NGĀ HAPŪ O TE IWI O WHANGANUI

and

TAKAPAU WHĀRIKI TRUST

and

THE CROWN

HE RAU TUKUTUKU

DEED OF SETTLEMENT OF HISTORICAL CLAIMS

---

2 May 2026

NGĀ HAPŪ O TE IWI O WHANGANUI

and

TAKAPAU WHĀRIKI TRUST

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HE RAU TUKUTUKU

DEED OF SETTLEMENT OF HISTORICAL CLAIMS

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PURPOSE OF THIS DEED

This deed –

- sets out an account of the acts and omissions of the Crown before 21 September 1992 that affected Ngā Hapū o Te Iwi o Whanganui 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 Takapau Whāriki, the post-settlement governance entity, that has been approved by Ngā Hapū o Te Iwi o Whanganui to receive the redress; and
- includes definitions of –
  - the historical claims; and
  - Ngā Hapū o Te Iwi o Whanganui; 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

NGĀ HAPŪ O TE IWI O WHANGANUI

and

TAKAPAU WHĀRIKI TRUST

and

THE CROWN

1 BACKGROUND

Te Mātāpuna – the spring / the well

Ā mua, i muri ōu kōrero

The solutions of tomorrow are derived from the lessons of the past

Ko Matua Te Mana te pou tuarongo

Ko Te Awa Tupua o Whanganui te tāhuhu

Ko te Kaihau ō Kupe te pou mataaho

Ko Ruatipua rāua ko Paerangi o Te Moungaroa ngā Maihi

Nei rā Te Whare Kāho o Whanganui

Ruapehu is the back pillar of remembrance (our past)

Whanganui River is the ridge pole (our connectivity)

The Estuary is the pillar of welcome (present & future)

Ruatipua and Paerangi are the principal rootstock (our stability).

1.1. This deed, He Rau Tukutuku, records and provides for the matters agreed between Ngā Hapū o Te Iwi o Whanganui and the Crown regarding the settlement of the historical claims of Ngā Hapū o Te Iwi o Whanganui.

1.2. Part 1 of He Rau Tukutuku begins with the Ngā Hapū o Te Iwi o Whanganui explanation of Te Tomokanga ki Te Matapihi me Ngā Mātāpono and their significance, as set out in clauses 1.6 to 1.24. Part 1 also includes the origins and early history of Ngā Hapū o Te Iwi o Whanganui as set out in clauses 1.25 to 1.53, and the progression of negotiations with the Crown as set out in clauses 1.54 to 1.69.

1.3. Part 2 records and acknowledges Te Tomokanga ki Te Matapihi me Ngā Mātāpono.

NGĀ HAPŪ O TE IWI O WHANGANUI EXPLANATION OF TE TOMOKANGA KI TE MATAPIHI

1.4. **Te Tomokanga ki Te Matapihi** and **Ngā Mātāpono**, the Ngā Hapū o Te Iwi o Whanganui tikanga and values framework guides and underpins relationships with Crown agencies and entities.

1.5. The text in clauses 1.6 to 1.24 is provided by Ngā Hapū o Te Iwi o Whanganui solely to give a fuller explanation of Te Tomokanga ki Te Matapihi.

1.6. In 1840 the Crown entered through Te Tomokanga ki Te Matapihi into the Ngā Hapū o Te Iwi o Whanganui domain.

1.7. Physically, Te Tomokanga ki Te Matapihi is a ceremonial gateway. Spiritually and symbolically Te Tomokanga ki Te Matapihi is also a process underpinned by our values (**Ngā Mātāpono**) and is an embodiment of all Ngā Hapū o Te Iwi o Whanganui tikanga.

1.8. **Te Matapihi** is a significant landmark in the vicinity of the mouth of the Whanganui River. It is the window to look out to the wider external world through a Ngā Hapū o Te Iwi o Whanganui tribal lens. For manuhiri, it is a window looking in to see and experience the Ngā Hapū o Te Iwi o Whanganui domain (**Te Whare Kāho**).

1.9. **Te Tomokanga ki Te Matapihi** is the gateway that leads onto the main courtyard of any Ngā Hapū o Te Iwi o Whanganui marae. As manuhiri, one must traverse this ritual pathway in order to fulfil the formal ritual of encounter referred to as the pōwhiri. This encounter is underpinned by Ngā Hapū o Te Iwi o Whanganui tikanga and kawa.

1.10. The gateway has two arms – **Te Uku** and **Te Rino**.

1.11. Te Uku represents Ngā Hapū o Te Iwi o Whanganui and highlights their inherent right to exist, survive and thrive as mana whenua within their tribal nation. This arm creates a responsibility for Ngā Hapū o Te Iwi o Whanganui to ensure that their participation and relationship with the Crown, and any other party, endures for the benefit of future generations.

1.12. Te Rino is the arm of the gateway that acknowledges manuhiri, and in the te Tiriti o Waitangi context represents the Crown relationship with Ngā Hapū o Te Iwi o Whanganui and the Crown's responsibility to enhance and uphold its te Tiriti o Waitangi relationship with Ngā Hapū o Te Iwi o Whanganui.

1.13. All Crown entities and agencies are considered manuhiri. Ngā Hapū o Te Iwi o Whanganui welcome the Crown as manuhiri to enter through the gateway into Te Whare Kāho, their values and tikanga underpin the future relationship between Ngā Hapū o Te Iwi o Whanganui and agencies. Te Tomokanga ki Te Matapihi holds values, as set out below, which come from the same root philosophy as Tupua te Kawa.

1.14. **Tupua te Kawa** is a set of intrinsic values that underpin and support Te Awa Tupua.

Ngā Mātāpono

1.15. The gateway is supported by pou. Embedded in this are Ngā Hapū o Te Iwi o Whanganui values and tikanga that guide all relationships in Te Whare Kāho. It is important for Ngā Hapū o Te Iwi o Whanganui that these values guide and underpin their relationship with Crown agencies and entities.

Toitū Te Kupu: Innate Integrity

1.16. A relationship of innate integrity is founded on both the intent of one's word and the truth of its expression. Ngā Hapū o Te Iwi o Whanganui expect their partners to act with innate integrity when providing services to their whānau and whenua.

Toitū Te Mana: Inherited Authority

1.17. Inherited authority is founded on the recognition of the permanence of iwi mana and on the sharing of responsibility to uphold that mana. Mana stems from maintaining the relationships between humanity and the natural world, and people with one another, through appropriate tikanga.

Toitū Te Whenua: Physical and Metaphysical Sustenance

1.18. Physical and metaphysical sustenance is founded on the connection, through appropriate tikanga, of humanity with the natural world, and the duty of care of humanity towards the natural world.

Tupua te Kawa

1.19. **Tupua te Kawa** and **Te Tomokanga ki Te Matapihi** are complementary to each other, and together they will be recognised by and will provide direction for all who live and play a role within Te Whare Kāho.

Nō te kawa ora a 'Tupua te Kawa' hei taura here nā Te Awa Tupua me ōna tāngata ki te kawa nō tawhito rangi.

1.20. Tupua te Kawa is the natural law and value system of Te Awa Tupua, which binds the people to the River and the River to the people.

Ko te Awa te mātāpuna o te ora

1.21. Te Awa Tupua is a spiritual and physical entity that supports and sustains both the life and natural resources within the Whanganui River and the health and wellbeing of the iwi, hapū and other communities of the River.

E rere kau mai te Awa nui mai i te Kāhui Maunga ki Tangaroa

1.22. Te Awa Tupua is an indivisible and living whole from the mountains to the sea, incorporating the Whanganui River and all of its physical and metaphysical elements.

Ko au te Awa, ko te Awa ko au

1.23. The iwi and hapū of the Whanganui River have an inalienable interconnection with, and responsibility to, Te Awa Tupua and its health and wellbeing.

Ngā manga iti, ngā manga nui e honohono kau ana, ka tupu hei Awa Tupua

1.24. Te Awa Tupua is a singular entity comprised of many elements and communities, working collaboratively to the common purpose of the health and wellbeing of Te Awa Tupua.

THE ORIGINS AND EARLY HISTORY OF NGĀ HAPŪ O TE IWI O WHANGANUI

"Ko Matua Te Mana te pou tuarongo

Ko Te Awa Tupua o Whanganui te tāhuhu

Ko Te Kaihau ō Kupe te pou mataaho

Ko Ruatipua rāua ko Paerangi o Te Moungaroa ngā Maihi

Nei rā Te Whare Kāho o Whanganui"

"Ruapehu is the back pillar of remembrance (our past)

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The Estuary is the pillar of welcome (present & future)

Ruatipua and Paerangi are the principal rootstock (our stability)."

1.25. Ngā Hapū o Te Iwi o Whanganui is one of four large natural groupings recognised by the Crown within the overall tribal domain of Whanganui, for the purposes of the settlement of their land claims.

1.26. Tūpuna of Ngā Hapū o Te Iwi o Whanganui include:

1.26.1. Ruatipua;

1.26.2. Paerangi;

1.26.3. Haunui ā Pāpārangi;

1.26.4. Hinengākau;

1.26.5. Tamaūpoko; and

1.26.6. Tūpoho.

1.27. Taitoko Te Rangihiwinui (Major Kemp), recognised nineteenth century statesman of Whanganui descent, acknowledged that there are two eponymous ancestors that form the ancient rootstock of Whanganui Māori. One is Ruatipua and the other is Paerangi.

1.28. The earliest discovery of Aotearoa is attributed to Te Kāhui Māui, the Maui clan. The pepeha that has been retained through oral Iwi tradition is:

"Ko Tahu-ā-rangi te waka.

Tahu-ā-rangi is the ancestral vessel.

Ko Rangi-tukutuku te aho.

Rangi-tuku-tuku is the fishing line.

Ko Piki-mai-rawea te matau.

Piki-mai-rawea is the hook.

Ko Hāhā-te-whenua te ika kei rō wai.

Hāhā-te-whenua is the fish (of Maui)".

1.29. This pepeha is actually a codified reference to the astrological co-ordinates and geographical phenomena utilised by these ancient 'way finders' circa 600 BC, to voyage to Aotearoa from Hawaiki-nui.

1.30. In accordance with the Whanganui tribal narrative and the customary rights of tenure, Te Kāhui Māui are the basis of their 'take taunaha' – 'right by discovery'.

1.31. In keeping with the tenets of 'take taunaha', it was Te Kāhui Māui who performed the first ritual of naming the land (tapatapa), giving sacred expression to the names of the mountain peaks within the central plateau and on the west coast of Te Ika-a-Māui:

"Matua Te Mana" – "absolute of authority" (Ruapehu)

"Matua Te Tapu" – "absolute of things sacred" (Taranaki Maunga)

"Matua Te Toa" – "absolute of the warrior code" (Tongariro)

"Matua Te Pono" – "absolute in servitude" (Ngāuruhoe)

"Matua Te Hine" – "absolute of the female essence" (Pihanga)

"Matua Te Takakau" – "absolute of purity" (Te Rauhoto)

1.32. Collectively, the above mountains are known as "Te Kāhui Maunga", or "the Mountain Clan."

1.33. Key navigational landmarks were also named and recorded, including the highest visible peak of Ruapehu called "Pare-te-tai-tonga" – "she who wards off the southerly winds." Upon their return to Hawaiki-nui, Te Kāhui Māui shared their knowledge of their discovery with their people. This would lead to the next phase of first residential occupation in the southeast quadrant of Ruapehu by an ancestor known as Te Hā.

Te Hā

|

Mōuruuru

|

Mōrekareka

|

Whāia

|

Whirotipua

|

Tai-te-Ariki

|

Herehunga

|

Mawetenui

|

Maweteroa

|

Pōwhakarau

|

Patareonge

|

Te Ikatauirangi

|

Paerangi

1.34. Te Hā was an early tāngata whenua ancestor, associated with the lands around Ruapehu, in particular the south-eastern slopes undulating out to the lands of Te Onetapu Desert.

Te Hā

|

Mōuruuru

| |

Mōrowhio | Mōrekareka

| |

Houmea | Whāia

| |

Taketake | Whirotipua

|

Tai-te-Ariki

1.35. Conflict arose between the descendants of Houmea and Whirotipua, when the children of Houmea, named Tura and Rotuia, killed Tai-te-Ariki at the summit of the Desert Road, using slings and stones. This sacred tribal site is known as "Te Roro o Tai-te-Ariki," or "the brain-matter of Tai-te-Ariki." The spilling of his blood is forever commemorated in the name of "Te Onetapu" or "the sacred sands".

1.36. The slain body of Tai-te-Ariki was prepared for ritual interment at Ngā Rimutāmaka at the foothills of Ruapehu, and later, transported up onto the summit of Ruapehu, and buried there at Te Pa-tatau-o-te-rangi. A burial befitting the reigning nobility of the time.

1.37. Te Tini a Te Hā (The multitudes of Te Hā) continued to evolve as a unique highly ritualised tribal society for the next several generations. The evolution of this pre-fleet iwi is illustrated by their establishment of a socio-religious nucleus or tuahu known as Te Wiwini

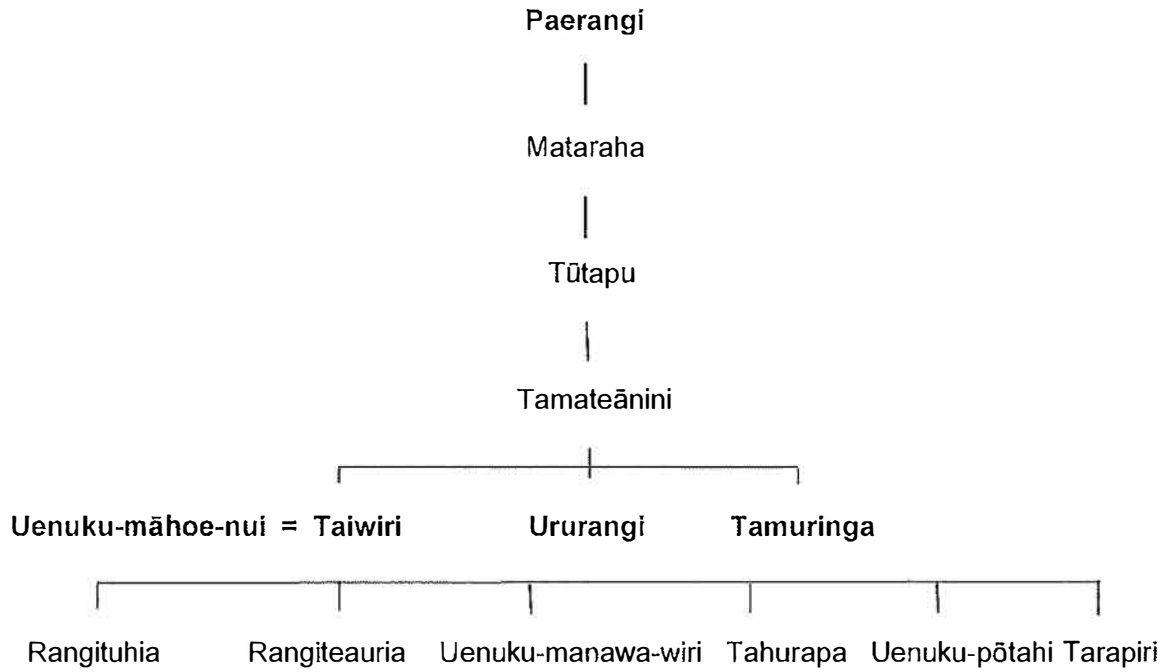
o Tū at a location known as Tuhirangi, near Waiouru township. In parallel to this was the establishment of the sacred whare wānanga on the slopes of Ruapehu known as Te Rangiwānangananga. Ngā Rimutāmaka would become renowned as the place where the ritual rites of passage for the deceased nobility would take place, before being interred on the summit of Ruapehu. Interment on the summit was still in practise in the decade of the early 1920's, and the whare wānanga only became inactive in 1966 following these lands becoming part of the military lands. Interment on the mountain summit highlights the connection of the elite nobility to their respective individual sacred mountain throughout Aotearoa.

1.38. A new era of reign was heralded by the birth of Paerangi. His birth was foreseen by the seers through ritual divination. Born at Ngā Rimutāmaka, he was seen as a prophesied leader who possessed the genetics of both the human and divine – 'he tāngata, he tipua'. Hence, he was known as Paerangi-i-Te-Moungaroa, – or 'Paerangi of the Milky Way' and also 'Paerangi-i-Te-Wharetoka', – or 'Paerangi from the house of stone.'

1.39. Aropeta Haere-tū-te-rangi, a nineteenth century tupuna, made a clear statement attesting to the 'mana' of Paerangi:

> 'Nā Paerangi i paranitia te whenua'.
>
> 'It was Paerangi who branded the land.'

1.40. Whanganui tribal narrative describes that Paerangi descended onto Ruapehu by the means of an ancestral bird 'Te Rau-a-Moa'. The sacred talisman Te Rau-a-Moa, and the mystical powers possessed by it, are well recorded both in Whanganui and Ngā Rauru customary narratives.



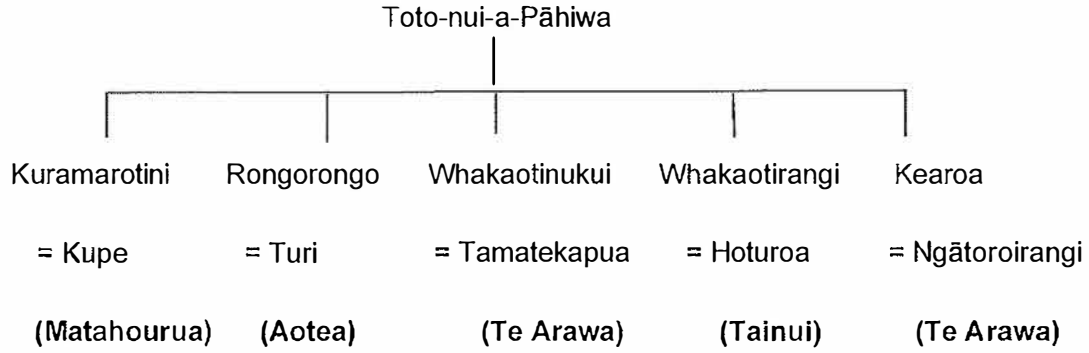
1.41. The union of Tamateānini's daughter, Taiwiri, to Uenuku-māhoe-nui was a strategic marriage to unite the two dynasties: Ruatipua of the Whanganui river valley and Paerangi of the mountain region. Strategic marriages were vital to survival, as the advent of peoples who had come with the 'fleet' of 1350 from Hawaiki was being felt within the interior central plateau. The war lords of the Ruatipua dynasty presented an ideal alliance for the more passive religious society of the Paerangi people. Ururangi, as the leading male, inherited

the sacred responsibilities associated with maintaining the tūāhu and the whare wānanga, whilst Taiwiri, the matriarch, inherited the 'mana' of the land between the Hautapu, Whangaehu and Mangawhero rivers.

1.42. The advent of Kupe from Hawaiki Rangiātea aboard Matahourua waka is well accounted for in Ngā Hapū o Te Iwi o Whanganui narrative. Kupe, on arrival at the mouth of Te Wai-nui-a-Rua (the great waterway of Ruatipua, known today as the Whanganui River), named the vicinity at the river mouth –'Te-Kaihau-a-Kupe'. He then travelled up the river and in the vicinity of Kākata, Kupe shape-shifted his guardians into 'mokomoko nui', or 'giant reptiles'. The names of his guardians were Arai-te-uru and Niwa. He then instructed them to travel inland on a reconnaissance, following the Whanganui River valley. The guardians followed the river to Mokonui, east of Rānana, and then, following the Whātaumā stream, they climbed the ridge of Mairehau, making clear their view to the foothills of Ruapehu. There they observed the occupational fires of an ancient clan – the Paerangi clan. They returned to Kupe with the expression 'kua kā kē ngā ahi', meaning that 'the fires of occupation already burn'. This whakataukī is commemorated in the Whanganui narrative as:

> 'Kua kā kē te ahikā roa nā Paerangi-i-te-wharetoka.'
>
> 'The long standing fires of Paerangi have already been ignited.'

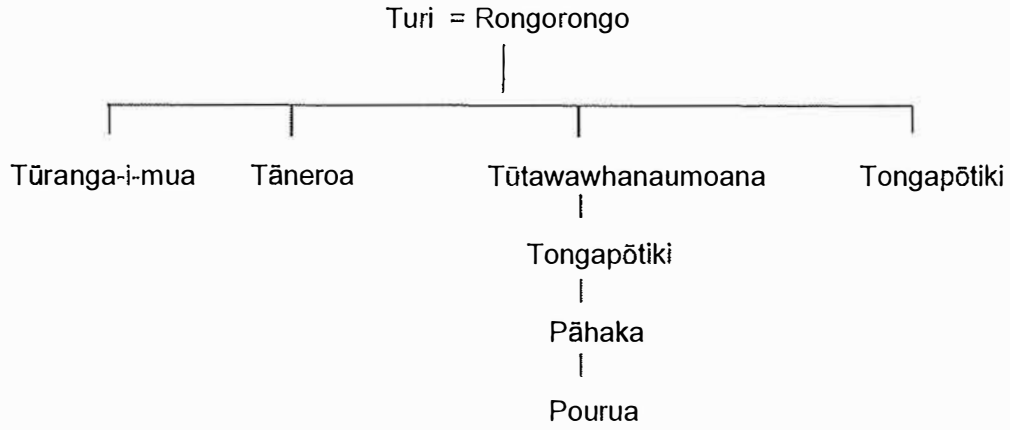
1.43. Following in the wake of Kupe after his return to Hawaiki Rangiātea, and based upon the knowledge he imparted to Turi, the next waka to arrive on the west coast of Te Ika-a-Māui was Aotea.



1.44. While travelling to Aotearoa, Aotea was at Rangitāhuahua (Raoul Island) where Ruatea, Haunui-a-Pāpārangi and others left the damaged waka of Kurahaupō and joined the Aotea crew. Kurahaupō was famed for the knowledge its people had acquired, and it was at this time the famous saying was coined:

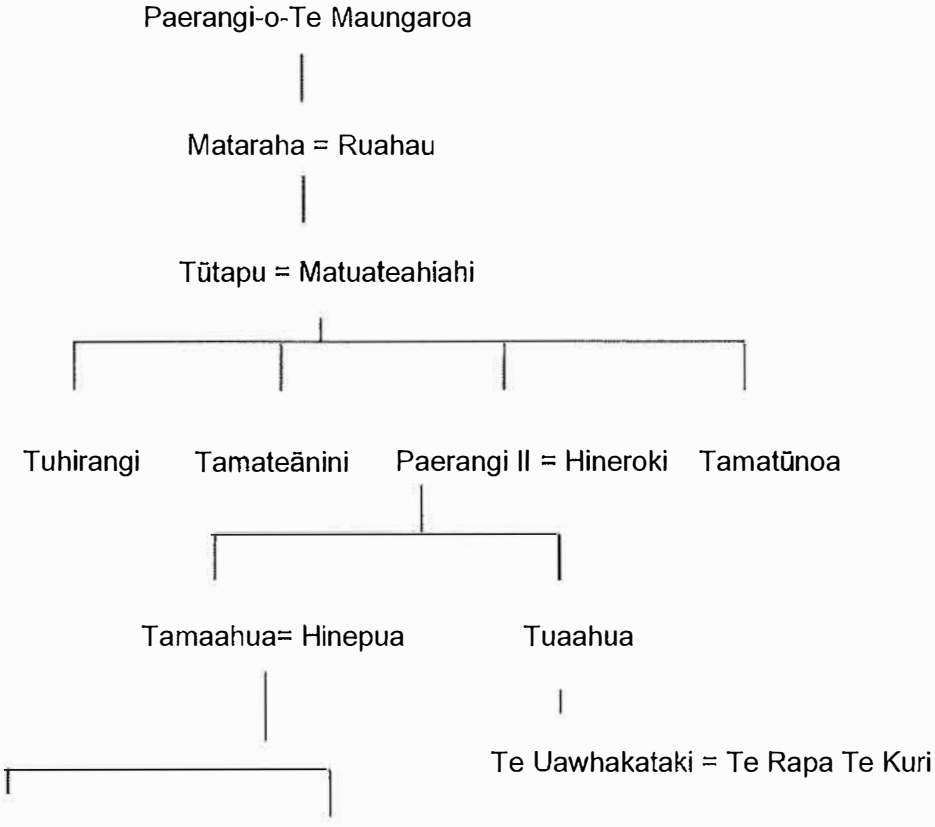
> Aotea utanganui mō te kai, mō te kōrero.
>
> The abundant Aotea, filled with food and knowledge.

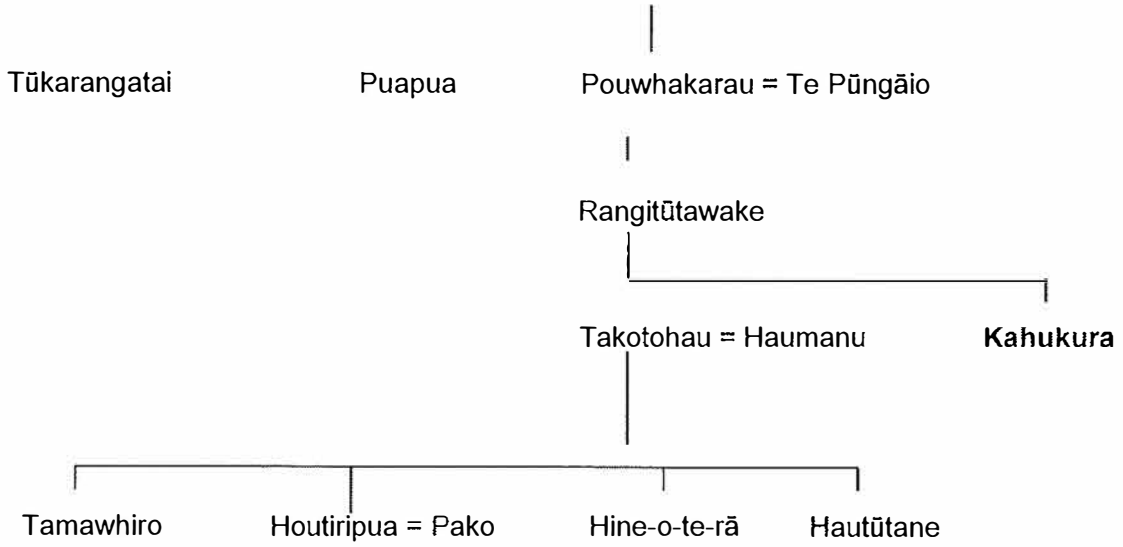
1.45. After making final landfall at Aotea Harbour, the people of Aotea migrated overland to Pātea, where they established themselves.



1.46. In the generation of Pourua, tribal narrative recalls a meeting of overlords on the watershed ridge that runs parallel to the west of the Whanganui River at Mātaimoana. This significant meeting was between Pourua of the Aotea people and Paerangi II of the Paerangi people. Their meeting was to delineate mutually agreed boundaries based upon the watershed ridge, whereby those waterways that flow from the watershed ridge out to the west coast demark the lands of the Tūranga-i-mua clans of Aotea waka, and those inland, flowing east into the Whanganui River, demark the lands of the Ngā Paerangi clans.

1.47. In this generation, it is evident that the descendants of Paerangi I had evolved from their original area of primary occupation at the foot of Ruapehu, to occupy as far south as the coastal hinterland at the mouths of the Turakina, Whangaehu and Whanganui rivers. Paerangi II is the reputed 'take tupuna' of many of the aforementioned hapū of the middle and lower reaches, who eventually intermarried with the neighbouring tribes of Aotea, Kurahaupō and Tokomaru on the western boundaries, to form what is commonly referred to as Whanganui Iwi Nui Tonu.





1.48. However, it would remain the principal duty of the descendants of Taiwiri and Ururangi to maintain the nucleus of the original ahi kā in the shadow of their ancestral mountain, extending down the Whangaehu river catchment, to ensure the continuity of the whare wānanga rituals and to uphold their sacred connection and duty of tiakitanga as the mountain guardians.

1.49. The mountain and the associated river valleys were well known for their abundance of food sources and wild game, prevalent in the wide expanses of native forests abounding on the Ruapehu plateau. The forests and all their bounty leading up onto the foothills, was seen as a 'shared commons' used seasonally by various hapū of Whanganui Iwi Nui Tonu.

1.50. For the hapū/iwi of the middle and lower reaches of the river, it was the proximity of Whanganui city that provided the seasonal access to the natural resources of the coastal area. The natural wetlands and access to the sea ensured a bounty of fish species and other food sources. Traditional fishing kāinga, ancestral fishing waka, and knowledge of the traditional fishing rocks/reefs both onshore and offshore became the norm at the vicinity of the Whanganui river mouth.

1.51. The rights and control over such rich resources would become the cause for both internal and external conflicts, often resulting in the forging of new alliances through strategic marriages known as 'tatau pounamu'.

1.52. In 1819, the forerunner of colonisation was to be seen in the form of the muskets possessed by the tauā from the north, numbering three thousand strong. Upon returning from the conquest of Te Awa Kairangi (Hutt Valley), the tauā forced its way up the Whanganui River. The climactic outcome would take place at the Battle of Kaiwhakauka.

1.53. The northern invaders were defeated by a combined force of tribes from Whanganui, Tuhua and the Lake Taupō regions. This was made possible by the alliances held by the whare ariki of Tūroa. Herein after, the name of Tūroa was lorded in the following tribal maxim:

Ko Ruapehu te maunga,

Ko Whanganui te awa,

Ko Tūroa te tangata.

NEGOTIATIONS

1.54. Ngā Hapū o Te Iwi o Whanganui gave Whanganui Land Settlement Negotiation Trust a mandate to negotiate a deed of settlement with the Crown by a deed of mandate on 13 April 2017.

1.55. The Crown recognised the mandate on 27 June 2017.

1.56. The mandated negotiators and the Crown –

1.56.1. by the Whanganui Land Settlement Terms of Negotiation dated 25 July 2017, agreed the scope, objectives, and general process for the negotiations; and

1.56.2. by agreement dated 30 August 2019, agreed, in principle, that Ngā Hapū o Te Iwi o Whanganui and the Crown were willing to enter into a deed of settlement on the basis set out in the agreement; and

1.56.3. since the agreement in principle, have –

(a) had extensive negotiations conducted in good faith; and

(b) negotiated and initialled a deed of settlement.

AGREEMENT BETWEEN NGĀ HAPŪ O TE IWI O WHANGANUI AND NGAA RAURU KIITAHI

1.57. Ngā Hapū o Te Iwi o Whanganui and Ngaa Rauru Kiitahi share an interwoven relationship founded on and including shared whakapapa, kaitiakitanga, whanaungatanga, and mutual interest. Te Mata o Te Rua establishes the shared values, principles, and aspirations between Ngā Hapū o Te Iwi o Whanganui and Ngaa Rauru Kiitahi and is appended to this deed at part 8 of the documents schedule.

1.58. Te Mata o Te Rua is acknowledged as a living expression of the ongoing commitment of Ngā Hapū o Te Iwi o Whanganui to Te Mata o Te Rua, and to their Ngā Rauru Kiitahi whanaunga, and vice versa.

1.59. The recognition and application of Te Mata o Te Rua as the first reference for Ngā Hapū o Te Iwi o Whanganui and Ngaa Rauru Kiitahi, including for matters where shared or overlapping interests exist, upholds the mana of Te Mata o Te Rua, upholds tikanga, and fosters a spirit of reciprocity, whakawhanaungatanga, and the safeguarding of their collective authority from external interference.

AGREEMENT BETWEEN NGĀ HAPŪ O TE IWI O WHANGANUI AND NGĀ WAIRIKI ME NGĀTI APA

1.60. Ngā Hapū o Te Iwi o Whanganui and Ngā Wairiki me Ngāti Apa share an interwoven relationship founded on and including shared whakapapa, kaitiakitanga, whanaungatanga, and mutual interest. Te Matatiki establishes the shared values, principles, and aspirations between Ngā Hapū o Te Iwi o Whanganui and Ngā Wairiki me Ngāti Apa and is appended to this deed at part 9 of the documents schedule.

1.61. Te Matatiki is acknowledged as a living expression of the ongoing commitment of Ngā Hapū o Te Iwi o Whanganui to Te Matatiki and to their Ngā Wairiki me Ngāti Apa whanaunga, and vice versa.

1.62. The recognition and application of Te Matatiki as the first reference for Ngā Hapu o Te Iwi o Whanganui and Ngā Wairiki me Ngāti Apa, including for matters where shared or overlapping interests exist, upholds the mana of Te Matatiki, upholds tikanga, and fosters a spirit of reciprocity, whakawhanaungatanga, and the safeguarding of their collective authority from external interference.

1.63. Te Matatiki recognises the role of hapū at place in upholding and protecting the collective interests of all hapū and iwi within the area bounded by Te Awa Tupua o Whanganui and Te Waiū-o-Te-Ika. Te Matatiki acknowledges the Tākai Here document, signed on 9 June 2022, as an expression of shared understanding between hapū of Pūtiki, Whangaehu, and Kauangaroa. This and other such arrangements reflect enduring relationships grounded in mana and strengthen unity, mutual respect, and collaboration while upholding the mana of each hapū in accordance with Te Matatiki.

RATIFICATION AND APPROVALS

1.64. Ngā Hapū o Te Iwi o Whanganui have, since the initialling of the deed of settlement, by a majority of –

1.64.1. 81.00%, ratified this deed and approved its signing on their behalf by Takapau Whāriki; and

1.64.2. 78.83%, approved Takapau Whāriki receiving the redress.

1.65. Each majority referred to in clause 1.64 is of valid votes cast in a ballot by eligible members of Ngā Hapū o Te Iwi o Whanganui.

1.66. Ngā Hapu o Te Iwi o Whanganui approved entering into, and complying with, this deed by resolution of trustees on 16 April 2026.

1.67. The Crown is satisfied –

1.67.1. with the ratification and approvals of Ngā Hapū o Te Iwi o Whanganui referred to in clause 1.64; and

1.67.2. with the approval of Takapau Whāriki referred to in clause 1.66; and

1.67.3. Takapau Whāriki is appropriate to receive the redress.

AGREEMENT

1.68. Therefore, the parties –

1.68.1. in a spirit of co-operation and compromise wish to enter, in good faith, into this deed settling the historical claims; and

1.68.2. agree and acknowledge as provided in this deed.

OFFICIAL OR RECORDED GEOGRAPHIC NAMES

1.69. 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.

2 TE MĀTĀPUNA – TE TOMOKANGA KI TE MATAPIHI

Ko te rangawhenua te mātāpuna o te ora

Mai i te wharetoka ki te tokatū

He matapihi ki uta, he matapihi ki tai, he matapihi ki te ao

He ao āpōpō, he ao tea

Our nationhood sustains us

Our tribal domain dictates our worldview

Our culture and economy sustain and elevate our mana motuhake and tino rangatiratanga

Our legacy, our aspirations, our future

TE TOMOKANGA KI TE MATAPIHI

2.1. Te Tomokanga is a ceremonial gateway that leads onto the main courtyard of a marae. Manuhiri (visitors) must traverse this pathway in order to fulfil the formal ritual of encounter, the pōwhiri.

2.2. Te Tomokanga symbolises the values (Ngā Mātāpono) carved into the entranceway.

2.3. Te Matapihi, a significant landmark, is a window for Ngā Hapū o Te Iwi o Whanganui to look out to the external world, though their tribal lens.

2.4. For Ngā Hapū o Te Iwi o Whanganui, it is the entrance into the Whanganui tribal domain.

TE UKU AND TE RINO

2.5. Te Uku represents Ngā Hapū o Te Iwi o Whanganui and their rights and responsibilities, as tāngata whenua within their tribal domain, to ensure that their relationship with the Crown endures for the benefit of future generations.

2.6. Te Rino represents the Crown in its relationship with Ngā Hapū o Te Iwi o Whanganui under te Tiriti o Waitangi.

NGĀ MĀTĀPONO: TOITŪ TE KUPU, TOITŪ TE MANA, TOITŪ TE WHENUA

2.7. Ngā Mātāpono are the intrinsic values of Ngā Hapū o Te Iwi o Whanganui.

Toitū Te Kupu: Innate Integrity

2.8. Integrity is founded on the intent of one's word and the truth of its expression.

Toitū Te Mana: Inherited Authority

2.9. Inherited authority is founded on the recognition of the permanence of iwi mana and on the sharing of responsibility to uphold that mana. Mana stems from maintaining the

relationships between humanity and the natural world, and people with one another, through appropriate tikanga.

Toitū Te Whenua: Physical and Metaphysical Sustenance

2.10. Physical and metaphysical sustenance is founded on the connection, through appropriate tikanga, of humanity with the natural world, and the duty of care of humanity towards the natural world.

CROWN ACKNOWLEDGEMENT OF TE TOMOKANGA KI TE MATAPIHI

2.11. The Crown acknowledges and respects the importance of Te Tomokanga ki Te Matapihi to Ngā Hapū o Te Iwi o Whanganui.

2.12. The Crown acknowledges that Ngā Hapū o Te Iwi o Whanganui –

2.12.1. has a desire to have a relationship with the Crown based on Te Tomokanga ki Te Matapihi; and

2.12.2. regards Te Tomokanga ki Te Matapihi –

(a) as underpinning the settlement of their claims against the Crown; and

(b) as the basis for resetting the relationship between Ngā Hapū o Te Iwi o Whanganui and the Crown.

DRAFT SETTLEMENT BILL

2.13. The draft settlement bill will –

2.13.1. include Te Tomokanga ki Te Matapihi in subpart 1 of part 1 of the draft settlement bill, on the terms set out in that bill; and

2.13.2. record that:

(a) the purpose of the settlement legislation includes to give effect to certain provisions of this deed of settlement; and

(b) the intention of Parliament is that the provisions of the settlement legislation are interpreted in a manner that best furthers the agreements expressed in this deed of settlement.

3 TE PAE WHAKARAUHĪ: NGĀ KŌRERO O NEHE

Te Pae Whakarauhī – The Threshold of Resolution

Rapua te huarahi whānui hei ara whakapiri i ngā iwi e rua i runga i te whakaaro kotahi

Seek the broad highway that will unite the two peoples towards a common goal

TE TIRITI O WAITANGI ME NGĀ HOKONGA WHENUA KI WHANGANUI, 1839-1846

Ngā Hokonga Whenua ki Whanganui, 1839–1846

3.1. Iti noa nei ngā tūtakitanga a ngā iwi o Whanganui ki te Pākehā e āta mōhiotia ana i mua i te ngahuru tau 1830. Ko te New Zealand Company he kaporeihana nō Rānana, he mea whakatū hei whakatairanga i te taipūwhenuatanga ā-pūnaha nei o Niu Tīreni. I te tau 1839, ka tau mai te Kamupene, ka aru whenua hei nōhanga mō ngā iwi o Piritana.

Te Kerēme a Te New Zealand Company, 1839–1841

3.2. I te 16 o Noema 1839, i kō iti atu o Waikanae, tokotoru ngā rangatira nō te rohe o Whanganui i piki ki runga o te kaipuke o te Kamupene, o Tory, i reira whakaatuhia atu ai ki a rātou he puka reo Ingarihi e kī ana he mea hoko ngā whenua nui atu i te kotahi miriona eka i ngā ngutuawa o Manawatū me Pātea, ki uta rā anō, ki Tongariro. I taua tuhinga rā te kōrero, ka purutia e te Kamupene tētehi pito o aua whenua tuku ki tētehi tarati mō ngā kaihoko Māori. Rangirua ana te kiko me te whānuitanga o ngā kōrero, kīhai te whakamāoritanga o te puka hoko i eke ki te taumata e tika ana kia mārama pai ai ki ngā rangatira. Nō muri mai, ka kīia e ētehi atu rangatira o Whanganui, kāore ō taua tokotoru mana ki te hoko atu i te whenua nei me te korenga o te whakaaetanga a ērā atu rangatira.

3.3. Tokorua ngā rangatira i hoki ki uta i muri mai i te waitohu i te puka hoko, ko te tuatoru i noho tonu ki runga o Tory hei hoa haere mō ngā āpiha o te Kamupene ki Whanganui, ki reira, ko te hiahia o ngā āpiha kia tuku i ngā utauta i tuhia ki te puka hoko hei utu. Nā te kino o te huarere kīhai a Tory i pae ki uta, ki Whanganui, ā, ka wehe ngā āpiha o te Kamupene i mua i te tatūnga o te hokonga. Nō te Tīhema, 1839, ka peka atu te mihingare, a Henry Williams, ki Whanganui, ka tuhi, "māharahara ana ngā rangatira o reira, kei riro i ngā Pākehā te motu."

3.4. I te 14 o Hānuere 1840, ka tauākītia e te Karauna, kua kore e whakaaetia ngā hokonga whenua i waenga i te Māori me te Pākehā, ā, kāore ngā hokonga o mua e whakaaetia e te Karauna i mua i te rangahautia o te tika o aua hokonga. Nāwai rā, ka whakatūria e te Karauna te Kōmihana Kerēme Whenua kia rangahau i te hia rau kerēme a ngā Pākehā mō ngā hokonga whenua o mua i te tau 1840.

Te Tiriti o Waitangi i Whanganui

3.5. I te 1840, e mau tonu ana, ā, e ū tonu ana ngā hapū me ngā iwi o Whanganui ki ngā tikanga tuku iho me ngā kawenga i te rohe whānui o Te Awa o Whanganui. I te marama o Mei 1840, ka whānui te hora o ngā pāpātanga ki ngā Māori o Whanganui i te haringa mai o Te Tiriti o Waitangi ki Whanganui e ngā māngai o te Karauna, ā, i taua wiki tonu rā ka hoki mai ngā āpiha o te Kamupene ki te whakaoti i tā rātou hokonga.

3.6. I te marama o Pēpuere 1840, ka tīmata tā Lieutenant-Governor William Hobson whiriwhiri kōrero kia whakaae mai ngā iwi me ngā hapū o Te Raki ki te Tiriti o Waitangi. He mea tuhi te Tiriti ki te reo Ingarihi, kātahi ka whakamāoritia e mihingare Henry Williams. I waitohungia e te nuinga o ngā rangatira te puka reo Māori. Nō muri mai i te waitohutanga tuatahi i Waitangi, i te 6 o ngā rā o Pēpuere, ka tukuna e Hobson ngā tāruatanga ki ngā pito kē atu o Niu Tīreni, kia kohia ētehi atu waitohu Māori. I te 21 o Mei 1840, i mua i tā ngā māngai Karauna hari mai i Te Tiriti o Waitangi ki Whanganui, i oti kē i a Hobson te taunaha i te mana o te Karauna ki te katoa o Niu Tīreni.

3.7. Nō te 23 rā anō o Mei 1840, ka mauria mai e Henry Williams te tāruatanga o Te Tiriti o Waitangi ki te rohe. Ko taua kape, i kīia rā ko tā Henry Williams hīti, ko te 'Cook Strait sheet' rānei, he mea reo Māori. I tāpirihia ngā waitohu e iwa ki taua puka i te 23 o Mei, e rima i te 31 o Mei, i raro i te upokotanga "Chiefs of Wanganui". Kāore tētehi rangatira o Whanganui i waitohu i tētehi tuhinga reo Ingarihi o Te Tiriti o Waitangi. Ki tā Jerningham Wakefield, nā Williams tētehi paraikete i tuku ki tēnā, ki tēnā o te hunga waitohu.

3.8. I te tuhinga reo Māori i kawea mai ki Whanganui i te marama o Mei 1840, i whakaūngia tā ngā Māori pupuru ki "te tino Rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa". E rerekē ana tērā i tā te tuhinga reo Ingarihi i kī ai, "the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession."

3.9. I te marama o Mei 1840, i waitohungia e ngā rangatira o Whanganui Te Tiriti o Waitangi. I reira ngā māngai o te New Zealand Company me ngā āpiha o te kāwanatanga, he rapu waitohu, he toha rawa tā ngā rōpū e rua, nā reira i nui ake ai te tūpono o te rangirua. Nā tētehi o ngā kaiwaitohu rangatira, nā Pēhi Tūroa te kōrero, "Kāore taku ingoa e ea i te paraikete. He rangatira tonu ahau." Ahakoa i mōhio pea te hunga waitohu i Te Tiriti o Waitangi i whakaae atu rātou ki tētehi momo hononga ki ngā Pākehā hei ngā rā te tū mai, kāore kau he tuhinga, he kōrero rānei mō ngā whakamārama i tukua ki a rātou mō te tikanga o tā rātou i waitohu ai. I te wā i waitohutia Te Tiriti o Waitangi e ngā rangatira o Whanganui, ko tō rātou māramatanga ki taua tiriti i te whakawhirinaki ki te tuhinga reo Māori i whakaatuhia ki a rātou, ki ngā āhuatanga i puta i te rohe i te wā o te waitohutanga, ki ētehi anō āhuatanga anō hoki.

3.10. I a Williams e whiriwhiri kōrero ana kia waitohungia Te Tiriti, i Whanganui ngā māngai o te New Zealand Company e tatari ana ki te whakaoti i te puka hoko whenua o te marama o Noema 1839. Ko tōna whā rau ki te waru rau ngā tāngata i tae atu ki te hui i tū i kō iti atu o Pākaitore i te 27 o Mei, engari, he tokomaha te hunga whaipānga ki te whenua kāore i tae atu. Ko tōna 32 ngā rangatira i waitohu i te puka tono, āpiti atu ki te tokorua i waitohu i te tau 1839. Heoti, kīhai tā te Kamupene whakamāoritanga o te puka hoko i eke, ka mutu, kāore te nuinga o te hunga 34 i waitohu i taua puka i mārama ki ōna herenga.

3.11. I muri mai i te waitohutanga, ka mauria ki uta e te Kamupene ko ngā taputapu hei utu i te hokonga whenua. I te tohanga haeretanga, ka tū te puehu, ka raruraru, tokomaha te hunga waitohu, pērā i a Te Anaua rāua ko Te Pēhi Tūroa, i whiwhi i te iti noa iho rānei, i te kore noa iho rānei. He hononga tauhokohoko tō ngā māngai o te Kamupene ki tētehi rangatira o Whanganui, nā tēnā, i pōhēhē ai ētehi o ngā rangatira o Whanganui he mea tuku kē ngā taonga e te Kamupene hei koha i raro i ngā tikanga Māori, ehara kē i te utu hei hoko whenua. I te rā whai muri i te toha rawa a te Kamupene, ka takohatia atu e ngā Māori o Whanganui te nui, te maha hoki o ngā taonga. I tā ngā māngai o te Kamupene i tuhi ai, he "homai no homai, literally a gift for a gift".

3.12. Tae ana ki te Tīhema 1840, toru tekau ngā whare i whakatūria e ētehi Māori o Whanganui ki te taha uru o te awa, ki kō iti atu o Pākaitore, i runga i te whakaaro ka hūnuku pērā atu

ngā Pākehā. I taua wā, ka tae ngā āpiha o te Kamupene ki te rūri tekihana mō ngā Pākehā i hoko whenua i te Kamupene, ko ngā mea tōmua i tae i te marama whai muri, i te 4 o Hānuere. Nō muri tata tonu mai, nō te 9 o Hānuere 1841, ka puta te tauākītanga a te Karauna, he whakatūpato i ngā kaihoko whenua i te Kamupene, kia kauaka e hūnuku ki Whanganui nā te mea kāore anō te Karauna i tuku whenua ki te Kamupene. Kāore he hua, otirā, kāore te Karauna i whakaū i tana tauākītanga; tae ana ki te paunga o Hānuere, ko tōna rima tekau ngā Pākehā kua tae kē, kua tīmata hoki ki te hokohoko, ki te tuku tūranga mahi hoki ki ngā Māori o Whanganui.

3.13. I whakatūria e ētehi o aua Pākehā he tāone pakupaku, nō muri mai ka tapaina ko Petre (ko "Peter" te whakahuatanga), i tua o Pūtiki, i tērā atu taha o te awa. Ka tae tētehi kaiwhakawā nā te Karauna tonu i kopou ki Petre i te marama o Hepetema 1841. Ka tupu te whakahē a ngā Māori i ngā mahi rūri me te whakanoho whenua a te Kamupene ki waho atu o Petre, nā reira te kaiwhakawā ka whakatūpato i ngā Pākehā kia kauaka rātou e whakaeke atu ki ngā whenua i tohea kia oti rā anō ngā rangahau i te mana pupuru whenua.

3.14. I te tau 1841, ka tīmata ngā Pākehā ki te whai kia whakatū pāmu ki ngā whenua ki tua o Petre, ka aurara atu ki ngā whenua kāore nei ō rātou mana, e ai ki ngā rangatira o Whanganui. I te marama o Hepetema 1841, ka "kaha te ātete atu" a ngā Māori i te hao whenua a ngā Pākehā i te taha rāwhiti o Te Awa o Whanganui, ka kī, "ka riro pea i a koutou te whenua, engari, me nanati rawa ō mātou kakī i te tuatahi". I te marama o Pēpuere 1842, i tuhituhi atu ngā rangatira tokotoru o Pūtiki ki te kaiwhakawā, ka kī, "he wāhanga ki ngā Pākehā, he wāhanga ka mau tonu i a mātou", ka tohungia ngā rohe, tae atu ki ō rātou kāinga me ngā mahinga kai, i pīrangi rā rātou kia puritia tonuhia e rātou, otirā, kāore rātou i kōrero mō Pūtiki anake, engari, "ko ō mātou wāhi katoa ki tēnei taha, ki tērā atu taha hoki o ō mātou kāinga". I tuhi hoki aua rangatira, "mō te pito whenua e tūtohu nei mātou ka hoatu (ka tukuna rānei) ki ngā Pākehā, me whakaae mātou ki ngā ritenga; me nui ake te utu i tērā o mua (i te tau 1840)." Heoi anō, i te marama o Hūrae 1842, nā tētehi mihingare te kōrero, i roto i te mahere a te Kamupene "kāore he pā kotahi i rāhuitia, ka mahue he pito iti noa iho o ā rātou ngakinga".

3.15. Kāore ngā Māori o Pūtiki i pīrangi kia riro i ngā Pākehā ngā whenua taiāwhio i Pūtiki. I te marama o Hūrae 1842, i tuhia, he "rite tonu" tā ngā Māori kōrero mō tō rātou whenua i Pūtiki, "Nō ōku tūpuna tēnei kāinga, i pakangatia ō mātou pakanga, kei konei ō mātou mate. He aha te utu hei hoko? E kore mātou e hoko." I te Ākuhata 1842, kāore ngā Māori i whakaae kia haere tonu ngā mahi rūri whenua, kua oti kē i te Kamupene te rūri i tōna 40,000 eka i ngā taha e rua o te awa.

Te Rangahau i te Kerēme a te Kamupene, 1842–1845

3.16. I te marama o Noema 1840, i whakaae te New Zealand Company ki te tuku i tana kerēme mō te hoko i ngā eka nui atu i te 20 miriona, kia riro kē ngā eka e whā hei paremata i ia pauna kotahi i whakapauhia e ia hei utu i te hekenga i Piritana me te nohonga ki Niu Tīreni. I te marama o Mei 1841, ka kerēme te Kamupene i te 89,600 eka, arā, e 140 māero pūrua, i te ngutuawa o Whanganui, i raro i taua whakaaetanga. I pōhēhē te kāwanatanga o Piritana i tika ngā hokonga, engari, i tere tā Kāwana Hobson kite atu, e tohe ana ngā Māori ki te āhua o ēnei hokonga. Kia āhei tā te Kamupene whakaoti i ngā whiriwhiringa kōrero, i te marama o Hepetema 1841, ka whakaae a Kāwana Hobson, ahakoa te korenga ōna i kōrero tahi ki ngā Māori, kia whakangongotia te 'pre-emption' (arā, te mana hoko whenua Māori e motuhake ana ki te Karauna) kia riro kē i te Kamupene ngā wāhi maha, tae atu ki te 50,000 eka i Whanganui. Heoi, kāore Te Kamupene i whiriwhiri kōrero tonu ki ngā Māori, ka tuku pito whenua kē ki ngā Pākehā i Whanganui.

3.17. I te marama o Hune 1842, ko William Spain, he mea kopou nā te Karauna hei Land Claims Commissioner, ka tīmata ki te whakarongo ki ngā taunakitanga i Pōneke, hei rangahau i ngā kerēme a te New Zealand Company. Ka rongo a ia i ngā kōrero taupatupatu mō te mārama o ngā Māori ki ngā puka hoko a te Kamupene, tae atu ki ērā i Whanganui. Nā konei, i te marama o Ākuhata 1842, ka whai te Kamupene ki te whakatutuki i tā Hobson whakangongo i te mana hokonga o te Karauna. Kua mate kē a Hobson, ā, ka kī ake te Kāwana Rīwhi, a Shortland, ko Spain hei takawaenga mō ngā whiriwhiringa kōrero a te Kamupene ki tētehi āpiha, māna e tautapa hei māngai mō ngā Māori. I tua atu i te whakatau i te tika o ngā kerēme a te Kamupene, ka riro mā Spain e tuku pūrongo mō ngā whenua kīhai i hokona atu e ngā Māori, kīhai hoki i pīrangi ki te hoko, engari, he tūpono ka hokona. Ko te Sub-Protector of Aborigines i tohungia hei māngai mō ngā Māori i tēnei tukanga, he āpiha tauhou, 19 tau te pahake, i whakahaua "kia manaakitia paitia te New Zealand Company".

3.18. I tae atu a Spain ki Whanganui i te marama o Māehe 1843 ki te rangahau i te kerēme a te Kamupene i reira. Heoi, i kounu te Kamupene i ngā whiriwhiringa kōrero, ā, kīhai ōna māngai i puta ki te whakawākanga a Spain. I whakarongo a Spain ki ngā taunakitanga a ngā rangatira o Whanganui, he whakaū, kīhai rātou i mārama ki ngā herenga o te puka hoko a te Kamupene. Ka rangona e Spain te hiahia o ētehi rangatira kia nui ake te utu, ko tētehi rangatira nui i mea atu, i whakaae a ia ki te hoko i te whenua nā te mea i "pōhēhē a ia ka nui te utu mā te katoa". Ko Te Māwae tētehi i whakahē atu i te hoko whenua atu, i tohe i te mana o te rangatira ki te pērā i runga i te kore whakaae o ētehi atu e whai pānga ana ki aua whenua. Ko Te Māwae, i tamō i Waikanae i te wā o te mahi hokohoko a te Kamupene, i kī atu ki a Spain ka rongo kōrero ana ia i tana hokinga ki Whanganui, "Ka riri au... ka riri ki ngā Pākehā, ki āku ake hoki".

3.19. I te marama o Āperira 1843, ka kī taurangi atu a Spain ki ngā Māori o Whanganui, "tino kore nei te Kuini e hiahia ki te whakararu i te pupuru a ngā Māori ki ō rātou pā, ki ngā urupā, ki ngā mahinga kai, ki te tango rānei, ne i kore rātou i whakaae". I whakatau hoki a Spain, "kāore i tika te utu i ngā Māori, ā, e tika ana kia utua." I tana pūrongo tuatahi, i te marama o Hepetema 1843, ka whakatau a Spain kāore i tika te nuinga o ngā hokonga a te Kamupene, ā, ko tāna noa i whakatutuki ai, ko tana "whakatū kerēme ki ētehi whenua i tētehi taha o te awa, i reira rā whakatakotohia ai te tāone."

3.20. Nō te Mei rā anō o 1844 hoki ai a Spain rātou ko ngā āpiha Karauna, me ngā māngai Kamupene ki Whanganui ki te whakaoti i tā Spain rangahau me tāna whakawākanga. Heoti, i reira rātou rongo ai, kīhai ngā rangatira o Whanganui i pīrangi ki te hoko whenua atu. Ākina ana rātou e Spain, ka ū tonu ngā rangatira o Pūtiki, ā, ka whakamaumahara a Te Māwae i a Spain ki ā rāua whakawhitinga kōrero whai muri i te whakawākanga a Spain i te Āperira o mua, "Kāore koe e mahara ki tāku i kī atu ai i tērā wā?... Kotahi anake taku kupu, arā, kia motu rā anō taku kakī, hei reira riro ai i a koe te whenua. E ū tonu nei au. Kāore au e pīrangi ana ki ō moni, kāore hoki au e whakaae." Kāore a Spain i whakaae ki te whakatau a Te Māwae, ka whakahoki, "tē taea tō pupuru whenua", ā, ka tohua e ia te whenua ki te Kamupene, "ahakoa tō whakaae ki te utu, kāore rānei".

3.21. Nō te wiki whai muri, nō te 16 o Mei, ka tohungia e Spain te 40,000 eka o ngā whenua rūri, "ko tētehi hau tekau ka rāhuitia hei painga mōu" e £1,000 te utu tāpiri, he mea whakaae i waenga i te Sub Protector of Aborigines rāua ko Wakefield. Ka kōrero ake a Spain, 1,000 eka ki te takiwā o Pūtiki ka rāhuitia, tae atu ki Kaitoke, ngā pā tuna, me ngā pāngā hī ika ki Kaitoke, ki Kohata, ki Wiritoa, ki Pāure. Ka kī hoki a Spain "kuarāhuitia e te Kāwana ō koutou pā, ā koutou mahinga kai, me ō koutou urupā" o roto i te 40,000 eka i rūrihia. Kāore ngā rangatira o Pūtiki i whakaae ki te whakatau, ka kī, "kāore e pīrangi ki te moni, ka mau tonu ki te whenua."

3.22. Ko te 'tahi hau-tekau' arā, ko te 'tekau' i tā Spain "tohu" he mea tuhi ki te puka hoko o te tau 1839. Ko te tikanga ka noho aua whenua hei kāinga, hei haumitanga mahi moni hoki mā ngā Māori o Whanganui. Engari, ko tā Spain "tohu", he kōrero mō ngā papakāinga, ngā pā, ngā mahinga kai, ngā urupā - he tāpiritanga ki ngā hau tekau. Nā reira ka riro ko te haumitanga mahi moni kē te tikanga o ngā tekau.

3.23. I te marama o Hepetema 1844, tokowhā ngā rangatira o Whanganui i tuhi atu ki a Kāwana Fitzroy, ka pōhiri kia toro a ia i Whanganui, kia "hohoutia te rongo ki a mātou ko ngā Pākehā e kino tonu nei ki a mātou". Kāore a Fitzroy i whakautu atu tae noa ki te Nōema 1844, ka tuhi a ia, "he kino, he heahea" aua tāngata kei te mauāhara, nā ngā tāne kūare i kī ake nō rātou te whenua. Ākuanei rātou ka wehe i a koutou". I tono a Fitzroy ki ngā Māori o Whanganui kia "manaakitia ngā Pākehā kei konā", ā, "e kore te whenua e riro ki te kore koutou e whakaae", he whakahē i tā Spain i whakatūpato ai i te marama o Mei 1844, ka riro te whenua, ahakoa te whakanau a te Māori i te utu.

3.24. Nō te hiku o te tau 1844, i te tāria tonuhia e tētehi kāhui rangatira whaipānga ki te rohe whānui o Whanganui, te utu mō te whenua. I te marama o Noema 1844, i muri tata tonu mai i te reta a Fitzroy, tokowhitu ngā rangatira i whakahau tūmatawhānui nei, "kia tere tā te Kāwana haramai ki konei, kia hokona te whenua mō ngā Pākeha, ko tō mātou tūmanako nui kia pūmau te noho mai a ngā Pākehā ki tō mātou kāinga, ki Whanganui." Engari i ū tonu te whakahē a ngā rangatira kīhai i whakaae ki te hoko i te tau 1844.

3.25. I te marama o Māehe 1845, ka oti i a Spain te pūrongo whakamutunga, e toai ana i tāna whakatau kia "tohua" te 40,000 eka ki te New Zealand Company. I tāruatia ki tana rīpoata ngā pitopito kōrero mō ngā eka, te utu, ngā papakāinga, me ngā hau tekau i pānuitia i te marama o Mei 1844. Ahakoa, e ai ki a Spain he whakataunga here āna "tohu" ki Whanganui, ki tā te kāwana, ko te mana o Spain hei tuku tūtohunga noa iho.

