's land, causing damage to neighbouring forests.
- 2.200. Commercial logging arrived with the railway in the 1880s and spread outwards as more land became accessible by road and tramways. By 1908, at least 85,000 acres of land in Te Rohe Pōtae was subject to timber agreements between Pākehā sawmillers and Māori.
- 2.201. In the twentieth century, the Crown participated in logging Te Nehenehenui. In 1935, it established Pureora Forest as a State Forest, and, in 1945, the New Zealand Forestry Service began logging it for native timber. From this point Crown foresters began clear-felling the native bush at Pureora and replanting it with exotic pines. In 1978, increasing pressure from environmentalists led the Crown to halt logging of indigenous forests and proclaim the remaining native bush at Pureora as Pureora State Forest Park (Pureora Forest Park). This left members of Ngāti Maniapoto conflicted, including the local Ngāti Rereahu. While they wanted to protect their forest, many were now dependent on the logging trade for employment. By 1978, it was estimated that only 17% of the native forests west of Taupō remained standing.
- 2.202. In the late nineteenth and early twentieth centuries, the Crown promoted legislation which facilitated the transformation of wetlands into pasture by granting broad powers to local drainage boards. In 1908, the Crown proclaimed Te Kāwā drainage district and the Te Kawa Drainage Board moved quickly to drain Te Kawa wetlands. This involved cutting drains across Ngāti Maniapoto-owned land. Members of Ngāti Maniapoto strongly objected to the drainage works, because some of the land affected contained "an eel pa and had been used as such from time immemorial". In 1908, Ngawaero Te Koko, Te Waru Amotahi, Wiri Herangi and others wrote to the Native Minister, asking the Crown to intercede, as the loss of the pā tuna would deprive them of "a source of food year after year; and indeed our main source of food when the blight destroys our crops". The Crown prioritised the development of farmland over the protection of the waterways and refused to intervene.
- 2.203. Farming, deforestation, and general settlement led to pollution in the waterways, once significant sources of food. The most widespread source of pollution was agricultural runoff from the farms which had replaced the forest. Moreover, in 1956, it was reported that inadequately treated town sewage from Ōtorohanga and Te Kūiti was being discharged

**2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT**

into the Waipā River and the Mangaokewa Stream. Large quantities of "paper, rag and faecal matter" were said to "litter the river" for a long distance downstream of Ōtorohanga.

- 2.204. Although water quality has improved since the 1950s, bacteria levels in the Waipā River today are generally too high for swimming or fishing, largely as the result of farm pollution. Across the rohe, the presence of traditional food sources such as tuna, kaio (freshwater mussels), kōura (crayfish), and kōkopu (whitebait) has drastically reduced. As one Ngāti Maniapoto kuia recalled:

I remember going to our stream with my uncles and watching them catching eels, enough to feed the pā. We could also get trout and big fresh mussels there. Kai awas we used to call them. There's nothing there now. The river's polluted.

According to Ngāti Maniapoto the traditional paru (iron oxide mud) used for dyeing weaving has also been depleted as a resource due to road works, effluent run-off from farms, and water diversion.

**Commercial exploitation of natural resources**

- 2.205. New Zealand as a whole has benefitted from the exploitation of natural resources in the Ngāti Maniapoto rohe. Over the late-nineteenth and twentieth century timber felled from Te Nehenehenui provided building supplies for New Zealand's growing cities. However, Ngāti Maniapoto did not always believe the royalties they received were fair. In 1924, the owners of Rangitoto Tuhua 36 petitioned the House of Representatives because they were still being paid the same rates that had been negotiated in 1898 despite significant increases in timber value.
- 2.206. The New Zealand economy has benefitted from the quarrying of limestone from Ngāti Maniapoto lands around Te Kūiti and Waitomo Valley to meet the increasing demand for lime from farmers. In fact a large proportion of the New Zealand's lime came from the Ngāti Maniapoto rohe and their lands. Much of that lime was quarried on Māori land, leased by non-Māori companies. Ngāti Maniapoto income from this industry has been largely confined to royalties or wage work. In some instances, the Crown obtained lands under the Public Works Act to secure limestone, including the formerly leased Pukenui 2M Block. This was acquired by the Railways Department, so it could crush the limestone for use as ballast. The cave of the ancestor Maniapoto was in fact damaged as a result of quarrying.

**TWENTIETH CENTURY SOCIO-ECONOMIC ISSUES**

- 2.207. Many Ngāti Maniapoto considered the ban on alcohol in te Rohe Pōtae a key feature of Te Ōhākī Tapū agreements. The majority were determined to maintain this prohibition in the face of increasing pressure for licensing from a growing European population in the twentieth century. A 1923 petition opposing licensing in the King Country contained 1,119 signatures from a number of iwi including Ngāti Maniapoto. In 1926, another petition, this time advocating for licensing in the King Country, contained 211 signatures. It was dismissed by a deputation of 33 leading Ngāti Maniapoto chiefs who declared it "the underhand work of Pakehas and their agents". The prohibition of alcohol in the King Country was maintained until a general district referendum ended the district's 'dry spell' on 13th November 1954.
- 2.208. The rapid loss of Ngāti Maniapoto land in the late-nineteenth and early-twentieth centuries had a significant impact on the social and economic wellbeing of the iwi. The loss of the land base of the iwi affected their ability to support themselves, and this was exacerbated by the limited educational opportunities available to them. Ngāti Maniapoto went from being a thriving and self-sufficient community under the aukati, to one which was

**2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT**

increasingly marginalised under European settlement and which struggled to maintain basic standards of living for its people.

- 2.209. Education was one key to the ability of Ngāti Maniapoto to thrive in the Pākehā economy. Missionary schools were established in the region over the nineteenth century and in 1886 the Crown opened the first native school at Te Kōpua. After this date, education became increasingly accessible to Ngāti Maniapoto. However, though literacy remained important in the curriculum, Crown policy during the early to mid-twentieth century aimed to train Māori students primarily for a 'future upon the land'. The public education system generally had lower expectations for Māori than for Pākehā until the mid-twentieth century. It was only after this that the Education Department began to consider that Māori could succeed in more academically demanding occupations.
- 2.210. Throughout the twentieth century, Ngāti Maniapoto lived in poorer conditions than the settlers who had moved into their rohe. In 1926, Māori homes in Te Rohe Pōtae were smaller than non-Māori homes, but housed an average of seven people, compared to four people in rural non-Māori homes. They were also more likely to be temporary or makeshift accommodation; a disparity which only increased between 1926 and 1936. In 1938, just 0.2% of the Crown's spending on housing was directed at Māori, despite Māori representing approximately 6% of the population at that time and their housing needs being proportionately greater. From the 1940s, Māori housing did gradually improve as the Crown increased its funding, providing greater access to state housing and loans for Māori land owners to build their own homes. However, throughout the mid-twentieth century, Ngāti Maniapoto homes were generally smaller, but housed larger families than most non-Māori homes in the rohe, and were significantly less likely to have access to running water or electric lighting. In 1960, a survey of Māori homes in the Ōtorohanga and Waitomo counties found that half were 'grossly overcrowded', while a third were in 'substandard' condition; some of those deemed substandard had been provided by the Crown for employees of the Railway Department and the Ministry of Works.
- 2.211. The poorest housing was found in the more isolated parts of the Ngāti Maniapoto rohe, particularly around Kāwhia Harbour. In 1943, it was reported that many Ngāti Maniapoto living near Kāwhia still lived in whare ponga with earthen floors. Later, surveys of homes around Hauturu, Rākaunui and Tokapiko pā found them nearly all to be unsatisfactory, with several described as 'deplorable' according to European standards.
- 2.212. Inadequate housing had a negative impact on the health of Ngāti Maniapoto. In 1940, the three highest causes of Māori mortality were tuberculosis, pneumonia and bronchitis. These illnesses were spread by overcrowding and exacerbated by cold and damp living conditions. Increased medical knowledge decreased the mortality rate of these diseases dramatically in the mid-twentieth century, but Ngāti Maniapoto continued to suffer ill health at disparate rates. In the late 1950s and early 1960s, Māori were six times more likely than Pākehā to suffer from rheumatic fever, twice as likely to suffer from diabetes and twenty per cent more likely to die from cancer. In addition, in 1957 tuberculosis was still a significant concern for the Te Kūiti district Māori Welfare officer, despite the dramatic nationwide decline.
- 2.213. The Crown directed post-war loans for housing assistance to the towns and cities, where there were more employment opportunities, rather than to remote areas such as the Maniapoto rohe. This made it hard for those members of Ngāti Maniapoto who wished to stay in their rural kāinga to make improvements to their homes or land. Many members of Ngāti Maniapoto were forced to move away from the rohe and into urban centres in search of work. This not only took them away from their tūrangawaewae, but also whānau and hapū networks of support, and made it harder for them to hold on to their reo and other cultural traditions. Communities that remained were diminished by the loss of large

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numbers of people, with reports in 1958 that some Ngāti Maniapoto tribal committees existed "in name only due to their members leaving the district". Urbanisation was encouraged by the Crown, which believed the move to the cities would provide not only more employment opportunities, but also the better integration of Māori into Pākehā society.

- 2.214. Ngāti Maniapoto also suffered outright discrimination from some Pākehā and the Crown. Members of Ngāti Maniapoto remember being refused entry to Pākehā establishments and having to sit separately from Pākehā in the Piopio movie theatre. A Ngāti Maniapoto kuia remembers:

I went to sit down and one of the people I was with said to me, "You can't sit there. That's the Pākehā section."

The Crown explicitly used the lower standard of living Māori suffered to justify paying elderly Ngāti Maniapoto lower pensions, with one Crown official noting that:

In this matter questions of equity should be decided having regard to the circumstances, the needs and the outlook on life of the individuals concerned... the living standard of the Māori is lower - and after all, the object of these pensions is to maintain standards rather than to raise them.

- 2.215. Until 1943, Ngāti Maniapoto pensioners could claim a full pension only if they provided proof they were living like a European, a difficult process which required inspection of their dwelling by the Department of Social Security.
- 2.216. Today, members of Ngāti Maniapoto are less likely than the general population of the region to own their own homes or hold formal qualifications, and more likely to be unemployed. Their median income is below both the local and national average. They are still more likely to suffer from poor health, with higher rates of heart disease, cancer, rheumatic fever and asthma. Ngāti Maniapoto today generally live in poorer conditions than their Pākehā neighbours.

**Settlements with the Crown**

- 2.217. In 1926 the Crown established a Royal Commission of Inquiry, the "Sim Commission", to inquire into the justice of the confiscations of Māori land following the New Zealand Wars. The Sim Commission recommended that those who suffered from the Crown's confiscation in the Waikato should be compensated by an annual payment. However, it did not hear any evidence from Ngāti Maniapoto and heavily blamed them for the Waikato War. Some Ngāti Maniapoto protested the Sim Commission's conclusions, and unsuccessfully sought a role in the negotiation of any settlement.
- 2.218. In 1946 the Crown promoted the Waikato Māori Claims Settlement Bill to provide compensation for the Waikato confiscation based on the Sim Commission's recommendations. Several Ngāti Maniapoto petitioned the Crown over the Bill's failure to address Ngāti Maniapoto claims. The Crown agreed to add the name "Maniapoto" to the title of the Bill in recognition that Ngāti Ngutu and Ngāti Paretekawa of Ngāti Maniapoto had suffered from the confiscation.
- 2.219. The Waikato-Maniapoto Maori Claims Settlement Act 1946 was enacted to effect a final settlement of certain claims in relation to the confiscation of Māori lands in the 'Waikato district'. The Act provided for the Tainui Maori Trust Board to receive an annual payment of £6,000. Ngāti Ngutu and Ngāti Paretekawa representatives were incorporated into the Board and in at least one set of regulations were specifically referred to as 'sections of the

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Ngati Maniapoto tribe'. The Crown has since accepted the inadequacy of the compensation arising from this settlement.

- 2.220. In 1990, the Ngāti Ruapuha and Ngāti Uekaha hapū of Maniapoto reached a settlement of the Wai 51 claim through formal mediation pursuant to the Treaty of Waitangi Act 1975. Amongst other things, this settlement provided for the Crown to return various land blocks, including the land associated with the Waitomo Glowworm Caves (Hauturu East 8). The ownership of the caves was vested in a trust representing descendants of the original tribal owners. This was the first settlement of historical claims since the enactment of the Treaty of Waitangi Act.

**CULTURAL HERITAGE**

- 2.221. In 1840, Ngāti Maniapoto and its constituent hapū enjoyed a high level of tribal cohesion, maintained a healthy and vibrant culture and language, and possessed an in-depth knowledge of their heritage and collective identity. That identity was still strong during the period of the Aukati (1864-1885) when Ngāti Maniapoto continued to exercise rangatiratanga over themselves and their lands. However, over time, the Crown instituted certain assimilationist policies, such as the predominance of the English language in the education system, that promoted Pākehā values and lifestyles. These policies had an impact on Ngāti Maniapoto that the iwi found detrimental to their tribal cohesion and cultural wellbeing.
- 2.222. By the beginning of the twentieth century, Ngāti Maniapoto leadership were actively entreating their people to maintain their Ngāti Maniapoto identity. Te Kawenata o Ngati Maniapoto implored a divided and uncertain people to "Kia puritia tonutia te mohiotanga ki te reo me nga tikanga tuturu; kia whakahekea taua mohiotanga ki nga uri i muri ake nei" (Continue to maintain a knowledge of the language and the customs and pass that knowledge on to future generations).
- 2.223. At a 1911 hui the Ngāti Maniapoto leader Pepene Eketone beseeched the participants "e hoki e ia iwi ki te taonga kua mahue ki muri, kua warewaretia, ara, to tatou maoritanga ..." (return to this thing of value that has been left to us and now forgotten, namely our Māoriness). During the twentieth century, some members of Ngāti Maniapoto maintained a strong tribal identity and connection with their marae in the Ngāti Maniapoto rohe. Others experienced cultural dislocation from their Ngāti Maniapoto identity, once rooted in their marae and the lands of their ancestors, due to increased urbanisation. The dwindling number of Ngāti Maniapoto people who remained in the rohe to keep the 'home fires burning' faced the challenges of maintaining the physical upkeep of tribal marae and the cultural integrity of the paepae. One Ngāti Maniapoto claimant remarked before the Waitangi Tribunal in the Rohe Pōtae Inquiry, "Within our hapū there are very few speakers of te reo Māori. It is a great mamae [hurt] for us that it is hard to fill the paepae".
- 2.224. Te Reo Māori is a key element of the cultural wellbeing and identity of Ngāti Maniapoto. While the Māori language was initially used in native schools, by the 1900s the Crown increasingly saw an English language education as a means of assimilating Māori. In many native schools Te Reo Māori was actively discouraged in the classroom and the playground. Members of Ngāti Maniapoto remember being punished as children (including corporal punishment) for speaking Māori on school grounds. The number of Te Reo Māori speakers within Ngāti Maniapoto had steadily declined since the early twentieth century, something that has only in recent years been arrested.
- 2.225. The alienation of Ngāti Maniapoto lands resulted in sites of historical significance to Ngāti Maniapoto being transferred into the ownership of the Crown and private individuals and, sometimes, damaged or destroyed. Public works undertaken by the Crown and local

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government have also affected wāhi tapu in Te Rohe Pōtae. For example, Ngāti Maniapoto recall how Tumutumu, a pā located at the Mangaokewa Gorge Scenic Reserve and once the home of Maniapoto himself, was bulldozed destroying pā trenches that had existed for some 400 years and replaced with pine plantings. Although, in 1954, the Crown promoted legislation to recognise and protect places of historical interest, the cultural landscape of Ngāti Maniapoto was already altered. Names had been lost to memory or had fallen from general usage and, as older generations passed away, tribal knowledge of the sites of significance had diminished.

- 2.226. Since the introduction of heritage legislation, the Crown has taken some steps towards acknowledging the importance of the cultural heritage of Ngāti Maniapoto to their wellbeing as an iwi. For example, the Crown has provided some funding for Ngāti Maniapoto kohanga reo and kura, which promote and teach through the medium of the Māori language, and Ngāti Maniapoto radio, which is committed to ensuring the reo lives. The Crown has also promoted several pieces of legislation that have provided for limited recognition and protection of Māori taonga and wāhi tapu, and the relationship between Māori and their land and cultural heritage, by local and central government. However, many Ngāti Maniapoto consider that the support from the Crown has so far not been sufficient to overcome the damage done to their heritage.



*Te Kūiti Hui, 1911, Te Kūiti Historical Society*

**RANGATIRATANGA AND TRIBAL ADMINISTRATION**

- 2.227. In 1840, Ngāti Maniapoto had strong and independent leadership premised on both the autonomy of its many constituent hapū and the recognition of a wider Ngāti Maniapoto collective identity. Rūnanga, or tribal assemblies where all members of the iwi gained admittance, provided a means to discuss and administer the affairs of the day. For example, in 1857, the *Te Waka o te Iwi* newspaper reported correspondence from a rūnanga of Ngāti Matakore which involved 107 people. The same newspaper also published a letter from Te Rūnanga o Ngāti Maniapoto and Te Rūnanga o Kihikihi led by Rewi Maniapoto. Ngāti Maniapoto tradition holds that rangatira like Rewi provided leadership but their decision-making was largely directed by the opinion and will of the people.
- 2.228. The aukati was a reflection of the continued rangatiratanga of Ngāti Maniapoto following the Waikato War, and they sought the Crown's recognition of this rangatiratanga before they agreed to lift it. This objective was shared by the wider Kīngitanga. In 1884, Tāwhiao petitioned the Queen to

"grant a Government to your Maori subjects, to those who are living on their own lands, on those of their ancestors, and within the limits of Maori territory, that they may have power to make laws regarding their own lands and race".

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Later, they made calls for section 71 of the New Zealand Constitution Act 1852 to be implemented, which effectively provided for such self-governing Māori districts. However, the Crown only intended section 71 to be a temporary measure until Māori were integrated into the European political system. The section was never implemented by the Crown.

- 2.229. During negotiations with the Crown, Ngāti Maniapoto repeatedly requested that the Crown provide for their self-government in the form of a committee to investigate and adjudicate their own land titles. Ngāti Maniapoto hoped for a committee that adopted the following principle:

Ko te tupuna ano te mana me te mana ki runga ki te whenua. Ko te Komiti hei whakahaere. Ko te Kuini hei tiaki.

The ancestors are the mana over the land. The Committee is the administrator. And the Queen will protect it.

- 2.230. However, the Kāwhia Committee, established in 1884 under the Crown's Native Committees Act, was not sufficiently empowered to achieve the aims of Ngāti Maniapoto. Despite the name, the Committee's jurisdiction covered the Rohe Pōtae as outlined in the 1883 petition. From the outset, committee members were dissatisfied with the powers awarded to them by the law. The Chair, in his opening speech, lamented the Committee's lack of authority:

... he tiro noku he tino iti rawa te kaha e homai ana ki te Komiti i roto i te "Ture mo nga Komiti Maori". E mea ana au me whakanui te mana o te Komiti, kia kua e waiho ki runga anake ki te pai o nga tangata katoa na ratou te totohe ka tae mai ai ta ratou totohe ki mua o te Komiti.

... it appears to be that the power given to the Committee under this law for Native Committees is little. I say that the power and authority of the Committee should be increased so that it is not left to the people to argue, but that those arguments could come before the Committee.

- 2.231. In 1885, when giving evidence before the Native Affairs Committee, Wahanui commented on the Committee's lack of authority and his hopes for a Ngāti Maniapoto body that would manage their lands, saying:

I want our own Committee to have full power to administer the lands and the whole of the administration should be vested in the Committee ...

- 2.232. When Ngāti Maniapoto agreed to the railway, they did so on the understanding that the Committee's powers would be increased. However, the Crown never acted to strengthen the powers of native committees. Instead, the Native Land Court determined title to Te Rohe Pōtae with little input from the Committee.

- 2.233. The individualisation of land tenure encouraged members of Ngāti Maniapoto to act independently of their tribal collectives, which lessened their reliance on leadership. In an attempt to maintain tribal unity, Taonui argued to the Commissioners of an 1891 inquiry into the native land laws that the approval of the hapū or iwi should be sought for land sales, rather than that of the individual.

- 2.234. By the beginning of the twentieth century, those leaders who had previously represented Ngāti Maniapoto in negotiations with the Crown had passed away and the unity of Ngāti Maniapoto as an iwi appeared vulnerable. Consequently, late in 1903, Te Kawenata o Ngāti Maniapoto, the Covenant of Ngāti Maniapoto, was produced at a major tribal hui and

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circulated within the iwi. This document emphasised tribal unity based on the preservation of their Māoritanga and Ngāti Maniapoto rangatiratanga. Maintenance of Māoritanga was again reiterated at a pan-tribal hui in 1911 at Te Kūiti hosted by Ngāti Maniapoto and attended by Māori parliamentarians such as Acting Prime Minister James Carroll and Apirana Ngata.

- 2.235. At the turn of the twentieth century there were also renewed calls from Ngāti Maniapoto and other Māori for greater self-government. The Crown responded with new legislation that provided for additional representative tribal bodies, such as the aforementioned Maniapoto-Tuwharetoa District Maori Land Board, and the Maniapoto Maori Council established in 1901 under the Maori Councils Act 1900. This Council had authority to impose bylaws concerning health and welfare issues. Bylaws by the Maniapoto Maori Council were first gazetted in September 1902. They prohibited liquor from hui and instituted fines for gambling, sale of tobacco to minors and drunkenness. Locally elected komiti marae, or 'village committees', administered these bylaws. However, the Maori Councils suffered from limited financial resources and constrained authority, and by the beginning of the First World War, their influence had waned. The Maniapoto Māori Council continued to sit up until the 1930s.
- 2.236. Throughout the twentieth century, various other committees and councils were established under legislation intended to maintain and foster Māori physical, economic and cultural well-being. Examples include the Maniapoto Māori Health Council, the Maniapoto Tribal Executive, and the Waikato-Maniapoto District Council. The Maniapoto Tribal Executive and affiliated committees was established under the Māori Economic and Social Advancement Act 1945 which was born out of the tribal committees and executives established as part of the Maori War Effort Organisation. Matters considered by the committees and executives included ongoing issues of liquor consumption, development and rating of Māori land. A particular focus of the Maniapoto Tribal Executive in its early years was housing in the district.
- 2.237. The Ngāti Maniapoto arm of the Māori Women's Welfare League, while not statutorily recognised, also voiced its views on a range of Māori social issues. These women followed in the tradition of strong Ngāti Maniapoto female leadership.
- 2.238. These councils and committees were intended to provide a measure of local self-government and were supported and administered by volunteer tribal members committed to the advancement of Ngāti Maniapoto. However, these bodies were not given adequate financial support and authority by the Crown or the legislation it promoted, limiting their ability to achieve the autonomous local tribal government envisaged by those Ngāti Maniapoto leaders who had negotiated the lifting of the Aukati in the 1880s.
- 2.239. In the early 1980s, the independent Maniapoto Marae Pact Trust identified the need for an iwi authority. In 1988, the Maniapoto Māori Trust Board was established by legislation and the first Board was elected in early 1989. The Board was established with 'an important purpose in defending and improving the health, education, employment and culture of its people'.

**CONCLUSION**

- 2.240. The Treaty of Waitangi and European settlement brought about great change to Ngāti Maniapoto. Alarmed by the Crown's pursuit of Māori land and their political marginalisation, Ngāti Maniapoto supported the establishment of a Māori King, came to the defence of their neighbours to the south and to the north, and set up an aukati, all with the aim of maintaining their rangatiratanga. For many years, they carried the burden of sheltering refugees, particularly those from the Waikato conflict. Their decision to lift the

2: TE KŌRERO TUKU IHO A NGĀTI MANIAPOTO: HISTORICAL ACCOUNT

aukati and allow the Crown into their rohe was based on agreements and assurances from the Crown that Ngāti Maniapoto believed would protect their rangatiratanga and mana whakahaere over their lands and people. Those agreements and assurances became known to Ngāti Maniapoto as Te Ōhākī Tapu.

- 2.241. Instead, Ngāti Maniapoto land loss was rapid and dramatic, and their ability to maintain their tribal identity and independence was tested. Despite the Native Minister's assurances in 1885 that Ngāti Maniapoto would gain long-term economic benefits by allowing the railway to proceed, the socioeconomic experience of Ngāti Maniapoto has been arduous and the iwi faces ongoing disparities between iwi members and the general population of their rohe. Over the years, Ngāti Maniapoto have called on the Crown to honour Te Ōhākī Tapu. Ngāti Maniapoto now look forward to a better relationship with the Crown, as partners both in the Treaty of Waitangi and in Te Ōhākī Tapu.

Hanga paitia tatou kia piri ai ki te piringa pono...

Conduct us in a proper way, so that we may be bound together by a bond of faith...

Wahanui, 1883

### 3 ACKNOWLEDGEMENT AND APOLOGY

#### NGĀ WHĀKĪNGA A TE KARAUNA KI A NGĀTI MANIAPOTO

##### Whakatakinga o ngā whākīnga: ko te rangatiratanga me te Tiriti

3.1. Ko te whākīnga a Te Karauna:

3.1.1. i te tau 1840, ko Ngāti Maniapoto me ōna hapū maha tētehi iwi whairawa, tōnui hoki; i a ia hoki te mana whakahaere mōna anō, nāna rā anō hoki te toro kia whai mahi ngātahi, whai huanui me Te Karauna;

3.1.2. nō te hainatanga a ngā rangatira o Ngāti Maniapoto i te Tiriti o Waitangi, ko tā rātou he kawē tonu i tō rātou mana whakahaere, mana rangatiratanga hoki. E whākī ana Te Karauna ko tā rātou māramatanga ki Te Tiriti nō roto mai i tōna reo Māori me ngā takahanga ki tō rātou nā rohe ki taua hainatanga.

3.2. E whākī ana Te Karauna i te mauroa o ngā whakamauāhara a Ngāti Maniapoto me te tupu nui o ngā takahinga a Te Karauna o Te Tiriti o Waitangi me ōna mātāpono, he pānga nui whakaharahara ki runga o te hauora ā-ōhanga, ā-tinana, ā-ahurea, ā-wairua o Ngāti Maniapoto. Inā te mārama a Te Karauna ki te pono o ngā mauāhara a Ngāti Maniapoto, ā, nō reirā ngā whākīnga e whai ake nei:

##### Ngā Pakanga i Taranaki

3.3. E whākī ana Te Karauna ko tā Ngāti Maniapoto āta whakaaro ki te pono o te pakanga i Taranaki i te tau 1860 nō mua noa atu o te whai wāhi atu, he mea taka mai nō muri kē o tā Te Karauna whakaū i te hē o te hoko whenua i Waitara.

##### Tapanga hei Whakakeke

3.4. E whākī ana Te Karauna i te hē o tāna tapanga i a Ngāti Maniapoto hei whakakeke mai i tāna whai wāhi ki ngā pakanga i Taranaki.

##### Ngā Pakanga i Waikato

3.5. E whākī ana Te Karauna i te hara o āna māngai me āna kaitohutohu me te takahi i Te Tiriti o Waitangi me ōna mātāpono ki tāna me Ngāti Maniapoto i te tukunga o ana hoia kia whakawhititia te Awa o Mangatāwhiri i te Hūrae o te tau 1863, me te murunga o ngā whenua o Waikato i reira te mana whakahaere o Ngāti Maniapoto. He whākīnga anō nā Te Karauna kei taua hara kino anō:

3.5.1. ngā matenga o ngā toa o Ngāti Maniapoto i whawhai i ngā hoia a Te Karauna;

3.5.2. te tikanga kore o te kōhuru i te hunga wāhine, hunga tamariki hoki, tae atu ana ki Rangiaowhia, me Ōrākau; ā,

3.5.3. ko te pokanoa o te pāhua me te hoepapa o ngā rawa a Ngāti Maniapoto, taea noatia te whare rūnanga nui o Hui-Te-Rangiora, kāore ōna whaihua.

##### Murunga

3.6. E whākī ana Te Karauna nāna i muru ngā whenua o Taranaki me Waikato e whai pānga ana e Ngāti Maniapoto. He rikarika, he tikanga kore nō ēnei murunga, he takahi hoki i Te Tiriti o Waitangi me ōna mātāpono.

3. ACKNOWLEDGEMENT AND APOLOGY

**Ngā manene**

- 3.7. E whākī ana Te Karauna nā Ngāti Maniapoto ōna hoa noho tata, ōna hoa whanaunga i manaaki nō muri tata noa mai o te pakanga me ngā murunga whenua i panaia mai ai rātou i ō rātou papa kāinga. Nā te kore a Te Karauna mō te manaaki i aua hunga i manene mai i te pakanga me ngā murunga whenua, nā Te Karauna i taka ai ki runga i a Ngāti Maniapoto te taimaha nui whakaharahara. E whākī ana Te Karauna ko ia anō tēnei tētehi takahi i Te Tiriti o Waitangi me ōna mātāpono.