Te Whiriwhiri i te Kerēme a te New Zealand Company, 1845–1846

3.26. I te marama o Hānuere 1845, ka ohorere ngā Pākehā o Whanganui i te taenga o tētehi tauā rāwaho. Ka mutu, kīhai i tutū te puehu, engari, ka ara te mataku kei kakari ā tōna wā. Nō te marama o Hune 1845, ka whiriwhiri a Kāwana Fitzroy kāore he hua o tā Piritana āta whakatau kāinga ki Whanganui, ka whakamōhio atu i ngā Pākehā o Whanganui, kāore e taea tā te Karauna tiaki i a rātou, ka whakahau ai i a rātou kia wehe. Nāna hoki te kōrero ki ngā Māori o Whanganui "kei a koutou te tikanga ki te whiriwhiri ka pēhea rā tā ngā Pākehā noho ki waenganui i a koutou... me āta whiriwhiri ki a rātou, kei mahue koutou." I whakaae ngā Māori o Whanganui kia noho ngā Pākehā ki ētehi pito whenua ki waho o te tāone, i mua, i aukatihia e ngā Māori te rironga ki ngā Pākehā.

3.27. I te marama o Noema 1845 ko George Grey, ko te kāwana piki tūranga o Fitzroy, ka ū mai ki Aotearoa, he nui kē atu āna rawa i ā ngā kāwana o mua. Nā te kāwanatanga o Piritana a Grey i whakahau kia whakakahangia te Kamupene ki te whakatau i āna kerēme ki ngā whenua, ki Niu Tīreni, "mā te tuku a te Karauna, mā te hoko rānei" i ngā Māori. Nā reira, ka arahina e te Karauna ngā whiriwhiringa kōrero ki ngā Māori kia ea ai ngā hokonga a te Kamupene, tae atu rā ki tā rātou kerēme ki Whanganui.

3.28. I te marama o Māehe 1846, ka toro a Grey i Whanganui, i reira tūtaki ai ki ngā Māori, ki Petre, ki te whiriwhiri ne i whakaae ngā rangatira kia hokona ō rātou whenua, kia utua hoki rātou. Ka kī atu a Grey ki ngā Māori o Whanganui, māna e whakatutuki te hokonga a te Kamupene i raro i ngā ritenga o tā Spain pūrongo. Ka kī a Mete Kīngi, rātou ko Kāwana (Paipai), ko ētehi atu, i roa kē rātou e whanga ana kia utua, ka mutu, i hiahia rātou kia noho mai ngā Pākehā i te mea he nui ngā painga hokohoko. Ko Te Māwae, i whakahē i te noho mai a ngā Pākehā i mua, kāore hoki tana iwi i utua, i whakahau kia utua te nama i roa e kī taurangihia ana, me tana kī ake kei te whakaae atu ināianei, engari "kua hōhā i

te tatari ki te utu", ka kī, "he kupenga ki tai, ka tākiri, ka hūtia, kā tōia, kāore he paku aha o roto". I pīrangi hoki a Te Māwae ki ngā painga o te hoko, hei tāna, "tukua rātou kia kite i ngā hōiho, ngā kau, ngā moni, kia puta ki te ao mārama, i reira te whenua, mā rātou hei utu, mō rātou."

3.29. I te marama o Āperira 1846, ka whakahau atu a Grey ki ngā āpiha o te Karauna kia haere ki Whanganui me ngā kairūri o te Kamupene kia oti ai te whiriwhiri kōrero mō te hokonga whenua i raro i tā Spain i tohu ai. I arahina ngā āpiha Karauna e te Hēkeritari Tūmataiti a Grey, e John Symonds. Nā Donald McLean te nuinga o ngā whiriwhiringa kōrero, he Pirihimana Tirotiro, e 26 ōna tau, i Taranaki e noho ana.

3.30. Nā Spain i "tohu" ki te Kamupene te 40,000 eka i rūrihia e rātou, koirā te katoa o ngā eka o te "poraka" hanga hikuwaru o ngā pito whenua, hāunga, ngā pā, ngā urupā, ngā mahinga kai, ngā pā tuna, ngā roto ika, me ngā papakāinga, "rite ki te hau tekau o te 40,000 eka". Heoti, ka tīmata ngā kairūri ki te rūri, ā, ka whiriwhiri kōrero ngā āpiha mō tētehi poraka e 89,600 eka, ko te rohe tonu i kerēme ai te Kamupene ki te kāwanatanga o Piritana, i Whanganui i te tau 1841. Ko tā Spain i "tohu" ai i te tau 1844, e 40,000 eka, i te mahere whenua, i roto i tētehi poraka tapawhā hāngai e 89,600 eka, nā te Kamupene i kerēme i te tau 1842.

3.31. He "iti, he kore rānei" tā ngā Māori o Whanganui i mōhio ai ki ngā rohenga o te kerēme a te Kamupene, ki te whānuitanga rānei o tā Spain i tuku ai, i whirinaki kē rātou ki ngā whakamārama a ngā āpiha Karauna mō ngā rohenga. Kīhai ngā Māori i mōhio ko ngā rohenga i whiriwhirihia e te Karauna i te tau 1846, he nui noa atu i te 40,000 eka i tūtohungia e Spain hei tukunga. Kāore e kore, i mōhio ngā āpiha Karauna he rahi ake te poraka i rūrihia e rātou i te tau 1846, i tā Spain i "tohu" ai. Kāore ngā āpiha i whakamārama atu ki ngā Māori, kāore hoki i aro atu ki taua rangiruatanga, nō muri kē i te otinga o te hokonga i te tau 1848 i pērā ai.

3.32. I roto i ngā whiriwhiringa kōrero i te tau 1846, ka kōrero ngā āpiha Karauna me ngā Māori o Whanganui mō ngā whenua rāhui, ka tīmata i ngā tūtohunga a Spain. Heoi, ahakoa i tūtohungia e Spain ngā whenua mō ngā Māori, ka tāpiri hoki i te "tekau" hei haumitanga, i te tau 1846, kāore ngā āpiha i aro atu ki te mahi haumitanga o ngā hau tekau, engari, i whiriwhiri kōrero ānō nei ko ngā whenua katoa hei nōhanga, hei whakamahinga hoki. I pīrangi ngā Māori o Whanganui kia whakakotahingia ō rātou whenua. Ka mau, ka whakanuia ngā whenua ki Pūtiki, ki Waipākura, ā, ka mau ki Kaiwhaiki, ki te roto o Pāure, ki Aramoho, me Tūtaeika. Engari, kāore te Karauna i whakaae ki te katoa o ngā pā, ngā urupā, me ngā mahinga kai i tonoa e ngā Māori. I horokukū te whakaae a ngā āpiha kia tū he papakāinga ki Aramoho, he iti iho i tā ngā Māori i tono ai, ā, hei utu, i iti iho te papakāinga ki Waipākura. I pīrangi hoki ngā āpiha kia tukua e ngā Māori o Whanganui ētehi atu whenua hei utu i te whānuitanga o ngā rohe i Pūtiki me Waipākura.

3.33. I pīrangi ngā rangatira o Pūtiki kia toitū ngā whenua, nā Te Māwae te kōrero kia "whakaaro ki ngā uri whakatupu". I aro ngā āpiha ki ngā painga mō ngā kirinoho, ka aro ki te āki i ngā Māori kia tukua ngā mahinga kai, kei "whakararu i ngā mahi me te oranga o ngā Pākehā". I whakarērea anō hoki e ngā āpiha te aronga ki te rāhui "tekau" hei whenua haumi mō ngā Māori. Ahakoa i āhei, i whiriwhiri kōrero hoki ngā Māori o Whanganui, he nui tonu ngā āhuatanga i tukua e rātou. Nā tētehi o ngā āpiha te kōrero i te marama o Mei 1846, "ka oho i te nui o ngā mahinga kai kua tukua e ngā Māori. Kāore e kore ka pāpōuri rātou i tērā āhuatanga". Engari, he mea āta āki ngā Māori o Whanganui, ehara i te mea ko ngā āpiha o te Karauna anake, engari, ko te tūpono o te wehenga atu o ngā Pākehā – nā reira a Te Māwae ka tuku i ētehi atu whenua o Pūtiki, nā te āta āki a ngā Pākehā. Ne i pīrangi ngā Māori o Whanganui kia noho tonu mai ngā Pākehā, me tatū te whakaaetanga ki te Karauna mō ngā ritenga.

3.34. Tae ana ki te 1 o Hune 1846, ka whakaae ngā māngai Karauna, i eke ngā whiriwhiringa kōrero me te rūri, ā, ka mauria mai te £1,000 hei tuku atu. Heoi, nō muri i ngā tono hou, me te rongo anō i ngā kōhimuhimu mō te hiahia o ētehi Māori o Whanganui ki te haere ki *te kakari ki Heretaunga (Te Awakairangi)* i muri mai o te whiwhinga ki te utu, ka poroa e te māngai matua o te Karauna ngā whiriwhiringa kōrero i te 4 o Hune 1846, ka wehe i te pūaotanga o te rā whai muri. Ka pāpōuri tētehi o ngā āpiha me te tokopae o ngā Māori o Whanganui i taua whakatau. Ka āwangawanga a McLean, "kei kore pea e tatū he ritenga mō taua take", ka puta te pāpōuri o Tūroa, hei tāna, "Me whakamā koutou ka tika, ka tahuti atu i a mātou, i a mātou e whirinaki ana ki te pono o ō kupu mō te utu. Kāore! Kua kite au kāore i te pono ngā kupu a te Pākehā. Kāore! E kite nei au, kāore ngā kupu a te Pākehā i pono." I tono ngā rangatira ki a Grey kia tukua mai he tangata kē, i tua atu i tana hēkeritari, kia oti ai te whakatau, ka kī "me he poaka puihi, kua pōhēhē i mau i a koe, ka tahuti atu".

3.35. Neke atu i te ono tekau tau i muri mai i te waitohutanga o te puka hoko a te Kamupene, e toru tau i muri mai i te taenga tuatahitanga o Spain ki Whanganui, kāore tonu i tau ngā kerēme a te New Zealand Company ki te whenua i Whanganui.

NGĀ PAKANGA KI WHANGANUI, 1846–1847

Ngā Pakanga me te Ture ā-Ope Kātua

3.36. Ka wawe te mutu o ngā whiriwhiringa kōrero mō te Poraka o Whanganui nā te tutūnga o te puehu i Heretaunga. I te marama o Pēpuere 1846, ka tonoa e Grey ngā hōia kia panaia atu ngā iwi i Heretaunga, me te kore e whakaae ki te whiriwhiri kōrero mō te kapeneihana i ngā mahinga kai i riro, kia wehe rā anō rātou. I muri i te ākinga o rātou kia wehe, ka pāhuatia ō rātou whare, ā rātou kīrehe me ngā mahinga kai e ngā ope a te Karauna me ngā kirinoho, ka kaiātia ō rātou waka, ka tahuna ō rātou pā ki tētehi ahi i kainga katoatia ai tō rātou whare karakia, i whakapokea ai ō rātou urupā. Nā konei, ka whakautua e rātou ko ētehi atu Māori mā te muru i ētehi kāinga kirinoho.

3.37. I muri i te aranga anō o te pakanga, ka whakapuakitia e Grey te ture ā-ope kātua i te 3 o Māehe 1846, ahakoa te tukituki o ngā tohutohu a te Rōia Karauna me tētehi kaiwhakawā. Ka wehe atu ngā Māori i Heretaunga i taua rangi tonu rā, ā, nō te 12 o Māehe 1846 ka hīkina te ture ā-ope kātua.

3.38. I ara anō ngā taukumekume i te marama o Māehe, whai muri i te mauheretanga o ētehi Māori tokorua, ko tētehi i kīia e harakore ana, ko tētehi i mau tangetange, engari nō muri mai, i whakakorehia e te kāwana taua whakawākanga i muri i tana whai i ētehi taunakitanga hou. Nō te 2 o Āperira 1846, i muri i aua mauheretanga, ka patua tētehi tāne Pākehā rāua ko tana tamatāne i te whenua i tohea i Heretaunga. Nō te 20 o Āperira, ka whakapuakitia anō e Grey te ture ā-ope kātua hei tuku ki ngā hōia te "mana nui rawa atu ki te aupēhi i te riri". E rima tekau ngā hōia i whakatū pātūtū ki tētehi pāmu Pākehā i Heretaunga, ā, i te 16 o Mei, ka arahina e Te Mamaku, he rangatira nō te awa o Whanganui, tētehi kōkiritanga ki ngā ope o te Karauna i taua pāmu, i mate ai ētehi hōia tokoono. Ka haere tonu ngā riri motumotu mō ētehi wiki maha i mua i te hūnukutanga o ngā pakanga ki te takiwā o Porirua i te marama o Hune 1846.

3.39. Heoti anō, kāore ētehi atu o ngā Māori o Whanganui i whakapiri ki a Te Mamaku i te pakanga nei. I te 4 o Hune 1846, ka kī atu a Te Pēhi Pākoro ki tētehi hui nui i Pūtiki kua "tatū ōna whakaaro, kia noho i raro i te rangimārie, kia kotahi ki te Pākehā," he mea tautoko nā te tokomaha i taua hui. Nō aoake, i te 5 o Hune 1846, ka whakaū atu anō a Te Pēhi Pākoro ki a McLean: "Kāore e taukaikai ki konei pērā me Poniki ((Pōneke), me ērā atu wāhi rānei. Ko te hunga hiahia ki te whawhai, ka whawhai, engari kāore e tautokona e au, e taku iwi rānei." I te 14 o Hūrae, ka wehe atu a Maketu, a Ngapara me tōna rima tekau

tāne i Whanganui, ka haere ki Pāuatahanui, i reira a Te Mamaku rātou ko tana iwi, ko te hiahia kia whakahokia mai rātou ki te kāinga. Ka tae rātou ki Ōhau, ki te raki o Ōtaki, ki reira rā noho ai mō ētehi rā. I runga i te whakapono ko te piki taua ope ki te tonga ki te piri atu ki te riri i Te Awakairangi, i te 18 o Hūrae 1846 ka kīia e Grey ko ngā Māori "muhumuhu" he hunga ātete, ā, ka whakapuakitia anō te ture ā-ope kātua, ā, i tēnei wā, ka toro whakateraki, tae rawa atu ki Whanganui.

3.40. I te 21 o Hūrae 1846, i runga a Grey rātou ko ngā ope o te Karauna *i te kaipuke HMS* Driver, i waho atu o te moana i Ōhau, ko tā rātou i pīrangi ai, he whakaeke atu ki te ope o Maketu, engari nā te kino o te huarere kīhai i tutuki. Ka hoki taua rōpū ki te kāinga i te paunga o te marama, kāore nei he raru i pā.

Te Patunga me te Pananga

3.41. I te 1 me te 14 o Ākuhata 1846, nō muri i te mutunga o ngā kakari, tekau ngā Māori nō Whanganui i mauheretia i te rohe o Porirua, ā, ka puritia i raro i te ture ā-ope kātua. Ko tētehi o rātou, ko Hohepa Te Umuroa, he tupuna nō Ngā Hapū o te Iwi o Whanganui.

3.42. Ahakoa kua mutu te pakanga, ā, kua hoki anō ngā ritenga whakahaere a te kāwanatanga, tae atu rā ki ngā kōti hoki, i mau tonu te whakapuakitanga a te Karauna mō te ture ā-ope kātua. I whakawākia aua tāne tekau e te kōti ā-ope kātua ki Porirua, i reira he iti iho te mōtika o te hunga hāmene i tērā i te kōti raraupori.

3.43. I te 14 me te 15 o Hepetema 1846, i whakawākia ngā mauhere tokorua tuatahi ki te kōti ā-ope kātua, ā, kāore nei he rōia hei taituarā mō rāua. Ko te mauhere tuatahi, he tāne pahake, he māuiui hoki, i mau tangetange mō te "ātete" me te mau tao, engari kāore i tohungia kia mate nō te mea i kīia he "pōrangi". *I* te mau tangetange ōna, ka *whiua ki* te whare herehere mō te paunga o ngā rā o tōna ao. Ka mate ia i te whare herehere i Pōneke e rua marama noa iho i muri mai. Ko te mauhere tuarua i mau tangetange mō te "ātete", me te "tohe me te tūkino" i te tangata nāna ia i mauhere. He tārona te whiunga, ā, ka patua ki Paremata i te 17 o Hepetema 1846. I taua rangi tonu rā, ka kīia e te āpiha matua o te kōti ā-ope kātua ko taua tāronatanga hei "tauira ki ngā Māori, he tokomaha hoki i reira."

3.44. I tumeke, i wehi hoki te Pākehā me te Māori i taua tāronatanga. I tētehi pūrongo nūpepa, i kīia taua patunga he "ngakinga mate whakarihariha." I Ahitereiria, i kīia taua patunga he "aituā mōkinokino," he "pūriko," e "poke" ai te ingoa o Niu Tīreni. I tohe a Te Mamaku, ko te tāne i patua, he teina nōna, kāore i whawhai, "he whai noa i ahau," ā, nā tēnei "ka mauheretia, ā, ka whiua ānō he kurī."

3.45. He mea tohutohu te āpiha o te kōti ā-ope kātua e tana kaiwhakamāori, ki te patua ngā mauhere tokowaru o Whanganui i te toe mai, i muri i te roa o te noho herehere, ka kīia e ngā Māori he mahi tūkino, he mahi hē hoki, ā, "tērā tonu pea ka tūkinotia" ngā Pākehā i Whanganui ki te patua anō he tangata. I whakapono te āpiha kua kore e taea e te kōti ā-ope kātua te uta tētehi whiunga e māmā ake ana, nō reira ka tukuna atu ngā mauhere ki Pōneke, kia whakawākia e te kōti raraupori. Engari, kua tono kupu tohutohu kē a Kāwana Grey i te Rōia Matua, ā, i whakahokia ngā mauhere ki Porirua mō te whakawākanga ā-ope kātua i te mutunga o Hepetema 1846.

3.46. O te tokowaru o ngā Māori o Whanganui i mauheretia i Paripari, kotahi i tukuna ki te kāinga nō te mea he tamaiti tonu. Ko te tokowhitu i toe mai, ka whakawākia e te kōti ā-ope kātua i te 12 o Oketopa 1846. I mau tangetange rātou mō te "ātete," te "mau rākau", te āwhina i a *Te Rangihaeata "i taua pakanga* ātete," me te *pupuri i* tētehi pū nā tētehi hōia Karauna, i puhia i Heretaunga. I whiua rātou ki te herehere ki tāwāhi kia mate rā anō rātou. I tonoa katoatia ngā mauhere tokowhitu ki Ākarana i te tuatahi, tokorua i herehere ki reira, ko te

tokorima o ngā mauhere e toe ana, tae atu ki a Hohepa Te Umuroa, nō Ngāti Hau hoki, i kawea atu ki Tāhimania i te marama o Oketopa 1846.

3.47. I nukarautia e Grey ngā mana whakahaere o Tāhimania, ka kī, nā tētehi o ngā tāne te "tokomaha i kōhuru". Engari, kāore rātou i whakapaengia, i whakawākia, i mau tangetange rānei mō te kōhuru te take. I tono a ia ki te kāwanatanga o Tāhimania kia "kaha te whiua o ngā mauhere ki te mahi", kia mōhio ai ētehi atu Māori ki te kino o te whiunga. Engari, ka tonoa ngā tāne e ngā āpiha o Ahitereiria ki te moutere o Maria, ko tō reira whare i kīia i pai ake ai te manaaki tangata. I reira ka tonoa ngā tāne ki ētehi mahi māmā, he momo nekeneke hoki ka whakaaetia, he nohoanga motuhake hoki mō rātou. Ki tā ngā tāne herehere, ko tā rātou noa iho he "whawhai ki te hunga i whakaeke mai ki tō rātou whenua."

3.48. E whā marama i muri i tō rātou taenga atu, ka pā te "kātū mate kohi maukaha" ki a Hohepa Te Umuroa. E rua marama i muri mai, i te 19 o Hūrae 1847, ka mate ia, e 25 noa iho ōna tau, i te Darlington Probation Station, i te moutere o Maria. Nō aoake, ka tapukea a ia ki tētehi urupā iti e tūmatanui ana; he mea pānui tōna poroporoaki ki te reo Māori i tōna rua kōiwi, nāwai rā, ka whakatūria he kōhatu hei tohu i tōna takotoranga.

3.49. I te marama o Mei 1847, ka tuhi te British Colonial Office ki a Grey mō ngā whiunga a te kōti ā-ope kātua, arā mō ngā mauheretanga ki Tāhimania, ka kī, "kāore he mana, kāore hoki he hua ā-ture" o te pērā, ā, me kimi rongoā a Grey mō te "raruraru" o ngā herehere kua kawea atu. I te marama o Oketopa 1847, ka mana he Indemnity Act e mea ana kāore ngā āpiha Karauna e whakawākia mō ngā mahi i kōkiritia i raro i te ture ā-ope kātua. I te marama Tīhema o 1847, ka tukuna e Kāwana Grey ngā mauhere tokorua i te puritia ki Ākarana, ā, ka tonoa kia whakahokia mai te tokowhā e toe ana i te moutere o Maria ki Aotearoa. I te hiku o Maehe 1848, ka tae ngā toenga mauhere ki Ākarana. Kāore i te mōhiotia i ahatia rā rātou.

3.50. I te tau 1988, whai muri i ngā tau e toru e whiriwhiri kōrero ana ki ngā kāwanatanga o Aotearoa me Ahitereiria, ka whakahokia mai ngā kōiwi o Hohepa Te Umuroa e te iwi o Whanganui ki te urupā o Roma, i kō iti atu o Hīruhārama. Nō te whakahokinga mai o Te Umuroa, ki tā ngā mahara o ngā Māori o Whanganui i taua wā rā, i kitea tuatahitia ai tētehi kāhui manu tauhou, arā, he nankeen night heron. I kitea anō aua manu i te huranga o tōna kōhatu whakamaharatanga, ā, nō taua wā kua pūmau te noho a aua manu ki te rohe. Kāore anō i kitea aua manu i te awa e ngā pahake o Whanganui, me te aha, ka kīia e rātou he tohu – he tohu nō te ao wairua. Nā reira ka tapaina aua manu ko te umu kōtuku.

3.51. I tautokotia e ngā kāwanatanga o Ahitereiria me Aotearoa te whakahokinga mai me te tapukenga o Te Umuroa, ā, ki tā te Minita mō ngā Take Māori ko tā te Karauna whai wāhitanga atu ki taua whakahokinga, he "aro ki te whakatikatika i tētehi hē nui i mahia i tērā rautau." Nā tētehi āpiha Karauna te kōrero, "i te mutunga iho me ū ki te tika."

Te tupu o te riri te taenga mai o ngā hōia Karauna

3.52. Ko tā te Karauna ki ngā tāne o Whanganui, arā, ko te whakawā ki te kōti ā-ope kātua, ko te patu kia mate, ko te pana atu hoki ki tāwāhi, koia te pahūtanga ake o ngā taukaikai a ngā Māori o Whanganui ki te Karauna, i takea mai rā i ngā riri i Heretaunga. Nō muri mai i te pānga o te rongo ki a Te Mamaku mō te kōhurutanga o tōna teina, ka arahina e ia tētehi tauā ki tai o te awa. I te tīmatanga o Oketopa, ka tūtaki te ope ki tētehi atu tauā, kia tangi tahi ai i te matenga o tō Te Mamaku teina, i Pukehika. Ka whai a Te Mamaku me ngā kaiārahi o te tauā ki te ngaki i te mate mā te utu i muri mai o te patunga. Ki tā Te Mamaku kāore ōna "riri ki te kāwana, kia tāronatia rā anōtia tōna teina". I tae atu te tauā ki waho mai o te tāone i te 19 o Oketopa 1846.

3.53. Ko tōna kotahi wiki e taukumekume ana. I kuhu mai ētehi atu o ngā Māori o Whanganui ki te tiaki i ngā kirinoho, ki te whakararau anō i te rangimārie. Nā tētehi reimana Māori i kī taurangi ai ngā kaiārahi o te tauā ka kore rātou e tūkino i te iwi Pākehā o te tāone, ā, ka atawhaitia te tāone e ngā rangatira o Pūtiki me ērā o uta o te awa, tae atu ki a Hoani Hipango, rātou ko Te Māwae, ko Tāhana Tūroa. I noho tonu te tauā ki te tāone, ki ngā takiwā e karapoti ana hoki mō ētehi rā i mua i te unu ki uta. Ka whakatūpato atu a Te Mamaku ko te hoki mai a ia ki te tahu i te whare o te pirihimana whakawā o te taone, hei tāna, ko te tauā i wehe "he tamariki noa iho, taihoa ko ngā tāne ka whai ake."

3.54. I muri i te wehenga atu o te tauā, ka mataku ngā Pākehā me ngā Māori noho i te takiwā o te tāone kei tae mai anō tētehi atu tauā, ā, ka tono rātou ki te kāwanatanga kia tukuna mai he hōia hei tiaki i te tāone. I whakatūpato atu tētehi āpiha Karauna, tērā tonu pea ka ara ake te riri i te taenga mai o ngā hōia, engari nō te 20 o Noema ka whakaaetia e te kāwana te tukunga o ngā hōia e 200 ki te tāone, kia hangaia tētehi pātūtū, kia tukuna hoki tētehi kaipuke hōia hei kawe atu i ngā kirinoho i pīrangi ki te wehe atu. I te 8 o Tīhema ka tukuna taua whakahau. I tae mai ngā hōia tuatahi i te 13 o Tīhema 1846, ā, ka hangaia he pātūtū ki te wāhi i tū ai te pā o Pukenamu.

3.55. Ka eke ki te marama o Pēpuere 1847, i te tau tonu o te āhua o te mārire, ka whakatau a Grey ki te whakakore i tana whakapuakitanga mō te ture ā-ope kātua i te 15 o Māehe. Kāore te whakapuakitanga i whakamāoritia mā ngā Māori o Whanganui i runga i te whakaaro kāore e mārama ki a rātou. I whakahē te kaiārahi hōia o te Karauna i te hīkinga o te whakapuakitanga, i tono hoki kia oti te hanga i te pātūtū i raro tonu i te ture ā-ope kātua. Hei whakautu atu, ko tā te kāwana he whakaroa i te wā e mana ai te ture ā-ope kātua ki te rohe o te kerēme a te Kamupene ki Whanganui tae noa ki te 1 o Mei. I ū tonu te ture ā-ope kātua, ngā whakaaro whakapae me te korenga o te whakapono a tētehi ki tētehi, ā, he āhuatanga i puta i te marama o Āperira 1847, i nui rawa ai te tākohukohu, tē taea te whakamahuru.

Ngā Patunga i raro i te ture ā-ope kātua (te puhinga o Ngārangi, te kōkiritanga Gilfillan, te patunga o ngā taitamariki)

3.56. I te 16 o Āperira 1847, nā tētehi pia āpiha Karauna i pupuhi te mata o Hapurona Ngārangi, he rangatira nō Pūtiki. Ki tā tētehi pūrongo, i te korikori taua āpiha ki tētehi pū, ā, ka ohorere te pakūtanga, ka rere te matā ki a Ngārangi. E ai ki tētehi atu kōrero, tokorua ngā āpiha i te tautohe ki a Ngārangi mō te utu o tētehi whare raupō nāna i hanga mō rāua. Ka tohu te pia āpiha i tana pū ki a Ngārangi, ka taukaikai, ā, ka puhia a ia. Nā te rata hōia a Ngārangi i manaaki, ā, ka ora a ia, engari i mau tonu te matā ki tōna wheua pāpāringa.

3.57. Nō muri mai i te puhinga, ka arahina e Te Anaua rāua ko Te Māwae tētehi ope nō Pūtiki ki te pātūtū, ka tono kia tukuna taua pia āpiha ki a rātou, engari i puritia tonutia a ia e te ope hōia ki roto i te pātūtū. Te āhua nei, nā ngā āpiha hōia i whakapono ai a Te Anaua he mea pokerehū noa te puhinga, engari ka mau tonu te manawarau.

3.58. E rua rā i muri mai, ka kōkiri atu tētehi rōpū taitamariki Māori, 12 ki te 18 tau te pahake, ki tētehi whānau Pākehā mohoao i tō rātou pāmu i te tuawhenua, i mate ai tētehi tokowhā. I kī tētehi o ngā taitamariki he utu tērā mō te wharanga o Ngārangi, engari tērā tonu pea ko aua patunga hei whakatumatuma kē.

3.59. I aruarua te tokorima o aua taitamariki, ā, ka wawe tonu te mau i ngā Māori o Pūtiki. I taua wā tonu, i mana tonu te ture ā-ope kātua, otirā, nō muri mai i te arotake a te kaitirotiro tūpāpaku, ka whakawākia rātou e te kōti ā-ope kātua — ko te tuatahitanga tērā o te karawhiunga o te ture ā-ope kātua i roto i te rohe o Whanganui. Kāore ō rātou rōia, ā, he mau tangetange tā rātou i tāpae ai.

3.60. I te 23 o Āperira, ka whakatauria e te kōti ā-ope kātua i mau tangetange rātou, ka pahemo ngā rā e toru, i te 26 o Āperira, ka patua e te Karauna te tokowhā o taua hunga tokorima, ka tāronatia ki mua tonu o te pātūtū. Ko Pukenamu, ko te papa i tū ai te pātūtū, ka kīia tonutia e ngā Māori o Whanganui he tapuināianei, nā ngā matematenga o reira. He tamariki rawa nō te mea pōtiki, kīhai a ia i whiua kia mate, engari, i tonoa kētia ki tāwāhi. Kāore i te mōhiotia i ahatia rā a ia.

3.61. Kei ngā tuhinga o te kōti ā-ope kātua te kōrero "he mea whakahuihui i raro i te ture ā-ope kātua, i hāngai ki te wāhanga tuaiwa o te Mutiny Act". I raro i taua ture, me tono te kaiārahi hōia o Whanganui i te whakaaetanga a te kāwana mō aua patunga. Heoi anō, kāore te kaiārahi hōia i tono i te whakaaetanga a te kāwana kia patu i ngā taitamariki, otirā, kāore i tae atu ki a Kāwana Grey te rongo mō ngā kohurutanga me te whakawākanga, kia kōhurutia rā anōtia ngā taitamariki. I tana rongo mō ngā mahi i Whanganui, ka tono a Grey ki ngā āpiha hōia kia tonoa ngā taitamariki kia whakawākia ki te kōti raraupori. Heoi anō, nā te whakapuakitanga a te Karauna mō te ture ā-ope kātua i whakatārewahia te ture whānui, tae atu ki te Mutiny Act. I te marama o Hūrae 1847, nā Kāwana Grey tana kupu wawao i ngā patunga i tuku ki te kāwanatanga o Peretānia, hei tāna koirā "anake te ara" i wātea ki te kaiārahi hōia. Kua kīia i mua ake nei, nā te Indemnity Ordinance i mana i te marama o Oketopa 1847, kīhai i taea te whiu āpiha Karauna mō ngā mahi i tutuki i raro i te ture ā-ope kātua.

3.62. I te 22 o Āperira, i mua i te whakawākanga ki te kōti ā-ope kātua, ka tae mai tētehi karere ki Pūtiki nā ngā rangatira o te tauā o Oketopa, he tono ne i ka piri mai te iwi o reira ki te kōkiri atu ki te tāone. I taua rā tonu, ka hoki te karere ki uta o te awa, me te whakautu a ngā rangatira o Pūtiki e mea ana kua "kotahi rātou ko te Pākehā, ā, ka noho pērā tonu." I te 27 o Āperira, ka whakaroa anō te Karauna i te ture ā-ope kātua, kia pā ki tētehi rohe whānui ake, ā, ka toru anō ngā marama e pērā ana, nō te mea kāore anō i mau tētehi o ngā taitamariki.

3.63. I te marama o Mei, nā aua patunga, ka hāpaitia ake e ngā Māori ā rātou rākau riri, he tuatahitanga tērā mai i te taunga o ngā hōia Karauna ki Whanganui. I muri tata mai i te patunga o ngā taitamariki, he tauā anō ka kōkiri mai ki te tāone. Ka wāhirua te maha o ngā hapori Māori o Whanganui, ko ētehi i tautoko i te tauā, ko ētehi kāore i tautoko. Ahakoa i whakatūria e te Karauna te ture ā-ope kātua, i arahina kētia ngā Māori o Whanganui e ā rātou anō tikanga tauā. Ko ngā Māori o Whanganui i uru ki te tauā, i pērā i raro i ngā tikanga.

3.64. I te 5 o Mei, ka tata mai te tauā, e 4 maero te tawhiti atu i te tāone, i te rangi tonu i tae atu ai te kotahi rau hōia nō te Karauna, i tukuna i te rangi whai muri mai o te patunga o te whānau Pākehā. Ka noho te tauā ki waho o te tāone, muru ai i ngā whare i mahue i ngā Pākehā i rere ki te pātūtū, ki te taha o ngā hōia. I te tīmatanga, ka noho ngā hōia Karauna ki roto i te pātūtū, ka puhipuhi i ngā ope Māori mai i te pātūtū me tētehi poti pū i te tatanga mai o ngā Māori ki te tāone. I aua tukinga tuatahi, ka mate, ka whara rānei ētehi o te tauā, tae atu ki ngā kaiārahi tokorua. Nāwai, nāwai, ka piri tonu ētehi atu ki te tauā i ngā wiki whai muri tata, ā, ka piki te tokopae ki te 400 – 500.

3.65. I te 24 o Mei, e 200 atu anō ngā hōia Karauna i tae tahi mai me Kāwana Grey, ā, ka kaha kē atu te ririhau o ngā ope o te Karauna. I te roanga o ngā wiki whai muri, ka kōkiri atu ngā ope o te Karauna, me ngā poti pū, ki uta o te awa, ka whai ki te turaki i te tauā. Heoi, kāore te ope o te Karauna i pīrangi ki te whakaeke atu ki ngā pā tūwatawata, kīhai i taea te tō mai te tauā ki te whawhai. I te 4 o Hune, e 200 anō ngā hōia Karauna i tae mai, ā, i taua marama tonu rā, ka piri mai ētehi hōia nō iwi kē atu ki te tautoko i te tauā.

3.66. I te 19 o Hūrae, ka tōia e te tauā ngā ope o te Karauna ki te pakanga ki Kaiharau, i reira i whakatūria ai ngā pā tūwatawata o te tauā. Ka toru, ka whā hāora e kakari ana, tae noa ki

te unuhanga o te Karauna i te papa. E ai ki ngā kōrero, i āhua rite te tokopae o te hunga i mate me ērā i whara i ngā taha e rua – tokowhā i mate, tokowaru, tokoiwa rānei i whara.

3.67. Nō muri mai, kāore he kakari atu anō. Ka kī atu te tauā ki te iwi i Pūtiki, ko te hoki atu rātou ki uta, ki te tou kai, ā, pakū ana ā rātou pū, ka wehe. Tae ana ki te 4 o Ākuhata, kua unu atu rātou ki uta, ā, kīhai te Karauna i aru atu. Ki tā Grey, kāore he hua o te aru atu, inā hoki "kāore he kirinoho hei atawhai ki reira, ka mutu, kāore mātou e whai ana ki te raupatu, ki te whakararau rānei i te whenua."

Te Paitini (Whiritaunoka 6.4.6)

3.68. I te marama o Mei 1847, i te wā o te taukaikai i waenga i te tauā me ngā hōia, ka tūpono atu te tauā ki te paitini i mahue i ngā whare Pākehā i waho mai o te pātūtū. I te 29 o ngā rā o Mei 1847, ka rongo kōrero a McLean i tētehi kaiwhakawā tūmatanui i te tāone Pākehā, i mahue i tētehi kaipāmu Pākehā he parāoa puehu i ranumia ki te huka me te ahiniki ki tōna whare. Ki tā te kōrero, ko te tikanga hei patu kiore taua ranunga, ā, ka mahue ki te whare i te korenga o te wā hei unu atu. Nā ētehi o te tauā i kawe atu i te whare, ā, kei te pūrongo a te kaiwhakawā tūmatanui te kōrero, "ko te tūmanako i kainga e aua nanakia, engari, kāore anō kia pā mai te rongo mō ngā matenga ohotata i te tauā."

3.69. Nō te marama o Ākuhata 1847, ka tuhia e te mihingare o te takiwā, he kōrero whakahīhī nā ngā Pākehā o te tāone, he mea āta whakarite nā rātou te paitini. Ki tā te mihingare, he tokonui tonu te hunga i whai wāhi atu, otirā, "nā tētehi tangata i paitini te 50 pauna parāoa". Ki tā te mihingare, tokorua ngā kaiwhakawā tūmatanui i "whakaae atu," ā, "ka kata ki ngā Māori i tā rātou hapa". Ka tuhi tētehi o ngā Pākehā o te taone, ki tā te wahine a te kaiwhakawā tūmatanui, "mōhio tonu ana, e kore e mau te rongo i tētehi o rātou e ora tonu ana, tāne mai, wahine mai, tamaiti mai".

3.70. Tae noa ki te marama o Ākuhata, ka pā te rongo ki te kaiārahi hōia i Whanganui, tokorua ngā Māori i mate i te paitini. I taua marama tonu rā, ka pā te rongo ki a Grey mō te āta paitini tangata ki Whanganui. Kīhai rāua tahi i paku aha, kāore hoki i āta rangahaua e te Karauna. Kua roa ngā Māori o Whanganui e kī ana, i tau atu te paitini ki uta o te awa, ā, he tokopae te hunga i mate.

Te Whakararau anō i te Rongomau /He Kātū Rangimārie

3.71. Nō muri i te unuhanga o te tauā, i te tīmatanga o Ākuhata 1847, kīhai rātou i whakaaro he hinganga tērā, otirā, kāore te Karauna i turaki i a rātou. Ko ērā o te tauā i noho tonu ki tai, nō Pukehika, nā rātou te kōrero, ka kore anō e kōkiri atu ki te tāone, ā, kāore kau he whakaekenga anō. Nā te tētehi rangatira o te tauā te kōrero, kia kōkiri rā anō mai ngā hōia, kātahi anō ngā Māori o Whanganui ka whawhai. Heoi, kāore ngā rangatira o te tauā i whakaae ki te hohou i te rongo, kia wehe rā anō ngā hōia.

3.72. Haere nei ngā marama, ahakoa te mau tonu o ngā taukumekume, ka ngāwari ake. I te marama o Hepetema, ka whakaatu ētehi rangatira o te tauā i te hiahia ki te hohou i te rongo. I te Tīhema, ka kaikā ngā rangatira o te tauā ki te hou i te rongo ki te kāwana, ko tā Te Mamaku ki tētehi mihingare kua kore te riri e mau ki te kāwana.

3.73. Ka tata raruraru ngā mahi whakatau i te rangimārie i te mutunga o te tau 1847, i te tūkinotia o tētehi tohu whakamahara mō Pēhi Tūria e ngā hōia Karauna. He waka whakairo rahi te taonga tapu nei, i tāia ki te kōkōwai, i tū poupou ki Waipākura, hei tohu i te wāhi i mate ai a Pēhi Tūroa i te tau 1845. I ngā marama whakamutunga o te tau 1847, ka whai ngā āpiha hōia Karauna ki te turaki, ki te unu hoki i te waka, ki tā Tāhana Tūroa, ne i tutuki tērā kua whai utu te iwi. Nō muri tata tonu mai, nō te Tīhema 1847, i te tahuna e ngā hōia Karauna ngā huruwhenua i te hia maero e karapoti ana i te tāone, kia māmā ake tā te ope kātua a

te Karauna haere atu ki uta ā tōna wā. I a rātou e pērā ana, ka pā hoki te ahi ki ētehi whare, ki tētehi wharepuni rangatira hoki i Waipākura nō te whānau Tūroa, ki te waka whakamaharatanga anō hoki, ka kīia he "mahi hāparu tapu". Whakaririka ana te Kaiwhakawā Takiwā kei kōkiri mai anō tētehi tauā, ā, ka tāpae atu i tana utu mō ngā kino i pā kia aua taonga. I te tuatahi, e £20 te kapeneihana i tāpaetia, engari, kāore i te mōhiotia te utu i riro i a Tāhana Tūroa mō te turakanga o te waka whakamaharatanga. Kāore i utua te kapeneihana hei taunaha i te tūkinotanga o te wharepuni, o ērā atu whare, me ngā taepa, kia tae rā anō ki te Noema 1848, i tētehi £10 anō ka utua ki a Tāhana Tūroa.

3.74. I tae atu a Kāwana Grey ki Whanganui i te 14 o Hānuere, ka tūtaki ki ngā kirinoho, ka kī taurangi atu ai ki a rātou, ehara i te mea me whakarere te tāone, ā, ka utua te whenua. Nō aoake, ka tūtaki ia ki ētehi o ngā rangatira o te tauā, ā, ka whakapūmau i te oati o mua a tētehi āpiha Karauna mō tētehi murunga hara mō ngā kaiārahi o te tauā. Kāore i mārama te hua o te hui a te kāwana me ngā rangatira, engari ka haere tonu ngā mahi hohou i te rongo tae noa ki te marama o Pēpuere, i reira ka whakaritea e te mihingare o te rohe tētehi hui i waenga i a Te Mamaku me "te nuinga" o ngā rangatira o te tauā, i ngā āpiha hōia, me ngā Māori ki Pūtiki. Ka whakaatu a Te Mamaku i tana hiahia kia mau te rongo, otirā, ko tāna:

> *"Ka tika kia hohou i te rongo, ka oha ki te ito: kotahi te pā, engari he nui ngā whānau; kotahi te iwi, engari he nui ngā whakaaro: ināianei, ka hohou au i te rongo ki te Pākehā mō ake tonu atu."*

3.75. Ka noho tonu tētehi ope hōia Karauna ki Whanganui i ngā ngahuru tau ka whai muri mai. I aukati tonu, i tirotiro tonu ngā ope o te Karauna i ngā waka i heke i te awa o Whanganui, tae atu hoki ki ngā kaipuke Māori i tau mai ki te ūnga waka, kia amuamu rā anō te mihingare o te rohe ki taua mahi i te marama o Noema 1848. Nā te whakatūnga a te Karauna i ngā pātūtū hou, e kaha ake ana, ka whakaririka ngā Māori o Whanganui. Ahakoa te mimiti haere o ngā taukumekume, i reira tonu e pupū ana.

TE PUKA HOKO I WHANGANUI, 1848

Ngā Taukumekume Tairoa

3.76. I te 30 o Āperira 1848, ka hoki te āpiha taitamariki a te Karauna, a McLean, ki Whanganui ki te whakaara anō i ngā whiriwhiringa kōrero mō te hoko i te poraka whenua o Whanganui. I muri i ngā pakanga me tā te Karauna patu i ētehi o ngā Māori o Whanganui i te tau 1846 me te tau 1847, i nui tonu te taukumekume i te rohe, heoi anō, he tokomaha tonu o ngā Māori o Whanganui i ngākau titikaha ki te whakatutuki i te hokonga. Ko ngā rangatira nui o Pūtiki me ētehi atu takiwā ētehi o te hunga i kaikā ki te whakatutuki i tētehi hokonga, kia whiwhi hoki i te utu i roa e kī taurangihia ana, e whai wāhi atu ai rātou ki ngā ara tauhokohoko e wātea ana i tētehi tāone Pākehā.

Te Whiriwhiri Kōrero anō mō te Hokonga

3.77. I kī taurangi te Karauna kia tuku whenua atu ki te New Zealand Company. He mea whakakaha aua kī taurangi e te Loans Act 1847, i tukua katoatia ai ngā whenua Karauna i te takiwā o New Munster, i reira rā ko Whanganui, ki raro i te mana o te New Zealand Company tae noa ki te tau 1850. Nō te Karauna te haepapa ki te whakahaere i ngā whiriwhiringa kōrero katoa ki ngā Māori mō te hoko whenua. I whakahaua a McLean kia whakaoti i te hokonga o ngā whenua i tūtohua e Komihana Spain kia tukuna ki te Kamupene i te tau 1844 me te tau 1845. I pērā i tā Symonds i te tau 1846, ehara i te mea ko tā McLean mahi he whakatutuki noa i ngā tūtohunga a Spain. Ko āna whiriwhiringa kōrero me whai kē i ngā tohutohu i tukuna ki a Symonds i te tau 1846, engari, i wātea ki

te kōkiri i ētehi whakarerekētanga "iti" nei. Ko tāna he whakaū i te whakaaetanga a ngā Māori ki ngā roherohenga o te poraka, he tautohu ko wai katoa ngā tāngata whai pānga, he whakaū hoki i te whakaaetanga kia poroa aua pānga. Ko te £1000 i tūtohua e Spain hei utu kapeneihana ki ngā Māori o Whanganui.

3.78. I pau i a McLean ngā wiki e toru tuatahi o Mei 1848 e tuhi reta ana, e hui ana hoki ki ngā Māori o Whanganui hei whakamōhio atu i tana pīrangi kia kōkiri tonu i te hokonga. I te 9 o Mei, i hui a ia ki te hunga i whakaaro ai ia ko ngā whaipānga matua ki te whenua, tae atu ana ki ngā rangatira nō Tunuhaere, nō Pūtiki, nō Pīpīriki me Whangaehu. E rua rā i muri mai, ka hui a ia ki ētehi rangatira tokorua nō Ngāti Pāmoana me tētehi anō nō Ngā Poutama. I ētehi rā ruarua i mua i te waitohutanga, ka tūtaki a McLean ki te iwi o Patutokotoko, ka rongo i te "ngākaurua" ki te whai wāhi atu ki te hokonga. I whakanaua e ia te tono a Patutokotoko kia motuhake kē tana hui ki a rātou i mua i te tīmatanga o te hui tūmatanui hei whiriwhiri kōrero mō te hokonga, hei tāna, me hui ngātahi kē a ia me ngā iwi katoa i aua rā.

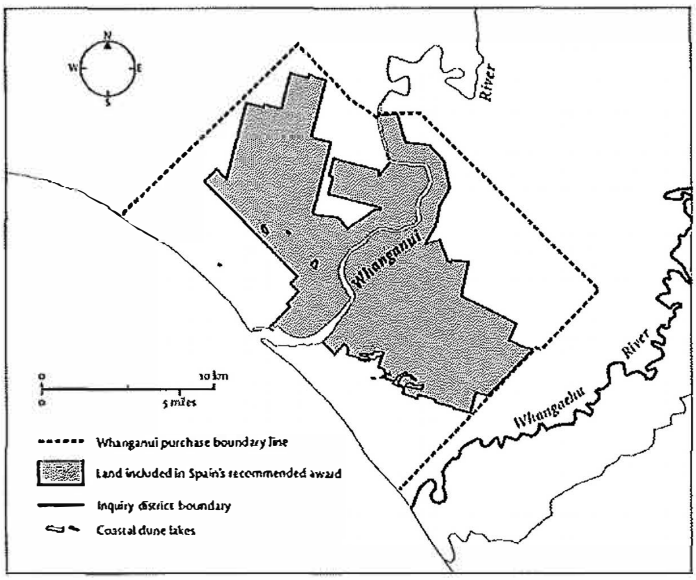
3.79. I te paunga o Mei, ka rīpoata a McLean kua "mārama pai ngā roherohenga whakawaho o te poraka" ki ngā Māori o Whanganui. Heoi anō, kāore i oti te rūri me te whakaae ki ngā rohenga o te hokonga kia tae rā anō ki te tau 1850. I mau tonu ngā taukumekume mō ētehi o ngā roherohenga, tae atu ki tērā i Kai Iwi, tae noa ki te ngahuru tau 1850.

3.80. Nā McLean i tuku pānui ka tū tana hui tūmatanui tuatahi i te Paraire te 26 (o Mei), ā, ka tukuna te moni kapeneihana i te Mane te 29 (o Mei). E ai ki te kōrero, i noho kē ngā rangatira o Whanganui ki te wānanga i ō rātou pānga whenua, me te hunga e tika ana kia whiwhi ki te utu mō ētehi rā. I tū te hui tuatahi a McLean i te 25 (o Mei), ā, e ai ki ngā pūrongo, i tae atu te rau Māori o Whanganui, tae atu ki ngā rangatira nui, ā, he tokopae hoki i tautoko i te hokonga whenua, ka waitohu hoki i te puka hoko.

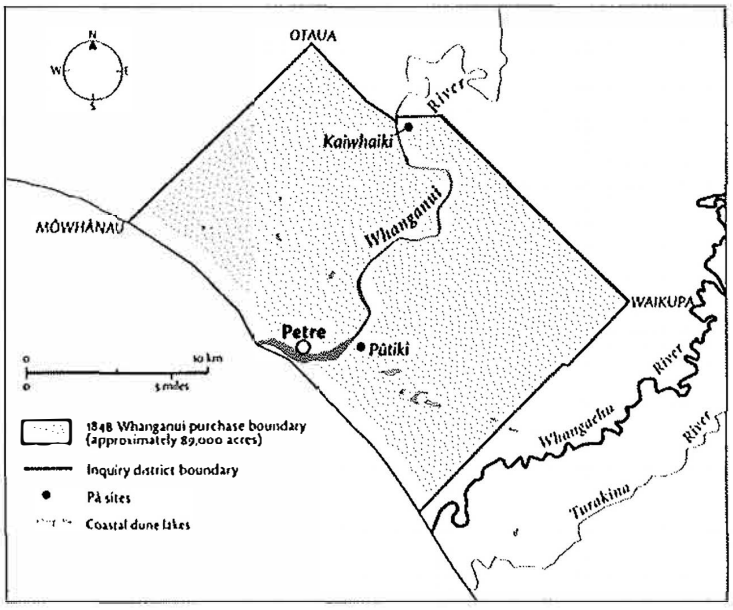
3.81. Eke ana ki te 29 o Mei 1848, i oti kē i te 206 o ngā Māori o Whanganui te puka hoko te waitohu. Heoi anō, kāore ētehi i whai wāhi ki ngā whiriwhiringa kōrero, ā, kāore hoki i waitohu, tae atu ki ētehi rangatira nui i whai pānga ki te poraka whenua.

3.82. Nō muri i te waitohutanga (ko te hainatanga whakamutunga nō te 29 o Mei), ka tohaina te £1,000 ki ngā rangatira e 22, hei māngai mō ngā iwi/hapū e 15. He nui ake tērā i ngā rōpū 12 i whakaaetia e McLean me ngā Māori o Whanganui i te 26 o Mei ka whiwhi ki te moni. I riro i tēnā rōpū, i tēnā rōpū tētehi wāhanga o te utu, mai i te £10 ki te £150 te nui. Ko ētehi o ngā iwi/hapū i tae ki te waitohutanga kāore i noho pūmau ki taua takiwā, engari i whai pānga tuku iho nā te roa o te wā i whakamahia ai ngā rawa o taua whenua.

3.83. Ko tā ngā āpiha Karauna i whakaatu ai ki ngā Māori o Whanganui, ka kapi i te hokonga ko ngā eka whenua e 40,000 i taunakitia rā e Spain i te tau 1844, engari ko tā te hokonga o te tau 1848 he whakawhānui i te poraka kia 89,600 eka kē te nui. Ko te whenua i rūrihia, otirā, i kapi i te hokonga, ko te wāhi i tonoa e te Kamupene (ko te Roherohenga o te Hokonga o Whanganui kei te whakaahua 1), kaua ko ngā rohenga whakahipahipa o ngā pito whenua i tūtohua e Spain. Kāore te puka hoko me te mahere i tukuna ki ngā Māori o Whanganui i āta whakapuaki i te nui o ngā eka o te poraka. I te 29 o Mei, arā, i te rā whakamutunga o te waitohutanga, ko te mihingare i haere tahi me McLean, i āwhina hoki i a ia, i mōhio ki taua rerekētanga. Nāna i tuhi ki tana rātaka, "i tua atu i te poraka taketake e 40,000 eka, kua riroināianei ngā eka e 80,000." I te marama o Hepetema 1848, e whā marama i muri i te waitohutanga, ka tuhia iho e McLean ki tana pūrongo ōkawa e 89,600 ngā eka i kapi i te hokonga, ahakoa e 40,000 noa iho ngā eka i tohua e Spain. I mōhio ngā āpiha Karauna he nui ake i te pūrua te rahi o ngā whenua i whiriwhirihia e rātou, tērā i tā Spain "i tohu ai". Kāore te Karauna i whakamōhio atu ki ngā Māori kua rahi ake ngā eka, kāore hoki rātou i whakapiki i te utu i tāpaetia.



Whakaahua 1: He mahere e whakaatu ana i ngā whenua i kapi i te tūtohunga a Spain nō te tau 1845, me te rārangi whakaatu i te hokonga o Whanganui o 1848



Whakaahua 2: He mahere e whakaatu ana i te whenua i kapi i te hokonga o Whanganui i 1848

3.84. I mua i te tīmatanga o ngā whiriwhiringa i te tau 1848, i whakatau te Karauna ki te hanga i tētehi hōhipera me tētehi kura hei painga mō ngā Māori o Whanganui. I whakahaua a McLean kia whakamōhiotia atu ngā Māori o Whanganui ki te hiahia o te Karauna ki te hanga hōhipera, ā, tērā tonu pea ka whakatakoto ia i te whakatūnga o taua hōhipera ki *mua i te aroaro o ngā Māori* hei *ākinga i roto i ngā whiriwhiringa* kōrero kia tatū ai te hokonga i te tau 1848. I te wā o ngā whiriwhiringa hokonga whenua, he rite tonu tā ngā āpiha Karauna whakatairanga i ngā hua pēnei me ōna kātū painga kia rata mai ai ngā Māori ki te hoko. Hei tauira, i Whanganui, ko tā McLean ki ngā Māori o Kai Iwi "ka puta he

painga pūmau ki a rātou ko ā rātou uri whakatupu". I tana pūrongo whakamutunga i te marama o Hepetema 1848 te kī, me mātua whai painga mau roa te hokonga, e āhei ai tana whakawhere i ngā Māori kia whakaae atu (ki taua hokonga rā).

3.85. Ko tā te Karauna i whai ai i te puka hoko o Whanganui 1848, kia pūmau, kia herea hoki te rironga o ngā whenua i ōna roherohenga, hāunga ngā wāhi i rāhuitia mō te Māori. I mōhio a McLean kāore pea ngā Māori i waitohu i te puka hoko e mārama ki te āhua pūmau o te rironga, ā, i whakamahia e ia ētehi kupu Māori i manako ai ia ka whakaata i tā te Karauna i mārama ai ki te hokonga. Ko tētehi tauira ko te "wāhanga tangi", i kīia kua tangihia, kua poroporoakitia hoki te whenua ka hokona atu e ngā kaihoko. Ko tētehi atu, ko te whakamārama o te pukapuka hei "pukapuka tuku whenua," arā ki tā McLean, he "pepa hei tuku i te whenua." Ki tā te mahere i tukua e McLean ki ngā Māori o Whanganui i tana wehenga, "hei pukapuka whakamahara tonu mo ratou i nga rohe o te whenua kia oti i a ratou te tuku mo nga pakeha". Ko ngā taunakitanga hītori katoa i tuhia i te tau 1848 mō te mārama o ngā Māori ki te hokonga, me te wāhanga tangi, i ahu mai i te Karauna me ētehi mātāpuna kē atu nā te Pākehā.

Te Āhua o te Hokonga

3.86. Ko te tuku whenua, ko tētehi tikanga tuku iho "e tukuna ai e ngā rangatira he rawa – tae atu ki te whenua me te whakaaetanga kia nōhia, kia whakamahia rānei te whenua mō ngā take huhua – ki ngā rōpū, ki ngā tāngata rānei nō waho atu i tō rātou ake hapū". Haere tahi ai ki te tuku whenua ko te kawatau ka ū tonu te kawenga tāutuutu o te kaiwhiwhi ki te kaituku. He tohu i ngā taunakitanga Māori e pā ana ki ngā hapori whai tikanga tuku iho, e mea ana i rerekē te āhua o ngā mōtika o te kaituku, me ērā o te kaiwhiwhi i tēnā tuku whenua, i tēnā tuku whenua, ā, ka huri haere anō hoki i roto i te wā. Ki ngā Hapū o te Iwi o Whanganui, ko te tikanga o te tuku (te hoatu) e noho tauaro kē ana ki tērā o te hoko (te hoko atu), ā, hei tūāpapa mō tētehi tukunga whenua ōkawa ko tētehi hononga mau roa e whai hua tahi ai te kaituku me te kaiwhiwhi, ā, ki te kotiti i te whāinga taketake, ki tā te kaituku i mārama ai, ka hua pea ko te unuhanga o taua tukunga.

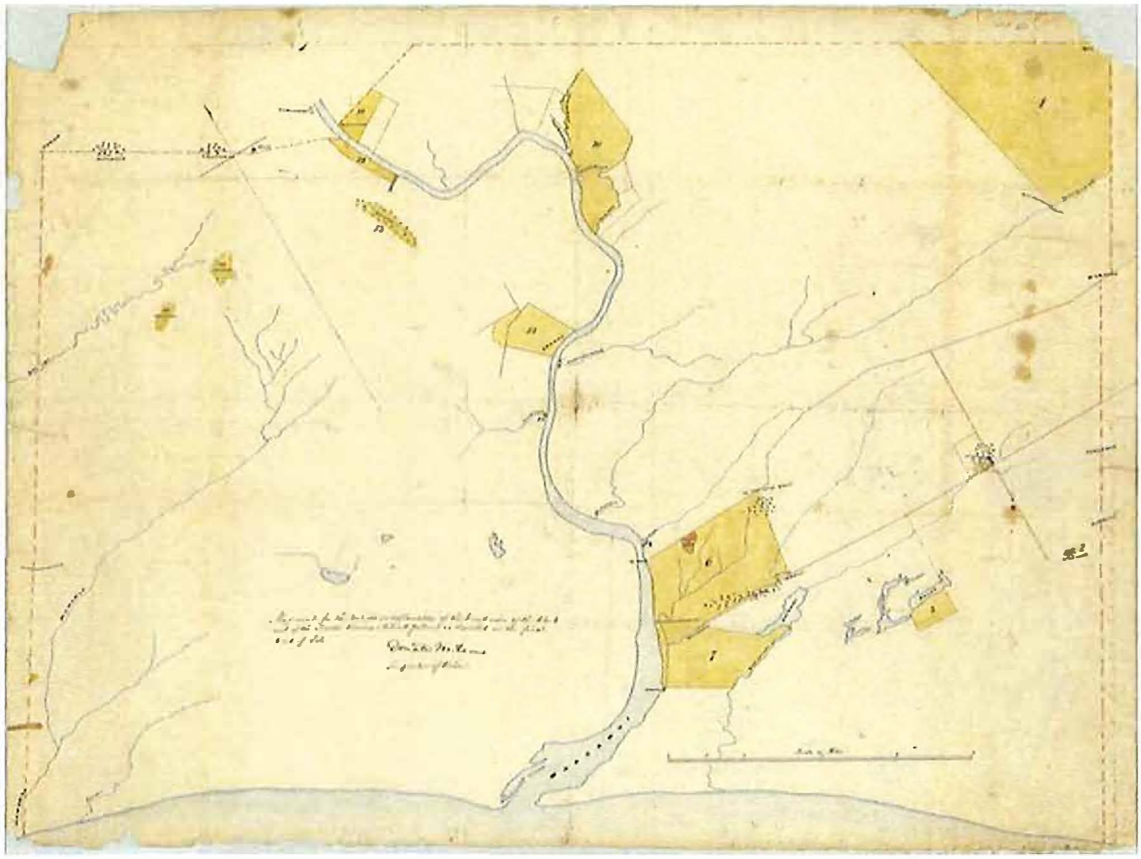
3.87. Ko tā te Karauna i tuhi ai hei whakaata i te puka hokonga i te tuhinga reo Māori, ko te "pukapuka tuku whenua". Heoi, tērā tonu pea i huna kē tēnei kupu i tā te Karauna i tino hiahia ai, tēnā i te āta whakamārama, arā, kia riro pū te whenua, mō āke tonu atu. Kāore te hokonga i tatū i raro i ngā tikanga tuku iho anake. I whakaurua te hokonga ki te Karauna, ā, kua kitea kētia tana kore i ū ki ngā tikanga, ka mutu, i te mata tonu ngā mahara ki ngā pakanga o mua tata tonu ki a ia. Ahakoa tērā, i taua wā, he tokonui noa ake ngā Māori o Whanganui i ngā Pākehā i te rohe o Whanganui, ā, i whakapono tonu ngā rangatira o Whanganui ka noho tonu ko rātou hei rangatira i tō rātou ake rohe. Nā te puka hoko i tohu te pitomata mō tētehi tīmatanga hou pea mō Whanganui.

Ngā Whenua Rāhui

3.88. I roto i tana pūrongo whakamutunga o te 31 o Māehe 1845, i "tohu" a Spain i ngā pā, ngā mahinga kai, me ngā urupā katoa ki ngā Māori o Whanganui, otirā, hei tāpirihanga ki te whenua e kīia ana he 10 ōrau o te "tohutanga". I kapi hoki i tana "tohu" ko te whenua rāhui o Kaitoke, ko tētehi roto tāhuna, ko ngā pānga hī ika ki ngā roto e whā kē atu, me ngā pā tuna katoa o roto o te poraka.

3.89. I te tau 1848, ka mea anō a Kāwana Grey ki ngā Māori o Whanganui ka whakatinanahia e te Karauna ngā whakataunga a Spain, ā, ka āta kīia atu ngā Māori ka ū te Karauna ki te tika me te pono i āna mahi. Heoi anō, i pērā anō i te tau 1846, kāore te Karauna i paku ngana ki te whakarite i ngā rāhui tekau ōrau i tūtohua e Spain hei whenua ka noho tonu ki ngā Māori, i tua atu i ngā pā, ngā urupā, me ngā mahinga kai o taua wā.

3.90. I whakahaua a McLean e Kāwana Grey kia āki i ngā Māori o Whanganui kia tuku i ngā whenua i kīia e McLean "kāore nei he take ki a rātou". I whai a McLean ki te whakawhāiti i te nui o te whenua ka mau tonu i ngā Māori o Whanganui i te poraka. I kaha te whakahau a McLean ki ētehi rōpū Māori kia tukuna ō rātou whenua rāhui, inarā ko ērā e tata ana ki te tāone, ko ngā ngahere me ētehi atu pito whenua e whakapae ana ia ka āta pīrangitia e ngā Pākehā.



Whakaahua 3: He Mahere o ngā Whenua Rāhui o Whanganui

Pātohu Mahere:
1: Ngā pānga ika i ngā roto tāhuna (Pauri [Paure], Wiritoa, Kaitoke, Okui, Oakura) – kāore i te tohua
2: Ōmanaia
3: Te Marangai
4: Waikupa
5: Paure [Pauri]
6: Putiki Waranui [Pūtiki Wharanui]
7: Pūtiki – te whakawhānuitanga
8: Pūrua
9: Mataongaonga [Mateongaonga]
10: Waipukura [Waipākura]
11: Kaiwaiki [Kaiwhaiki]
12: Motuhou, Waipuna, Te Korito, Mātakitaki (kei roto tonu o te roherohenga o Kai Iwi)
13: Ngāturi
14: Aramoa [Aramoho]
15: Tūtaieka [Tūtaeika]

3.91. He nui ngā pā, ngā kāinga me ētehi atu takiwā hirahira ki ngā Māori o Whanganui kāore i rāhuitia, tae atu ki ētehi wāhi i tohua kētia e Spain, e ngā Māori rānei o Whanganui hei

wāhi e tika ana kia rāhuitia. Ko tētehi o aua wāhi, he poraka e 200 eka te rahi i te taha o te roto o Mokoia. I "mārō tonu te whakahē" a McLean i ngā tono a ngā Māori kia mau tonu ētehi mahinga kai," ko tōna 20 o ngā pito whenua ngāherehere" i pīrangi rā rātou kia puritia tonutia. Ko ētehi atu wāhi i hiahiatia e ngā Māori o Whanganui kia rāhuitia, engari kāore i rāhuitia i te tau 1848, ko ētehi pito whenua ki te raki o Pūtiki, ko ētehi pito whenua i Mataraua (kei uta o te awa i te whenua rāhui iti o Pūrua), ko ētehi whenua i Mataongaonga, me ētehi whenua i Tūtaeika, i reira rā whakaitihia ai tētehi whenua rāhui nui ki te kotahi eka noa iho. Ko ngā kāinga i te tāone, e pātata ana rānei ki reira, ko Te Ahi Tuatini, ko Te Oneheke, ko Te Karamū, ko Pukenamu, ko Patupuhou, ko Nukuiro, ko Kokohuia, ko Kaierau, ko Pākaitore me ētehi atu.

3.92. Ko ngā whenua rāhui i whakarārangitia i te puka hoko i te mutunga iho, i whakaū i ngā pānga hī ika o ngā Māori o Whanganui i ngā roto tāhuna o Whiritoa, o Pauri, o Kaitoke, o Okui, me Oakura. I rāhuitia hoki ētehi whenua i Waipākura, i Pūtiki, i Aramoho, i Waikupa, i Ngāturi, i Kaiwhaiki, me Pauri (tērā e piri ana ki te roto tāhuna o taua ingoa anō). I rahuitia ētehi māra i Motuhou, i Waipuna, i Te Korito, me Mātakitaki, me ētehi whenua rāhui iti e rima atu anō, tae atu ki ētehi whenua ngāherehere, he urupā me tētehi pā: arā, ko Ōmanaia, ko Te Marangai, ko Pūrua, ko Mateongaonga me Tūtaeika.

3.93. Ko te āhua o ngā taunakitanga, he mea pēhi ngā Māori o Whanganui nā McLean kia tuku i te 1,530 eka o ngā whenua rāhui kua oti kē te whiriwhiri kōrero i mua, engari i whakaae a ia kia tāpiritia tētehi 1,186 eka o ngā whenua rāhui "hou" ki ngā rohenga i mau tonu i a rātou i raro i te puka hoko o te tau 1848. I pūrongo a McLean ko ngā whenua rāhui whakamutunga he "tino iti iho" i tā Spain i tohu ai ki ngā Māori, engari i kīia e ia ko ngā whenua rāhui "hou" he whenua pai ake i ērā i tohua i mua, nō reira ehara i te mea kua kino kē atu te pāngia o ngā Māori. Heoi, kāore a ia i aro ki te rironga o ngā whenua rāhui hau tekau. I te mutunga iho, he nui ngā tukunga a ngā Māori o Whanganui, i riro atu ai te maha o ngā pā me ngā mahinga kai. Ko tērā i mau tonu ai i a rātou, ko tā te Karauna i whakaae atu ai i muri i ngā whiriwhiringa kōrero mārō.

3.94. I te mutunga o ngā whiriwhiringa, i whakaae te Karauna kia rāhuitia mō ngā Māori o Whanganui he whenua neke atu i te 7,400 eka te rahi, i ngā wāhi 15. Kāore te katoa o te hunga whai pānga ki te poraka i whai whenua i ngā whenua rāhui i whakaaetia e te Karauna. Ko ngā rōpū i pāngia nuitia e tērā ko Ngāti Tuera, ko Ngāti Hinearo, ko Ngāti Pāmoana, ko Ngāti Tamareheroto me ētehi atu.

3.95. Nā te mārō o te tū a te Karauna i roto i ngā whiriwhiringa i nui ai te ngau o te mamae i pā ki ngā Māori o Whanganui i te tukunga atu o ētehi o ngā whenua rāhui mō te whakawhanaketanga ā-ōhanga nei o te hapori Pākehā. Nō te waitohutanga o te puka hoko i te tau 1848, ki tā McLean i eke te rahi o ngā whenua rāhui ki te 5,450 eka anake, heoi, nō muri mai ka kitea e 7,400 kē ngā eka. Ahakoa te pikinga o te tatau, e 10 eka noa iho te toenga i mahue mō ia tangata, i runga i te tatauranga o te 750 o ngā Māori o Whanganui i whai pānga, otirā, i noho ki te rohe. Ko te hunga kāore i noho i te rohe, engari ka tae atu i ngā kaupeka o te tau mō ā rātou mahi tuku iho, tae atu ki ētehi rōpū e pupuri whenua tonu ana nō uta o te awa, ka riro atu ō rātou kāinga hī taketake.

3.96. I muri i te hokonga, i ngana ētehi rangatira ki te hoko mai anō i ētehi whenua. I te tau 1850, i pūrongohia e McLean e rata ana a Te Waka Tarewa ki te "hoko anō i te whenua i Hikitara ahakoa ko te utu he whakarea ki te rua tekau, neke atu rānei o tērā i riro ai i a ia (i te tau 1848), otirā ko te wāhi i horokukū rawa atu tana tuku atu" nō te mea "he whenua kua roa rawa ia e whai pānga ana." I taua tau tonu rā, i tuhi a McLean i tētehi kōrero nā tētehi

rangatira o Whanganui, nā Taipo, mō te aro a te Karauna ki te rāhui whenua i roto i te poraka:

> *E Te Makarini , nāu anake i tango te whenua katoa o te motu, ā, kua whakaitia iho e koe ō mātou wāhi tapu o ō mātou tūpuna ki tāu i pai ai, ahakoa he wāhi tapu i mua, kua whakakorea e koe taua āhua, ā, kua noho ki raro i tō ringa kotahi mō ngā Pākehā.*

3.97. Nā te hokonga a te Karauna i te tau 1848 i nui ai te whenua hei whakararaunga mō ngā Pākehā i Whanganui. Ne i whakaae te Karauna ki ngā rāhui tekau ōrau i tūtohua e Spain, ko te 8,960 eka i tua atu nō ngā whenua tekau ōrau hei ara matua e whai hua nui ai ngā Māori o Whanganui i te wā roa, i te whanaketanga o te nohoanga a ngā Pākehā.

3.98. Kāore te Karauna i whakarite kia aukatia te hokonga atu o ngā whenua rāhui i whakaritea mō ngā Māori o Whanganui. Tae ana ki te tau 1890 ko te hautoru o ngā whenua rāhui kua hokona atu i te mana pupuri o ngā Māori. Nō te rautau rua tekau mā tahi, e 530 eka noa iho o te 7,400 eka i rāhuitia i te tau 1848 i mau tonu ki raro i te taitara whenua Māori.

Pākaitore

3.99. Ko Pākaitore, he kāinga hī i ngā kaupeka o te tau, he wāhi huihuinga hoki, ko tētehi mahuetanga nui, kīhai i rāhuitia mō ngā Māori i roto i te poraka o Whanganui. I whakamahia nuitia e ngā iwi o uta o te awa, me ngā hapū o te takiwā. Ko tōna wāhi i raro tonu i te pā o Pukenamu, i te taha tonu o te awa o Whanganui. I ngā tau i mua i te waitohutanga o te puka hoko, ka tīmata te noho a te Pākehā ki Pākaitore, ā, ka huri tētehi wāhanga o te takiwā hei mākete hokohoko tūmatanui, i tae atu ai ngā Māori o te takiwā ki te hokohoko kai.

3.100. Nō ngā tau whakamutunga o te ngahuru tau 1860, kua karukaru tētehi whare noho i hangaia e te Karauna mō ngā Māori i Pākaitore, ā, kāore hoki i whakakapihia e te Karauna, ahakoa te tono a ngā Māori. Kāore i tutuki ngā tono nō te ngahuru tau 1870 kia rāhuitia he whenua i Pākaitore hei whakamahi mā ngā Māori, ā, i te tau 1880, ka kī te Minita mō ngā Take Māori "kāore e paingia" te whakatū nohonga Māori ki te puku tonu o te tāone.

3.101. Tae ana ki te mutunga o te rau tau tekau mā iwa, kua huri te mākete o Pākaitore hei papa tūmatanui i raro i te mana whakahaere o te kaunihera ā-rohe. Kua kore e whakaaetia tā ngā Māori o Whanganui whakamahi i taua wāhi, engari i noho rātou ki ngā puni i te taha o te awa o Whanganui, i reira rā rātou raru haere ai i ngā waipuke nui.

3.102. I mua i te taunga mai o te Pākehā ki te pūwaha o te awa o Whanganui, he maha ngā iwi me ngā hapū puta noa i te awa, i rite tonu te taetae mai ki te pūwaha mō ngā mahi tuku iho e hāngai ana ki ngā kaupeka o te tau. Kāore te puka hoko o te tau 1848 i aro ki te rāhui i ngā kāinga hī e 18, neke atu, i whakamahia nuitia e ngā iwi me ngā hapū o Whanganui. Nō te pērā, he pāpātanga nui i tau ki ngā hononga i waenga i ngā iwi o te awa nui tonu.

NGĀ TŌRANGAPŪ ME TE PAKANGA, 1848-1870

Whakataki

3.103. I muri tata tonu i te hokonga o te tau 1848, ka kaha tonu te mau o ngā taukumekume ki te rohe o Whanganui. I noho tonu te ope hōia a te Karauna ki te tāone. I te hiku o te ngahuru tau 1840, ka tīmata tā te Karauna whai ki te whakapai ake i tana whanaungatanga ki ngā Māori o Whanganui, ki te whakawhānui hoki i tōna mana ki waenganui i a rātou. He tokomaha ngā rangatira i whakaae ki ngā tūranga utukore hei "āteha", ka mahi tahi me te kaiwhakawā takiwā a te Karauna ki te whakahaere i ngā kēhi kōti i whai wāhi atu ai ngā

Māori me ngā Pākehā. Ka whakahāngai ngā Māori o Whanganui i ā rātou tikanga toitū, ka whai hoki rātou i ngā tikanga hou a te Pākehā.

3.104. I te puku o te tau 1849, i te wā i haere tahi ai a McLean rāua ko Te Anaua ki uta o te awa o Whanganui, i tuhia e McLean nā Te Anaua tētehi haki uniana i mau mai. I mau hoki i a Te Anaua tētehi mere pounamu ka "mārama te kitea" i tōna tātua, "kia kite pea mātou ahakoa i whakaute a ia i te tohu rangatira o te Kuīni, mā te whakaatu ki runga i tōna waka, kāore tonu a ia i huri tuarā ki ērā o tōna anō iwi, ka nui ake te whakautea e ngā iwi o uta, i raro i ngā āhuatanga o te wā o ngā Māori, tērā i tētehi atu tohu rangatiratanga a te rāwaho".

Ngā Kōkiritanga Māori me ngā Whakautu a te Karauna: Kaupapa Ture, Komiti me te Kīngitanga

3.105. I te tau 1852 nā te New Zealand Constitution Act i tū ai ko ngā kāhui kaunihera ā-rohe, ko te tikanga ka tū ki ngā rohe kua whakakorehia nuitia te nuinga o ngā "taitara Māori". I ngā rohe i mau tonu ai i ngā Māori te nuinga o ō rātou whenua, ka āhei te whakatū "rohe Māori" kia kawea tonuhia ētehi tikanga me ngā ritenga Māori i raro i ngā here whāiti. Heoi, kīhai te Karauna i whakatū i tētehi rohe Māori kotahi. Ko tōna tikanga, i raro i te Ture, ka āhei ngā tāne Māori e 21 tau, pahake ake rānei, te pōti i ngā kāhui kaunihera ā-rohe, ka nui ake ana tā rātou pupuri whenua "taitara herekore" tēnā i te Taitara Māori. Ko te whakatinanatanga o taua ture, he aukati i te whai wāhitanga atu o ngā wāhine Māori katoa me te nuinga o ngā tāne Māori ki ngā ritenga pāremata nā te mea i taua wā ko te nuinga o ngā whenua Māori i noho tonu i raro i ngā tikanga tuku iho.

3.106. Mai anō i te taenga mai o te Pākehā, he tokonui ngā Māori o Whanganui i panoni i ngā hui rūnanga o mua kia whiriwhiri kōrero mō ngā take nui. Ka hora haere ana ngā nohonga Pākehā huri noa i te motu i te hiku o te ngahuru tau 1850 tae atu ki te ngahuru tau 1860, ko ngā rūnanganui e rahi ake ana, e ōkawa ake ana hoki hei papa tōrangapū nui, i reira rā ngā Māori o Whanganui hui tahi ai ki te whiriwhiri kōrero mō ngā take nui pērā i te pupuru ki te whenua, te ture me te tikanga. I taua wā, i hui tahi hoki ētehi Māori o Whanganui ki ētehi tāngata nō rōpū kē atu, ki ētehi hui nui i waenganui i ngā iwi kia whakaaetia ai ētehi o ngā roherohenga o ngā rohe o tēnā me tēnā.

3.107. I te ngahuru tau 1850, tokomaha ngā Māori o Whanganui ka tahuri ki te tautoko i te Kīngitanga. I tupu tēnei āhuatanga i ngā ākinga o te piki ake o tō te Pākehā minamina mai ki ngā whenua Māori, o ngā mahi hoko whenua a te Karauna, me te hiahia kia tū ētehi kaupapa ā-iwi whānui mō te mana Māori. Ko te whāinga a te Kīngitanga, he aukati i te hokonga o ētehi atu whenua anō.

3.108. I te marama o Noema 1856, ka tae atu ngā Māori o Whanganui, tae atu ki a Pēhi Pākoro rāua ko Mete Kīngi, ki tētehi hui nui ki Pūkawa, i reira ka takoto te kaupapa o te tētehi kātū Kīngitanga Māori. I taua hui, ka whakairihia he muka harakeke i tētehi pou hei tohu i ngā maunga tapu o ngā rangatira i tae atu ki te hui, ā, ko Tongariro ka tohua ki te tihi o te pou. Mutu ana te hui, ka whiria ngā muka harakeke hei tohu i te kaha me te kotahitanga o ngā apataki o te Kīngitanga. I te tau 1857, ko Pōtatau Te Wherowhero ka kōwhiringia hei Kīngi Māori tuatahi. Ko Matemateonga, te pou whenua o Pēhi Tūroa, tētehi o ngā maunga i tukuna ki raro i te maru o Pōtatau Te Wherowhero i te tau 1857.

3.109. Kāore te Kīngitanga i aru i te riri ki te Karauna. Kei roto i tētehi pūrongo Kāwanatanga o te tau 1858 mō te Kīngitanga te kōrero mō tētehi apataki rangatira o Whanganui, mō Hāre Tauteka e mea ana, "ko ia tētehi o ngā mea tuatahi o te rohe i piri atu ki te Kīngitanga, heoi, he rite tonu tana kōrero mō te hiahia kia noho i raro i te rongomau me ngā Pākehā."

3.110. Ko ngā rangatira o Whanganui, ko Pēhi Pākoro, rātou ko Tōpia Tūroa, ko Tāhana Tūroa, ko Te Mamaku ētehi apataki tōmua o te Kīngitanga. Tae ana ki te paunga o te tau 1859, ka whakarewa ake a Tāhana Tūroa i te haki a te Kīngi ki Kaiwhaiki, ka whakatūria hoki ētehi whare rūnanga ki te kawe i ngā take Kīngitanga ki ngā kāinga huhua.

3.111. I te 17 o Māehe 1860, ka tīmata ngā kōkiritanga ā-ope kātua Karauna ki ngā Māori o Taranaki i whakahē atu i te hokonga o Waitara. Kotahi wiki i muri mai, e 500 ngā māngai o ngā iwi nō ngā rohe maha, tae atu ki te 200 nō Whanganui, ka hui ki Kōkako. Ko ētehi o ngā māngai ko Te Māwae, rātou ko Te Anaua, ko Hoani Wiremu Hīpango, ko Taitoko (ko Keepa rānei), ko Pēhi Pākoro. Ko ngā whiriwhiringa kōrero i aro ki ngā rohe whenua ā-iwi, te pakanga i Taranaki, me ngā mahi a te Karauna hei hoko whenua. Ko ētehi o ngā māngai, tae atu ki ngā māngai nō ētehi kāinga huhua o Whanganui, i pīrangi kia tukuna ngā whenua katoa i kōrerotia e rātou ki raro i te mana o te Kīngi. Heoi, ka kī ake a Te Māwae rātou ko Te Anaua, ko Hoani Wīremu Hīpango, ko te aronga kotahi i tae atu ai rātou ki te hui, ko te whakarite i ngā roherohenga whenua o tēnā iwi, o tēnā iwi, ka whakahē atu rātou i te tukunga o ngā whenua ki raro i te maru tiaki o te Kīngi. I tō rātou hokinga mai i Kōkako, ko ētehi rangatira o Whanganui, tae atu ki a Pēhi Pākoro rātou ko Te Anaua, ko Hoani Wiremu Hīpango, ko Te Māwae, i whakaū atu ki ngā kirinoho me ngā āpiha o te Karauna ka tiakina rātou.

3.112. I whai te Karauna kia whakaemi tautoko mō tana kakari ki te Kīngitanga, ki Taranaki, mā te karanga hui ki ngā rangatira o te motu. Ko te hiahia o te Karauna kia tū te hui hei "kātū pāremata Māori", e hui ai te hunga tae atu i ia tau ki te whiriwhiri i ngā take Māori. He mea whakatū i te marama o Hūrae me te marama o Ākuhata 1860, ki Kohimārama, i Tāmaki Makarau, ka kīia te kaupapa ko te Hui o ngā Rangatira Māori ki Kohimārama. I whakakanohitia a Whanganui e ētehi rangatira tokowaru nō tai o te awa, engari kīhai i tae atu ētehi rangatira nui anō nō Whanganui i pōhiritia e te Karauna. I aro te hui ki ngā take pērā i te āhua o tā te Karauna aro ki te pakanga i Taranaki, i te Kīngitanga, i te Tiriti, i te rangatiratanga o te Kuini, me ngā whakahounga ki ngā tikanga pupuru whenua.

3.113. I taua hui, ka whakahē atu te tokopae o ngā rangatira i ētehi kaupapa here a te Karauna e hāngai ana ki a ngāi Māori. Ko ētehi rangatira o Whanganui i kōrero mō te pai o te whanaungatanga ki ngā Pākehā me te Karauna, ka whakapuaki i te hiahia kia ngākau pai tonu, kia atawhai tonu i ngā Pākehā. Hei tā Te Māwae, "Ma wai e patu nga pakeha o toku kainga o Wanganui? Maku ratou e tiaki. Ki te he au ki a ratou, naku ano tena: otira kei pokanoa mai tetahi atu tangata." Ka puta i a Hīpango te hiahia ki tētehi ture ka pā tahi atu ki te Māori me te Pākehā, "Ko nga ture kia marania ki nga whenua katoa, kia whakahonoretia e te katoa."

3.114. I kī a Te Anaua ka hē tā iwi kē "raweke mai i tāku," ā, ka whakahē atu a ia ki tā te Kīngitanga aukati i te hoko whenua. Koirā tonu te take i rite ai tana whakahē atu i tā te Karauna raweke i ngā take whenua, nā tērā, ka kotahi tana aronga ki tā te Kīngitanga. Hei tāna ki te Karauna, "Ka pupuru tonu au ki taku whenua".

3.115. I te kapinga o te hui, ka hoatu e McLean tētehi "tokotoko ātaahua, he rākei hiriwa, he hīri roera, he mea whakairo ki te ingoa tonu o te Rangatira." I runga i te tono a McLean, ka riro hoki i a Te Anaua ētehi tokotoko e toru e āhua rite ana te hanga, i tōna tikanga mā Te Māwae rātou ko Pēhi Pākoro, ko tētehi atu rangatira nō tētehi iwi kiritata. Ka kōrero atu a Mete Kingi Paetahi ki a McLean, "ko to korua whakaaro tuarua, hei Whanganui".

3.116. I muri mai i Kohimārama, ka tohea tonuhia te tautoko i te Kīngi me te whanaungatanga ki ngā Pākehā me te Karauna ki Whanganui. I te marama o Oketopa 1860, nui atu i te 800 ngā Māori o Whanganui ka hui ki tētehi "rūnanga nui" ki Parikino. Ahakoa te ngākau kore o ngā māngai i tae atu ki Kohimārama, ko te nuinga o te hunga i tae atu, i kaha te tautoko i te Kīngitanga, ka kī, "ko te kīngi te kaitiaki o ō rātou whenua". E ai ki te kōrero, nā Hori

Patene i kī, ko te Kīngi "kāore i te māharahara ki te tūpara (pakanga) engari anō ki te tūwhenua" ka mutu ko ngā apataki o te Kīngitanga o Whanganui "mō te kīngi me te rangimārie". E ai ki te kōrero, katoa te hunga i tae atu, i whakapuaki hoki i tō rātou tūmanako kia "kotahi" me te Pākehā.

3.117. Heoi, i te wā i tīmata ai te tuaruatanga o tana tū hei Kāwana i te tau 1861, ka whakakorehia e Kāwana Grey ngā whakaritenga mō ētehi atu rūnanga. Ko te whakaaro o Grey, ki te āwhinatia te whakakotahitanga o ētehi iwi o ngā rohe maha hei kāhui tōrangapū kotahi "ka whakamā katoa pea i te hua." Ka tuhi a ia ehara i te mahi "atamai" kia "whakarite ngātahi ngā mohoao Māori i tētehi kaupapa turepapa mā rātou anō", ā, hei tāna "ko te painga atu mā te Kāwana tonu tērā ine e whakarite". I runga i tērā, ka tāpae ia i "ngā ritenga hou", ka whakahaerehia i ngā rohe tonu, tērā i te "whakaako i a rātou ki te aro ki tētehi Pāremata Māori mana nui".

3.118. Ko ngā "whare hou" i whakawhānui ake i te pūnaha kōti pūmau a te Karauna nō te tau 1846. Ka wāhia te motu kia 20, nui atu rānei ngā rohe Māori, i tēnā me tēnā tētehi rūnanga ā-rohe me ōna āpiha, e noho haepapa ana ki ngā kura, ki ngā whare herehere, ki ngā hōhipera, ki ngā rori, ki te ture me te tikanga, ki te whakahaere whenua me te whakatau i te mana pupuri whenua. I Whanganui, e waru ngā whare kōti kāwanatanga i whakatūria i Pūtiki ki Ātene, ā, nō te tau 1864 e 53 ngā āpiha i utua, tae atu ki ētehi rangatira whai mana tokorua, e mahi ana ki roto o ngā whare hou. Heoi, ko ētehi atu Māori o Whanganui i whakahē atu, he whakapono nō rātou, e ngana ana te Karauna ki te whakanui ake i tōna mana ki runga i a rātou, ā, ka whakatūria kētia he kōti, he rūnanga motuhake i raro i te Kīngitanga.

3.119. I te tau 1863 ka tuhi tā te Karauna kaiwhakawā ā-rohe, kāore a ia i whakapono ka "āhei te ārahi, te āki, te poapoa rānei" i ngā Māori i Whanganui, "ki te kore e Māori tūturu te mana; ko ngā kaupapa here Pākehā, ki tā rātou titiro, he ātārangi nō te riri ka whakatinanahia mai ā tōna wā". Heoi, ka kī tonu te kaiwhakawā takiwā ki ērā i whai pānga atu ki ngā kōti Kīngitanga me ngā rūnanga, he mea takahi aua kōti i te ture, ā, ko ana whakatau, kāore he mana.

3.120. I te marama o Ākuhata 1865, kua kore te Karauna i hiahia ki te tuku pūtea ki ngā whare hou, ā, ka whakaheke nuitia ana whiwhinga pūtea. Ka hoki te punaha ki ngā whakaritenga o mua o ngā kaiwhakawā takiwā.

Ngā Pakanga o Niu Tīreni 1863, tatū atu ki Taranaki

3.121. I te marama o Mei 1863, ka pakaru mai te tuarua o ngā pakanga ki Taranaki, ka taumaha te whanaungatanga i waenganui i ngā apataki Kīngitanga i Whanganui me te Karauna. I Taranaki ētehi o ngā Māori o Whanganui i taua wā, ā, ka piri atu ki te whawhai atu ki te Karauna i ngā marama whai muri. I te marama o Hune 1863, ka patua a Hōri Kīngi, rangatira o Pīpīriki, i tētehi kakari i Katikarā.

3.122. I te marama o Hūrae 1863, i te wā o te tutūnga o te puehu i Taranaki, ka tahuri te Karauna ki te whakaoti i te hokonga o ngā whenua i kīia rā ko te poraka o Waitōtara, i te raki o te rohe o Whanganui. I te tau 1859, i matapaetia e 40,000 eka te nui o te poraka o Waitōtara, i te wā i utua tōmuatia ai ngā rangatira 14 mō taua whenua. Heoi, tokowhā noa iho o aua rangatira i whai wāhi atu ki te waitohutanga o te puka hoko i te 4 o Hūrae 1863. Ko Hori Kerei Te Naeroa rāua ko Mete Kīngi ētehi o te hunga waitohu, ā, ka noho a Te Anaua hei kaiwhakaū. Ko te rohe whakamutunga o te poraka o Waitōtara kāore i pā atu ki ngā whenua i waenganui o Kai Iwi me te manga o Ōkehu i runga i te whakahau a ngā kaiarataki o Ngāti Tamareheroto. I te waitohutanga o te puka hoko, tokonui tonu ngā Māori o Waitōtara – e 400 pea te hunga nō rātou rā te whenua – i waho kē atu o te rohe, e whawhai atu ana ki te Karauna i te raki o Taranaki, e punanga ana rānei ki wāhi kē atu.

3.123. Nō muri mai, i te marama o Hūrae 1863 ka urutomo atu te Karauna ki Waikato. Kāore kau he kakari i Whanganui i taua wā, heoi, ahakoa i hiahia ngā rangatira o Whanganui ki te pare atu i te pakanga i tō rātou ake rohe, ko ētehi i tautoko atu i ngā rangatira ki rohe kē atu, ka whawhai tahi atu ki te Karauna. I te marama o Oketopa 1863, ka kī atu a Tōpia Tūroa, he tamaiti nā Pēhi Pākoro, he irāmutu nā Tāhanga Tūroa, ki tētehi mihingare o te rohe, tē taea te karo i te whai wāhi atu ki ngā riri, nā te mea, ko tā te Kāwana e whai ana, ko te "takahi i te mana o ngā rangatira."

3.124. I taua marama tonu rā, ka ara ake i a Pēhi Pākoro tētehi tauā, he Māori nō Whanganui, i whawhai tahi ai ki ngā Māori o Taranaki ki te Karauna ki kō iti atu o Warea, ki Taranaki. Ko tētehi o ngā take he rapu utu mō te matenga o Hōri Pātene. Ka hoki mai a Pēhi Pākoro rātou ko Te Mamaku ko ngā haumi e 400 i te pakanga i te marama o Pēpuere 1863. Ko ērā hoki o Whanganui i tautoko i te Kīngitanga i whai wāhi atu ki te pakanga i tū ki Waikato i te tau 1863 me te tau 1864.

Ka tau mai te riri ki Whanganui: Te Pai Mārire me te pakanga o Te Motu o Moutoa

3.125. I te tau 1862, ka ara ake te hāhi Pai Mārire ki Taranaki. Ko ngā ritenga o te Pai Mārire i takea mai i te Kawenata Tawhito me ngā tikanga Māori, i runga i te whakapono ki te mana Māori. Ka pai te Pai Mārire ki ngā Māori o ngā rohe maha i rongo i ngā pēhitanga iho a te Karauna.

3.126. I te mutunga o Āperira 1864, nā Mātene Rangitauira, i noho i Pīpīriki i mua, i tahuri hoki ki te Pai Mārire, nāna te hāhi Pai Mārire i kawe ki Whanganui, e mau ana hoki i a ia ko te mokomōkai o tētehi hōia Karauna, i patua i tētehi kauaeroa i Taranaki, i te tīmatanga o taua marama. E ai ki te kōrero, i tukua te mokamōkai ki ngā pouaru o te iwi o Hōri Pāne, ki Pīpīriki. Ka ngākaunuitia te karere o te Pai Mārire i reira, i Tawhitinui hoki (ko Mairekura hoki tētehi ingoa), he kāinga i tua o te awa i Rānana, i Ōhoutahi hoki, otirā i wāhi kē atu i te rohe. I taua wā, ko ētehi o ngā Māori o Whanganui i ngākaunui ki te Kīngitanga, ko ētehi atu i kōwhiri kia whai i te hāhi hou o te Pai Mārire, ko ētehi atu anō i whai i ngā mea e rua, kāore rānei i whai i tētehi.

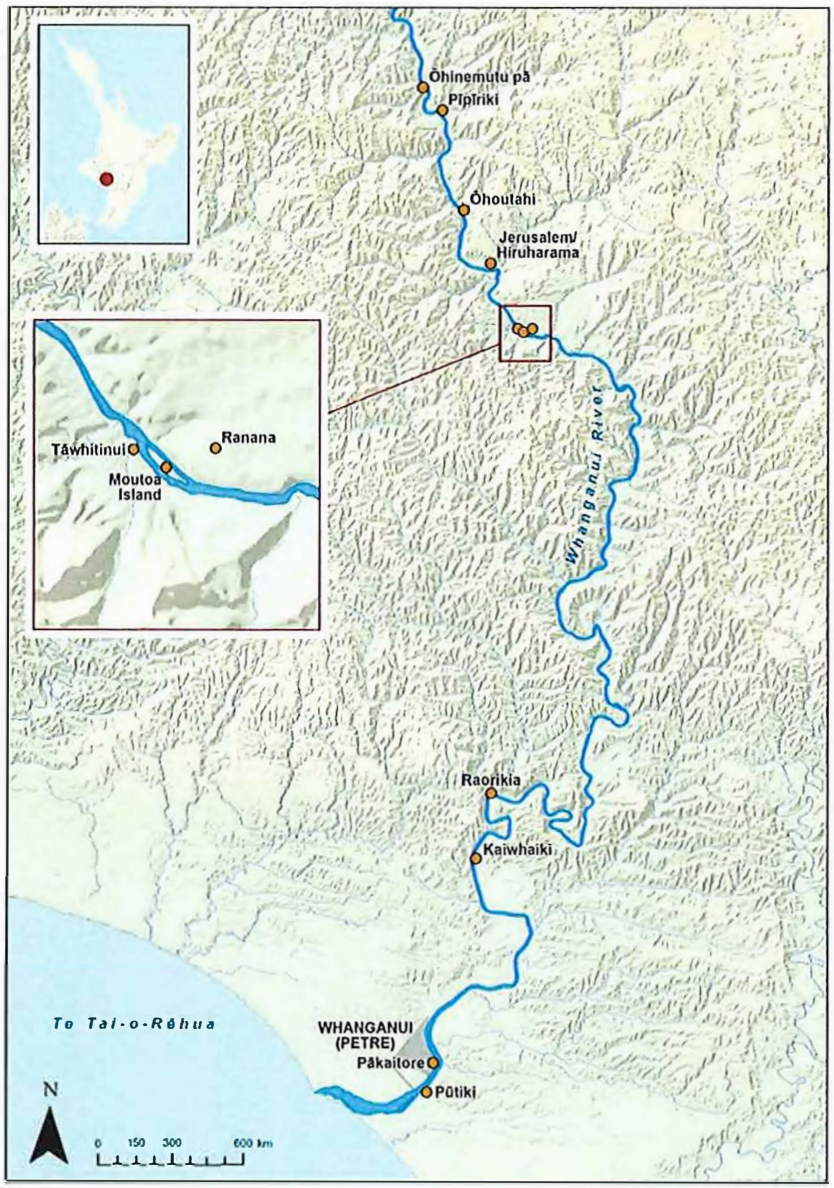
3.127. I te tīmatanga o Mei, ko ngā apataki o te Pai Mārire, i arahina rā e Mātene, i tuku pānui mō tā rātou heke ki tai ki te whakaeke atu ki te tāone i te pūwaha. Ka ngana a Pēhi Pākoro ki te aukati i te whakaekenga a Mātene i te tāone, ka whakatapu ai i te takiwā o tai o te awa i muri i tā Mātene ū tonu ki tāna i whai ai.

3.128. I pīrangi a Pēhi Pākoro kia parea te pakanga ki Whanganui, kia tiakina te tāone, kia atawhaitia hoki te whanaungatanga i waenganui i ngā Māori o Whanganui me ngā Pākehā. Heoi, kāore i tutuki tāna i whai ai kia whakakīkī atu i te kōkiritanga a Mātene ki tai, ā, ka akiaki atu a ia i ētehi o āna kaitautoko o te Kīngitanga kia piri ki ope kē atu i arahina e Mete Kīngi Paetahi ki te aukati i te hekenga o Mātene mā te awa. I te 14 o Mei, ka whawhai te tauā a Mātene ki ngā Māori o Whanganui e whai ana ki te aukati i tana haere ki Moutoa, he moutere kirikiri kei waenganui o te awa o Whanganui, i waenganui o Rānana me Tawhitinui. Ka 15 mēneti noa te roa o te kakari, ka matemate a Mātene rātou ko tōna 50 o ana apataki, tatū iho ki te 14 nō te ope ito.

3.129. Whai muri i te pakanga, ko ngā Māori o Whanganui i whawhai atu ki te tauā o Mātene ka kōkiri atu kia horoa ngā pā e toru i nōhia e Mātene rātou ko tana ope i mua, ā, e 40 ngā tāne, ngā wāhine, me ngā tamariki i mauhereheretia. He kiritahi tonu ngā mauhere me ngā kaiherehere i a rātou, ā, ka piki te riri i te korenga o te Karauna i whakaae ki ngā tono a Te Anaua rāua ko Pēhi Pākoro kia tukua ngā mauhere. Ka pā te ngākau pōuri ki a Te Anaua i taua pakanga, ka tono ki tētehi āpiha Karauna, "kāore anō kia nui ā mātou mahi mā te Kuini me ō mātou hoa, ngā Pākehā?" Kāore tonu te āpiha i whakaae kia tukuhere atu i ngā mauhere, ā, ko ētehi ka tonoa ki Pōneke. Nā te Karauna ētehi i tuku ki raro i te

mana o ō rātou whanaunga i Pūtiki, ā, ko ētehi kāore i tukuna kia tae rā anō ki te Māehe o te tau whai muri mai.

3.130. I te tau 1865, ka whakaarahia e te Karauna tētehi tohu whakamahara ki Pākaitore. Hei whakamahara tēnei i ngā Māori i whawhai ki ō rātou whanaunga o te Pai Mārire i Moutoa i te tau o mua – i whakaitihia rā i roto i ngā tuhinga i te toma, i kīia ai rātou he "fanatics and barbarians". Nā wai rā ka mōhiotia whānuitia te papa ki Pākaitore, ko Moutoa Gardens.



Whakaahua 4: Ngā Kātū Wāhi i te awa o Whanganui

Ngā Pakanga ki Ōhoutahi, ki Pīpīriki, me te Tonga o Taranaki

3.131. Ahakoa kāore te pakanga i hika ake anō i ngā marama maha o muri mai, ka mau tonu ngā taukumekume i te awa. I te marama o Hānuere 1865, ka piri atu a Tōpia rāua ko Tāhana

Tūroa, me ētehi tāne 200, ki a Pēhi Tūroa ki Ōhoutahi, i reira ka whakahuihuingia he ope nui o ngā apataki o te Kīngitanga, ka whakatūria hoki he pā. Nō te puku o Hānuere 1865, ka pā te rongo ki ngā āpiha Karauna, tērā ētehi Māori nō Taupō, nō Te Urewera, nō Te Tairāwhiti hoki e haere ana ki te pā, ki Ōhoutahi. Ka pā hoki te rongo ki te Karauna e mea ana, nō muri i te taenga o te whakapuakitanga a te Karauna e mate ai ngā kaitautoko o te Kīngitanga ki te tuku oati piri, ki te whakaae hoki kia tuku i ngā roherohenga whenua i tohua e te Karauna, kua whakatau a Pēhi Pākoro kia ū tonu ki tana tūranga i Ōhoutahi.

3.132. Otirā, i te marama o Hānuere 1865 ka tonoa e te Karauna ētehi hōia ki te raki o Whanganui kia hao i ngā whenua i waenganui o ngā awa o Whanganui me Pātea, tae atu ki te poraka o Waitōtara. Nā reira, i whirinaki te Karauna ki ōna hoa Māori o Whanganui kia tohe ki ō rātou whanaunga i hui ki Ōhoutahi.

3.133. Tērā ētehi Māori o Whanganui i rite tonu te mahi tahi ki te Karauna, engari kāore i pīrangi ki te kōkiri wawe atu ki ō rātou whanaunga. I te 28 o Hānuere, ka arahina e ngā rangatira kūpapa ki te Karauna tētehi ope tauā, e 400 toa tana nui, ki uta ki Ōhautahi me ngā pā taiāwhio e whitu. Kīhai te tauā i kōkiri tika atu ki Ōhoutahi, engari i turuki haere i te awa, ka tonoa ai ētehi tūtei kia whiriwhiri kōrero ki a Pēhi Pākoro. He kore nōna i pīrangi ki te whawhai, tā tētehi o ngā rangatira kūpapa i tuhi ai, ko tana hiahia kē ko te "haere kia kite pū au, ko te riri rānei, ko te rongomau rānei te hua".

3.134. I te tīmatanga o Pēpuere, ka whakaeke atu tētehi tāne o te tauā kūpapa me ngā tāne 50 ki Rānana, i tana rongo e whai ana a Pēhi Pākoro kia kōkiri ki reira. Ka tūtaki te karere ki a Pēhi rātou ko tana ope ki Rānana, engari nō muri i te kōkiri me te mea nei ka whawhai, ko tā Pēhi he tahuri kē i tana ope ka hoki ki tō rātou pā, tē kōkiri ai, me tana kī ake, he rehu tāna. Nō muri mai, ka kī atu te karere ki a Pēhi, kāore a Tianara Cameron, a Te Anaua rānei i pīrangi ki te riri. E ai ki te kōrero, ka whakautu atu a Pēhi Pākoro "he kura anake", ā, ki tā te karere māramatanga ka mārō te whai kia rere te toto.

3.135. Eke ana ki te 3 o Pēpuere, kua iti noa iho te haere a ngā ope kūpapa ki uta o te awa. Tokotoru ngā rangatira kūpapa i tae ki Kaiwhaiki anake, ka tuhi ai ki a Cameron ko "te āhua nei tē taea te karo te pakanga ki reira", ka tukuna e rātou tētehi rangatira kotahi anake o tō rātou ope ki uta, ā, ka noho tonu te toenga ki Kaiwhaiki. I te 6 o Pēpuere, kua turuki atu a Hīpango, ko tētehi atu o ngā rangatira kūpapa ki Raorikia, kāore i tua atu i reira, i reira rā ia e whakatū pā tūwatawata ana. Ko te nuinga o te ope kūpapa i tae ki Hiruhārama i te takiwā o te 9 o Pēpuere.

3.136. I te taenga o ngā kūpapa o tai, ko ngā tauā o ngā taha e rua i kakari i Ōhoutahi, i kaha kē atu i te piringa mai o ngā haumi, ā, ka whakariterite i ō rātou pātūtū. Ka kōkiri ngā apataki a Pēhi Pākoro, ā, tokowhā rātou ka mate. I te 23 o Pēpuere, ka kino te wharanga o Hoani Wīremu Hīpango, he rangatira mana nui o Whanganui, i roto i ngā kakari, ā, ka mate i ngā rā e rua whai muri mai. I te 24 o Pēpuere 1865, i tētehi o ngā whakaekenga ki Ōhoutahi, ka horoa te pā, ka mauheretia ngā rangatira, tae atu ki a Pēhi Pākoro, ki a Tōpia, rātou ko Tāhana Tūroa. E rua tekau mā whitu te hunga i mate, e 60 ngā tāne, e 40 ngā wāhine me ngā tamariki i mauheretia. I muri o te riri, ka hui a Te Anaua, he hoa nō te Karauna, ki ngā rangatira i mauheretia, kia tangi tahi ki a rātou. Ko tana kupu kītahi ki a rātou, ne i "tuohu" rātou ki te Karauna, ka murua katoatia ō rātou hara. Nāwai, ka tuku a Te Anaua i ngā rangatira. Nō muri mai, ka puta te matekiri o ngā āpiha Karauna i taua ritenga. E ai ki ngā kōrero, ko ērā atu mauhere i pūrere atu, i whakaaetia rānei kia haere.

3.137. I te 9 o Māehe, ka hui a Kāwana Grey ki a Pēhi Pākoro rāua ko Tōpia Tūroa ki Whanganui. Ka mea a Pēhi Pākoro, ko te apu whenua a te kāwanatanga te take o ngā riri, ā, kāore a ia i whakaae ki te whakarere i te Kīngitanga. Heoi anō i te ū tonu a ia ki te rongomau, ā, ka tono ki te kāwana kia hohoutia te rongo ki Whanganui. I takoto tana oati piri ki te Karauna i ngā rā e rua i muri mai. Ka hui anō a Tōpia Tūroa ki te Kāwana i te 15 o Māehe,

kāore tonu mō te tuku oati, ka kī he mea tuku a Pēhi Pākoro kia pērā hei tohu i tō rātou hiahia kia mau te rongo. Ko tā Grey i whakapuaki ai, ne i kāore a Tōpia e tuku kupu oati piri, ka hāmenetia a ia e te Karauna mō ngā kōhurutanga e rua i kīia rā e Grey nā te hunga Pai Mārire, ā, ka whakawākia a ia mō te kōhuru te take. I tohungia tētehi rā kotahi kia oati, kia hoki rānei ki uta o te awa. I wehe atu a Tōpia ki Pīpīriki. Nō muri, ka whai a Grey kia mauheretia a ia, e ai ki ngā kōrero e £1000 te utu mō tana mauheretanga.

3.138. Ko ētehi atu rangatira o te Kīngitanga, o te Pai Mārire hoki i hinga i Ōhoutahi kāore i whakaae kia hohoutia ki te kāwana te rongomau kua whakaūngia kētia ki a Te Anaua. Ka mea, tino kore nei rātou i pīrangi ki te hohou i te rongo ki te kāwana, ko ā rātou kupu oati he mea i waenga i a rātou ko Te Anaua, ka mutu "ko te rongomau i waenganui i ngā Māori anake." Kāore hoki rātou mō te tuku kupu oati piri.

3.139. Hei whakautu atu, ka tonoa e Kāwana Grey e 200 ngā mārihia kirinoho me tōna 400 kūpapa o te Whanganui Native Contingent kia noho atu ki Pīpīriki i te 30 o Māehe 1865. Ko te Native Contingent, he wāhanga nō te ope hōia a te Karauna, i noho mai ki raro i te maru o tētehi āpiha Karauna, engari i arahina e ngā rangatira, he Māori nō Whanganui e tautoko atu ana i te Karauna. Nō muri tata tonu mai, ka māunuhia atu rātou, ka mahue ko te mārihia hei tūtei mō ngā pātūtū i Pīpīriki. Ka nui ngā wiki kāore kau he pakanga. Ka whakatūria e ngā ope Karauna ō rātou pā i tāwāhi o te awa i Pīpīriki, ka whakakotahingia e Pēhi Tūroa me ētehi atu ō rātou haumi, ka whakakaha hoki i ō rātou ake pā tūwatawata ki uta o te nohoanga a te Karauna, ki tērā atu taha hoki, ki Pukehīnau, he puke i muri o Pīpīriki.

3.140. I te 19 o Hūrae ka pakū ake te pakanga i te kokotinga o tētehi hōia Karauna. Kātahi a Pēhi Tūroa, me te nui atu i te 1,000 haumi nō iwi kē, ka kōkiri atu ki ngā pātūtū o te Karauna mō ngā rā 12, e karapoti ana i ngā hōia Karauna.

3.141. I te mutunga o te Hūrae, ka tae anō tētehi ope, e 800 tāngata te nui, he mārihia kirinoho, he hōia ngāherehere, me ngā kūpapa i raro mai o Te Keepa ki Pīpīriki hei haumi mō ngā hōia Karauna. Ka whakaeke atu ana ngā hōia Karauna ki te pā o Ōhinemutu, ka kitea kua whakarērea kētia. Neke atu i te 1000 toa, me ngā wāhine, ngā tamariki hoki e puni ana tahi ana ki a rātou, kua wehe kē. Ka tahuna e ngā hōia Karauna te pā, ngā mahinga kai e pātata ana, i whānui te hora ki ngā tahataha e rua o te awa, me ngā pou niu Pai Mārire i ngā taha e rua o te awa. Ka puni te ope taua Karauna ki ngā pātūtū ki Pīpīriki i te roanga o te tau 1865. Tokotoru ngā hōia i whara i te katoa o te riri i Pīpīriki, ā, kei te takiwā o te 13 ki te 20 ngā kaiwawao o Pīpīriki i mate.

3.142. I te marama o Hepetema 1865, ka puta i a Grey te "puakitanga rongomau", i roto hoki tētehi murunga hara whānui mō te hunga i whawhai ki te Karauna i te "riri i tīmata i Oakura". Kāore a Pēhi Pākoro i whai wāhi atu ki te murunga hara, nā te mea, i muri mai i tana oati, kua hāpai anō ia i ana rākau o Tū ki Pīpīriki. Ka torona te murunga hara ki a ia i te tau 1867. Kāore te Karauna me Tōpia i hohou i te rongo tae noa ki te tau 1869.

Te Muru Raupatu

3.143. I te 2 o Hepetema 1865, ka puakina e te Karauna te muru raupatu, i raro i te New Zealand Settlements Act 1863, ka hora i Tātaraimaka, i te raki o Taranaki, ki Whanganui. Ko te roherohenga o tuawhenua i heke i te tihi o Taranaki ki Parikino i te awa o Whanganui. Ko ngā whenua katoa i waenganui i taua rohenga me te ākau i meatia i raro i te raupatu.

3.144. Nā te New Zealand Settlements Act i tohu mā te kōti kapeneihana e utu ngā Māori i pono ki te Karauna hei paremata i ngā whenua raupatu i whai pānga ai rātou. Ka tū ngā whakawākanga a te Kōti Kapeneihana i Whanganui i te 12 o Tīhema 1866 ki te 14 o Hānuere 1867. Heoi, ko te kapeneihana mā te tuku whenua, i tohua anake ki ngā Māori o

Whanganui i whawhai i te Native Contingent rānei, i āta whakaatu rānei i tō rātou "piripono". Ko ngā tukunga ki ērā i "pono", he 16 eka ki tēnā, ki tēnā, i tukuna ki a Mete Kīngi Paetahi rāua ko Hori Kerei Paiai hei mihi i tā rāua whai wāhi ki te ope tauā a te Karauna.

3.145. I te 25 o Hānuere 1867, ka puta te whakapuakitanga a te Karauna e takune ana ia ki te whakakore i te raupatutanga o ngā whenua i waengaui o ngā awa o Whanganui me Waitōtara, i reira rā te poraka o Waitōtara. Ko te āhua nei, i pēnei ai hei whakautu i te tohe a ngā Māori o Whanganui i whawhai atu ki ngā ope Pai Mārire.

3.146. Nō te marama o Noema 1867, ka akiaki te Karauna i ngā Māori o Whanganui kia whakaae mai ki te £2,500 hei "utu āpiti" mō tā rātou tū ki te pakanga, otirā mō tā rātou "pono, mahi pai hoki". Heoi, i herea e te Karauna ēnei utu ki ngā Māori ki tō rātou whakaaetanga kia riro atu ō rātou pānga whenua ki te rohe raupatu.

3.147. Ka whakaae ngā Māori o Whanganui ki ngā utu a te Karauna, engari ka rite tonu te tuku pētihana ki te Karauna hei tohe i te raupatutanga o ngā whenua i waenganui o Waitōtara me Whenuakura, me te whai kia whakahokia mai. Nō muri mai, ka tuhi te Minita Māori, a McLean, i pīrangi ngā Māori o Whanganui kia "whakahokia he pito whenua" ki te hunga whai pānga o te iwi pātata, "te āhua nei he whakaaetanga tā rātou".

3.148. Ko Mete Kīngi, te mema tuatahi o Te Tai Hauāuru ki Te Whare o ngā Māngai, i kōrero i te Pāremata mō te hē o te raupatu whenua i te tae atu ki Waitōtara i te tonga, otirā mō ngā pānga o ngā Māori o Whanganui ki reira. Ka aru atu a Te Keepa i tana pānga ki ngā eka 16,000 i te poraka o Waitōtara i raupatutia tae noa ki te tau 1870, i reira, i runga i te "uaua" ka "ākina" a ia kia whakaae ki te 400 eka, kia whakarērea hoki tana "kerēme ā-iwi" mō Whanganui kua roa e aruhia ana. Kāore i wawe te whiwhi a Te Keepa ki te whenua nā te mea kua rīhingia kētia atu e te Karauna ki tētehi kirinoho. Nō te tau 1876 rā anō ka riro i a ia te taitara mō ngā eka 400.

3.149. I te tau 1880, ka whakahēngia e te Kōmihana Roiara o te Tai Hauāuru ngā mahi a te Karauna hei kapeneihana i te raupatutanga, ka kī he "mōrikarika" te 16 eka noa iho ka riro i a Mete Kīngi hei utu i te 'tineinga' o tōna mana tuku iho. Ko ngā Māori i kīia rā he "hauhau" e whakahē atu ana i te Karauna, kīhai rānei i āhei te āta whakaatu i tō rātou "piripono" ki te Karauna, kāore i whiwhi i te kapeneihana mō te rironga atu o ngā whenua i whai pānga ai rātou.

3.150. Ko tētehi hua o ngā pētihana a ngā Māori o Whanganui ko te tohunga o te poraka o Orimakatea, ki te tonga o te awa o Whenuakura. I te tau 1872, ka tūtohu atu te Komiti Take Māori kia "wawe te whai hātepe" kia whakatau i ngā "taupatupatu" a te Karauna me Whanganui mō te whenua raupatu. I te tau whai muri, i 1873, ka tāpaetia e te Karauna te 200 eka o ngā whenua kāore i āta tohua, hei paremata i te whai wāhitanga ki te ope hōia. I te tau 1880, ka tuhia e tētehi āpiha Karauna, ko te tohu i ngā whenua ki ngā Māori "kāore ō rātou pānga i mua" he mea e "matekiri" ai ngā iwi. E rua tau whai muri, i 1882, i hē te tuku taitara ki ngā rangatira e rima, tae atu ki a Te Māwae, a Kawana Paipai, a Mete Kīngi, rātou ko Haumoa Te Ao o te Rangi, ka aukatingia ai ko ērā katoa i taurangitia atu ai aua whenua. I te marama o Hānuere 1890, hei whakatika i taua hapa, ka tukua e te Kōti Whenua Māori te taitara mō Orimakatea ki ngā Māori e 209. Kāore te whenua i tohua i raro i ngā tikanga pānga whenua tuku iho. Ināianei, e rongo ana ētehi o te hunga 4,500, neke atu rānei, e mau taitara ana ki Orimakatea, i te taumaha o te whai taitara ki ētehi whenua i te rohe o iwi kē atu, ā, e whai ana ki te whakahoki i ō rātou hea ki taua iwi. E aro atu ana rātou ki te whakahoki i ō rātou hea ki taua iwi.

Te Pakanga ki te Tonga o Taranaki, 1868; Parihaka

3.151. I muri iho i ngā pakanga i momotu ai ngā whanaungatanga i te roanga o te awa i te ngahuru tau 1860, ka hui ngā rangatira o te awa whānui ki te hohou i te rongo, ki te whakararau i te rangimārie. I te tau 1865, i Ōhinemutu, i reira i tahuna ai ētehi pā, ka whiria e Te Anaua he tupu taunoka hei here, ka kī, "kua whiria e au tēnei here, kia tau ai te rangimārie ki uta o te wāhi nei."

3.152. I te marama o Oketopa, i 1867, ka wehe ngā hōia i Whanganui. Ka kī a Riwha Tītokowaru, kaiārahi o Taranaki, ko te tau 1867, he tau rongomau, ā, ka arahina e ia he hīkoi rongomau mā Tangāhoe, mā Pakakohe, mā Pātea, me Whanganui, i mua i te tatūnga ki Pīpīriki. Ka hohoutia anō te rongo ki Pūtiki, nō te marama o Hūrae 1867, e 250 ngā Māori Pai Mārire i manaakitia ki te hākari, ki te kōrero e ngā whanaunga o Whanganui i Pūtiki.

3.153. Heoi, i te marama o Hūrae 1868, ka ara anō te kakari ki te tonga o Taranaki. Nō te marama o Noema 1868 kua nuku te riri ki te tonga ki te pā o Tauranga Ika (pātata ki Nukumaru), i reira ka whakaeke a Tītokowaru ki runga o Kai Iwi. I te 27 o Noema 1868, ka tūtaki te māriha kāwanatanga ki tētehi kāhui tamariki kāore ā rātou pū i te Wuruhēti o Handley, e pātata atu ana ki Waitōtara. Nō te pā o Tauranga Ika ngā tamariki, he pātata tonu, ā, ko te mea pahake katoa, ko tōna 10 tau. Ka pupuhi atu te māriha ki te rōpū tamariki rā, ahakoa kāore i whakatumatumahia mai, ka aruhia ngā tamariki mā runga hōiho, ka patua ki ngā hoari. Tokorua ngā tamariki i mate, ko ētehi atu i whara.

3.154. I te tau 1869, ka tuwhera i a Pēhi Tūroa te wharepuni hou o Te Ao Mārama, ki Ōhinemutu. Ka pōhiritia ngā rangatira o tai o te awa kia tae mai ki te "tangi ki ngā mate, ki ō koutou, ki ō tātou anō hoki". I roto o te whare, e rua ngā pou, ko tētehi hei tohu mō Te Anaua i mate i te tau o mua, ā, ka tīkina ake e ngā rangatira taua tohu i ā rātou kōrero, ka mea ake ki te hui "whakaarangia ngā rā o Whiritaunoka" – ngā rā o te rongomau me te kotahitanga. Ka toro te rongomau o ngā rangatira o Whanganui ki te Karauna i ngā wiki whai muri, ka pōhiritia ana te Pirimia, a Fox, ki Te Ao Mārama. I reira, ka kōrero a Tōpia Tūroa mō te "horoi atu i ngā whakahāweatanga me ngā riri o mua", me te tūmanako "kia pai ake ngā rā te tū mai nei".

3.155. He hui rongomau anō i tū ki Te Ao Mārama, ki Taumarunui, ka mutu, ki Pūtiki i te marama o Āperira 1872. I reira, ka tūtaki ngā rangatira nō te roanga o te awa hei tohu ko te katoa o Whanganui, kua "kotahi anō mō te rongomau te take".

3.156. I muri mai, ka aro te tokopae o ngā Māori o Whanganui ki ngā akoranga a Tohu Kākahi rāua ko Te Whiti o Rongomai i Parihaka.

Parihaka

3.157. Nō te ngahuru tau 1860, he tokopae ngā Māori o Whanganui i hūnuku ki Parihaka, he papakāinga i te tonga o Taranaki i hui ki raro i ngā poropititanga Māori i kauhautia ai te rangimārie o te noho tahi ki te Pākehā, i whakanuia ai hoki te ora o ngā apataki mā ngā mahi ahuwhenua hou, i reira ka tupu te kaha o te ōhanga. I te ngahuru tau 1870, ka nui te ora o Parihaka, ko tōna 1,500 ngā Māori i riro whenua atu, i noho ki reira, tae atu ki te hia nei rau tāngata nō Whanganui. I Parihaka, i whakahuihuitia ngā whare ki ngā rohe mō ngā hapū me ngā iwi kē, tae atu ki tētehi wāhanga mō "Whanganui".

3.158. Mai i te tau 1878, ka whai wāhi atu te hunga o Whanganui i Parihaka e noho ana, ki ngā mahi ātete mārire atu ki tā te Karauna whai ki te raupatu i ngā whenua taiāwhio o te papakāinga. Ka mautohe atu te hunga o Parihaka i runga i te rangimārie mā te tūrakiraki i ngā pou rūri, ngā tāepa, mā te parau hoki i ngā whenua i hiahia ai te Karauna ki te whakarite hei nohoanga, otirā, mā te whakatikatika i ngā tāepa nā ngā hōia Karauna i

turaki. Nō te marama o Hūrae 1879, ka tīmata te Karauna ki te mauhere i te hunga parau me te hunga whakatū tāepa, ko te nuinga kāore i whakawākia i te kōti. I te tau 1879 me te tau 1880, ka whakamanahia ētehi ture motuhake hei aro ki aua mauhere. I raro i aua ture i whakaaetia ko te mauherehere whakawā-kore, ko te whakaū i te tika o te mauhere i muri mai i te mauhere, ko te mauhere wārena kore, me te mauhere tepenga kore.

3.159. Ko ngā tāne o Whanganui ētehi i mauheretia e te Karauna mō te whakatū tāepa me te parau ki Parihaka. I te marama o Hūrae 1880, tekau ngā tāne, tokorua i tohua he Māori nō Whanganui, i mauheretia mō te whakatikatika tāepa te take. I te 24 o Hūrae, ka mauria atu aua tāne ki Ōhinehou, ka mauheretia ki te whare herehere o Waitaha. Ko tētehi atu tupuna o Whanganui, ko Te Oti Paetaha o Parikino, i mauheretia mō te whakatū tāepa i ētehi rā ruarua noa iho whai muri mai, ā, ka herea ki Ōhinehou. Kāore kau tētehi o aua tāne i whakawākia ki te kōti, kāore hoki i hāmenetia mō tētehi hara. I te marama o Hepetema 1880, nā te West Coast Settlements (North Island) Act i kīia ai he hara ētehi o ngā mahi porotehe, pērā i te tūrakiraki pou rūri, te whakatū tāepa me te parau. Hui katoa, e 636 ngā mauhere i kawea atu e te Karauna i Parihaka ki ngā whare herehere o Te Waipounamu, i reira rā hereherengia ai, ko te nuinga kāore hoki i whakawākia tae rā anō ki te tau 1881.