**Te Maungārongo me Te Kooti**

- 3.8. E whākī ana Te Karauna i tā Ngāti Maniapoto here ki te maungārongo nō muri mai o te tau 1865, ā, nā Ngāti Maniapoto a Te Kooti i whai piringa ai nō roto o ngā tau nō muri mai o tāna whakaae ki te whakarere i te mau patu, ka noho ai me te rongomau.

**Te Komihana a Sim me Te Ture o te Whakataunga o ngā Kerēme a Waikato-Maniapoto 1946**

- 3.9. E whākī ana Te Karauna kīhai i rongongia e Te Komihana Sim ngā taunakitanga a Ngāti Maniapoto, nō reira kihai kē te whakataunga o te tau 1946 mō Waikato-Maniapoto, mai i ngā tūtohutanga a taua Komihana nei, i tūturu whakatau i ngā whamauāhara a Ngāti Maniapoto.

**Te Ōhākī Tapu me te whakahikinga o te aukati**

- 3.10. E whākī ana Te Karauna:
- 3.10.1. ko Te Ōhākī Tapu tētehi huinga o ngā whakawhitinga korero me ngā whakaaetanga o waenga o Te Karauna me Ngāti Maniapoto, i tīmata i te maehe o te tau 1883 ka puta ai ko te whakahikinga o te aukatinga o Te Rohe Pōtae i te tau 1885;
  - 3.10.2. he whakaoati tapu ki a Ngāti Maniapoto ngā whakaaetanga o roto o Te Ōhākī Tapu;
  - 3.10.3. he whai nā Ngāti Maniapoto i tōna mana motuhake, mana whakahaere hoki ki runga o tōna rohe ake nō mua o Te Ōhākī Tapu, ā, nā te aukati i kore ai e taea e Te Karauna tōna mana ki roto o Te Rohe Pōtae te whakahaere;
  - 3.10.4. nō te Hūne o te tau 1883, ka petihanatia ai Te Karauna e Ngāti Maniapoto me ētehi atu iwi kia whai mana tūturu Te Tiriti o Waitangi, ā, ka tonoa ai te whakaae me te tautoko a Te Karauna o ngō rātou mana motuhake, mana whakahaere hoki, ki roto o Te Rohe Pōtae;
  - 3.10.5. kīhai Te Karauna i pai ki te whakaae ki tā Ngāti Maniapoto tonono kia kua tōna rohe e noho ki raro o Te Kōti Whenua Māori;
  - 3.10.6. ka takahia e Te Karauna Te Ōhākī Tapu mā te kore o tāna whai i ngā whakaoati mai i ngā whakawhitinga kōrero kia:
    - (a) whai mana ai ngā Komiti Māori ki ngā whakahaerenga a Te Kōti Whenua Māori me ngā kāwanatanga ā-rohe;
    - (b) riro ai i a ia ngā whenua o Ngāti Maniapoto mō Te Ara-o-Tūrongo e tika tau ai ki tōna hanganga;

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- (c) kore ai e whakararu i a Ngāti Maniapoto ki te hoko whenua i te hiahiatia kē kia rīhingia; ā,
- (d) kia tukua ai ki a Ngāti Maniapoto te āhei ki te hoko, te rīhi rānei, o ngā whenua ki tāna e hiahia ai ki te māketete wātea, ā

3.10.7. nā te kore a Te Karauna ki te whai i ēnei whakaoati i takahia ai Te Tiriti o Waitangi me ōna mātāpono.

3.11. He whākī anō nā Te Karauna i tāna whai hua nui mai i Te Ōhākī Tapu ki tana āhei ki te hanga i Te Ara-o-Tūrongo ki roto o Te Rohe Pōtae, me te whai wāhi ki te nōhanga a te Pākehā ki te rohe nei, heoi anō kīhai kē i riro i a Ngāti Maniapoto ngā hua mauroa o te ōhanga e ai ki ngā oati o roto o ngā whakawhitinga kōrero me Te Karauna.

**Ngā Ture Whenua Maori me te horo o ngā whakahaerenga a te iwi**

3.12. E whākī ana Te Karauna nā te whakatūranga me ngā whakapānga o Ngā Ture Whenua, ērangī rawa ia te tukua o ngā whenua o Ngāti Maniapoto ki te hunga tangata kotahi me te āhei a te tangata kotahi ki te whakahaere i aua whenua i tua atu o te hapū, iwi rānei, i wātea ai aua whenua ki te wāwāhinga, ki te murunga, ki te roherohenga. He wāhi nui tēnei ki te horo o ngā whakahaerenga ā-iwi o Ngāti Maniapoto, he mea anga mai i te kaitiakitanga ā-iwi, ā-hapū rā anō o te whenua. E whākī ana Te Karauna ko te kore o tāna tiaki i aua whakahaerenga ā-iwi he takahinga o te Tiriti o Waitangi me ōna mātāpono.

3.13. E whākī ana Te Karauna nō ngā whakawātanga o te poraka Aotea-Rohe Pōtae i te tau 1886, ko tā ngā rangatira o Ngāti Maniapoto he tono kia kore rawa e taea te tangohanga o ngō rātou whenua. Hei aha koa te whakataunga pērā a te Kōti Whenua Māori ka kore e taea te tangohanga o taua poraka nei, nō te whakawewehenga o muri mai kāore he whakaritenga pērā o runga o ētehi whakawewehenga, ā, ki ngā whenua kei runga rā ko taua whakataunga o te kore e taea te tangohanga, kīhai i haukotia te hoko a Te Karauna i ngā whenua o roto o te rohe o Ngāti Maniapoto.

**Te Kōti Whenua Māori**

3.14. E whākī ana Te Karauna i te nui o te utu mai i ngā whakataunga taitara, mai i reira ētehi rironga whenua rā anō. Erangī rawa ia e whākī ana Te Karauna i te rironga o kahuraki o te nui o te whenua hei utu i ngā nama mō te rūri i ētehi whakawewehenga o roto o te poraka Rangitoto Tuhua, tae atu ana ki ētehi poraka anō, ā ko tā Te Karauna kore e tiaki i a Ngāti Maniapoto mai i tēnei toimaha he takahi i Te Tiriti o Waitangi me ōna mātāpono.

**Ngā Māngai ki roto o Te Kōti Whenua Māori**

3.15. E whākī ana Te Karauna i noho ētehi o ana māngai hoko whenua ki roto o ngā whakawānga o Te Kōti Whenua Māori i ngā tau 1880 hei aha koa te kore e whakaae a Ngāti Maniapoto.

**Ngā hokonga a Te Karauna i ngā 1890**

3.16. E whākī ana Te Karauna, nō ngā tau 1890, tōmua hoki o ngā 1900, me tāna hoko i te nui o ngā whenua o Ngāti Maniapoto, nō tāna māminga o te mana whakamatuatanga i kaha kē ake ai te herenga mai i Te Tiriti kia pono tonu ngā whakawhitiwhitinga kōrero. E whākī ana Te Karauna ki tāna raweke i ana mana whakamatuatanga ki te:

3.16.1. iti ake o te utu ki te Māori;

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- 3.16.2. haukoti i te hiahia a Ngāti Maniapoto, nāna te whakapau pūtea nui ki te rūri me te whakawehewehe i ōna whenua, kia utua aua nama mā te rīhi i ōna whenua; ā,
- 3.16.3. whakatuki o te hoko, tae atu ana ki te whakatuma kei riro ā-ture ngā whenua, e kaha ake ai te whakahau i a Ngāti Maniapoto ki te hoko i ōna whenua ki Te Karauna.

Nā ēnei mahinga, whakarereanga kētanga rānei, i kore ai Te Karauna e pono ki tāna whakawhitiwhiti whakaaro me Ngāti Maniapoto, tiaki tika rānei, i āna whai pānga ki ōna whenua, ā, he takahinga tēnei o te Tiriti o Waitangi me ōna mātāpono.

**Te Ara-o-Tūrongo, tōna kamupeihana, me ngā kirimana kaimahi**

- 3.17. E whākī ana Te Karauna nō tāna hanga i Te Ara-o-Tūrongo ki Te Rohe Pōtae, kihai ia i tuku kamupeihana ki a Ngāti Maniapoto mō te wāhanga o te rerewē whakatetonga o te poraka o Pukenui, ā, he takahinga tēnei o te Tiriti o Waitangi me ōna mātāpono.
- 3.18. E whākī ana hoki Te Karauna nō muri o te tau 1887, kāore āna whāinga kia whai wāhi a Ngāti Maniapoto, ōrite tonu ki ngā kainoho Pākehā, tauwi hoki, ki ngā hua whai pūtea mai i te mahi hanga i Te Ara-o-Tūrongo ki roto o Te Rohe Pōtae.

**Ngā Poraka o Mōkau**

- 3.19. E whākī ana Te Karauna i te kore o tāna tiaki pū i ngā pānga a Ngāti Maniapoto ki tāna hoko i ngā poraka e whā o Mōkau i ngā tau 1850, ā, ka riro i a ia aua whenua i ngā 1880 hei aha koa:
- 3.19.1. te paunga o te rua tekau mā rima tau neke atu mai i ngā hokonga, ā, he tika te whakapono a Ngāti Maniapoto i whakarērēna aua whenua e Te Karauna;
- 3.19.2. te nui o ngā porotēhe ki ngā hokonga i te hainatanga o ngā tīra, ā, kihai Te Karauna i whai tūturu i nga whakaaetanga noa a ngā uri whenua katoa o ngā whenua i riro i a ia; ā
- 3.19.3. kāore kau i āta tautuhitia ki aua tīra ngā whenua i hokona e Te Karauna.

Nā ēnei mahinga, whakarereanga kētanga rānei i takahia ai e Te Karauna te Tiriti o Waitangi me ōna mātāpono.

**Ngā rāhuitanga o Mōkau**

- 3.20. E whākī ana Te Karauna nō tāna hoko poraka whenua i Mōkau i ngā tau 1850 me te riro i a ia o aua whenua kihai i rāhuitia e ia ngā rāhuitanga katoa i manakohia e Ngāti Maniapoto:
- 3.20.1. ki ētehi tauira e rua neke atu pea i kore ai e rāhuitia e ia ngā rāhuitanga e tika ana mō Ngāti Maniapoto;
- 3.20.2. i takaroahia pokanoa e ia ngā rāhuitanga e toe mai ana, mō te rautau neke atu ki tētehi tauira o muri mai o te hokonga o te whenua; ā
- 3.20.3. kihai i tika te tiaki i ngā rohenga i rāhuitia mai i te tangohanga mō Ngāti Maniapoto, ka tukua ai kia nōhia.

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Nā ēnei mahi, rerenga kē hoki I takahia ai e Te Karauna te Tiriti o Waitangi me ōna mātāpono.

- 3.21. He whākī anō nā Te Karauna kihai i roto i a Ngāti Maniapoto ngā hua ōhanga i oaititia e Te Karauna mai i te hokonga o te whenua hei wāhanga o ngā hokonga i Mōkau Awakino.

**Mokau-Mohakatino**

- 3.22. E whākī ana Te Karauna he aha koa te roa o te porotēhe a ngā uri whenua o Mokau-Mohakatino ki te hiahia a tētehi kainoho ki te rīhi i te poraka, kīhai Te Karauna i toro ki ngā uri whenua nō mua o tāna tautoko i te Ture Mokau-Mohakatino 1888, nāna te whakature i te rīhi a taua kainoho ki runga o taua poraka kīhai i whakaaetia ai e ngā uri whenua. E whākī ana Te Karauna kihai i tukua e ia te whakaōritetanga o te ture ki ngā uri whenua o Ngāti Maniapoto ki Mokau-Mohakatino, kīhai hoki i whakawehi ki tō rātou mana whakahaere, mana rangatiratanga, o runga o ngō rātou whenua, ā, he takahinga tēnei o te Tiriti o Waitangi me ōna mātāpono.

- 3.23. He whākīngā anō nā Te Karauna ko tā Te Ture Mokau-Mohakatino 1888, ki tua atu o te tukua ki te kairīhi te mana whakamātuatanga ki te rīhi i ētehi whenua anō i Mōkau-Mohakatino, he kaha rawa rā anō o te tautoko i ngā mōtika a tētehi kainoho ki runga rawa o ngā mōtika a ngā uri whenua o Ngāti Maniapoto. E whakaae ana Te Karauna i te tohe ko te kore o tāna tiaki i te whai pānga a ngā uri whenua mai i te kore o te whai a te kairīhi i ōna herenga i raro o te rīhi, he wāhi nui o roto o te hokonga o Mokau-Mohakatino, ā, ko taua kore ōna ki te tiaki i ngā pānga a Ngāti Maniapoto o runga o ngā whenua i hiahiatia e ia te pupuru, he takahinga o te Tiriti o Waitangi me ōna mātāpono.

**Ngā Tāone Māori**

- 3.24. E whākī ana Te Karauna ko tā Ngāti Maniapoto he whakaae ki te whakatūranga o te tāone Māori i Ōtorohanga me Te Kūiti i te tau 1902 mai i tāna whakapono ka pupuritia e ia tōna mana whakahaere mā ōna māngai i pōtitia e ia ki te Kaunihera Whenua o Maniapoto-Tuwharetoa, māna ngā whenua hei whakahaere. Aua atu, ko tā Te Karauna he whakaturetanga i te tau 1905, hei aha koa te whai i ngā whakaaro a Ngāti Maniapoto, kia whakakapia taua kaunihera whenua ki te Poari Whenua o Waikato-Maniapoto, kotahi noa iho tōna mema Māori, nā Te Karauna i whakaingoa. Nā te tautoko o tēnei whakaturetanga me te kore e whai i ngā whakaaro a Ngāti Maniapoto, i kore ai Te Karauna e whakawehi i te mana rangatiratanga o Ngāti Maniapoto, ā, he takahinga tēnei o te Tiriti o Waitangi me ōna mātāpono.

**Te Tuku Whenua**

- 3.25. E whākī ana Te Karauna:

3.25.1. nō roto o te 1907 me te 1910, ka tukua ā-turetia te nui rawa atu o ngā whenua o Ngāti Maniapoto ki te Poari ā-Rohe o Te Whenua Māori;

3.25.2. ka tukua aua whenua i raro i te ture ko tōna ritenga kia hokona e Te Poari ētehi whenua, e ai ki te Komihana a Stout-Ngata, tē whāia ai e Ngāti Maniapoto tōna rironga;

3.25.3. kāore kau he ritenga o te whakaae a Ngāti Maniapoto ki te tukua te hokona rānei o aua whenua nei, ā, tēnā, kāore kau ana tētehi huarahi e taea ai e Ngāti Maniapoto te whakahoki i aua whenua mai i te mana whakahaere o te Poari tae noa ki te tau 1913; ā

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3.25.4. mai i reira ka hokona ai e Te Poari ngā whenua hei aha koa te whakaae a ngā uri whenua o Ngāti Maniapoto.

E whākī ana Te Karauna nā te whakature o te tuku whenua ki raro o te Poari ā-Rohe o Te Whenua Māori me ngā ritenga o reira kia hokona ētehi whenua e Te Poari hei aha koa te whakaae a ngā uri whenua, he whakakorenga nā Te Karauna o te mana whakahaere o Ngāti Maniapoto ki runga o aua whenua, he takahinga hoki o Te Tiriti o Waitangi me ōna mātāpono

**Te hoko o ngā pānga a te tangata kotahi hei aha koa te whakataunga a te hunga uri whenua**

3.26. Ka hokona hoki e Te Karauna ētehi whenua o Ngāti Maniapoto kāore i tukua ki te Poari ā-Rohe o te Whenua Māori. Mō ēnei whenua e whākī ana Te Karauna nō roto o ngā tau o muri mai i te 1909, ko tāna he hoko, i ētehi wā, ngā pānga o te hunga tangata kotahi, ēngari mō ngā whakataunga a te hunga uri whenua kia kaua ō rātou whenua e hokona. Ki ēnei whakawhitinga kōrero ko tā Te Karauna he mārāma ki tāna tinihanga i te whakataunga ā-iwi o ngā uri whenua o Maniapoto kia kaua ō rātou whenua e hokona mai i te hunga tangata kotahi. Nā reira he kutukutu-ahi ngā whakaritenga o roto o ngā ture whenua Māori i reira ngā ritenga o te whakataunga ā-hapū, ā-iwi hoki, ā, he takahinga o Te Tiriti o Waitangi me ōna mātāpono

**Ngā kaupapa ahu whenua**

3.27. E whākī ana Te Karauna:

3.27.1. Kīhai i tukua e ia ētehi pūtea tautoko i te whakawhanaketanga o ngā whenua o Ngāti Maniapoto tae noa ki te tōmuri o ngā tau 1920, tae ki taua wā ko ngā whenua tūturu makuru o Ngāti Maniapoto i riro kē;

3.27.2. ka namahia e Te Karauna ngā utu o aua kaupapa whakawhanaketanga ki te whenua i te mahia kia whakawhanakehia;

3.27.3. nā Te Karauna te whakahaere i ngā whenua i te whakawhanakehia, ka pau ngā tekautau i kore ai te mana whakahaere o Ngāti Maniapoto ki runga o aua whenua, nā ko tā Te Karauna he whakahaere i aua nama kia iti iho; ā

3.27.4. he kore e whai hua mai i te whakahaere a Te Karauna i aua kaupapa mō Ngāti Maniapoto ki tāna i hiahia ai mai i tāna whai wāhi ki aua kaupapa nei.

3.28. E whākī ana Te Karauna kīhai i tutuki te kauapapa whakatōpu nāna i whakatū ki roto o te rohe o Ngāti Maniapoto, nāwai rā he roa nō te whai, i roto i ngā tekautau neke atu. He whākī anō nā Te Karauna tē taea ai e te kaupapa nei te whakatika i ngā take mai i te whatiwhatinga o te purunga o te whenua.

**Ngā mahinga tūmatanui, Tokanui**

3.29. E whākī ana Te Karauna tua atu o te whānui tāna hoko, ka riro i a ia ētehi whanua anō mai i a Ngāti Maniapoto mā ngā momo tangohanga o te mahinga tūmatanui. He whākīngā anō tonu i tāna tango ā-ture i te nui o te whenua o Ngāti Maniapoto mō Te Hōhipere Mate Hinengaro o Tokanui, kāore hoki he āta rautakinga e kitea ai te tika o te hiahia ki aua whenua. Ka mutu mai i te kore o taua rautakinga ka riro i Te Karauna te nui whakaharāhara o aua whenua i Tokanui, nō muri mai ko te nuinga ka whakawhitia ki te Tari Whareherehere hei wāhanga o te Whareherehere o Waikēria. He whakatoihara nui nō ēnei tangohanga o ngā mahinga tūmatanui ki runga o ngā uri whenua o Ngāti Maniapoto,

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kua raruraru kē i te whakaitinga iho o ngō rātou whenua mai i te raupatu me te whānui o ngā hokonga a Te Karauna. E whākī ana Te Karauna ko ngā āhukatanga mai i āna tangohanga i ngā whenua i Tokanui he takahinga o Te Tiriti o Waitangi me ōna mātāpono.

**Murunga tiaki tirohanga**

- 3.30. He whākī anō nā Te Karauna i tāna muru ā-ture o ētehi whenua o Ngāti Maniapoto hei tiaki tirohanga. Mō te poraka o Mangoira, e whākī ana Te Karauna nō tāna muru ā-ture i te poraka i te tau 1912 mō te Mokau River Scenic Reserve i raro i ngā Ture o te Mahinga Tūmatanui me te Tiaki Tirohanga i te tau 1908, ka riro i a ia e 3,000 eka o te whenua o Ngāti Maniapoto heoti noa mā te tata ki te rua rau eka noa iho e taea ai te tiaki i te tirohanga. He whākī nā Te Karauna he nui rawa nō te rironga o te poraka Mangoira, he takahinga hoki o Te Tiriti o Waitangi me ōna mātāpono.

**Ngā hokonga a Te Karauna i te Rautau Rua Tekau**

- 3.31. E whākī ana Te Karauna nā te heipū o āna mahinga, whakarereanga kētanga hoki i tere ake ai, i whānui hoki ai te rironga atu o ngā whenua o Ngāti Maniapoto i roto i te rautau tekau mā iwa me ngā tau tōmua o te rua tekau mā tahi, ā, he pānga nui whakaharaha ki runga o tōna hauora ā-papori, ā-ōhanga.

**Te riro ā-ture o ngā pānga e kore e whai pūtea**

- 3.32. E whākī ana Te Karauna nō waenga o ngā tau 1953 ki te 1974 ka whai mana ai te Tarahiti Māori ki ngā ture pēnei me te Ture Take Māori 1953 me te Ture Whakatikatika Take Māori 1967, ki te tango ā-ture ngā 'pānga e kore e whai pūtea' ki ngā whenua o Ngāti Maniapoto, nō reira te wete mai i ētehi o Ngāti Maniapoto tō rātou tūrangawaewae, he takahinga tēnei o Te Tiriti o Waitangi me ōna mātāpono.

**Te Māperetanga**

- 3.33. E whākī ana Te Karauna ko tāna māperetanga ki runga o te iwi Māori he māminga nāna o te whakaōritetanga o te whakahere, ēngari he māperetanga o ngā tāne o te rohe o Waikato-Maniapoto anahe, inā rā ko Ngāti Maniapoto tonu. He oti noa te mārama a Te Karauna ko te tokomaha o ngā tūao o Ngāti Maniapoto he ōwehenga ki tōna taupori. Inā rā te kore o te tiaki tika i a Ngāti Maniapoto hāunga ana ki te tiaki i a iwi kē kāore i māperengia nō reirā te pōhēhē kāore i pai te whai wāhi a Ngāti Maniapoto ki ngā take pakanga. Inā hoki ko te kore nō Te Karauna o te whakawehi i te whakahere a Ngāti Maniapoto ki Te Pakanga Tuatahi he whakamau nui o te hauora whakamamae i te iwi. Nā ēnei mahinga, whakarereanga kētanga hoki i takahia ai e Te Karauna Te Tiriti o Waitangi me ōna mātāpono.

**Ngā tākoha a Ngāti Maniapoto ki ngā mahi pakanga a Aotearoa**

- 3.34. E whākī ana, e karamihi ana hoki, Te Karauna ki ngā tākoha a Ngāti Maniapoto ki ngā mahi pakanga a Aotearoa i te rautau ruatekau, taea noatia te whai wāhi ki te Pakanga i Haute Awherika, ngā Pakanga o Te Ao e rua tahi, te Pakanga i Korea, me te Pakanga i Wietenamu.

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**Take ōhanga ā-papori**

3.35. E whāki ana Te Karauna:

3.35.1. kua roa te pāmamae i te painga kore o Ngāti Maniapoto ki tōna hauora, whiwhi whare, me te whiai mātauranga, taea noatia te iti ake o ngā huarahi ki te rapu mahi, whai pūtea hoki mō te whiwhi whare i tō ngā ara e wātea ana ki a tauwi;

3.35.2. mai i ēnei take he pānga kino ki runga o te hauora ā-tinana, ā-ōhanga, ā-ahurea, ā-wairua o Ngāti Maniapoto; ā

3.35.3. kua pēhia te tokomaha o Ngāti Maniapoto e ēnei take ōhanga ā-papori ki te rapu mahi ki roto o ngā pokapū tāone nui, ka mutu ka tauwehea ai rātou i ngā tikanga o Ngāti Maniapoto i ō rātou tūrangawaewae, i ō rātou whānau.

**Ngā penihana me te whakahāwea**

3.36. E whāki ana Te Karauna ka whakahāweatia te Māori, otirā a Ngāti Maniapoto, mā roto o te iti ake o te whakawhiwhinga penihana i tērā o ētehi atu tāngata o Aotearoa i ngā tekau tau e whā tōmua o te rautau rua tekau, ā, ko te whakahāwea pēnei nā i a Ngāti Maniapoto he takahinga o Te Tiriti o Waitangi me ōna mātāpono. Ko te whākīngā anō a Te Karauna ko te takahanga o ētehi atu tūmomo whakahāwea he pāmamae anō ki runga o Ngāti Maniapoto i ētehi atu wā ki roto o tō rātou ake rohe.

**Poropeihana**

3.37. E whāki ana Te Karauna i te māia o ngā rangatira o Ngāti Maniapoto ki te whakatū me te pupuru i tētehi poropeihana o te waipiro ki tōna rohe i waenga o te 1884-1954 hei urupare i ngā pānga kino o te waipiro ki runga o ōna tāngata hei aha koa te kaha o te akaiaki a te papori Pākehā me te tupu o tōna tokomaha ki roto o te rohe o Ngāti Maniapoto.

**Mātauranga**

3.38. E whāki ana Te Karauna ko te whainga o te hōtaka mātauranga tōmuri o te rautau tekau mā iwa, tōmua o te rua tekau he horomi i ngā ākongā o Ngāti Maniapoto he manako iti ake hoki mō tā rātou whai i te mātauranga. Waihoki, ka whiua ngā tamariki o Ngāti Maniapoto tae atu ki te wepu mō te korero i te reo Māori ki ngā papa o te kura. E whāki ana Te Karauna nā ēnei wheako i ngaro ai i ētehi o Ngāti Maniapoto tō rātou tuakiri ahurea, mārāma hoki ki ngā tikanga, mātauranga hoki, he wāhi nui hoki ki te pōhara o te noho a te nui o Ngāti Maniapoto.

**Te Reo Māori**

3.39. E whāki ana Te Karauna kāore kau ia i āta tiaki i Te Reo Māori, i āta tautoko hoki i tōna whakamahinga ki roto o Ngāti Maniapoto. He whākīngā anō hoki nā Te Karauna i te pānga nui o ēnei korenga ki te memeha o Te Reo Māori i waenga i te tokomaha o Ngāti Maniapoto, ā, he uaua kē ake te tuku i te reo me ngā tikanga ki ngā uri whakaheke. E whāki ana Te Karauna ko taua kore o te āta tiaki i Te Reo he takahinga o Te Tiriti o Waitangi me ōna mātāpono.

**Taiao**

3.40. E whāki ana Te Karauna:

3.40.1. nō mua o te tau 1840 ko Ngāti Maniapoto te kaitiaki o Te Nehenehenui, me tōna hōrapa o te rohe o Ngāti Maniapoto, te whaitua oranga o te tini o ngā momo

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otaota, momo koiora o te māra a Tāne-mahuta, o te horomata hoki o ngā awa me ngā repo;

- 3.40.2. he kaha roa nō te whakamātuatanga a Te Karauna i te whakawhanake i te ōhanga ēngari mō te tiaki i te taiao, nō reirā te urupatunga o te nuinga o Te Nehenehenui; ā
- 3.40.3. nā taua takakino i tōna taiao i whakamaua ai te pāmamae o Ngāti Maniapoto e mau tonu nei ki te motuhenga o taua kaitiakitanga o runga o ngā maunga, ngā whenua, ngā roto, ngā repo, ngā awa me ngā wāhi tapu o tōna rohe.

**Wāhi Tapu me Ngā Taonga i Tuku Iho**

- 3.41. He whākīnga anō hoki nā Te Karauna:
- 3.41.1. nā te murunga o ngā whenua o Ngāti Maniapoto te whakawhitinga o ētehi wāhi tapu, mana ā-whakapapa hoki, ki Te Karauna, ki ētehi tāngata paraiwete hoki, ā, i ētehi wā, te tūkinotanga, te turakinga rānei, ka whara ai a Ngāti Maniapoto ā-ahurea, ā-wairua hoki;
- 3.41.2. he āwkeke rawa nō Te Karauna ki te tautoko i te ture e karoa ai te tūkinotanga o ngā wāhi mana ā-whakapapa, ā-ahurea o Ngāti Maniapoto.

**Tākoha ā-ōhanga**

- 3.42. E whākī ana Te Karauna i ngā tākoha a Ngāti Maniapoto ki te tupu me te whakawhanake ake o Aotearoa, ā, he hua nui rawa atu ki a Aotearoa, tae atu ana ki ngā whenua nā Ngāti Maniapoto i tākoha hei wāhi e hangatia ai Te Ara-o-Tūrongo. E whākī ana anō Te Karauna i ngā hua i riro i a Aotearoa mai i ngā rawekehanga o te taiao o te rohe o Ngāti Maniapoto.