3.160. He tino kino ngā ritenga i ngā whare herehere i Te Waipounamu, he taikaha hoki te mahi. Kei ngā tuhinga pūrongo o nā tata nei te kōrero, ko ētehi o ngā mauhere o Parihaka i mauria ki ngā whare herehere o Te Waipounamu i muia e te tangata, i tūkinohia, i iti ngā kai, ka pāngia hoki e te mate. I te marama o Hune 1881, ko ētehi kōrero mō te āhua o te whare herehere o Ōhinehou ka kōrero mō te noho tūhāhā mō ngā take iti noa nei, me ngā tūkinotanga "he whakarihariha rawa nōna e kore nei e tāia".

3.161. I te 5 o Noema 1881, ka urutomo te Karauna ki Parihaka, ka noho ki reira. E ai ki te kōrero, i te tīmatanga o taua tau, e 174 ngā Māori o Whanganui i reira e noho ana. I whakaeke ngā hōia Karauna ki runga o te marae, ka mauheretia ngā kaiārahi o Parihaka, a Te Whiti rāua ko Tohu. Kīhai rāua i tohe atu. I ngā rā whai muri, ka mauheretia e te Karauna te hunga noho ki reira i runga i te hiahia kia wehe rātou, ka mutu, i kahakina, i patua rānei ngā kīrehe, ā, ka āta tūkinotia ngā mahinga kai e whā tekau mā rima eka i tupu ai te taewa, te taro, te kānga, te wīti me te tūpeka.

3.162. Tae ana ki te puku o Noema, ka tīmata tā ngā hōia Karauna whakaeke atu ki ngā kāinga pātata ki Parihaka, arā, ki Parapara, ki Ōpunake, ki Pungarehu hoki. E ai ki ngā kōrero, toru tekau ngā "tāne o Whanganui" i mauheretia i te 13 o Noema, ka mutu, nō te 14 o Noema, "ko te katoa o te hunga noho ki ngā kāinga pātata" kua mauheretia, tae atu ki te 44 tāngata nō Whanganui. Ka whakahokia ēnei mauhere ki Parihaka mā raro. Tokorima anō ngā tāne i tautuhia nō Whanganui i Parihaka, ka mauheretia. I taua rā, ka eke te tokopae o ngā mauhere o Whanganui ki te 49. I taua pō, ka tūkinotia e ngā pirihimana mau pū ngā whare e 25 "nō ngā iwi o Whanganui".

3.163. I te rā whai muri, i te 15 o Noema, "rima tekau anō ngā wāhine nō Whanganui i mauheretia" e ngā mema o te Ope Pirihimana Mau Pū. He mea tautuhi ngā wāhine me ngā tamariki nā te āwhina a te tokomaha o ngā tāngata, tae atu ki a Mete Kīngi rāua ko tētehi rangatira taitamariki nō te rohe pātata, i hiahia ki te kohi i te iwi ki te hoki atu ki Whanganui.

3.164. Nō *aoake, e 60 ngā tāngata nō Whanganui i panaia atu i Parihaka, "e tētehi ope taikaha"*. Ko te āhua nei i mauria atu ki Ōpunake, ā, ka tonoa i reira mā runga tīma ki Pūtiki. Kāore ngā Māori o Whanganui i pīrangi ki te wehe noa, engari, i nui te pākino ki ērā i wehe i Parihaka, inā hoki i Parihaka ā rātou mahinga kai, ā, ko te katoa i tūkinotia e ngā hōia Karauna.

3.165. E mau tonu ana i ngā whānau o Whanganui ō rātou hononga ki Parihaka, tae noa mai ki ēnei rā. Ka hoki ngā mahara o Ngā Paerangi ki te hokinga o ō rātou tūpuna, me ērā o Ngāti Tuera me Ngāti Hinearo, ka haere tahi ki te hui ki Parihaka i te 18 me te 19 o ia marama, ā, i reira ō rātou tūpuna i te wā o te pāhuatanga a te Karauna. Ko te ōhākī a Tohu Kākahi e mea ana, "Hoki atu e Te Iharaira ki ō kāinga, ki reira whakaparihaka mai ai tō marae" he mea akiaki i a Ngā Paerangi kia manaakitia tō rātou kāinga.

3.166. Ko ngā whare i Kaiwhaiki me Pungarehu, i te awa o Whanganui, hei tohu whakamahara i taua hononga. Ko Te Whakahāwea te whare tuatahi i Kaiwhaiki, i takea mai i te kōrero, "Kaua e whakahāwea ko ngā mahi a Tohu". Ka whakawhānuihia a Te Whakahāwea, ā, ka tū hei wharepuni heke rua, ko Te Kiritahi, ko tōna rite ko te wharekai o Te Niho o Te Ātiawa, i Parihaka. I hurahia Te Rongo o te Poi o Tohu Kākahi (ko Te Rongo o te Poi hoki) i huraina ki Kaiwhaiki, ā, ka tāngia te kawa ki ngā karakia a Tohu e ai anō ki te "patu a te poi". He mea waiata tonu taua poi e Ngā Paerangi ki ngā hui motuhake. Ko Maranganui te whare ki Pungarehu. Ko tana ingoa e kōrero ana mō te "wehenga me te aranga" arā, ko te wairua tautoko, hiki hoki i te tangata whenua i raro i ngā tikanga o te rangimārie me te rongomau i whakanuia e ngā poropiti, e Tohu rāua ko Te Whiti.

3.167. He pāmamaetanga nui i puta i ngā riri i tū i te ngahuru tau 1860 me ngā ngahuru tau i whai ake, i weherua ai ngā Māori o Whanganui i tā rātou whakaū i tō rātou mana me te Karauna. Ko ētehi i whai i te Pai Mārire, ko ētehi i tautoko i te Kīngitanga, ko ētehi i mahi tahi me te Karauna, tae atu ki te mahi hei āpiha Karauna, ki te piri hoki hei kūpapa ki ngā ope o te Karauna. I utaina e te Karauna ngā karangatanga ki runga ki ngā Māori o Whanganui i runga i tā te Karauna aronga whāiti ki ngā āinga, ki ngā rangiruatanga, me te whīwhiwhi ki ngā piringa me ngā pānga i ākina nuitia e ngā hono ā-hapū, ā-whakapapa hoki. Ko ngā karangatanga a te Karauna he "hauhau", he "pono ki te Kīngi", he "pono ki te Kuīni" he "piripono", he "hoa", he "ātete", he "kūpapa" i whakatō i ngā taukumekume auroa i waenga i ngā hapori kiritahi o Whanganui, e ū tonu ana i ēnei rā.

3.168. Heoi anō, i te roanga o ēnei wehenga, o ēnei taukumekume hoki, ka mau tonu te kiritahitanga o ngā Māori o Whanganui, ka ū ki ngā painga mō tō rātou iwi.

NGĀ TURE WHENUA MĀORI, 1865-1900 ME TĀ TE KARAUNA HOKO WHENUA, 1870-1900

Ko te whakataki me te horopaki i hua ai Ngā Ture Whenua Māori

3.169. Tae ana ana ki te tīmatanga o te ngahuru tau 1860, nā te piki haere o te whakahē a ngā Māori ki te hoko whenua atu ki te Karauna i raro i te mana hokonga ka whakatūria te Kōti Whenua Māori i raro i ngā Native Lands Acts 1862 me 1865. Kāore te Karauna i whiriwhiri kōrero ki ngā Māori o Whanganui e pā ana ki ngā ture whenua Māori hou, kāore hoki he māngai Māori i te Pāremata i te wā i whakamanahia aua ture. Mā ēnei ture, ka whakatahangia e te Karauna tana mana hokonga nā te Atikara Tuarua o Te Tiriti o Waitangi i tuku ki a ia, i taea ai e ngā kirinoho te mahi tika tonu atu ki ngā Māori ki te hoko, ki te rīhi whenua rānei. Ka riro mā te Kōti e whakatau te hunga whai pānga ki ngā whenua Māori "i raro i ngā tikanga tuku iho", ā, ka panonihia te taitara tuku iho, hei taitara nā te Karauna. Ko te takune o te Karauna mā ngā Native Lands Acts e wātea ai ngā whenua Māori tuku iho hei nohoanga mō ngāi Pākehā. He takitini te āhua o ngā pānga tuku iho o ngā hapū me ngā whānau o Whanganui, ā, i kapi i te mana tuku iho ko ngā pānga maha, otirā, ki te pito whenua kotahi, ki te rawa rānei, mā ngā hononga ngātahi ki te whenua. Ka rerekē katoa ngā pānga whenua o ngā Māori o Whanganui i raro i ngā Native Lands Acts, nā te āta tohu i te mana pupuri whenua pūmau ki ngā tāngata takitahi, ā, ehara i te mea i whai wāhi atu te katoa o te hunga whai pānga ki te whenua. I āhei te whakaara i tā te Kōti Whenua Māori whakatewhatewha taitara whenua mā te tuku tono a tētehi tangata Māori

kotahi, ahakoa ko wai. Kāore kau he herenga kia whai whakaaetanga i te whānuitanga o te kāhui kaipupuri tuku iho, engari, ka whakaaetia ana te tono e te Kōti, ko te katoa o te hunga whaipānga ka mate ki te whai wāhi atu, kei tūpono riro atu ō rātou whenua. Mā te whakawhāiti kia takitahi te mana pupuri whenua, ko te whakapae a te Karauna, ā tōna wā ka whakarērea e ngā Māori ngā tikanga noho ā-iwi, noho ngātahi hoki i raro i ngā tikanga pupuri whenua taketake, nāwai rā ka hanumi ki te porihanga Pākehā.

Te Ture 10-Kaipupuri

3.170. I raro i te Native Lands Act 1865, me āta tohu e te Kōti Whenua Māori ngā taitara whenua ā-iwi ki ngā kaipupuri tekau, tokoiti iho rānei. Nā taua 'ture 10-kaipupuri whenua', ka riro mā te tokoiti i whakaingoatia ki te taitara, i te nuinga o te wā he rangatira nō Whanganui i tohungia e ō rātou whānau, hapū hoki hei kaitiaki, hei māngai mō te iwi rānei i roto i ngā whiriwhiringa mō te whenua. Heoi, i raro i te Ture, ko te hunga i tautapangia ki te taitara whenua ka mau ki ngā mana kaipupuri tūturu. I raro i te ture, ka āhei tā rātou rīhi, hoko atu rānei i te whenua, me te arokore atu ki te whānau, ki te hapū rānei. I te nuinga o te wā, ko ngā rangatira o Whanganui i whakawhiwhia ki te whenua i raro i te ture 10-kaipupuri, ka roa te wā e pupuri ana ki aua pānga whenua mō te hunga e whai pānga ana. I waenganui i te tau 1867 me te tau 1872, ka riro i ngā Māori o Whanganui ngā tiwhikete taitara mō ngā poraka whenua e 44, hui katoa, he nui ake i te 28,000 eka, engari, e rima anake ngā poraka iti i hokona ki ngā kaihoko tūmataiti i roto i taua wā. I te tau 1872, ka hokona e te Karauna te whenua rāhui o Waikupa e 2,272 eka te nui. E whitu ngā poraka i hokona ki ngā kaihoko tūmataiti i te mutunga o te rautau tekau mā iwa. Ko ētehi wāhanga 19 i hokona ki ngā kaihoko tūmataiti i te rautau rua tekau, ā, tekau mā tahi ngā poraka, arā, he iti iho i te rua tekau ōrau o te 28,000 eka, kāore i hokona.

3.171. I raro i te Native Equitable Owners Act 1886, i āhei te tāpiri kaipupuri anō ki ngā taitara i tohungia i waenganui i te tau 1865 me te tau 1873, ne i whakaritea e ngā kaipupuri tekau, tokoiti rānei tētehi tarati. Kāore tēnei ritenga i pā ki ngā whenua i riro atu ai ngā pānga whenua i mua i te tau 1886. Nā tēnei here, i āhei noa iho tā ngā Māori o Whanganui whakawhānui i te rārangi kaipupuri ki ngā poraka o Kai Iwi, o Kaiwhaiki, me Rānana. Ka mutu, ko te rārangi kaipupuri o te poraka o Rānana i piki i te tekau kaipupuri i te tau 1867 ki te 599 kaipupuri i te tau 1888.

Ngā Ture Whenua Māori i ngā ngahuru tau 1870 me 1880

3.172. Mai i te tau 1873, i raro i ngā ture whenua Māori me āta tautuhi te Kōti i ngā kaipupuri whenua tuku iho katoa, me te whakarārangi i ō rātou ingoa ki ngā tiwhikete taitara hei kaipupuri tūturu. Ne i tono ngā kaipupuri whenua, ka āhei hoki tā te Kōti whakatau i ngā kātū pānga o ngā kaipupuri, ā, ka roa pea te wā i muri i te tatūnga o te taitara o te poraka. I pērā te āhua mō te poraka nui o Whakaihuwaka (e 64,143 eka), i tatū ai te taitara i te tau 1886. Ka tono ngā kaipupuri kia tohungia ngā kātū pānga i te paunga o taua tau, nā te mea ko ētehi i pīrangi ki te hoko atu i ā rātou hea. Heoi, i whakakorengia te whakawākanga nā te mea kīhai tētehi o te hunga kēreme i wātea ki te tae atu. Tae ana ki te tau 1898, kua tatū i ngā kaipupuri o te poraka o Whakaihuwaka te tukanga pīroiroi kia whakaaetia ō rātou kātū pānga i te tini o ngā whakawākanga Kōti me ngā hui i waho atu o te kōti, he nui hoki te utu. Heoi anō, tae atu atu ki taua wā, kua oti kē i te Karauna tētehi whakatārewatanga hoko whenua, me te aha kāore i tatū te hokonga kia tae rā anō ki te tau 1907.

3.173. I waenganui i te tau 1865 me te tau 1894, kāore kau he kōti pīra mā reira e whakatakotoria ai e ngā Māori o Whanganui ā rātou pīra ki ngā whakataunga a te Kōti Whenua Māori. I taua wā, ka whāiti ngā kōwhiringa e wātea ana ki ngā Māori o Whanganui ki te tono kia whakawākia anō, ki te tuku pētihana rānei ki te Pāremata. Kāore kau he aratohu, he ture rānei hei whakamārama i ngā take e whakaaetia ai te whakawākanga anō. Heoi anō tā

ngā Māori he whakatakoto i tā rātou kaupapa, ā, mā ngā minita o te Karauna tonu hei whakatau ne i ka whakaaetia kia whakawākia anō. I te tau 1873, i muri mai i te whakataunga taitara mō te poraka o Mangaone, ka tono a Hakaraia Kōrako kia whakawākia anō. Ahakoa te tautoko a te Kaiwhakawā Tūturu, nāna i tūtohu kia whakaaetia e te Karauna kia whakawākia anō, kīhai te Karauna i whakaae. Nā te Komiti Whiriwhiri Pāremata i te tau 1876, me te Kaiwhakawā Takiwā o Whanganui i te tau 1877 i tūtohu atu ki te Karauna e tika ana kia whakatūria he kōti pīra, engari, nō te tau 1894 rā anō, ka whakaritea e te Karauna te mana pīra o ngā Māori, ā, ka whakatūria te Kōti Pīra Māori kia rangona aua tono.

3.174. Kāore ngā ture whenua Māori i ngā ngahuru tau 1870 me 1880 i whakatakoto huarahi kia ngātahi ai te whakahaere i te whenua, ā, i āhei tā te tangata takitahi tono kia whakarohea ōna pānga i te poraka. Nā te korenga o tētehi tikanga whakahaere pai mō ngā whenua e tini ana ngā kaipupuri whenua, ka uaua ki ngā kaipupuri whenua te whakahaere ngātahi i ō rātou whenua, te whakaemi rawa, te whakapai ake rānei. Kāore ngā ture whenua Māori i whakatakoto huarahi e pai ai te whakahaere ngātahi i ngā whenua Māori kia tae rā anō ki te Native Land Court Act 1894, nā reira i whai wāhi atu ai ngā kaipupuri whenua ki te whakariterite i ngā whakataunga. Ahakoa tērā, kāore i whāia whānuitia atu e ngā Māori o Whanganui ngā wāhanga o te ture i whakatūria ai ngā kaporeihana kaipupuri whenua Māori, kia tae rā anō ki te haurua tuarua o te rautau rua tekau.

Te Whai Wāhi Atu ki te Kōti Whenua Māori (ngā utu me ngā pāpātanga)

3.175. Ka tīmata ngā mahi a te Kōti Whenua Māori ki Whanganui i te tau 1866, nāwai, ka noho hei aronga nui i ngā nawe ki Whanganui. Ka tū te katoa o ngā whakawākanga a te Kōti Whenua Māori o Whanganui ki te tāone kirinoho, ki Whanganui, i waenga i ngā tau 1865 ki 1873. He nui te utu, he whakararuraru hoki taua tūwāhi ki te tokonui o ngā Māori o Whanganui, nā te mea i mate rātou ki te hokihoki ki te tāone, ka utu ai i te kai me te wāhi noho i tēnā, i tēnā o ngā haerenga. Ko ngā Māori o Whanganui i haere ki te Kōti, i mate ki te noho i te tāone, i ngā taiao noho pākarukaru, kimimate anō hoki, i a rātou ka tatari kia karangia ā rātou kēhi. Nā te haere ki te Kōti, i kore ai ngā Māori o Whanganui i wātea ki te mahi i ō rātou whenua, i ngā mahi ohaoha e hāngai ana hoki. Haere nei te wā, ka roa haere ngā whakawākanga Kōti, i te taunga atu o ngā poraka rahi ake me ngā tāhuhu kōrero whīwhiwhi ki mua i te aroaro o te Kōti i ngā ngahuru tau 1880 me 1890, nā reira i nui haere anō ai ngā utu me ngā pāpātanga ki ngā Māori o Whanganui. Hei tauira, he tokomaha ngā Māori o Whanganui, rātou ko ētehi atu kaitono, i mate ki te noho ki te tāone i ngā marama e whitu tuatahi o te tau 1897, kia tae atu ki te whakawākanga mō te poraka nui o Ōhotu. Nā tētehi āpiha hoko whenua i tuhi, i taua wā, kua "tino pōhara", kua "matekai" hoki ngā kaitono Māori.

3.176. He nui te utu o ngā tukanga ki te Kōti Whenua Māori, ā, ka tere te piki o ngā nama a ngā Māori o Whanganui. I te nuinga o te wā, ko ngā nama rūri whenua ngā utu tino nui hei pīkau mā ngā Māori o Whanganui kia riro he taitara Karauna ki ō rātou whenua. I ētehi wā, i eke te tapeke utu mō te rūri ki te hautoru o te uara o te poraka, i pērā mō te wāhi ki te poraka o Ōtaranoho. Nei i kāore i taea e ngā kaipupuri i te poraka te utu tōmua, ka utaina te nama rūri, te mōkete rānei ki te poraka, ā, ka tonoa i muri mai hei utu i te nama. Mai i te tau 1886, i taea hoki e te Karauna te tuku nama huamoni ki te mōkete. Ne i kāore i taea e ngā kaipupuri te utu i ngā nama rūri, i taea e te Karauna te tono ki te Kōti Whenua Māori kia wāwāhingia he pito whenua e hāngai ana te nui i te poraka, hei utu – nā tērā ka mate ki te whakarite rūri anō, ā, he utu anō ka tāpirihia.

3.177. Ina hokona noatia tētehi wāhi iti o tētehi poraka, i te nuinga o te wā, ko te utu o te rūri roherohenga ka wāwāhingia ki te kaihoko me ngā kaipupuri e toe mai ana. Hei tauira, i hokona e te Karauna ētehi pānga ki roto o ngā poraka o Maungakāretu No.3 me te No.4,

ā, ka whakarohea e te Kōti ngā poraka e rua ki te Karauna me te hunga kāore i hoko. I te tau 1891, ka tuhi atu a Ngāwai Tūtāwhiri ki te Tari Māori, e tohe ana i te £90 hei utu mā te hunga kīhai i hoko atu i ō rātou pānga. I kīia me utu a ia i mua i tā te kōti tuku i te tiwhikete taitara mō te poraka No.4 mō te hunga kīhai i hoko atu. Nāwai rā, ka kī atu a Tūtāwhiri ki te Karauna, i mate a ia ki te hoko atu i whenua kē hei utu i te rūri.

3.178. Ahakoa ko ngā utu nui katoa i hāngai ki ngā rūri, i mate hoki ngā Māori o Whanganui ki te pīkau i ngā utu ki te Kōti tonu mō ngā ratonga maha, tae atu ana ki te whakatewhatewha i te kerēme, me te utu i ia rā o te whakawākanga. Ko ētehi atu utu i taka ki ngā Māori o Whanganui, ko ngā utu mā te hunga whakamāori me ngā rōia i ngā rā i mate ai rātou ki te haere atu ki te Kōti. Ko ngā utu i hua ake i ngā tukanga e hāngai ana ki te Kōti, ka eke i ōna wā ki te uara o tētehi wāhi nui o te poraka whenua. He pērā rawa te nui o ngā utu ā-ture i hua ake i ngā poraka Māori o Whanganui i te ngahuru tau 1860 me 1870, i te tau 1883, ka takoto i a Te Keepa Te Rangihiwinui rātou ko ngā Māori e 278 kē atu te pētihana kia aukatingia atu ngā rōia i te Kōti. Ka aukatingia atu ngā rōia i te Kōti i te tau 1883 e te ture, engari i whakakoretia taua whakatau i 1886.

Ā Whanganui Whakautu Tōrangapū ki ngā Ture Whenua Māori

3.179. E hia nei ngahuru tau, nō te ngahuru tau 1870, ngā Māori o Whanganui e tohe ana, e kōkirikiri ana – e pērā tahi ana ki iwi kē i ētehi wā – mō ētehi panonitanga tūāpapa ki ngā ture e hāngai nei ki ō rātou whenua. He mea whakarite tā rātou urupare mā ngā rūnanga, me ngā hui, me te āta whai wāhi atu ki ētehi kaupapa ā-iwi whānui, e whai ana kia panonihia te Kōti Whenua Māori. He tini ngā hui nui i karangatia e ngā Māori o Whanganui ki tō rātou rohe. Ka tū ngā wharenui hou i Pīpīriki tatū atu rā ki Pūtiki hei aro ki te rangimārie, ki te kotahitanga, hei tautohu i ngā roherohenga o ngā iwi, hei aro ki ngā ture Whenua Māori, hei wānanga hoki i ngā take tōrangapū me ngā take whenua. I tētehi hui i te tau 1872, ka whai ngā Māori o Whanganui kia rāhuitia pūmautia tētehi pito whenua mō ō rātou uri. Nā te Kaiwhakawā Takiwā o Whanganui i tuhi, i "tika tonu" ko tō rātou hiahia ki te aukati i te "rironga katoa" o ō rātou whenua, kei noho "kāinga kore, rawakore hoki", ā, ka tūtohu ai kia aukatingia e te Karauna te hokonga atu o ngā whenua e takunetia ana kia rāhuitia. Kāore te Karauna i paku aha. Nō muri i ētehi atu hui i te tau 1874, ka whakamōhiotia te Karauna, i te whakaririka haere ngā Māori o Whanganui, nā te hiahia ki te pupuri i te whenua mō ō rātou uri.

3.180. He nui ngā Māori o Whanganui i ngākaunui ki te kāhui haumi ā-iwi whānui o Ngāti Hokohē ('Repudiation Movement') o te ngahuru tau 1870, i tīmata rā i Te Matau a Māui, otirā i whai kia panonitia ngā ture whenua Māori. I tae atu ngā Māori puta noa i te rohe o Whanganui ki tētehi hui tahi ki ngā kaiārahi o te kāhui haumi i tū ki Kaiwhaiki i te tau 1874. Hei tā ngā whakapae ko te 800 ki te 2,500 ngā tāngata i tae atu ki te hui. Ko tā te Karauna i rīpoata ai, ko te nuinga o te hunga i tae atu "i tino rata", ā, mutu ana te hui, e 230 ngā Māori nō tai o te awa o Whanganui i piri atu. Ki tā te Kaiwhakawā Tūturu o te takiwā, he rite tonu a Ngāti Hokohē ki te Kīngitanga, ka kī "ko te riri, ka tata kīia he ātete, kei te pūtake o taua whakapōreareatanga". Ko ngā Māori o Whanganui i whai wāhi atu ki a Ngāti Hokohē, i āwangawanga ki ngā mahi a te Kōti Whenua Māori, ki ngā pānga kikino o te whakatakitahi i ngā taitara whenua, o ngā utu rēti ki ngā kaunihera ā-rohe, o ngā poari hanga rori, o te tango whenua mō ngā hanganga tūmatanui, me te tokoiti o ngā māngai Māori i te Pāremata. Tērā ētehi i karanga kia whakakoretia te Kōti, kia mutu hoki te hoko whenua, kia aro kē ki te rīhi whenua. Heoi, kīhai i taea e ngā rangatira o Whanganui te aukati mārika ngā ritenga o te Kōti Whenua Māori, ngā hokonga whenua rānei nā te mea i whai tonu atu ngā tāngata takitahi i aua tukanga, ā, he tokomaha i whai ki te hoko atu i te whenua kia whai moni ai. Ka iti haere te tautoko i a Ngāti Hokohē puta i te motu whānui i te tau 1876, ā, ka mutu rawa taua kaupapa i te mutunga o te tau 1878. Nō te tau 1878 ka nui noa ake te hokonga whenua.

Ngā Hokonga a te Karauna i ngā ngahuru tau 1870 me 1880

3.181. Nuku atu i te 2,000 ngā eka whenua i hokona e te Karauna i ngā Māori o Whanganui i te ngahuru tau tuatahi i muri mai i te whakamanatanga o te ture whenua Māori. I te mutunga o te ngahuru tau 1870, ka tīmata tā te Karauna hoko i ngā poraka whenua Māori e iwa ki Whanganui, i tata ki te 160,000 eka te rahi.

3.182. I te ngahuru tau 1870, ka kī ētehi o ngā rangatira o Whanganui ki te Kōti, ki ētehi āpiha Karauna rānei, ne i hui tahi te katoa o te hunga whai pānga ki te whenua, ā, ka whakaae tahi atu, ka whakaae atu ngā rangatira kia riro ētehi o ō rātou whenua, ahakoa kāore pea te hokonga e pīrangitia e aua rangatira tonu. I raro i ngā whakarerekētanga ki te ture whenua Māori i te ngahuru tau 1870, i āhei tā te Karauna, tā te hunga tūmataiti rānei hoko i ngā hea takitahi, tēnā i te whai i te whakaaetanga a ngā kaipupuri whenua katoa. Ka āhei tā rātou tono ki te Kōti Whenua Māori kia riro mai tētehi pito o te poraka e whakaata ana i te rahi o ngā hea i hokona. Ka whanake haere ngā whiriwhiringa kōrero a te Karauna mō te hoko whenua i te ngahuru tau 1870, ka nui haere te tūpono ka whiriwhiri kōrero te Karauna ki ngā kaipupuri takitahi.

3.183. I te tau 1871, ka kōkiritia e te Karauna he ture i whakaarahia ake anō ai tana whakamahi i te mana hokonga, i te mana hoko tōtahi rānei ki ngā whenua i hiahia rā ia ki te hoko. Nā tērā, ka āhei tā te Karauna tuku whakapuakitanga hei aukati i tā te hunga tūmataiti hoko whenua. I te tau 1872, ka tau te whakapuakitanga a te Karauna ki runga ki te nuinga o te takiwā o Pōneke, tae atu hoki ki Whanganui. Ka wawe te tuku pētihana atu a te kotahi rau o ngā Māori o Whanganui hei whakahē i te whakapuakitanga, ā, ka unuhia e te Karauna. Nō muri mai, ka whāiti kē āna whakapuakitanga ki ētehi poraka Māori i āta tautuhia. Ina whakatauritehia, he iti noa iho te whakamahia o ngā mana hoko tōtahi i te rohe o Whanganui i mua i te tau 1877, i tā te Karauna kōkiri i te ture e taea ai tana aukati i tā te hunga tūmataiti hoko i ngā whenua i utua kētia e te Karauna. Ka tau ngā whakapuakitanga a te Karauna ki tōna 243,000 eka i ngā poraka whenua Māori tekau ki Whanganui i waenganui i te tau 1876 me te tau 1879. Ka mutu, ko aua poraka whenua tekau i eke ki kō tata mai o te 157,000 eka, nāwai rā, ka hokona e te Karauna tōna tata ki te 142,000 eka o taua whenua. Kāore ngā whakapuakitanga i tau ki runga ki ngā poraka i waenganui i te tau 1877 me te tau 1889 i tautokona e te ture i tērā wā. Nā te Hekeritari-Mātāmuri taua take i whakamōhio atu ki te Minita Māori i te tau 1889, ka kī, ko ngā whakapuakitanga i tau i runga i ngā utu i utua i muri i te tau 1877 he "ultra vires", arā, kāore e kapi i te mana o taua ture. Heoi, i taua wā, kua oti kē i te Karauna te hoko mai i ngā whenua i whai pānga atu ki aua whakapuakitanga.

3.184. I te tau 1873, i tīmata kē tā te Karauna utu tōmua i ētehi Māori i mua mai i tā te Kōti Whenua Māori whakatau ko wai mā ngā kaipupuri whenua. Nā tēnei i herea ai te whakaaetanga a ngā kaiwhiwhi ki te hokonga i hua ake i roto i te wā, ā, i muri i te tau 1877, i taea e te Karauna te aukati tā te hunga tūmataiti hoko, rīhi rānei i te whenua. I ētehi whenua, pērā i te poraka o Karewarewa, ka tau te whakapuakitanga a te Karauna mō te mana hoko tōtahi, whai muri i te tukunga o tētehi utu tōmua tino iti i te tau 1878. Mutu ana te utu tōmua i mua i te tatūnga o ngā taitara whenua, he mea uaua kia huri ngā whakaaro o ngā Māori o Whanganui, ka mutu, nō te Karauna tonu te tikanga ne i whakaaetia te whahokinga atu o te utu. Ka haere tonu tā te Karauna utu tōmua kia tae rā anō ki te marama o Nōema 1879, i tana whakahau i ngā āpiha hoko whenua kia mutu te utu tōmua nā te mea he ara tōtōā kē tērā hei hoko whenua Māori.

3.185. Whai muri iho i tēnei, ka whai tonu te Karauna ki te whakatutuki i te hokonga o te whenua i oti kē i a ia ngā utu tōmua te utu. Hei tauira, i nui ake i te kotahi mano pauna i utua tōmuatia e te Karauna mō te poraka Ahuahu, e 11,640 eka te nui. E toru ngā rōpū motuhake i tohe i te āhua o te toha i aua utu tōmua, ā, ko ētehi i whakahē mārika i te

hokonga. Ki tā te Karauna, e whai noa ana kia nui ake te pūtea i runga i te pūhaehae. E whā tau i muri i te tatūnga o te taitara i te tau 1886, ka whiriwhiri te Karauna kia kaua e hoko, engari, i whiwhi tonu ki te 4,300 eka o te poraka hei taunaha i āna utu tōmua me ngā utu rūri.

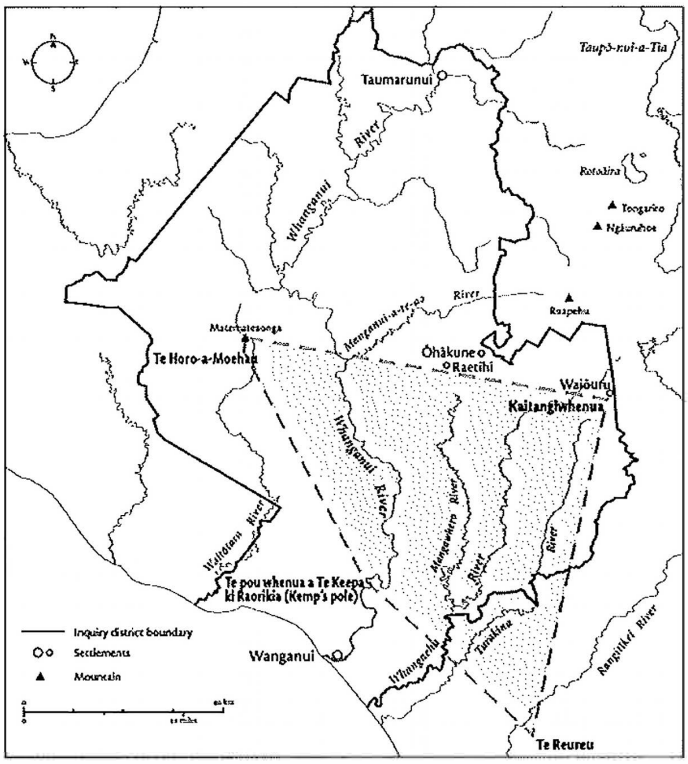
3.186. Tērā ētehi wā, ka tōmua te utua o ētehi e te Karauna i mua i te tatūnga o ngā taitara, nō muri mai ka kitea e te Kōti kāore ō rātou pānga ki te whenua. Ko tā te Karauna utu tōmua mō te poraka o Otairi (e 59,000 ngā eka) i te ngahuru tau 1870 tētehi tauira. Nō te tau 1879, i te takiwā o te £7,000 tā te Karauna utu tōmua mō te poraka. I te marama o Noema 1881, ka tatū tā te Karauna hoko i ngā poraka o Otairi 1A (e 14,694 ngā eka) me Otairi 2A (e 2,900 ngā eka) mō te £7,027.

3.187. I te tau 1884, ka tohungia e te Kōti Whenua Māori tētehi taitara mō ngā poraka o Te Kapua, ērā i whakapaetia i mua e te Karauna he wāhanga o te poraka o Otairi, mōna kua tukuna kētia e ia he utu tōmua. Kāorekau tētehi o te hunga i tohungia ki ngā taitara i whiwhi i aua utu tōmua. I te tau 1885, ka tāpaengia e tētehi āpiha Karauna kia tohua te £500 i utua tōmuatia mō Otairi, ka tangohia mai ai i te utu hoko i ngā poraka o Te Kapua. Ka whakahētia atu e ngā kaipupuri taitara nā te mea kāore rātou i whiwhi i tētehi utu tōmua.

3.188. E ono tau whai muri, i te tau 1891, ka whakaae te Karauna ki te hoko i ngā poraka o Te Kapua mō te £6,040. Kāore ētehi o ngā kaipupuri taitara i pīrangi ki te hoko atu i ā rātou hea, nā reira, i whiriwhiri te Karauna ki te tuku pūtea tāpiri ki ngā kaipupuri matua kia riro mā rātou ērā atu kaipupuri e akiaki ki te hoko. I tutuki pai taua whāinga, ā, ka tatū te hokonga o ngā poraka whenua o Te Kapua i te marama o Noema 1891. Ko te puka nama a te Tari Hoko Whenua Māori e whakaatu ana ko te £1,100 i utua tōmuatia ki te hunga kāore ō rātou pānga ki Te Kapua, ka whakawhitihia i te poraka o Otairi 2 ki ngā kaute mō Te Kapua. Ko te rārangi mō Te Kapua e whakaata mai ana i ngā utu a te Karauna, e £8,443 te nui, hei hoko i aua poraka. E kapi ana i taua tapeke te utu tōmua ki te hunga kāore ō rātou pānga, te utu tāpiri, me te £6,040 kei te puka hoko.

Te Tarati Whenua o Whanganui

3.189. Ka whakatinanahia mai te tūmanako o ngā Māori o Whanganui kia ū tō rātou mana ki runga ki ō rātou whenua i te tūnga o te Tarati Whenua a Te Keepa Te Rangihiwinui i te tau 1880. Ko te takune, kia tukua ngā mōrehu whenua o Whanganui ki tētehi tarati pupuri whenua, ko Te Keepa hei kaitiaki. Ka kīia ko taua Tarati rā, ko "Kemp's Trust" (i mōhiotia nuitia a Te Keepa, ko 'Major Kemp'). Tae ana ki te tau 1881, kua 600 ki te 700 te tokomaha o ngā Māori nō te rohe o Whanganui i waitohu i te puka tuku i ngā mōrehu whenua hei tiaki mā Te Keepa, ahakoa kāore te katoa o ngā Māori o Whanganui i tautoko atu i te Tarati. He mea tautoko a Te Keepa e tētehi rūnanga o ngā rangatira e 180 nō te rohe o Whanganui. I poua iho ngā poupou e whā ki ngā kokonga e whā o te rohe o te Tarati hei tohu i te roherohenga, ā, kotahi me te haurua miriona ki te rua miriona eka te nui. Ka whakaūngia e te Tarati tētehi aukati (he rārangi roherohe, kia kaua e whakawhitihia) i te awa o Whanganui, ā, nā Te Keepa ngā apataki o te Tarati i whakahau kia panaia atu ngā Pākehā e haere mai ana ki uta o te Awa, nā runga i te āhua ki ngā whenua kāore anō i tika te hokona e rātou.



Whakaahua 5: Ngā roherohenga o te Tarati a Kemp. Tirohia tā te Waitangi Tribunal (2015), He Whiritaunoka: The Whanganui Land Report, Volume One (Wai 903), p.408

3.190. Ko te whāinga a te Tarati a Keepa, kia rūrihia e te rūnanga ngā whenua, kia tāpaetia ki te Kōti Whenua Māori, kia tohua ngā whenua rāhui e kore nei e riro, kia hoko, kia rīhingia rānei ngā whenua hei nohoanga mō ngā Pākehā, kia utu hoki i ngā kairūri, i ngā rōia, me ngā āpiha kē atu, kia whakahaere hoki i ngā moni hoko. I whai te Tarati kia herea ngā hokonga whenua ki ērā ka noho mai ki waenganui i ngā pou e whā, i a rātou ka ngana tonu ki te akiaki i te noho whenua me te whanaketanga, e ai anō ki ngā ritenga e whai hua ai ngā kapupuri Māori. Ko te manako o te Rūnanga kia tū mai ia hei momo kāwanatanga whaiaro ā-rohe, e whai wāhi atu ana ki te whakaūnga o te tika i tana rohe.

3.191. Ka whakamihia e Minita Māori Bryce ngā whāinga pai a te Tarati engari, kāore a ia i whakapono ka tutuki i ana mahere ō te Tarati whāinga. Ko tana āwangawanga nui, e noho mai ana ki waenga i ngā roherohenga a te Tarati, ko ētehi whenua i tohua e te Karauna ki raro i tētehi whakapuakanga mana hoko tōtahi, nā te mea i te whiriwhiri kōrero te Karauna ki te hoko. He nui ngā taupā ture i takoto ki mua i te aroaro o te Tarati. Nā ngā tauākī mana hoko tōtahi o te Karauna, kīhai i taea e te Tarati āna mahi te whakatutuki ki te kore te Karauna e whakaae mai. Heoi, ka whakatau i te Karauna tētehi kaupapa here, i kī ai tētehi āpiha he "whakarere [i a Te Keepa] kia tū mokemoke". Ahakoa i papare atu a Te Keepa rātou ko āna apataki i te Kōti Whenua Māori i te ngahuru tau 1880, kāore i taea e te Tarati te aukati tā ngā Māori takitahi nō Whanganui, nō iwi kē rānei, kōkiri i ā rātou kerēme ki te Kōti. I hiahia te Tarati kia whakatairangatia e te Karauna te ture e taea ai e ngā Māori te whakatū tarati mō ngā whenua e puritia ana ā-kāhui nei e te tokomaha o ngā tāngata. Nō te tau 1885, ka pā te taumaha ki te Tarati i te nui o ngā nama, tae atu ki te £2,254 e noho nama atu ana a Te Keepa ki ana rōia. Ka mutu ngā mahi a te Kaunihera i te tau 1885, i taua wā, i hiahia ngā Māori o Whanganui kia hokona ki te Karauna ngā whenua i noho mai ki roto o te aukati a te Tarati.

3.192. I te tau 1883, ka whakamana te Pāremata i te Native Committees Act 1883 hei urupare atu i te tono a ngā Māori puta noa i Niu Tīreni, tae noa ki Whanganui, kia nui ake te mana whakahaere ngātahi ki ō rātou whenua, tae atu ana ki Whanganui. Nā te Ture i tū ai ngā komiti pōti Māori ā-rohe, ki a rātou te mana whakatau i ngā taukaikai namunamu i waenganui i ngā Māori, kia arotakehia hoki ngā taitara whenua, ā, ka pūrongo atu i ā rātou kitenga ki te Kōti Whenua Māori, i mau tonu ai ki te mana kotahi hei whakatau i ngā taitara. Tekau mā rua ngā rangatira i pōtihia ki te Komiti o Whanganui i te marama o Hānuere 1884. Ka kite rā te Komiti Māori o Whanganui, kāore ōna tino mana, ā, ka kōkiri atu ki te Karauna, kia āhei ai tā rātou whakawā i ngā take raraupori me ngā kēhi hara, otirā, kia utua hoki ētehi o ā rātou nama. Heoi, ka ū tonu te Minita Māori kia mau tonu i te Kōti tōna mana, kāore hoki a ia i matapae ka whakanuitia ake te wāhi ki te Komiti i ngā hokonga whenua me ngā rīhi.

Ngā Hokonga a te Karauna i te puku o te ngahuru tau 1880 ki 1909

3.193. I te ngahuru tau 1880, nō muri tata tonu i te horapa o te pāheketanga ohaoha ki te ao, ka tahuri te Karauna ki te whakatutuki i āna ritenga hokohoko kua tū kē, tēnā i te aro ki ngā hokonga hou. Ka mutu tā te Karauna whiriwhiri kōrero mō te nui o ngā hokonga. Nō te tau 1884, hei wāhanga o te whai kia tōia ake te motu i te taumahatanga ohaoha, ka tīmata anō tā te Karauna hoko whenua Māori. I arohia te takiwā i hiahia ai te Karauna ki te whakatakoto i te Rerewē Matua o Te Ika-a-Māui, mā roto i te puku o Te Ika, ā, ka aukatihia te āhei a te hunga tūmataiti ki te hoko, ki te rīhi rānei i ngā eka whā miriona, neke atu. I tua atu i ngā tau 1888 ki 1892, nā ngā tauākī mana hoko tōtahi a te Karauna i aukatihia tonutia atu te hunga tūmataiti i ngā hokonga whenua Māori i te roanga o ngā ngahuru tau 1880 me 1890.

3.194. Nō te puku o te ngahuru tau 1880, ka hokihoki te Karauna ki te whiriwhiri kōrero ki te hunga i tohua e te Kōti Whenua Māori ki ngā taitara whenua takitahi. I ētehi wā, ka tāpiritia e te Karauna he utu anō ki ngā rangatira matua, i runga i te tūmanako ka akiakihia e rātou ērā atu o ngā kaipupuri kia hokona ā rātou hea. Hei tauira, i te tau 1891, i muri mai i ngā tau i kaha ai te tohe mō te whakataunga taitara ki ngā whenua kei kō tata atu ki te 22,000 eka o Te Kapua, i kitea e te Karauna, kāore ngā kaipupuri i whakaae kia hokona te whenua ki te utu i tonoa e te Karauna, arā, e 6 hereni mō ia eka. Heoi anō, i whakapono te āpiha hoko whenua, ki te takoto i te Karauna te £500 ki tēnā, ki tēnā o ngā kaipupuri matua e toru, tērā tonu pea ka tatū tā rātou akiaki i ērā atu o ngā kaipupuri kia hokona ā rātou hea. I tutuki tā te Karauna hoko i te katoa o te poraka mō te £6,040, e tae ana ki ētehi wāhanga utu e toru, i paku nui ake i te £385 te nui, ki ngā kaipupuri matua, i mua i te paunga o te tau 1891, i eke ai ki te 5 hereni, me te ono kapa mō ia eka.

3.195. I te nuinga o te wā, i whai te Karauna kia utu i te utu iti katoa e taea ana hei hoko i ngā whenua Māori. I te utunga o ngā utu tōmua mō ngā taitara ki te poraka o Maungakāretu i te ngahuru tau 1870, e waru hereni te utu i whakaaetia mō ia eka. Heoi, i te aranga ake anō o te hokonga i te tau 1855, nō muri mai i te horapatanga o te pahekenga ohaoha ki te ao o ngā tau tōmua o te ngahuru tau 1880, ko tā te Karauna kē he tāpae i te toru hereni me te ono kapa mō ia eka. Ka tohe ngā Māori o Whanganui ki te hekenga, engari kāore te Karauna i whakaae ki te tauhokohoko, ā, nā te karawhiu a te Karauna i ngā here o tana mana hoko tōtahi, kīhai i taea e ngā kaipupuri whenua ki Maungakāretu te āta whakamātau i ngā utu ka whakaaetia pea e ētehi atu kaihoko. Riro ana i te Karauna te poraka i te utu iti. He utu anō ka pā i te rīhi, i te hoko tūmataiti rānei i te whenua, e motuhake ana i te utu kia whai taitara, kia hoko atu rānei ki te Karauna. Ko te kaihoko, ko te kairīhi rānei ka mate ki te utu i te tekau ōrau o te utu hoko, te tapeke o te utu rēti i te tau tuatahi, ko tētehi atu kātū utu rānei. E 20 te whakarea o tēnei utu, i tērā i tāpirihia ki ngā whenua ehara i te whenua Māori. Nā tēnei, ka whakaheke pea ngā kaihoko tūmataiti i te utu ka whakaaetia e rātou hei hoko i te whenua Māori.

3.196. I waenga i te tau 1881 ki te tau 1907, ko te utu toharite mō te eka whenua kotahi i te rohe, ko te whā hereni. I rangahaua e te kōmihana a Stout rāua ko Ngata ngā hokonga whenua a te Karauna i te takiwā o Whanganui i te tau 1907, ka kī, ko ngā Māori o Whanganui "e tuku nei i ō rātou whenua mō ngā utu te mutunga kē mai nei o te iti rawa atu, engari nā ngā here e aukati nei i te hoko tūmataiti, tē taea te aha". I mua i te tatūnga o te ture ki Pāremata i te tau 1905, ka hoko ana te Karauna i ngā whenua Māori, kāore ia e herea kia eke tana utu ki te wāriu mōkito i tohungia e tika ana e te Kāwanatanga.

3.197. I te tau 1894, ka whakaara anō te Karauna i tana mana hokonga ki te motu mā roto mai o te Ture Whenua Māori 1894. I te tau 1897, ka piri atu ētehi rangatira o Whanganui ki iwi kē, kia tuku pētihana ki Pāremata kia unuhia ngā here kino o te mana hokonga o te Karauna. Ka tūtohua e te Komiti Take Māori kia "arohia paitia" te pētihana e te kāwanatanga, heoi, ka whakapeka te Karauna ki te whakautu atu.

3.198. I te tau 1899, ka tāpaetia atu e Pirimia Seddon te whakatārewatanga o ngā hokonga Karauna i raro i te Native Land Laws Amendment Act. Nā te wāhanga tuatoru o te ture i āhei ai te whakatutukinga o ngā hokonga kua tīmata kē, "mēnā me pērā e whakarerekēngia ai ngā rohenga me ngā wāhinga whenua mō ngā pānga o te Karauna me ngā kaipupuri Māori". Ka mau tonu te whakatārewatanga i raro i te ture hou o te tau 1900, i whakaaetia ai te whakatutukihia o ngā hokonga kua tīmata kē nei ngā whiriwhiringa kōrero. I karangatia taua wā o te tau 1899 ki te tau 1905, ko ngā tau 'taihoa', arā, he hikinga taupua. Kāore te Karauna i tīmata ki te whiriwhiri kōrero tauhokohoko i ngā tau taihoa, engari, i whakatutukingia ētehi hokonga tini kua tīmata kē. I pā tēnei ki tā te Karauna hoko i te poraka Te Tuhi, i nui ake i te 20,000 ngā eka. I te tau 1895, ka tohua e te Kōti Whenua Māori te tiwhikete taitara, ā, ka tīmata tā te Karauna hoko pānga whenua i 1897. Ka utu tonu te Karauna i te wā i te mana tonu ngā ture o te tau 1899 me te tau 1900, ā, ka tatū te hokonga i te tau 1901, riro mai ana tōna 15,000 eka, arā he toru hauwhā o te poraka.

3.199. I taua wā, tērā ētehi Māori o Whanganui i aronui atu ki te rīhi, ā, ka hui atu ki tētehi hui nui ki Hiruhārama i te tau 1902, i reira, ka whakatauria e rātou kia tāpaea ngā poraka whenua e iwa, ko tōna 192,000 eka, ki te kaunihera Māori hou, kia rīhingia ai te whenua. I te tau 1905, i runga i te pēpehi a ngā kirinoho kia whai whenua anō, ko tā Seddon i kī ai "kua roa kē a 'taihoa'", ka hīkina te whakatārewatanga o te hoko whenua a te Karauna. Ko ngā tau i 1896 ki 1909 te tūārere whakamutunga i tino nui ai tā te Karauna hoko i ngā whenua o Whanganui. I taua wā, nui ake i te 480,ooo ngā eka o ngā poraka whenua 13 i oti i te Karauna te hoko. Nā ngā Māori o Whanganui ngā poraka e iwa anō i hoko ki ngā kaihoko tūmataiti. I te tau 1909, ka wetekina ngā here riro whenua Māori katoa i raro i te ture whenua Māori.

3.200. I te tau 1865 ki te tau 1909, e 22 ngā poraka whenua Māori i hokona e te Karauna i ngā Māori o Whanganui. Nā te Kōti Whenua Māori ngā poraka e iwa i tohu ki ngā Māori o Whanganui anake, hui katoa i te takiwā o te 125,000 eka te rahi. Nā te Karauna te takiwā o te 53,00 eka o aua poraka i hoko, ā, ka oti i ngā kaihoko tūmataiti te hokonga o te paku nui ake i te 17,500 eka i mua i te tau 1909. Ko te nuinga o ngā pānga whenua ki ngā poraka tekau mā tahi, i tohua ki ngā Māori o Whanganui. O te 430,000 eka o aua poraka tekau mā tahi, nui atu i te 150,000 eka i hokona e te Karauna, ā, nui atu i te 33,000 eka i hokona i ngā kaihoko tūmataiti i mua i te tau 1909. Ka mana ngā pānga whenua o ngā Māori o Whanganui ki ngā poraka e rua i mahue mai, hui katoa i nui ake i te 230,000 eka. I aua poraka e rua, ka hokona e te Karauna tōna 150,00 eka, ā, ka hokona e ngā kaihoko tūmataiti tōna 25,000 eka i mua i te tau 1909. Nā ngā hokonga whenua a te Karauna i aukatingia ai tā ngā Māori o Whanganui whakaū i te tiakitanga ki tētehi wāhanga nui o tō rātou rohe.

Kotahitanga

3.201. I te roanga o te ngahuru tau 1890, ka kaha tonu ngā Māori o Whanganui ki te kōkiri i te mana motuhake, me te whakahou i ngā ture whenua. I tā rātou whai i ngā whakahoutanga ture e nui ake ai te mana whakahaere whaiaro o te Māori, i te ngahuru tau 1890, ka kuhu atu ngā Māori o Whanganui ki te kaupapa ā-iwi whānui o Te Kotahitanga, e puea ake ana. Ka noho a Te Keepa Te Rangihiwinui hei kaiārahi mō te kaupapa i muri mai o te tūnga o ngā hui nui ki Pūtiki me Parikino i te tau 1892. I taua hui, ka kōrero a Te Keepa ki te hēmanawa o ngā iwi o Whanganui i te ture, i kīia rā ka whai hua rātou, engari, kāore i aro ki te hiahia o ngā Māori ki te whakahaere i ō rātou whenua. Engari anō te whirinaki ki te Karauna ki te whakahou i āna ture, ka pīrangi kē ngā Māori o Whanganui kia whakatūria tō rātou ake rūnanga ka whai mana whakahaere. I Parikino, ka tū tētehi komiti o ngā māngai 80 o te motu ki te tuhi ture whenua hou.

3.202. Ko ngā whāinga a Te Kotahitanga, ko te turaki i te Kōti Whenua Māori, ko te mana motuhake ki ngā whenua katoa i mau tonu i a rātou, otirā ko te mana whakahaere i a rātou anō. I tū ai i Te Kotahitanga ko te Pāremata Māori i ia tau, hei whakakotahi, hei kōkiri hoki i ngā whakahounga ki te ture. I te tau 1897, ka tuhia e te Pāremata Māori tētehi pētihana ki te Kuini, e tono ana kia pūmau te rāhui i ngā mōrehu whenua Māori e rima miriona eka. I te tau 1900, ka whakaarangia e te Karauna te Māori Lands Administration Act i tū ai ngā Kaunihera Whenua Māori, i nui ake ai hoki te whai wāhi atu a ngā Māori ki te whakahaere i ā rātou anō take. Ka piri atu ngā Māori o Whanganui ki tētehi ope nui o Te Kotahitanga i haere atu ki Pōneke ki te tautoko i te ture. Nō muri mai i te tau 1902, kāore te Pāremata o Te Kotahitanga i tū anō, ā, ka mū. Ka whakamaharatia te wāhi ki a Te Keepa Rangihiwinui, i mate i Pūtiki i te 15 o ngā rā o Mei i te tau 1898, tae atu ki tana ōhāki: "Aua e hoko whenua; puritia ngā pitopito whenua hei waiū mō te iwi Māori."

Ngā Hanganga Tūmatanui

3.203. I te roanga o te rautau tekau mā iwa me te rautau rua tekau, he rironga whenua i te rohe o Ngā Hapū o te Iwi o Whanganui i āta whakaturehia e te Karauna mō ngā hanganga tūmatanui. I raro i te Native Land Act 1865, mutu ana te whakatau i ngā pānga ki tētehi poraka whenua Māori, i āhei tā te Karauna tango mai i te rima ōrau o aua whenua hei mahi rori, kāore hoki he kapeneihana, i roto i te tekau tau i muri mai i te tatūnga o tētehi taitara. I karangahia tērā he tangohanga "rima paihēneti", ā, i tuhia ki ētehi atu ture o muri mai, tae atu ki tērā o te tau 1878 i whakaroa i te tepenga wā ki ngā tangohanga rima paihēneti kia tekau mā rima kē ngā tau, ahakoa ko te tangohanga o te rima ōrau i ngā whenua "tūmatanui" ka ū tonu ki te rima tau. Nāwai rā, ka whakakoretia ngā tangohanga rima ōrau i te tau 1927. Mai i te tau 1876, he ritenga e kitea ana i ngā ture o Niu Tīreni hei whakawhānui ake i te tango whenua mō ngā Hanganga Tūmatanui.

3.204. I tōna katoa, i nui atu i te 2,800 eka i riro atu i ngā Māori o Whanganui mō ngā hanganga tūmatanui te take. I kapi i ngā tangohanga whenua a te Karauna i Whanganui ko ērā i ngā tahataha o te awa o Whanganui, ko ngā tūtohu whenua motuhake, ko ērā i tukua hei whakatū kura, ko ngā whenua tou kai me ngā mahinga kai. Ki ngā Māori o Whanganui, he tūrangawaewae aua whenua, he kāinga, he takotoranga tūpuna, he tanunga whenua hoki o ngā uri. Nā tā te Karauna tango i aua whenua, i hua ai ko te pāmamaetanga nui ka mau tonu ināianei.

Te Rua Keri Kōhatu i Kaiwhaiki

3.205. I te ngahuru tau 1870, ka whai te Wanganui Harbour Board ki te keri kōhatu e pātata atu ana ki Kaiwhaiki, e 15 kiromata te tawhiti ki te raki o te tāone o Whanganui, kia mahia mai ngā hanganga ki te wahapū. I pīrangi te Harbour Board ki te kerikeri i te whenua o ngā

Māori o Kaiwhaiki, engari, kāore rātou i whakaae. Ka tīmata Te Poari ki te hanga i te wahapū ki ngā kōhatu nō tētehi atu rua keri. Nō muri tata tonu mai, nō te marama o Tīhema 1878, ka tono āwhina rātou i te Minita Māori kia riro mai ngā kōhatu i te whenua Māori i Kaiwhaiki. Ko tā Te Minitia ki te Harbour Board, ka whakaae atu a ia, ki te hinga anō ngā whiriwhiringa kōrero, "ka tatū i raro i te Public Works Act" kia riro mai ngā kōhatu. Nā te Harbours Act 1878, kātahi nei ka whakamanatia, i tukuna ai ki ngā Harbour Boards te mana i te Public Works Act 1876, kia riro ā-whakature nei i a rātou ngā rawa, tae atu ki ngā kōhatu, i ngā whenua katoa.

3.206. I ngā rāngi o muri tata mai, ka toro te Minita me te Harbour Board i ngā kaipupuri Māori o Kaiwhaiki ki te whiriwhiri kōrero ki a rātou mō ā rātou kōhatu. Kei tētehi nūpepa o te rohe te kōrero, ko ngā whakamārama a te Minita "i roa, mō ngā hua ka taka ki a rātou [ki ngā kaipupuri] mehemea ka tau he ritenga pai ki ngā mana whakahaere o te rohe" ka āta kōrero hoki "i taua wā tonu rā, ka whakatakotoria ki mua i a rātou te mana o ngā here o te Public Works Act". Ko te āhua nei, kāore ētehi atu kaipupuri mana ki ngā whenua kōhatu i tonoa e te Karauna, e te Harbour Board rānei. Nā te mārama kei riro pea ngā rawa i raro i te ture, ka whakaae ngā kaipupuri Māori ki ngā ritenga a te Minita kia keria ngā kōhatu e te Harbour Board, ā, ka utua te nui o ngā kōhatu ki ia iari pūrua. Nō muri mai, kāore te Karauna i whai pānga tika atu ki ngā ritenga keri kōhatu. I te tau 1907, ka whiriwhiri kōrero anō te Harbour Board me ngā kaipupuri Māori o te whenua, kia whakahoungia te whakaaetanga. Ka kī anō te Harbour Board, ki te kore e tatū tētehi ritenga "pai", ka riro pea te whenua i raro i te Public Works Act, ā, ka tuku ngā kaipupuri me te Harbour Board i ētehi āhuatanga kia tau ai ngā ritenga hou.

3.207. I tētehi tūārere, i ngā marama 14 i waenga i te Oketopa 1908 me te Hānuere 1919, ka eke ngā whiwhinga ki te £2,039. Heoi anō, i te tau 1919, i ngā kaipupuri ka tono kia piki te utu mō ngā kōhatu, ka tangohia e te Poari te rua keri kōhatu tērā i te whiriwhiri kōrero, i te utu rānei te nama i whakapikihia. I tētehi whakawākanga kapeneihana i te tau 1922, ka whai ngā kaipupuri o Kaiwhaiki i te £1,800 hei utu i tā te Harbour Board i tango ai. Heoi, ko tā te Poari ki te Kōti Whenua Māori e tika ana te £1,000 hei utu, nā te mea kāore kau he kaihoko anō i ngā kōhatu, otirā, kāre i pai ngā kōhatu. Kīhai te kōti i whakamārama i tana whakatau, engari i tohua te £1,300 ki ngā kaipupuri – he tino iti iho i te utu i riro mai i te tau kotahi, i te ngahuru tau o mua.

3.208. I te ngahuru tau 1970, nō muri mai i te mutunga o ngā mahi keri kōhatu, ka whakahokia e te Karauna te whenua ki ngā Māori. Heoi anō, ko ngā wāhi tapu, pērā i te pā o Ōhokio, me ngā mahinga kai o Ūpokongāruru, i pūmau te tūkinotia e ngā mahi keri.