**Whākīnga whakamutunga**

- 3.43. E whākī ana Te Karauna nō roto o ngā tau, ka totohetia ai Te Karauna e Ngāti Maniapoto kia whakahōnoretia ōna here ki Te Ōhākī Tapu me Te Tiriti o Waitangi. E whakawehi ana Te Karauna ki te kaha o te whawhai me te ngana a Ngāti Maniapoto ki te whai i ana kerēme mō te whakatika me te kamupeihana mai i Te Karauna ā, he whākī hoki i te roa rawa o te whakatau i ēnei pāmamae.
- 3.44. E whākī ana Te Karauna hei aha koa te kounu me te mamae i pā ki a Ngāti Maniapoto mai i te raupatu me te tāmitanga, kua kaha tonu, mai anō, ki te pupuru i tōna ahurea ā-iwi, tōna mana whenua anō hoki, ki te whakahaere tonu o tōna Māoritanga, me te mana rangatiratanga o Ngāti Maniapoto.

**WHĀKĪNGA HARA A TE KARAUNA KI A NGĀTI MANIAPOTO**

- 3.45. Ki a Ngāti Maniapoto me ō hapū huhua, ki ō tūpuna, ki ō rangatira, ki ō kaumātua, ki āu nā tamariki, mokopuna, ki Te Whare o Te Nehenehenui, e tukuna ana e Te Karauna tēnei whākīnga o te hara kua roa nei te whakatika. Nō Te Karauna te tino hē.
- 3.46. Kei te nui te manawa pā o Te Karauna ki te nui o ana takahinga o Te Tiriti o Waitangi me ōna mātāpono. Ērangī rawa ia te whākīnga o te hara e Te Karauna ki te kore hikinga o Te Ōhākī Tapu, māna te whai a Ngāti Maniapoto i ō hononga me Te Karauna e pupurutia ai tō mana motuhake. I takahia te mana o Te Ōhākī Tapu.
- 3.47. Kei te nui whakaharahara te whakapāha a Te Karauna ki te kino weriwere me te kore whai take o āna mahi pakanga, raupatu hoki, nāna i nui rawa atu ai tō pāmamae i heke iho i ō

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tūpuna ki a koe o tēnei wā. Ēngari mō te whakawehi ki tō mana whakahaere, ka patua, ka takakinohia tō iwi e Te Karauna, ka murua ō whenua, ō rawa. Kāore i kaha kē ake tō māia, tō hautoa i kō mai o tō tū i Ōrākau. Heoi anō, i tapā koe hei 'whakakeke' e Te Karauna, ka whakarērēna koe ki te manaaki i te tini o ngā manene nāna te whai piringa ki roto i a koe. He nui nō tōu aroha.

- 3.48. Nō muri mai o ngā pakanga, ka whakatūria e koe te aukati, puru rānei, e pupurutia ai tō mana motuhake. He āwhiti nō Te Karauna, kihai kē ia i whakawehi ki a koe, ka whiua kē ki runga ki a Ngāti Maniapoto te kapua taimaha hei whakahau i a koe ki te whakawātea i ō whenua ki Te Ara-o-Tūrongo, te Rerewē Matua o Te Ika a Māui, me te nōhanga a te Pākehā. Hei aha koa te hara a Te Karauna ko tāu nā he hiahia ki te tiritiri i tētehi rākau pai. I te noho wātea koe ki te whakawhirinaki ki Te Karauna ka tūria ai Te Ōhākī Tapu. I whakaponu koe ki ngā kī tapu a Te Karauna.
- 3.49. He pāpōuri nō Te Karauna kihai kē ia i āta whai i ngā oati mana o roto o Te Ōhākī Tapu, he whākīnga hara tūturu nāna o tāna takahi i aua kī tapu. Ēngari mō te whakawehi ki tō mana whakahaere, ka āreia kē e Te Karauna tāu nā whakahaere i ō whenua ake ki tāu e hiahia ai. Ka whakatūria e Te Karauna ngā ture whenua Māori i tukua ai ki te tangata kotahi ō whenua ā-iwi, ka whakatukihia hoki te rironga o ngā rohenga whānui. I rārara ngā ringaringa raweke a Te Karauna.
- 3.50. E whākī ana Te Karauna i te hara o te whakaiki o te whakatoihara mauroa o āna takahinga, whakarereanga kētanga i Te Ōhākī Tapu me Te Tiriti i whakatakahia ai ki runga i a koe. Kihai i riro i a Maniapoto ngā painga ōhanga mai i Te Ōhākī Tapu i oatitia ai e Te Karauna. Nō reira te nui whakaharahara o te rawakore ki runga i ō hapū, whānau hoki, me te āhua o te noho kino ake i tō tauwi noho. I aukatitia koe mai i te tika o te pito mata tūturu o te tōnui ā-papori, ā –ohanga hoki, inā rā ko tāu nā whawhai ki te pupuru tonu i tōu ake tuakiri me tō reo ake anō hoki. I rawa kore a Ngāti Maniapoto, i whara nui tō reo me ō tikanga
- 3.51. Ka takahia e Te Karauna tō whakawhirinaki i a ia me āna whakaoatia ki ō tūpuna. Tēnei Te Karauna e rapu nei ināianei te ara whakatika i aua hara nāna i taka ai ki runga i a koe. He rapu murunga hara tēnei. E anga ana te titiro a Te Karauna ki ngā rā kei te heke mai me te whakahou i tētehi mahinga ngātahitanga mauroa me Maniapoto e ai ki te wairua o Te Ōhākī Tapu, mai i te Tiriti o Waitangi me ōna mātāpono. Tēnei Te Karauna e here nei ki te tūturu mahi ngātahi ki a koe, ki te whakaora, ki te whakahiki anō i a Ngāti Maniapoto me ō hapū maha. Inā rā ngā kupu a tō tino rangatira a Wahanui:

E Hanga paitia tatou kia piri ai ki te piringa pono...

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#### ACKNOWLEDGEMENT

##### Opening acknowledgements: rangatiratanga and te Tiriti/the Treaty

- 3.1. The Crown acknowledges that:
- 3.1.1. at 1840, Ngāti Maniapoto me ōna hapū maha was a prosperous and thriving iwi in control of its own destiny and it sought a mutually beneficial relationship with the Crown; and
  - 3.1.2. when Ngāti Maniapoto rangatira signed te Tiriti o Waitangi/the Treaty of Waitangi, they were exercising their mana whakahaere and tino rangatiratanga. The Crown acknowledges that their understandings of te Tiriti/the Treaty would have been based on the Māori text and local events surrounding its signing.
- 3.2. The Crown acknowledges the longstanding grievances of Ngāti Maniapoto and the cumulative effect of the Crown's breaches of Te Tiriti o Waitangi/the Treaty of Waitangi and its principles, which have affected the economic, physical, cultural and spiritual well-being of Ngāti Maniapoto. The Crown hereby recognises the legitimacy of the grievances of Ngāti Maniapoto and now makes the following acknowledgements:

##### Taranaki wars

- 3.3. The Crown acknowledges that Ngāti Maniapoto carefully weighed the justice of the war in Taranaki in 1860 before intervening in the conflict, which started after the Crown tried to enforce a flawed purchase at Waitara.

##### Labelling as rebels

- 3.4. The Crown acknowledges that it unfairly labelled Ngāti Maniapoto as rebels as a result of their involvement in the Taranaki wars.

##### Waikato wars

- 3.5. The Crown acknowledges that its representatives and advisers acted unjustly and in breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles in its dealings with Ngāti Maniapoto in sending its forces across the Mangatāwhiri River in July 1863, and occupying land in the Waikato region in which Ngāti Maniapoto had interests. The Crown further acknowledges that this grievous breach of te Tiriti/the Treaty included:
- 3.5.1. the deaths of Ngāti Maniapoto who fought against the Crown forces;
  - 3.5.2. the indiscriminate killing of women and children non-combatants, including at Rangiaowhia and Ōrākau; and
  - 3.5.3. the gratuitous looting and destruction of Ngāti Maniapoto property, including the treasured whare, Hui-Te-Rangiora, for no strategic reason.

##### Confiscations

- 3.6. The Crown acknowledges that it confiscated land in Taranaki and Waikato in which Ngāti Maniapoto had interests. These confiscations were unjust and excessive and breached te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

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**Refugees**

- 3.7. The Crown acknowledges that Ngāti Maniapoto sheltered their neighbours and whanaunga after the war and confiscations forced them from their homelands. In failing to provide for those displaced as a result of war and confiscations, the Crown placed significant social and economic strain on Ngāti Maniapoto. The Crown acknowledges that this was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**Peacefulness and Te Kooti**

- 3.8. The Crown acknowledges the commitment to peace of Ngāti Maniapoto after 1865, and that Ngāti Maniapoto gave sanctuary to Te Kooti for a number of years after he had agreed to abandon warfare and live in peace.

**The Sim Commission and Waikato-Maniapoto Maori Claims Settlement Act 1946**

- 3.9. The Crown acknowledges that the Sim Commission did not hear evidence from Ngāti Maniapoto, and that the 1946 Waikato-Maniapoto settlement that was based on the recommendations of this commission did not sufficiently address the grievances of Ngāti Maniapoto.

**Te Ōhākī Tapu and lifting of aukati**

- 3.10. The Crown acknowledges that:
- 3.10.1. Te Ōhākī Tapu was a series of negotiations and agreements between the Crown and Ngāti Maniapoto that began in March 1883 and led to the lifting of an aukati around Te Rohe Pōtae in 1885;
  - 3.10.2. Ngāti Maniapoto considered the Te Ōhākī Tapu agreements to be sacred promises;
  - 3.10.3. Ngāti Maniapoto exercised mana motuhake and mana whakahaere in their own rohe before Te Ōhākī Tapu, and the aukati had prevented the Crown from exercising practical authority in Te Rohe Pōtae;
  - 3.10.4. in June 1883, Ngāti Maniapoto and other iwi petitioned the Crown to give practical effect to te Tiriti o Waitangi/the Treaty of Waitangi, and sought Crown recognition and support of their mana motuhake and mana whakahaere in Te Rohe Pōtae;
  - 3.10.5. the Crown was not prepared to agree to the request of Ngāti Maniapoto for their rohe to be excluded from the jurisdiction of the Native Land Court;
  - 3.10.6. the Crown breached Te Ōhākī Tapu by not upholding promises it had made during the negotiations to:
    - (a) extend the powers of Native Committees in Native Land Court processes and local government;
    - (b) acquire only as much Ngāti Maniapoto land for the North Island Main Trunk railway line as would be needed for its construction;
    - (c) apply no pressure on Ngāti Maniapoto to sell land they wished to lease; and

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- (d) provide for Ngāti Maniapoto to sell or lease any land they wished to alienate in open market; and

3.10.7. the Crown's failure to uphold these assurances breached te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

3.11. The Crown further acknowledges that it derived enormous benefits from Te Ōhākī Tapu by being able to construct the North Island Main Trunk railway line through Te Rohe Pōtae, and establish European settlement in the district, but Ngāti Maniapoto did not receive the long-term economic benefits they had been led to expect by the Crown during negotiations.

**Native land laws and erosion of tribal structures**

3.12. The Crown acknowledges that the operation and impact of the Native Land Laws, in particular the award of Ngāti Maniapoto land to individuals and the enabling of individuals to deal with that land without reference to iwi or hapū, made these lands more susceptible to fragmentation, alienation and partition. This contributed to the erosion of Ngāti Maniapoto tribal structures, which were based on collective tribal and hapū custodianship of land. The Crown acknowledges that its failure to protect these tribal structures was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

3.13. The Crown acknowledges that at the time of the Aotea-Rohe Pōtae block hearing in 1886, Ngāti Maniapoto rangatira requested that their land be declared inalienable and that, although the Native Land Court declared this block inalienable, when it was later subdivided some of these subdivisions had no alienation restrictions on them and where alienation restrictions were in place they did not prevent the Crown from purchasing land in the Ngāti Maniapoto rohe.

**Native Land Court**

3.14. The Crown acknowledges that the Native Land Court title determination process carried significant costs, which at times led to further alienations of land. In particular, the Crown acknowledges that Ngāti Maniapoto had to give up unreasonably large amounts of land to pay for survey costs for some subdivisions within the Rangitoto Tuhua block, as well as within other blocks, and that the Crown's failure to protect Ngāti Maniapoto from this burden was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**Agents in the Native Land Court**

3.15. The Crown acknowledges that its land purchase agents attended certain Native Land Court hearings in the 1880s despite Ngāti Maniapoto opposition to the presence of such agents in this Court.

**1890s Crown purchasing**

3.16. The Crown acknowledges that, when it purchased a large amount of Ngāti Maniapoto land during the 1890s and early 1900s, its imposition of monopoly powers meant it had a heightened Treaty duty to negotiate in good faith. The Crown acknowledges that it misused its monopoly powers by:

- 3.16.1. generally paying unreasonably low prices to Māori;

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- 3.16.2. preventing Ngāti Maniapoto, who had expended large sums of money on having their lands surveyed and subdivided, from paying these costs by the leasing of their lands; and
- 3.16.3. using aggressive purchasing tactics, including threats to compulsorily acquire land, in order to pressure Ngāti Maniapoto to sell their land to the Crown.

Through these acts and omissions, the Crown failed to negotiate in good faith or actively protect Ngāti Maniapoto interests in their lands and this was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**North Island Main Trunk railway line compensation and labour contracts**

- 3.17. The Crown acknowledges that, when it constructed the North Island Main Trunk railway line in Te Rohe Pōtae, it did not pay compensation to Ngāti Maniapoto for the section of the railway south of the Pukenui block and that this breached te Tiriti o Waitangi/the Treaty of Waitangi and its principles.
- 3.18. The Crown further acknowledges that, after 1887, it took no steps to ensure that Ngāti Maniapoto were equally as able as European settlers and immigrants to benefit from employment on construction of the North Island Main Trunk railway line in Te Rohe Pōtae.

**Mōkau blocks**

- 3.19. The Crown acknowledges that it failed to actively protect Ngāti Maniapoto interests when it purchased four land blocks in the Mōkau district during the 1850s, and then took possession of those lands in the 1880s, even though:
  - 3.19.1. more than twenty-five years had elapsed since the purchases had taken place and Ngāti Maniapoto reasonably believed that the Crown had abandoned the lands;
  - 3.19.2. there had been significant protests against the purchases when the deeds were signed and the Crown had not secured the free and informed consent of all rights holders to all the land it acquired; and
  - 3.19.3. the deeds did not adequately define the land the Crown was purchasing.

Through these acts and omissions the Crown breached te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**Mōkau reserves**

- 3.20. The Crown acknowledges that when purchasing blocks of land in the Mōkau district during the 1850s and taking possession of that land in the 1880s it did not set aside all the reserves Ngāti Maniapoto had expected, as:
  - 3.20.1. in at least two instances it failed to grant reserves Ngāti Maniapoto were entitled to;
  - 3.20.2. it unreasonably delayed granting the remaining reserves, in one case by over a century after the block was sold; and
  - 3.20.3. it inadequately protected reserved areas from alienation and allowed occupation of lands meant to be reserved for Ngāti Maniapoto.

3. ACKNOWLEDGEMENT AND APOLOGY

Through these acts and omissions the Crown breached te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

- 3.21. The Crown further acknowledges that Ngāti Maniapoto did not receive the economic benefits the Crown had led them to expect from lands sold as part of the Mōkau Awakino purchases.

**Mokau-Mohakatino**

- 3.22. The Crown acknowledges that, despite a long period of protest by the owners of Mokau-Mohakatino against a settler's attempt to lease the block, it did not consult the owners before promoting the Mokau-Mohakatino Act 1888, which validated a lease in favour of that settler over the block that the owners had not consented to. The Crown acknowledges that it failed to accord Ngāti Maniapoto owners of Mokau-Mohakatino equality of treatment, and failed to respect their mana whakahaere and rangatiratanga over their land, and this was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

- 3.23. The Crown further acknowledges that the Mokau-Mohakatino Act 1888, which also provided for the lessee to have monopoly powers to lease additional land in Mokau-Mohakatino, provided an extraordinary degree of support for the claims of a settler against the rights of Ngāti Maniapoto landowners. The Crown concedes that its failure to protect the owners' interests, when the lessee did not meet their obligations under the lease, contributed to the sale of Mokau-Mohakatino, and this failure to protect Ngāti Maniapoto interests in land they wished to retain was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**Native townships**

- 3.24. The Crown acknowledges that Ngāti Maniapoto consented to the establishment of native townships at Ōtorohanga and Te Kūiti in 1902 because they were confident that their mana whakahaere would be preserved through their elected representatives on the Maniapoto-Tuwharetoa Maori Land Council, which managed the land. Despite this, the Crown promoted legislation in 1905, without consulting Ngāti Maniapoto, that replaced the land council with the Waikato-Maniapoto Maori Land Board, which had only one Māori member, who was appointed by the Crown. By promoting this legislation without consulting Ngāti Maniapoto, the Crown failed to respect Ngāti Maniapoto rangatiratanga and this was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**Vested land**

- 3.25. The Crown acknowledges that:
- 3.25.1. between 1907 and 1910, it compulsorily vested a large amount of Ngāti Maniapoto land in the District Māori Land Board;
  - 3.25.2. it vested this land under legislation which required the Board to sell more land than the Stout-Ngata Royal Commission (which investigated Māori land holdings) considered Ngāti Maniapoto could afford to lose;
  - 3.25.3. it did not require Ngāti Maniapoto consent to the vesting of these lands or to their sale, nor did it provide any mechanism by which Ngāti Maniapoto could take back their land from the control of the Board until 1913; and
  - 3.25.4. the Board accordingly sold land without the consent of the Ngāti Maniapoto owners.

3. ACKNOWLEDGEMENT AND APOLOGY

The Crown acknowledges that by compulsorily vesting land in the District Māori Land Board under legislation that required the Board to sell some of that land without the consent of the owners, the Crown denied Ngāti Maniapoto their mana whakahaere over that land, and breached te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**Purchasing individual interests despite landowners' collective decision**

- 3.26. The Crown also purchased Ngāti Maniapoto lands that had not been vested in the District Land Board. In relation to these lands, the Crown acknowledges that in the years following 1909, the Crown sometimes purchased the interests of individual owners, despite collective decisions by landowners not to sell their land. In these negotiations, the Crown consciously flouted the collective decision of Ngāti Maniapoto owners not to sell their land by purchasing from individual owners. This made a sham of provisions in the native land laws which provided for collective decision making, and was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**Development schemes**

- 3.27. The Crown acknowledges that:

- 3.27.1. the Crown did not provide funding for the development of Ngāti Maniapoto land until the late 1920s, by which time most of the best land of Ngāti Maniapoto had already been alienated;
- 3.27.2. the Crown charged the costs of development schemes against the land for which they were incurred;
- 3.27.3. the Crown managed the land in the development schemes and Ngāti Maniapoto sometimes lost control of land for decades while the Crown reduced the debts to manageable levels; and
- 3.27.4. the Crown's administration of the schemes did not always provide the economic benefits that Ngāti Maniapoto had expected would come from their participation in them.

**Consolidation schemes**

- 3.28. The Crown acknowledges that the consolidation scheme it instituted within the Ngāti Maniapoto rohe struggled to achieve its goals and lasted for decades longer than initially planned. The Crown further acknowledges that the scheme could not fix many of the underlying issues which caused fragmented land tenure.

**Public works, Tokanui**

- 3.29. The Crown acknowledges that in addition to extensive Crown purchasing it took further lands from Ngāti Maniapoto through numerous public works takings. The Crown acknowledges in particular that it compulsorily acquired a large amount of Ngāti Maniapoto land for Tokanui Mental Hospital without sufficiently detailed planning that demonstrated the need to take that land. That failure led the Crown to acquire an excessive amount of land at Tokanui, most of which was later transferred to the Prisons Department, and came to be used for Waikeria Prison. These public works takings caused significant prejudice to the Ngāti Maniapoto owners whose land base had already diminished as a result of raupatu and extensive Crown purchasing. The Crown acknowledges that its acquisition of the land at Tokanui in these circumstances was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

3. ACKNOWLEDGEMENT AND APOLOGY

**Scenery preservation takings**

- 3.30. The Crown acknowledges that it further acquired Ngāti Maniapoto land through compulsory takings for scenery preservation. In the case of the Mangoira block, the Crown acknowledges that, when it compulsorily acquired the block in 1912 for the Mokau River Scenic Reserve under the Public Works and the Scenery Preservation Acts 1908, it acquired 3,000 acres of Ngāti Maniapoto land when it only ever required a few hundred acres for the purposes of scenery preservation. The Crown acknowledges that its taking of the Mangoira Block was excessive and constituted a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**Twentieth century Crown purchasing**

- 3.31. The Crown acknowledges that its cumulative actions and omissions caused Ngāti Maniapoto rapid and significant land loss in the late nineteenth and early twentieth centuries, and this had a severe impact on their social and economic wellbeing.

**Compulsory acquisition of uneconomic interests**

- 3.32. The Crown acknowledges that between 1953 and 1974 the Māori Trustee was empowered through legislation, such as the Māori Affairs Act 1953 and the Māori Affairs Amendment Act 1967, to compulsorily acquire "uneconomic interests" in Ngāti Maniapoto land, resulting in some Ngāti Maniapoto being deprived of their tūrangawaewae, and this was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**Conscription**

- 3.33. The Crown acknowledges that it imposed conscription on Māori in the First World War using the justification of equality of sacrifice, yet it only conscripted men from the Waikato-Maniapoto district, including Ngāti Maniapoto. However, the Crown knew that Ngāti Maniapoto had volunteered in numbers that were proportionate to their population. This amounted to unequal treatment of Ngāti Maniapoto compared with other iwi who were not conscripted and led to a perception that Ngāti Maniapoto had not contributed adequately to the war effort. Further, the Crown's failure to recognise Ngāti Maniapoto service in the First World War caused the iwi a deep sense of grievance. Through these acts and omissions, the Crown breached te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**Contributions of Ngāti Maniapoto to New Zealand's war efforts**

- 3.34. The Crown acknowledges and pays tribute to the Ngāti Maniapoto contribution to New Zealand's twentieth century war efforts, including military service during the South African War, both World Wars, the Korean War, and the Vietnam War.

**Socio-economic issues**

- 3.35. The Crown acknowledges that:
- 3.35.1. Ngāti Maniapoto have also suffered for too long from inadequate healthcare, housing, and education, as well as reduced employment opportunities and access to financial assistance for housing, when compared to non-Māori;
- 3.35.2. these factors have had a detrimental effect on the physical, economic, social, cultural and spiritual well-being of Ngāti Maniapoto; and

3. ACKNOWLEDGEMENT AND APOLOGY

- 3.35.3. many Ngāti Maniapoto have been forced by their socio-economic circumstances to obtain work in urban centres, which has disconnected them from Ngāti Maniapoto tikanga, their tūrangawaewae and their whānau.

**Pensions and discrimination**

- 3.36. The Crown acknowledges that Māori, including Ngāti Maniapoto, suffered discrimination through receiving lower pensions than many other New Zealanders during the first four decades of the twentieth century and that by discriminating against Ngāti Maniapoto in this manner it breached te Tiriti o Waitangi/the Treaty of Waitangi and its principles. The Crown also acknowledges that Ngāti Maniapoto have, at times, suffered other forms of discrimination in their own rohe.

**Prohibition**

- 3.37. The Crown acknowledges the efforts by Ngāti Maniapoto leaders to institute and maintain a prohibition on alcohol within their rohe between 1884-1954 in response to the damaging effects of alcohol on their people and despite pressure from among the growing European population in the rohe of Ngāti Maniapoto to remove it.

**Education**

- 3.38. The Crown acknowledges that the education system in the late nineteenth and early twentieth century aimed to assimilate Ngāti Maniapoto students and held lower expectations for their educational achievement. In addition, Ngāti Maniapoto children were punished, including through the infliction of corporal punishment, for speaking te reo Māori on school grounds. The Crown acknowledges that these experiences have contributed to members of Ngāti Maniapoto losing their cultural identity and understanding of tikanga and mātauranga, and have been a factor in the poorer socio-economic circumstances that many Ngāti Maniapoto have lived with.

**Te Reo Māori**

- 3.39. The Crown acknowledges that it did not actively protect Te Reo Māori and promote its use amongst Ngāti Maniapoto. The Crown further acknowledges that this contributed to a loss of Te Reo Māori among many Ngāti Maniapoto and has made it harder to pass on the language and tikanga to new generations. The Crown acknowledges that its failure to actively protect Te Reo was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

**Environment**

- 3.40. The Crown acknowledges that:
- 3.40.1. before 1840 Ngāti Maniapoto were kaitiaki of Te Nehenehenui, the great forest covering much of their rohe, which was home to numerous species of flora and fauna, and contained unspoiled awa and repo;
  - 3.40.2. the Crown long prioritised economic development over environmental protection, and this led to the destruction of most of Te Nehenehenui; and
  - 3.40.3. the harm caused to their natural taonga has created deep grievances for Ngāti Maniapoto who continue to maintain a special relationship of kaitiakitanga over the maunga, whenua, roto, repo, awa and wāhi tapu in their rohe.

3. ACKNOWLEDGEMENT AND APOLOGY

**Wāhi tapu and heritage**

- 3.41. The Crown further acknowledges that:
- 3.41.1. the alienation of Ngāti Maniapoto lands has resulted in wāhi tapu and sites of historical significance to Ngāti Maniapoto being transferred into the ownership of the Crown and private individuals and, sometimes, being damaged or destroyed, causing cultural and spiritual injury to Ngāti Maniapoto; and
  - 3.41.2. the Crown was slow to promote heritage legislation that might have protected Ngāti Maniapoto cultural and historical sites of significance from harm.

**Economic contribution**

- 3.42. The Crown acknowledges all the contributions Ngāti Maniapoto have made to the growth and development of Aotearoa/New Zealand and from which New Zealand as a whole has greatly benefited, including land Ngāti Maniapoto gifted for the construction of the North Island Main Trunk railway line. The Crown further acknowledges the benefits New Zealand has obtained through the exploitation of natural resources from the rohe of Ngāti Maniapoto.

**Closing acknowledgements**

- 3.43. The Crown acknowledges that, over the years, Ngāti Maniapoto have regularly called on the Crown to honour its commitments under Te Ōhākī Tapu and te Tiriti o Waitangi/the Treaty of Waitangi. The Crown pays tribute to the sustained efforts and struggles of Ngāti Maniapoto in pursuit of their claims for redress and compensation from the Crown and acknowledges that it has taken far too long for the Crown to address these grievances.
- 3.44. The Crown acknowledges that, despite the dislocation and suffering Ngāti Maniapoto have endured as a result of colonisation, they have always striven to uphold their tribal unity and mana whakahaere by preserving their Māoritanga and Ngāti Maniapoto rangatiratanga.

**APOLOGY**

- 3.45. To Ngāti Maniapoto me ōna hapū maha, to your tūpuna, your rangatira, your kaumātua, your tamariki and mokopuna, ki a koutou katoa o Te Whare o Te Nehenehenui, the Crown delivers this long overdue apology. Nō te Karauna te tino hē (the Crown was at great fault).
- 3.46. The Crown is truly sorry for its many breaches of te Tiriti o Waitangi/the Treaty of Waitangi and its principles. The Crown especially apologises for failing to uphold Te Ōhākī Tapu, through which Ngāti Maniapoto had sought to establish a relationship with the Crown in which your mana motuhake would be respected. I takahia te mana o Te Ōhākī Tapu (the mana of the Ōhākī Tapu was transgressed).
- 3.47. The Crown profoundly regrets its horrific and needless acts of war and raupatu, which have caused you and your hapū inter-generational suffering. Instead of respecting your mana whakahaere, the Crown killed and injured your people, and pillaged your land and property. Nowhere did you fight with more courage and tenacity than at the battle of Ōrākau. However, you were labelled as "rebels" by the Crown and left to care for the many refugees seeking your shelter. Kei te nui te aroha (Great was your generosity).
- 3.48. Following the wars, you established an aukati or puru to protect your mana motuhake. The Crown regrets that, instead of respecting you, it placed a kapua taimaha, a heavy cloud of

3. ACKNOWLEDGEMENT AND APOLOGY

pressure, upon Ngāti Maniapoto to induce your people to open up your lands to Te Ara-o-Tūrongo, part of the North Island Main Trunk railway line, and European settlement. Despite the Crown's hara or wrongdoings, you wanted to plant a tree of goodwill, tētahi rākau pai. You were willing to trust the Crown and entered into Te Ōhākī Tapu. I whakapono koutou ki ngā kī tapu a te Karauna (you trusted the Crown's solemn words).

- 3.49. The Crown regrets that it quickly disregarded the solemn promises in Te Ōhākī Tapu it had made to you and sincerely apologises for breaching them. Instead of respecting your mana whakahaere, the Crown prevented you from managing your lands as you saw fit. The Crown promoted Native land laws that led to the award of your tribal lands to individuals and aggressively acquired huge areas of your rohe. I rarara ngā ringaringa raweke a te Karauna (The meddling hands of the Crown spread out).
- 3.50. The Crown apologises for the devastating long-term prejudice its acts, omissions and violations of Te Ōhākī Tapu and te Tiriti have caused you. Ngāti Maniapoto did not receive the economic benefits from Te Ōhākī Tapu that the Crown had led you to expect. As a result, your hapū and whānau have faced significant socio-economic deprivation and lived in worse conditions than non-Māori. You were prevented from reaching your full social and economic potential and had to fight to maintain your Maniapoto identity and language. I rawa kore a Ngāti Maniapoto, I whara nui tō reo me ō tikanga (Ngāti Maniapoto were impoverished and your language and customs greatly affected).
- 3.51. The Crown broke your trust and the whakaoati made to your tūpuna. The Crown now seeks to make amends for the wrongs it has committed against you. He rapu murunga hara tēnei (this is to seek atonement). The Crown looks forward to the future and forging a renewed and enduring partnership with Ngāti Maniapoto in accordance with the spirit of Te Ōhākī Tapu and based on Te Tiriti o Waitangi/the Treaty of Waitangi and its principles. The Crown commits to working with you in good faith to revitalise and rebuild Ngāti Maniapoto me ōna hapū maha. In the words of your great rangatira Wahanui:

Hanga paitia tatou kia piri ai ki te piringa pono...

(Let us conduct ourselves in a proper way so that we may be bound together by a bond of faith)

## 4 SETTLEMENT

### ACKNOWLEDGEMENTS

- 4.1. Each party acknowledges that –
  - 4.1.1. the other parties have acted honourably and reasonably in relation to the settlement; but
  - 4.1.2. full compensation of Maniapoto is not possible; and
  - 4.1.3. Maniapoto intend their foregoing of full compensation to contribute to New Zealand's development; and
  - 4.1.4. the settlement is intended to enhance the ongoing relationship between Maniapoto and the Crown (in terms of te Tiriti o Waitangi/the Treaty of Waitangi, its principles, and otherwise).
- 4.2. Maniapoto acknowledge that, taking all matters into consideration (some of which are specified in clause 4.1), the settlement is fair in the circumstances.

### SETTLEMENT

- 4.3. Therefore, on and from the settlement date, –
  - 4.3.1. the historical claims are settled; and
  - 4.3.2. the Crown is released and discharged from all obligations and liabilities in respect of the historical claims; and
  - 4.3.3. the settlement is final.
- 4.4. Except as provided in this deed or the settlement legislation, the parties' rights and obligations remain unaffected.

### REDRESS

- 4.5. The redress, to be provided in settlement of the historical claims, –
  - 4.5.1. is intended to benefit Maniapoto collectively; but
  - 4.5.2. may benefit particular members, or particular groups of members, of Maniapoto if the governance entity so determines in accordance with the governance entity's procedures.

### IMPLEMENTATION

- 4.6. The settlement legislation will, on the terms provided by sections 15 to 20 of the draft settlement bill, –
  - 4.6.1. settle the historical claims; and
  - 4.6.2. exclude the jurisdiction of any court, tribunal, or other judicial body in relation to the historical claims and the settlement; and

4: SETTLEMENT

- 4.6.3. despite clause 4.6.2, provide that the Waitangi Tribunal:
- (a) may complete and release a report on historical Treaty claims in Te Rohe Pōtae *Te Mana Whatu Ahuru*; and
  - (b) must not make recommendations in relation to any of the historical claims of Maniapoto not already made in the pre-publication version of its report;
- 4.6.4. provide that the legislation referred to in section 17 of the draft settlement bill does not apply –
- (a) to a redress property, any RFR land referred to in clause 6.16.1 or 6.16.3, or any land within the RFR area; or
  - (b) for the benefit of Maniapoto or a representative entity; or
  - (c) to any ROFO land transferred from Landcorp Farming Limited to the governance entity; and
- 4.6.5. require any resumptive memorial to be removed from any record of title for a redress property, any RFR land referred to in clause 6.16.1, any allotment solely within the RFR area, or any ROFO land transferred from Landcorp Farming Limited to the governance entity; and
- 4.6.6. provide that the maximum duration of a trust pursuant to the Trusts Act 2019 does not –
- (a) apply to a settlement document; or
  - (b) prescribe or restrict the period during which –
    - (i) the governance entity, may hold or deal with property; and
    - (ii) the governance entity may exist; and
- 4.6.7. require the chief executive of the Office for Māori Crown Relations – Te Arawhiti to make copies of this deed publicly available.
- 4.7. Part 1 of the general matters schedule provides for other action in relation to the settlement.

**EFFECT OF TE AWA TUPUA (WHANGANUI RIVER CLAIMS SETTLEMENT) ACT 2017**

- 4.8. The settlement legislation will, on the terms provided by sections 21 and 22 of the draft settlement bill, provide that —
- 4.8.1. any part of the bed of the Whanganui River vested in Te Awa Tupua under the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 that is included in the description of any land to be vested or transferred under this deed or the settlement legislation will not form part of the land that is vested or transferred; and
- 4.8.2. unless specifically provided for, nothing in the settlement legislation overrides the provisions of that Act, including the status under the Conservation Act 1987

4: SETTLEMENT

or the Reserves Act 1977 of part of the bed of the Whanganui River declared under section 42(1) of the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017.

- 4.9. A list of redress properties and deferred selection properties to which section 21 of the draft settlement bill applies as at the date of this deed, is included in part 11 of the attachments.
- 4.10. If, at any time –
- 4.10.1. during the pre-transfer period for a property; and/or
  - 4.10.2. while the governance entity (or its nominee, in the case of RFR land) is the registered owner of the property; and
  - 4.10.3. the governance entity considers that the property may not include part of the bed vested in Te Awa Tupua,
- the governance entity may, for the purposes of section 21(6) of the draft settlement bill, request in writing for the Crown to obtain a certificate from a licensed cadastral surveyor that certifies that the property does not include part of the bed vested in Te Awa Tupua.
- 4.11. If the Crown receives a written request from the governance entity in accordance with clause 4.10, the Crown must promptly advise the governance entity whether the Crown considers –
- 4.11.1. that the property may not include part of the bed vested in Te Awa Tupua (in which case clause 4.12 will apply); or
  - 4.11.2. that the property does include part of the bed vested in Te Awa Tupua (in which case no further action under this clause is required).
- 4.12. If the Crown considers that the property may not include part of the bed vested in Te Awa Tupua under clause 4.11.1, the Crown must, as soon as reasonably practicable –
- 4.12.1. engage a licensed cadastral surveyor to –
    - (a) confirm whether or not the property includes part of the bed vested in Te Awa Tupua; and
    - (b) if the surveyor confirms that the property does not include part of the bed vested in Te Awa Tupua, provide a certificate to the Crown to that effect; and
  - 4.12.2. if provided with a certificate by the surveyor under clause 4.12.1(b), provide the certificate to the Registrar-General in order for the Registrar-General to effect the removal of the notation from the record(s) of title in accordance with section 21(7) of the draft settlement bill.

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4.13. In clause 4.8 to 4.13 –

- 4.13.1. **bed** has the meaning as given in section 7 of the Te Awa Tupua (Whanganui River Claims Settlement Act) 2017;
- 4.13.2. **disposal** for the purposes of clause 4.13.5 means the transfer of the fee simple estate in the land;
- 4.13.3. **licensed cadastral surveyor** has the meaning as given in section 4 of the Cadastral Survey Act 2002;
- 4.13.4. **notation** means a notation noted on the record of title for a property in accordance with section 21(5) of the draft settlement bill;
- 4.13.5. **pre-transfer period** means, in respect of a deferred selection property or any RFR land, the period –
  - (a) commencing on the date that the governance entity and the Crown are treated as having –
    - (i) entered into an agreement for the sale and purchase of any deferred selection property in accordance with this deed; or
    - (ii) formed a contract for the disposal of any RFR land in accordance with the settlement legislation; and
  - (b) expiring on the date that the property is transferred to the governance entity (or any nominee, if relevant, in the case of RFR land) under this deed or the settlement legislation
- 4.13.6. **Registrar-General** has the meaning as given in section 5(1) of the Land Transfer Act 2017;
- 4.13.7. **Te Awa Tupua** means the legal person created by section 14 of the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017; and
- 4.13.8. **Whanganui River** has the meaning as given in section 39 of the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017.

## 5 RAURUNUI: CULTURAL REDRESS

### VESTING AND GIFT-BACK OF TE ARA-O-TŪRONGO

- 5.1. In clauses 5.2 and 5.3, **Te Ara-o-Tūrongo** has the meaning given to it by section 116(6) of the draft settlement bill.
- 5.2. The settlement legislation will, on the terms provided by section 116 of the draft settlement bill, provide that –
  - 5.2.1. the fee simple estate in Te Ara-o-Tūrongo vests in the governance entity on the first 15<sup>th</sup> of April following the settlement date; and
  - 5.2.2. immediately after the vesting of Te Ara-o-Tūrongo in the governance entity, the fee simple estate in Te Ara-o-Tūrongo vests in the Crown as a gifting back to the Crown by the governance entity on behalf of Maniapoto for the benefit of the people of New Zealand; and
  - 5.2.3. despite the vestings referred to in clauses 5.2.1 and 5.2.2 –
    - (a) Te Ara-o-Tūrongo remains land held for railway purposes and part of the railway corridor; and
    - (b) any enactment, instrument or interest that applied to Te Ara-o-Tūrongo immediately before the date of the vesting referred to in clause 5.2.1 continues to apply to it as if the vestings had not occurred; and
    - (c) the Crown and New Zealand Railways Corporation retain all liability for Te Ara-o-Tūrongo as if the vestings had not occurred; and
    - (d) the role of KiwiRail and the New Zealand Railways Corporation in relation to Te Ara-o-Tūrongo is not changed; and
  - 5.2.4. the vestings referred to in clauses 5.2.1 and 5.2.2 are not affected by Part 4A of the Conservation Act 1987, section 11 or Part 10 of the Resource Management Act 1991, sections 10 or 11 of the Crown Minerals Act 1991, or any other enactment that relates to the land; and
  - 5.2.5. the vesting referred to in clause 5.2.1 is not a disposal of RFR land under the settlement legislation.
- 5.3. To avoid doubt, the vestings referred to in clauses 5.2.1 and 5.2.2 will not affect the operation of Te Ara-o-Tūrongo railway line.

### OVERLAY CLASSIFICATION

- 5.4. The settlement legislation will, on the terms provided by sections 45 to 59 of the draft settlement bill, –
  - 5.4.1. declare each of the following areas to be overlay areas subject to an overlay classification:
    - (a) Part of Pureora Forest Park which falls within the area of interest, including Pureora Peak (as shown on deed plan OMCR-049-02):

**5: RAURUNUI: CULTURAL REDRESS**

- (b) Whareorino Conservation Area (as shown on deed plan OMCR-049-03); and
- 5.4.2. provide the Crown's acknowledgement of the statement of Maniapoto values in relation to each of the overlay areas; and
- 5.4.3. require the New Zealand Conservation Authority, or a relevant conservation board, –
  - (a) when considering a conservation document, in relation to an overlay area, to have particular regard to the statement of Maniapoto values and the protection principles for the overlay area; and
  - (b) before approving a conservation document, in relation to an overlay area, to –
    - (i) consult with the governance entity; and
    - (ii) have particular regard to its views as to the effect of the document on the statement of Maniapoto values and the protection principles for the area; and
- 5.4.4. require the Director-General of Conservation to take action in relation to the protection principles; and
- 5.4.5. enable the making of regulations and bylaws in relation to the overlay areas.
- 5.5. The statement of Maniapoto values, the protection principles, and the Director-General of Conservation's actions are set out in part 1 of the documents schedule.

**STATUTORY ACKNOWLEDGEMENT**

- 5.6. The settlement legislation will, on the terms provided by sections 31 to 39 and 41 to 44 of the draft settlement bill, –
  - 5.6.1. provide the Crown's acknowledgement of the statements by Maniapoto of their particular cultural, spiritual, historical and traditional association with the following areas:
    - (a) Coastal statutory acknowledgement area (as shown on deed plan OMCR-049-04):
    - (b) Huioteko Scenic Reserve (as shown on deed plan OMCR-049-05):
    - (c) Hutiwai Conservation Area (as shown on deed plan OMCR-049-06):
    - (d) Kakepuku Mountain Historic Reserve (as shown on deed plan OMCR-049-08):
    - (e) Kahuwera Scenic Reserve (as shown on deed plan OMCR-049-07):
    - (f) Part Matakana Conservation Area (area linked to Te Puta Spring) (as shown on deed plan OMCR-049-14):
    - (g) Mangapohue Natural Bridge Scenic Reserve (as shown on deed plan OMCR-049-12):

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- (h) Marokopa Falls Scenic Reserve (as shown on deed plan OMCR-049-13):
  - (i) Moeatoa Scenic Reserve (as shown on deed plan OMCR-049-15):
  - (j) Mohakatino Conservation Area (as shown on deed plan OMCR-049-16):
  - (k) Mahoenui Conservation Area (as shown on deed plan OMCR-049-11):
  - (l) Mokau River Scenic Reserve (as shown on deed plan OMCR-049-17):
  - (m) Ngā Wai o Maniapoto (all named waterways as shown on deed plan OMCR-049-18):
  - (n) Ngatamahine Scenic Reserve (as shown on deed plan OMCR-049-19):
  - (o) Ngutunui Stream Scenic Reserve (as shown on deed plan OMCR-049-20):
  - (p) Okahukura Scenic Reserve (as shown on deed plan OMCR-049-21):
  - (q) Part Pirongia Forest Park (as shown on deed plan OMCR-049-22):
  - (r) Puketapu Historic Reserve (as shown on deed plan OMCR-049-23):
  - (s) Kawhia Harbour (Rakaunui) Scenic Reserve (as shown on deed plan OMCR-049-09):
  - (t) Rukuhia Domain Recreation Reserve (as shown on deed plan OMCR-049-24):
  - (u) Tapuae Scenic Reserve (as shown on deed plan OMCR-049-25):
  - (v) Taumatini Scenic Reserve (as shown on deed plan OMCR-049-26):
  - (w) Te Kauri Park Scenic Reserve (as shown on deed plan OMCR-049-27):
  - (x) Te Kuiti Aerodrome (as shown on deed plan OMCR-049-28):
  - (y) Te Nau Nau property (as shown on deed plan OMCR-049-29):
  - (z) Totoro Scenic Reserve (as shown on deed plan OMCR-049-30):
  - (aa) Turaerae Scenic Reserve (as shown on deed plan OMCR-049-31):
  - (bb) Kawhia Harbour (Waiharakeke) Scenic Reserve (as shown on deed plan OMCR-049-10):
  - (cc) Waitewhena Conservation Area (as shown on deed plan OMCR-049-32);  
and
- 5.6.2. require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement; and
- 5.6.3. require relevant consent authorities to forward to the governance entity –
- (a) summaries of resource consent applications for an activity within, adjacent to or directly affecting a statutory area; and

## DEED OF SETTLEMENT

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- (b) a copy of a notice of a resource consent application served on the consent authority under section 145(10) of the Resource Management Act 1991; and
- 5.6.4. enable the governance entity, and any member of Maniapoto, to cite the statutory acknowledgement as evidence of the association of Maniapoto with an area.
- 5.7. The statements of association are set out in part 2 of the documents schedule.
- 5.8. To avoid doubt, as provided by section 43 of the draft settlement bill, the statutory acknowledgement provided under clause 5.6.1(a) in relation to the Coastal statutory acknowledgment area does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to that area, including rights recognised under the Marine and Coastal Area (Takutai Moana) Act 2011.

### DEED OF RECOGNITION

- 5.9. The Crown must, by or on the settlement date, provide the governance entity with a deed of recognition, signed by the Minister of Conservation and the Director-General of Conservation, in relation to the following areas:
  - 5.9.1. Kakepuku Mountain Historic Reserve (as shown on deed plan OMCR-049-08):
  - 5.9.2. Mangapohue Natural Bridge Scenic Reserve (as shown on deed plan OMCR-049-12):
  - 5.9.3. Part Pirongia Forest Park (as shown on deed plan OMCR-049-22).
- 5.10. Each area that the deed of recognition relates to includes only those parts of the area owned and managed by the Crown.
- 5.11. The deed of recognition will provide that the Minister of Conservation and the Director-General of Conservation must, if undertaking certain activities within an area that the deed relates to, –
  - 5.11.1. consult the governance entity; and
  - 5.11.2. have regard to its views concerning the association of Maniapoto with the area as described in a statement of association.

### FORM AND EFFECT OF DEED OF RECOGNITION

- 5.12. The deed of recognition will be –
  - 5.12.1. in the form in part 3 of the documents schedule; and
  - 5.12.2. issued under, and subject to, the terms provided by sections 40 to 43 of the draft settlement bill.
- 5.13. A failure by the Crown to comply with the deed of recognition is not a breach of this deed.

**CULTURAL REDRESS PROPERTIES**

5.14. The settlement legislation will vest in the governance entity on the settlement date –

***In fee simple***

5.14.1. the fee simple estate in each of the following sites:

- (a) Mangapehi Railway Station property:
- (b) Te Kūiti Pā Railway Yard Carpark:
- (c) Te Puna o Te Roimata; and

***As a scenic reserve***

5.14.2. the fee simple estate in each of the following sites as a scenic reserve, with the governance entity as the administering body:

- (a) Aratoro property:
- (b) Arorangi property:
- (c) Awaroa property:
- (d) Hangatiki property:
- (e) Herekawe property:
- (f) Kurukuru property:
- (g) Mangakahu property:
- (h) Mapara property:
- (i) Ngaherenga property:
- (j) Omaru Falls property:
- (k) Piropiro Ketemaringi site A:
- (l) Piropiro Ketemaringi site B:
- (m) Rākaunui property:
- (n) Ranginui property:
- (o) Tainui property:
- (p) Te Arero property:
- (q) Te Raumauku Caves property:
- (r) Te Umuroa property:
- (s) Waiharakeke property:

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- (t) Whareorino site A:
- (u) Whareorino site B:
- (v) Whareorino site C:
- (w) Whareorino site D:
- (x) Whareroa property; and

***As a scenic reserve subject to an easement***

5.14.3. the fee simple estate in each of the following sites as a scenic reserve, with the governance entity as the administering body, subject to the governance entity granting a registrable easement on the terms and conditions set out in parts 9.1, 9.2 and 9.3 (respectively) of the documents schedule:

- (a) Kahuwera property:
- (b) Mokau property:
- (c) Tapuae property; and

***As a scenic reserve excluding the Crown stratum***

5.14.4. the fee simple estate in the Hauturu West property as a scenic reserve with the governance entity as the administering body, but excluding the Crown stratum above the bed of Lake Koraha, being part of Hauturu West property, which will remain vested in the Crown, be declared a reserve, classified as a scenic reserve, and be administered by the Crown; and

***As a recreation reserve subject to an easement***

5.14.5. the fee simple estate in the Mokau Estuary property as a recreation reserve, with the governance entity as the administering body, subject to the governance entity granting a registrable easement on the terms and conditions set out in part 9.4 of the documents schedule; and

***As a scenic reserve with the benefit of easements***

5.14.6. the fee simple estate in the Mangaokewa property as a scenic reserve, with the governance entity as the administering body, and the Crown will grant two registrable easements for the benefit of that property on or before the settlement date, on the terms and conditions set out in parts 9.5 and 9.6 of the documents schedule; and

***Mangaokewa property bridges and water pipe***

- 5.14.7. on an as is where is basis, the bridges within the easement shown by red and green dashed lines on deed plan OMCR-049-43 (subject to survey); and
- 5.14.8. on an as is where is basis, the water pipe within the easement shown by a blue dashed line on deed plan OMCR-049-43 (subject to survey).

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**JOINT CULTURAL REDRESS PROPERTIES VESTED IN THE GOVERNANCE ENTITY AND THE NGĀTI HĀUA GOVERNANCE ENTITY**

- 5.15. The settlement legislation will, on the terms provided by sections 98 to 100 and 110 of the draft settlement bill, provide that –
- 5.15.1. on the later of the settlement date, and the Ngāti Hāua settlement date –
- (a) the fee simple estate in the Hikurangi property vests as a scenic reserve in the following entities as tenants in common:
    - (i) the governance entity as to an undivided three-quarter share; and
    - (ii) the Ngāti Hāua governance entity as to an undivided quarter share;
  - (b) the fee simple estate in the Tangitu property vests as a scenic reserve in the following entities as tenants in common:
    - (i) the governance entity as to an undivided half share; and
    - (ii) the Ngāti Hāua governance entity as to an undivided half share;
  - (c) the fee simple estate in the Waihuka property vests as a scenic reserve in the following entities as tenants in common:
    - (i) the governance entity as to an undivided half share; and
    - (ii) the Ngāti Hāua governance entity as to an undivided half share; and
- 5.15.2. a joint management body will be established to be the administering body for the reserves listed in clause 5.15.1, and will be made up of members appointed by the governance entity and the Ngāti Hāua governance entity, and the Reserves Act 1977 will apply as if the reserves were vested in the body under section 26 of that Act.

**GENERAL PROVISIONS RELATING TO CULTURAL REDRESS PROPERTIES**

- 5.16. Each cultural redress property is to be –
- 5.16.1. as described in schedule 5 of the draft settlement bill; and
- 5.16.2. vested on the terms provided by –
- (a) sections 64 to 115 of the draft settlement bill; and
  - (b) part 2 of the property redress schedule; and
- 5.16.3. subject to, and where applicable, with the benefit of any encumbrances, or other documentation, in relation to that property –
- (a) required by clause 5.14 to be provided by the governance entity; or
  - (b) required by the settlement legislation; and
  - (c) in particular, referred to by schedule 5 of the draft settlement bill.

**DEFINITIONS**

5.17. In clauses 5.18 to 5.39, –

- 5.17.1. **concession** or **concession document** means a lease, licence, permit or an easement granted under Part 3B of the Conservation Act 1987 or section 59A of the Reserves Act 1977 and includes any activity authorised by the concession or concession document;
- 5.17.2. **Conservation General Policy** means the general policy of that name approved by the Minister of Conservation under section 17B of the Conservation Act 1987;
- 5.17.3. **National and Regional Objectives, Policies and Milestones** means the national and regional objectives, policies and milestones that implement the Department of Conservation's general legislative and policy requirements;
- 5.17.4. **Tō Pūniu ki Mōkau Takiwā** means the area shown on the map in part 3 of the attachments;
- 5.17.5. **Tō Pūniu ki Mōkau Takiwā Chapter** means the Place (within the meaning of the Conservation General Policy) that will –
- (a) be included in the Waikato Conservation Management Strategy in accordance with clauses 5.18 and 5.19;
  - (b) apply to Tō Pūniu ki Mōkau Takiwā; and
  - (c) comprise the outcomes, policies and milestones that apply exclusively to that Place; and
- 5.17.6. **Waikato Conservation Management Strategy** means any conservation management strategy prepared and approved under section 17F of the Conservation Act 1987 that is in effect from time to time that includes Tō Pūniu ki Mōkau Takiwā in whole or in part.

**CO-AUTHORSHIP OF TŌ PŪNIU KI MŌKAU TAKIWĀ CHAPTER IN THE WAIKATO CONSERVATION MANAGEMENT STRATEGY**

- 5.18. The settlement legislation will, on the terms provided by sections 117 to 120 of the draft settlement bill, provide that –
- 5.18.1. within five years of the settlement date, the Director-General of Conservation will advise the governance entity that he or she intends to initiate a review of part of the Waikato Conservation Management Strategy under section 17H of the Conservation Act 1987 for the purpose of including Tō Pūniu ki Mōkau Takiwā Chapter; and
- 5.18.2. from the date of giving advice under clause 5.18.1, and for all subsequent reviews or amendments of the Waikato Conservation Management Strategy under section 17H or 17I of the Conservation Act 1987:
- (a) the governance entity and the Director-General of Conservation are, despite sections 17D and 17F of the Conservation Act 1987, jointly responsible for preparing, amending, or reviewing Tō Pūniu ki Mōkau Takiwā Chapter;

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- (b) the Director-General of Conservation must notify the governance entity in writing if he or she intends to prepare, amend, or review the Waikato Conservation Management Strategy to the extent that it applies to Tō Pūniu ki Mōkau Takiwā Chapter; and
- (c) the governance entity and the Minister of Conservation are jointly responsible for carrying out the Minister of Conservation's functions under paragraphs (j)(ii), (l)(ii), (n), (o), and (p)(ii) of section 17F of the Conservation Act 1987 in respect of Tō Pūniu ki Mōkau Takiwā Chapter.

5.19. To avoid doubt, clause 5.18 –

5.19.1. does not alter the role, under the Conservation Act 1987, of –

- (a) the New Zealand Conservation Authority in approving the Waikato Conservation Management Strategy; or
- (b) the relevant Conservation Board in recommending the Waikato Conservation Management Strategy to the New Zealand Conservation Authority for approval; or
- (c) the Director-General of Conservation in determining the boundaries of any conservation management strategy; and

5.19.2. only applies to Tō Pūniu ki Mōkau Takiwā Chapter and does not apply to anything else in the Waikato Conservation Management Strategy, particularly the National and Regional Objectives, Policies and Milestones.

**EFFECT OF THE ENVIRONMENTAL PLAN**

**Plan to be provided**

5.20. In the event the environmental plan is amended or replaced, clauses 5.21 to 5.23 do not take effect until the governance entity provides the environmental plan as amended or replaced to the Director-General of Conservation.

**Effect on a conservation management strategy within the area of interest**

5.21. When a conservation management strategy that has effect within the area of interest is to be prepared, reviewed or amended under the Conservation Act 1987, the Director-General of Conservation must, when exercising his or her functions, powers and duties under sections 17D and 17F of that Act, have particular regard to the environmental plan to the extent that its contents are relevant to that conservation management strategy.

**Obligation to extend to co-authoring of Tō Pūniu ki Mōkau Takiwā Chapter**

5.22. Where the governance entity and the Director-General of Conservation are jointly exercising their functions, powers and duties under sections 17D and 17F of the Conservation Act 1987 in preparing, amending or reviewing Tō Pūniu ki Mōkau Takiwā Chapter, the parties must have particular regard to the environmental plan to the extent that its contents relate to the exercise of those functions, powers, or duties.

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**Settlement legislation**

- 5.23. The settlement legislation will, on the terms provided by sections 121 to 123 of the draft settlement bill, provide for the matters in clauses 5.20 to 5.22.

**CONCESSIONS DECISION-MAKING FRAMEWORK**

**Preamble to the decision-making framework**

- 5.24. The Minister of Conservation (or delegate) is responsible for making decisions on applications for new concessions for certain public conservation land.
- 5.25. Maniapoto has customary and cultural interests throughout its area of interest, including in the lands, fauna and flora that are within the public conservation estate and in any concessions that would apply.
- 5.26. Maniapoto aspires to be more involved in decision-making by the Minister of Conservation (or delegate) regarding applications for new concessions (including new applications for expiring concessions). The decision-making framework set out in clauses 5.31 to 5.39 acknowledges this aspiration by ensuring the Minister of Conservation (or delegate) shall have regard to Maniapoto views and interests in such decisions.
- 5.27. Maniapoto consider that the decision-making framework represents a set of minimum standards that the Minister of Conservation (or delegate) must adhere to.
- 5.28. The Minister of Conservation (or delegate) has a responsibility under section 4 of the Conservation Act 1987 to interpret and administer the conservation legislation so as to give effect to the principles of te Tiriti o Waitangi/the Treaty of Waitangi.
- 5.29. When considering any applications for new concessions, the Minister of Conservation (or delegate) must apply the relevant statutory and other legal considerations in a way that gives effect to the principles of te Tiriti o Waitangi/the Treaty of Waitangi. This involves applying the relevant Treaty principles to the facts of the particular case.
- 5.30. This decision-making framework is intended to:
- 5.30.1. be complementary to the Minister's obligations under section 4; and
  - 5.30.2. not derogate from the Crown's obligations generally under the Conservation Act 1987.

**Content of the decision-making framework**

*Scope of the decision-making framework*

- 5.31. The decision-making framework will apply, from the settlement date, to decisions made by the Minister of Conservation (or delegate) on applications by parties other than the governance entity on or after the settlement date for new concessions (including new applications for expiring concessions), for activities on public conservation land held under the Conservation Act 1987 or the Reserves Act 1977 within the area of interest.