Ngā papa mō ngā kura

3.209. E tū ai he "Kura Māori" ki ō rātou hapori, ko tā te Native Schools Code 1880, me āta tuku e te Māori he pito whenua ki te Karauna hei wāhi mō te kura. Nō muri i te tau 1900, ko ngā whenua i tukua ka riro i te Karauna te mana pupuri i raro i ngā ture hanganga tūmatanui. He nui ngā wāhi mō ngā kura i Whanganui, he mea takoha nā te hapori, he mea tango rānei nā te Karauna, kāore i whakahokia atu ki ngā kaipupuri tuatahi i te katinga o te kura. I pērā mō te wāhi ki ngā kura Māori i Pīpīriki, i Parikino, me Koriniti. Arā atu anō ngā whenua mō kura kē i tangohia i te rohe, pērā i Te Kura o Kākātahi – i reira rā hoki he urupā i te papa i tū ai te kura.

3.210. I te paunga o te ngahuru tau 1890, ka tukua e ngā uri o Ngāti Pāmoana he pito whenua nō te poraka Tauakirā 2C ki te Karauna, kia tū ai ko Koriniti Native School, i karangatia hoki ko Pāmoana Native School. I tuwhera te kura i te tīmatanga o te tau 1899, ka tū tae atu ki te tau 1969, ā, nō muri mai i te katinga, ka hokona atu e te Karauna te whenua, tē āta rangahau ai ne i tukua te whenua e te iwi. Nō muri mai i ngā amuamu a ngā Maōri o

Whanganui, ka rangahaua anō e te Karauna, ā, ka whakaae ki te hapa. I whai ngā āpiha ki te whakatau i taua raruraru mā te hoko anō i te whenua hei whakahoki atu ki a Ngāti Pāmoana, mā te tuku rānei i ngā utu hoko ki a rātou. Kāore i tutuki tētehi o aua ara e rua, ā, kāore a Ngāti Pāmoana i whiwhi ki te paremata tanga mō taua whenua i riro.

Ngā wai i Kai Iwi

3.211. I Kai Iwi, e toru rawa ngā wā i raru ai Ngā Hapū o te Iwi o Whanganui i te tangohanga wai mā ngā ratonga tuku wai o te tāone. I te marama o Mei, i te tau 1904, ka tangohia e te Wanganui Borough Council he whenua i Kai Iwi, tae atu ki ngā eka e rima nō ngā poraka Māori o Kai iwi 5C, 5E, me 6J kia mahia mai ngā hanganga wai o Whanganui. Ahakoa i whakaae te Borough Council kia utua te £10 hei kapeneihana ki ngā kaipupuri o Kai Iwi 6J, kāore ngā kaipupuri o Kai Iwi 5C me 5E i whiwhi ki te utu nā te mea "kāore i tūkinotia" ō rātou whenua. Ko te hiahia o te Karauna, he whakatakoto i ngā ngongo wai ki raro i aua poraka, ā, ka tohua te mana pā kia whai pānga tonu ngā kaipupuri ki ngā whenua nō rātou i mua.

3.212. I te mutunga o te ngahuru tau 1960, ka whai te Wanganui City Council ki te tango anō i te 35.1 pēti (tata ki te hauwhā-eka) i Kai Iwi 5E2 kia tū ai te rua wai. I te marama o Hānuere 1966 ka tīmata ngā mahi hanga i te rua. Kāore anō te Kaunihera i tohungia hei kaipupuri i te whenua, ā, kāore i pā atu, kāore hoki i whiriwhiri kōrero ki ngā kaipupuri. I te marama o Hune 1966, e rima marama i muri mai i te tīmatanga o ngā mahi, ka pā atu te Kaunihera ki te Kaitiaki Māori, i taua wā, nōna anake te mana ki te kōkiri take mā ngā kaipupuri i ngā whenua he tini ōna kaipupuri. Ka whakaae te Kaitiaki, hei mangai mō ngā kaipupuri o Kai Iwi 5E2 kia riro atu te whenua. I te marama o Āperira 1969, ka whakaae te Kauniherea kia utua te Tarati ki te $45.96 hei kapeneihana, ka tāpiri atu ko te huamoni 5% hei paremata i te tomokia o ngā whenua i te tau 1966. I te marama o Hūrae 1969, e toru tau i muri mai i te tīmatanga o ngā mahi, ka tatū te rironga o te whenua. I taua wā, kua tanua te rua, ā, kua tū kē tētehi hanganga raima ki runga o Kai Iwi 5E2. Kāore kau he taunakitanga whakaatu i te whai wāhitanga atu o ngā kaipupuri ki ngā mahi.

3.213. I te tau 1975 ka riro i te Wanganui City Council ētehi atu pito whenua nō Kai Iwi 5E2 hei whare mō tētehi kaiwhakahaere i te papu, he wāhi e paku nui ake ana i te haurua eka. Kāore i rite ki te āhua o ngā tangohanga i te tau 1904 me 1969, i whakaūngia te rironga o te whenua mā te whiriwhiri kōrero, me te whakaae hāngai ki ngā kaipupuri.

Ōhotu, Ōtoko, me te Rori o Parapara

3.214. I te tau 1907, ka tango whenua te Karauna i te poraka o Ngāpukewhakapū i te wā i hangaia ai te Rori o Parapara, ka rere i Whanganui ki uta atu ki Raetihi. Ko ngā whenua i te takiwā o Ōtoko, he papakāinga iti ki uta o te awa o Mangawhero. Ko te marae o Ōtoko te marae Ringatū kei te pito tonga katoa o Aotearoa, ā, he nui tōna hiranga wairua. E toru ngā ara i whaiwhakaarotia e te Karauna mō te rori i Ōtoko. E rua ngā ara i taea i ana tangohanga i te tau 1907, ko tētehi i whai i te awa, engari kāore i pai, ko tērā atu i haere mā roto tonu o te pā o Ōtoko. I te mutunga iho, ka whakarērea e te Karauna ana mahere mō aua ara e rua, ā, i te tau 1912, ka tangohia he pito whenua anō mō tētehi ara tuatoru, i haere tonu mā te pā, ā, ka wāhia ko ngā eka e rima o te papakāinga ki te pito rāwhiti o te rori i ngā eka e whā ki te pito uru. Katoa ngā tangohanga o taua pito whenua, i riro i raro i te wāhanga "rima paiheneti" o te ture.

3.215. Ka pāngia hoki ngā iwi o te rakì i te Rori o Parapara. I haere te rori mā te pito tonga-māuru o te poraka Ōhotu 6F, nō ngā uri o Ngāti Pāmoana. I te tau 1911, ka wāhia mai e tētehi o ngā kaipupuri ōna pānga ki taua poraka. Ka noho mai ko aua eka e ono, ko Ōhotu 6F1, i te taha tonu o te awa o Mangawhero, ka tiro iho ki ngā whenua tūpuna, ka wāhia hoki e

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te Rori o Parapara. Ināianei, he ngongo wai kei raro i te rori, e rere ai te wai ki runga o Ōhotu 6F1. He whenua whakaraerae a Ōhotu 6F1 ki te waipuke, ā, ka hōpuapua haere te wai i te whenua, me te aha, kāore e tau te noho a ngā paina ka toua ki te whenua.

3.216. Ko ngā whenua i tangohia mō ngā ara i Ōtoko i whakarērea, i whakahokia i te tau 1913. Ka nui haere ngā pāpātanga o ngā mahi atu anō i te rori i te roanga o te rautau rua tekau ki te hapori o Ōtoko. He whenua anō i tangohia i te papakāinga kia whakawhānuitia ai ngā rori, ā, ko ngā tahataha i keria i te taha o te rori i iti nei te hura i ngā pakiaka o te rākau pōhutukawa tapu, o Te Kāhui o Ngā Rangatahi, ka mutu, i pātata rawa ki te kāinga o tētehi kuia. Ka raruraru hoki i te rori ko ngā kōiwi o te hunga i mate i te rewharewha o te tau 1918, kei tētehi urupā e takoto ana, tōna rima kiromita te tawhiti ki te raki, kei Kākātahi.

Te Pāwai ki Ātene

3.217. I te tau 1857, tae atu ki te tau 1958, ka rangahaua e te Karauna ngā mahi hiko wai ki Te Ika-a-Māui hei rongoā mō ngā kōpaka hiko e raraka mai ana. I te tau 1958, ka whakapuakina e te Karauna tētehi Order in Council i raro i te Public Works Act 1928, i whakaaetia ai tā te Karauna whakamahi i ngā tini awa i te puku o Te Ika-a-Māui, ngā kōawa, tae atu ki ngā whenua karapoti, hei mahi hiko. Ko te awa o Whanganui tētehi o aua awa i pāngia, engari, kāore te Karauna i whiriwhiri kōrero, i whakamōhio atu rānei ki ngā Māori o Whanganui i mua i tana whakapuaki i te Order in Council.

3.218. I te tau 1961, ka tīmata tā te Karauna whakatewhatewha i te whakatūnga mai o tētehi pāwai hiko nui ki te awa o Whanganui, ki Ātene. I rangahaua e te Karauna te takoto o te whenua ki te takiwā o Ātene, tae atu ki te hanganga o ngā rori, ngā ana, me tētehi whare whakamātau. E ai ki ngā kōrero a te iwi o Whanganui, nā ngā mahi keri ki Ātene, ka tuki atu te kōwiri ki te puna manawa whenua, ka whati atu ngā wai ki roto ki te awa o Whanganui, ka kino te ranua o ngā wai tapu e rua.

3.219. I āwangawanga ngā Māori o Whanganui i ngā pāpātanga ka tūpono mai i te pāwai hiko e tāpaetia ana, ā, ka whakarite rātou mā te Whanganui River Association me ngā komiti o te rohe ki te whakatakoto i ō rātou āwangawanga ki te Karauna. Ne i kōkiritia tonutia te kaupapa, tōna 11 papa whawhai, 18 urupā, 16 marae, ono wharepunui, me tētehi hōro neke atu rānei, ka waipuketia. I runga i te whakapae ka waipuketia te takiwā, e ai ki te kōrero i whakarērea e ētehi Māori o Whanganui ō rātou kāinga, ka whakaneke i ngā kōiwi ki ngā urupā o uta ake i te awa. Nā aua āwangawanga ka piki ngā kaiārahi o te iwi, i raro i te maru o Te Huatahi Tanginoa (Robert) Tapa rāua ko tana wahine, ko Meri, ki runga o Ruapehu, ā, ki ngā mahara o ngā kaiārahi o Whanganui, i reira, ka pātuki atu rātou ki ngā mana tupua, ki ngā mana tawhito kia tautoko mai.

3.220. I te roanga o te ngahuru tau 1960, ka whakawhāitihia e te Karauna te kaupapa nā ngā āwangawanga mō te wāhi ki te pūkaha. I te tau 1966, ka whakarērea e te Karauna taua kaupapa, ā, kāore te pāwai i hangaia. Ia tau tū tonu ai he rā wairua ki Rānana hei whakamaharatanga ki ngā mahi aukati i te pāwai hiko.

Ngā Whenua Rāhui Whakaariari

3.221. Nō te mutunga o te rautau tekau mā iwa, ka aro te Karauna ki te tiaki i ngā "whenua whakaariari" i ngā tahataha o te awa o Whanganui, kia pai te tirohanga atu a ngā tūrihi o runga i ngā poti hāereere i te awa, kia tiakina hoki ngā tahataha, kei ngahoro i te poroa haeretia o ngā rākau, kei raruraru te whakamahia o te awa hei ara hāereere mā te awa. Nō te tau 1903, ka whakaarangia e te Karauna he ture tiaki whenua whakaariari, i whai wāhi atu ai ki roto ko te mana ki te tango whenua "whakaariari, hitōria hirahira rānei", tatū atu ki ngā whenua Māori. Ahakoa ko te nuinga o ngā whenua i nōhia e ngā Pākehā i

waerea hei pāmu, ko te nuinga o ngā whenua Māori i ngā tahataha o te awa, i urutapu tonu te takoto, me te aha, ka tōia atu te aro o te Karauna hei whenua me "tiaki".

3.222. I te tau 1904, ka tohungia e te Karauna ngā eka e iwa o te pito whenua i noho mai ki raro i te mana o te Karauna, pātata ki Ōtoko, hei whenua whakaariari. I tū taua pito whenua ki te kokonga o te rori tuatahi i tohungia mō te Rori o Parapara, engari, i hangaia kētia te rori ki tētehi ara kē, ā, ka kore te Ōtoko Scenic Reserve e kitea i te ara matua, ka kore hoki te marea e āhei ki te haere atu.

3.223. Heoi, ko te nuinga o ngā papa rāhui whakaariari o te takiwā, i tohua ki ngā tahataha o te Awa o Whanganui. Nā te Karauna tētehi Scenery Preservation Commission i whakatū kia whiriwhiri whenua rāhui whakaariari. I te tau 1904, ka tūtaki te Kōmihana ki te Whanganui Borough Council me te Chamber of Commerce ki te tāone o Whanganui ki te whiriwhiri kōrero mō ngā tāpaetanga a te hunga i tae atu, mō ngā whenua kia rāhuitia. Nō muri mai, e rua ngā toronga mai o te Kōmihana i te mutunga o te tau 1904, me te tīmatanga o te tau 1905 ki te Awa o Whanganui ki te tirotiro i ngā pito whenua pai hei rāhui. Kāore kau he taunakitanga e whakaatu ana i tā te Kōmihana pā atu ki ngā Māori o Whanganui nōna e āta tirotiro ana i ngā whenua whakaariari. Ko tā te Kōmihana i tūtohu kē ai, kia pā atu ki ngā Māori o Whanganui i muri mai, kia mutu rā anō te tohu i ngā pito whenua, ā, ka rangona ō rātou whakaaro " kia mau tonu ko te ātaahua me te whakaariari o te whenua".

3.224. Nō te tau 1906, ka whakakapingia te Kōmihana e tētehi rōpū iti iho, e te Scenery Preservation Board. I te marama o Hune, i te tau 1908, ka tūtohu atu te Poari kia rāhuitia ngā eka e 15,356 o ngā whenua Māori i ngā tahataha o te roanga o te awa o Whanganui, ā, i te marama o Oketopa, ka whakaaetia e te Karauna te hokonga o te 19,000 eka mō te £8,000. Tē whiriwhiri kōrero ki ngā Māori o uta, o tai o te awa, ka whiriwhiri kē te Karauna ki te tango i te whenua i raro i te ture, ā, ka utu kapeneihana ki ngā kaipupuri i pāpāngia. I te tau 1911 ki te tau 1921, e 2745.5 ngā eka i tangohia ā-turehia e te Karauna i ngā poraka whenua e hirahira ana ki Ngā Hapū o te Iwi o Whanganui.

3.225. I tohea e ngā Māori o Whanganui ngā tangohanga i tāpaetia e te Karauna, inarā ko ērā ka pā kino atu ki ngā whenua e taea ana te whakamahi, ngā wāhi tapu, ka tāpaetia rānei he tangohanga i tētehi poraka kua pā kētia e ngā hokonga Karauna. Ka tāpaetia atu ngā pētihana, he rau tāngata i waitohu i ētehi, ka whakahē atu i te tangohanga, ka tono ai kia herea rātou ki ngā "whenua whakaariari tūturu", kia waiho ko ō rātou urupā me ngā whenua pāmu. I riro i te Karauna ētehi reta nā ngā uri o Ngāti Hineoneone me Ngāti Pāmoana, i whakahē i ngā tangohanga i ngā poraka o Ōhotu me Tauakirā, ka tohe ngā whānau o Tauakirā 2O, ko te tangohanga e tāpaetia ana, arā o tētehi wāhanga o te poraka i reira rā tētehi wāhanga o tō rātou pāmu e whakamahia kētia ana hei kai mā ngā kīrehe, me tētehi urupā, ko te toenga whenua ka noho tonu ki a rātou, e kore e taea e rātou te whai oranga. I whakahē atu tētehi tupuna o Ngāti Hineoneone i te rāhui i tonoa ki Tauakirā 2N nā te mea "he urupā tapu" i reira ōna mātua, me te tokomaha atu e tanumia ana. Ka kī atu a ia ki te Karauna, tino kore nei a ia e whai ki te tope i ngā rākau o taua whenua "nō reira, haere ake nei, ka pēnei tonu te āhua o te whenua, ka noho hei whenua whakaariari." Ko ētehi atu i kite i ngā urupā me ngā wāhi tapu i ngā whenua i tonoa hei rāhui whakaariari, ka tuhi atu ki te Karauna, ka whakahē atu ai i ngā whenua rāhui i tāpaetia.

3.226. I te tau 1916, ko te whakautu a te Karauna, he whakatū Kōmihana Roiara ki te rangahau i ngā mahi tiaki i ngā whenua whakaariari ki te awa. I ā rātou kōrero ki te Kōmihana, ka karanga ētehi tūpuna kia whakahokia mai ngā whenua, kāore rā rātou i pīrangi kia momotu ngā here, otirā, ērā i whakanaua ai te utu kapeneihana. Ko ētehi atu, pērā i te kaipupuri o te pito whenua i Te Tuhi No41C, i whakahē, "i te wāhanga nui katoa" o te rironga o te whenua me te pāngia o te āhei ki te haere atu ki ngā whenua. Ka kī taua kaipupuri ki te Kōmihana, "kaua e motumotu taku whenua, engari whakahokia mai ki a au, kia kotahi tonu." Ka whakahē tonu atu ētehi atu ki te rironga o ngā urupā me ngā wāhi tapu hei

whenua rāhui whakaariari, tau atu ki ngā urupā me ngā wāhi tapu i ngā poraka o Ahuahu A, o Tauakirā 2N, o Tauakirā 2O, me Paetawa North, he mea tango nā te Karauna i te takiwā o ngā tau 1911 me 1914.

3.227. Nō te tuhinga a te Kōmihana i āna kitenga i te tau 1916, ka tūtohu atu ki te Karauna kia puritia te nuinga o ngā rāhui kua oti kē te whakarite me ērā ka tāpaetia. Heoi anō, i tūtohu te kōmihana kia whakahokia te paku nui ake i te 85 eka hirahira ki ngā Hapū o te Iwi o Whanganui, tae atu ki tētehi urupā. Ka whakahokia e te Karauna te 50 eka o te Waharangi Scenic Reserve, me ngā iari hipi o runga o te poraka Te Tuhi No.5. Ka whai hoki te Karauna i ētehi atu tūtohu nā te Kōmihana kia tangohia atu he whenua anō i whai pānga ai ngā tūpuna o Ngā Hapū o te Iwi o Whanganui. I te tau 1917, ka tangohia e te Karauna e 218 anō ngā eka o te poraka o Whakaihuwaka C, ā, i te tau 1921, e 283 anō ngā eka i tangohia i ngā poraka o Puketarata 4H, 4EH me 4E1. Nō te tau 1986, ka tāpirihia ētehi wāhanga nui o ngā whenua i tangohia hei rāhui whakaariari ki Whanganui National Park.

3.228. Kāore i oti ngā tohe a ngā Māori o Whanganui mō ngā whenua rāhui whakaariari ki te Kōmihana Roiara, engari ka mau tonu, ka haere tonu ngā pētihana ki te Karauna i te tau 1927. I te tau 1943 ki te tau 1947, e toru rawa ngā toronga atu a Kaiwhare Kiriona, tupuna o Ngāti Hineoneone, he hapū o Te Iwi o Whanganui, ki te Karauna kia riro i a ia te mana pupuri i te whenua rāhui whakaariari ki Ōtoko. Nōna ētehi whenua e hono atu ana, ā, ka pīrangi a ia ki te whakarite i ngā ara hīkoi mā ana kīrehe, ki te tahu hoki i ngā pūihi, tē āwangawanga ai ki ngā pāpātanga ki te whenua rāhui. Ahakoa i whakaae ngā āpiha Karauna kia hokona te whenua rāhui ki a Kiriona ne i hokona he whenua rāhui anō ki aua moni, i noho tonu te mana pupuri ki Ōtoko Scenic Reserve ki te Karauna, kia tae rā anō ki te ngahuru tau 2020.

NGĀ WHAKAHAERENGA WHENUA I TE RAUTAU RUA TEKAU

Mai i te Taihoa ki te Ture Whenua Māori 1909

3.229. I te tau 1898, ka hui a Pirimia Seddon ki ngā Māori o Whanganui, ki Pūtiki, ko tāna he whakatairanga i te ture whenua Māori hou, ka kī atu a ia, ko tana takune, "mā te tiaki i te whenua, ka tiakina e tātou te iwi Māori." I mārama a ia "ko ngā whenua Māori katoa hei oranga mō koutou," ā, tērā anō pea he whenua anō ka hiahiatia ā ngā rā kei te tū mai, ka piki haere ana te tokomaha o rātou. Nāna anō rā te kōrero, "kua eke te wā, me mutu te hoko i ngā whenua Māori." Engari, ko te kaupapa here 'taihoa' o te tau 1899, i pā ki ngā hokonga a te Karauna, i mutu i te tau 1905 i runga anō i te pēpēhi a ngā Pākehā kia riro mai he whenua Māori anō i te rautau rua tekau. I kōkiritia e te Karauna he ture i te tau 1905 kia taea ai te hoko anō i raro i ētehi here hou. Ka hokona ana te whenua, me whakaū te Karauna ka mau tonu i te Māori te nui o te whenua e tika ana kia tutuki ai ō rātou hiahia, i tautuhia rā i roto i te ture, ko tētehi rahinga eka, e ai anō ki te pai o te whenua. Ko tā te ture anō, me utu e te Karauna he utu hāngai ki te uara o te whenua, otirā, me whakaae te nuinga o ngā kaipupuri kia hokona. Ka whakaae ana te nuinga o ngā kaipupuri ki te hoko, kua herea te tokoiti o te hunga kāore i whakaae ki te whakatutuki tonu i te hokonga ki te Karauna, ahakoa tō rātou hiahia.

3.230. I te tau 1907, ka tonoa e te Karauna a Sir Robert Stout rāua ko Āpirana Ngata kia rangahau i ngā mōrehu whenua Māori, ka tono kia tuhia mai he tūtohutanga mō ngā whenua tērā tonu pea ka taea te whakapai ake, ko ēhea me noho tonu hei nohoanga mō ngā Māori, me whakawātea rānei hei nohoanga mō ngā Pākehā. I kite rā a Stout rāua ko Ngata, mai i te tīmatanga o te ngahuru tau 1880 tae atu rā ki 1906, he mea hoko atu e ngā Māori te 1.27 miriona eka "mō te utu kino nei te iti". Ko tā rāua whakamārama, he "tautika" te pūnaha whakatau utu hāngai ki te wāriu nō te tau 1905, ā, koirā te take, me ētehi atu, i nui ai te pikinga o ngā utu i te ngahuru tau tuatahi o te rautau rua tekau. I te tau 1908, ka

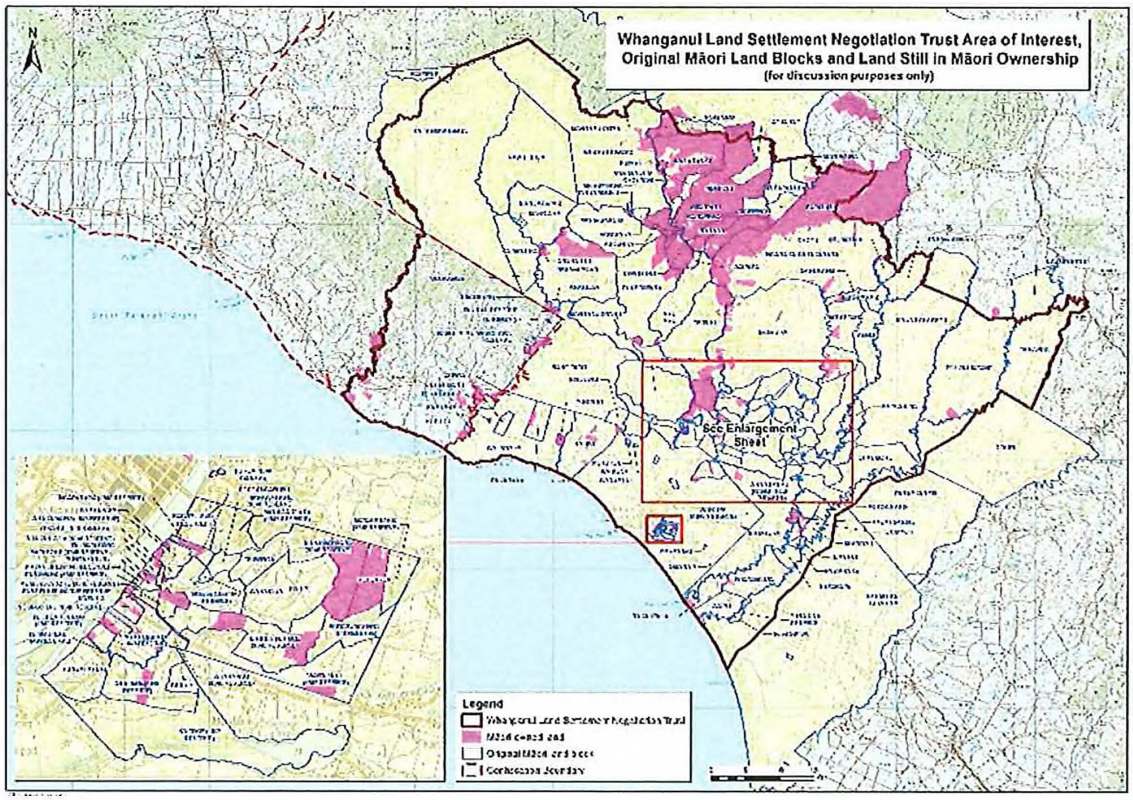
tūtohu atu te Kōmihana Stout-Ngata kia mutu tā te Karauna hoko whenua ki te takiwā o Whanganui nō te mea he iti rawa atu te whenua kua mahue mai ki ngā Māori. Ahakoa tērā, ka tīmata anō tā te Karauna hoko i ngā pitopito whenua rahi i muri mai i te tau 1909, ā, ka whakaaetia hoki te hokohoko a te hunga tūmataiti.

3.231. I te tau 1909, ka whakaarahia e te Karauna te Māori Land Act 1909, i wetekina ai ngā here katoa mō te rironga o te whenua Māori. Nā Te Ture 1909 i hoki ai anō te mana hokonga o te Karauna hei kaupare atu i tā te kaihoko tūmataiti hoko i ngā whenua i te whiriwhirihia e te Karauna hei hokonga māna. Nā taua ture anō rā i tohu ne i tekau, tokomaha ake rānei, ngā kaipupuri, me hui rawa ngā kaipupuri kia whakaaetia te hoko, engari i whakaūngia hoki ko ngā kaipupuri whenua e rima noa iho hei tokomaha mōkito kia kīia he kōrama, e āhei ai te pōti a te huinga kaipupuri ki te hokonga o tētehi poraka whenua. Nāwai rā, ka heke ki te tokotoru i te tau 1953. Ko te tikanga hokohoko i whakaarahia i te tau 1909, ka whakarerekētia mā te ture i te tau 1913. Ko tā te Ture 1913 he whakawhānui ake i te mana hokonga o te Karauna ki ngā whenua i pīrangitia hei rīhi. Nā taua ture hoki i unu te here kia hui tahi ngā kaipupuri katoa, ahakoa i rite tonu tā te Karauna whai i taua here i roto i ana whiriwhiri kōrero tauhokohoko. Heoi, nā te unu i taua here, i taea ai e te Karauna te hoko i te kaipupuri kotahi ne i kāore i taea te hoko i te kāhui kaipupuri. Ka ū tonu taua tikanga tae rā anō ki te ngahuru tau 1950, engari i mutu tā te Karauna āta hokohoko i ngā pito whenua rahi i muri mai o te tau 1929.

Te Karauna me te Hokohoko Tūmataiti

3.232. Mai i te tau 1909 ki te tau 1992, he nui ngā whenua i riro atu i ngā iwi o Whanganui. Ko te nuinga o aua whenua i hokona i mua i te tau 1930. I tohungia motuhaketia e Te Kōti Whenua Māori ngā poraka e iwa ki Ngā Hapū o te Iwi o Whanganui i te rautau tekau mā iwa. Ko aua poraka, i te tīmatanga, e 125,000 ngā eka, engari nō te tau 1909, e 54,500 noa iho ngā eka i mahue mai ki ngā kaipupuri Māori. Nō muri mai i te 1909, ka hokona e te Karauna e 443 anō ngā eka i aua poraka, ā, ka hokona e ngā kaihoko tūmataiti tōna 9,900 eka i te rautau rua tekau. Ināianei, e 39,211 eka e noho tonu ana ki ngā kaipupuri Māori i aua poraka e iwa. Tekau mā tahi ngā poraka, hui katoa e 430,00 eka i te tīmatanga, i tohungia ai e Te Kōti Whenua Māori ki ngā Māori ko te nuinga o ngā pānga, ā, e 243,000 eka o ngā whenua Māori i mahue tonu i te tau 1909. I te roanga o te rautau rua tekau, e 24,900 anō ngā eka i hokona e te Karauna, e 33,600 i riro i ngā kaihoko tūmataiti, ā, he iti iho i te 55,000 eka kei ngā kaipupuri Māori tonu ināianei. Ka mutu, i ngā poraka e rima kē, hui katoa e 200,000 eka te rahi i te tīmatanga, i tohungia rā ngā pānga o ngā Māori o Whanganui, e 26,000 noa iho ngā eka i mau tonu i ngā kaipupuri Māori i te tau 1909. I te rautau rua tekau, i hokona e te Karauna e 419 eka anō, ā, tata ki te 8,330 eka i riro i ngā kaihoko tūmataiti, ka mutu, he iti iho i te 1,500 eka e mau tonu ana i ngā kaipupuri Māori ināianei.

Ngā pānga o Ngā Hapū o te Iwi o Whanganui	Ngā Eka Taketake	Ngā Eka i 1909	Hokonga Karauna 1909-1992	Hokonga Tūmataiti 1909-1992	Rironga kē (tangohanga ture hanganga tūmatanui, taitara Pākehā, whenua kaporeihana) 1909 – 1992	Mōrehu Whenua
Ngā puritanga o Ngā Hapū o te Iwi o Whanganui	125,000	54,500	443	9,800	5,046	39,211
Te nuinga	430,000	243,000	24,900	33,600	129,500	55,000
Ngā pānga i whakamanatia	200,000	26,000	419	8,330	15,751	1,500



Whakaahua 6: Ngā poraka whenua Māori kei te Whakataunga a Ngā Hapū o te Iwi o Whanganui, ko ngā whenua mōrehu e whakaatahia ana ki te māwhero

3.233. I te roanga o te rautau tekau mā iwa me te rautau rua tekau, ka nui te poroporonga me te motumotunga o ngā whenua o Ngā Hapū o te Iwi o Whanganui, he mea uaua te mahi whenua nā ngā pāpātanga mai o ngā hokonga Karauna, ngā hokonga tūmataiti, me ngā tangohanga hanganga tūmatanui. Tērā ētehi poraka tino kino nei te pāpātanga o aua rironga whenua. Hei tauira, i te poraka o Ahuahu, i tīmata tā te Karauna whiriwhiri kōrero

kia hokohoko i te poraka o Ahuahu, e 11,640 eka te nui, i te tau 1879 mā te tāpae i ngā utu tōmua ki ngā rangatira. I te tau 1886, ka tohungia e te Kōti Whenua Māori taua poraka ki ngā kaipupuri e 323. I tono a Te Keepa Rangihiwinui kia puritia ngā wāhi rāhui e whā ki tētehi tarati mā ngā kaipupuri mō ngā hapū, ko te whakahoki a te Kōti, kāore i taea, engari ka tohungia te whenua hei taitara pūmau – tē taea te hoko. I te tau 1890, ka tono te Karauna ki te Kōti kia riro mai ngā whenua i Ahuahu i runga tonu i ngā utu tōmua, me te utu mō te rūri i utua kētia e ia, ā, i tohungia te 3,756 eka ki te Karauna i te tau 1893. Nō muri mai, ka tīmata te Karauna ki te hokohoko pānga i ngā kaipupuri takitahi i tohua ki ngā taitara, ā, i te tau 1901, ka tohungia e te Kōti te 6,595 eka ki te Karauna. I te tau 1912, ka tangohia te 244 eka e te Karauna i raro i te ture nō ngā wawaetanga whenua e toru hei papa rāhui whenua whakaariari, ā, e 146 hoki aua eka i ngā tahataha o te awa o Whanganui. I te tau 1914, ka riro i te Karauna e 199 eka anō o te poraka Ahuahu hei utu i te nama rūri e tata nei ki te rima tekau pauna. Ka mutu, i te tau 1918, ka riro i te kaihoko tūmataiti te 724 eka o te mōrehu whenua, ka toe mai te 120 eka o taua poraka rahi rā ki ngā kapupuri Māoriināianei.

3.234. I te tau 1907, i hokona e te Karauna kei kō atu i te 37,000 eka o te 67,210 eka i te poraka o Whakaihuwaka. I ngā whakawākanga a te Kōmihana Stout-Ngata i te tau 1907, ka kaha te tono a ngā kaipupuri i te poraka o Whakaihuwaka kia mutu te hoko whenua a te Karauna i taua poraka. Ka kī atu ngā kaipupuri ki ngā Kaikōmihana, e hiahia ana rātou ki te mahi pāmu ki ētehi pito o te whenua, ā, ka rīhi i te toenga. I tuhia hoki e Stout rāua ko Ngata, kāore ō ngā kaipupuri maha o Whakaihuwaka pānga ki ētehi atu poraka whenua. I te 13 o ngā rā o Mei i te tau 1915, ka puta te whakapuakitanga a te Karauna e aukati nei i ngā hokohokonga tūmataiti o te nuinga o te 25,456 eka o te poraka o Whakaiwaka C. I te tau 1916, nō muri mai i tā tētehi kāhui kaipupuri whakahē atu i tā te Karauna tono tuatahi ki te hoko, ka whai te Karauna ki te hoko i ngā kaipupuri takitahi. Nō te tau 1920, ka riro i te Karauna ngā hea mō ngā eka e 16,000 o te poraka Whakaihuwaka C. Ka hokihoki te Karauna ki te whakaū i tōna mana hokonga ki runga ki taua poraka tae atu rā ki te tau 1926. Ka tutuki ngā hokohokonga i te tau 1927, i taua wā rā, kua hokona e te Karauna kei kō atu i te 21,000 eka i te poraka Whakaihuwaka C. I te poraka Whakaihuwaka C13I, e 15,085 ngā eka, he mea hoko ngā hea e te Karauna mā te hui ki te kāhui kaipupuri me te hoko mai i ngā kaipupuri hea takitahi. I te tau 1919, ka whakarohea e te Kōti Whenua Māori he whenua mā te Karauna i taurite ai te rahi ki aua hea. Ka whai iho ko ngā hui ki te hunga kīhai i hoko, ka karangatia rātou kia pōti ki te hoko whenua anō ki te Karausna, i tatū ai mā te kāhui kaipupuri, mā te hoko rānei i ngā kaipupuri takitahi. Nō te tau 1921, ka riro i te Karauna te nuinga o te poraka Whakaihuwaka C13I, hāunga rā te 89 eka.

Te Tāone Māori o Pīpīriki

3.235. I te tau 1895, ka whakaarahia e te Karauna he ture hou, arā, ko te Native Township Act, hei whakatū tāone Pākehā ki runga ki ngā whenua Māori, ka kīia rā he 'tāone Māori'. I raro i taua tikanga, ka tukua e ngā Māori ō rātou whenua ki tētehi tarati, ki te Karauna. Ka riro mā te Karauna e whakapaipai te whenua hei tāone e whakararau mai ai ngā Pākehā. I te marama o Noema 1895, ka hui ngā Māori o Pīpīriki ki te Pirimia, ki a Seddon, ka whakaae atu kia whakatūria te Tāone o Pīpīriki, koia hei tuatahitanga i raro i taua ture. Ko Te Keepa Te Rangihiwinui te māngai o te iwi o Pīpīriki i whiriwhiri kōrero ki te Karauna, nāna tētehi puka i whakaatu atu ki te hui, i reira, i takoto ai ngā tikanga a ngā kaipupuri e whakaae ai rātou kia tū ai te tāone ki runga i tō rātou whenua, inarā kia noho mai tētehi komiti tokowhitu hei māngai mō ngā Māori katoa o Pīpīriki. Ka tūpato a Seddon i tana whakahoki, kāore e nui ake tāna i kī taurangi atu ai i tua i ngā ritenga o te Ture o te tau 1895, ā ka miramira i ngā painga ā-putea ka tau ki te Māori i te tāone. Ka tukua tana kupu mō te ū a te Karauna ki te whiriwhiri kōrero me te komiti Māori, te rāhui i ngā urupā, me te kohikohi i ngā utu rēti mā ngā kaipupuri. Ka whakapuakitia e te Karauna te Tāone o Pīpīriki i te tau 1896. E 366 ngā eka i ngā tekihana 107, ā, he mea rāhui ngā tekihana tekau, e rima ōrau anake tērā

o te tāone katoa, mō ngā Māori o Pīpiriki, he tino iti iho i te rua tekau ōrau i taea te rāhui i raro i te ture. Ka riro i te Karauna te 32 eka o te tāone i raro i te ture mō ngā hanganga tūmatanui, tae atu ki te 17 eka i tohungia hei whenua rāhui tūmatanui. Kei taua whenua rāhui ko Pukehīnau, he wāhi tapu i tohungia e Te Keepa i te tau 1895 hei whenua rāhui mō ngā Māori o Pīpīriki. I raro i te ture 1885, i wātea te Karauna i ngā here utu i te kapeneihana mō ngā hanganga tūmatanui, nō reira, kāore anō te iwi o Pīpīriki kia utua mō te rironga o taua whenua.

3.236. Nō te tau 1897, ka tukua e te Karauna ngā tekihana o te tāone hei rīhi, ā, ka nui te aro mai a te minenga i te tīmatanga. Nō te mea he ara haere matua te awa o Whanganui, he wāhi whakararata tūrihi hoki, ka nui te whitawhita o te tāone o Pīpīriki i te huringa o te rautau. Heoi anō, i te whakapaipaitanga o ngā rori i te puku o Te Ika-a-Māui me te whakaotinga o te ara rerewē matua i te tau 1908, ka iti iho te hāereere mā te awa o Whanganui, mā Pīpīriki hoki. Ka tere te heke o ngā tono mō ngā tekihana o te tāone i te rautau rua tekau. Nā tētehi kaitirotiro tāone ōna whakaaro i whakatakoto ki te Karauna i te tau 1926, hei tāna "Kua mate a Pīpīriki". I te tau 1897 ki te tau 1908, ko te moni rēti toharite i kohia mā ngā Māori o Pīpīriki i te tau, ko te £137, engari he 93 ōrau noa iho tērā o te nui o te rēti e tika ana kia utua. Nō te tau 1958, he £80 noa iho te toharite o te whiwhinga moni rēti i te tau. Engari, kāore ngā kaipupuri i whiwhi ki te katoa o te moni rēti, inā hoki, ko tā te ture mō ngā tāone Māori, mā ngā kaipupuri Māori kē ngā nama whakatū i te tāone, pērā i te rūri, e utu. Hei tauira, he £26 noa iho tā te Karauna i utu ai ki ngā kaipupuri, hei whakarato ki ngā kaipupuri e 211, whai muri i te tangohanga atu o te £84 i te £110 o te utu rēti i kohia. Nō te tau 1958, ka pūtoru te tokopae o ngā kaipupuri, nā reira i te wāwāhinga o te rēti ki tēnā, ki tēnā, kāore i nui atu i ngā hereni ruarua noa nei te whiwhinga a tēnā, a tēnā. Otirā, i te tau 1958, ko tōna haurua o ngā tekihana he mea rīhi ki ngā Māori, tae atu ana ki ētehi kaipupuri, kāore rā ā rātou whiwhinga rēti i eke ki te rahi e taea ai e rātou tā rātou ake rēti te utu. Nō te tīmatanga o te rau tau rua tekau, ka āta akiaki te hunga rīhi i ngā tekihana tāone kia whakawāteahia mai te whenua e te Karauna hei hoko. Nā taua āki, ka whakaarahia e te Karauna te Native Township Act 1910 e taea ai te hoko whenua tāone, e taea ai hoki te mana pūmau hei whakahou rīhi. Nō te ngahuru tau 1930, tata ki te haurua o ngā rīhi i noho mai ki raro i te mana mutunga kore ki te whakahou. I te tau 1938, i tuku pētihana atu ngā Māori o Pīpiriki ki te Karauna, kia whakamutua atu ngā rīhi, kia whakahokia te whenua ki a rātou. Heoi, kīhai te Karauna i pērā nā ngā here rīhi mutunga kore.

3.237. I te tau 1908, ka whakawhitihia atu e te Karauna te Tāone o Pīpīriki ki te Poari Whenua Māori o Aotea, kia puritia ki tētehi tarati, kia whakahaerehia hoki te tāone mā ngā kaipupuri. Kotahi te mema Māori i kopoua e te Karauna ki te Poari tae rā anō ki te tau 1913, nō muri mai, kāore kau he māngai Māori i roto i ngā whakahaere o te Tāone o Pīpīriki i mua i te tau 1958. I muri iho i te tau 1952, ka turakina te Poari, ka riro mā te Kaitiaki Māori e whakahaere te Tāone. Ka mutu, nō te tau 1958 rā anō, ka tū te komiti Māori, tērā i whakaaetia atu e Pirimia Seddon i te tau 1895, ka hua mai ko te Pīpīriki Tribal Committee me te Pīpīriki Māori Lands Committee. I te tau 1960, tērā anō pea nā te korenga o ngā kairīhi whai mana whakahou mutunga kore i whakamahi i taua mana, ka whakawhitihia te tāone, mē ētehi atu whenua Māori o te takiwā, ki raro i te mana o tētehi kaporeihana kaipupuri, 0 te Kaporeihana o Pīpīriki. Engari, ko te 32 eka i riro i te Karauna i raro i te ture hanganga tūmatanui, kīhai i whai wāhi atu ki te whakawhitinga.

3.238. I te ngahuru tau 1930, ka tohe atu te Poari kia whakahokia mai ngā whenua rāhui kāore i whakamahia mō te take i riro ai, engari kīhai te Karauna i paku aha. Ko ētehi whenua, pērā i tērā i tangohia mō te Poutāpeta, i rētihia atu e te Karauna ki tētehi pakihi tūrihi o te takiwā, ā, ka pupuri tonu ki ngā moni. Ka tohungia e te Karauna te wāhi tapu me te urupā o Pukehīnau hei papa rāhui whakaariari, ā, ka tāpirihia atu ki te Whanganui National Park

i te tau 1987. Tae ana ki te ngahuru tau 1990, kua hangaia kētia tētehi ara me tētehi pae tirotiro ki runga o te urupā i Pukehīnau.

Ngā Whenua Tuku o Whanganui

3.239. I te tau 1900, ka whakaarahia e te Karauna te ture i whai kia kaha ake ai tā ngā Māori whakahaere i ō rātou ake whenua, ka tū mai ko te Kaunihera Whenua Māori o Aotea i te tau 1901. I taea te tuku whenua Māori ki te Kaunihera, ā, māna e whakahaere te whenua hei painga mō ngā kaipupuri. Ko te hunga o te Kaunihera, ko te Kaiwhakawā o te Kōti Whenua Māori hei Perehitini, he Pākehā kua kopoua e te Karauna, e toru ngā mema Māori i pōtihia: ko Takarangi Mete Kīngi rātou ko Waata Wiremu Hīpango, ko Te Aohau Nikitini. Tokorua hoki ngā Māori i kopoua e te Karauna: ko Rū Rēweti rāua ko Taraua Ūtiku Marumaru. I te tau 1902, ka whakatau ngā Māori o Whanganui ki te tuku i ngā poraka e iwa, i eke ki tōna 192,000 eka, ki te kaunihera hou kia taea ai te whenua te rīhi. Heoi, kāore ngā puka tuku mō Ngārākauwhakarāra, mō Puketōtara, me Whakaihuwaka i waitohutia e te nuinga o ngā kaipupuri kia taea ai te tuku ki te Kaunihera. I ngā tau 1902 me 1903, nui atu i te 67,000 eka i tukua e ngā Māori o Whanganui i ngā poraka o Ōhotu, o Paetawa me Morikau. He utu ka pā ki ngā kaipupuri i te tukuhanga o aua whenua, inarā mō ngā rori me te rūri. He mea pīkau aua utu e te Karauna i te tīmatanga tonu, ā, ka whakaritea he nama taurewa-tauroa mā ngā kaipupuri hei whakaea i ngā nama whakaritērite ki ngā whiwhinga rēti. I te tau 1905, ka tāpiritia te 11,600 eka o te poraka o Tauakirā, he mea tuku kia tiakina te poraka kei hokona hei utu i te nama rūri. Heoi, i taua poraka tēt ehi rohenga 2M i pīrangi rā ngā kaipupuri ki te pupuri nā te mea i reira rātou e noho ana. Nō te tau 1909, ka tohe atu ngā kaipupuri i te tukunga o Tauakirā 2M, ā, ka whakahokia atu ki a rātou i te tau 1915.

3.240. He mea pānui ngā whenua tuku hei rīhi mō ngā tau 21, ā, ka taea te whakahou anō i te rīhi mō ngā tau 21 anō. Nā te Karauna i tūtohu kia āhei te mana mutunga kore ki te whakahou rīhi, engari, i tino mārama te whakahē atu a ngā Māori o Whanganui ki te rīhi mutunga kore. Nō muri mai i te korenga o te rīhi i ngā whenua i raro i aua ritenga, ka whai ngā mema Karauna me ngā mema Pākehā o te Kaunihera ki te pēpēhi i ngā mema Māori o te Kaunihera kia whakaaetia te mana rīhi mutunga kore, engari, i whakahē atu rātou. Nā reira, ko tā te Kaunihera he tāpae atu ki ngā kairīhi, ka tukua te kapeneihana mō ngā whakapaipaitanga ki te whenua i te roanga o tā rātou rīhi. Me utu ngā kaipupuri Māori i te kapeneihana i te mutunga o te rīhi, kia whakahokia mai te rīhi, ā, ki te kore e taea, ka rīhingia anō te whenua mō ngā tau 21 anō. I te tau 1904, ka mea ngā mema Kaunihera Pākehā, nā taua here ka rite tonu te rīhi ki te rīhi toitū nō te mea i whakapono rātou kāore pea e taea e ngā kaipupuri te kapeneihana te utu. Ko te rēti i tohungia hei utu ki ngā kaipupuri e rima ōrau o te uara whakapainga kore o te whenua.

3.241. I te tau 1906, whakakapihia ai e te Karauna te Kaunihera ki te Poari Whenua Māori o Aotea, ā, riro ana māna ngā whenua tuku e whakahaere. Tokotoru anake ngā mema i kopoua e te Karauna, ko tētehi o rātou he Māori. Nō muri i te tau 1913, kāore te Karauna i kopou mema Māori anō ki te Poari. I te tau 1907, ka whakaarahia e te Karauna te ture e whakahokia ai ngā whenua tuku ki raro i te mana whakahaere o ngā Māori i mua i te tau 1957. Ko tētehi atu ture i te tau 1909 i tuku i te mana ki te Karauna kia whakahaua te poari ki te whakarite 'pūtea totohu', arā, ko tētehi rohenga o ngā moni rēti ka tiakina hei moni tōpū e utua ai te kapeneihana ki ngā kairīhi mō ngā whakapaipaitanga. Heoi anō, kāore te Poari i whakarite 'pūtea totohu', kāore hoki te Karauna i āta whakahau i te poari kia pērā inā hoki me whakaea kē ko tētehi nama i pā i te whakatūnga mai o ngā hangahanga i te whenua. I te tau 1913, ka whakaarangia e te Karauna te ture e taea ai tana hoko whenua tuku. Nō te tau whai muri, ka tohe atu ngā Māori o Whanganui, ka kī, he mea tuku ō rātou whenua "kia kore ō mātou uri me ngā reanga whakatupu e noho whenua kore". Heoi, i

waenganui i te tau 1923 me te tau 1927 ka hokona e te Karauna te 1,810 eka o ngā whenua tuku i te poraka o Tauakirā.

3.242. Nō te mōnehutanga o ngā rīhi 21-tau tuatahi, ko te utu rēti i whakaritea mō te terenga tuarua o ngā rīhi 21-tau ka tatauria anō kia rima ōrau o te uara o te whenua, ka tangohia mai ai ko te uara o ngā whakapaipaitanga i tutuki i te terenga tuatahi. Ko te uara o ngā whakapaipaitanga i hāngai ki te utu i te wā i whakahoungia te rīhi, engari, he nui ngā whakapaipaitanga, pērā i te whakawātea i te whenua, i oti i ngā ngahuru tau o mua, i te tīmatanga o te rīhi. Nā tērā, i nui ake te uara o ngā whakapaipaitanga i tērā o te utu i utua, nā reira, i heke te moni whiwhi rēti mai i te terenga tuatahi ki te terenga tuarua mā te 46 ōrau puta noa i te rohe o Whanganui. Nā tērā, nā te korenga hoki o te pūtea totohu, kīhai i taea e ngā Māori o Whanganui te kapeneihana te utu ki ngā kairīhi i te mutunga o te terenga tuarua.

3.243. I te tau 1926, ka pā te rongo ki te Karauna ka kore e taea e ngā kaipupuri te utu kapeneihana mō ngā whakapaipaitanga e tika ana kia utua i te mutunga o te rīhi. Heoi, kāore te Karauna i aro ki taua take tae atu ki te tau 1951, ka whakatūria ana he Kōmihana Rangahau Roiara hei rangahau i ngā whenua tuku. I te wā o te Paheketanga Nui i te ngahuru tau 1930, ka whakamāmātia e te Karauna ngā utu rīhi, e 20 ōrau te hekenga ki te hunga rīhi i rongo i te taumaha ā-pūtea nei, kia pai tonu tā rātou noho ki ngā pāmu. Heoi, nā tērā, i iti iho te moni i riro i ngā kaipupuri whenua i taua wā. I te tau 1936, ka kī tētehi o ngā kaipupuri nā te whakamāmā i ngā utu rīhi "he nui rātou kua pōhara". Ka haere tonu te ritenga rīhi tae noa atu ki ngā tau whai muri i te Pakanga Tuarua o te Ao, otirā, nā te Kōmihana Roiara te whakahau kia mutu. Ahakoa ngā ritenga i te Native Lands Act 1907 kia whakahokia ngā whenua tuku ki ngā kaipupuri i mua i te tau 1957, ka whakaarangia e te Karauna te ture e mau tonu ai ngā rīhi nā te mea me roa tonu te wā kia kohia ngā moni e hiahiatia ana hei utu i ngā whakapaipaitanga.

3.244. I āhei tā ngā kaipupuri noho tonu atu ki ngā whenua tuku mā te whai raihana noho ki tētehi papakāinga rāhui, mā te rīhi tekihana pāmu, ā, i muri mai i te tau 1909, mā te tono rīhi ōkawa rānei i whakaritea pū mā ngā Māori. I tohungia ngā tekihana papakāinga ki te poraka o Ōhotu i te tau 1907 me te tau 1908. Mai i te tau 1911, tokoiwa ngā tāngata i mau ki ngā raihana noho mō te 36 tau ki tētehi o ngā papakāinga i Ōhotu, ki Ōruakūkuru, e 304.4 eka te pito whenua, i reira hoki te whare tūpuna o Te Ao Te Rangi me ngā urupā e rua, e £11 8s te utu rēti i te tau. He whenua "toitū" ngā pāpākāinga, me te aha, kīhai i whakaaetia te hoko, te rīhi, te rīhi tuarua atu, me te tono mōkete, nā reira i uaua ai ki ngā Māori te whakapaipai ake i te whenua. I te wā i tirotirohia ai e te Poari te whenua i te tau 1928, ka kite, kua mate te tokorima o ngā kaipupuri raihana tokoiwa, kāore he kīrehe i te whenua, he mea rēti hoki ētehi wāhanga ki te Pākehā. Ka whakamōhiotia atu ngā kaipupuri e te Poari kua takahia e rātou ngā tikanga o te raihana nā te rēti tuarua atu, me te aha, ka whakakoretia te raihana noho. Kātahi, ka tāpaetia e te Poari te whenua hei rīhi whānui. He mea rīhi te pito rāwhiti o te whenua i te mutunga o te tau. Heoi, ka whakamahia e te kairīhi te whare tupuna, i tū kē ki tētehi atu pito haurua eka te rahi, kāore i noho mai ki raro i te rīhi, hei whare tiaki hei, nāwai rā, ka wera i te ahi. I noho tonu te whānau ki te pito uru o te whenua tae atu ki te ngahuru tau 1950, i reira rā ka riro ki raro i te mana o te Tarati Whenua, ā, nāna te whenua i rīhi. Kāore kau ngā moni a te whānau ki te whakahē atu i aua mahi, ā, kei te kaikino tonu i te rironga o tō rātou whare tupuna me tō rātou whare i turakina e te kairīhi.

3.245. I te tau 1964, ka pōti ngā kaipupuri o ngā whenua tuku kia whakatōpūtia te whenua. I te tau 1967, ka whakatōputia te whenua ki raro i te poraka kotahi, i karangatia ko Ātihau Whanganui Vested Land. Ka whakaarangia e te Karauna te ture Māori Affairs Amendment Act 1967, ahakoa ngā whakahē a ngā Māori, i taea ai e te Tarati Māori te hoko hea i ngā whenua tuku, ā, ka aunoa te whiwhi ki ngā pānga 'kore-hua ohaoha' iti iho i te £50, ā, ka

hoko atu i te whenua ki ngā kairīhi. I pīrangi ngā kaipupuri ki te whakatū mana tiaki ā-ture ki te whakahaere i te whenua, ā, ka tono atu ki te Karauna kia whakaarahia he ture motuhake kia taea ai tērā. Kāore te Karauna i whakaara ture motuhake kia tū mai tētehi mana tiaki ā-ture, ko tāna kē i hiahia ai kia whakaritea e ngā kaipupuri tētehi kaporeihana. I te tau 1969, ka pōti anō ngā kaipupuri, ka whiriwhiri ki te whakarite kaporeihana. I te tau 1970, ka whakawhitihia atu te mana pupuri i te nui atu i te 100,000 eka o ngā whenua tuku ki te Kaporeihana o Ātihau Whanganui, nā reira te poraka ka huri hei whenua whānui, kaua hei whenua Māori. Heoi, he wāhanga nui ōna ka noho tonu atu ki raro i ngā rīhi tae atu ki te rautau 21. Kei te pupuri tonu te Kaporeihana ki aua whenua ināianei.

Te Whakawhanake Whenua

3.246. I te tau 1906, ka whakaarahia e te Karauna te Māori Land Settlement Act Amendment Act, kia tukuna ā-turehia e te Karauna ngā whenua Māori ki te poari whenua ā-rohe, ka rīhingia atu ai ki ngā Māori anake, ne i whakaaro ai te Minita Māori, "kāore i tika te noho a ngā kaipupuri Māori", ne i muia rānei e te ururua. Ko te nuinga o ngā whenua i tukuna whakaturehia i raro i taua ture, i takoto ki te takiwā o Whanganui. I ngā tau 1906 me 1907, i te takiwā o te 15,000 eka whenua i tangohia e te Karauna i raro i te ture, nō ngā poraka o Morikau No.1, o Rānana, me Ngārākauwhakarāra ka tuku ai ki raro i te mana o te Poari Whenua Māori o te Rohe o Aotea. Ko ngā poraka o Morikau me Rānana i tukua nō te mea ki tā te Minita kāore i tika te nōhia e ngā iwi o reira, ka mutu ko Ngārākauwhakarāra i tukua nō te mea i tupuria e te ururua. Ka whakatūria e te Poari ngā pāmu iti ki ngā eka e 3,000 o taua whenua, hei whakahaere mā ētehi o ngā kaipupuru taketake, ā, ko te toenga i tohua ki te Teihana o Morikau, nā te Poari tonu i whakahaere.

3.247. Nō te tau 1909 rā anō, ka whakaarangia e te Karauna te ture hei whakamana i te Poari ki te whakatū i te Teihana o Morikau, ā, ka tīmata tana pērā i te tau 1910. Ka kopoua tētehi kaiwhakahaere pāmu Pākehā i te tau 1910, ā, i te tau 1911 ka whiriwhirihia e ngā kaipupuri taketake tētehi komiti whakahaere i te pāmu, tokoono ōna mema. I te tau 1912, ka tuhi atu te 48 o ngā kaipupuri taketake, ka tohe atu ki te Minita Māori mō te whai wāhitanga atu o ō rātou whenua ki te Teihana o Morikau, ka mea, kua pāmutia kētia e rātou ētehi o te whenua. Ahakoa tērā, ka whakatūria tonutia te Teihana, ā, ka horo te koke whakamua. Nō te tau 1912, ko tōna 150 ki te 200 ngā Māori i noho, i mahi hoki ki taua whenua. I te tau 1915, ka mōketetia e te Poari te whenua mō te £32,000 hei utu i ngā mahi whakawhanake, ā, ka neke atu i te 30 tau kia ea ai te nama. I te ngahuru tau 1920, ka oke tonu te Teihana Morikau ki te huhuti i ngā ururua, ā, ahakoa he nui tonu te moni i pau, kāore anō i whakaitihia te wāhi kua muia. I te tau 1924, e 212 o ngā kaipupuri taketake i tuhi pētihana atu ki te Poari, ka kī, ahakoa kua 14 ngā tau i noho ai ngā whenua ki raro i te maru o te Poari, kāore anō ngā kaipupuri taketake kia whiwhi ki ētehi painga. I taua tau tonu rā, he moningaro kē te hua o ngā whakahaere a te Teihana o Morikau. Nō te tau 1934 rā anō ka riro i ngā kaipupuri he tohanga huamoni, ā, i te tau 1946 ka rite tonu te whiwhi huamoni. I te tau 1955 ka whakawhitihia atu te Teihana o Morikau ki te Kaporeihana o ngā kaipupuri o Morikaunui.

3.248. I te tau 1907, nā te Kōmihana Stout-Ngata te tūtohu kia tautokotia ngā Māori kia whakawhanake i ō rātou toenga whenua. Ki tā te Kōmihana, kua whakatikahia noa atu rā ētehi o ngā raruraru i puta i ngā whenua Māori i iti nei te whakamahia, ne i "kaha ake te aro kē a te Ture i mua ki te tautoko i te whanaketanga o ngā Māori hei kaimahi pāmu, hei kaiwhakararau pai hoki." Mai i te tau 1929, he wāhi nui tō Apirana Ngata, i tana tūranga hei Minita Māori, ki te whakatū i ngā kaupapa nui hei whakawhanake i ngā wāhi whenua, ka tukua he pūtea Karauna mō ngā whenua Māori. Ko te kaupapa nui katoa i Whanganui, ko te kaupapa whakawhanake i Rānana, he mea whakatū i te tau 1930, ā, e 4516 ngā eka whenua i ngā poraka o Rānana, o Morikau No.1, me ērā o Ngārākauwhakarara i hono atu ki te Teihana o Morikau. Ka mau tonu i ngā kaipupuri ngā taitara ki aua whenua, ā, ka riro

i te Karauna ētehi o ngā mana whakahaere, ka tohu hoki i ētehi mana ki te poari whenua o te takiwā. Nā te kaupapa whakawhanake o Rānana i whakahaere te Teihana nui o Rānana, me ētehi atu pāmu iti, ā, i whakahaerehia e te Poari Whenua Māori o te Rohe o Aotea, ā, he komiti kaipupuri hoki i noho ki tētehi tūranga kaitohutohu. Ahakoa i tau te mauri o ngā kaipupuri i ngā whakahaere i te ngahuru tau tuatahi, i waenganui i te tau 1938 me 1941 ka tīmata tā ngā kaipupuri tohe i ētehi raruraru ki te āhua o te whakahaere i te tuputupu o ngā ururua, ki te iti o te utu, me ngā nama, ā, ka tāpae pētihana atu rātou e hāngai ana ki aua kaupapa i te tau 1942. Hei whakautu atu, ka kaha ake tā te Poari āta tirotiro i te whakahaere, engari, ka ngoikore haere ngā mahi tirotiro nā te tokonui o ngā āpiha me ngā kaipāmu i haere atu ki te Pakanga Tuarua o te Ao. Nō muri mai i te Pakanga, ka akiaki te Karauna i ngā kaipupuri kia whai wāhi atu te kaupapa whakawhanake i Rānana ki te kaupapa whakapiki ora a te Karauna e nōhia ai, e mahia ai hoki te whenua e ngā hōia i hoki mai i tāwāhi. Nā tērā i taea e ngā hōia Māori tokorua te mahi pāmu i raro i te kaupapa whakawhanake o Rānana.