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- 5.32. No later than 12 months after the settlement date, the governance entity and the Minister of Conservation (or delegate) may discuss and agree a schedule that identifies any decisions that do not require the application of the decision-making framework.
- 5.33. Agreements made under clause 5.32 must recognise the need to achieve a balance between –
- 5.33.1. providing for the interests of Maniapoto in decision-making on applications for new concessions; and
- 5.33.2. allowing the Minister of Conservation (or delegate) to –
- (a) carry out their statutory functions; and
- (b) make decisions in an efficient and timely manner.
- 5.34. To avoid doubt, until any schedule is agreed under clauses 5.32 and 5.33, the decision-making framework will apply to all relevant decisions outlined in clause 5.31.
- 5.35. The governance entity and the Minister of Conservation (or delegate) may, from time to time, agree to review any schedule agreed under clauses 5.32 and 5.33.
- 5.36. The governance entity may, from time to time, by notice to the Minister of Conservation (or delegate), waive any or all rights under the decision-making framework, and in doing so will state the extent and duration of that waiver.
- 5.37. The governance entity may, by notice to the Minister of Conservation (or delegate), terminate the decision-making framework.

*Stages of the decision-making framework*

- 5.38. The decision-making framework will involve the following stages:
- 5.38.1. **Stage One:** the Minister of Conservation (or delegate) must notify the governance entity in writing:
- (a) that a complete application for a new concession has been received and accepted for processing;
- (b) when it is proposed that a decision will be made on the concession; and
- (c) the time period (which must be reasonable) within which the governance entity is required to respond to the application;
- 5.38.2. **Stage Two:** the governance entity must, within the timeframe for a response, notify the Minister of Conservation (or delegate) in writing of –
- (a) the nature and degree of the Maniapoto interest in the relevant decision; and
- (b) the views of Maniapoto in relation to the relevant decision including without limitation, whether the proposed concession is consistent, or conflicts, with the Maniapoto interests;

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- 5.38.3. **Stage Three:** the Minister of Conservation (or delegate) must respond in writing to the governance entity confirming –
- (a) the Minister of Conservation's (or delegate) understanding of the matters expressed by the governance entity under clause 5.38.2;
  - (b) how the Minister of Conservation (or delegate) will have regard to those matters in the decision-making process;
  - (c) any issues that arise from those matters; and
  - (d) when any further response from the governance entity must be received;
- 5.38.4. **Stage Four:** the Minister of Conservation (or delegate) must –
- (a) consider his or her response to the governance entity under clause 5.38.3 and have regard to any further response from the governance entity to the Minister of Conservation (or delegate) under clause 5.38.3(d);
  - (b) consider whether it is possible, in making the particular decision, to reconcile any differences between the interests and views of Maniapoto and the meeting of other statutory and non-statutory objectives; and
  - (c) make the decision in accordance with the relevant legislation;
- 5.38.5. **Stage Five:** the Minister of Conservation (or delegate) must record in writing –
- (a) the nature and degree of the Maniapoto interest in the relevant decision and the views of Maniapoto notified to the Minister of Conservation (or delegate) under clause 5.38.2; and
  - (b) how, in making that decision, the Minister of Conservation (or delegate) has attempted to reconcile any differences between the interests and views of Maniapoto referred to under clause 5.38.5(a) and the meeting of other statutory and non-statutory objectives; and
- 5.38.6. **Stage Six:** the Minister of Conservation (or delegate) must forward the particular decision to the governance entity including the matters recorded under clause 5.38.5.

*Review of the decision-making framework*

- 5.39. The governance entity and the Minister of Conservation (or delegate) must –
- 5.39.1. maintain open communication as to the effectiveness of the decision-making framework set out in clauses 5.31 to 5.38; and
  - 5.39.2. no later than 2 years after settlement date, jointly commence a review of the effectiveness of the process set out in clauses 5.31 to 5.38, and taking into account the outcomes of any concession policy and process reviews undertaken by the Department.

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**INTERESTS IN PUREORA FOREST PARK**

- 5.40. The parties acknowledge –
- 5.40.1. that Pureora Forest Park is important to Maniapoto and other iwi and hapū; and
- 5.40.2. the particular interest of Rereahu in Pureora Forest Park.

**PROPOSED TE NEHENEHENUI CONSERVATION FORUM**

- 5.41. Following the settlement date, the governance entity wishes to establish an iwi-led collective forum to discuss conservation issues relating to public conservation land within the Te Nehenehenui Conservation Forum area (**Nehenehenui area**). Where there is overlap with other iwi (**overlapped area**), those iwi will be invited to participate in the forum regarding their overlapped area. The Nehenehenui area will be agreed by affected iwi when it is established.
- 5.42. Maniapoto propose that Te Nehenehenui Conservation Forum will contribute to enhancing kaitiakitanga, governance and management of public conservation land in the Nehenehenui area by bringing together Maniapoto me ōna hapū maha and iwi with interests in their respective parts of the Nehenehenui area to discuss conservation issues. This includes, but is not limited to, discussions on coordinated approaches to governance, management, information sharing, projects and ideas in respect of the Nehenehenui area.

**Crown Commitment**

- 5.43. Following the settlement date and once Te Nehenehenui Conservation Forum is established, the Crown commits that the Department of Conservation will annually attend a meeting of the forum to discuss shared conservation matters within the area of interest.
- 5.44. Any resources sought to support Te Nehenehenui Conservation Forum or its activities will be subject to the agreement of the Crown and relevant participating iwi.
- 5.45. Interactions between the Crown and Te Nehenehenui Conservation Forum will not derogate from any relevant formal commitments made between the Crown and any iwi with interests in the Nehenehenui area.

**OFFICIAL GEOGRAPHIC NAMES**

- 5.46. The settlement legislation will, on the settlement date, provide for each of the names listed in the second column to be the official geographic name for the features set out in columns 3 and 4.

Existing geographic Name	Official geographic name	Location (NZTopo50 map and grid references)	Geographic feature type
Aria	Āria	BF32 731302	Locality
Mahoenui	Māhoenui	BG32 596284	Locality
Mapiu	Māpiu	BG33 930274	Locality
Mokau	Mōkau	BG31 407155	Locality

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Existing geographic Name	Official geographic name	Location (NZTopo50 map and grid references)	Geographic feature type
Mokau River	Mōkau River	BF34 135373 to BG31 404147	River
Mokauiti	Mōkauiti	BG33 878270	Locality
Mokauiti Stream	Mōkauiti Stream	BG33 919232 to BF32 707318	Stream
Otewa	Ōtewā	BE33 006664	Locality
Otorohanga	Ōtorohanga	BE33 936712	Locality
Te Kuiti	Te Kūiti	BF33 894549	Locality
Unnamed	Maniaiti	BF34 076311	Hill
Unnamed	Ōhīrea	BF34 045360	Hill

- 5.47. The settlement legislation will provide for the official geographic names on the terms provided by sections 60 to 63 of the draft settlement bill.

**TAIAHA MAUNGĀRONGO RETURN**

- 5.48. The Crown acknowledges that the taiaha Maungārongo (the **taiaha**) is of great significance to Maniapoto. It was used to enable Maniapoto to police their aukati or border to prevent incursions by Pākehā following the Waikato War in 1863-64. In late 1885 Wahanui, on behalf of Maniapoto, gifted the taiaha to the Crown to signify the lifting of the aukati and a permanent peace reached between Maniapoto and the Crown. The intention was that the taiaha be housed at Parliament. After politicians disputed the authenticity of the gift, the taonga was instead given to a Member of Parliament, who in turn gifted it to the then Otago University Museum (now the Otago Museum).
- 5.49. Maniapoto and the Otago Museum have agreed ownership of the taiaha will be transferred to Maniapoto on the date of the third reading of the settlement bill (the **return date**).
- 5.50. Maniapoto and the Parliamentary Service Commission have further agreed that –
- 5.50.1. the taiaha will be loaned to the Crown, and displayed at Parliament for a period of 5 years from the return date; then
- 5.50.2. the taiaha will be physically returned to the governance entity, on behalf of Maniapoto.
- 5.51. The agreement recording the loan and the return of the taiaha will be in the form set out in part 4 of the documents schedule.

**MANIAPOTO STATEMENT OF SIGNIFICANCE OF TE ARA-O-TŪRONGO**

- 5.52. The Crown acknowledges Maniapoto's statement of the significance of Te Ara-o-Tūrongo below:

**Te Ara-o-Tūrongo: The North Island Main Trunk railway line through Te Nehenehenui/King Country**

- 5.52.1. Ngāti Maniapoto oral history understands the name of the North Island Main Trunk railway line through the King Country to be Te Ara-o-Tūrongo.
- 5.52.2. Tūrongo is a significant ancestor for Ngāti Maniapoto and the wider Tainui confederation. The descent of Tūrongo from Hoturoa, commander of the Tainui Waka, is as follows:

Hoturoa	= Whakaotirangi
Hotuope	= Hineihi
Hotuāwhio	= Tapurangi
Hotumatapu	= Hinerakau
Mōtai	= Pareauru
Ue	= Kahukeke
Rakamamao	= Taiarohia
Kākāti	= Hineururangi
Tāwhao	= Marutehiakina
Tūrongo	

- 5.52.3. His younger brother was Whatihua, but to a different mother. Their father Tāwhao divided the territory over which he had mana between them. The 'line' began south of Aotea at Raukumara and ran eastwards over the Pirongia range. North of this line was given to Whatihua and south to Tūrongo, including what are considered today the lands of Ngāti Maniapoto and through which the North Island Main Trunk railway line runs.

- 5.52.4. Maniapoto was a direct descendant of Tūrongo.

Tūrongo	= Mahinaarangi
Raukawa	= Tūrongoihi
Rereahu	= Hineaupounamu
Maniapoto	

- 5.52.5. The prominence of Tūrongo is highlighted by the following pātere or chant by Ngoki of Maniapoto. It commences as follows:

'Taku ara rā, ko Tūrongo;  
I wawaea ki Te Tai Rāwhiti,  
Ko Mahinaarangi! I au e!  
Ko te rua rā i moe ai a Raukawa  
Nā Raukawa ko Rereahu;  
Nā Rereahu ko Maniapoto  
He ara tau-tika mai ki ahau.'

*My pathway is that of Tūrongo;  
He proceeded to the land of the sunrise;  
None other than Mahinaarangi!  
And I applaud: I au e!*

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*For from that exquisite abode,  
Came forth the great Raukawa!  
Raukawa begat Rereahu;  
Rereahu begat Maniapoto,  
And here, I boast of this my noble line.*

- 5.52.6. Tūrongo married Mahinaarangi from the East Coast, the principal whakapapa connection between the Tainui peoples and the peoples of the Tai Rāwhiti.
- 5.52.7. The Maniapoto rangatira Wahanui Huatare led the claim for Ngāti Maniapoto in the Rohe Potae Native Land Court hearing in 1886. The ancestor he named there was none other than Tūrongo; this again signifying the importance of this ancestor to Maniapoto identity. Wahanui attested in the Court: "From the times of Tūrongo my claims have remained intact".
- 5.52.8. The name Te Ara-o-Tūrongo, itself can be traced back a year earlier to 15 April 1885. Then Premier Robert Stout, Wahanui, Rewi Maniapoto, and others gathered on the banks of the Pūniu River, 5 km south of Te Awamutu, to turn the sod. This signalled the commencement of the construction of the central section of the North Island Main Trunk railway line through Ngāti Maniapoto's Te Nehenehenui or the King Country.
- 5.52.9. A Crown purchase agent attending the ceremony recorded the speeches of the day and offered several observations. The agent, who himself acknowledged the ancestral significance of Tūrongo to Ngāti Maniapoto in his report, wrote that Wahanui, having turned the first sod, offered a name for the section of the railway across their district, that is Tūrongo: "There is one other suggestion I would like to make, and that is that we should give this railway a name; and the name I give it is Tūrongo". The agent commented that after hearing Wahanui's words, Rewi, who was standing beside Wahanui, also called out Tūrongo in acquiescence. Wahanui stated that he wished that name to apply only to the chain width of land that was given for the railway.
- 5.52.10. The government agent also wrote that an explanation (unattributed) was given that the reason Wahanui suggested this name was "that the two races being now joined, they might now be regarded as descendants of Tūrongo." The naming then might be considered part of the reconciliation process between Maniapoto and Pākehā.

**OPPORTUNITY TO INSTALL INFORMATION**

- 5.53. The parties agree that the governance entity –
- 5.53.1. may install information panels at railway stations or other key locations as agreed by both parties along Te Ara-o-Tūrongo railway line within the area of interest as shown in part 1 of the attachments to record and recognise the connection of Maniapoto to the railway (**information panels**);
- 5.53.2. will be responsible, at its cost, for the construction of, and consents relating to the information panels; and
- 5.53.3. will be responsible for the ongoing maintenance of the information panels, however, the reasonable costs of such maintenance shall be shared equally between the governance entity and KiwiRail, provided such costs have first been agreed in writing by KiwiRail.

5: RAURUNUI: CULTURAL REDRESS

**PLACEMENT OF POU WHENUA**

- 5.54. In clause 5.55 –
- 5.54.1. **conservation legislation** means the Conservation Act 1987 and the enactments listed in Schedule 1 of that Act; and
- 5.54.2. **pou whenua** means a traditional boundary marker.
- 5.55. The settlement legislation will, on the terms provided by section 24 of the draft settlement bill, provide that –
- 5.55.1. the governance entity may erect a permanent pou whenua on Te Kauri Park Scenic Reserve without the need for further authorisation under conservation legislation, provided that the Director-General is satisfied that the erection and use of the pou whenua will have no more than a minor impact on the natural, historic, archaeological or scientific values of the reserve; and
- 5.55.2. the governance entity must –
- (a) comply with building and planning regulations and all other relevant enactments and provide evidence to the Director-General that it has done so if requested; and
- (b) be responsible, at its cost, for the construction and ongoing maintenance of the pou whenua and with obtaining all necessary consents.

**AHUMANIA: RELATIONSHIP REDRESS**

**Primary industries protocol**

- 5.56. By or on the settlement date, the primary industries protocol must be signed and issued to the governance entity by the responsible Ministers.
- 5.57. The primary industries protocol sets out how the Crown will interact with the governance entity with regard to the matters specified in it.
- 5.58. The primary industries protocol will be –
- 5.58.1. in the form in part 5 of the documents schedule; and
- 5.58.2. issued under, and subject to, the terms provided by sections 25 to 29 of the draft settlement bill.
- 5.59. On 8 August 2014, the Maniapoto Māori Trust Board, the Minister for Primary Industries, and the Director-General of the Ministry for Primary Industries entered into the Maniapoto Primary Industries Portfolio Accord (**Waipā Accord**) under clause 8.3 of the "Deed in relation to the co-governance and co-management of the Waipā River". The Waipā Accord applies and will continue to apply to the area marked "C" on SO Plan 409144. The primary industries protocol will apply to the remainder of the Maniapoto area of interest not covered by the Waipā Accord. The primary industries protocol will describe how it will integrate with the existing arrangements and mechanisms under the Waipā Accord.
- 5.60. A failure by the Crown to comply with the primary industries protocol is not a breach of this deed.

5: RAURUNUI: CULTURAL REDRESS

**Relationship agreements**

- 5.61. By or on the settlement date, the governance entity will enter into relationship agreements with –
- 5.61.1. the Ministry of Justice, New Zealand Police, Ara Poutama Aotearoa/Department of Corrections;
  - 5.61.2. the Ministry for Business, Innovation and Employment;
  - 5.61.3. the Minister of Conservation and the Director-General of Conservation;
  - 5.61.4. the Ministry of Education and Tertiary Education Commission;
  - 5.61.5. the Minister for the Environment and the Secretary for the Environment;
  - 5.61.6. the Ministry of Health and Waikato District Health Board;
  - 5.61.7. the Ministry of Social Development;
  - 5.61.8. Oranga Tamariki;
  - 5.61.9. the Social Wellbeing Agency; and
  - 5.61.10. Statistics New Zealand.
- 5.62. Each relationship agreement will be in the form set out in part 6 of the documents schedule.
- 5.63. A failure by the Crown to comply with a relationship agreement is not a breach of this deed.

**Whakaaetanga Tiaki Taonga**

- 5.64. By or on the settlement date, the Culture and Heritage Parties and the governance entity must sign the Whakaaetanga Tiaki Taonga.
- 5.65. The Whakaaetanga Tiaki Taonga –
- 5.65.1. sets out how the Culture and Heritage Parties will interact with the governance entity with regard to the matters specified in it; and
  - 5.65.2. will be in the form set out in part 6.1 of the documents schedule.
- 5.66. Appendix B of the Whakaaetanga Tiaki Taonga –
- 5.66.1. sets out how Manatū Taonga - Ministry for Culture and Heritage will interact with the governance entity with regard to matters relating to taonga tūturu; and
  - 5.66.2. is issued pursuant to the terms provided by sections 25 to 28 and 30 of the draft settlement bill.
- 5.67. A failure by the Crown to comply with the Whakaaetanga Tiaki Taonga is not a breach of this deed.

5: RAURUNUI: CULTURAL REDRESS

**Letters of introduction**

5.68. By or on the settlement date –

5.68.1. the Chief Executive of the Office for Māori Crown Relations - Te Arawhiti will write a letter of introduction to:

- (a) the Environmental Protection Authority, to raise the profile of Ngāti Maniapoto in relation to this portfolio and encourage the Environmental Protection Authority to enhance its relationship with Maniapoto;
- (b) the Director of Canterbury Museum, to introduce the governance entity and encourage the development of an ongoing relationship between the museum and Ngāti Maniapoto; and
- (c) the Chief Executive of Ngā Taonga Sound & Vision, to introduce the governance entity and encourage a working relationship with Ngāti Maniapoto in accessing and caring for sound and moving image taonga; and

5.68.2. the Minister for Treaty of Waitangi Negotiations will write a letter of introduction to the Director of the Museum of Transport and Technology Auckland, to raise the profile of Maniapoto in relation to Te Ara-o-Tūrongo and encourage the Museum of Transport and Technology Auckland to enhance its relationship with Maniapoto.

5.69. The letters will be in the form in part 7 of the documents schedule.

**Letter of Relationship with Land Information New Zealand**

5.70. By or on the settlement date, the Deputy Chief Executive Crown Property of LINZ will write a letter of relationship to the governance entity to define how LINZ and Maniapoto intend to develop an enduring relationship and commit to working together in good faith.

5.71. The letter will be in the form in part 8 of the documents schedule.

**RAUMAIROA: NATURAL RESOURCES REDRESS**

5.72. Should the Resource Management Act 1991 be amended or replaced, the Crown has agreed that te Tiriti o Waitangi/the Treaty of Waitangi settlements that include provision for iwi engagement in aspects of the resource management system will be carried over.

**Definitions**

5.73. In clauses 5.74 to 5.181, **Resource Management Act planning document** means a regional policy statement, regional plan, and/or district plan, as those terms are defined in the Resource Management Act 1991.

**Ngā Wai o Maniapoto**

5.74. The parties acknowledge that:

5.74.1. **Ngā Wai o Maniapoto** includes all of the waters in the Ngāti Maniapoto area of interest (upstream of the landward boundary of the coastal marine area) including the Waipā River;

5: RAURUNUI: CULTURAL REDRESS

- 5.74.2. **waters** include all waters above, on or under the ground, including those that flow into or form part of a stream, river, lake, wetland or spring;
- 5.74.3. natural resource arrangements in relation to the co-governance and co-management of the Waipā River and its catchments have been provided previously;
- 5.74.4. unless expressly provided for, nothing in this deed derogates from any other natural resource arrangements provided through another Treaty settlement or otherwise;
- 5.74.5. the recognition by the Crown of the relationship between Maniapoto and Ngā Wai o Maniapoto is not intended to derogate from the rights and interests of other iwi, but rather is intended to reflect a unity of purpose in those areas where other iwi have rights and interests; and
- 5.74.6. consequently, the redress referred to in clause 5.75 applies only to the areas marked M and N on the map in part 4 of the attachments.
- 5.75. The settlement legislation will, on the terms provided by sections 131 to 148 of the draft settlement bill, provide for:
- 5.75.1. a statement of significance of Ngā Wai o Maniapoto as set out in clauses 5.76 to 5.89;
- 5.75.2. a list of Maniapoto objectives and guiding principles to assist interpretation of Ngā Wai o Maniapoto redress as set out in clauses 5.90 to 5.105;
- 5.75.3. an acknowledgement of the environmental plan as a statement and strategy for recognising Ngā Wai o Maniapoto and the relationship of Maniapoto with the broader environment, as set out in clause 5.106;
- 5.75.4. a requirement for local authorities and the governance entity to work together to develop joint management agreements and relationship agreements to support the recognition of the matters referred to in clauses 5.75.1 to 5.75.3, as set out in 5.109 to 5.181; and
- 5.75.5. a statutory acknowledgement over Ngā Wai o Maniapoto as set out in clause 5.6.1(m).

**Statement of significance**

- 5.76. Ngā Wai o Maniapoto are awa tūpuna and living taonga to Ngāti Maniapoto. The relationship between Ngāti Maniapoto and its many rivers and streams but also lakes, creeks, repo and puna are historic, cultural, physical, and spiritual. Generations of the tribe have long exercised their kaitiakitanga responsibilities and other tikanga in relation to waterways and their many components including the beds, banks, fisheries, plants, taniwha and the mauri or life force.
- 5.77. Ngā Wai o Maniapoto have been and continue to be central to the way of life, spiritual and physical wellbeing of Maniapoto, and to their tribal identities and culture.
- 5.78. Ngā Wai o Maniapoto include the Waipā, the Mangapu, the Marokopa, the Mōkau, the Mangapeehi, the Ongāruē, the Waimiha, the Ōhura and the Taringamotu rivers. These are heard among the pepeha or maxims of the many hapū of Ngāti Maniapoto.

5: RAURUNUI: CULTURAL REDRESS

- 5.79. There is a long history of Ngāti Maniapoto occupation along those waterways including riverside settlements, cultivations and nearby pā and wāhi tapu.
- 5.80. A number of these rivers were navigable waters that allowed Ngāti Maniapoto hapū and others to travel and trade afar.
- 5.81. These waterways were also a critical source of sustenance, a fishery for īnanga, tuna, freshwater crayfish as well as watercress, and other plant life. Ngāti Maniapoto developed various methods for catching, preserving, cooking and distributing these foodstuffs. These included significant pā tuna structures or eel weirs which were erected in the many streams to capture eels.
- 5.82. Ngā Wai o Maniapoto were also a source of rituals and healing where the tohi rituals were performed, where the umbilical rites were observed and where the purification rituals were undertaken.
- 5.83. There are a number of taniwha associated with Ngā Wai o Maniapoto, not least Waiwaiā and Tūheitia, they being spiritual guardians of all things that are the Waipā River. Another is Papaki Rae, one of six placed along the Ongārue River while tradition also talks about Te Rua o te Taniwha, the lair of the taniwha near the mouth of the Marokopa River. These guardians remain there to this day.
- 5.84. Ngā Wai o Maniapoto or the creeks, streams, wetlands, springs, rivers, lakes and coastal waters within Te Nehenehenui have a deep historic, intellectual, physical, and spiritual significance to Ngāti Maniapoto. They are living taonga to the iwi. Ngāti Maniapoto have a great felt obligation and sense of responsibility to restore, maintain, and protect the quality and integrity of the waters within their rohe or tribal domain for present and future generations.
- 5.85. The waters provided all manner of sustenance to Ngāti Maniapoto, including physical and spiritual nourishment that has, over generations, maintained the functions of kāinga and marae, and the health and wellbeing of whānau, hapū and the iwi.
- 5.86. There is a long history of Ngāti Maniapoto use and occupation of these waters. Ngāti Maniapoto had well-established social structures, tikanga and kawa or regulatory practices in relation to them. There were distinct belief systems that ordered the exercise of rangatiratanga and kaitiakitanga for the waterways and all the natural resources within those waters. There were coastal and riverside settlements and pā, cultivations, burial sites and other wāhi tapu. The waters themselves were also a critical source of nourishment with their bounty of fish, plant life and other resources. There were some rivers that were navigable waters that allowed Ngāti Maniapoto hapū and others to travel and trade afar.
- 5.87. Ngā Wai o Maniapoto were also places of traditional rituals and healing. Taniwha, such as Waiwaiā and Tūheitia, acted as spiritual guardians of all things within the waters. These guardians remain there to this day.
- 5.88. The mauri or the health and wellbeing, and the mana of the people of Maniapoto has always been closely linked to the health and wellbeing of their surrounding waters. The waters are the identity and mana of whānau, hapū and the iwi as evidenced by their pronouncement in pepeha or family and tribal mottos.
- 5.89. The historic degradation of Ngā Wai o Maniapoto and the exclusion of Ngāti Maniapoto participation in the management of these waters has been a source of distress for

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Maniapoto but has not diminished the deep significance these waters continue to hold for the people of Maniapoto.

### Objectives and guiding principles

- 5.90. **Te Ōhākī Tapu** – The agreement in principle or Te Huatahi that Ngāti Maniapoto and the Crown signed in August 2017 acknowledges and supports the aspirations of Maniapoto for enhanced relationships with core Crown agencies (Part 6). Ngāti Maniapoto wishes to progress the detail and form of this relationship redress and importantly reframe the discussion in relation to Te Ōhākī Tapu. This will partly address the Waitangi Tribunal's recommendation that the Crown must take into account and give effect to Te Ōhākī Tapu.
- 5.91. Te Ōhākī Tapu was a series of agreements between Ngāti Maniapoto and the Crown in the 1880s which Maniapoto consider laid the foundation for the ongoing relationship of the iwi with the Crown. The agreements reflected the Crown's pursuit of Kāwanatanga and the desire of Ngāti Maniapoto to preserve its rangatiratanga and mana whakahaere. (A fuller description and understanding of Te Ōhākī Tapu is set out in the historical account at clauses 2.78 to 2.119). The agreements looked forward to a relationship of partnership for the benefit of both parties. Today, the Treaty settlement process heralds a new era for Maniapoto, the Crown and local authorities to work together to support the practical exercise of mana whakahaere by providing Maniapoto with opportunities to have meaningful input into decision-making and co-management of natural resources.
- 5.92. The vision of Ngāti Maniapoto is for a constructive ongoing relationship between Ngāti Maniapoto, the Crown and local authorities in relation to Ngā Wai o Maniapoto in a way that:
- 5.92.1. respects Ngāti Maniapoto tikanga; and
  - 5.92.2. supports the relationship of Ngāti Maniapoto and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga.
- 5.93. This vision is founded on the following principles and aspirations:

### *Principles*

- 5.94. **Te Mana o te Wai** – Te Mana o te Wai refers to the quality and integrity of the waters that sustained the physical and spiritual wellbeing of Maniapoto. The continued health and wellbeing of current and future generations and all other living things that depend on water is important to Maniapoto.
- 5.95. **Ngā Wai o Maniapoto** – Maniapoto have felt a deep obligation to restore, maintain, and protect all waters within the Maniapoto rohe (Ngā Wai o Maniapoto). Maniapoto participation in co-governance and co-management decision-making arrangements will ensure Ngā Wai o Maniapoto are enhanced and protected.
- 5.96. **Te mana tuku iho o Waiwaiā** – Waiwaiā is the spiritual kaitiaki of the Waipā and other rivers within Maniapoto. Maniapoto has a deep felt obligation to care for and protect te mana tuku iho o Waiwaiā and to instil knowledge and understanding within Maniapoto and Ngā Wai o Maniapoto communities about the nature and history of Waiwaiā. It is, therefore, important to Maniapoto to be consulted and engaged with for all matters that impact on Maniapoto.

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- 5.97. **Kaitiakitanga** – Kaitiakitanga is integral to the mana of Maniapoto and requires:
- 5.97.1. restoration of the relationship of Maniapoto with wai;
  - 5.97.2. restoration and maintenance of the ability of Ngā Wai o Maniapoto to provide for the practice of manaakitanga;
  - 5.97.3. recognition and respect for the kawa, tikanga, and kaitiakitanga of Maniapoto; and
  - 5.97.4. encouragement and empowerment of active involvement by Maniapoto in the expression of their kaitiaki responsibilities.
- 5.98. **Recognition of the mana of Maniapoto** – respect for the mana of Maniapoto and recognition of the significance of Ngā Wai o Maniapoto and the wider environment to the mana of Maniapoto. Respect for the unique relationship of Maniapoto to Ngā Wai o Maniapoto and the wider environment.
- 5.99. **Recognition of the role of Maniapoto as kaitiaki and rangatira** – the status of Maniapoto as rangatira and kaitiaki is recognised within resource management and decision-making processes.
- 5.100. **Te Tiriti o Waitangi** – recognition and respect for Ngāti Maniapoto and the Crown as Treaty partners under Te Tiriti o Waitangi and the roles and responsibilities that local authorities have to act in accordance with provisions that refer to Te Tiriti o Waitangi principles.

***Aspirations***

- 5.101. **Collaboration** – resource users and decision-makers collaborate with the people of Maniapoto to ensure that any adverse effects on Maniapoto or the environment due to resource use are appropriately avoided or mitigated to a mutually agreed level.
- 5.102. **Two-way capacity and capability building** – to develop and strengthen two-way capacity and capability building between Ngāti Maniapoto and the Crown and Ngāti Maniapoto and local authorities in the review, regulation and management of activities that have an impact on Ngā Wai o Maniapoto in a way that promotes the vision of Ngāti Maniapoto.
- 5.103. **Maniapoto perspectives and planning documents** – recognition of Ngāti Maniapoto strategic documents (including, but not limited to, the environmental plan) that exist or may be developed and implemented within the Ngāti Maniapoto rohe. Maniapoto perspectives are appropriately recognised and incorporated into agency functions and decisions.
- 5.104. **Maniapoto co-design and co-governance** – to work with local authorities to co-design and co-govern programmes including:
- 5.104.1. developing appropriate data resources, research and services and to strengthen Ngāti Maniapoto data capability;
  - 5.104.2. designing programmes and supporting investment in innovation and research to improve specific metrics that will provide a platform for a process that is designed by Ngāti Maniapoto and that delivers outcomes for Ngāti Maniapoto; and
  - 5.104.3. monitoring and accountability for data to measure equitable outcomes and assess progress of Ngāti Maniapoto.

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**Objectives**

- 5.105. In line with the commitments made under Te Ōhākī Tapu, Ngāti Maniapoto seek to establish partnerships with the Crown to enhance the oranga (wellbeing) of their people. Specifically, Ngāti Maniapoto are seeking to develop relationship agreements in order to achieve:

*... the social, economic and cultural aspirations for the individuals, whānau and hapū of Maniapoto (Maniapoto me ōna hapū maha, te whare o Te Nehenehenui). Maniapoto seek to develop a relationship with the Crown that will improve specific metrics of health, wellbeing and success so that Maniapoto outcomes are demonstrably improved and at least equal to the outcomes of non-Māori.*

(Te Huatahi – The Agreement in Principle (2017), clause 6.4)

**Environmental plan**

- 5.106. The parties acknowledge that the environmental plan:
- 5.106.1. is a statement and strategy for recognising Ngā Wai o Maniapoto and the relationship between Maniapoto and the broader environment; and
  - 5.106.2. provides objectives, policies and actions in relation to those matters.

**Statutory acknowledgements**

- 5.107. A statutory acknowledgement will be provided over Ngā Wai o Maniapoto in accordance with clause 5.6.1(m).
- 5.108. For the purposes of the Raunuiroa: natural resources redress, the statutory acknowledgement over Ngā Wai o Maniapoto applies only to the areas marked M and N on the map in part 4 of the attachments (see clause 5.74.6).

**Joint management agreement**

- 5.109. The settlement legislation will, on the terms provided by sections 134 to 148 of the draft settlement bill, provide for the matters set out in clauses 5.110 to 5.167.
- 5.110. The governance entity and the following local authorities will enter into a joint management agreement in relation to the area marked on M on the map in part 4 of the attachments:
- 5.110.1. Waikato Regional Council;
  - 5.110.2. Waitomo District Council; and
  - 5.110.3. Ōtorohanga District Council.
- 5.111. That joint management agreement will cover the following matters within the area marked M on the map in part 4 of the attachments:
- 5.111.1. Ngā Wai o Maniapoto;
  - 5.111.2. activities within their catchments affecting Ngā Wai o Maniapoto; and
  - 5.111.3. as provided for in clauses 5.160 to 5.161, any other matters, functions or powers as agreed by Maniapoto and the local authority.

**5: RAURUNUI: CULTURAL REDRESS**

- 5.112. A joint management agreement must be in force between each of the local authorities referred to in clause 5.110 and the governance entity no later than 12 months after the commencement of the settlement legislation, unless the parties agree in writing to extend that period.
- 5.113. Each joint management agreement must contain mechanisms and processes that recognise and reflect the mana of Maniapoto and the relationship of Maniapoto with Ngā Wai o Maniapoto.
- 5.114. The parties acknowledge that where there are existing joint management agreements in place, it will be important that, where practicable, there is a co-ordinated approach taken to the existing and new joint management agreements.

**Scope of joint management agreement**

- 5.115. A joint management agreement:
- 5.115.1. will apply to the area marked M on the map in part 4 of the attachments;
  - 5.115.2. within that area, may only include matters relating to Ngā Wai o Maniapoto and activities within their catchments affecting Ngā Wai o Maniapoto;
  - 5.115.3. must cover the matters referred to in clause 5.116; and
  - 5.115.4. may cover additional matters which are agreed in accordance with clauses 5.160 and 5.161.
- 5.116. The joint management agreement will provide for the local authority and the governance entity to work together in relation to the exercise of the following functions, powers and duties under the Resource Management Act 1991:
- 5.116.1. monitoring and enforcement in accordance with clauses 5.118 to 5.121;
  - 5.116.2. preparation, review or change of a Resource Management Act planning document in accordance with clauses 5.122 to 5.127; and
  - 5.116.3. functions, powers or duties under Part 6 of the Resource Management Act 1991 in relation to applications for resource consents in accordance with clauses 5.128 to 5.133.

**Principles for development and operation of joint management agreements**

- 5.117. The local authority and the governance entity will, in working together to develop the joint management agreement, and in working together under the joint management agreement, act in a manner consistent with the following guiding principles:
- 5.117.1. promoting the overarching purpose of the Raunuiroa: natural resources redress to restore and maintain the quality and integrity of the waters that flow into and form part of Ngā Wai o Maniapoto for present and future generations and the care and protection of Ngā Wai o Maniapoto;
  - 5.117.2. acting in a manner consistent with the principles of te Tiriti o Waitangi/the Treaty of Waitangi;
  - 5.117.3. recognising the statutory functions, powers and duties of the local authorities under legislation;

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5.117.4. respecting the mana of Maniapoto;

5.117.5. reflecting a shared commitment to:

- (a) working together in good faith and a spirit of co-operation;
- (b) recognising and acknowledging that the parties will benefit from working together by sharing their respective vision, knowledge and expertise;
- (c) committing to participate effectively in co-management;
- (d) communicating in an open, honest and transparent way;
- (e) ensuring early engagement and a 'no surprises' approach;
- (f) using their best endeavours to ensure that the purpose of the joint management agreement is achieved in an enduring manner;
- (g) recognising that the relationship between the parties will evolve;
- (h) recognising that the joint management agreement operates within statutory frameworks, and the importance of complying with those statutory frameworks; and
- (i) committing to meeting statutory timeframes, and minimising costs and delays associated with those statutory frameworks.

**Monitoring and enforcement**

5.118. Clause 5.119 applies in relation to monitoring and enforcement relating to Ngā Wai o Maniapoto and activities within their catchments affecting Ngā Wai o Maniapoto.

5.119. The section of the joint management agreement relating to monitoring and enforcement will provide for the relevant local authority and the governance entity to:

5.119.1. meet no less than twice each year to:

- (a) discuss and agree the priorities for monitoring the matters set out in section 35(2)(a)-(e) of the Resource Management Act 1991;
- (b) discuss and agree the methods for and extent of monitoring the matters set out in section 35(2)(a)-(e) of the Resource Management Act 1991; and
- (c) discuss the opportunities for the participation of the governance entity in the monitoring the matters set out in section 35(2)(a)-(e) of the Resource Management Act 1991;

5.119.2. meet no less than twice each year to discuss appropriate responses to address the outcomes of monitoring the matters set out in section 35(2)(a)-(e) of the Resource Management Act 1991, including:

- (a) the potential for the review of Resource Management Act planning documents; and
- (b) enforcement under the Resource Management Act 1991, including criteria for the commencement of prosecutions, applications for enforcement

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orders, the service of abatement notices or the service of infringement notices;

- 5.119.3. agree appropriate procedures for reporting back to the governance entity on the enforcement action taken by the local authority;
  - 5.119.4. discuss and agree the role of the governance entity in the 5-yearly review provided for in section 35(2A) of the Resource Management Act 1991; and
  - 5.119.5. discuss the opportunities for persons nominated by the governance entity to participate in enforcement action under the Resource Management Act 1991.
- 5.120. The governance entity and the local authority will each bear their respective costs in carrying out the matters provided for in clause 5.119.
- 5.121. Schedule 7 of the Local Government Act 2002 does not apply to the local authority and the governance entity when, under the joint management agreement, they carry out the duties and functions or exercise the powers described in clause 5.119.

**Preparation, review or change of a Resource Management Act planning document**

- 5.122. Clause 5.123 applies in relation to the preparation, review or change of a Resource Management Act planning document to the extent that those processes relate to Ngā Wai o Maniapoto.
- 5.123. The section of the joint management agreement relating to the preparation, review or change of a Resource Management Act planning document will provide:
- 5.123.1. that prior to the commencement of the preparation, review or change process, the local authority and the governance entity will convene a joint working party to discuss and recommend to the local authority:
    - (a) the process to be adopted in relation to the preparation, review or change of that Resource Management Act planning document; and
    - (b) the general form and content of any document to be drafted for the purposes of consultation or notification under clause 5 of Schedule 1 to the Resource Management Act 1991;
  - 5.123.2. that the local authority and the governance entity will jointly participate in making the final recommendation to the local authority (including, if necessary, a recommendation that reflects different views) on whether to commence a review of, and whether to make an amendment to, a Resource Management Act planning document, subject to those parties complying with any statutory requirement to undertake a review or make an amendment, including compliance with any relevant statutory timeframes;
  - 5.123.3. that the local authority and the governance entity will jointly participate in the final recommendation to a local authority on the content of a Resource Management Act planning document to be notified under clause 5 of Schedule 1 to the Resource Management Act 1991; and
  - 5.123.4. that the local authority and the governance entity will discuss the potential for the governance entity to participate in the making of the decisions on the provisions and matters raised in submissions on a Resource Management Act planning document under clause 10 of Schedule 1 to the Resource Management Act 1991.

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- 5.124. To avoid doubt, clause 5.123 also applies to a variation to a proposed policy statement or proposed plan.
- 5.125. The section of the joint management agreement relating to the preparation, review or change of a Resource Management Act planning document will also provide for a mechanism for the governance entity to participate in processes under Part 2 and Part 4 of Schedule 1 of the Resource Management Act 1991.
- 5.126. The governance entity and the local authority will each bear their respective costs of participating in a joint working party under clause 5.123.
- 5.127. Schedule 7 of the Local Government Act 2002 does not apply to the local authority and the governance entity when, under the joint management agreement, they carry out the duties and functions or exercise the powers described in clause 5.123.

**Resource consent process**

- 5.128. Clause 5.129 applies to applications for resource consents for the activities specified in clause 5.131.
- 5.129. The section of the joint management agreement relating to the resource consent process will provide that:
- 5.129.1. each relevant local authority must provide to the governance entity a summary of applications for resource consents received by that local authority;
- 5.129.2. the information provided under clause 5.129.1 will be:
- (a) the same as would be given to affected persons through limited notification under section 95B of the Resource Management Act 1991, or as may be agreed between the governance entity and the relevant local authority from time to time; and
  - (b) provided as soon as reasonably practicable after the application is received and before a determination is made in accordance with sections 95A to 95C of the Resource Management Act 1991;
- 5.129.3. the local authority and the governance entity will jointly develop and agree criteria to assist local authority decision-making under the following processes or sections of the Resource Management Act 1991:
- (a) best practice for pre-application processes;
  - (b) best practice for when to commission cultural impact or other similar assessments;
  - (c) section 87D (request that the application be determined by the Environment Court rather than by the consent authority);
  - (d) section 88(3) (incomplete application for resource consent);
  - (e) section 91 (deferral pending additional consents);
  - (f) section 92 (requests for further information);
  - (g) section 95 to 95G (notification of applications for resource consent); and

**5: RAURUNUI: CULTURAL REDRESS**

- (h) sections 127 and 128 (change, cancellation or review of consent conditions).

5.130. To avoid doubt, the criteria developed and agreed under clause 5.129.3 are:

5.130.1. additional to, and must not derogate from, the existing criteria to be applied by the local authority under the Resource Management Act 1991; and

5.130.2. do not impose any requirement on a consent authority to change, cancel or review consent conditions.

5.131. Clauses 5.129 and 5.130 apply to:

5.131.1. applications to the Waikato Regional Council for resource consent for the following activities:

- (a) take, use, dam or divert water from or in Ngā Wai o Maniapoto;
- (b) discharge any contaminant or water into Ngā Wai o Maniapoto;
- (c) discharge any contaminant onto or into land in circumstances which will result in that contaminant (or any other contaminant emanating as a result of natural processes from that contaminant) entering Ngā Wai o Maniapoto;
- (d) use, erect, reconstruct, place, alter, extend, remove, or demolish any structure or part of any structure in, on, under, or over the bed or banks of Ngā Wai o Maniapoto;
- (e) excavate, drill, tunnel, or otherwise disturb the bed or banks of Ngā Wai o Maniapoto;
- (f) introduce or plant any plant or any part of any plant (whether exotic or indigenous) in, on, or under the bed or banks of Ngā Wai o Maniapoto;
- (g) deposit any substance in, on, or under the bed or banks of Ngā Wai o Maniapoto;
- (h) reclaim or drain the bed of Ngā Wai o Maniapoto;
- (i) enter onto or pass across the bed of Ngā Wai o Maniapoto;
- (j) damage, destroy, disturb, or remove a plant or a part of a plant, whether exotic or indigenous, in, on, or under the bed or banks of Ngā Wai o Maniapoto;
- (k) damage, destroy, disturb, or remove the habitats of plants or parts of plants, whether exotic or indigenous, in, on, or under the bed or banks of Ngā Wai o Maniapoto; and
- (l) damage, destroy, disturb, or remove the habitats of animals or aquatic life in, on, or under the bed or banks of Ngā Wai o Maniapoto; and

5.131.2. applications to a relevant territorial authority for resource consent for the use of, or activities on, the surface of the water in Ngā Wai o Maniapoto.

**5: RAURUNUI: CULTURAL REDRESS**

- 5.132. The governance entity and the local authority will each bear their respective costs in carrying out the matters provided for in clause 5.129.
- 5.133. Schedule 7 of the Local Government Act 2002 does not apply to the local authority and the governance entity when, under the joint management agreement, they carry out the duties and functions or exercise the powers described in clause 5.129.

**Process for finalising joint management agreement**

- 5.134. Within 60 business days after the commencement of the settlement legislation, the local authority and the governance entity will convene a joint committee (which is not a joint committee under Schedule 7 of the Local Government Act 2002) which will be responsible for the process of finalising the joint management agreement.
- 5.135. The governance entity and the local authority will work together, through that committee, in a positive and constructive manner to finalise the joint management agreement with facilitation by the Crown, within the timeframe specified in clause 5.112, having particular regard to the principles set out in clause 5.117.
- 5.136. The governance entity and the local authority may resort to any other facilitation, mediation or process considered by them to be appropriate in the process of finalising the joint management agreement.
- 5.137. No later than 14 months after the settlement date, the local authority and the governance entity will give notice to the Minister for the Environment:
- 5.137.1. confirming that all matters relating to the joint management agreement have been finalised; or
  - 5.137.2. identifying that there are issues in dispute that the parties have not been able to resolve, the nature of any issue in dispute and the position of the respective parties on any issue in dispute; or
  - 5.137.3. notifying an agreement in writing under clause 5.112 to extend the date by which a joint management agreement will be in force.
- 5.138. Where notice is given under clause 5.137.1, that notice must also specify the date upon which the joint management agreement is to come into force.
- 5.139. Where notice is given under clause 5.137.2, the Minister for the Environment and the governance entity, in consultation with the local authority, will work together to resolve any issue in dispute.
- 5.140. The process referred to in clause 5.139 may continue for a period of no more than two months, unless otherwise agreed in writing by the Minister for the Environment and the governance entity.
- 5.141. Where, at the expiration of the two month period referred to in clause 5.140, all matters relating to the joint management agreement have been resolved, the governance entity and the local authority will finalise the joint management agreement and will give notice to the Minister for the Environment specifying the date upon which the joint management agreement is to come into force.

5: RAURUNUI: CULTURAL REDRESS

- 5.142. Where, at the expiration of the two month period referred to in clause 5.140, there remains any issue in dispute in relation to the joint management agreement:
- 5.142.1. the Minister for the Environment will make a determination on the issue in dispute; and
- 5.142.2. on the basis of that determination, the governance entity and the local authority will finalise the joint management agreement and will give notice to the Minister for the Environment specifying the date upon which the joint management agreement is to come into force.
- 5.143. In making any determination under clause 5.142.1, the Minister for the Environment will have particular regard to the principles set out in clause 5.117.
- 5.144. The Minister for the Environment may appoint a facilitator or take any other action considered appropriate to promote the resolution of any issues in dispute between the governance entity and the local authority.
- 5.145. Where notice has been given under clause 5.137.3, not less than four months before the extended date by which a joint management agreement will be in force the governance entity and the local authority will give notice in writing to the Minister for the Environment and the governance entity:
- 5.145.1. confirming that:
- (a) all matters relating to the joint management agreement have been agreed; and
- (b) the joint management agreement will be in force on the extended date; or
- 5.145.2. identifying that there are issues in dispute that the parties have not been able to resolve, the nature of any issue in dispute and the position of the respective parties on any issue in dispute.
- 5.146. Where notice is given under clause 5.145.2 the Minister for the Environment and the governance entity, in consultation with the local authority, will work together to resolve any issue in dispute and the provisions of clauses 5.140 to 5.144 will apply with any necessary modification.
- 5.147. The governance entity and the local authority may agree that a joint management agreement is to come into force in stages.
- 5.148. At the time that notice is given of the date upon which a joint management agreement is to come into force, the governance entity and the local authority must also provide a copy of that agreement to the Minister for the Environment.
- 5.149. Schedule 7 of the Local Government Act 2002 does not apply to the local authority and the governance entity when, in finalising the joint management agreement, they carry out the duties and functions or exercise the powers described in clauses 5.134 to 5.148.
- Suspension of joint management agreement**
- 5.150. The local authority and the governance entity may from time to time agree in writing to suspend, in whole or in part, the operation of the joint management agreement.

**5: RAURUNUI: CULTURAL REDRESS**

5.151. In reaching any agreement under clause 5.150, the parties must specify the scope and duration of any such suspension.

5.152. To avoid doubt, there is no right to terminate a joint management agreement.

**Waiver of rights under joint management agreement**

5.153. The governance entity may notify the local authority from time to time that it waives any rights provided for under the joint management agreement.

5.154. In giving any notice under clause 5.153, the governance entity must specify the extent and duration of any such waiver.

5.155. The governance entity may at any time revoke a notice of waiver by notice in writing to the local authority.

**Legal framework for joint management agreement**

5.156. Nothing in sections 36B to 36E of the Resource Management Act 1991 applies to the joint management agreement.

5.157. The performance or exercise of a function, power or duty under a joint management agreement has the same legal effect as a power, function or duty performed or exercised by a local authority.

5.158. A local authority will not use the special consultative procedure under section 83 of the Local Government Act 2002 in relation to a joint management agreement.

5.159. A joint management agreement is enforceable between the parties to it.

**Extension of joint management agreement**

5.160. The governance entity and the local authority may extend the joint management agreement to cover any other functions, powers or duties as may be agreed between the two parties.

5.161. In the event that the parties agree to extend the joint management agreement to cover any other functions, powers or duties:

5.161.1. that extended part of the joint management agreement will be subject to clauses 5.115, 5.115.3 and 5.150 to 5.159; but

5.161.2. despite clause 5.152, that extended part of the joint management agreement may be terminated in whole or in part by one party giving to the other party 20 business days' notice;

5.161.3. to avoid doubt, no termination under clause 5.161.2 will affect the remaining part of the joint management agreement; and

5.161.4. prior to either party exercising a right of termination under clause 5.161.2, the parties will work together to seek to resolve any issue in a manner consistent with the principles set out in clause 5.117 and the dispute resolution process contained in the joint management agreement.

5: RAURUNUI: CULTURAL REDRESS

**Review**

- 5.162. The governance entity and the local authority may agree in writing at any time to undertake a review of the joint management agreement.
- 5.163. Where, as a result of a review, the local authority and the governance entity agree in writing that the joint management agreement should be amended, those parties may amend the joint management agreement without further formality.
- 5.164. Following an amendment to the joint management agreement, the governance entity and the local authority will:
- 5.164.1. give notice in writing of such amendment to the Minister for the Environment; and
  - 5.164.2. provide a copy of the amended joint management agreement to the Minister for the Environment.

**Joint management agreements do not prevent other arrangements or agreements**

- 5.165. To avoid doubt, the provisions relating to joint management agreements do not preclude the local authority from effecting a transfer or delegation, entering into any other joint management agreement with the governance entity under the Resource Management Act 1991, or engaging in any other co-management arrangement with Maniapoto under any other legislation.
- 5.166. A joint management agreement may by written agreement between the parties to the agreement be deemed to be, or be part of, a Mana Whakahono ā Rohe under section 58O(7) of the Resource Management Act 1991.

**Exercise of powers in certain circumstances**

- 5.167. Where a statutory power or function is affected by this joint management agreement, but a statutory timeframe for the exercise of that function or power is not able to be complied with under the joint management agreement, or an emergency situation arises, the local authority may exercise that power or function on its own account and not in accordance with the joint management agreement. Before exercising power under this clause the local authority will use its best endeavours to engage with the governance entity and comply with the provisions of the joint management agreement where that is practicable in the circumstances.

**Relationship agreements**

- 5.168. The settlement legislation will, on the terms provided by sections 149 to 152 of the draft settlement bill, provide for the matters set out in clauses 5.169 to 5.181 below.
- 5.169. The governance entity and the following local authorities will enter into a relationship agreement in relation to the area marked on N on the map in part 4 of the attachments:
- 5.169.1. Manawatū-Wanganui Regional Council;
  - 5.169.2. Taranaki Regional Council; and
  - 5.169.3. Ruapehu District Council.

**5: RAURUNUI: CULTURAL REDRESS**

5.170. The relationship agreement will cover the following matters within the area marked N on the map in part 4 of the attachments:

5.170.1. Ngā Wai o Maniapoto;

5.170.2. activities within their catchments affecting Ngā Wai o Maniapoto; and

5.170.3. as provided for in clause 5.175.4, any other matters, functions or powers as agreed by the governance entity and the local authority.

5.171. Maniapoto:

5.171.1. acknowledges and respects the existing relationships between other iwi and local authorities;

5.171.2. respects the importance of those relationships and has no intention to interfere with or diminish those relationships through this relationship agreement;

5.171.3. within that context, wishes to ensure that the interests of Maniapoto are appropriately recognised and respected; and

5.171.4. will ensure that these acknowledgements are reflected in each relationship agreement.

5.172. A relationship agreement must be in force between each of the local authorities referred to in clause 5.169 and the governance entity no later than 12 months after the commencement of the settlement legislation, unless the parties agree in writing to extend that period.

5.173. Each relationship agreement must contain mechanisms and processes that recognise and reflect the mana of Maniapoto and the relationship of Maniapoto with Ngā Wai o Maniapoto.

5.174. The governance entity may agree to enter into a combined relationship agreement with more than one local authority if the parties consider that to be appropriate.

**Scope of relationship agreement**

5.175. A relationship agreement:

5.175.1. will apply to the area marked N on the map in part 4 of the attachments; and

5.175.2. within that area, may only include matters relating to Ngā Wai o Maniapoto and activities within their catchments affecting Ngā Wai o Maniapoto;

5.175.3. must cover the matters referred to in clause 5.176; and

5.175.4. may cover additional matters, functions or powers which are agreed between the governance entity and the local authority, including without limitation matters relating to capacity and capability building for both parties to ensure the aspirations for the agreement can be realised.

5.176. The relationship agreement must provide for the governance entity and the local authority to work together, in the manner agreed between them, in relation to the following:

5.176.1. monitoring and enforcement under the Resource Management Act 1991;

**5: RAURUNUI: CULTURAL REDRESS**

- 5.176.2. preparation, review or change of a Resource Management Act planning document;
  - 5.176.3. functions, powers or duties under Part 6 of the Resource Management Act 1991 in relation to applications for resource consents;
  - 5.176.4. identification of customary activities for which a consent should not be required under the Resource Management Act 1991; and
  - 5.176.5. the opportunities for the parties to work together on non-regulatory and other initiatives in relation to Ngā Wai o Maniapoto and activities within the catchments affecting Ngā Wai o Maniapoto.
- 5.177. The relationship agreement must also provide that the governance entity will be provided with a summary of applications for resource consent that are relevant for Ngā Wai o Maniapoto. The summary provided will be similar to that information provided to an affected person through the limited notification process.

**Principles for development and operation of relationship agreement**

- 5.178. The local authority and the governance entity will, in working together to develop the relationship agreement, and in working together under the relationship agreement, act in a manner consistent with the following guiding principles:
- 5.178.1. promoting the overarching purpose of the Raunuiroa: natural resources redress to restore and maintain the quality and integrity of the waters that flow into and form part of Ngā Wai o Maniapoto for present and future generations and the care and protection of Ngā Wai o Maniapoto;
  - 5.178.2. respecting the mana of Maniapoto;
  - 5.178.3. reflecting a shared commitment to:
    - (a) work together in good faith and a spirit of co-operation;
    - (b) communicate in an open, honest and transparent way;
    - (c) use their best endeavours to ensure that the purpose of the relationship agreement is achieved in an enduring manner; and
    - (d) recognise that the relationship agreement operates within statutory frameworks and the importance of complying with those statutory frameworks.

**Review**

- 5.179. The governance entity and the local authority may agree at any time in writing to undertake a review of the relationship agreement.
- 5.180. Where, as a result of a review, the local authority and the governance entity agree in writing that the relationship agreement should be amended, those parties will amend the relationship agreement without further formality.

5: RAURUNUI: CULTURAL REDRESS

**Relationship agreements do not prevent other arrangements or agreements**

5.181. A relationship agreement may, by written agreement between the parties to the agreement, be deemed to be, or be part of, a Mana Whakahono ā Rohe under section 58O(7) of the Resource Management Act 1991.

**The historical interest of Maniapoto in the exclusive economic zone**

5.182. In clauses 5.183 and 5.184, **exclusive economic zone** means the exclusive economic zone of New Zealand described in section 9 of the Territorial Sea, Contiguous Zone, and Exclusive Economic Zone Act 1977.

5.183. The settlement legislation will, on the terms provided by sections 124 and 125 of the draft settlement bill –

5.183.1. provide for a statement of the interest Maniapoto has in the exclusive economic zone within the area coloured green and shown on deed plan OMCR-049-69, as set out in clause 1.48 of this deed;

5.183.2. provide for the Crown's acknowledgement of the interest of Maniapoto as described in clause 5.183.1 above; and

5.183.3. provide that the interest, so acknowledged, is an "existing interest" under section 4 of the Exclusive Economic Zone and Continental Shelf (Environmental Effects) Act 2012, but only for the purposes of that Act.

5.184. To avoid doubt, nothing in clause 5.183 is intended to limit any interest Maniapoto may have in the remainder of the exclusive economic zone.

**Amendment of the Nga Wai o Maniapoto (Waipa River) Act 2012**

5.185. The settlement legislation will, on the terms provided by section 231 of the draft settlement bill, amend the Nga Wai o Maniapoto (Waipa River) Act 2012 to include artificial waterways.

**Kāwhia Harbour negotiations**

5.186. Kāwhia Harbour is of great spiritual, cultural, customary, ancestral and historical significance to Maniapoto.

5.187. Maniapoto and the Crown acknowledge and agree that this deed does not provide for all redress in relation to Kāwhia Harbour, as that is to be developed in separate negotiations between the Crown and others, including Maniapoto.

5.188. The Crown acknowledges that the aspirations of Maniapoto include co-governance with relevant agencies in order to:

5.188.1. restore and enhance the ability of Kāwhia Harbour to provide nourishment and spiritual sustenance;

5.188.2. recognise the significance of Kāwhia Harbour to the Maniapoto rohe; and

5.188.3. facilitate the exercise by Maniapoto of kaitiakitanga, rangatiratanga, tikanga and manaakitanga.