3.249. Rite anō ki te Teihana o Morikau, ka raruraru te kaupapa whakawhanake o Rānana ki te utu nama i ngā mōkete, me ngā moni taurewa i tonoa hei whakapaipai i te whenua kia tū ngā pāmu, kia patua hoki ngā ururua. Ka piki ngā nama i te roanga o te ngahuru tau 1930, ka mutu, ko te utu huamoni i eke ki te haurua o te huinga utu i piki i te mutunga o taua ngahuru tau. I te tau 1937 ki te tau 1944, e waru ngā tekihana pāmu iti, i whakarērea e ngā kaipāmu o mua, i tāpirihia ki te Teihana matua o Rānana, ka nui anō te pikinga o ngā nama. I te tau 1962, i akiaki atu te Karauna i ngā kaipupuri, kotahi anake te ara e kōkiri whakamua ai te kaupapa whakawhanake i Rānana, mā te utu tonu, i runga i te whakapono ka ea ngā nama i te tekau tau. Heoi, nō te tau 1971, kua piki kē ngā nama. I te tau 1972 ki te tau 1973, ka rīhingia te Teihana o Rānana ki te Kaporeihana o Morikaunui mō te 21 tau, ā, ka mutu te whai wāhitanga atu o te Karauna. I te paunga o te ngahuru tau 1990, i whakahokia atu te nuinga o te whenua ki ngā kaipupuri, ka mutu, kāore he nama.

Ngā pānga 'hua ohaoha-kore'

3.250. Ka poroporoa ana ngā whenua Māori i te roanga o te rau tau rua tekau, ka whakaarahia e te Karauna te Māori Affairs Act 1953, i whai wāhi atu ko tētehi wāhanga mō te turaki i ngā hea 'ohaoha-kore', kia whakaiti iho anō hoki i ngā kaipupuri i ngā pānga ki te poraka whenua. Nā tēnei ture i whakaaetia ai te whakawhitihia atu ā-ture nei o ngā pānga e iti iho ana i te £25 ki raro i te maru o te Tarati Māori, e ai anō ki te utu i whakatauria rā e te Kōti Whenua Māori. Hei tauira, i te tau 1967, katoa ngā pānga ki tētehi rohenga whenua nō te poraka o Parikino ka kīia he huakore, ā, ka tukua ki te Tarati Māori, i runga i te tono a tētehi o ngā kaipupuri tokomaha. Nā tērā, i taea ai tā taua kaipupuri whiwhi i ngā whenua i te Tarati Māori, ā, kāore kau he hui ki te kāhui pupuri, ahakoa tokotoru ngā kaipupuri i tae atu ki te whakawākanga Kōti ki te whakahē i te huringa. I te tau 1975, ka hokona taua poraka, he urupā hoki o reira, ki tētehi Pākehā, tē whaiwhakaaro ai ki ōna kaipupuri taketake.

Te Whakapākehātanga

3.251. I te tau 1960, ka tonoa e te Karauna tētehi pūrongo mō ngā mahi a te Tari mō ngā Take Māori. Ka puta ko te 'Pūrongo a Hunn' i te tau 1961, ā, he wāhanga o roto i rangahau i ngā whenua Māori me te pūnaha taitara whenua. Ko tā te pūrongo i whakaatu ai, i te rohe o Whanganui te pikitanga nui katoa ki ngā kaipupuri pānga i tētehi poraka whenua Māori mō ia tohu tauatanga, nōna hoki te tuarua o ngā tatau nui katoa mō ngā taitara whenua Māori motuhake. Nā te pūrongo Hunn, me tētehi atu pūrongo mō te Kōti Whenua Māori me ngā ture whenua Māori i te tau 1965, i tūtohu kia nui ake te kuhu a ngā Māori ki te porihanga Pākehā, kia unuhia ngā tautuhinga ā-ture mō te rerekē o ngā pānga whenua Māori me ērā o te Pākehā. Hei whakautu, ka whakaara ake te Karauna i te Maori Affairs

Amendment Act 1967, ā, he wāhanga o roto e taea ai e te kairēhita o te Kōti Whenua Māori te tautapa i ngā whenua Māori he tokowhā, he tokoiti iho rānei ngā kaipupuri, hei whenua whānui, hei whenua 'Pākehā' rānei. Kāore he here o taua ture kia whai whakaaetanga i ngā kaipupuri. I riro kē ngā ārautanga ture whakamutunga hei tiaki i ngā taitara whenua Māori, nō reira, ka nui ake te tūpono ka hoko tūmataititia. He nui kē ngā taitara whenua Māori o Whanganui i whakapākehātia i mua i tā te Karauna unu i taua ture i te tau 1973, i runga anō i te ngākau kawa o ngā Māori ki taua ture. I roto i ngā poraka whenua i pupuritia motuhaketia e Ngā Hapū o te Iwi o Whanganui, tata tonu ki te 188 ngā eka i whakapākehātia. I ngā poraka i mau ai i Ngā Hapū o te Iwi o Whanganui te nuinga o ngā pānga whenua, tata tonu ki te 2,316 ngā eka i whakapākehātia. Ka mutu, i ētehi atu poraka i tohungia he pānga ki Ngā Hapū o te Iwi o Whanganui, ko tōna 2,277 ngā eka i whakapākehātia. I te tau 1974, ka aro te Karauna ki ngā mautohe a ngā Māori mō te rironga tonutanga o ngā whenua nō ō rātou puritanga whenua kua kino te mimiti haere, ā, ka whakaarahia ngā ture i aro ki te pupuri ki te whenua, kia uaua ake anō hoki te hoko i ngā whenua Māori. Heoi anō, eke ana ki taua wā, kua riro kē te nuinga o ngā whenua o Ngā Hapū o te Iwi o Whanganui.

NGĀ TAKE TAIAO

3.252. Haere nei he rautau i ora ai Ngā Hapū o te Iwi o Whanganui i te huhua o te manu, o ngā tupu, me ngā ika i te ngāherehere o tōna rohe pukepuke. Nā ngā arawai, ngā repo, ngā puna me ngā roto i whai ara hirahira ai hei pā atu ki ngā whānau i ngā rohe, i matomato ai te tupu o te kai hei kai, hei hoko, i whai rongoā ai hoki ngā Hapū o te Iwi o Whanganui. Heoi, mai i te tau 1840, kua tino huri te taiao i te rohe o Whanganui. Heoi, mai anō i te tau 1840, kua tino huri te taiao i te rohe o Whanganui.

Ngā Ngahere

3.253. Ko te whāinga a te Karauna i tana hoko i ngā whenua o Ngā Hapū o te Iwi o Whanganui i te haurua tuarua o te rautau tekau mā iwa, he hoko anō i aua whenua hei nohoanga mō ngā Pākehā. Nā tērā, he nui ngā uru rākau taketake i whakawāteahia atu e ngā kirinoho kia whakaritea mai hei pāmu. I mua i te hanganga o ngā rerewē me ngā rori hei tō i ngā poro rākau ki waho o te takiwā, ka tahuna ngā ngahere taketake – i ētehi wā, ka nui tonu ngā tahunga kia kaua e tupu mai anō.

3.254. Nā te tūkino i aua ngahere, ka mate ngā tini koiora (tupu mai, kīrehe mai), ka ngahoro te whenua, ka poke ngā arawai. Nā tēnā, ka heke te mauri ora o te whenua, ka iti iho ngā kai mā ngā kīrehe mōkai, ka nui te tupu o te ururua, ka nui hoki te hohoro o ngā whenua puta noa i te takiwā o Whanganui.

Ngā Kātū Kararehe Tauhou

3.255. I tere te mārama o ngā Māori o Whanganui me pēhea e whakamahia ai ngā tupu tauhou i ngā mahi tauhokohoko – nō te puku o te rautau tekau mā iwa, he tini ngā tū huarākau, ngā huawhenua, me ngā huanga kai pērā i te pāri, i te ōta, i te kānga hoki hei hoko atu ki ngā Māori me ngā Pākehā o uta. I te tīmatanga, ka noho ēnei kātū kai hei hoa mō ngā kai tūturu me ngā tikanga mahi kai taketake, tērā i te whakakapi atu.

3.256. Nō te puku o te ngahuru tau 1860, ka tīmata ngā rōpū whakararau o ngā rohe ki te āta tuku i ngā manu, ngā kīrehe (tae atu ki ngā paitamu me ngā tia), me ngā ika ki ngā ngahere me ngā arawai o Aoteaora, tatū atu rā ki te rohe o Ngā Hapū o te Iwi o Whanganui, mō ngā take 'whaihua, whakapaipai rānei'. Ahakoa kāore te Karauna i whakahaere rōpū whakararau, nō te tau 1867 ka mana ngā ture nā reira i tū ai ngā rōpū pērā i te Wanganui

Acclimatisation Society, ka kaha te whakanui me te akiaki i ā rātou mahi, otirā, i ōna wā ka tukuna he pūtea tautoko.

3.257. Ka whai te Karauna ki te aukati i te horapa o ngā rāpeti, ngā kiore, ngā koti me ngā ngeru i mauria mai e ngā kirinoho, mā te tuku wīhara, toata me ngā tori hura; heoi, i pākaha te tūkino a aua kīrehe i ngā manu taketake o Aotearoa, tae atu ki ērā i te rohe o Ngā Hapū o te Iwi o Whanganui.

3.258. Ahakoa i mauria mai e ngā kirinoho Pākehā ngā paitamu i te ngahuru tau 1870, nā ngā rōpū whakararau ngā paitamu i tuku i runga i te whakapono he painga mō ngā ngahere taketake. Heoi, nō te ngahuru tau 1930 me te 1940, ka mārama te kitea o te tūkino a ngā paitamu i ngā ngahere, ka kaikaingia ngā kai e whakawhirinaki ana ngā manu taketake, ka kai hoki i ngā huamanu me ngā pīpī. Nō mai anō i ngā tau 1970 ka whirinaki te Karauna ki te tuku iho i te konutai pākawa, arā, i te matū 1080, he paturiha hei patu i ngā paitamu ki ngā whenua atawhai tūmatanui. Kua hia kē ngā ngahuru tau, kua kaha te tohe atu a ngā uri o Ngā Hapū o te Iwi o Whanganui ki te whakamahinga o te 1080, i runga i te whakapono koia i māuiui ai, i mate ai hoki te whānau me te whenua. Ināianei, ko te paitamu tonu tētehi riha matua e tūkino nei i ngā ngahere.

3.259. Nā reira, i roto mai o te rohe o Ngā Hapū o te Iwi o Whanganui, nā ngā hurihuringa taiao kua horapa, nā ngā panonitanga ki ngā tikanga mahi whenua tē taea te hoki whakamuri, nā te urutomo mai hoki o ngā kātū ika tauhou ki ngā arawai, kua pākinotia te ora o te wai me ngā puna ora o ngā ika taketake me ētehi atu koiora pērā i te kōura (wai māori) me te kākahi.

Ngā Arawai me ngā Roto

3.260. Ko te kōtuitanga arawai whānui, me ngā kōawa, ngā repo, ngā roto tāhuna hoki kei te rohe o Ngā Hapū o te Iwi o Whanganui i kaingākau nuitia e ngā hapū inā hoki, he puna kai, he 'huarahi' hāereere, he ara tuku kōrero, he āhuru mōwai hoki mō ngā pā, ngā kāinga me ngā mahinga kai.

3.261. Hei tauira, ko ngā pūwaha matua kei te rohe o ngā Hapū o te Iwi o Whanganui, he tini ngā koiora o roto, ā, he tupuranga taupua mō ngā koiora o te wai māori me te wai tai, manu mai, ika mai, pērā i te pātiki me te ngaore. Ko ngā repo pērā i Kokohuia, he hikuawa o Whanganui e pātata ana ki ngā takiwā e kīia nei ko Castlecliff me Gonville ināianei, tērā te wā ka rere te tuna, ka matomato hoki te tupu o te raupō. He mea ngongo te wai e te kaunihera i te ngahuru tau 1950, ka huri a Kokohuia hei rua para, arā, ko Balgownie Rubbish Dump. Inā kē te nui o te pākino ki ngā koiora marore o taua taiao repo, ka mate ngā tupu me ngā koiora whakahirahira i whakawhirinaki atu ai te iwi, ka aukatihia tā Ngā Hapū o te Iwi o Whanganui whakatutuki i te tiakitanga. He nui hoki ngā manga me ngā kōawa i takakinotia ki ngā para nō te rua para, me ngā manga wai ua nō ngā takiwā pakihi, kāinga hoki, i whakawhiti i te repo. Nō te ngahuru tau 1960 rā anō ka aro te Karauna ki te tiaki i te repo. Ināianei, ko tētehi pito iti e whakaorangia ana, ā, he mea tautoko nā Te Kura o Kokohuia.

3.262. Ka tōia mai hoki ngā ika nui me ngā kīrehe rahi e aru atu ana i a rātou ki ngā ngutuawa, ā, he tino kai ērā ki ngā Māori o te takiwā. He mea nui hoki aua kai i ngā ōhanga o ngā tāngata whenua puta noa i te takiwā o Whanganui, ka whakawhirinaki atu ki ngā kai mara i te hōtoke, mō ngā mahi tauhokohoko hoki.

3.263. He wāhi tapu ētehi o ngā arawai me ngā repo, ā, ka hou te rongo mō ngā rongoā. Nā ētehi atu i whai wāhi ai Ngā Hapū o te Iwi o Whanganui ki te paru ka whakamahia hei whakatae, he kāinga rānei nō ngā kaitiaki hirahira. Nā te harakeke, te raupō me te toetoe i whai rauemi ai Ngā Hapū o te Iwi o Whanganui hei mahi kākāhu, whare, rongoā anō hoki.

Ngā Roto Tāhuna ki Tai

3.264. E whai wāhi atu ana ki te rohe o Ngā Hapū o te Iwi o Whanganui ko ētehi pūnaha puke kirikiri e hohe ana, me ētehi tini 'roto tāhuna'. He mea toko e taua pūnaha ngā kātū tupu taketake o tai, o te ngahere anō hoki. Ko ngā roto o Wiritoa me Kaitoke he roto tāhuna he nui te mana ki Ngā Hapū o te Iwi o Whanganui, kāore i tawhiti i te tonga-mā-rāwhiti o te tāone o Whanganui.

3.265. Ka nui ngā kai i aua roto, he tuna, he kōura, he kokopu, he tētē, he pūtangitangi, he pūkeko hoki. Ranea ana te kai i ngā kaupeka o te tau, ka piki te tokomaha o ngā tāngata whenua i ngā roto, otirā, o Ngā Hapū o te Iwi o Whanganui, me ngā whanaunga nō rohe kē, i toro mai ki tai i tuawhenua.

3.266. Ka riro te mana pupuri o te roto o Wiritoa ki te Karauna i te tau 1848, ā, ka wāhia te taitara: ko tētehi pito i hokona ki ngā kaihoko tūmataiti, nāwai, ko ngā toenga whenua ka tau ki raro i te mana whakahaere o te kaunihera ā-rohe. Ahakoa te huringa o te taitara o te roto, ka haere tonu atu Ngā Hapū o te Iwi o Whanganui ki te noho puni ki te awa i ia tau, ā, ka hī tuna tae noa ki te huringa o te rautau rua tekau. Tuku taraute atu ai te Wanganui Acclimatisation Society ki te Roto o Wiritoa tae noa ki te ngahuru tau 1980.

3.267. I te tau 1901, ka tohua e te Kōti Whenua Māori te taitara mō te roto o Kaitoke me ngā whenua taiāwhio ki ngā uri o Ngā Hapū o te Iwi o Whanganui. I te tau 1914, ka whakapuakitia e te Karauna te roto, me te rohe whenua e 200 mita i ngā tahataha hei papa atawhai kīrehe, i raro i te Animal Protection Act 1908, i muri i te whakahau a te Wanganui Acclimatisation Society. Ahakoa kāore te tuna i atawhaitia i raro i te Animal Protection Act, i te tau 1917, ka tohutohu atu te Karauna ki ngā pirihimana kia tuku kupu whakatūpato atu ki ngā kaipupuri mō te wāhi ki te hī i te roto, i muri i te wero a ngā kaipupuri e noho tata ana i te mana o ngā Māori ki te pupuhi, ki te hī ika hoki ki te roto. Ahakora tērā, ka haere tonu tā ngā kaipupuri me ā rātou uri hī tuna, kōura hoki i te roanga o te rautau rua tekau. I te ngahuru tau 1970, i ētehi wā, i tukua e te Karauna ngā raihana ki ētehi tāngata tūmataiti mō te hī ika ki Kaitoke, tae atu ki tētehi i tukuna ki tētehi kaihī tuna hokohoko i te tau 1979 mō te wā poto, heoi, nō te whakahēnga atu a Ngā Hapū o te Iwi o Whanganui, me tā ngā uri kī he mea tūkino te tuku raihana i te iti o ngā tuna kua mahue, he ruarua marama noa iho ka hipa, ka whakakoretia e te Karauna ngā raihana.

Taipakē

3.268. Ki Kai Iwi, ki te raki-mā-uru o te tāone o Whanganui o nāianei, ko ētehi pā ika, me ētehi taunga waka e tāpua ana ki te maha o Ngā Hapū o te Iwi o Whanganui. Ko Taipakē tētehi, kei kō iti atu o te pūwaha o te kōawa o Mōwhānau, i reira ka pāwharatia, ka apohia, ka hokona hoki ngā ika, me ngā mātaitai. I te tau 1898, ka riro i te Karauna te rahinga o te poraka, e 500 eka te nui, o Kai Iwi 65, kei reira a Taipakē me ētehi atu wāhi o ngā hapū. Ahakoa tērā, ka haere tonu ngā hapū ki te noho, ki te hī ki taua kāinga. I te tau 1908, i tāna aro ki taua āhuatanga, ka whakaritea e te Karauna tētehi whenua rāhui pūmau ki reira hei nohoanga, hei taunga hoki mō ngā waka.

3.269. Ka pahemo te tekau tau, ā, ka kaha te hokonga o ngā whenua i kō i tātahi, ka tuhi te hapū ki te Karauna, ka tono kia tohua pūmautia a Taipakē hei papa puni, hei wāhi hī hoki mō rātou kia kore ai rātou e 'motukia atu i tētehi puna kai māori'. Engari, i muri i ngā tini pētihana a ngā mana ā-rohe, ka whakarerekēhia e te Karauna te taitara o te whenua hei rohe tūmatanui i te tau 1954, ā, ka tukua ki te Poari o te Rohe o Nukumaru.

Whanganui National Park

3.270. He mea whakatū te Whanganui National Park i te tau 1986, ā, e kapi ana i a ia ko te 742 kiromita pūrua kei te puku o Te Ika-a-Māui, ka kōpiko i te tonga o Taumarunui, ka ahu atu ki Whanganui, ā, ko ētehi o ngā whenua nō te rohe o Ngā Hapū o te Iwi o Whanganui kei reira. Kāore te papa me ngā wai o te awa o Whanganui e noho mai ki raro i te mana o taua pāka.

3.271. Tīmata mai ana i te ngahuru tau 1940 ka whakaarohia te wāhi rā e ngā āpiha hei national park, engari nō te tau 1980 rā anō ka tīmata tā te Karauna āta arotake i runga anō i te ātaahua o te rohe, me te ahurei o ngā tikanga tuku iho a te iwi Māori o reira. I te tau 1981, ka tūtohungia e te Department of Lands kia tukua ngā whenua rāhui whakaariari me ētehi atu whenua Karauna hei tūāpapa mō te national park hou.

3.272. Ko te pāka tētehi o ngā toenga whenua ngāherehere momotu kore ki Te Ika-a-Māui, he kāinga hoki nō te tini o te tupu me te koiora onge. Ko ngā whenua o te pāka, he tini tonu ngā wāhi tapu, me ngā wāhi tūpuna e hirahira ana ki Ngā Hapū o te Iwi o Whanganui, arā, he urupā; he pā, he kāinga, he marae hoki; he mahinga kai; he māra; he pā ika ranea; he kāinga hoki nō ngā kaitiaki. Ko te nuinga o aua wāhi, he kāinga nō neherā, ā, i te tīmatanga o ngā tau 1980 ko Ngā Hapū o te Iwi o Whanganui tētehi o ngā rōpū e rapu huarahi ana ki te tiaki i ngā kātū wāhi tuauri.

3.273. I te marama o Pēpuere, i te tau 1984, ki tētehi hui ki Pōneke me te Wellington Commissioner of Crown Lands, ka whakaae ā-mātāpono atu ngā Māori o te awa o Whanganui, tae atu ki Ngā Hapū o te Iwi o Whanganui, kia whakaritea mai he national park. Ko tā rātou whakaae he mea tuku i runga i ētehi āhuatanga – kia noho mai he māngai mō te iwi, kia toru rawa ngā tūranga Māori pūmau ki te poari whakahaere, ka mutu, kia whai komiti tohutohu e Māori katoa ana (nō muri mai ka tapaina ko te Whanganui River Māori Trust Board). Heoi, i te marama o Āperira 1984, ka whakatūria ana te Wellington National Parks and Reserves Board – ko te rōpū nōna te haepapa matua kia whakahaere i te pāka – kotahi anake te māngai Māori i kopoua.

3.274. I te marama o Noema 1986, ka kāhititia e te Karauna te 74,231 heketea o ngā whenua rāhui whakaariari, o ngā whenua Karauna, me ngā ngahere kāwanatanga hei pāka, otirā, ko Whanganui National Park. Ko tana tari matua i Whanganui, ā, ko ngā tari mātāmuri i Pīpīriki me Taumarunui, ka whakatuwheratia te Whanganui National Park i te 7 o Pēpuere, i te tau 1987.

3.275. Ahakoa ki tā te Karauna mahere whakahaere i te tau 1989 me whiriwhiri kōrero ki te Whanganui River Māori Trust Board, kāore te Karauna i whakarite rawa kia āta kōrero, kia rite tonu rānei te hui ki ngā Māori whai pānga ki te Whanganui National Park. I te tau 1990, i raro i te Conservation Law Reform Act, ka whakakapia te poari o Wellington National Parks and Reserves Board ki te Taranaki/Wanganui Conservation Board, engari i taua wā, kāore tonu te āhua o ngā māngai ā-iwi i te poari i rerekē, ā, kotahi anake te māngai.

NGĀ TAKE OHAPORI, TE MĀTAURANGA ME TE REO MĀORI

3.276. I te tau 1854, ka tukua e te Karauna te 250 eka i te tāone o Whanganui ki tētehi tarati i raro i te maru o te Rōre Pīhopa o Niu Tīreni, mō te ako i ngā tamariki nō 'nō ngā iwi katoa', ā, ka tuwhera te Kura Ahumahi o Whanganui. Ahakoa, i te tuatahi, ko tā te kura he whāngai, he whakākahu, he whakaruruhau i ngā ākonga Māori e rua tekau mā whā, kīhai i utu nama, ka heke haere te tokomaha, nāwai rā ka whakarērea te kura i muri tonu mai i te kainga ōna e te ahi i te tau 1860. Ka tuwhera anō te kura i te tau 1865, ko Whanganui Collegiate, he kura tūhāhā mō ngā ākonga e pīkau utu ana. I te tau 1906, ka tuku pētihana

a Hoani Mete Kingi me ētehi atu Māori tokoiwa o Whanganui, ka mea e tukituki ana te kura ki te pūtake o te tukunga. Kei ngā rikoata o te tau 1906 e whakaatuhia ana te tokoiti o te Māori i haere atu ki te kura i muri mai o te tūnga hei kura tūhāhā. Tā tētehi Kōmihana Rangahau o muri mai i tūtohu ai, kia mau tonu ngā ritenga, ā, taka rawa mai ki tēnei wā, he kura utu tūhāhā tonu a Whanganui Collegiate.

3.277. Nō te tau 1867, ka tīmata tā te Karauna whakatūtū kura Māori ki te takiwā o Whanganui i te ngahuru tau 1970. I te tuatahi, ko ngā iwi ka hiahia kia tū mai he kura, me tuku whenua, me hāpai hoki i ētehi o ngā utu hangahanga, tiaki hoki, ka mutu, me tuku kupu oati ka nui ake i te 30 te tohariteo ngā tamariki e tae atu ana ki te kura.

3.278. I tū ngā kura Māori tuatahi i te rohe o Ngā Hapū o te Iwi o Whanganui ki Hiruhārama i te tau 1873, me Parikino i te tau 1874. Engari, nā te tokoiti o ngā ākonga, nā ngā whakapōreareatanga pea o ngā whakawākanga a te Kōti Whenua Māori me ngā hokonga whenua, ka kati aua kura i te tau 1880.

3.279. Nō muri mai i te āta tono a ngā Māori o te takiwā, ka tū anō he kura Māori ki Pīpīriki (1896) me Koriniti (1898; nō muri mai ka tapaina ko Pāmoana), e whā anō ki Matahiwi (1924), ki Parinui (1928), ki Kauangaroa (1929) me Ōtoko (1929) i te ngahuru tau 1920. I te rautau tekau mā iwa, me tuku e ngā Māori te whenua mō ngā kura ka manaaki i ō rātou hapori, engari i te rautau rua tekau ka tīmata te Karauna ki te rāhui pūmau i ngā whenua ki raro i ngā ture hanganga tūmatanui. I ētehi wā, ka tukua e ngā Māori ō rātou whenua ki te Karauna mō te whakatūnga mai o tētehi kura i te rohe.

3.280. Ko tētehi o ngā whāinga a te Karauna i te whakatūnga mai o te pūnaha Kura Māori, ko te kōkiri i te waimehatanga o te Māori ki te ahurea Pākehā. Ka nui te aro ki te hiranga o te kōrero pukapuka, ki te tuhituhi me te kōrero Ingarihi, tērā i te reo Māori, ā, he mea whakahau ngā māhita kia 'hohoro tonu te mutu atu o te kōrero Māori'. Ahakoa i takoto i ngā waeture mō ngā kura Māori o te tau 1915 ko te patu tamariki hei kōwhiringa whakamutunga mō te momo i ngā wā he rite tonu te mahi whakakeke, kei te maumahara ngā uri o Ngā Hapū o te Iwi o Whanganui ki te patua o rātou mō te kōrero Māori te take.

3.281. He tokomaha ngā Māori i hāmenetia mō te kōrero i tō rātou ake reo ki te karāehe, kāore i tuku iho i te reo ki ā rātou ake tamariki, nā te nui o te pāmamae i taua whiunga. Nā tētehi o ngā tūpuna o tētehi o ngā ākonga o mua o te Kura Māori o Parikino tana whānau i whakahau "kia kōrero Ingarihi ki te kāinga, he whakapono nōna kei reira te oranga mō te āpōpō." Ko tētehi atu tupuna o Ngā Hapū o te Iwi o Whanganui, nā ngā hāmenetanga i roto i ngā whakahaere o ngā kura Māori, i tupu ai ia hei "tangata riri, ka kangakanga atu ki te iwi nāna i aukati ana taonga tuku iho." He kaumātua e noho haepapa ana ki te ārahi i tana whānau, kei te takiwā o te 1,500 ana uri, hei tāna, ko te "rironga o tōna reo, ko te rironga o tōna tuakiri me tōna mana." Ka maumahara tētehi kaitirotiro i ngā kura Māori, i te tau 1931, 'kāore he āhuatanga Māori i roto i ngā kura, hāunga rā ngā tamariki [...] Ko ngā uara o tō rātou anō ahurea i parea ki rahaki'.

3.282. I te tau 1969, ka tōpūhia atu ngā kura Māori e toe tonu ana i te motu ki te pūnaha kura whānui. I te rohe o Ngā Hapū o te Iwi o Whanganui, ko Pīpīriki, ko Matahiwi, ko Pāmoana (Koriniti), ko Parikino hoki tērā.

Hauora

3.283. Mai rā anō i te taenga mai o te Pākehā ki Aotearoa, ka pāngia te Māori e ngā mate urutā hou kāore nei ō rātou ārai mate, pēnei i te taipō, te mate karawaka, te kohi me te rewharewha. I taua wā, he iti noa te kaha o te rongoā Pākehā ki te patu i ēnei momo mate urutā me ērā atu mate hauora, ā, i te rautau tekau mā iwa, he iti noa ngā ratonga hauora a te Karauna.

3.284. I tōmua tonu, i te tau 1846, ka whakarite te Karauna ki te whakatū hōhipera ki Whanganui, kāore e kore i tāpaetia atu e te Karauna ki te Māori, ko te whakatūnga o tētehi hōhipera hei painga whānui nō te hokotanga o Whanganui i te tau 1848. I tuwhera te hōhipera i te tau 1851, ā, i te tīmatanga, he Māori te nuinga o ngā tūroro, ka kīia rā ko te 'Hōhipera Māori'. Heoi, ka heke te tokopae o ngā tūroro Maōri i te paunga o te rautau tekau mā iwa. Ka horokukū ētehi Māori o Whanganui kia tonoa ki te hōhipera, i runga i te whakaaro he whare mate. Nō ngā tau tōmua o te ngahuru tau 1850, ka utua e te Karauna tētehi Āpiha Hauora Māori, engari i whāiti tonu te ratonga, ā, i wātea i te nuinga o te wā ki ngā Māori noho ki te tāone o Whanganui, ki taua takiwā rānei, ā, nō te ngahuru tau 1890, ka mimiti taua ratonga. Ko ngā "Kaituari Māori", ko tā rātou he tuku utu kore atu i ngā rongoā ki ngā Māori, he whānui ake te toro, ka mutu, ka manaaki i ngā Māori i tuawhenua, tae atu hoki ki ērā i pātata ake ki te tāone. Nō te mutunga o te ngahuru tau 1870 ka utua ētehi wāhanga o ngā hōhipera e ngā kaunihera o te rohe, ā, kāore te nuinga o ngā Māori i utu reiti kaunihera. Nā te mea kāore i taea e te tokomaha ngā nama te utu he ngote rawa noa iho rātou i te tirohanga o ētehi poari hōhipera, ā, koirā tonu pea te āhua ki Whanganui.

3.285. Ko ngā Māori o Whanganui i haere ki te toro i te Kōti Whenua Māori, ka mate ki te noho ki te tāone, ki ngā whare pākarukaru, haumate anō hoki i a rātou ka tatari kia whakawākia ā rātou kēhi. I te tau 1887, ka kīia e tētehi āpiha hoko whenua, i te noho mai ngā Māori toro i te kōti ki ngā tēneti pākarukaru, i karawhiua ai rātou e te huarere kino, ka mate hoki ko ētehi 'tūroro' me ngā mea tamariki e noho ana ki a rātou, i "pāngia e te maremare i te noho whakatoki". I taua pūrongo tonu rā, ka mea te āpiha he nui te hunga i hinga i te mate karawaka e whakapae ana ia kua āraia pea ne i pai ake ai ngā whare.

3.286. Ka kino te pāngia o ngā Māori o Whanganui e ngā urutā, pērā i te taipō me te mate kohi. I pērā rawa te tokomaha o te hunga i pāngia e te mate, i hemo anō hoki, inarā ko te hunga tamariki, i heke ai te tokopae o ngā Māori o Whanganui tae atu rā ki te ngahuru tau 1880. I te tau 1881, ka tuhia e tētehi Kaiwhakawā Takiwā o Whanganui, he tokoiti ngā tamariki ka whānau mai, otirā, o ērā ka whānau "he tokopae" ka mate i te mōitiititanga.

3.287. He tohunga taketake tonu ō Ngā Hapū o te Iwi o Whanganui, i whakamahi i ngā rongoā, i ngā kātū taketake nō ngā tupu, me ngā tikanga wairua. I te tau 1907, ka tatū te Tohunga Suppression Act i te Pāremata, ka āhei te hāmene i te tangata "whakakotiti, whai rānei ki te whakakokititi i te Māori mā te kī, mā te whakataruna rānei i ngā mana tupua hei whakaora i te mate...'. Ahakoa kāore te Karauna i āta kōkiri i te Ture, otirā, ruarua noa iho nei ngā hāmenetanga, tokorua ngā tāngata i noho ki Whanganui, ehara i te uri o Ngā Hapū o te Iwi o Whanganui, ehara hoki i te tohunga rongoā, i hāmenetia i te Kōti Matua i te tau 1910. Ki ngā kōrero a Ngā Hapū o te Iwi o Whanganui, nā te Ture i horokukū ai ētehi tohunga ki te tuku iho i ō rātou mātauranga. Heoi, ko ētehi Māori o Whanganui i 0 tonu ki ngā tikanga Māori taketake hei whakaora, tae atu ki ngā tohunga me ngā rongoā, i te roanga o te rautau rua tekau.

3.288. I te rautau rua tekau, ka huri koaro te hekenga taupori i kitea i te rautau o mua, nā te pikinga o te awhikiri māori ki ngā mate horapa, engari, ka noho whakaraerae tonu ngā hapori ki ngā mate urutā. I te horapatanga o te mate rewharewha i te tau 1918, i whakapaetia te pāpātanga mate o ngā Māori i Whanganui, ko te reaono o tērā mō tauiwi, ā, i ētehi wāhi, pērā i Kākātahi me Hiruhārama, he pērā rawa te tokonui i mate, ka tapukea tahitia ki te rua kōiwi rahi kotahi. Ki ngā tatauranga o te ngahuru tau 1920, mārakerake ana te kitea, i te motu whānui, nō te Māori ngā pāpātanga kino katoa mō te mate hapūtanga, me te nuinga o ngā mate horapa.

3.289. Ahakoa i tino heke te nui o ngā mate i te māuiui i te ngahuru tau 1940, nō te aronga a te kāwanatanga ki te toko i te ora, he tokomaha tonu i pāngia kinotia e te māuiui. I Kaiwhaiki i te ngahuru tau 1950 me te ngahuru tau 1960, ka maumahara tētehi whānau "i kino te māuiui", ā, ka pāngia te tokonui o te whānau e te mate manawa, e te kaiponapona, e te

rūmātiki, e te huango me ngā mate pūkahukahu. Kei te nui tonu ngā matenga o ngāi Māori, te pāngia rānei o ngāi Māori e te mate i tērā o te nuinga o te hunga Pākehā.

Te Whai Mahi

3.290. Ka riro ana ngā whenua tuku iho o ngā Hapū o te Iwi o Whanganui, ka kaha haere te whirinaki atu a te tokopae o ngā Māori o Whanganui ki te mahi ki ngā pāmu, ki ngā ratonga tūmatanui, ki ngā wheketere, me ngā mīra rākau. He iti te utu, he mahi ā-kaupeka, ka mutu, nā te āhua putuputu o aua kātū mahi ka rongo ētehi o ngā uri o Ngā Hapū o te Iwi o Whanganui he "iti iho te mana, he iti iho te mātau, he iti iho te wāriu i tērā o te toenga o te hapori". Ka noho whakaraerae hoki ēnei momo mahi ki ngā pahekenga ohaoha pērā i te Pakehenga Nui (o te ngahuru tau 1930), i pāngia kinotia ai te tokopae o ngā uri o Whanganui i te kore mahi, i ngā taumahatanga ā-pūtea anō hoki.

3.291. Nō ngā tau tōmuri o te ngahuru tau 1930, nā te iti o ngā āheinga ā-whenua, ā-mahi hoki, tae atu ki te tupu haere o te taupori, i tōia atu ai te tokopae o ngā Māori o Whanganui i ō rātou papakāinga ki ngā tāone kia rapu mahi. Heoi, i te tokomaha o ngā Māori i wawe tā rātou wehe i te kura i mua i te whiwhinga ki ngā tohu mātauranga, ka riro i a rātou ngā mahi hauwarea, iti nei te utu i te rāngai-tūmatanui. Nō te ngahuru tau 1950, ka kīia e tētehi Āpiha Hauora mō te Takiwā o Whanganui, ko tōna 80 ōrau o ngā Māori o Whanganui i whirinaki ki te utu iti. I te whakakorenga o te nui o aua tūranga mahi i te hiku o te ngahuru tau 1980, ka mahue mahi-kore te tokomaha o ngā Māori i tuawhenua, i ngā tāone iti hoki o te rohe o Ngā Hapū o te Iwi o Whanganui.

Ngā Take Whare

3.292. I te wā i tīmata tā te Karauna āta kohikohi mōhiohio mō ngā whare Māori i te ngahuru tau 1930, ka ako ngā āpiha i te noho te nuinga o ngā tāngata o Ngā Hapū o te Iwi o Whanganui ki ngā 'wharau ki ngā whare rānei', ki ngā papa puni ki ngā tēneti iti, ki ngā whare kāore nei he ahi, he wai rere, he whare horoi rānei. Kāore ngā paenga riu hopu wai me ngā ngongo wai i tika, ko te wai i ahu mai i te ua, i ngā kura wai rānei, ko ngā heketua i waho, ka pākia e ngā ākinga o te huarere.

3.293. Hei tauira, i te tau 1937, ka tuhia e te kaitirotiro hauora o Whanganui ki tana pūrongo, e toru ngā whare i Pūtiki Pā kāore i tika hei nohoanga mō te tangata, ko ētehi whare e rua anō i kōpā i te tangata. I te pā o Parikino, 'he whare pākarukaru anō i hangaia ki ngā papa rākau' kāore ōna papa, kāore ōna pakitara, kāore i tika hei nohoanga mō te tangata; i Pīpīriki, tata ki te haurua ngā whare i kīia he 'kino' he 'wāhi turakina' hoki. Nā te kino o ngā whare, ka nui kē atu te noho whakaraerae ki te māuiui, ka raru te ako a ngā tamariki, ka heke hoki te mauri ora, ka mimiti hoki te tuakiri taketake.

3.294. Ahakoa i mana te Ture Whare Māori i te tau 1935 kia taea ai te whiwhi ki ngā moni taurewa a te kāwanatanga, he tokomaha ngā Māori o ngā Hapū o te Iwi o Whanganui i noho tonu ki ngā whare pākarukaru, ka kino rawa rānei te rawakore, kāore rānei e auau te whiwhi ki te moni e tika ana e taea ai te penapena pūtea hei hoko whare hou, hei utu rānei i ngā nama. Ahakoa te tokomaha o ngā tāngata o Ngā Hapū o te Iwi o Whanganui i pīrangi ki te noho ki runga ki ngā whenua o ō rātou tūpuna, kia pātata rānei ki aua whenua, nō te tau 1950 ka horokukū te Karauna ki te akiaki i ngā Māori kia whakatū whare hou ki tuawhenua, nā te iti o ngā ara mahi. Ko tā te Karauna kē, he akiaki i ngā Māori kia hūnuku atu ki ngā tāone, ā, ka whakapono ētehi o ngā uri o Ngā Hapū o te Iwi o Whanganui me 'hūnuku rawa ki te tāone' e riro ai i a rātou te pūtea tautoko. He tokomaha ngā uri o Ngā Hapū o te Iwi o Whanganui i rongo 'kāore he kōwhiringa kē atu i te hūnuku i ō rātou whenua kia hangaia he whare, kia whai mahi, kia manaakitia ai hoki ō rātou whānau'.

3.295. Ka whai te Karauna kia waimeha ngā Māori hūnuku ki ngā tāone, kia Pākehā te rite. Ko tētehi o ngā ara i whāia, e tutuki ai taua whāinga, ko te kaupapa here 'ruirui pepa', arā, ko te whakanoho i ngā whare o ngā Māori noho tāone ki waenganui i ngā whare Pākehā. Ki ētehi Māori, nā te hūnuku ki te tāone, ka raru ko ō rātou taura here toiroa ki ō rātou whānau, ki ngā ara whanaunga o ngā papakāinga; hei tauira, i te tau 1950, ka mahue ana ngā papakāinga i te roanga o te Awa o Whanganui i te ahunga ki ngā tāone, ka mea tētehi o ngā pirihi o te takiwā o Hiruhārama ki tētehi āpiha, "kei te mimiti te ora o te Awa o Whanganui, ka ngoikore haere ana te Māoritanga, ka heke tonu, ka heke tonu".

3.296. Ka hūnuku ana ngā whānau ki ngā takiwā o ngā tāone, ko ētehi i hūnuku tahi atu, ka mau tonu ngā whanaungatanga ki a rātou anō i taua wāhi hou. Ko ētehi o ngā tāngata o Ngā Hapū o te Iwi o Whanganui i āwangawanga, ahakoa tō rātou whakapapa, kāore ngā taitamariki, 'e tupu ake i ō rātou whenua'. Ka kore ana he taitamariki hei hāpai i ngā mahi, ko ētehi o ngā mea pahake i wehe hoki i ō rātou pāmu me ō rātou kāinga i tuawhenua kia hūnuku ki ngā tāone me ngā tāone nunui. Ka piki ana te tokopae o te hunga hūnuku ki ngā tāone, ka tū tahanga ngā pā me ngā kāinga maha o Ngā Hapū o te Iwi o Whanganui. Ko ētehi i rongo i te 'momotunga o te pāpori me te ohaoha' i te wehenga atu o ō rātou whanaunga. Ka mutu, ka rongo te tokopae o Ngā Hapū o te Iwi o Whanganui' i te 'ngākau pāpouri, i te ngākau kore me te momotunga o ngā here'.

3.297. I te tau 1956, ka whakahē atu te Mea o Whanganui i te takaroa o tā te Karauna whakarite whare mō ngā Māori. Ahakoa i ngā tau tōmuri o te ngahuru 1950, ka māmā ake te whiwhi ki ngā moni taurewa hei hoko whare, i te ngahuru tau 1960, ka akiaki te Karauna i ngā Māori kia hūnuku atu ki ngā tāone, kia pai tā ngā whānau Māori tamariki tonu "whiwhi ki ngā hua o ngā whare hou, me ngā āhuatanga noho papai". Nō te puku o te ngahuru tau 1960, i te rohe o Te Takiwā Whenua Māori o Aotea, ko te rohe o Ngā Hapū o te Iwi o Whanganui i roto i taua takiwā, he tini ngā whare i ngā rohe i tirohia kāore nei i eke ki te taumata tika, (40 ōrau ki Whanganui, e 26.6 ōrau kē i ērā atu rohe o Te Ika-a-Māui).

Te Kaunihera ā-Rohe

3.298. I Whanganui, i rohe kē atu hoki, kua tukuna e te Karauna ētehi kawenga nui ki ngā kaunihera o ngā rohe mā roto i te ture. I Whanganui, i whakatūria te kaunihera ā-rohe i te tau 1862, ko te Wanganui Town Board, nāwai rā, he nui anō ngā whakahaere o te rohe, tae atu ki ngā Kaunihera Takiwā, ngā Poari Rori me te Harbour Board. Ināianei, kei te pupuri te Kaunihera ā-Rohe o Whanganui i te nui o ngā whenua i te rohe o Whanganui, tae atu ki ngā 'Whenua Tuku o te Pūwaha' kei te pūwaha o te awa o Whanganui. Nō te tau 1977 rā anō i raro i te Town and Country Planning Act, ka tau te haepapa ki ngā kaunihera o ngā rohe ki te aro ki ngā uara me ngā tikanga Māori.

Taonga Tūturu

3.299. I te rohe o Ngā Hapū o te Iwi o Whanganui, he nui te whakaririka ki ā rātou taonga tūturu (ko ngā hanga ā-ahurea ka taea te hari haere) kei ngā puritanga whare taonga e mau ana. I roto i ngā tau i riro ai te nui o ngā taonga ki ngā whare tongarewa o te Karauna, he nui hoki ngā ara i riro atu ai. Ki ētehi o Ngā Hapū o Te Iwi o Whanganui koinei tētehi pūtake o te riri me te pāmamae.

3.300. Ko tētehi o ngā taonga kei ngā whare pupuri taonga o te Karauna ināianei, ko Teremoe, he waka rongonui o Whanganui, nō Mātene Te Rangitauira rāua ko tētehi atu kaiārahi Pai Mārire. He mea whakamahi a Teremoe i ngā tini pakanga, tae atu ki te riri i te moutere o Moutoa i te tau 1864, hei kawe atu hoki i ngā tūpāpaku ki Whanganui i muri mai o te pakanga. I te wā o te rongomau, ko taua waka i utaina ki ngā rawa me ngā kai, ka tere ki te papa hokohoko ki Pākaitore, ka haere tonu atu ki tai ki te hī ika. I te tau 1924, nā te

whānau tiaki i a Teremoe te waka i tuku ki tētehi whare pupuri taonga. Nō muri mai ka hūnukuhia atu, i runga anō i te whakaae a te whānau nāna te waka i koha, ki te Dominion Musuem, ko Te Papa Tongarewa ināianei. Kei te noho tonu a Teremoe ki Te Papa Tongarewa, ki reira rā whakaatuhia tūmatanuitia ai.

3.301. Ko tētehi atu waka, ko Te Koanga o Rehua, i wāhiruatia, ā, i whakairohia hei tohu whakamahara i te takotoranga o tētehi rangatira o Pīpīriki i te takiwā o te tau 1824. I te ngahuru tau 1890, nā Te Keepa i tuku ki tētehi rōia Pākehā whakarae, ngākaunui hoki ki te taiao. Nō muri mai i te matenga o te rōia ka tau ki te Dominion Museum, ka roa e puritia ana e Te Papa Tongarewa. Ināianei, kua whakahokia mai a Te Koanga o Rehua e Te Papa Tongarewa ki te rohe o Whanganui, ā, kei tētehi whare taonga e puritia ana ināianei. I te hokinga mai o te waka ki Whanganui, ka tīmata ngā whiriwhiringa kōrero ki te hapū kia whakahokia atu ki tōna kāinga tūturu, ki Pīpīriki.

3.302. He nui anō ngā taonga a Ngā Hapū o te Iwi o Whanganui e puritia ana ki ētehi atu whare, tae atu ki tētehi anō waka rongonui, ki a Te Wehi o te Rangi, he taonga nō Ngāti Pāmoana. Kei te māharahara tonu ngā Māori o Whanganui ki ngā taonga kei ngā ringa o ētehi atu e puritia ana.

4 TE PAE WHAKARAUHĪ: HISTORICAL ACCOUNT

Te Pae Whakarauhī – The Threshold of Resolution

Rapua te huarahi whānui hei ara whakapiri i ngā iwi e rua i runga i te whakaaro kotahi

Seek the broad highway that will unite the two peoples towards a common goal.

4.1. The Crown's acknowledgement and apology to Ngā Hapū o Te Iwi o Whanganui in parts 5 and 6 are based on this historical account.

TE TIRITI O WAITANGI/THE TREATY OF WAITANGI AND WHANGANUI LAND DEALINGS, 1839-1846

4.2. Whanganui Māori had very little recorded contact with Pākehā prior to the 1830s. The New Zealand Company was a London-based corporation established to promote the systematic colonisation of New Zealand. In 1839 the Company arrived and sought to acquire land for British settlement.

The New Zealand Company Claim, 1839-1841

4.3. On 16 November 1839, near Waikanae, three rangatira with affiliations within the Whanganui region went aboard the Company's ship Tory, where they were presented with an English-language deed purporting to convey over a million acres stretching from the mouths of the Manawatū and Pātea rivers inland to Tongariro. The document included language noting the Company would hold a portion of the ceded land in trust for the Māori vendors. Ambiguous in its content and coverage, the deed was inadequately translated for the rangatira. Other Whanganui rangatira later said that these three did not have the right to sell the land without the consent of the other chiefs.

4.4. Two rangatira returned to shore after signing the deed while the third remained on the Tory to escort Company officials to Whanganui where the officials planned to distribute goods specified in the deed as payment. Bad weather prevented the Tory from landing at Whanganui, and Company officials departed without completing the transaction. In December 1839, missionary Henry Williams visited Whanganui and wrote that "rangatira there were under considerable alarm lest the Europeans take possession of the country."

4.5. On 14 January 1840, the Crown proclaimed that no further land dealings between Māori and Pākehā were permitted and no prior transactions would be recognised by the Crown until their validity had been investigated. The Crown subsequently established a Land Claims Commission to investigate hundreds of pre-1840 Pākehā land claims.

Te Tiriti o Waitangi at Whanganui

4.6. As of 1840, the hapū and iwi of Whanganui retained and exercised customary rights and responsibilities over a broad rohe centred on the Whanganui River. In May 1840 there were far reaching consequences for Whanganui Māori when Crown representatives brought te Tiriti o Waitangi to Whanganui, and in the same week Company officials returned to complete their transaction.

4.7. In February 1840, Lieutenant-Governor William Hobson began negotiations to secure Māori agreement to te Tiriti o Waitangi with iwi and hapū in Te Raki (Northland). Te Tiriti was drafted in English and translated into te reo Māori by missionary Henry Williams. Most rangatira signed a reo sheet. After the first signing at Waitangi on 6 February, Hobson sent copies to other parts of New Zealand to obtain further Māori signatures. On 21 May 1840, before any Crown representative had brought te Tiriti to Whanganui, Hobson proclaimed sovereignty over the whole of New Zealand.

4.8. It was not until 23 May 1840 that Henry Williams brought a copy of te Tiriti o Waitangi to the region. This copy, known as the Henry Williams or "Cook Strait" sheet, was in te reo Māori. Nine signatures were added to this copy on 23 May and five on 31 May, under the heading "Chiefs of Wanganui". No Whanganui rangatira signed an English-language version of te Tiriti o Waitangi. According to Jerningham Wakefield, Williams distributed a blanket to each signatory.

4.9. The reo Māori text brought to Whanganui in May 1840 guaranteed Māori would retain "te tino Rangatiratanga o ratou wenua o ratou kainga me o ratou taonga katoa". This was different to the English text, which read: "the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession."

4.10. In May 1840, Whanganui rangatira signed te Tiriti o Waitangi. The presence of both New Zealand Company representatives and government officials, both seeking signatures and distributing goods, added to potential confusion. One notable signatory, Pēhi Tūroa, was later reported to have said that "a blanket is no payment for my name. I am still a chief." While those who signed te Tiriti o Waitangi likely understood that they were agreeing to some form of future engagement with Pākehā, there is no record of the explanation given to them of the meaning of what they had signed. When Whanganui rangatira signed te Tiriti o Waitangi, their understanding of it would have been based, among other things, on the Māori text with which they were presented, and local events surrounding its signing.

4.11. As Williams negotiated the signing of te Tiriti, New Zealand Company representatives were waiting in Whanganui to complete the November 1839 deed. A hui held near Pākaitore on 27 May drew approximately four to eight hundred attendees, but many of those with interests in the land were not present. Some 32 rangatira signed the deed, in addition to the two who had signed in 1839. However the translation of the deed provided by the Company was insufficient, and it is certain that many of the 34 who signed the Company's deed did not understand its terms.

4.12. Following the signing, the Company took ashore the goods offered in consideration for the land. The distribution degenerated into a melee and a number of signatories, including Te Anaua and Te Pēhi Tūroa, received little or nothing. There was a trading relationship between Company representatives and a Whanganui rangatira, leading some Whanganui rangatira to perceive the goods presented by the Company as a gift exchange within the context of tikanga, rather than as payment for the land. The day after the Company's gifts were distributed, Whanganui Māori made a return gift of a huge quantity of provisions. The Company representatives recorded that this was a "homai no homai, literally a gift for a gift".

4.13. By December 1840, some Whanganui Māori had constructed thirty whare on the west side of the river not far from Pākaitore in anticipation of Pākehā moving there. At this time, Company officials arrived to start surveying sections for Pākehā who had purchased land from the Company, the first of whom began to arrive the following month on 4 January. Shortly afterwards on 9 January 1841, the Crown issued a proclamation cautioning owners

of Company land orders against moving to Whanganui because the Crown had not yet granted the Company any land. This was ineffectual, however, and the Crown did nothing to enforce its proclamation; by the end of January about fifty Pākehā had already arrived and begun trading with and employing Whanganui Māori.

4.14. Some of these Pākehā established a small town, later named Petre (pronounced "Peter"), across the river from Pūtiki. A Crown-appointed magistrate arrived in Petre in September 1841. Company efforts to survey and settle land beyond Petre prompted growing Māori opposition, which led the magistrate to warn Pākehā about not intruding on the disputed land until ownership had been investigated.

4.15. In 1841 Pākehā began attempting to establish farms on lands beyond Petre, encroaching on lands which Whanganui rangatira considered they had no right to. In September 1841, Māori had "protested in the strongest manner" against Pākehā taking land on the eastern side of the Whanganui River, saying "you may take our land, but you shall break our necks first". In February 1842, three Pūtiki rangatira wrote to the magistrate suggesting that "the Europeans shall have a part, and we will keep a part ourselves", and setting out areas, including their kāinga and cultivations, that they wished to retain, noting that they spoke not only about Pūtiki, but also "all our other places on this and the other side of our settlements". The same rangatira wrote that "for the piece of land we propose giving (or letting go) to the Europeans, we must agree on the terms; it must be a larger payment than was before made [in 1840]." However in July 1842, a missionary commented that in the Company's planning, "not a single pā had been reserved and only a small portion of their plantations."

4.16. Pūtiki Māori especially wished to ensure Pākehā did not take possession of land around Pūtiki. In July 1842 Māori were recorded having "often" said of their land at Pūtiki "this is the place of my ancestors, here we have fought our battles and here lie our dead. What payment will buy it? We will not sell it." In August 1842, when Māori finally put a stop to any more surveying, the Company had surveyed nearly 40,000 acres on both sides of the river.

Investigating the Company Claim, 1842-1845

4.17. In November 1840, the New Zealand Company agreed to give up its claim to have purchased over 20 million acres in exchange for the Crown granting it four acres of land for every one pound it had spent on emigration and settlement. In May 1841, the Company claimed 89,600 acres, or 140 square miles, around the mouth of the Whanganui River under this agreement. The British government assumed the Company's transactions were valid, but Governor Hobson quickly discovered Māori contested the nature of these transactions. To allow the Company to complete negotiations, in September 1841 Governor Hobson agreed, without consulting Māori, to waive pre-emption (the Crown's exclusive right to acquire Māori land) in favour of the Company in several locations, including for 50,000 acres in Whanganui. The Company, though, did not pursue further negotiations with Māori, instead offering sections to Pākehā in Whanganui.

4.18. In June 1842 William Spain, appointed by the Crown as Land Claims Commissioner, began hearing evidence in Wellington inquiring into the New Zealand Company's claims. He soon heard evidence that raised serious questions about Māori understandings of the Company's deeds including that in Whanganui. In August 1842 this led the Company to seek to take up Hobson's earlier pre-emption waiver. Hobson had since died, and Acting Governor Shortland proposed that Spain arbitrate negotiations between the Company and an agent he would nominate to represent Māori interests. Instead of only determining the validity of the Company's claims, Spain was also tasked with reporting about land that Māori had not sold, and did not wish to sell, but might nevertheless be purchased. The

Sub-Protector of Aborigines appointed to represent Māori in this process was an inexperienced and young 19-year-old, who was instructed to "afford the New Zealand Company every facility".

4.19. Spain finally arrived at Whanganui in March 1843 to investigate the Company's claim there. However, the Company had decided to withdraw from the arbitration, and its representatives did not attend Spain's hearings. Spain heard evidence from Whanganui rangatira confirming that they did not understand the terms of the Company deed. Some rangatira expressed willingness to Spain to receive additional compensation, with one important rangatira testifying that he consented to sell land because he "thought there would be sufficient payment for every one". Te Māwae, among those who strongly opposed selling any lands, disputed the right of any rangatira to do so when others with interests in the land did not consent. Te Māwae, who was absent at Waikanae when the Company's transaction took place, told Spain that when he heard of it on his return to Whanganui, "I was vexed... and was cross with the Whites and with my own people".

4.20. In April 1843 Spain assured Whanganui Māori that "it never was and never will be the intention of the Queen to disturb the natives in the possession of the pahs [sic], burying places, or cultivations, or to take them from them without their own consent." Spain also found that "the natives of this place have not been sufficiently paid, and that this is a case for compensation." In an interim report in September 1843, Spain concluded that most of the Company's claim had not been validly purchased, and that it had "only established a claim to some land on one side of the river, where the town had been laid out."

4.21. It was not until May 1844 that Spain, Crown officials and Company representatives returned to Whanganui expecting to complete Spain's inquiry and arbitration. However, once there they learned that Whanganui rangatira did not wish to sell any land. When Spain pressed them, Pūtiki rangatira maintained their position, and Te Māwae reminded Spain of words they exchanged after Spain's inquiry the prior April: "Do you not recollect what I then told you?... I said only this, that when my throat is cut you will get the land. I still say so. I want not your money, and I will not take it." Spain refused to accept Te Māwae's decision, responding that "you cannot hold back the land", and that he would award land to the Company "whether you take the payment or not."

4.22. A week later on 16 May, Spain announced the "award" to the Company of the 40,000 acres of surveyed lands, "out of which one-tenth is reserved for your benefit," in return for an additional payment of £1000, a sum agreed upon between the Sub-Protector of Aborigines and Wakefield. Spain announced that 1,000 acres in the vicinity of Pūtiki had also been reserved, as well as Roto Kaitoke (St Mary's Lake), "eel-cuts", and fishing rights in Roto Kaitoke, Roto Kohata (Medina), Roto Wiritoa ("Dutch Lagoon"), and Roto Paure (Widgeon Lake). Spain also announced that "the Governor has also reserved for you all your pahs, cultivations, and burying grounds" within the 40,000 acres surveyed. The Pūtiki rangatira refused to accept the terms of the award, saying "they did not want the money, and that they would keep their land."

4.23. The reserved "one-tenth" reserves or "tenths" mentioned in Spain's "award" had been alluded to in the 1839 deed. They had originally been intended to act as both residence and an income-generating investment for Whanganui Māori. Spain's "award", however, recommended reserves, including for "pahs, cultivations and burying grounds" in addition to the tenths. The investment function of the tenths therefore became their main function.

4.24. In September 1844, four Whanganui rangatira wrote to Governor FitzRoy, inviting him to visit them in Whanganui and to "make peace between us and the Europeans as they continue to have ill-will towards us." FitzRoy did not reply until November 1844 when he wrote that the "very few bad or foolish men" who bore them ill-will were "vexed at having

been disappointed about the land which they were told by ignorant men belonged to them. They will soon leave you." FitzRoy asked Whanganui Māori to be "very kind to the good Pakehas who are with you," and "no land shall be taken from you against your consent," implicitly rejecting Spain's threat of May 1844 to take land even if Māori refused compensation.

4.25. A group of rangatira who held interests in the wider Whanganui region were, by late 1844, expecting to receive payment for the land. In November 1844, only a few days after FitzRoy's letter, seven Whanganui rangatira publicly urged that "the Governor should hasten here, and buy the land for the Europeans... great is our wish that the Europeans should settle permanently at our place at Wanganui". However, the objections of those rangatira who had refused to sell their lands in 1844 had not been withdrawn.

4.26. In March 1845, Spain completed a final report restating his May 1844 "award" of 40,000 acres to the New Zealand Company. His report repeated the details of acreage, payment, reservations and tenths announced in May 1844. While Spain expressed his decisions about Whanganui as binding "awards", the governor treated Spain's power as recommendatory only.

Negotiating the New Zealand Company Claim, 1845-1846

4.27. In January 1845, Whanganui Pākehā were alarmed by the visit to Whanganui of a tauā from outside the district. The visit ended without violence, but aroused fears of future conflict. By June 1845, Governor FitzRoy had decided that the British settlement in Whanganui was untenable, informed Whanganui Pākehā that it would not be possible for the Crown to protect them and advised them to leave. At the same time, he advised Whanganui Māori that it was "for you to consider how best to arrange with the settlers living among you... you had better arrange with them lest they leave you." Whanganui Māori allowed settlers to occupy some out-of-town sections which Māori had previously prevented Pākehā from taking possession of.

4.28. In November 1845 George Grey, who replaced FitzRoy as governor, arrived in New Zealand with access to additional resources that had been unavailable to his predecessors. The British government had instructed Grey to empower the Company to resolve its claims to land in New Zealand "either by grant from the Crown, or by purchase" directly from Māori. To that end the Crown would lead negotiations with Māori to complete the Company's transactions, including their claim at Whanganui.

4.29. In March 1846 Grey visited Whanganui where he met with Māori at Petre to discuss whether rangatira were willing to sell their land and accept compensation. Grey told Whanganui Māori he would complete the Company's transaction on the terms of the Spain report. Mete Kīngi, Kāwana (Paipai) and others stated they had waited a long time for payment and wanted Pākehā among them because of the economic benefits they anticipated. Te Māwae, who had previously opposed the Pākehā presence and whose people had not been paid, called for the long-promised payment to be made, saying that he now agreed, but was "sick of waiting for the payment," likening it to "throwing the net a long way into the sea, when he hauled it in at every pull he looked to see what it contained but perceived nothing and thus he went on pulling and pulling it in and still finding nothing." Te Māwae too wanted to see benefits of the transaction realised, saying "let them see horses cows money and then he should no longer be dark, there was the land, let them pay for it and it was theirs."