**5: RAURUNUI: CULTURAL REDRESS**

- 5.189. The Crown and iwi share many goals for natural resource management, including environmental integrity, the sustainable use of natural resources to promote economic development, and community and cultural well-being for all New Zealanders. The Crown recognises the relationships Maniapoto have with natural resources, and that the iwi have an important role in their care.
- 5.190. The Crown will negotiate harbours redress in good faith with Maniapoto and other iwi in a manner consistent with the principles of te Tiriti o Waitangi/the Treaty of Waitangi.
- 5.191. Maniapoto acknowledge that the Crown is not in breach of this deed if the redress referred to in clause 5.190 has not been provided by any particular date if, on that date, the Crown is still willing to negotiate in good faith to provide the redress.
- 5.192. Maniapoto are not precluded from making a claim to any court, tribunal or other judicial body in respect of the process referred to in clauses 5.186 to 5.191.

**CULTURAL REDRESS GENERALLY NON-EXCLUSIVE**

- 5.193. The Crown may do anything that is consistent with the cultural redress, including entering into, and giving effect to, another settlement that provides for the same or similar cultural redress.
- 5.194. However, the Crown must not enter into another settlement that provides for the same redress as set out in clause 5.14.

## **6 TAHUARUA MA TE PAEPAEKURA: FINANCIAL AND COMMERCIAL REDRESS**

### **FINANCIAL REDRESS**

- 6.1. The Crown must pay the governance entity on the settlement date \$128,186,000, being the financial and commercial redress amount of \$165,000,000 less:
- 6.1.1. the on-account payment of \$33,000,000 referred to in clause 6.2; and
- 6.1.2. \$3,814,000 being the total transfer values of the licensed land.

### **ON-ACCOUNT PAYMENT**

- 6.2. Within 10 business days after the date of this deed, the Crown will pay \$33,000,000 to the governance entity on-account of the financial and commercial redress amount.

### **LICENSED LAND**

- 6.3. The licensed land is to be –
- 6.3.1. transferred by the Crown to the governance entity on the settlement date –
- (a) as part of the redress to settle the historical claims, and without any other consideration to be paid or provided by the governance entity or any other person; and
  - (b) on the terms of transfer in part 6 of the property redress schedule; and
- 6.3.2. as described, and is to have the transfer value provided, in part 3 of the property redress schedule.
- 6.4. The transfer of the licensed land will be –
- 6.4.1. subject to, and where applicable with the benefit of, the encumbrances provided in part 3 of the property redress schedule in relation to that property;
- 6.4.2. subject to the governance entity providing to the Crown before the registration of the transfer of the licensed land a right of way easement in gross on the terms and conditions set out as "type A" in part 10.1 of the documents schedule (subject to any variations in form necessary only to ensure its registration) to give effect to those descriptions of easements in the third column of part 3 of the property redress schedule that refer to this clause 6.4.2; and
- 6.4.3. subject to the Crown providing to the governance entity before the registration of the transfer of the licensed land right of way easements on the terms and conditions set out as "type B" in part 10.2 of the documents schedule (subject to any variations in form necessary only to ensure its registration) to give effect to those descriptions of easements in the third column of part 3 of the property redress schedule that refer to this clause 6.4.3.
- 6.5. The parties to the easements referred to in clauses 6.4.2 and 6.4.3 are bound by the easement terms from the settlement date.

**6: TAHUARUA MA TE PAEPAEKURA: FINANCIAL AND COMMERCIAL REDRESS**

- 6.6. The settlement legislation will, on the terms provided by sections 153 to 167 of the draft settlement bill, provide for the following in relation to the licensed land –
- 6.6.1. its transfer by the Crown to the governance entity:
  - 6.6.2. it to cease to be Crown forest land upon registration of the transfer:
  - 6.6.3. the governance entity to be, from the settlement date, in relation to the licensed land, –
    - (a) a confirmed beneficiary under clause 11.1 of the Crown Forestry Rental Trust Deed; and
    - (b) entitled to the rental proceeds since the commencement of the Crown forestry licence:
  - 6.6.4. the Crown to give notice under section 17(4)(b) of the Crown Forest Assets Act 1989 terminating the Crown forestry licence, in so far as it relates to the licensed land, at the expiry of the period determined under that section, as if –
    - (a) the Waitangi Tribunal had made a recommendation under section 8HB(1)(a) of the Treaty of Waitangi Act 1975 for the return of the licensed land to Māori ownership; and
    - (b) the Waitangi Tribunal's recommendation became final on settlement date:
  - 6.6.5. the governance entity to be the licensor under the Crown forestry licence, as if the licensed land had been returned to Māori ownership on the settlement date under section 36 of the Crown Forest Assets Act 1989, but without section 36(1)(b) applying: and
  - 6.6.6. for rights of access to areas that are wāhi tapu.

**DEFERRED SELECTION PROPERTIES**

- 6.7. The governance entity may during the deferred selection period for each deferred selection property, give the Crown a written notice of interest in accordance with paragraph 5.1 of the property redress schedule.
- 6.8. Part 5 of the property redress schedule provides for the effect of the notice and sets out a process where the property is valued and may be acquired by the governance entity.
- 6.9. Each of the following deferred selection properties is to be leased back to the Crown, immediately after its purchase by the governance entity, on the terms and conditions provided by the lease for that property in part 11 of the documents schedule (being a registrable ground lease for the property, ownership of the improvements remaining unaffected by the purchase):
- 6.9.1. Te Kuiti District Courthouse:
  - 6.9.2. Aria School (land only):
  - 6.9.3. Kio Kio School (land only):
  - 6.9.4. Korakonui School (land only):

**6: TAHUARUA MA TE PAEPAEKURA: FINANCIAL AND COMMERCIAL REDRESS**

- 6.9.5. Pokuru School (land only); and
- 6.9.6. Te Kuiti High School (land only).
- 6.10. Clause 6.11 applies in respect of a DSP school house site if, before the settlement date, the board of trustees of the related school site relinquishes the beneficial interest it has in the DSP school house site.
- 6.11. If this clause applies to a DSP school house site –
  - 6.11.1. the Crown must, within 10 business days of this clause applying, give notice to the governance entity that the beneficial interest in the DSP school house site has been relinquished by the board of trustees; and
  - 6.11.2. the deferred selection property that is the related school site will include the DSP school house site; and
  - 6.11.3. all references in this deed to a deferred selection property that is the related school site are to be read as if the deferred selection property were the related school site and the DSP school house site together.
- 6.12. In the event that any property listed in clause 6.9 becomes surplus to the land holding agency's requirements, then the Crown may, at any time before the governance entity has given a notice of interest in respect of the property, give written notice to the governance entity advising it that the property is no longer available for selection by the governance entity in accordance with clause 6.7. The right under clause 6.7 ceases in respect of the property on the date of receipt of the notice by the governance entity under this clause. To avoid doubt, the governance entity will continue to have a right of first refusal in relation to the property in accordance with clause 6.16.

**Former Tokanui Hospital site staged deferred selection process**

- 6.13. The land which now makes up the Tokanui Hospital deferred selection properties was taken by the Crown under the Public Works Act 1928. This taking and the subsequent history of the land while in Crown ownership is referred to in detail in the historical account at clauses 2.183 to 2.189.
- 6.14. The parties acknowledge and agree that –
  - 6.14.1. each Tokanui Hospital deferred selection property requires certain demolition and remediation to be undertaken before it can be made available to the governance entity for purchase;
  - 6.14.2. a staged deferred selection process will apply to each Tokanui Hospital deferred selection property, to allow for the Crown to carry out the required demolition and remediation works in stages prior to the deferred selection period in respect of each Tokanui Hospital deferred selection property commencing, as set out in part 9 of the property redress schedule; and
  - 6.14.3. the Maniapoto Māori Trust Board and Land Information New Zealand will, on or before the date of this deed, enter into a memorandum of understanding to outline relationship principles and provide a process for communication in relation to the demolition and remediation works.

6: TAHUARUA MA TE PAEPAEKURA: FINANCIAL AND COMMERCIAL REDRESS

**SETTLEMENT LEGISLATION**

- 6.15. The settlement legislation will, on the terms provided by sections 153 to 167 of the draft settlement bill, enable the transfer of the licensed land and the deferred selection properties.

**RFR FROM THE CROWN**

- 6.16. The governance entity is to have a right of first refusal in relation to a disposal of:
- 6.16.1. the land listed in part 9 of the attachments as RFR land that, on the settlement date, –
- (a) is vested in the Crown; or
  - (b) the fee simple for which is held by the Crown, Waikato District Health Board or Kāinga Ora – Homes and Communities; or
  - (c) is a reserve vested in an administering body that derived title from the Crown and that would, on the application of section 25 or 27 of the Reserves Act 1977, revert in the Crown; and
- 6.16.2. the land in the RFR area that is not licensed land and that, on the settlement date, –
- (a) is vested in the Crown; or
  - (b) the fee simple for which is held by the Crown; or
  - (c) is a reserve vested in an administering body that derived title to the reserve from the Crown and that would, on the application of section 25 or 27 of the Reserves Act 1977, revert in the Crown; and
- 6.16.3. the land that is, on the settlement date, owned by the Crown and administered by the New Zealand Railways Corporation and forms part of Te Ara-o-Tūrongo located between point 1802320 mE, 5787540 mN and point 1794100 mE, 5696056 mN on SO 556044.
- 6.17. The right of first refusal is –
- 6.17.1. to be on the terms provided by sections 168 to 197 of the draft settlement bill; and
- 6.17.2. in particular, to apply –
- (a) for a term of 177 years from the settlement date; but
  - (b) only if the RFR land is not being disposed of in the circumstances provided by sections 176 to 186 or under a matter referred to in section 187(1) of the draft settlement bill.

6: TAHUARUA MA TE PAEPAEKURA: FINANCIAL AND COMMERCIAL REDRESS

**RIGHT OF FIRST OFFER WITH LANDCORP FARMING LIMITED**

- 6.18. The parties acknowledge that prior to the date of this deed, the governance entity entered into a deed of right of first offer with Landcorp Farming Limited in respect of the ROFO land.
- 6.19. The form of the deed of right of first offer is in part 12 of the documents schedule.

**INTEREST IN WAIKERIA PRISON**

- 6.20. In clauses 6.21 and 6.22 –
- 6.20.1. **Waikeria Prison** means the RFR land known as Waikeria Prison, as referred to in section 111(1)(c) of the Raukawa Claims Settlement Act 2014; and
- 6.20.2. **RFR landowner** means the RFR landowner as defined in section 105 of the Raukawa Claims Settlement Act 2014, in respect of Waikeria Prison.
- 6.21. The Crown acknowledges that Maniapoto has a significant interest in Waikeria Prison.
- 6.22. Section 111(1)(c) of the Raukawa Claims Settlement Act 2014 provides that the trustees of the Raukawa Settlement Trust may only accept an offer for Waikeria Prison if the trustees of the Raukawa Settlement Trust first provide to the RFR landowner a copy of the consent of the governance entity (being the named successor of the Maniapoto Māori Trust Board under the settlement legislation).

## 7 POTENTIAL PURCHASE OF HUIPUTEA PROPERTY

- 7.1. The parties acknowledge that the governance entity and Ōtorohanga District Council intend to enter into negotiations for the purchase by the governance entity of the property known as Huiputea property, being a property of cultural significance to Maniapoto.
- 7.2. The settlement legislation will, on the terms provided by sections 198 to 202 of the draft settlement bill, provide that –
- 7.2.1. in the event the governance entity and the Ōtorohanga District Council enter into an unconditional agreement for sale and purchase in relation to the purchase of the Huiputea property within five years from the settlement date, then clause 7.2.2 shall apply;
- 7.2.2. if this clause applies, the Huiputea property will be transferred on the terms provided by:
- (a) the unconditional agreement for sale and purchase agreed between the governance entity and the Ōtorohanga District Council; and
  - (b) the following additional terms provided in sections 200 and 201 of the draft settlement bill:
    - (i) immediately before the transfer of the Huiputea property to the governance entity, the reservation of that part of the Huiputea property that is a local purpose (access) reserve subject to the Reserves Act 1977, and that part of the Huiputea property that is a historic reserve subject to the Reserves Act 1977 will be revoked;
    - (ii) sections 24 and 25 of the Reserves Act 1977 will not apply to the revocation of the reserve status;
    - (iii) immediately after the transfer to the governance entity the Huiputea property will be declared a reserve and classified as a local purpose (historic) reserve, subject to section 23 of the Reserves Act 1977;
    - (iv) the reserve name will be Huiputea Local Purpose (Historic) Reserve; and
    - (v) the governance entity will be the administering body of the reserve.

## **8 SETTLEMENT LEGISLATION, CONDITIONS AND TERMINATION**

### **SETTLEMENT LEGISLATION**

- 8.1. The Crown must propose the draft settlement bill for introduction to the House of Representatives.
- 8.2. The settlement legislation will provide for all matters for which legislation is required to give effect to this deed of settlement.
- 8.3. The settlement legislation will provide that the governance entity is not a trust constituted in respect of –
  - 8.3.1. any Maori land for the purpose of section 236(1)(b) Te Ture Whenua Maori Act 1993; and
  - 8.3.2. any General land owned by Maori for the purpose of section 236(1)(c) Te Ture Whenua Maori Act 1993.
- 8.4. The draft settlement bill proposed for introduction to the House of Representatives –
  - 8.4.1. must comply with the drafting standards and conventions of the Parliamentary Counsel Office for Government Bills, as well as the requirements of the Legislature under Standing Orders, Speakers' Rulings, and conventions; and
  - 8.4.2. must be in a form that is satisfactory to Maniapoto and the Crown.
- 8.5. Maniapoto and the governance entity must support the passage of the draft settlement bill through Parliament.

### **SETTLEMENT CONDITIONAL**

- 8.6. This deed, and the settlement, are conditional on the settlement legislation coming into force.
- 8.7. However, the following provisions of this deed are binding on its signing:
  - 8.7.1. clauses 8.5 to 8.7 and 8.10 to 8.13; and
  - 8.7.2. paragraph 1.3, and parts 4 to 7, of the general matters schedule.

### **DISSOLUTION OF MANIAPOTO MĀORI TRUST BOARD**

- 8.8. The settlement legislation will on the terms provided in sections 204 to 219 of the draft settlement bill –
  - 8.8.1. dissolve the Maniapoto Māori Trust Board;
  - 8.8.2. dissolve the Maniapoto Fisheries Trust;
  - 8.8.3. vest the assets and liabilities of the Maniapoto Māori Trust Board and the Maniapoto Fisheries Trust in the governance entity;

**8: SETTLEMENT LEGISLATION, CONDITIONS AND TERMINATION**

- 8.8.4. provide, to the extent that any assets and liabilities of Maniapoto Māori Trust Board and the Maniapoto Fisheries Trust are held subject to any charitable trusts, that those assets and liabilities vest in and become the assets and liabilities of the governance entity, freed of all charitable trusts, but subject to trusts expressed in the governance entity trust deed;
- 8.8.5. provide that upon the vesting of the shares in Te Kupenga o Maniapoto of the Maniapoto Māori Trust Board to the governance entity, to the extent that any asset or liability of Te Kupenga o Maniapoto is owned or held subject to any charitable purposes:
- (a) the asset or liability is freed of those charitable purposes;
  - (b) the company's constitution is deemed to have been amended to the extent necessary to give effect to clause 8.8.5(a); and
  - (c) if that company is a tax charity for the purposes of the Inland Revenue Acts, the company ceases to be a tax charity; and
- 8.8.6. provide for various transitional arrangements in respect of the Maniapoto Māori Trust Board, Maniapoto Fisheries Trust and Te Kupenga o Maniapoto, including transitional taxation arrangements; and
- 8.8.7. provide that -
- (a) the governance entity will prepare a final report to show the financial results of the operations of the Maniapoto Māori Trust Board for the period –
    - (i) beginning on the day after the last day covered by the previous annual report; and
    - (ii) ending on the day before the commencement of the settlement legislation; and
  - (b) the final report will be provided by the governance entity to the Minister for Māori Development, who must present it to the House of Representatives.

**RECOGNITION OF NEW MIO AND IAO AND VESTING OF FISHERIES AND AQUACULTURE ASSETS**

- 8.9. The Crown agrees that the settlement legislation will, on the terms provided in sections 208 to 211 of the draft settlement bill –
- 8.9.1. recognise that the governance entity is, and is recognised by Te Ohu Kai Moana Trustee Limited as, the new MIO and IAO for Maniapoto in place of the Maniapoto Māori Trust Board;
- 8.9.2. confirm that Te Kupenga o Maniapoto Limited is the asset-holding company of the governance entity under the Māori Fisheries Act 2004 and the Māori Commercial Aquaculture Claims Settlement Act 2004;
- 8.9.3. provide that the governance entity's trust deed is approved as if it were approved under section 17 of the Māori Fisheries Act 2004 and section 33 of the Māori Commercial Aquaculture Claims Settlement Act 2004;

**8: SETTLEMENT LEGISLATION, CONDITIONS AND TERMINATION**

- 8.9.4. provide that Te Ohu Kai Moana Trustee Limited is not liable, and no action may be brought against it, for any act described in this deed of settlement that it does or omits to do, in so far as the act or omission is done or omitted in good faith, and with reasonable cause; and
- 8.9.5. include other provisions to give better effect to the fact that the governance entity is the new MIO and IAO for Maniapoto.

**EFFECT OF THIS DEED**

- 8.10. This deed –
  - 8.10.1. is "without prejudice" until it becomes unconditional; and
  - 8.10.2. may not be used as evidence in proceedings before, or presented to, the Waitangi Tribunal, any court, or any other judicial body or tribunal.
- 8.11. Clause 8.10.2 does not exclude the jurisdiction of a court, tribunal, or other judicial body in respect of the interpretation or enforcement of this deed.

**TERMINATION**

- 8.12. The Crown or the governance entity may terminate this deed, by notice to the other, if –
  - 8.12.1. the settlement legislation has not come into force within 24 months after the date of this deed; and
  - 8.12.2. the terminating party has given the other party at least 40 business days' notice of an intention to terminate.
- 8.13. If this deed is terminated in accordance with its provisions –
  - 8.13.1. this deed (and the settlement) are at an end; and
  - 8.13.2. subject to this clause, this deed does not give rise to any rights or obligations; and
  - 8.13.3. this deed remains "without prejudice"; but
  - 8.13.4. the parties intend that the on-account payment is taken into account in any future settlement of the historical claims.

## 9 GENERAL, DEFINITIONS AND INTERPRETATION

### GENERAL

- 9.1. The general matters schedule includes provisions in relation to –
- 9.1.1. the implementation of the settlement; and
  - 9.1.2. the Crown's –
    - (a) payment of interest in relation to the settlement; and
    - (b) tax indemnities in relation to redress; and
  - 9.1.3. giving notice under this deed or a settlement document; and
  - 9.1.4. amending this deed.

### HISTORICAL CLAIMS

- 9.2. In this deed, **historical claims** –
- 9.2.1. means every claim (whether or not the claim has arisen or been considered, researched, registered, notified, or made by or on the settlement date) that Maniapoto, or a representative entity, had at, or at any time before, the settlement date, or may have at any time after the settlement date, and that –
    - (a) is, or is founded on, a right arising –
      - (i) from te Tiriti o Waitangi/the Treaty of Waitangi or its principles; or
      - (ii) under legislation; or
      - (iii) at common law, including aboriginal title or customary law; or
      - (iv) from fiduciary duty; or
      - (v) otherwise; and
    - (b) arises from, or relates to, acts or omissions before 21 September 1992 –
      - (i) by, or on behalf of, the Crown; or
      - (ii) by or under legislation; and
  - 9.2.2. includes every claim to the Waitangi Tribunal to which clause 9.2.1 applies that relates exclusively to Maniapoto or a representative entity, including the following claims:
    - 1. Wai 74 – Kawhia Fisheries claim;
    - 2. Wai 399 – Te Rongoroa A7 claim;
    - 3. Wai 424 – Kokomiko and Tarata claim;
    - 4. Wai 446 – Kokomiko and Maramataha Blocks claim;

5. Wai 457 – Hauturu East No 3B2 and 3A claim;
6. Wai 472 – Waikowhitiwhiti Block (Otorohanga Town Hall) claim;
7. Wai 478 – Pukepoto Farm Trust claim;
8. Wai 483 – Umukaimata and Waiaraia Blocks claim;
9. Wai 535 – Ngati Maniapoto Lands and Resources claim;
10. Wai 551 – Ngati Ngawaero Land Blocks claim;
11. Wai 556 – Umukaimata Block claim;
12. Wai 586 – Ngati Te Puta Hapu claim;
13. Wai 587 – Ngati Te Kanawa and Ngati Te Peehi claim;
14. Wai 616 – Ngati Rora claim;
15. Wai 691 – Pio Pio Stores Site claim;
16. Wai 753 – Ngati Kinohaku Lands, Forests and Fisheries claim;
17. Wai 762 – Waimiha River Eel Fisheries (King Country) claim;
18. Wai 788 – Mokau Mohakatino and Other Blocks (Maniapoto) claim;
19. Wai 800 – Ngati Maniapoto Ngati Tama (Mokau) claim;
20. Wai 846 – Kakepuku Mountain and Kakepuku Block claim;
21. Wai 847 – Kopua 1 Block and Other Lands claim;
22. Wai 849 – King Country Land Banking claim;
23. Wai 870 – Marokopa Reserves claim;
24. Wai 928 – Ngati Raerae (Taumarunui) claim;
25. Wai 948 – Tokanui and Otorohanga Land Confiscation claim;
26. Wai 986 – Otorohanga Lands claim;
27. Wai 991 – Kinohaku West No.11 block claim;
28. Wai 993 – Neha King Country Lands claim;
29. Wai 1015 – Ngati Maniapoto and Te Awaroa Block claim;
30. Wai 1016 – Te Awaroa B4 Section 4B1 and Hauturu Waipuna C Blocks claim;
31. Wai 1031 – Nikora Whanau Te Kuiti Township claim;
32. Wai 1054 – Pirongia Allotment No. 265 claim;
33. Wai 1058 – Orahiri & Other Blocks claim;
34. Wai 1095 – Huiputea Block claim;

35. Wai 1099 – Tokanui Block claim;
36. Wai 1100 – Te Mapara & Kahuwera Land Blocks claim;
37. Wai 1132 – Otorohanga Land Block claim;
38. Wai 1133 – Ouruwhero Land Block claim;
39. Wai 1136 – Tokanui & Pokuru Land Blocks claim;
40. Wai 1139 – Ketemaringi-Hurakia Forest Reserve claim;
41. Wai 1190 – Te Kuiti Aerodrome & Associated Lands claim;
42. Wai 1255 – Te Anapungapunga Lands claim;
43. Wai 1352 – Ngati Paemate & Maniapoto Tainui claim;
44. Wai 1360 – Te Uri Te Hira Kingi claim;
45. Wai 1361 – Whanau & Descendents of Whitinui Joseph of Ngati Kinohaku claim;
46. Wai 1376 – Uekaha A11 & Part A10 Blocks claim;
47. Wai 1377 – Hori Tana – George Turner claim;
48. Wai 1386 – Ngati Huiiao and Kinohaku Lands claim;
49. Wai 1387 – Arapae No. 1 Block A4A Kinohaku East claim;
50. Wai 1396 – Owners of Taumatotara A5 Block claim;
51. Wai 1455 – Ngati Tutakamoana Lands and Resources claim;
52. Wai 1481 – Te Kopua Marae, Ngati Nga Waero, and Ngati Unu hapu claim;
53. Wai 1584 – Maniapoto (Bell) claim;
54. Wai 1585 – Ngati Tarahuia and Associated Oparure Whanau claim;
55. Wai 1586 – Descendants of Te Maawe Uru o Newha and Nathaniel Barrett claim;
56. Wai 1593 – Te Whakataute Interests claim;
57. Wai 1595 – Ngati Te Kanawa and Ngati Te Peehi (Green) claim;
58. Wai 1597 – Hurakia A1 Owners claim;
59. Wai 1598 – Ngati Urunumia Ki Hauauru claim;
60. Wai 1606 – Te Korapatu Marae claim;
61. Wai 1608 – Taumatotara Blocks claim;
62. Wai 1612 – Pohatuiiri Marae Trust claim;
63. Wai 1759 – Ngati Kaputuhi claim;

64. Wai 1760 – Oneroa Whanau claim;
65. Wai 1761 – Solomon Opataia Tane Whanau and Ngati Uekaha claim;
66. Wai 1762 – Ngati Huiao (Tapara) claim;
67. Wai 1768 – Descendants of Ngati Rora and Ngati Hia (Ormsby and Hetet) claim;
68. Wai 1770 – King Country Health Issues (Paki) claim;
69. Wai 1771 – Ngati Te Rahurahu and Ngati Paretekawa (Patea) claim;
70. Wai 1798 – Descendants of Rewi Manga Maniapoto claim;
71. Wai 1805 – Ruapuha Uekaha Hapu Trust claim;
72. Wai 1806 – Ngati Maniapoto (Ingleby) claim;
73. Wai 1818 – Ngati Paretekawa Health Issues claim;
74. Wai 1820 – Descendants of Wharona Paterangi and Rama Rihi claim;
75. Wai 1823 – Ngati Urunumia and Ngati Ngutu (Rangitaawa-Schofield) claim;
76. Wai 1824 – Rawiri Wanau claim;
77. Wai 1834 – Te Aka-i-Mapuhia Maori Incorporation claim;
78. Wai 1965 – Waitomo Lands (Tauariki) claim;
79. Wai 1966 – Descendants of Riria Te Wehenga claim;
80. Wai 1976 – Marokopa, Mangamahoe and Hauturu West (King) Blocks claim;
81. Wai 1977 – Ngati Maniapoto Natural Resources (Davis) claim;
82. Wai 1994 – Te Uranga B2 Incorporation Land claim;
83. Wai 2014 – Ngati Paretekawa Non-Raupatu claim;
84. Wai 2016 – Raukura Whanau Trust Lands claim;
85. Wai 2017 – Aranui Cave (Thompson) claim;
86. Wai 2020 – Descendants of Parehuiroro Hopeha Land claim;
87. Wai 2068 – Ngati Paretekawa (Maniapoto and Others) Raupatu Claim;
88. Wai 2074 – Kete and Others Lands claim;
89. Wai 2084 – Ngati Tamainu and Ngati Kiriwai Lands (Pu) claim;
90. Wai 2085 – Ngati Maniapoto Lands (Green) claim;
91. Wai 2088 – Kinohaku East 4B1 Block (Wana) claim;
92. Wai 2101 – Māori Affairs Amendment Act 1967 (Eketone) claim;

93. Wai 2120 – Descendants of Uekaha Lands (Aranui) claim;
94. Wai 2127 – Ngati Maniapoto Lands and Other Issues (Wirepa) claim;
95. Wai 2128 – Ngati Maniapoto and Ngati Uekaha Lands and Other Issues (Tane) claim;
96. Wai 2129 – Waitomo and Other Lands (Tapara) claim;
97. Wai 2130 – Ngati Maniapoto Lands and Other Issues (Reid) claim;
98. Wai 2132 – Ngati Maniapoto and Others Lands (Tohengaroa) claim;
99. Wai 2133 – Descendants of Pohe Paki Titi (Paki) Lands claim;
100. Wai 2168 – Descendants of Charles Hone Takerei Campbell Lands (Campbell) claim;
101. Wai 2238 – Alienation and Confiscation (Campbell) claim;
102. Wai 2271 – Ngati Urunumia and Ngati Hari (Herbert) claim;
103. Wai 2274 – Descendants of Mere Penetita claim;
104. Wai 2312 – Nga Uri o Ropata (Maniapoto) claim;
105. Wai 2313 – Te Pae Tapu o Paretekawa and Nga Uri o Te Whiwhi Mokau (Maniapoto) claim;
106. Wai 2314 – Te Pae Tapu o Paretekawa and Nga Whakatupu o Peehi Tukorehu (Maniapoto);
107. Wai 2335 – Ngāti Uekaha Taonga and Land (Weno Iiti) claim; and
108. Wai 2349 – Ngāti Maniapoto (Stockman) claim.

9.2.3. includes every other claim to the Waitangi Tribunal to which clause 9.2.1 applies, so far as it relates to Maniapoto or a representative entity, including the following claims:

1. Wai 48 – Whanganui Ki Maniapoto claim;
2. Wai 50 – Rangitoto Tuhua 55A Block claim;
3. Wai 146 – King Country Lands claim;
4. Wai 329 – Rohe Potae Lands claim;
5. Wai 340 – Newmarket Land claim;
6. Wai 366 – Hutt Valley Lands claim;
7. Wai 440 – Tokanui Land claim;
8. Wai 529 – Mokau Mohakatino Block claim;
9. Wai 577 – Poutama Land Blocks claim;
10. Wai 630 – Ngati Rereahu Rohe claim;

11. Wai 656 – Whanganui Rangitikei Block claim;
12. Wai 729 – Rangitoto Tuhua Rohe claim;
13. Wai 845 – Ohura, Niho Niho, Tuhua and Otangiwai claim;
14. Wai 868 – Awakino and Other Lands claim;
15. Wai 987 – Rangitoto-Tuhua Land Block claim;
16. Wai 1004 – Hauturu West Block claim;
17. Wai 1059 – Toi Tu Ki Te Rangi Incorporated Society Te Rohe Potae claim;
18. Wai 1064 – Ngāti Rangatahi Public Works claim;
19. Wai 1094 – Kahuwera Mountain claim;
20. Wai 1097 – Ohura South A (Taringamotu) Survey Block Alienation claim;
21. Wai 1098 – Waikeria Regional Prison claim;
22. Wai 1115 – Kaipiha Block Alienation claim;
23. Wai 1137 – Aotea Land Block claim;
24. Wai 1138 – Waipa River claim;
25. Wai 1147 – Te Uhi Ohura South claim;
26. Wai 1203 – Ohura South B and associated Land Blocks claim;
27. Wai 1230 – Ngati Huru claim;
28. Wai 1299 – Ngāti Hekeāwai Land Block claim;
29. Wai 1309 – Ngati Te Ihingarangi claim;
30. Wai 1389 – Te Akaiimapuhia Maori Incorporation claim;
31. Wai 1409 – Ngati Ngutu, Ngati Hua claim;
32. Wai 1437 – Parish of Pirongia Lot 359 claim;
33. Wai 1439 – Oparau Station Trust claim;
34. Wai 1450 – Hauturu West & Other Land Blocks claim;
35. Wai 1469 – The Ngāti Apakura ki Kahotea Lands claim;
36. Wai 1480 – Te Karu o Te Ngira claim;
37. Wai 1496 – Matiu Payne & Descendants of Te Herepouname Alias Koteriki claim;
38. Wai 1497 – Ngati Ngutu Hapu claim;
39. Wai 1498 – Floyd Kerapa Ngati Ngutu Hapu claim;

40. Wai 1499 – Vernon Houpapa Ngati Ngutu Hapu claim;
41. Wai 1500 – Taharoa C Inc Land Block claim;
42. Wai 1504 – Effects of Crown Government (Searancke & Others) claim;
43. Wai 1523 – Ngati Ingoa (McDonald) claim;
44. Wai 1599 – Ngati Rereahu (Chamberlin) claim;
45. Wai 1704 – Ngati Rereahu (Emery) claim;
46. Wai 1747 – Nga Hapu o Poutama (White and Gibbs) claim;
47. Wai 1765 – Te Haate Whanau claim;
48. Wai 1803 – Ngati Hari (Turu and Canterbury) claim;
49. Wai 1812 – Ongarue, Ohura and Otunui River Areas claim;
50. Wai 1819 – King Country Maori Contemporary Health Issues (Paki) claim;
51. Wai 1826 – Tekikiri Meroiti Haungurunguru Toangina Toto Whanau Trust claim;
52. Wai 1894 – Ngati Rereahu (Dyall) claim;
53. Wai 1898 – Ngati Ngutu Hapu (Helen Green) claim;
54. Wai 1926 – Nga Tupuna Awa (Maniapoto) claim;
55. Wai 1962 – Te Kaha Hapu (Thompson and Wi Repa) claim;
56. Wai 1974 – Mokoroa, Waipuna and Awaroa Blocks (Hepi) claim;
57. Wai 1975 – Awaroa and Mokoroa Blocks (Clark) claim;
58. Wai 1978 – Hauturu Waipuna C Block (Herbert) claim;
59. Wai 1992 – Ngāti Mahanga, Ngāti Tamaoho and Ngāti Apakura (Tahapeehi) Lands claim;
60. Wai 1993 – Ngati Ngutu, Ngati Te Kanawa and Ngati Urunumia (Hepi) Lands claim;
61. Wai 1995 – Ngati Hikairo, Ngati Tamainu, Ngati Taiharuru and Ngati Kiriwai (Jerry) Lands claim;
62. Wai 1996 – Ngati Ngutu and Ngati Hua (Toia) Lands claim;
63. Wai 2015 – Ngati Paretekawa Lands (Parangi) claim;
64. Wai 2018 – Wipaea Manu Trust - Ngati Paia Lands (Farrar) claim;
65. Wai 2070 – Te Kanawa, Ngati Kinohaku and Ngati Raukawa (Reihana-Hikuroa) Lands claim;
66. Wai 2075 – Railway Lines and Assets (Whanga) claim;

67. Wai 2086 – Ngati Hua and Ngati Mahuta Lands (Houpapa) claim;
68. Wai 2087 – Ngati Kiriwai and Ngati Mahuta Lands (Uerata) claim;
69. Wai 2090 – Haputanga and Nga Tatai Tuhononga i a ia Lands (Jensen) claim;
70. Wai 2102 – Descendants of Manganui Ngaamo Lands claim;
71. Wai 2103 – Descendants of Hiakai Uerata and Others Lands claims;
72. Wai 2117 – Ngati Tahinga, Ngati Tanetinorau, Ngati Te Whatu and Others Lands and Resources (Walsh) claim;
73. Wai 2118 – Descendants of Io Matua Kore (McQueen) claim; and
74. Wai 2121 – Ngati Tahinga, Ngati Maniapoto and Others Health Issues (McKinnon) claim;
75. Wai 2125 – Mana Wahine (Nelson) claim;
76. Wai 2131 – Ngati Kinohaku and Others Lands (Nerai-Tuaupiki) claim;
77. Wai 2136 – Ngati Ngutu and Ngati Kiriwai Lands (Jenkins) claim;
78. Wai 2137 – Hapū Rangātiratanga (Brennan) claim;
79. Wai 2291 – Mangaroa 2 Lands Alienation (Fenton) claim; and
80. Wai 2498 – Rangitoto Tuhua 67B 4C1B (Mato) claim.

9.3. However, **historical claims** does not include the following claims:

- 9.3.1. a claim that a member of Maniapoto, or a whānau, hapū, or group referred to in clause 9.5.2, may have that is, or is founded on, a right arising as a result of being descended from a tupuna who is not referred to in clause 9.5.1; or
- 9.3.2. to avoid doubt, any claim that a member of a group listed in clause 9.6.3(b), and 9.6.3(c) including Ngāti Apakura, Ngāti Hinetū, Ngāti Hinemihi, Ngāti Ngutu, Ngāti Paiariki, Ngāti Paretekawa, Ngāti Rākei or Ngāti Rangatahi may have that is, or is founded on, a right arising as a result of being descended from an ancestor that is not a Maniapoto tupuna set out in clauses 9.6.2(a)(i) to 9.6.2(a)(iii); or
- 9.3.3. a claim that a representative entity may have to the extent the claim is, or is founded, on a claim referred to in clause 9.3.1.

9.4. To avoid doubt:

- 9.4.1. clause 9.2.1 is not limited by clauses 9.2.2 or 9.2.3; and
- 9.4.2. this settlement will not have the effect of creating rights under the Marine and Coastal (Takutai Moana) Act 2011.

**NGĀTI MANIAPOTO ME ŌNA HAPŪ MAHA**

- 9.5. In this deed, Ngāti Maniapoto me ōna hapū maha (**Maniapoto**) means –
- 9.5.1. the collective group composed of individuals who descend from a Maniapoto tupuna; and
  - 9.5.2. every toronga o Maniapoto to the extent that it is composed of individuals referred to in clause 9.5.1; and
  - 9.5.3. every individual referred to in clause 9.5.1.
- 9.6. For the purposes of clause 9.5.1 –
- 9.6.1. a person is **descended** from another person if the first person is descended from the other by –
    - (a) birth; or
    - (b) legal adoption; or
    - (c) Whāngai (Māori customary adoption) in accordance with te tikanga o Maniapoto (Maniapoto values and practices); and
  - 9.6.2. **Maniapoto tupuna** means an individual who –
    - (a) exercised customary rights by virtue of being descended from –
      - (i) Rereahu, a descendant of Hoturoa the commander of the Tainui waka; or
      - (ii) his children:
        - (I) Te Ihingarangi; or
        - (II) Maniapoto; or
        - (III) Matakore; or
        - (IV) Tūwhakahekeao; or
        - (V) Tūrongo tapuarau; or
        - (VI) Te Io Wānanga; or
        - (VII) Kahuariari; or
        - (VIII) Kinohaku; or
        - (IX) Te Rongorito; or
      - (iii) two contemporaries of Hoturoa also associated with the Tainui waka, namely:
        - (I) Hiaroa; or
        - (II) Rakataura; or

- (iv) a recognised ancestor of any of the groups listed in clause 9.6.3(a);  
and
- (b) exercised customary rights in clause 9.6.2(a) predominantly in relation to the area of interest after 6 February 1840.

9.6.3. **Ngā Toronga o Maniapoto** means –

- (a) every whānau, hapū, iwi or group composed of individuals who descend from a Maniapoto tupuna including:
  - (i) Ngāti Hari; or
  - (ii) Ngāti Hinewai; or
  - (iii) Ngāti Hounuku; or
  - (iv) Ngāti Huiao; or
  - (v) Ngāti Kahu; or
  - (vi) Ngāti Kaputuhi; or
  - (vii) Ngāti Kinohaku; or
  - (viii) Ngāti Kiriwai; or
  - (ix) Ngāti Mangu; or
  - (x) Ngāti Matakore; or
  - (xi) Ngāti Ngāupaka; or
  - (xii) Ngāti Ngāwaero; or
  - (xiii) Ngāti Paemate; or
  - (xiv) Ngāti Pāhere; or
  - (xv) Ngāti Pare; or
  - (xvi) Ngāti Parekaitini; or
  - (xvii) Ngāti Paretāpoto; or
  - (xviii) Ngāti Parewaeono; or
  - (xix) Ngāti Peehi; or
  - (xx) Ngāti Pourāhui; or
  - (xxi) Ngāti Putaitemuri; or
  - (xxii) Ngāti Raerae; or
  - (xxiii) Ngāti Rereahu; or

- (xxiv) Ngāti Rewa; or
  - (xxv) Ngāti Rōrā; or
  - (xxvi) Ngāti Ruapuha; or
  - (xxvii) Ngāti Rungaterangi; or
  - (xxviii) Ngāti Taimainu; or
  - (xxix) Ngāti Taiwa; or
  - (xxx) Ngāti Tauhunu; or
  - (xxxi) Ngāti Te Ihingarangi; or
  - (xxxii) Ngāti Te Kanawa; or
  - (xxxiii) Ngāti Te Rahurahu; or
  - (xxxiv) Ngāti Te Rukirangi; or
  - (xxxv) Ngāti Te Urupare; or
  - (xxxvi) Ngāti Toa-Tūpāhau; or
  - (xxxvii) Ngāti Tupu; or
  - (xxxviii) Ngāti Tūtakamoana; or
  - (xxxix) Ngāti Tūwhakahekeao; or
  - (xl) Ngāti Uekaha; or
  - (xli) Ngāti Unu; or
  - (xlii) Ngāti Urunumia; or
  - (xliii) Ngāti Waikorara; or
  - (xliv) Ngāti Waiora; and
- (b) the following groups who affirm historical and contemporary affiliations with other iwi:
- (i) Ngāti Hinemihi ki Petania; or
  - (ii) Ngāti Ngutu; or
  - (iii) Ngāti Paiariki; or
  - (iv) Ngāti Paretekawa; or
  - (v) Ngāti Rākei; or
  - (vi) Ngāti Rangatahi; and

- (c) Ngāti Apakura, including Ngāti Hinetū, as huānga, being a group who maintain their identity while affirming their whakapapa and other historical connections to Maniapoto.

9.6.4. **customary rights** means rights according to te tikanga o Maniapoto (Maniapoto customary values and practices), including –

- (a) rights to occupy land; and
- (b) rights in relation to the use of land or other natural or physical resources.

#### **MANDATED NEGOTIATOR AND SIGNATORIES**

9.7. In this deed –

9.7.1. **mandated negotiator** means Glenn Paul Maurea Tootill, Hamilton, Negotiator.

9.7.2. **mandated signatories** means the following individuals:

- (a) Bella Luana Takiari-Brame, Hamilton, Professional Director;
- (b) Daniel Takutaimoana Te Kanawa, Hamilton, Chief Executive, Tūhono;
- (c) Gabrielle Kuiahine Morgan-Logan, Ōtorohanga, Caregiver;
- (d) John Reihana Kaati, Kāwhia, Trustee/Semi-Retired Farmer;
- (e) Keith Richard Ikin, Piopio, Farmer;
- (f) Kruger Arepa Wetere, Auckland, Māori Business and Relationship Manager, Callaghan Innovation;
- (g) Luke Thomas Moss, Hamilton, Programmes Coordinator for Māori Student Achievement, University of Waikato;
- (h) Muiora Barry, Piopio, Farmer;
- (i) Ronald Tahī Takerei, Te Kūiti, Homemaker;
- (j) Wanairangi Kihī Rachel Tuwhangai, Auckland, Co-Director Maori and Pasifika Support Services (MAPSS);
- (k) Thomas Charles Roa, Te Kowhai, Associate Professor, University of Waikato;
- (l) Thomas Leslie Tuwhangai, Taumarunui, Private Community Contractor/Advisor/Facilitator; and
- (m) Wikitōria Leanne Tane, Ōtorohanga, Consultant.

**ADDITIONAL DEFINITIONS**

- 9.8. The definitions in part 6 of the general matters schedule apply to this deed.

**INTERPRETATION**

- 9.9. Part 7 of the general matters schedule applies to the interpretation of this deed.

**COUNTERPARTS AND ELECTRONIC EXECUTION**

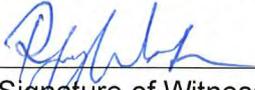
- 9.10. This deed may be signed in counterparts (including electronic or scanned counterparts) which together shall constitute one agreement binding on the parties, notwithstanding that the parties are not signatories to the original or same counterpart. For the purposes of the Contract and Commercial Law Act 2017, the parties agree that this deed may be signed (and signatures may be witnessed) electronically using a secure signing method.



DEED OF SETTLEMENT

SIGNED for and on behalf of )  
MANIAPOTO by the mandated )  
signatories, in the presence of: )

  
\_\_\_\_\_  
Keith Richard Ikin

  
\_\_\_\_\_  
Signature of Witness

Rebecca Wotherspoon  
\_\_\_\_\_  
Witness Name

Courier Driver  
\_\_\_\_\_  
Occupation

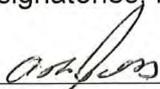
39 Kea St, Piopio  
\_\_\_\_\_  
Address

DEED OF SETTLEMENT

SIGNED for and on behalf of )  
MANIAPOTO by the mandated )  
signatories, in the presence of: )

  
\_\_\_\_\_  
John Reihana Kaati

  
\_\_\_\_\_  
Signature of Witness

ALLAN JONES  
\_\_\_\_\_  
Witness Name

Retired  
\_\_\_\_\_  
Occupation

5408 Main Rd Mokau  
\_\_\_\_\_  
Address

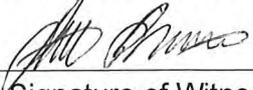
 

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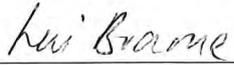
SIGNED for and on behalf of )  
MANIAPOTO by the mandated )  
signatories, in the presence of: )



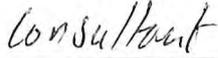
Bella Luana Takiari-Brame



Signature of Witness



Witness Name



Occupation



Address

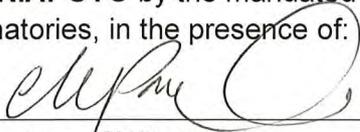


SIGNED for and on behalf of  
MANIAPOTO by the mandated  
signatories, in the presence of:

)  
)  
)



Daniel Takutaimoana Te Kanawa



Signature of Witness

Muriaroha Paekau-Richards

Witness Name

Administration

Occupation

1/3 Liverpool St.

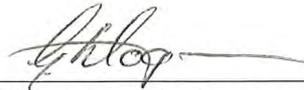
Address

Hamilton Central  
3204.

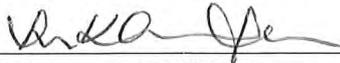


SIGNED for and on behalf of  
MANIAPOTO by the mandated  
signatories, in the presence of:

)  
)  
)



Gabrielle Kuiahine Morgan-Logan



Signature of Witness

Melissa K Gage

Witness Name

Crown Investigator/Te kähui Tātari Ture

Occupation

6 Sanga Cres Otaraunga

Address



DEED OF SETTLEMENT

SIGNED for and on behalf of  
MANIAPOTO by the mandated  
signatories, in the presence of:

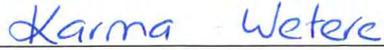
)  
)  
)



Kruger Arepa Wetere



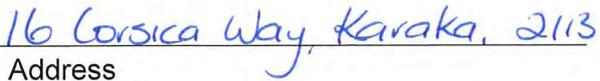
Signature of Witness



Witness Name



Occupation



Address

Wikitōria Leanne Tane



DEED OF SETTLEMENT

**SIGNED** for and on behalf of  
**MANIAPOTO** by the mandated  
signatories, in the presence of:

)  
)  
)



Luke Thomas Moss

A Gray  
Signature of Witness

Ashleigh Ngahina Gray  
Witness Name

Assistant Manager  
Occupation

5 Dryden Road, Enderley, Hamilton  
Address

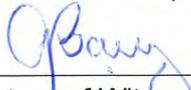


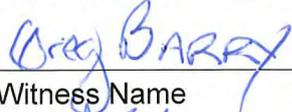
DEED OF SETTLEMENT

SIGNED for and on behalf of  
MANIAPOTO by the mandated  
signatories, in the presence of:

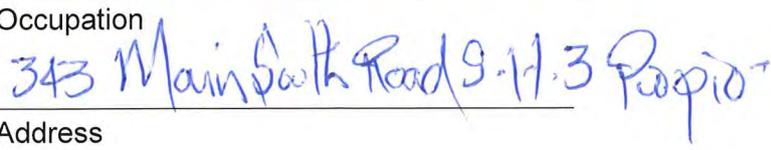
)  
)  
)

  
Muiora Barry

  
Signature of Witness

  
Witness Name

  
Occupation

  
Address





SIGNED for and on behalf of  
MANIAPOTO by the mandated  
signatories, in the presence of:

)  
)  
)

R. T. Takerei

Ronald Tahi Takerei

J. Takerei  
Signature of Witness

Teirau-A-Te-Tau Takerei

Witness Name

Kaitiaki Taino

Occupation

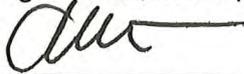
68 Hill Street. Te Kuititanga - O-Nga-Whakaaro - 3910

Address





SIGNED for and on behalf of  
MANIAPOTO by the mandated  
signatories, in the presence of:



Signature of Witness

Malesala MALESALA

Witness Name

Director

Occupation

611/8 Lakewood Court, Manukau, Auckland

Address

)  
)  
)

  
Wanairangi Kihī Rachael Tuwhangai





DEED OF SETTLEMENT

SIGNED for and on behalf of  
MANIAPOTO by the mandated  
signatories, in the presence of:

)  
)  
) J.C. Roa  
Thomas Charles Roa

M. Roa  
Signature of Witness

Robyn Kui Roa  
Witness Name

Retired Teacher  
Occupation

684 Herotia Rd  
Address  
RO8  
HAMILTON 3288

RC

8

DEED OF SETTLEMENT

SIGNED for and on behalf of  
MANIAPOTO by the mandated  
signatories, in the presence of:

*CRIBB*

Signature of Witness

ANNE E.N. CRIBB JP  
TAUMARUNUI 3920  
PH: 07 895-7430  
JP:215

Witness Name

215

Occupation

ANNE E.N. CRIBB JP  
128 TAUPO ROAD  
TAUMARUNUI. 3920  
PH: 07 896 8741 or 07 895 7430  
JUSTICE OF THE PEACE: 215

Address



*Thomas Leslie Tuwhangai*

Thomas Leslie Tuwhangai

*[Handwritten mark]*

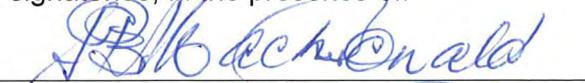
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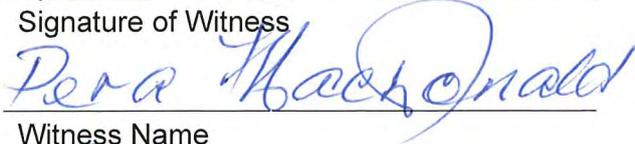
SIGNED for and on behalf of )  
MANIAPOTO by the mandated )  
signatories, in the presence of: )



Wikitōria Leanne Tane



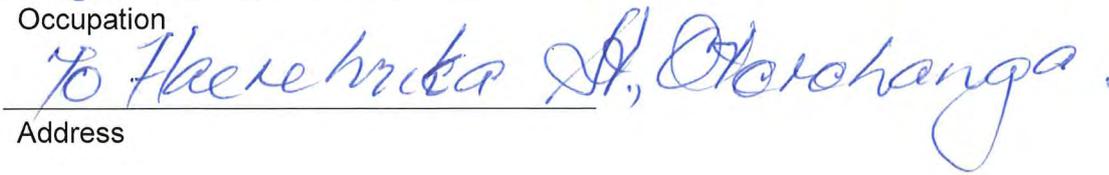
Signature of Witness



Witness Name



Occupation



Address



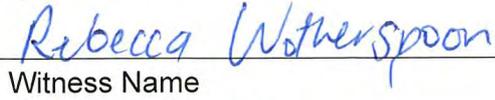
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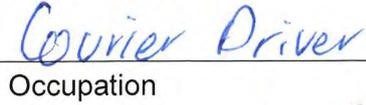
SIGNED by the trustees of  
TE NEHENEHENUI, in the presence of:

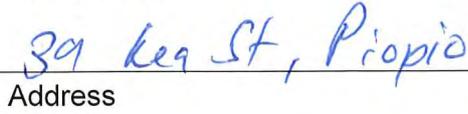
)  
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\_\_\_\_\_  
Keith Richard Ikin

  
\_\_\_\_\_  
Signature of Witness

  
\_\_\_\_\_  
Witness Name

  
\_\_\_\_\_  
Occupation

  
\_\_\_\_\_  
Address





DEED OF SETTLEMENT

SIGNED by the trustees of )  
TE NEHENEHENUI, in the presence of: )

ad Jones  
Signature of Witness

J R Kaati  
John Reihana Kaati

ALLAN JONES  
Witness Name

Retired  
Occupation

5408 Main Rd Mokau  
Address

R

b

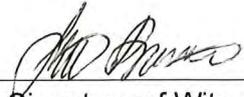
DEED OF SETTLEMENT

SIGNED by the trustees of  
TE NEHENEHENUI, in the presence of:

)  
)  
)



Bella Luana Takiari-Brame



Signature of Witness



Witness Name



Occupation

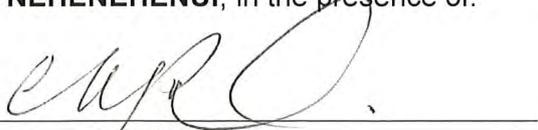


Address



DEED OF SETTLEMENT

SIGNED by the trustees of  
TE NEHENEHENUI, in the presence of:

  
\_\_\_\_\_

Signature of Witness

Muriaroha Paekau-Richards.

Witness Name

Administration.

Occupation

1/3 Liverpool St,

Address

Hamilton Central  
3204.

)   
) \_\_\_\_\_  
) Daniel Takutaimoana Te Kanawa





DEED OF SETTLEMENT

SIGNED by the trustees of  
TE NEHENEHENUI, in the presence of:

)  
)  
)



Gabrielle Kuaiahine Morgan-Logan



Signature of Witness

Melissa K Gage

Witness Name

Crown Investigator / Te Kahui Tātari Ture

Occupation

6 Sangro Cres Otara

Address



DEED OF SETTLEMENT

SIGNED by the trustees of  
TE NEHENEHENUI, in the presence of:

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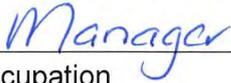
Kruger Arepa Wetera



Signature of Witness



Witness Name



Occupation



Address



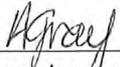
DEED OF SETTLEMENT

**SIGNED** by the trustees of  
**TE NEHENEHENUI**, in the presence of:

)  
)  
)



\_\_\_\_\_  
Luke Thomas Moss



\_\_\_\_\_  
Signature of Witness

Ashleigh Ngahina Gray

\_\_\_\_\_  
Witness Name

Assistant Manager

\_\_\_\_\_  
Occupation

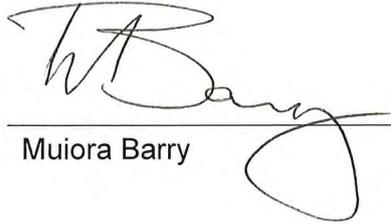
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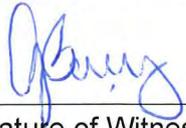
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Address

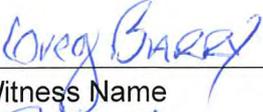


DEED OF SETTLEMENT

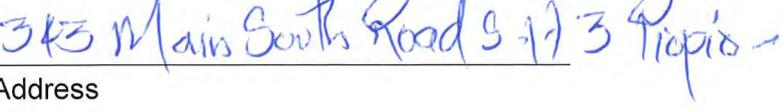
SIGNED by the trustees of  
TE NEHENEHENUI, in the presence of:

)  
)   
)  
Muiora Barry

  
\_\_\_\_\_  
Signature of Witness

  
\_\_\_\_\_  
Witness Name

  
\_\_\_\_\_  
Occupation

  
\_\_\_\_\_  
Address





DEED OF SETTLEMENT

SIGNED by the trustees of )  
TE NEHENEHENUI, in the presence of: )

R. T. Takerei.

Ronald Tahī Takerei

T. Takerei

Signature of Witness

Terran-a-Te-Tau TAKEREI

Witness Name

Kaitiaki Taiāo

Occupation

68 Hill Street, Te Kuititanga-o-Nga-Whakaaro - 3910

Address

DEED OF SETTLEMENT

SIGNED by the trustees of  
TE NEHENEHENUI, in the presence of:

)  
)  
)

  
\_\_\_\_\_  
Signature of Witness

  
\_\_\_\_\_  
Wanarangi Kihī Rachael Tuwhangai

Malesala MALESALA  
\_\_\_\_\_  
Witness Name

Director  
\_\_\_\_\_  
Occupation

611/8 Lakewood Court, Manukau, Auckland  
\_\_\_\_\_  
Address





DEED OF SETTLEMENT

SIGNED by the trustees of  
TE NEHENEHENUI, in the presence of:

)  
)  
)



Thomas Charles Roa



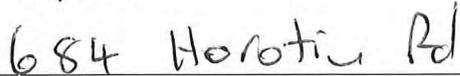
Signature of Witness



Witness Name



Occupation



Address



DEED OF SETTLEMENT

SIGNED by the trustees of  
TE NEHENEHENUI, in the presence of:

)  
)  
)

*AKIBB*



*Thomas Leslie Tuwhangai*

Thomas Leslie Tuwhangai

Signature of Witness

ANNE E.N. CRIBB JP  
TAUMARUNUI 3920  
PH: 07 895-7430  
JP:215

Witness Name

*215*

Occupation

ANNE E.N. CRIBB JP  
128 TAUPO ROAD  
TAUMARUNUI. 3920  
PH: 07 896 8741 or 07 895 7430  
JUSTICE OF THE PEACE: 215

Address

*R*

*S*

DEED OF SETTLEMENT

SIGNED by the trustees of )  
TE NEHENEHENUI, in the presence of: )

Pera MacDonald



Wikitōria Leanne Tane

Signature of Witness

B MacDonald

Witness Name

Retired

Occupation

70 Haerehuka St, Otaraunga.

Address



DEED OF SETTLEMENT

SIGNED for and on behalf of the CROWN )  
by the Minister for Treaty of Waitangi )  
Negotiations, in the presence of: )



Signature of Witness

SEREANA PERRY

Witness Name

PUBLIC SERVANT

Occupation

PARLIAMENT BUILDINGS, WELLINGTON

Address

by the Minister of Finance (only in relation to )  
the tax indemnities), in the presence of: )



Signature of Witness

ANGELA BRAY

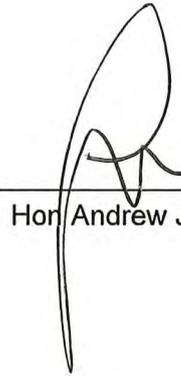
Witness Name

PUBLIC SERVANT

Occupation

PARLIAMENT BUILDINGS, WELLINGTON

Address



Hon Andrew James Little



Hon Grant Murray Robertson