4.30. In April 1846, Grey instructed Crown officials to proceed to Whanganui with Company surveyors to complete negotiations for a land transaction on the terms of the Spain award. The Crown officials were led by Grey's Private Secretary John Symonds. Most of the

detailed negotiating was done by Donald McLean, a 26-year-old Police Inspector based in Taranaki.

4.31. Spain had "awarded" the Company the 40,000 acres it had surveyed, which was the total acreage of the irregular shaped "block" of surveyed sections, excluding pā, burying-places and cultivations, eel-cuts and lake fisheries, and reserves "equal to one-tenth of the 40,000 acres". However the surveyors began surveying, and officials negotiating for, a rectangular block of 89,600 acres, the same area the Company had claimed from the British government in Whanganui in 1841. Spain's 1844 "award" of 40,000 acres of surveyed sections was depicted on a map, on which it was enclosed within the larger rectangular block of 89,600 acres claimed by the Company in 1842.

4.32. Whanganui Māori knew "little or nothing" about the boundaries of the Company claim or the extent of Spain's "award," and relied on Crown officials' description of the boundaries. Māori were unaware that the boundaries negotiated by the Crown in 1846 were for a much greater area than the 40,000 acres of Spain's recommended award. It is highly probable that Crown officials were aware that the block they began surveying in 1846 was much larger than Spain's "award". Officials did not explain this to Māori, and did not acknowledge the discrepancy until after the transaction was completed in 1848.

4.33. In the course of the 1846 negotiations, Crown officials and Whanganui Māori negotiated over reserves, using Spain's recommendations as a starting point. However, while Spain had recommended both reserving land for Māori use and reserving additional "tenths" as investments, in 1846 officials did not refer to the investment function of the tenths at all, but negotiated as if the reserves were all to be for occupation and use. Whanganui Māori wanted to consolidate their reserves. They secured enlarged reserves at Pūtiki and Waipākura, and retained reserves at Kaiwhaiki, Roto Paure, Aramoho and Tutaehika. However, the Crown refused to agree to the full extent of the pā, urupā, and cultivation reserves Māori sought. Officials only agreed reluctantly to make a reserve at Aramoho, smaller than the one Māori sought, and in return for a reduction of the Waipākura reserve. Officials also wanted Whanganui Māori to give up other land in return for securing the extent of the Pūtiki and Waipākura reserves.

4.34. Pūtiki rangatira sought long-term security from reserves, with Te Māwae referring to the need "to think for succeeding generations." Officials prioritised settler interests, aiming to persuade Māori to abandon cultivations which might "interfere with the pursuits and prosperity of the settlers". Officials also unilaterally abandoned the notion of reserving "tenths" as investment reserves for Māori. While Whanganui Māori could and did negotiate, overall they made significant compromises. An official commented in May 1846 that "it is astonishing to find what vast tracts of cultivated land the natives are parting with. It cannot be without regret on their part." But Whanganui Māori were under pressure, not only from the Crown's negotiators but also from the threat of Pākehā abandoning their settlement – a prospect that led to Te Māwae giving up a further section of the Pūtiki reserve in response to settler pressure. If they wanted to retain the Pākehā settlement, Whanganui Māori had to reach agreement with the Crown over terms.

4.35. By 1 June 1846, Crown representatives considered negotiations and surveying sufficiently advanced to bring the £1,000 ashore for distribution. However, after receiving new claims to reserves and hearing rumours that some Whanganui Māori intended to travel to the conflict in Heretaunga (Hutt Valley) after receiving payment, the Crown's lead negotiator abruptly broke off negotiations on 4 June 1846 and departed at dawn on the following day. Other officials and a number of Whanganui Māori were deeply disappointed with this decision. McLean worried that they would "never again come to an arrangement over the matter" , and Tūroa expressed his regret to McLean, saying "the Europeans and you must be ashamed at your own proceedings in running off from amongst us so suddenly, when

we relied on your words for the payment as true words. No! I now see the words of Europeans are not so." Rangatira asked Grey to send someone other than his private secretary to conclude the claim, referring to the private secretary as "like a wild pig, when you thought you had got hold of him he ran away."

4.36. Over six years since first signing the Company's deed, and three years since Spain had first visited Whanganui, the status of the New Zealand Company's claims to land in Whanganui had still not been concluded.

WARFARE IN WHANGANUI, 1846-1847

Conflict and martial law

4.37. The abrupt halt to negotiations over the Whanganui Block came in the context of war in Heretaunga. In February 1846 Grey sent the military to evict iwi from Heretaunga, declining to negotiate over compensation for the loss of their cultivations until they left. After they were persuaded to leave, Crown forces and settlers plundered their houses, livestock and cultivations, stole their waka and burned down their pā in a fire that destroyed their church and desecrated their urupā. They responded, with other Māori, in a muru on several settler homes.

4.38. After conflict was renewed, Grey declared martial law on 3 March 1846, despite conflicting advice from the Crown Prosecutor and a judge. Māori left Heretaunga that day, and martial law was lifted on 12 March 1846.

4.39. Tensions rose again in March, after the arrest of two Māori, one of whom was acquitted and one of whom convicted, but later pardoned by the governor after further evidence was provided. The arrests were followed on 2 April 1846 by the killing of a Pākehā man and his son on the disputed Heretaunga land. On 20 April, Grey again declared martial law in order to give the military "the most ample means of repressing outrage." Fifty soldiers garrisoned a Pākehā farm in Heretaunga, and on 16 May, Te Mamaku, a Whanganui River rangatira, led an attack on Crown forces at the farm in which six soldiers were killed. Skirmishing continued for several weeks before conflict shifted to the Porirua district in June 1846.

4.40. Other Whanganui Māori, however, did not join Te Mamaku in this war. Te Pēhi Pākoro told a large hui at Pūtiki on 4 June 1846 he "had made up his mind to live at peace and to be one with the Pakeha," a decision endorsed by many at the hui. The next day on 5 June 1846 Te Pēhi Pākoro further assured McLean: "We shall have no quarrels here like Poniki [Pōneke, or Wellington], or other places. Those who wish to fight there may do so, but will not be assisted by myself or tribe." On 14 July Maketu, Ngapara, and about 50 men left Whanganui for Pāuatahanui, where Te Mamaku and his people were, with the intention of bringing them home. They got as far as Ōhau, north of Ōtaki, where they remained for a few days. Believing that the group was travelling south to join the conflict in the Hutt Valley, on 18 July 1846 Grey declared that "disaffected" Māori were in rebellion, and again proclaimed martial law, this time as far north as Whanganui.

4.41. Grey and Crown forces aboard HMS Driver were offshore near Ōhau on 21 July 1846, where they intended to attack Maketu's group, but poor weather prevented this. The group returned home at the end of the month without incident.

Execution and exile

4.42. On 1 and 14 August 1846, after fighting had ceased, ten Whanganui Māori were captured in the Porirua district and detained under martial law. At least one of them, Hohepa Te Umuroa, was a tupuna of Ngā Hapū o Te Iwi o Whanganui.

4.43. Although conflict had ceased and civil authority, including courts, was again functioning, the proclamation of martial law had been maintained by the Crown. The ten men were tried by courts martial at Porirua, where the defendants had fewer rights than in the civil courts.

4.44. On 14 and 15 September 1846, the first two captives were court-martialled without the benefit of legal counsel. The first prisoner, an elderly and unwell man, was found guilty of "rebellion" and carrying a spear, but was spared the death sentence as he was found to be of "unsound mind." Being found guilty, he was sentenced to confinement for the remainder of his life. He died in imprisonment in Wellington only two months later. The second prisoner was found guilty of "rebellion", and "resisting and assaulting" the man who captured him. He was sentenced to be hanged, and executed at Paremata on 17 September 1846. The same day, the officer in charge of the courts martial described the execution as "an example to the Natives many of whom were present."

4.45. The execution shocked and dismayed both Pākehā and Māori. One newspaper report considered the execution "a most sanguinary display of vengeance." In Australia, the execution was described as a "cold-blooded atrocity", "a damning blot" and a "stain" upon New Zealand's national character. Te Mamaku protested that the executed man, his younger brother, had not fought "but merely followed him," for which "he was taken prisoner and treated as a dog."

4.46. The officer in charge of the courts martial was advised by his interpreter that the execution of the eight remaining Whanganui prisoners after having been detained for some time already would be perceived by Māori as cruel and unjust, and that Pākehā in Whanganui "were likely to suffer" if further executions took place. The officer believed that courts martial could not impose a lesser sentence, so he sent the prisoners to Wellington to be tried by the civil courts. Governor Grey, however, had already sought the opinion of the Attorney General, and the prisoners were returned to Porirua for court martial at the end of September 1846.

4.47. Of the eight Whanganui Māori arrested at Paripari, one was released home on account of his youth. The remaining seven men were court-martialled on 12 October 1846. They were convicted of "rebellion", and being "taken in arms," assisting Te Rangihaeata "in the said rebellion," and having a firearm belonging to a Crown soldier shot at Heretaunga. They were sentenced to transportation for life. All seven prisoners were sent first to Auckland, where two were detained, and the five remaining prisoners, including Hohepa Te Umuroa, whose affiliations included Ngāti Hau, were transported to Van Diemen's Land (Tasmania) in October 1846.

4.48. Grey misled the Tasmanian authorities, telling them one of the men had been involved in "several murders". In fact they had not been accused, tried, or convicted of murder. He asked the Tasmanian government to ensure the exiles were "really kept to hard labour" so other Māori would learn of their severe treatment. However, Australian officials sent the men to Maria Island, which was regarded as a more humane institution. Here the men were given light duties, some freedom of movement, and separate accommodation. The men said they had been doing no more than "fighting against those who came against their country."

4.49. Four months after their arrival, Hohepa Te Umuroa became ill from an "advanced tubercular condition". Two months later, on 19 July 1847 he died, aged only 25, at the Darlington Probation Station on Maria Island. He was buried the following day in a small public cemetery; the funeral was read in Māori at his graveside, and a headstone was later placed to mark his grave.

4.50. The British Colonial Office wrote to Grey in May 1847 that the court martial's sentences of imprisonment in Tasmania were legally "void and of no effect", and required Grey find a solution to the "difficulty" of the transported prisoners. In October 1847, an Indemnity Act was passed, providing Crown officials could not be prosecuted for actions taken under martial law. In December 1847 Governor Grey released the two prisoners held in Auckland, and requested the return of the four remaining prisoners on Maria Island to New Zealand. In late March 1848, the remaining prisoners arrived in Auckland. It is not known what became of them.

4.51. In 1988 after three years of negotiations with the New Zealand and Australian governments, the remains of Hohepa Te Umuroa were repatriated by Whanganui Māori to the Roma urupā near Hiruhārama. At the time Te Umuroa returned, Whanganui Māori remember the first sightings of a small flock of exotic birds, the nankeen night heron. They were seen again at the unveiling of his headstone, and have established themselves since. Whanganui elders had never seen these birds within the river, and saw their appearance as a "tohu" – an omen. They therefore named these birds umu kōtuku.

4.52. The Australian and New Zealand governments contributed to his return and reburial, and the Minister of Māori Affairs described the Crown's contribution to Te Umuroa's return as an "attempt to redress a miscarriage of justice perpetrated last century". A Crown official commented that "justice has to be done in the end."

Development of hostilities/arrival of Crown troops

4.53. The Crown's court-martial, execution and exile of Whanganui men was a flashpoint in the existing tensions, stemming from events in Heretaunga, between Māori and the Crown in Whanganui. After Te Mamaku heard news of the execution of his younger brother, he led a tauā downriver. In early October, this tauā met with another, intending to tangi together over the death of Te Mamaku's half-brother, which they did at Pukehika. Te Mamaku and the leaders of the tauā sought to restore balance via utu after the execution. Te Mamaku said he had "no enmity to the governor until after his young relative was hung". The tauā arrived outside the town on 19 October 1846.

4.54. There was significant tension for about a week. Other Whanganui Māori intervened to protect the settlers and maintain peace. A Māori lay preacher secured a promise from the leaders of the tauā that they would not molest the Pākehā townspeople, and security was provided to the town by rangatira from both Pūtiki and upriver, including Hoani Hipango, Te Māwae, and Tāhana Tūroa. The tauā remained in and around the town for several days before withdrawing upriver. Te Mamaku threatened to return and burn down the town's police magistrate's house, saying the departing tauā was "one of boys but the next should be of men".

4.55. After the tauā departed, both Pākehā and Māori living around the town feared another tauā's arrival, and requested that the government send troops to protect the town. A Crown official warned that the troops' presence might provoke an attack, but on 20 November, the governor authorised 200 troops to be sent to the town, a stockade to be built, and a warship to remove any settlers who wished to leave. On 8 December this was ordered. The first troops arrived on 13 December 1846, and built a stockade on the site of Pukenamu pā.

4.56. By February 1847, the situation had remained sufficiently calm that Grey decided to lift the proclamation of martial law on 15 March. The proclamation had never been translated for Whanganui Māori as it was considered they would misunderstand it. The Crown's military commander objected to lifting the proclamation, asking to complete the Crown's stockade under martial law. In response, the governor extended martial law until 1 May over the area of the Company's Whanganui claim. Martial law, mistrust, and suspicion remained, and events unfolded in April 1847 that made this mix too volatile to contain.

Killings under martial law (Ngārangi's shooting, Gilfillan attack and execution of youths)

4.57. On 16 April 1847, a junior Crown military officer shot Hapurona Ngārangi, a Pūtiki rangatira, in the face. One report suggested that the junior officer was playing with a handgun when it accidentally discharged, and the bullet hit Ngārangi. According to another account, two officers were arguing with Ngārangi over the price to be paid for a raupō whare he had built for them. The junior officer pointed a pistol at Ngārangi, a struggle resulted and he was shot. Ngārangi was treated by the military surgeon and survived his injury, but the bullet remained lodged in his cheekbone.

4.58. After the shooting, Te Anaua and Te Māwae led a party of Pūtiki Māori to the stockade asking for the junior officer to be released to them, but the military kept him within the stockade. It seems that military officers convinced Te Anaua that the shooting was accidental, but unease lingered.

4.59. Two days later, a group of six Māori youths, aged 12 to 18, attacked an isolated Pākehā family in an outlying farmhouse, killing four. One of the youths said that the reason for the killing had been utu for the wounding of Ngārangi, but the killings may also have been intended to foment tension.

4.60. Five of the six youths were pursued and quickly caught by Pūtiki Māori. Martial law was still in effect, and after a coronial inquest, the youths were tried by court martial – the first real manifestation of martial law inside the Whanganui rohe. They had no lawyer, and pleaded guilty.

4.61. On 23 April, the court martial found the youths guilty, and three days later on 26 April, the Crown executed four of the five youths, hanging them in front of the stockade. Pukenamu, the site of the stockade, is still considered tapu by Whanganui Māori today because these deaths occurred here. The youth of the youngest boy meant he was not sentenced to execution, but to transportation instead. It is not known what became of him.

4.62. The court martial documents stated that it was "assembled under martial law, agreeable to the 9th clause of the Mutiny Act". This act required the commander at Whanganui to obtain the governor's approval for such executions. However, the local commander did not seek the consent of the governor to execute the youths, and Governor Grey did not receive word of the murders and subsequent court martial until after the youths had been executed. When he received word of events in Whanganui, Grey asked the military officers to send the youths for civil trial. However, the Crown's declaration of martial law meant that the law, including the Mutiny Act, had been suspended. In July 1847 Governor Grey defended the executions to the British government, claiming that the commander's actions were the "only course" open to him. As noted earlier, the Indemnity Ordinance passed in October 1847 provided that no Crown official could be prosecuted for any acts under martial law.

4.63. On 22 April, the day before the court martial, a message arrived at Pūtiki from chiefs of the October tauā, asking if the people there would join in an attack on the settlement. The

same day the messenger returned upriver carrying Pūtiki rangatira's response that "they and the Europeans were one and as such would remain". On 27 April, the Crown again extended martial law, this time over a larger area, for a further three months on the grounds that one of the youths had not been caught.

4.64. In May, in response to the execution, and for the first time since Crown soldiers had been deployed in Whanganui, Māori took up arms. Shortly after the executions, another tauā advanced on the town. Many Whanganui Māori communities were divided, some choosing to support the tauā and others not. While the Crown had imposed martial law, Māori in Whanganui acted under their own customs of martial engagement. The Whanganui Māori who joined the tauā did so under tikanga.

4.65. On 5 May, the tauā arrived within 4 miles of the town, the same day as 100 more Crown troops, dispatched the day after the Pākehā family were killed, arrived. This tauā stayed outside the town, plundering houses left empty by Pākehā who had retreated to the stockade with the soldiers. Initially, the Crown troops stayed inside the stockade, and fired on Māori forces both from the stockade and a gunboat when they came close to the town. During these early engagements, several members of the tauā, including two of the leaders, were killed or wounded. Meanwhile, men steadily joined the tauā and over several weeks, its numbers grew to between 400 and 500.

4.66. On 24 May, 200 more Crown troops arrived with Governor Grey, and the Crown forces became more aggressive. Over the next few weeks, Crown forces, supported by gunboats, made several advances up the river towards the tauā and their defences in search of a military victory. However, Crown forces were unwilling to assault prepared defences, and were unable to draw the tauā into open battle. On 4 June, a further 200 Crown troops arrived, and in the same month, reinforcements from other iwi arrived to support the tauā.

4.67. On 19 July, the tauā drew Crown forces into a battle at Kaiharau (St John's Wood), where the tauā had prepared defensive positions. Fighting took place over three or four hours until the Crown retreated from the field. Deaths and casualties were reported to be about the same on each side – four dead, and eight or nine wounded.

4.68. After that, there was no further fighting. The tauā told the Pūtiki people that they would now return inland to plant their crops, fired their guns, and dispersed. By 4 August, they had withdrawn upriver, and the Crown did not pursue them. Grey considered it pointless to pursue them as "we have no settlers to protect in that direction, and we neither wish to conquer nor to occupy the country."

Poison *(Whiritaunoka 6.4.6)*

4.69. In May 1847, during the period of skirmishing between the tauā and the military, the tauā encountered poison left in Pākehā houses outside the stockade. On 29 May 1847, McLean received a report from a justice of the peace at the Pākehā town that a Pākehā farmer had left flour mixed with sugar and laced with arsenic in his house. It was reported that the mixture was intended to kill rats, and had been left in the house because there was no time to remove it. Members of the tauā took it from the house, and the justice of the peace's report stated "we hope the rascals ate it, but no tidings of sudden deaths in the taua have reached us."

4.70. By August 1847, the local missionary recorded boasts from Pākehā of the town that it was a deliberate and orchestrated poisoning attempt. The missionary recorded that several individuals had been involved, and that "one individual thus poisoned 50lbs of flour". The missionary identified two justices of the peace as having "approved of it", and "laughed at

the mistake the natives would find they had made". A Pākehā townsperson wrote that the wife of one justice of the peace said she "knew that they should never have peace so long as a man, woman or child of them remained".

4.71. By August, the military commander in Whanganui heard that two Māori had been poisoned. In the same month, reports of deliberate poisoning in Whanganui reached Grey. Neither official took any action, and the Crown never investigated what had happened. Whanganui Māori have long said that the poison found its way upriver and caused many deaths.

Re-establishing peace / a kind of peace

4.72. After the tauā withdrew at the beginning of August 1847, they did not consider themselves defeated, the Crown troops having gained no advantage over them. Members of the tauā remaining downriver from Pukehika said that there would be no more attacks on the town – and there were not. Whanganui Māori would fight, one leader of the tauā said, only if the soldiers attacked them. The leaders of the tauā, however, were not prepared to make peace until the soldiers withdrew.

4.73. Over the next months, although tensions remained high, these positions were relaxed. In September, some rangatira of the tauā expressed a willingness to make peace. In December, leaders of the tauā were anxious to make peace with the governor, Te Mamaku assuring a missionary that they no longer had hostile feelings towards the governor.

4.74. Moves towards peace were nearly jeopardised at the end of 1847, when Crown troops destroyed a monument to Pēhi Tūroa. This extremely tapu monument was a large, beautifully carved waka, painted with red ochre and set on end at Waipākura, marking the spot where Pēhi Tūroa had died in 1845. In the last months of 1847, Crown military officers tried to pull down and remove the monument, an act which Tāhana Tūroa said would have provoked retaliation if it had succeeded. Shortly afterwards in December 1847, Crown troops were burning fern for miles around the town to facilitate any future Crown military movements up the river. In the course of this, their fire also burnt houses, an elaborately carved wharepuni belonging to the Tūroa whānau at Waipākura, and, in an "act of sacrilege", the monument. The town's Resident Magistrate feared another tauā, and offered to pay for the damage. At first, £20 was suggested as compensation, but the sum Tāhana Tūroa was paid for the destruction of the monument is unknown. Compensation was not paid for the destruction of the wharepuni, other houses, or fences until November 1848, when a further £10 was paid to Tāhana Tūroa.

4.75. Governor Grey arrived in Whanganui on 14 January, and met with settlers, to whom he promised that the town would not need to be abandoned, and the land would be paid for. The next day he met with some of the rangatira of the tauā, and confirmed a Crown official's earlier promise of an amnesty for the tauā's leaders. It was unclear what the governor's meeting with rangatira achieved, but further peace-making continued into February, when the local missionary arranged a meeting between Te Mamaku and "most of" the rangatira of the tauā with the military officers, and with Māori at Pūtiki. Te Mamaku expressed his desire for peace, announcing:

> *It is right for one to make peace and shake hands with his enemy: there is one pa, but many families; one tribe but many minds: now I make peace with the Pākehā for ever.*

4.76. The Crown would maintain a military presence in Whanganui for decades to come. Crown forces continued to stop and search every waka coming down the Whanganui River as well as Māori-owned vessels coming to port until the local missionary protested against

the practice in November 1848. The Crown's establishment of new and more formidable blockhouses generated great concern among Whanganui Māori. Tensions had decreased, but still simmered.

WHANGANUI DEED, 1848

Lingering tensions

4.77. On 30 April 1848, the young Crown official Donald McLean returned to Whanganui to renew negotiations for the purchase of the Whanganui block. In the aftermath of fighting and the Crown's execution of several Whanganui Māori in 1846 and 1847 there was still considerable tension in the region, but many Whanganui Māori were committed to completing the transaction. Important rangatira from Pūtiki and elsewhere were among those anxious to complete a transaction and receive the long-promised payment in order to secure the trading opportunities offered by a Pākehā town.

The transaction is renegotiated

4.78. The Crown had made commitments to grant land to the New Zealand Company. These commitments were strengthened by the Loans Act 1847, which vested all Crown land in the province of New Munster, of which Whanganui was part, in the New Zealand Company until 1850. The Crown took responsibility for all negotiations with Māori in relation to land acquisition. McLean was instructed to complete the purchase of lands that Commissioner Spain had recommended be awarded to the Company in 1844 and 1845. As with Symonds in 1846, McLean's task was not simply to carry out Spain's recommendations. McLean's negotiations were to be based on the instructions given to Symonds in 1846, with latitude to make "minor" changes. He was to secure Māori agreement to the boundaries of the block, identify all those with interests in it, and gain their consent to alienate those interests. The financial compensation provided to Whanganui Māori was to be the £1000 recommended by Spain.

4.79. McLean spent the first three weeks of May 1848 writing to and meeting with Whanganui Māori to inform them of his intention to proceed with the transaction. On 9 May, he met with those he considered the principal land claimants, including rangatira from Tunuhaere, Pūtiki, Pīpīriki, and Whangaehu. Two days later he met with two Ngāti Pāmoana chiefs and another from Ngā Poutama. A few days before the signing, McLean met with Patutokotoko and found them "less decided" about engaging in the transaction. He refused a request from Patutokotoko to meet separately before the public meeting to discuss the transaction began, insisting that he would see iwi on these days together.

4.80. In late May, McLean reported that "the external boundaries of the block were now clearly understood" by Whanganui Māori. However the boundaries of the purchase were not finally surveyed and/or agreed until 1850. Disputes about the location of some boundaries, including that at Kai Iwi, continued into the 1850s.

4.81. McLean gave written notice that he would hold his first public meeting on Friday the 26th and intended to distribute the compensation money on Monday the 29th. Whanganui rangatira had reportedly already been gathered, discussing their relative interests and who should receive compensation, for several days. The first meeting held by McLean in fact took place on the 25th, and was reportedly attended by several hundred Whanganui Māori, including important rangatira, many of whom spoke in support of the transaction and signed the deed.

4.82. By 29 May 1848, a total of 206 Whanganui Māori had signed the deed. However, others were not involved in the negotiations and did not sign, including a number of important rangatira with interests in the block.

4.83. Following the signing (the last signatures being made on 29 May), the £1,000 was distributed to 22 chiefs representing 15 iwi/hapū. This was an increase from the 12 groups McLean and Whanganui Māori had agreed would share the sum on the 26th of May. Each group received portions of the payment ranging from £10 to £150 each. Some of the iwi/hapū represented at the deed signing did not live permanently in the area but had customary interests in it that were based on long-standing traditions of resource use.

4.84. Crown officials represented the Whanganui transaction to Māori as covering the 40,000 acres of land recommended by Spain in 1844, but the 1848 transaction in fact enlarged the block's area to 89,600 acres. The land surveyed and included in the transaction was the area of the Company's claim (shown as the Whanganui Purchase Boundary line in fig. 1), rather than the irregular boundaries of the surveyed sections that Spain had recommended for the Company. Neither the deed nor the associated plan presented to Whanganui Māori, however, stated the acreage of the block. On 29 May, the last day on which the deed was signed, the missionary who accompanied and assisted McLean in 1848 was aware of the discrepancy. He recorded in his journal that "instead of the original block of 40,000 acres, 80,000 acres are now secured." In September 1848, four months after the deed was signed, McLean noted in his official report that the transaction included 89,600 acres, whereas Spain's award had been for forty thousand acres only. Crown officials were aware they were negotiating for more than twice the amount of land Spain had "awarded". Not only did the Crown not make known to Māori that the acreage had increased, but it also did not increase the compensation offered.

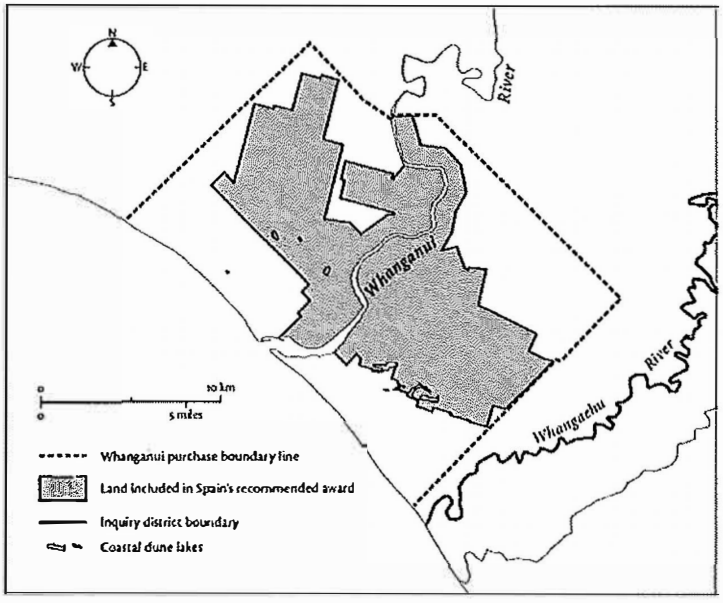


Figure 1: Map of the 1848 Whanganui purchase, showing lands included in Spain's 1845 recommendation

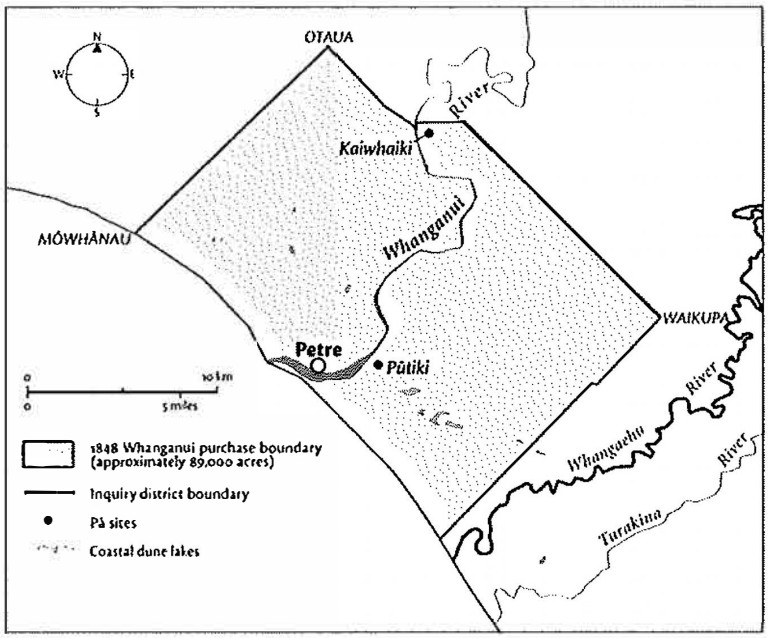


Figure 2: Map showing land included in the 1848 Whanganui transaction

4.85. The Crown had decided before negotiations commenced in 1848 to build a hospital and school for the benefit of Māori in Whanganui. McLean was instructed to inform Whanganui Māori of the Crown's intention to build a hospital, and it is likely that he presented the establishment of this hospital to Māori as an incentive during negotiations to complete the transaction in 1848. During land purchase negotiations it was common for Crown officials to encourage Māori to expect collateral benefits such as this. For example, in Whanganui McLean assured Kai Iwi Māori that they would "reap lasting benefits to themselves and their posterity". His final report of September 1848 suggested that ongoing collateral advantages arising from the transaction were crucial to his ability to persuade Māori to consent to it.

4.86. The Crown intended the 1848 Whanganui deed to provide for the permanent and binding alienation of the land within its boundaries, excepting the areas reserved for Māori. McLean was aware that the Māori signatories might not understand the transaction as a permanent alienation, and used Te Reo Māori terms which he hoped would convey the Crown's understanding of the transaction. One example of this was the "tangi clause" which stated that the vendors had wept over and farewelled the land they were selling. Another example was the description of the deed as a "pukapuka tuku whenua," which McLean translated as a "paper giving up or parting with land." The plan McLean left with Whanganui Māori after his departure read: "hei pukapuka whakamahara tonu mo ratou i nga rohe o te whenua kia oti i a ratou te tuku mo nga pakeha." All the historical evidence written down in 1848 about how Māori understood the transaction, and its tangi clause, comes from Crown and other Pākehā sources.

The nature of the transaction

4.87. Tuku whenua was a customary "practice that involved rangatira giving resources – which included gifts of land and permission to occupy land or use it for various purposes – to groups or people from outside their hapū." A tuku whenua carried the expectation that the recipient continued to have reciprocal obligations to the giver. There are indications drawn from Māori evidence about customary society which suggest that the rights of the grantor and grantee varied considerably from case to case and changed over time. Ngā Hapū o

Te Iwi o Whanganui describe tuku (to give or gift) as being totally opposite to hoko (to sell), and that any formal tuku whenua is underpinned by an ongoing relationship of mutual benefit between the donor and the recipient, whereby any digression from the original intent, as understood by the donor, can result in the retraction of the gift.

4.88. The Crown described the deed in the Te Reo text as a "pukapuka tuku whenua". This may have obscured, rather than clarified, the Crown's intention of a permanent alienation. The transaction did not take place in a purely customary context. The transaction was entered into with the Crown, which had shown it did not act in accordance with tikanga, and with whom the memory of recent conflict was still fresh. Nevertheless, at this time, Whanganui Māori greatly outnumbered Pākehā in the Whanganui rohe, and Whanganui rangatira expected to remain rangatira in their rohe. The deed marked a potential new beginning for Whanganui.

Reserves (including Pākaitore)

4.89. In his final report of 31 March 1845 Spain "awarded" all pā, cultivations, and urupā to Whanganui Māori, in addition to lands comprising one tenth of the "award". His "award" also included the reservation of Roto Kaitoke, a dune lake, rights of fishing in four other lakes, and all eel cuts within the block.

4.90. In 1848 Governor Grey reiterated to Whanganui Māori that the Crown would implement Spain's decisions, and he assured Māori that the Crown would act fairly. However, as in 1846, the Crown made no attempt to set aside the tenths reserves recommended by Spain as land Māori would retain above and beyond pā, urupā, and existing cultivations.

4.91. McLean had been instructed by Grey to induce Whanganui Māori to give up reserves that McLean considered they "did not really need." McLean aimed to limit the amount of land Whanganui Māori would retain in the block. McLean pushed hard for various Māori groups to give up reserves, especially those near the township, forested sections and other lands he thought Europeans would particularly want.

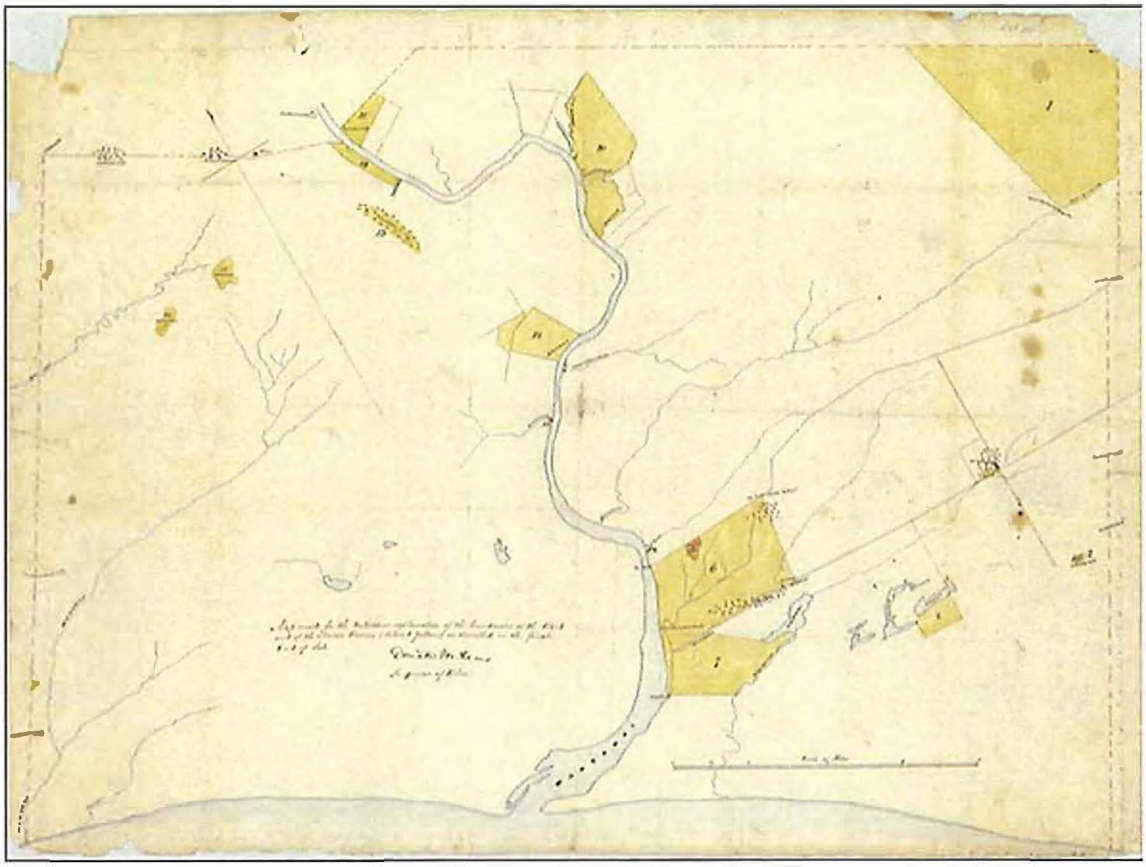


Figure 3: Map of Whanganui Native Reserves

Map key:
No. 1: Fisheries in coastal dune lakes (Pauri [Paure], Wiritoa, Kaitoke, Okui, Oakura) – not marked
No. 2: Ōmanaia
No. 3: Te Marangai
No. 4: Waikupa
No. 5: Paure [Pauri]
No. 6: Putiki Waranui [Pūtiki Wharanui]
No. 7: Pūtiki expansion
No. 8: Pūrua
No. 9: Mataongaonga [Mateongaonga]
No. 10: Waipukura [Waipākura]
No. 11: Kaiwaiki [Kaiwhaiki]
No. 12: Motuhou, Waipuna, Te Korito, Mātakitaki (just inside the Kai Iwi boundary)
No. 13: Ngāturi
No. 14: Aramoa [Aramoho]
No. 15: Tūtaieka [Tutaeika]]

4.92. Many pā, kāinga and other areas important to Whanganui Māori were not reserved, including areas that had previously been identified by Spain or by Whanganui Māori for reservation. A 200 acre block near Roto Mokoia was one of these. McLean "firmly and consistently opposed" Māori requests for cultivations on "about 20 well-wooded sections" they had wanted to retain. Other locations which Whanganui Māori wanted to reserve, but which were not reserved in 1848, included sections north of Pūtiki, sections at Mataraua (upriver from the tiny Purua reserve), land at Mataongaonga, and land at Tutaeika, where

a large reserve was diminished to one acre. Kāinga in or near the town included Te Ahi Tuatini, Te Oneheke, Te Karamū, Pukenamu, Patupuhou, Nukuiro, Kokohuia, Kaierau, Pākaitore and others.

4.93. The reserves that were finally listed in the deed secured fishing rights for Whanganui Māori in dune lakes Roto Wiritoa, Pauri, Roto Kaitoke, Okui, and Oakura. Lands were reserved at Waipākura, Pūtiki, Aramoho, Waikupa, Ngāturi, Kaiwhaiki, and Pauri (the latter adjoining the dune lake by the same name). Cultivations at Motuhou, Waipuna, Te Korito, and Mātakitaki were reserved, and a further five small reserves comprising of forested lands, urupā, and a pā site: Ōmanaia, Te Marangai, Pūrua, Mateongaonga, and Tūtaeika.

4.94. Evidence suggests that McLean pressured Whanganui Māori to give up 1,530 acres of their previously-negotiated reserves, but agreed to a further 1,186 acres of "new" reserves to the area they kept under the 1848 deed. McLean reported that the final reserves were "an amount of land considerably less" than Māori would have been entitled to under Spain's award, but suggested that this smaller amount of "new" reserves were better land than the original reserves, so Māori were not worse off. He did not account, however, for the loss of the tenth reserves. Whanganui Māori ultimately made significant concessions, abandoning many pā and cultivations. What they ended up with was what the Crown was willing to agree to after hard bargaining.

4.95. By the end of negotiations the Crown had agreed to reserve just over 7,400 acres in 15 locations for Whanganui Māori. The reserves the Crown agreed to did not provide land for all those with interests in the block. Groups particularly affected included Ngāti Tuera, Ngāti Hinearo, Ngāti Pāmoana, Ngāti Tamareheroto, and others.

4.96. The Crown's hard-nosed approach to negotiations meant that Whanganui Māori had to make significant and painful concessions in giving up reserves to provide land for the economic development of the Pākehā community. When the deed was signed in 1848, McLean estimated the reserves amounted to only 5,450 acres. They were later found to be 7,400. Even this expanded figure amounted to only around 10 acres per person for the estimated 750 Whanganui Māori with resident interests in the area. Those who did not reside in the area but visited for customary seasonal interests, including groups who retained land upriver, lost traditional fishing kāinga.

4.97. After the transaction, some rangatira tried to buy back some of the land. In 1850 Te Waka Tarewa was reported by McLean to be willing to "repurchase land at Hikitara even at a price more than 20 times higher than he received for it [in 1848], and which particular spot he relinquished with very great reluctance" as it was land "to which he has been so long attached." In the same year, McLean recorded a statement made to him by a Whanganui rangatira, Taipo, regarding the Crown's approach to reserving lands within the block:

> *E te Makarini, you have by yourself alone taken all the land in the Island, reducing our sacred spots of ancestry to your own wishes, however sacred a place has hitherto [been] you have divested it of that character, and your single hand possesses it for the Europeans.*

4.98. The Crown's 1848 transaction provided a significant amount of land for the Pākehā settlement at Whanganui to grow into. If the Crown had agreed to the tenths reserves recommended by Spain, the additional 8,960 acres of the tenths reserves would have been an important avenue of future benefit for Whanganui Māori over the long term as Pākehā settlement developed.

4.99. The Crown did not make any provision for the reserves set aside for Whanganui Māori to be inalienable by sale. By 1890 a third of the reserves created for Whanganui Māori had

been sold out of Māori ownership. By the twenty-first century, only 530 acres of the 7,400 acres reserved in 1848 remained as Māori freehold land.

Pākaitore

4.100. Pākaitore, a seasonal fishing kāinga and gathering place, was a notable omission from the lands reserved for Māori within the Whanganui block. It was well-used by upper-river tribes, as well as hapū from the area. It sat at the foot of Pukenamu pā, fronting the Whanganui River. In the years prior to the signing of the deed, Pākehā began to live on Pākaitore, and part of this area became a public marketplace, where Māori from around the region came to sell produce.

4.101. By the late 1860s, a lodging-house built by the Crown for Māori at Pākaitore had fallen into disrepair, and the Crown did not replace it, though Māori requested this. Proposals in the 1870s to set aside land at Pākaitore for Māori use came to nothing, with the Native Minister in 1880 stating that establishing Māori in the middle of the town would be "objectionable".

4.102. By the end of the nineteenth century, the marketplace at Pākaitore had become a public park administered by the local council. Whanganui Māori could no longer use the site, but stayed in camps set up along the bank of the Whanganui River, where they suffered from heavy floods.

4.103. Before the European settlement was established at the mouth of the Whanganui River, many iwi and hapū from all along the river had regularly come down to the mouth of the river to exercise customary seasonal interests. The 1848 deed did not provide for at least 18 fishing kāinga used by Whanganui iwi and hapū to be reserved. This had significant consequences for inter-tribal relationships along the river.

POLITICS AND WARFARE, 1848-1870

Introduction

4.104. In the immediate aftermath of the 1848 transaction tensions remained high in the Whanganui district. The Crown continued to maintain a military force at the township. In the late 1840s, the Crown began trying to improve its relationship with Whanganui Māori and extend its influence among them. Several rangatira took up unpaid appointments as "assessors", working alongside the Crown's resident magistrate in the administration of justice in cases involving both Māori and Pākehā. Whanganui Māori adapted their existing institutions and adopted new Pākehā ones.

4.105. In mid-1849, when McLean and Te Anaua travelled up the Whanganui River, McLean recorded that Te Anaua had brought with him a flag displaying the Union Jack. Te Anaua also wore a greenstone mere "conspicuously placed" in his belt, "that we might see that while he respected the Queen's emblem of sovereignty, by having it in his canoe, he did not neglect those of his own nation, which would be regarded by the tribes of the interior, in the present state of the natives, with greater favour than any introduced representations of foreign sovereignty."

Māori initiatives and Crown responses: Constitution, Komiti and Kīngitanga

4.106. In 1852 the New Zealand Constitution Act established provincial assemblies, which were to operate in districts where "native title" to land had largely been extinguished. In areas where Māori continued to retain most of their land, "native districts" could be established to provide for the limited operation of Māori law and custom. The Crown did not, however,

establish any native districts. In theory the Act provided that Māori men aged 21 and over would become eligible to vote in provincial assemblies as they increasingly came to hold their lands "in freehold estate" as opposed to Native Title. In practice this legislation excluded all Māori women and most Māori men from participation in the parliamentary process, because at that time most Māori land remained under customary tenure.

4.107. Since the arrival of Pākehā, a number of Whanganui Māori had adapted traditional rūnanga, meetings to discuss important issues. As Pākehā settlement expanded around the motu in the late 1850s and into the 1860s, larger and more formal rūnanganui ("great rūnanga") became an important political forum where Whanganui Māori gathered to discuss important issues such as land tenure and law and order. During this period some Whanganui Māori also met with members of other groups at large, inter-tribal hui to agree some of the boundaries of their respective rohe.

4.108. During the 1850s many Whanganui Māori began to support the Kīngitanga, or King movement. This grew out of pressure generated from escalating Pākehā demand for Māori land, the Crown's land purchase practices, and a desire for pan-tribal Māori institutions of Māori authority. The Kīngitanga intended to prevent further land sales.

4.109. In November 1856, Whanganui Māori including Pēhi Pākoro and Mete Kīngi attended a significant hui at Pūkawa, where the idea of a Māori Kingship was developed. At this hui, strands of flax were hung from a pou to symbolise the sacred maunga of the chiefs present at the hui, with Tongariro represented by the apex of the pou. At the conclusion of the hui the flax strands were plaited together to signify the strength and unity shared by supporters of the Kīngitanga. In 1857 Pōtatau Te Wherowhero was selected as the first Māori King. Matemateonga, as the pou whenua of Pēhi Tūroa, was one of the maunga placed under the mantle of Pōtatau Te Wherowhero in 1857.

4.110. The Kīngitanga did not seek conflict with the Crown. An 1858 Government report regarding the Kīngitanga noted that a prominent Whanganui adherent, Hāre Tauteka, "was one of the first in the district to join the King movement, yet [he is] always professing a desire to live in peace with the Europeans."

4.111. Whanganui rangatira Pēhi Pākoro, Tōpia Tūroa, Tāhana Tūroa, and Te Mamaku were early Kīngitanga supporters. By late 1859 Tāhana Tūroa had raised the King's flag at Kaiwhaiki, and new whare rūnanga (meeting houses) had been built to conduct Kīngitanga business at various kāinga.

4.112. On 17 March 1860 the Crown began military operations against Taranaki Māori who opposed the Waitara purchase. A week later, 500 representatives of iwi from several districts, including 200 from Whanganui, convened at Kōkako. Delegates included Te Mawae, Te Anaua, Hoani Wiremu Hipango, Taitoko (or Kemp), and Pēhi Pākoro. Discussion ranged over tribal boundaries, the war in Taranaki and what the Crown was doing to purchase land. Some delegates, including representatives from various Whanganui kāinga, wanted to place all the Whanganui land they were discussing under the mana of the King. However, Te Māwae, Te Anaua, and Hoani Wīremu Hīpango declared that their sole purpose in attending the hui was to set boundaries between tribal rohe, and opposed placing the lands under the protection of the King. On their return from Kōkako, some Whanganui rangatira, including Pēhi Pākoro, Te Anaua, Hoani Wiremu Hīpango, and Te Māwae, assured settlers and Crown officials of their protection.

4.113. The Crown sought to gather support for its fight against the Kīngitanga in Taranaki by calling a national conference of chiefs. The Crown intended this event to become "a sort of Maori parliament", where attendees would gather annually to discuss Māori affairs. Held in July and August 1860 at Kohimārama in Tāmaki Makaurau, the event became known

as the Kohimārama Conference. Whanganui was represented by eight chiefs from the lower river, but other prominent Whanganui rangatira the Crown had invited did not attend. The hui canvassed topics including the Crown's approach to the war in Taranaki, the Kīngitanga, the Treaty, the Queen's sovereignty, and land tenure reform.

4.114. During the conference a number of rangatira criticised various Crown policies towards Māori. Some Whanganui rangatira spoke of their positive relationship with Pākehā and the Crown, and expressed continued goodwill and protection toward Pākehā. Te Māwae declared: "Who dares attack my Pakeha on my river, Whanganui? They are under my charge. If you injure them, it is my affair; but let no one else attempt to do so". Hīpango expressed the desirability of a law common to Māori and Pākehā, so that "the laws be made known in every place, that all men may honour them."

4.115. Te Anaua said it would be wrong for any tribe to "interfere with what is mine," and that he rejected the Kīngitanga ban on land sales. He also rejected Crown interference in land issues for the same reason, and to this extent found common cause with the Kīngitanga. He told the Crown, "I shall keep my land".

4.116. At the close of the hui, McLean presented Te Anaua with "a very handsome staff, with silver mountings, and having the royal arms and the Chief's name engraved." Te Anaua took charge of three similar staffs at McLean's request, intended for Te Māwae, Pehi Pakoro, and a rangatira from a neighbouring iwi. Mete Kingi Paetahi, addressing McLean, said "if the Governor and you should think of convening another meeting, let it be at Wanganui".

4.117. After Kohimārama, support for the King and the relationship with both Pākehā and the Crown continued to be debated in Whanganui. In October 1860 more than 800 Whanganui Māori met at a "grand council" at Parikino. Although Kohimārama delegates were unenthusiastic, most attendees expressed strong support for the Kīngitanga, declaring that "the king was the protector of their land". Hori Patene reportedly stated that the King "was not anxious about tupara (war) but about tuwhenua (the mainland)" and that Whanganui adherents of the Kīngitanga "were for the king and for peace". All present were also reported to have expressed their wish to "be at unity" with Pākehā.

4.118. When George Grey began his second term as Governor in 1861, however, he cancelled plans for further conferences. Grey thought facilitating a number of iwi from different regions to come together in a single political entity "might hereafter produce most embarrassing results." He wrote that it would not be "wise" for "semi-barbarous Natives together to frame a constitution for themselves", and suggested "it is better for the Governor to frame the measure himself". He accordingly proposed "new institutions", which operated at the local level rather than "teaching them to look to one powerful Native Parliament".

4.119. The "new institutions" expanded on the Crown's 1846 resident magistrate system. They divided the country into 20 or more native districts, each with a local rūnanga and associated officials, responsible for schools, gaols, hospitals, roading, law and order, land administration and determining land ownership. In Whanganui, eight government courthouses were established from Pūtiki to Ātene, and by 1864 there were 53 paid officials, including two important rangatira, working within the new institutions. Other Whanganui Māori, however, rejected what they saw as a Crown attempt to expand its authority over them, and established independent Kīngitanga courts and rūnanga.

4.120. In 1863, the Crown's resident magistrate wrote that he doubted Māori in Whanganui "could be led, driven or coaxed unless the power used be distinctly Māori; any purely European policy is looked on by them as the shadow of a reality of future aggression". Nevertheless,

the resident magistrate told those involved in Kīngitanga courts and rūnanga that the courts were illegal, and their decisions invalid.

4.121. In August 1865, the Crown was no longer willing to fund the new institutions, and drastically reduced the institutions' funding. The system lapsed back into the former resident magistrate arrangements.

New Zealand Wars 1863, including Taranaki

4.122. In May 1863, the second outbreak of war in Taranaki strained relations between Whanganui Kīngitanga supporters and the Crown. Some Whanganui Māori were in Taranaki at this time, and joined them in the fighting against the Crown in the months that followed. In June 1863 Pīpīriki rangatira Hōri Pātene was killed in an engagement at Katikarā.

4.123. In July 1863, during the conflict in Taranaki, the Crown moved to complete the purchase of lands known as the Waitōtara block, in the north of the Whanganui rohe. The Waitōtara block had been estimated at 40,000 acres in 1859, when an advance had been paid to 14 rangatira in 1859 for it. However only four of these rangatira were among the signatories to the deed signed on 4 July 1863. Hori Kerei Te Naeroa and Mete Kīngi were among the signatories, and the deed was witnessed by Te Anaua. The final area of the Waitōtara block excluded land between Kai Iwi and the Ōkehu Stream at the insistence of leadership of Ngāti Tamareheroto. When the deed was signed, many Waitōtara Māori – perhaps as many as 400 of the owners – were away from the district, fighting against the Crown in northern Taranaki or taking refuge elsewhere.

4.124. Later in July 1863 the Crown invaded Waikato. There was no fighting at this stage in Whanganui, but even while Whanganui rangatira hoped to avoid warfare in their own rohe, some assisted rangatira in other districts, fighting with them against the Crown. In October 1863,Tōpia Tūroa, son of Pēhi Pākoro and nephew of Tāhana Tūroa, told a local missionary that he could not help becoming involved in the conflict, because the Governor was attempting "to destroy the mana of the chiefs."

4.125. In the same month, Pēhi Pākoro raised a large force of Whanganui Māori, who fought beside Taranaki Māori against the Crown near Warea in Taranaki. One of their motivations was to seek utu for Hōri Pātene. Pēhi Pākoro, Te Mamaku, and about 400 supporters returned from fighting by February 1864. Whanganui supporters of the Kīngitanga also participated in the war that took place in Waikato in 1863 and 1864.

War comes to Whanganui: Pai Mārire and the Battle of Moutoa Island

4.126. In 1862 the Pai Mārire ("good and peaceful") religion was founded in Taranaki. Pai Mārire theology drew on the Old Testament and Māori tradition, and held out the promise of Māori autonomy. Pai Mārire appealed to Māori in many districts who felt oppressed by the Crown.

4.127. At the end of April 1864 Mātene Rangitauira, a former resident of Pīpīriki and Pai Mārire convert, introduced Pai Mārire to Whanganui, bringing with him the preserved head of a Crown trooper, killed in an ambush in Taranaki earlier in the month. The head was reportedly being sent to the widows of Hōri Pātene's tribe at Pīpīriki. The Pai Mārire message was eagerly received there, and at Tawhitinui (also known as Mairekura) a settlement across the river from Rānana, and also at Ōhoutahi and elsewhere in the district. At this time some Whanganui Māori had embraced the Kīngitanga, others chose to adopt the new Pai Mārire faith, and still others both, or neither.

4.128. In early May, Pai Mārire followers led by Mātene announced they would travel downriver to attack the town at the mouth of the river. Pēhi Pākoro attempted to dissuade Mātene from attacking the township, and placed a tapu over the lower river after Mātene insisted his forces would do so.

4.129. Pēhi Pākoro wanted to prevent war in Whanganui, to protect the town and preserve the relationships between Whanganui Māori and Pākehā. However his efforts to dissuade Mātene from proceeding downriver failed, and he urged some of his Kīngitanga followers to join other forces, led by Mete Kīngi Paetahi in preventing Mātene from traveling down the river. On 14 May, Mātene's tauā fought those Whanganui Māori seeking to block his course at Moutoa island, a shingle island in the middle of the Whanganui river between Rānana and Tawhitinui. Lasting just 15 minutes, the fighting claimed the lives of Mātene, about 50 of his followers, and 14 of the opposing force.

4.130. After the battle, the Whanganui Māori who fought against Mātene's tauā moved to take three pā previously held by Mātene and his followers, taking prisoner 40 men, women, and children. The prisoners and their captors were all closely related, and tensions heightened when the Crown refused several requests from both Te Anaua and Pēhi Pākoro to release the prisoners. Te Anaua, distressed at the outcome of the battle, asked a Crown official if they had "not done enough yet for the Queen and our friends the Pākehā?" The official still refused to release the prisoners on parole, and some were sent to Wellington. The Crown put others under the charge of their whanaunga, at Pūtiki, and some were not released until March the next year.

4.131. In 1865 the Crown erected a monument on the site of Pākaitore. This was to commemorate Māori who had fought at the battle of Moutoa the previous year against their Pai Mārire kin—who were disparaged in the monument's inscription as "fanatics and barbarians". The site of Pākaitore subsequently became known as Moutoa Gardens.

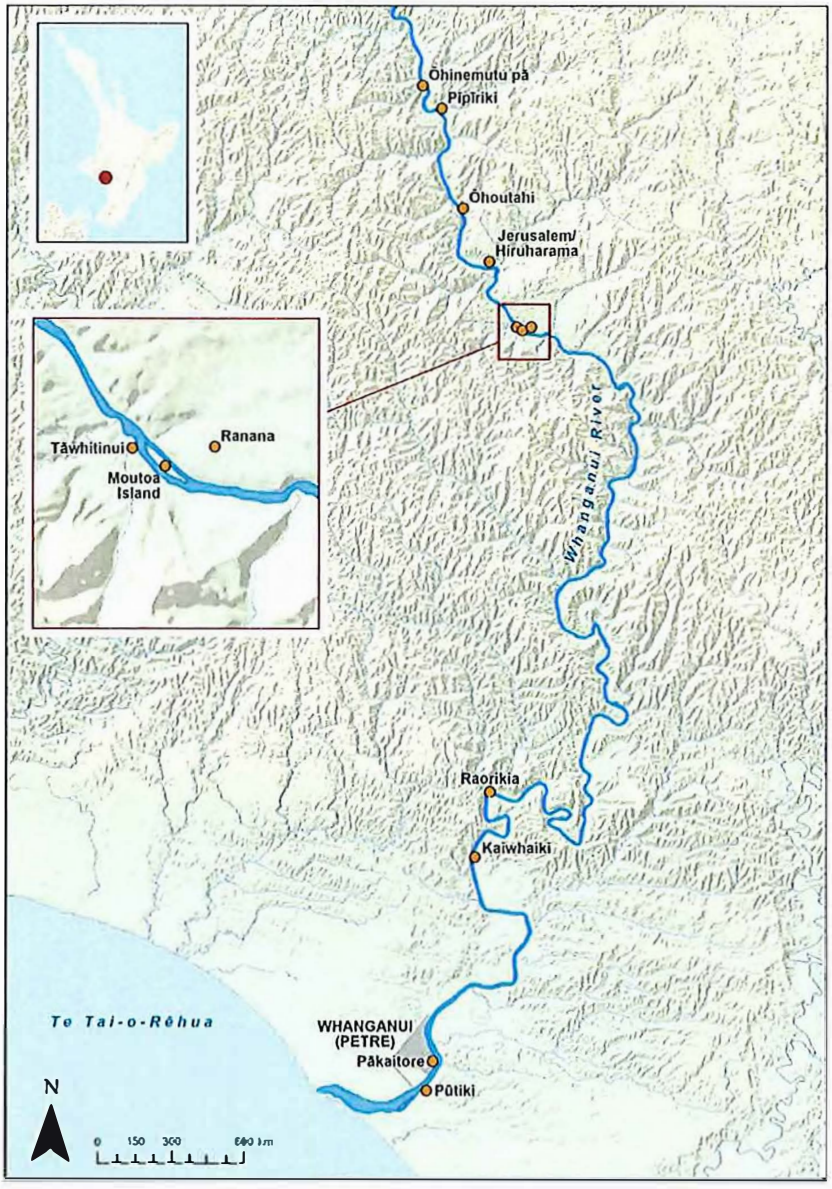


Figure 4: Sites along Whanganui River

Warfare at Ōhoutahi, Pīpīriki and south Taranaki

4.132. While fighting did not break out again in the next several months, tensions remained high along the river. In January 1865, Tōpia and Tāhana Tūroa, with 200 men, joined Pēhi Pākoro at Ōhoutahi, where he had gathered a strong party of Kīngitanga supporters and built a pā. By mid-January 1865, Crown officials had received reports that Māori from Taupō, Te Urewera, and the East Coast were coming to Ōhoutahi pā. The Crown also received a report that, after receiving the Crown's proclamation requiring Kīngitanga supporters to make an oath of allegiance and agree to cede territory the Crown specified, Pēhi Pākoro had decided to stand his ground at Ōhoutahi.

4.133. Meanwhile, in January 1865 the Crown sent forces north of Whanganui to secure lands between the Whanganui and Pātea Rivers, including the Waitōtara block. Therefore, the Crown relied on Whanganui Māori allies to oppose their kin assembled at Ōhoutahi.

4.134. A number of Whanganui Māori often worked alongside the Crown, but they did not want to launch an immediate attack on their kin. On 28 January, rangatira allied with the Crown led a 400-strong force upriver towards Ōhoutahi and seven surrounding pā. This force did not advance directly to Ōhoutahi, but made their way incrementally upriver, sending emissaries ahead to correspond with Pēhi Pākoro. Far from being determined to fight, one of the rangatira with the Crown-allied force wrote that he wished to "go and see for myself if it is to be war or peace".

4.135. In early February, a man from the Crown-allied force advanced with 50 men to Rānana, having heard that Pēhi Pākoro planned to attack there. The messenger met Pēhi with his forces at Rānana, but after advancing as if to fight, Pēhi turned his forces back to their pā without attacking, saying he had had a dream (a rehu). After this, the messenger told Pēhi that neither General Cameron nor Te Anaua wanted war. Pēhi Pākoro was reported to reply "it is only red", which the messenger interpreted as determination to shed blood.

4.136. By 3 February, the Crown allied forces had travelled only a short way up-river. Three rangatira of the Crown-allied force had reached only Kaiwhaiki, and wrote to Cameron that "as war appears inevitable up there", they would send only one rangatira from their number upriver, while the rest remained at Kaiwhaiki. On 6 February, Hipango, another of the Crown-allied rangatira, had advanced no further than Raorikia, where he was building a defensive pā. The majority of the Crown-allied force reached Hiruhārama around 9 February.

4.137. With the arrival of the Crown-allied force from down-river, both opposing forces facing off at Ōhoutahi pā had been bolstered by reinforcements and prepared their defensive positions. Pēhi Pākoro's followers initiated fighting that saw four of his followers killed. On 23 February, Hoani Wīremu Hīpango, an important Whanganui rangatira, was mortally wounded in continued fighting, and died two days later. On 24 February 1865, in an attack on Ōhoutahi, the pā was taken and the leaders captured, including Pēhi Pākoro, Tōpia, and Tāhana Tūroa. Twenty-seven were killed, while 60 men and 40 women and children were captured. After the battle, Te Anaua, who was allied with the Crown, met with the captured chiefs to tangi with them. He promised that if they "gave in their submission" to the Crown they would receive a full pardon. Te Anaua then released the rangatira. Crown officials later expressed dissatisfaction with this arrangement. The other prisoners were reported to have either escaped, or been allowed to leave.

4.138. On 9 March, Governor Grey met with Pēhi Pākoro and Tōpia Tūroa in Whanganui. Pēhi Pākoro maintained that the government's appetite for land was the cause of the conflict, and refused to renounce the Kīngitanga. He was committed to peace, however, and asked the governor to make peace at Whanganui. He made an oath of allegiance to the Crown two days later. Tōpia Tūroa met again with the Governor on 15 March and refused to take the oath, stating that Pēhi Pākoro had been sent to do so as a token of their desire for peace. Grey declared that if Tōpia would not swear the oath of allegiance, the Crown would hold him responsible for two killings Grey considered Pai Mārire was responsible for, and have him tried for murder. He was given a day to swear the oath, or to return up river. Topia left for Pīpīriki. After this, Grey sought to have him apprehended, and £1000 was reported to have been offered for his capture.

4.139. Other Kīngitanga and Pai Mārire chiefs defeated at Ōhoutahi declined to extend the peace they had made with Te Anaua to the governor, saying they had never intended to make peace with the governor, the pledges they had made were between themselves and Te Anaua, and that "the peace was between Maoris only". Nor would they take the oath of allegiance.

4.140. In response, Governor Grey sent 200 settler militia and about 400 of the Whanganui Native Contingent, to occupy Pīpīriki on 30 March 1865. The Native Contingent, a division of the Crown's military, nominally under the command of a Crown officer, but led by their rangatira, was made up of Whanganui Māori who supported the Crown. They were soon withdrawn, leaving the militia to garrison redoubts at Pīpīriki. For several weeks there were no hostilities. Crown forces fortified their position across the river from Pīpīriki, and Pēhi Tūroa and others gathered allies and strengthened their own fortifications, both upriver from the Crown position and on the other side, at Pukehīnau, a hill behind Pīpīriki.

4.141. On 19 July, fighting began with an ambush of a Crown soldier. Pēhi Tūroa, with over 1,000 allies from other iwi, then mounted fierce attacks on the Crown redoubts for 12 days, surrounding the Crown troops.

4.142. In late July, an 800-strong force of settler militia, forest ranger irregulars, and members of the native contingent under Te Keepa arrived again at Pīpīriki to reinforce Crown troops, Crown troops attacked Ōhinemutu pā, and found the pā deserted. The more than 1,000 warriors, and women and children encamped with them were already gone. The Crown's troops burned the pā, nearby cultivations which had stretched extensively along both riverbanks, and Pai Mārire niu poles on both sides of the river. Crown forces occupied redoubts at Pīpīriki for the rest of 1865. Three soldiers were wounded during the whole of the fighting at Pīpīriki, and between 13 and 20 defenders of Pīpīriki were killed.

4.143. In September 1865 Grey issued a "proclamation of peace", including a general pardon for those who had fought against the Crown in the "war which commenced at Oakura". Pēhi Pākoro was excluded from the pardon as, after taking the oath, he had taken up arms again at Pīpīriki. The pardon was extended to him in 1867. The Crown and Tōpia were not reconciled until 1869.

Confiscation

4.144. On 2 September 1865, the Crown announced the confiscation, under the New Zealand Settlements Act 1863, of a vast area stretching from Tātaraimaka in northern Taranaki to Whanganui. The inland boundary ran from the summit of Taranaki Maunga to Parikino on the Whanganui River. All the land between this boundary and the coast was declared to have been confiscated.

4.145. The New Zealand Settlements Act provided that a compensation court would compensate Māori deemed to have been loyal to the Crown for the confiscation of land in which they held interests. Compensation Court hearings convened at Whanganui from 12 December 1866 to 14 January 1867. Compensation in the form of land, however, was only granted to Whanganui Māori who had fought in the Whanganui Native Contingent or who had proven their "loyalty". Grants made to those who were "loyal", for 16 acres each, were made to Mete Kīngi Paetahi and Hori Kerei Paipai in recognition of their military service.

4.146. On 25 January 1867 the Crown proclaimed its intention to abandon the confiscation of land between the Whanganui and Waitōtara Rivers, where the Waitōtara block was located. This appears to have been done in response to protests from Whanganui Māori who had fought against Pai Mārire forces.

4.147. By November 1867 the Crown had persuaded Whanganui Māori to accept £2,500 as a "bonus" for their military service and their "loyalty and good conduct". However, the Crown made these payments conditional upon their acceptance of the loss of their rights in the confiscation area.

4.148. Whanganui Māori accepted the Crown's payments, but repeatedly petitioned the Crown to protest its confiscation of the land between Waitōtara and Whenuakura, seeking land to be returned. Native Minister Donald McLean later wrote that Whanganui Māori wanted to "restore a portion of the land" to the original owners of a neighbouring iwi, "with whom it appears they had some compact".

4.149. Mete Kīngi, as the first member of the House of Representatives for Western Māori, spoke in Parliament of the injustice of confiscating land as far south as Waitōtara, and of Whanganui Māori claims there. Te Keepa pursued a claim to 16,000 acres in the Waitōtara confiscation block until 1870, when he "with difficulty" was "induced" to accept an offer of 400 acres, and give up his longstanding "tribal claim" on behalf of Whanganui. Te Keepa was not able to immediately take possession of the land because the Crown had already leased it to a settler. Title for the 400 acres was finally issued to him in 1876.

4.150. In 1880, the West Coast Royal Commission criticised the Crown's handling of compensation for the confiscation, describing it as "grotesque" that Mete Kīngi should receive only 16 acres in 'extinguishment' of his tribal rights." Māori deemed to have "rebelled" against the Crown, or who were unable to satisfactorily prove their "loyalty" to the Crown, received no compensation for the loss of lands in which they held interests.

4.151. One outcome of Whanganui Māori's petitioning was the grant of the Orimakatea block, south of the Whenuakura River. In 1872 the Native Affairs Committee had recommended the government "at once take steps" to settle the "differences" between the Crown and Whanganui on confiscated land. The next year in 1873, the Crown offered a grant of 200 acres of unspecified land in return for military service. In 1880, a Crown official had noted that awards of land to which Māori awardees had "no former associations" caused "dissatisfaction" among iwi. Two years later in 1882, a title was issued in error to five rangatira including Te Mawae, Kawana Paipai, Mete Kīngi, and Haimona Te Ao o te Rangi, to the exclusion of all others to whom the land had been promised. In January 1890, to correct this error, the Native Land Court awarded title to Orimakatea to 209 Māori awardees. The land was not granted on the basis of the owners' customary interests. Today, some of the more than 4,500 current owners of Orimakatea find it distressing to own land in the rohe of another iwi and have taken steps to return their shares to this iwi.

Warfare in South Taranaki, 1868; Parihaka

4.152. After the wars which had so damaged relationships along the river in the 1860s, rangatira along the river met to mend their relationships and restore peace. In 1865 at Ōhinemutu, where pā had been razed, Te Anaua had twisted a shrub of taunoka into a knot, saying "I have made this knot that there may be peace inland of this place."

4.153. In October of 1867 the troops stationed at Whanganui departed. Taranaki leader Riwha Tītokowaru announced 1867 as a year of peace, and led a peace march which passed through Tangāhoe, Pakakohe, Pātea, and Whanganui, before ending at Pīpīriki. Peacemaking also happened at Pūtiki, where in July 1867, 250 Pai Mārire Māori were hosted with feasting and kōrero by Whanganui kin at Pūtiki.

4.154. In June 1868, however, conflict in south Taranaki was renewed. By November 1868 the fighting had moved south to Tauranga Ika pā (near Nukumaru), from where Tītokowaru advanced as far as Kai Iwi. On 27 November 1868, a government militia encountered a group of unarmed children at Handley's Woolshed near Waitōtara. The children were from the nearby Tauranga Ika pā, the eldest about 10 years old. In an unprovoked attack, the militia fired on the group, then pursued them on horseback and attacked them with sabres. Two of the children were killed and others wounded.

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4.155. In 1869 Pēhi Tūroa opened a new meeting house, Te Ao Marama (the world of light that follows the dark) at Ōhinemutu. Rangatira of the lower river were welcomed in and invited to "come and cry for the dead, your dead and ours". Inside the house, one of two pou represented Te Anaua, who had died a year previously, and rangatira took up his symbol in their whaikōrero, calling upon the hui to "bring back the days of Whiritaunoka" – the days of peace and unity. Whanganui rangatira extended this reconciliation to the Crown a few weeks later when the Premier, Fox, was invited to Te Ao Marama. Here, Tōpia Tūroa spoke of letting "all the old prejudices and feuds be washed away", and hoped "for better times in the future."

4.156. More peace hui were held at Te Ao Marama, Taumarunui and finally, in April 1872, at Pūtiki. Here, rangatira from the length of the river met to signify that the whole of Whanganui "had again united for peace".

4.157. After this, many Whanganui Māori were drawn to the teachings of Tohu Kākahi and Te Whiti o Rongomai at Parihaka.

Parihaka

4.158. From the 1860s, a number of Whanganui Māori moved to Parihaka, a South Taranaki community centred on a Māori prophetic movement which preached peaceful co-existence with Pākehā, and promoted their followers' welfare through modern agricultural techniques which developed a strong economic base. During the 1870s Parihaka became a prosperous settlement hosting about 1,500 dispossessed Māori, including hundreds from Whanganui. At Parihaka whare were grouped into areas for different hapū and iwi, including a section for "Whanganui".

4.159. From 1878, Whanganui residents of Parihaka became involved in passive resistance against the Crown's attempts to enforce its confiscation of the surrounding land. Residents of Parihaka protested peacefully by pulling up survey pegs, fencing and ploughing lands that the Crown intended to open up for settlement, and repairing fences that Crown troops pulled down. From July 1879, the Crown began arresting and imprisoning ploughmen and fencers, the majority without trial. In 1879 and 1880, a series of special laws was passed to deal with these prisoners. These laws included provisions for imprisonment without trial, retrospective legalisation of detentions which had already taken place, arrests without warrants, and indefinite detention.

4.160. Whanganui men were among those the Crown arrested for fencing and ploughing in Parihaka. In July 1880, ten men, two of whom were identified Whanganui Māori, were arrested for repairing fences. On July 24, these men were transported to Lyttleton and imprisoned in Canterbury gaol. Another Whanganui tupuna, Te Oti Paetaha of Parikino, was also arrested for fencing only a few days later and imprisoned in Lyttleton. None of these men had a court hearing and none were charged with any offence. In September 1880, the West Coast Settlements (North Island) Act made criminal offences of some of the activities that had characterised the protests, such as removing survey pegs, erecting fencing and ploughing. In total, the Crown transported 636 prisoners from Parihaka to South Island gaols, where it imprisoned them, many without trial, until 1881.

4.161. The conditions in South Island gaols were harsh and included hard labour. Contemporary reports described some of the Parihaka prisoners transferred to South Island gaols experiencing overcrowding, harsh treatment, insufficient rations, and ill health. In June 1881, accounts of the conditions in Lyttleton gaol described being subject to solitary confinement for trivial infractions and suffering treatment "too disgusting for publication".

4.162. On 5 November 1881, the Crown invaded and occupied Parihaka, where 174 Whanganui Māori had, earlier that year, been reported to be living. Crown troops advanced onto the marae and arrested Parihaka's leaders, Te Whiti and Tohu. No resistance was offered. In the following days, Crown troops arrested residents in an attempt to force them to disperse, stole or killed livestock, and systematically destroyed forty-five acres of potato, taro, corn, wheat and tobacco cultivations.

4.163. By mid-November, Crown troops began advancing on Parihaka's outlying settlements of Parapara, Ōpunake, and Pungarehu. It was reported that thirty "Wanganui men" were arrested on 13 November, and that by 14 November, "all the population of the outlying settlements" had been arrested, including 44 from Whanganui. These prisoners were marched back to Parihaka. Five more men were identified as from Whanganui at Parihaka and arrested, bringing the total of Whanganui prisoners captured that day to 49. That evening, the armed constabulary destroyed 25 whare "belonging to the Wanganui tribes".

4.164. The next day on November 15th, "fifty more arrests of the women of the Wanganui natives were made" by members of the Armed Constabulary. The women and children were identified with the help of several people, including Mete Kīngi and a young rangatira from a neighbouring rohe, who tried to gather the people to return to Whanganui.

4.165. Early in the morning the following day, 60 people from Whanganui were forced to leave Parihaka "under a strong guard". They appear to have been taken to Ōpunake, and sent from there via steamer to Pūtiki. Whanganui Māori had been determined not to leave voluntarily, and those dispersed from Parihaka suffered greatly, as all their crops had been at Parihaka, and were destroyed by Crown troops.

4.166. Whanganui whānau remember and retain their connections to Parihaka, which endure to this day. Ngā Paerangi recollects the journeys when their tūpuna and those of Ngāti Tuera and Ngāti Hinearo traversed to gather together at Parihaka on the 18th and 19th of each month, and that their tūpuna were present during the Crown invasion. The ōhākī (dying oath) of Tohu Kākahi, "Hoki atu e Te Iharaira ki ō kāinga, ki reira whakaparihaka mai ai tō marae" (Return, people of Israel to your homes, there to make Parihaka come alive in all you do) encouraged Ngā Paerangi to maintain their kāinga.

4.167. The whare at Kaiwhaiki and Pungarehu on the Whanganui River are living reminders of this association. Te Whakahāwea was the initial wharepuni at Kaiwhaiki as a reference to the phrase "Kaua e whakahāwea ko ngā mahi a Tohu" (do not despise the teachings of Tohu). Te Whakahāwea was extended to become a twin gabled wharepuni Te Kiritahi,borrowing its basic design from the wharekai Te Niho o Te Atiawa at Parihaka. Te Rongo o te Poi o Tohu Kākahi (also called Te Rongo o te Poi) was unveiled at Kaiwhaiki with an incantation given by Tohu to "the beat of the poi". The waiata poi is still chanted by Ngā Paerangi on special occasions. Maranganui is the whare at Pungarehu. Its name speaks of "exodus and uprising" referring to the spiritual and moral support of the tāngata whenua for the philosophy of peace and harmony encouraged by the prophets Tohu and Te Whiti.

4.168. The conflicts that played out in the 1860s and the decades that followed created deep and painful divisions between Whanganui Māori as they sought to exercise their authority alongside the Crown. Some became adherents of Pai Mārire, some supporters of the Kīngitanga, and some worked with the Crown, including as Crown officials and within the Crown's military forces. The Crown labelled Whanganui Māori according to its simplistic view of Whanganui Māori's motivations, misunderstanding complex alliances and interests that were largely dictated by hapū and kinship ties. The Crown's labels of "hauhau", "Kingite", "Queenite", "loyal", "friendly" "rebel" and "kūpapa" fostered long-standing

tensions between the closely related communities of Whanganui that persist to the present day.

4.169. Throughout these divisions and tensions, however, Whanganui Māori remained kin, and dedicated to the interests of their people.

THE NATIVE LAND LAWS, 1865-1900, AND CROWN PURCHASING, 1870-1900

Introduction and context for Native Land Laws

4.170. By the early 1860s, growing opposition from Māori to selling their lands to the Crown under pre-emption led to the establishment of the Native Land Court under the Native Lands Acts 1862 and 1865. The Crown did not consult Whanganui Māori about the new native land laws and Māori were not represented in Parliament when they were enacted. Through these laws the Crown also set aside the right of pre-emption granted to it by Article Two of te Tiriti o Waitangi/the Treaty of Waitangi, enabling settlers to deal directly with Māori to purchase or lease land. The Court was to determine the owners of Māori land "according to native custom" and convert customary title into a title derived from the Crown. The Crown intended that the Native Lands Acts would facilitate the opening of Māori customary lands to Pākehā settlement. Customary tenure among Whanganui hapū and whānau was collective in nature, and customary rights were able to accommodate multiple and overlapping interests to the same land or resources through shared relationships with the land. The Native Lands Acts profoundly changed the tenure of Whanganui Māori through assigning permanent ownership of land to individuals, which did not necessarily include all those with customary interests in the land. The Native Land Court's investigation of title for land could be initiated by an application from any individual Māori. There was no requirement to obtain consent from the wider group of customary owners, but once an application was accepted by the Court all those with interests had to participate or risk losing their land. Through the individualisation of land ownership, the Crown expected that Māori would eventually abandon the tribal and communal basis of their traditional land holdings, leading to their amalgamation with Pākehā society.

10-owner rule

4.171. Under the Native Lands Act 1865, the Native Land Court was required to award tribal lands to ten or fewer individual grantees. This 'ten-owner rule' meant those few individuals named on the title were often Whanganui rangatira who were expected by their own whānau and hapū to act as trustees or tribal representatives in any dealings over the land. However, the Act gave those named on the title the legal rights of absolute owners. They were legally able to lease or sell the land without reference to whānau and hapū. Generally, Whanganui rangatira granted land under the ten-owner rule held the land on behalf of those with interests for a long period of time. Between 1867 and 1872, Whanganui Māori gained certificates of title for 44 blocks, amounting to more than 28,000 acres, but only sold five small blocks to private parties within this time period. In 1872 the Crown purchased the Waikupa reserve of 2,272 acres. Seven blocks were sold to private parties later in the nineteenth century, parts of 19 were sold to private parties in the twentieth century, and eleven, less than twenty per cent of the 28,000 acres, were never sold.

4.172. The Native Equitable Owners Act 1886 allowed for the inclusion of additional owners to a title determined between 1865 and 1873 where a trust had been intended by the ten or fewer original grantees. This provision did not apply to land in which any interest had been alienated before 1886. Due to this limitation, Whanganui Māori were only able to expand the ownership lists of the Kai Iwi, Kaiwhaiki, and Rānana blocks. Notably, the ownership list for the Rānana block increased from ten owners in 1867 to 599 owners in 1888.

Native land laws in the 1870s and 1880s

4.173. From 1873, the native land laws required the Court to identify all individuals with customary rights and list them on the certificates of title as absolute owners. If the owners requested it, the Court could also determine the relative interests of the owners and this might occur a long time after the title of the block was determined. This was the case for the large Whakaihuwaka block (64,143 acres) for which the title had been determined in 1886. The owners requested a determination of relative interests later that year because some of them wanted to sell their shares. However, the hearing was abandoned as one of the claimants could not attend. The Whakaihuwaka block owners completed the complicated process of agreeing their relative interests in many costly Court hearings and out-of-court hui by 1898. By this time, however, the Crown had introduced a moratorium on purchasing and did not complete the purchase until 1907.

4.174. Between 1865 and 1894, there was no appellate court through which Whanganui Māori could appeal Native Land Court decisions. During this period, Whanganui Māori options were limited to making an application for a rehearing or petitioning Parliament. There were no guidelines or rules about the grounds for a rehearing. Māori could only make their case for ministers of the Crown to decide whether a rehearing would be granted. In 1873, following the title determination of the Mangaone block, Hakaraia Kōrako made an application for a rehearing. Despite the support of the Resident Magistrate who recommended the Crown grant the rehearing, the Crown refused. Both a Parliamentary Select Committee in 1876 and the Whanganui Resident Magistrate in 1877 advised the Crown that a court of appeal was needed, but it was not until 1894 that the Crown provided an automatic right of appeal for Māori and established the Native Appellate Court to hear them.

4.175. Native land laws in the 1870s and 1880s did not provide a mechanism to collectively manage the land and any individual could apply to have their interest partitioned from the block. The absence of an effective management structure for multiply-owned titles meant it was difficult for owners to collectively manage their land, accumulate capital, or make improvements. The native land laws did not provide an effective form of collective administration of Māori land until the Native Land Court Act 1894, which provided for the incorporation of owners to facilitate settlement. Even so, statutory provisions for the incorporation of Māori land block owners were not widely adopted by Whanganui Māori until the second half of the twentieth century.

Attending the Native Land Court (costs and impacts)

4.176. The Native Land Court began operating in Whanganui in 1866, soon becoming a major focus of Whanganui grievances. The Whanganui Native Land Court sat in the settler township at Whanganui for all its hearings between 1865 and 1873. This was a costly and inconvenient location for many Whanganui Māori as it required them to travel to the township frequently, and incur expenses for food and accommodation on each occasion. Whanganui Māori who had travelled to attend Court had to stay in the township in poor and unhealthy living conditions while waiting for their case to be called. Attending the Court also kept Whanganui Māori away from working on their land and its associated economic activities. The length of Court hearings grew over time, as larger blocks with more complex customary histories came before the Court in the 1880s and 1890s, increasing the cost and impact on Whanganui Māori. For example, many Whanganui Māori, among other claimants, were required to stay in the township for the first seven months of 1897 to attend the hearing of the large Ōhotu block. A land purchase officer noted that during this period that Māori claimants were "very hard up" and "in want of food."

4.177. Native Land Court processes could be expensive, and Whanganui Māori accrued expenses quickly. Survey charges were nearly always the greatest expense borne by Whanganui Māori in obtaining a Crown title to their land. The total cost of the survey could sometimes be as much as a third of the value of the block, such as in the Ōtaranoho block. Where the owners of the block could not pay for the survey upfront, a survey lien or mortgage could be registered over the block and recovered later. From 1886, the Crown could also charge interest on the mortgage. If the owners were unable to repay the survey liens, the Crown could apply to the Native Land Court for an equivalent amount of land to be partitioned from the block as repayment – this would then necessitate another survey with additional survey costs.

4.178. Where purchasers only bought a portion of a block, the cost of subdivisional surveys was usually shared between the purchaser and the remaining owners. For example, the Crown purchased some of the interests in the Maungakāretu No.3 and No.4 blocks and the Court partitioned both blocks between the Crown and the non-sellers. In 1891, Ngāwai Tūtāwhiri wrote to the Native Department protesting the survey lien of £90 the non-sellers were required to pay. He was required to pay before the Court would issue a certificate of title for the No.4 non-seller block. Tūtāwhiri later informed the Crown that he had to sell other land to pay for the survey.

4.179. While the surveys incurred the greatest costs, Whanganui Māori were also required to pay fees to the Court itself for many services, including investigating the claim and for each day of the hearing. Other expenses incurred by Whanganui Māori were the fees charged by interpreters and lawyers when they were required to attend the Court. The processes associated with the Court could amount to a significant proportion of the economic value of a block. The legal charges incurred over Whanganui Māori land blocks over the 1860s and 1870s were so significant that, in 1883, Te Keepa Te Rangihiwinui and 278 other Whanganui Māori petitioned for lawyers to be excluded from the Court. Legislation excluded lawyers from the Court in 1883, but this provision was repealed in 1886.

Whanganui Political Responses to Native Land Legislation

4.180. For decades from the 1870s, Whanganui Māori protested and lobbied – often in combination with other iwi – for fundamental changes to the laws governing their lands. Their response was coordinated through rūnanga and hui, as well as through active participation in pan-tribal movements seeking reform of the Native Land Court. Numerous large hui were organised by Whanganui Māori around their district and new wharenui built in communities from Pīpīriki down to Pūtiki to promote peace and tribal unity, identify tribal boundaries, respond to the Native Land Acts, and discuss a range of political and land issues. At an 1872 hui, Whanganui Māori sought to reserve in perpetuity a large tract of land for their descendants. The Whanganui Resident Magistrate noted that their desire to prevent the "wholesale alienation" of their land, lest they were rendered "homeless and poverty-stricken", was "founded on reason" and recommended the Crown prevent the sale of the intended reserve. The Crown did not act. After further hui in 1874, the Crown was informed that Whanganui Māori were becoming anxious about securing land for their descendants.

4.181. Many Whanganui Māori embraced the pan-tribal Ngāti Hokohē alliance ('Repudiation Movement') of the 1870s which began in the Hawke's Bay and sought reform of the native land laws. Māori from around the Whanganui district attended an 1874 hui in Kaiwhaiki with the leaders of the alliance. Estimates of the total attendees at the hui ranged from 800 to 2,500. The Crown reported that a majority of those attending were "favourably impressed" and after the hui 230 Māori from the lower Whanganui settlements joined the movement. The local Resident Magistrate saw Ngāti Hokohē as akin to the Kīngitanga and said that "disaffection, bordering on rebellion, is at the root of this agitation."

Whanganui Māori members of Ngāti Hokohē were concerned about how the Native Land Court functioned, the harmful effects of individualising of land titles, local body rates, road boards, public works takings, and the inadequacy of Māori representation in Parliament. There were calls for the abolition of the Court and an end to land purchasing, with an emphasis instead on leasing land. However, Whanganui rangatira were not able to halt Native Land Court proceedings or land sales entirely as individuals continued to engage in these processes and many sought to sell land in order to obtain money. Support for Ngāti Hokohē nationally began to wane in 1876 and the movement had ceased to operate by the end of 1878. From 1878, land sales increased significantly.

Crown Purchasing in the 1870s and 1880s

4.182. The Crown purchased a little over 2,000 acres of land from Whanganui Māori in the first decade after the native land legislation was enacted. In the late 1870s, the Crown commenced purchasing nine Whanganui Māori land blocks, totalling almost 160,000 acres.

4.183. In the 1870s, some Whanganui rangatira stated in the Court or to Crown officials that in cases where the owners had met and collectively agreed to it, rangatira would agree to the alienation of some of their lands even if the rangatira did not want the sale themselves. Amendments to the native land legislation in the 1870s allowed the Crown or private parties to purchase individual shares, rather than obtain the unanimous agreement of owners. They could apply to the Native Land Court to receive a partition of the block representing the amount of interests purchased. As Crown purchase negotiations evolved from the 1870s, the Crown became more likely to negotiate with individual owners.

4.184. In 1871, the Crown promoted legislation which reintroduced its use of pre-emption, or monopoly purchase powers over land it wished to purchase. This enabled the Crown to issue a proclamation that prohibited private parties from dealing with the land. In 1872, the Crown issued a proclamation over most of the Wellington province, which included Whanganui. One hundred Whanganui Māori immediately petitioned against the proclamation and the Crown revoked it, and thereafter limited its proclamations to specific Māori land blocks. There was comparatively little use of monopoly powers in the Whanganui district before 1877 when the Crown promoted legislation which enabled it to exclude private parties from dealing with any land the Crown had paid any money for. The Crown issued proclamations over an estimated 243,000 acres of land in ten Whanganui Māori land blocks between 1876 and 1879. Ultimately, these ten blocks amounted to just under 157,000 acres and eventually the Crown purchased just under 142,000 acres of this land. The proclamations issued over blocks between 1877 and 1889 were not supported by the law at the time. The Native Under-Secretary brought this to the Native Minister's attention in 1889, stating that proclamations made on the basis of payments made after 1877 were "ultra vires", outside the scope of the legislation. By this time, however, the Crown had finished most of its purchasing in the land subject to these proclamations.

4.185. In 1873 the Crown began paying advances to some Māori before the Native Land Court had determined who the owners were. This bound the agreement of the recipients to the eventual sale and, after 1877, could enable the Crown to exclude private parties from purchasing or leasing the land. In some cases, including the Karewarewa block, the Crown issued a proclamation of monopoly purchase powers after a very small advance was paid in 1878. Once pre-title advances had been paid it was difficult for Whanganui Māori to change their minds, and any refund of the advances was accepted only at the Crown's discretion. The Crown continued making advance payments until November 1879, when it instructed land purchase officers to stop making advance payments because it was considered an inefficient way to purchase Māori land.

4.186. Following this, the Crown still sought to complete purchases of land for which it had made advance payments. For example, in 1879, the Crown paid over one thousand pounds in advances for the 11,640-acre Ahuahu block. Three separate groups protested against the way advances had been distributed, with some opposed to the sale altogether. The Crown dismissed them all as jealous attempts to get more money. Four years after the 1886 title determination, the Crown decided it did not want to complete the purchase but still received 4,300 acres of the block in payment for its advances and survey costs.

4.187. In some cases, the Crown paid pre-title advances to those who the Court later found had no customary interest in the land. The Crown's payment of advances on the Otairi block (59,000 acres) in the 1870s was one such case. By 1879, the Crown had paid almost £7,000 in pre-title advances for the block. In November 1881, the Crown completed its purchase of Otairi 1A (14,694 acres) and Otairi 2A (2,900 acres) for a total of £7,027.

4.188. In 1884, the Native Land Court awarded a title for the Te Kapua blocks which the Crown had previously considered part of the Otairi blocks, on which it had paid advances. None of the owners awarded titles had received any of these advance payments. In 1885, a Crown official proposed apportioning £500 of its pre-title advances for Otairi to be recovered from the purchase price of the Te Kapua blocks. The owners objected to this as they had not received any pre-title advances.

4.189. Six years later, in 1891, the Crown agreed to purchase the Te Kapua blocks for £6,040. Finding some owners unwilling to sell their shares, the Crown decided to offer the principal owners a bonus payment each to persuade other owners to sell. This tactic was successful and the purchase of the Te Kapua blocks was completed in November 1891. The Native Land Purchase Department's ledger book shows that £1,100 previously paid to non-owners of Te Kapua was transferred from the Otairi 2 block into the account for Te Kapua. The ledger for Te Kapua shows payments of £8,443 by the Crown in purchasing these blocks. This includes the pre-title advances to non-owners, bonus payments, and the £6,040 as per the purchase deed.

The Whanganui Lands Trust

4.190. The desire among Whanganui Māori to exert tribal control over their lands was manifested in the establishment in 1880 of the Whanganui Lands Trust by Te Keepa Te Rangihiwinui. It was intended that the remaining Whanganui land be vested in an owners' trust with Te Keepa as trustee. The Trust was referred to by officials as "Kemp's Trust" (Te Keepa was also known as 'Major Kemp'). By 1881, 600 to 700 Māori from the Whanganui district had signed a deed which vested the remaining land in Te Keepa, though support for the Trust was not universal among Whanganui Māori. Te Keepa was supported by a council of 180 leaders from the Whanganui district. The boundaries of the land claimed by the Trust were marked by the erection of pou at the four corners of the Trust's rohe, which took in one and a half to two million acres of land. The Trust established an aukati (boundary line not to be crossed) on the Whanganui River and Te Keepa instructed followers of the Trust to turn back any Europeans coming up the River in connection to land they had not already validly purchased.

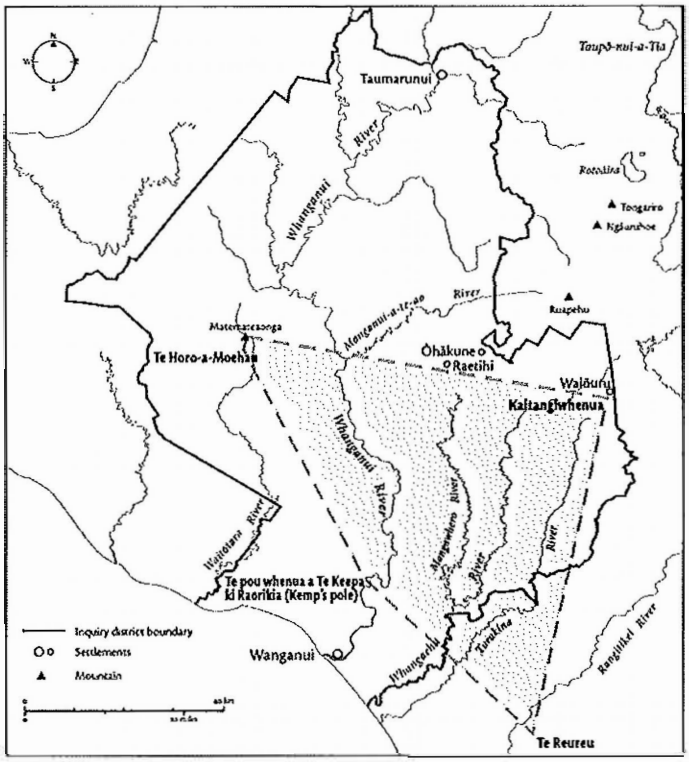


Figure 5: The boundaries of Kemp's Trust. See Waitangi Tribunal (2015), He Whiritaunoka: The Whanganui Land Report, Volume One (Wai 903), p.408

4.191. The plan for Kemp's Trust was for the council of representative owners to survey land, take land to the Native Land Court, set aside inalienable reserves, sell or lease land for European settlement, employ surveyors, solicitors, and other agents, and to manage the spending of purchase money. The Trust sought to restrict dealings for land within the four pou while seeking to encourage settlement and development on terms that would benefit Māori owners. The Council aspired to be a form of local self-government with a role in administering justice within its rohe.

4.192. Native Minister Bryce acknowledged the Trust's good intentions but did not think its plans would achieve the Trust's goals. He was particularly concerned that within the Trust's boundaries was land that the Crown had placed under a monopoly proclamation because it was in negotiations to purchase it. The Trust faced a number of legal obstacles. The Crown's monopoly proclamations made it impossible for the Trust to function without the Crown's cooperation. However, the Crown decided on a policy that one official characterised as "leaving [Te Keepa] severely alone". Although Te Keepa and his followers boycotted the Native Land Court during 1880, the Trust could not prevent individual Māori from Whanganui or other iwi from bringing claims to the Court. The Trust required the Crown to promote legislation to provide for Māori trusts over collectively held land. By 1885, the Trust was burdened by significant financial costs, including £2,254 of legal costs that Te Keepa owed to his lawyers. The Council stopped functioning by 1885, when Whanganui Māori sought to complete the sale of lands within the Trust's boundaries to the Crown.

4.193. In 1883, Parliament passed the Native Committees Act 1883 in response to Māori demand across New Zealand for more collective control over their land, including in Whanganui. The Act provided for the establishment of elected district native committees with authority to settle minor disputes between Māori and to examine titles to land, reporting their findings

to the Native Land Court which retained the sole authority to determine title. Twelve rangatira were elected to the Whanganui Committee in January 1884. The Whanganui Native Committee found it was largely powerless and lobbied the Crown to give them the ability to hear civil and criminal cases and to pay some of their costs. However, the Native Minister insisted that the Court would retain its functions and did not envisage a greater role for the Committee in land sales or leases.

Crown Purchasing from the mid-1880s to 1909

4.194. In the 1880s, following a world-wide economic depression, the Crown turned its focus to completing existing purchasing arrangements rather than entering new ones. The Crown relinquished a substantial number of land purchase negotiations. From 1884, as part of a plan to bring the country out of recession, the Crown resumed purchasing Māori land. It focussed on the area around the intended route of the North Island Main Trunk railway through the interior of the North Island and prohibited private parties from purchasing or leasing over four million acres of land. Aside from between 1888 and 1892, the Crown's use of monopoly proclamations kept private parties largely excluded from purchasing Māori land over the 1880s and 1890s.

4.195. From the mid-1880s, the Crown frequently negotiated with individuals for their interests that had been awarded by the Native Land Court. The Crown sometimes made extra payments to leading rangatira in hopes that they would influence the remaining owners to sell their shares. For example, in 1891, following years of protest concerning the title determination of the almost 22,000-acre Te Kapua block, the Crown found the owners unwilling to sell the land at the price the Crown offered of six shillings per acre. The land purchase agent believed, however, that if the Crown offered the three principal owners £500 each, they may be able to induce most of the remaining owners to sell their shares. The Crown completed the purchase of the entire block for £6,040, including three payments of just over £385 to the principle owners, by the end of 1891, which amounted to five shillings and six pence per acre.

4.196. The Crown generally tried to pay as low a price as possible for Māori land. When pre-title advances were paid on the Maungakāretu block in the 1870s the agreed price was eight shillings an acre. However, when the purchase was resumed in 1885, following the world-wide economic depression of the early 1880s, the Crown offered only three shillings six pence per acre. Whanganui Māori protested against the reduction, but the Crown refused to negotiate and its imposition of monopoly powers meant that the Maungakāretu block owners could not test what other purchasers might be willing to pay. The Crown acquired the block at the lower rate. Privately leasing or selling land incurred costs separate from obtaining title or selling to the Crown. The buyer or lessee faced a ten percent land duty from the purchase price, first year's rent, or consideration paid. This rate was 20 times the duty charged for non-Māori land. This could lead to private parties lowering the price they would pay for Māori land.

4.197. Between 1881 and 1907, the average price per acre in the district had been four shillings. The Stout-Ngata commission investigated Crown purchasing in the Whanganui district in 1907 and stated that Whanganui Māori "were parting with their land at absurdly low prices, but the restriction against private dealings left them no alternative." Before Parliament enacted legislation in 1905, the Crown was not required to pay at least the Government valuation when it purchased Māori land.

4.198. In 1894, the Crown effectively reimposed pre-emption nationally with the Native Land Court Act 1894. In 1897, Whanganui rangatira joined with other iwi to petition Parliament for relief from what they argued were the ill-effects of Crown pre-emption. The Native

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Affairs Committee recommended the petition to the "favourable consideration" of the government, however, the Crown declined to respond.

4.199. In 1899, Premier Seddon introduced a moratorium on new Crown purchases under the Native Land Laws Amendment Act. Section three of the legislation provided for the completion of purchases already entered into "in so far only as is necessary for the adjustment of boundaries and partition of the respective interests of the Crown and Native owners". The moratorium continued under new legislation in 1900 which also allowed for the completion of purchases already under negotiation. This 1899 to 1905 period was described as a 'taihoa', or a temporary cessation. The Crown did not start new negotiations during the taihoa years, but completed several existing negotiations. This included the Crown's purchase of the Te Tuhi block of just over 20,000 acres. In 1895, the Native Land Court issued a certificate of title and the Crown began purchasing interests in 1897. The Crown continued to make payments while the 1899 and 1900 legislation was in effect and completed the purchase in 1901, having acquired almost 15,000 acres, or three quarters of the block.

4.200. During this time, Whanganui Māori focussed on leasing and gathered for a large hui in Hiruhārama in 1902 where they decided to vest nine blocks, amounting to almost 192,000 acres, in the new Māori land council so that the land could be leased. In 1905, in response to settler pressure to acquire more land, Seddon stated there had been "too much 'taihoa'" and lifted the moratorium on Crown purchasing. The period from 1896 to 1909 represents the last phase of large-scale Crown purchasing of Whanganui land. In this period, the Crown completed the purchases of over 480,000 acres in 13 blocks. Whanganui Māori also sold land in nine blocks to private parties. In 1909, native land legislation removed all restrictions on the alienation of Māori land.

4.201. Between 1865 and 1909 the Crown purchased land from Whanganui Māori in 22 Māori land blocks. The Native Land Court awarded nine of these blocks, representing almost 125,000 acres, to Whanganui Māori exclusively. The Crown purchased almost 53,000 acres from these blocks, and private parties purchased just over 17,500 acres before 1909. The majority of interests in eleven of the blocks were awarded to Whanganui Māori. Of the almost 430,000 acres in these eleven blocks, the Crown purchased more than 150,000 acres and private parties purchased just over 33,000 acres before 1909. Whanganui Māori interests were recognised in the two remaining blocks which together comprised just over 230,000 acres. In these two blocks, the Crown purchased almost 150,000 acres and private parties purchased almost 25,000 acres by 1909. Crown land purchasing has prevented Whanganui Māori from exercising tiakitanga over a large area of their tribal rohe.

Kotahitanga

4.202. Whanganui Māori continued to push for greater self-government and to reform the land laws throughout the 1890s. In a further attempt to bring about reforms that would provide Māori with greater self-governance, Whanganui Māori became involved in the 1890s in the emerging pan-tribal Te Kotahitanga movement. Te Keepa Te Rangihiwinui became a leading member of the movement after formative national hui were held at Pūtiki and Parikino in 1892. At this hui, Te Keepa spoke to the frustration of Whanganui Māori with legislation that had been presented as beneficial to them, but took no account of their views for how they wanted to control their land. Instead of looking to the Crown to reform its legislation, Whanganui Māori wanted an assembly of their own with real powers of administration. At Parikino, 80 representatives from iwi across the country formed a committee to draft alternative land legislation.

4.203. The goals of Te Kotahitanga were the abolition of the Native Land Court, absolute Māori autonomy over all land still in their possession, and the power to govern themselves. Te Kotahitanga established annual Pāremata Māori (Māori Parliaments) to unite and lobby for legislative change. In 1897, the Pāremata Māori prepared a petition to the Queen which called for the remaining five million acres of Māori land to be reserved in perpetuity. In 1900, the Crown promoted the Māori Lands Administration Act which provided for Māori Land Councils to be established and greater Māori administration of their own affairs. Whanganui Māori were part of a large Te Kotahitanga deputation that travelled to Wellington to support the legislation. After 1902 the Pāremata of Te Kotahitanga did not sit again and the movement largely fell silent. The role in the movement of Te Keepa Te Rangihiwinui, who had died at Pūtiki on 15 April 1898, was remembered, as was his ōhākī ('dying words'): "Sell no more land, keep the remainder you have as sustenance for the Māori people."

PUBLIC WORKS

4.204. The Crown compulsorily acquired land for public works in the rohe of Ngā Hapū o Te Iwi o Whanganui over the nineteenth and twentieth centuries. 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, up to ten years after the land had been granted a title. These were known as "five per cent" takings, and were incorporated into later legislation, including 1878 legislation which extended the time limit for five per cent takings of Māori land to fifteen years, while five per cent takings from "general" land retained a five-year limit. Five per cent takings were eventually abolished in 1927. Provisions enabling wider takings of land for Public Works have been a feature of New Zealand's legislation since 1876.

4.205. Overall, Whanganui Māori lost over 2,800 acres of land to public works takings. The Crown's public works takings in Whanganui included large amounts of land along the Whanganui River, sites of cultural and historical significance, sites donated to be used as schools, productive land and cultivations. To Whanganui Māori, these lands were their tūrangawaewae, where they lived, where their ancestors rested in the earth, and where their children's whenua were buried. The Crown's takings from this land often created a profound sense of grievance which persists to this day.

Kaiwhaiki Quarry

4.206. In the 1870s, the Wanganui Harbour Board sought to begin quarrying rock near Kaiwhaiki, 15 kilometres north of Whanganui city, to build the city's harbour works. The Harbour Board wanted to quarry land owned by Whanganui Māori at Kaiwhaiki, but the owners did not agree. The Board began the harbour works with stone from another quarry. Soon after, in December 1878, the Harbour Board sought help from the Native Minister to obtain the stone from Māori land at Kaiwhaiki. The Minister told the Harbour Board he was willing, should negotiations fail again, to "bring into operation of the provisions of the Public Works Act" to secure the stone. The Harbours Act 1878, which had just been passed, gave Harbour Boards the powers in the Public Works Act 1876 to compulsorily acquire resources, including stone, from any land.

4.207. A few days later, the Minister and the Harbour Board visited the Māori owners of the land at Kaiwhaiki to negotiate with them for their stone. A local newspaper reported that the Native Minister had explained "at great length the advantage it would be to them [the owners] to make amicable terms with the local authorities" while taking care "at the same time, to place before them the powers of the Public Works Act." No other owners of stone resources seem to have been similarly approached by either Crown or Harbour Board. The prospect of a compulsory taking made plain, the Māori owners of the land agreed to

the Minister's terms for the Harbour Board to quarry their land for a royalty per cubic yard of stone. After this the Crown's direct involvement in the quarrying arrangements ended. In 1907 the Harbour Board and Māori owners of the land negotiated a new agreement. The Harbour Board again stated that if a "satisfactory" arrangement were not reached, the land could be taken under the Public Works Act, and the owners and Harbour Board compromised on new terms.

4.208. In one period of 14 months between October 1908 and January 1910, the royalties amounted to £2,039. In 1919, however, when the owners asked for a higher price for the stone, the Board compulsorily took the 60-acre quarry rather than negotiate or pay the increased price. In a 1922 compensation hearing, Kaiwhaiki owners sought £1,800 for the taking from the Harbour Board. However, the Board told the Native Land Court that only £1,000 should be paid because the board was the only likely purchaser of the stone, and it was of poor quality. The court did not explain its reasoning, but awarded £1,300 to the owners – considerably less than the royalties they had received in just over a year, a decade earlier.

4.209. In the 1970s, after the quarry had ceased to operate, the Crown returned the land to Māori ownership. However, lands and wāhi tapu such as Ōhokio Pā and cultivations called Ūpokongāruru, had been permanently destroyed by the quarry.

School sites

4.210. To obtain a "Native School" in their community, the Native Schools Code 1880 stipulated that Māori must gift a piece of their land to the Crown for the school site. After 1900, land gifted would subsequently be transferred into Crown ownership under the public works legislation. Many school sites in Whanganui, which had originally been gifted by their communities or taken by the Crown, did not return to their original owners once the schools closed. This was the case for native schools at Pīpīriki, Parikino and Koriniti. Land for other schools was also taken in the rohe, such as Kākātahi School – where the school site included an urupā.

4.211. In the late 1890s, members of Ngāti Pāmoana gifted land from the Tauakirā 2C block to the Crown for the establishment of Koriniti Native School, also called Pāmoana Native School. The school opened in early 1899 and operated until 1969, and after its closure, the Crown sold the land without properly investigating whether it had originally been gifted. After Whanganui Māori complained, the Crown reinvestigated and admitted the error. Officials tried to resolve the issue by repurchasing the site to return to Ngāti Pāmoana or forwarding the proceeds of the sale to them. Neither of these solutions were successful, and Ngāti Pāmoana received no redress for the loss of this land.

Kai Iwi water supply

4.212. At Kai Iwi, Ngā Hapū o Te Iwi o Whanganui have been affected three times by public works takings for the city water supply. In May 1904 the Wanganui Borough Council took land at Kai Iwi, including five acres from Māori-owned blocks Kai Iwi 5C, 5E, and 6J, for the development of Whanganui's water infrastructure. While the Borough Council agreed to pay £10 in compensation to the owners of Kai Iwi 6J, the owners of Kai Iwi 5C and 5E received no payment "as no damage is done" to their land. The Council intended to lay underground piping under these blocks, and granted an easement for the owners to continue to use the land they formerly owned.

4.213. In the late 1960s the Wanganui City Council sought to compulsorily take another 35.1 perches (almost a quarter-acre) from Kai Iwi 5E2 to establish a water bore. In January 1966 work began on the bore. The Council did not yet own the land, and had not

contacted, let alone consulted, the owners. In June 1966, five months after work had begun, the Council contacted the Māori Trustee, who at this time was solely responsible for acting on behalf of owners of multiply-owned Māori land. The Trustee agreed on behalf of the owners of Kai Iwi 5E2 to the taking. In April 1969, the Council agreed to pay the Trustee compensation of $45.96, including an additional 5% interest to compensate for the land having been entered in 1966. In July 1969, three years after works began, the taking was finally completed. By this time the bore had been sunk and a concrete structure erected on Kai Iwi 5E2. There is no evidence that the owners themselves were engaged with at any point.

4.214. In 1975 the Wanganui City Council acquired further land from Kai Iwi 5E2 for the site of a pump operators' house, an area of just over half an acre. Unlike the takings in 1904 and 1969, this land was secured by direct negotiation and agreement with the owners.

Ōhotu, Ōtoko, and Parapara Road

4.215. In 1907, the Crown took land from the Ngāpukewhakapū block during construction of Parapara Road, which runs from Whanganui inland to Raetihi. The land was around Ōtoko, a small settlement overlooking the Mangawhero River. Ōtoko marae is the southern-most Ringatū marae in Aotearoa and a place of immense spiritual significance. The Crown considered three different routes for the road at Ōtoko. Its 1907 taking allowed for two routes, one of which followed the river but was found unsuitable, and one which cut directly through Ōtoko pā. Ultimately the Crown abandoned its plans for both these routes, and in 1912 took land for a third route which also cut through the pā, separating five acres of the papakāinga on the eastern side of the road from four acres on the western side. All the takings for this section of the road were made under "five per cent" legislative provisions.

4.216. Communities further north were also affected by Parapara Road. The road went through the south-west corner of the Ōhotu 6F block, owned by members of Ngāti Pāmoana. In 1911 one of the block's owners partitioned out her interests. This block of six acres became Ōhotu 6F1, located alongside the Mangawhero River overlooking ancestral whenua, and bisected by Parapara Road. Today there are pipes running underneath the road which channel water onto Ōhotu 6F1. Ōhotu 6F1 is flood-prone and water pools on the land, making pines planted on it unstable.

4.217. The land taken for the discarded routes at Ōtoko was returned in 1913. Further work on the road over the twentieth century increasingly impacted on the community at Ōtoko. More land was taken from the papakāinga to accommodate road widening, and banks cut next to the road partially exposed the roots of the sacred pōhutukawa tree Te Kāhui o Ngā Rangatahi and cut dangerously close to a kuia's house. The road also disrupted kōiwi of victims of the 1918 flu pandemic, buried in an urupā approximately five kilometres further north, at Kākātahi.

Ātene Dam

4.218. Between 1957 and 1958, the Crown investigated developing hydroelectric power in the North Island to meet imminent electricity shortages. In 1958 the Crown issued an Order in Council under the Public Works Act 1928, which authorised the Crown to use several rivers in the central North Island, their tributaries, and surrounding land, to generate power. The Whanganui River was one of the affected rivers, but the Crown did not consult or notify Whanganui Māori before issuing the Order in Council.

4.219. In 1961 the Crown began exploratory work for a large hydro-electric dam on the Whanganui River at Ātene. The Crown carried out geological investigations in the Ātene

area, including the construction of access roads, tunnels, and a testing chamber. Whanganui Māori kōrero is that drilling at Ātene struck an aquifer and diverted its underground stream to flow into the Whanganui River, inappropriately mixing two ancient water sources.

4.220. Whanganui Māori were concerned about the impact of the proposed dam, and organised via the Whanganui River Association and local committees to present their concerns to the Crown. Had the scheme gone ahead, at least 11 battle sites, 18 burial grounds, 16 marae, six meeting houses, and a hall would have been flooded. In anticipation of flooding some Whanganui Māori reportedly left their homes, and others relocated kōiwi to burial places on higher ground. In response to their concerns, the tribal leadership under the mantle of Te Huatahi Tanginoa (Robert) Tapa and his wife Meri undertook a sacred quest to the heights of Ruapehu, where Whanganui leaders remember they ritually invoked the divine intervention of their spiritual guardians to intercede.

4.221. Over the course of the 1960s, the Crown scaled back the project due to engineering concerns. In 1966, the Crown abandoned the project and the dam was never built. A rā wairua (day of spiritual acknowledgement) is still held annually at Rānana, to commemorate the quest and the cancellation of the dam.

Scenic Reserves

4.222. From the late nineteenth century, the Crown sought to preserve "scenic land" along the Whanganui River, both to provide a view to the tourist boats sailing the river, and to protect against the banks eroding as trees were logged, threatening the navigability of the river as a transport route. From 1903, the Crown promoted legislation for scenery preservation, which included power to acquire land of 'scenic or historical interest', including Māori land. While much of the land occupied by Pākehā was cleared for farming, most Māori-owned land along the river remained in its natural state and thus drew the Crown's attention for "preservation".

4.223. In 1904, the Crown made nine acres of Crown-owned land near Ōtoko into a scenic reserve, placed in a bend of the original route considered for Parapara Road. However, the road was eventually built on a different route, rendering Ōtoko Scenic Reserve invisible from the highway, and inaccessible to the public.

4.224. Most scenic reserves in the district, however, were created along the Whanganui River. The Crown established a Scenery Preservation Commission to select sites for scenic reserves. In 1904, the Commission met with the Whanganui Borough Council and Chamber of Commerce in Whanganui town to discuss attendees' submissions for land to be reserved. Following this, the Commission took two trips in late 1904 and early 1905 on the Whanganui River to view suitable sites for reservation. There is no evidence that the Commission engaged with Whanganui Māori during these inspections of scenic lands. Rather, the Commission recommended that Whanganui Māori should be consulted only later, when the boundaries of scenic reserves were arranged, and their views considered "so far as the scenic interest will allow".

4.225. In 1906 the Commission was replaced by a smaller body, the Scenery Preservation Board. In June of 1908, the Board recommended the Crown reserve 15,356 acres of Māori land along the length of the Whanganui River, and in October, the Crown approved the purchase of 19,000 acres for the total sum of £8,000 pounds. Instead of negotiating purchases with Whanganui Māori up and down the river, the Crown elected to compulsorily acquire land and pay compensation to affected owners. Between 1911 and 1921, the Crown compulsorily acquired 2745.5 acres of land from blocks significant to Ngā Hapū o Te Iwi o Whanganui.

4.226. Whanganui Māori protested the Crown's proposed takings, especially where they affected workable land, wāhi tapu or where takings were proposed from a block already affected by Crown purchasing. They lodged a series of petitions, some signed by hundreds of signatories, objecting to the takings and suggesting they be confined to "the real scenic lands", avoiding their urupā and farming land. The Crown received letters from members of Ngāti Hineoneone and Ngāti Pāmoana, objecting to takings from the Ōhotu and Tauakirā blocks. For example, whānau of Tauākira 2O argued that the proposed taking of part of the block, which included part of their farm, already used for grazing, and an urupā, would leave them without enough land to sustain themselves. A tupuna of Ngāti Hineoneone objected that the proposed scenic reserve on Tauakirā 2N included "an important burial place" where his parents and many others were buried. He told the Crown he intended never to fell the bush on this land, "therefore it will always remain as it is now, a scenic spot." Others also noted urupā and wāhi tapu included in the proposed scenic reserves and wrote to the Crown opposing the proposed reserves.

4.227. In response, the Crown appointed a Royal Commission to investigate scenery preservation on the river in 1916. In their statements to the Commission, some tūpuna called for the return of lands they had not wished to part with, and for which they had rejected compensation. Others, such as an owner of land at Te Tuhi No4 1C, objected, to "the best part" of their land being taken and access to their lands being affected. This owner told the Commission "do not cut my land, but return it to me solid, whole and unbroken." Others continued to object to urupā and wāhi tapu being taken for scenic reserves, including urupā and wāhi tapu in the Ahuahu A, Tauakirā 2N, Tauakirā 2O, and Paetawa North blocks, all taken by the Crown between 1911 and 1914.

4.228. When the Commission reported its findings in 1916 it recommended the Crown retain almost all existing and proposed reserves. The Commission did recommend returning just over 85 acres significant to Ngā Hapū o Te Iwi o Whanganui, including an urupā. The Crown returned 50 acres of the Waharangi Scenic Reserve, and sheep yards on the Te Tuhi No. 5 block. The Crown followed other recommendations from the Commission to take more land in which Ngā Hapū o Te Iwi o Whanganui tūpuna held interests. In 1917 the Crown took a further 218 acres from the Whakaihuwaka C block, and in 1921 a further 283 acres from the Puketarata 4H, 4E2 and 4E1 blocks. In 1986, large amounts of the land taken for scenic reserves were made part of Whanganui National Park.

4.229. Whanganui Māori protests about scenic reserves did not end with the Royal Commission, but continued, with more petitioning of the Crown in 1927. Between 1943 and 1947 Kaiwhare Kiriona, a tupuna of Ngāti Hineoneone, one of Ngā Hapū o Te Iwi o Whanganui, approached the Crown at least three times seeking to gain ownership of the scenic reserve at Ōtoko. He owned land adjoining it and wished to develop stock tracks and burn bush without worrying about impacting the reserve. Although Crown officials agreed that the reserve could be sold to Kiriona if another piece of scenic land was purchased with the proceeds, Ōtoko Scenic Reserve remained in Crown ownership into the 2020s.

TWENTIETH CENTURY LAND ADMINISTRATION

From Taihoa to the Native Land Act 1909

4.230. In 1898, Premier Seddon met with Whanganui Māori in Pūtiki to promote new Māori land legislation, telling them his intention was that "in saving the land we are saving the Native people." He understood that "all the Native land now in existence is wanted for your support," and they may require more land in the future as their numbers increased. Accordingly, he stated "the time has arrived when the sale of the Native lands must be stopped." However, the 1899 'taihoa' on Crown purchasing ended in 1905 in response to Pākehā pressure to acquire more Māori land in the twentieth century. The Crown

promoted legislation in 1905 which provided for purchasing to recommence with some new requirements. In purchasing land, the Crown had to ensure Māori retained sufficient land for their needs, which was defined as a specific amount of acres depending on the quality of land. The legislation also required the Crown to pay a minimum price according to a valuation, and sales had to have the consent of a majority of owners. Once a sale was consented to by the majority, the minority of owners who did not consent were bound to complete the sale to the Crown regardless of their wishes.

4.231. In 1907, the Crown commissioned Sir Robert Stout and Apirana Ngata to investigate remaining Māori land and sought recommendations about what land could be improved, should remain in Māori occupation, or made available for European settlement. Stout and Ngata found that from the early 1880s to 1906, Whanganui Māori sold 1.27 million acres of land at "absurdly low prices". They described the system for setting prices according to a valuation from 1905 as "equitable" and for this reason, among others, prices rose significantly in the first decade of the twentieth century. In 1908, the Stout-Ngata Commission recommended the Crown to cease purchasing in the Whanganui district because Māori had so little land left. Despite this, the Crown re-commenced large scale purchasing after 1909, and private purchasing was permitted again as well.

4.232. In 1909, the Crown promoted the 1909 Native Land Act which lifted all restrictions on the alienation of Māori land. The 1909 Act re-introduced the Crown's power of pre-emption to exclude private parties where it was contemplating a purchase. It also provided that Māori land with ten or more owners could only be alienated by meetings of assembled owners, but introduced a minimum quorum of only five owners for meetings of assembled owners to vote on the sale of a land block. This was later reduced to three in 1953. The purchasing system established in 1909 was amended by legislation in 1913. The 1913 Act extended the Crown's pre-emption over land it wished to lease. It also removed the requirement for a meeting of assembled owners, though the Crown often used them in purchase negotiations. Removing this requirement, however, allowed the Crown to resort to individual purchases if it could not purchase from the assembled owners. This system remained largely in place until the 1950s, though the Crown stopped systematic large-scale purchasing after 1929.

Crown and private purchasing

4.233. For the period between 1909 and 1992, a significant amount of land was alienated from Whanganui Māori. Most of this land was purchased before 1930. The Native Land Court had awarded nine blocks exclusively to Ngā Hapū o Te Iwi o Whanganui in the nineteenth century. These blocks originally comprised 125,000 acres, but by 1909 only 54,500 acres remained in Māori ownership. After 1909 the Crown purchased a further 443 acres from the blocks, and private parties purchased almost 9,800 acres in the twentieth century. Today, only 39,211 acres remain in Māori ownership in those nine blocks. There are eleven blocks, amounting to 430,000 acres originally, where the Native Land Court awarded Whanganui Māori a majority of the interests, and there was 243,000 acres of Māori land left in 1909. Over the remainder of the twentieth century, a further 24,900 acres was purchased by the Crown, 33,600 acres by private parties, and there is less than 55,000 acres remaining in Māori ownership today. Finally, in five additional blocks, originally comprising more than 200,000 acres, where Whanganui Māori interests were recognised, Māori owned only 26,000 acres by 1909. In the twentieth century, the Crown purchased an additional 419 acres and private parties purchased almost 8,330 acres and there is less than 1,500 acres left in Māori ownership today.

Ngā Hapū o Te Iwi o Whanganui interests	Original acres	Acres at 1909	Crown purchasing 1909 - 1992	Private purchasing 1909 - 1992	Alienated by other means (public works takings, Europeanised title, incorporated lands) 1909 - 1992	Remaining land
Ngā Hapū o Te Iwi o Whanganui owned	125,000	54,500	443	9,800	5,046	39,211
Majority	430,000	243,000	24,900	33,600	129,500	55,000
Interests recognised	200,000	26,000	419	8,330	15,751	1,500

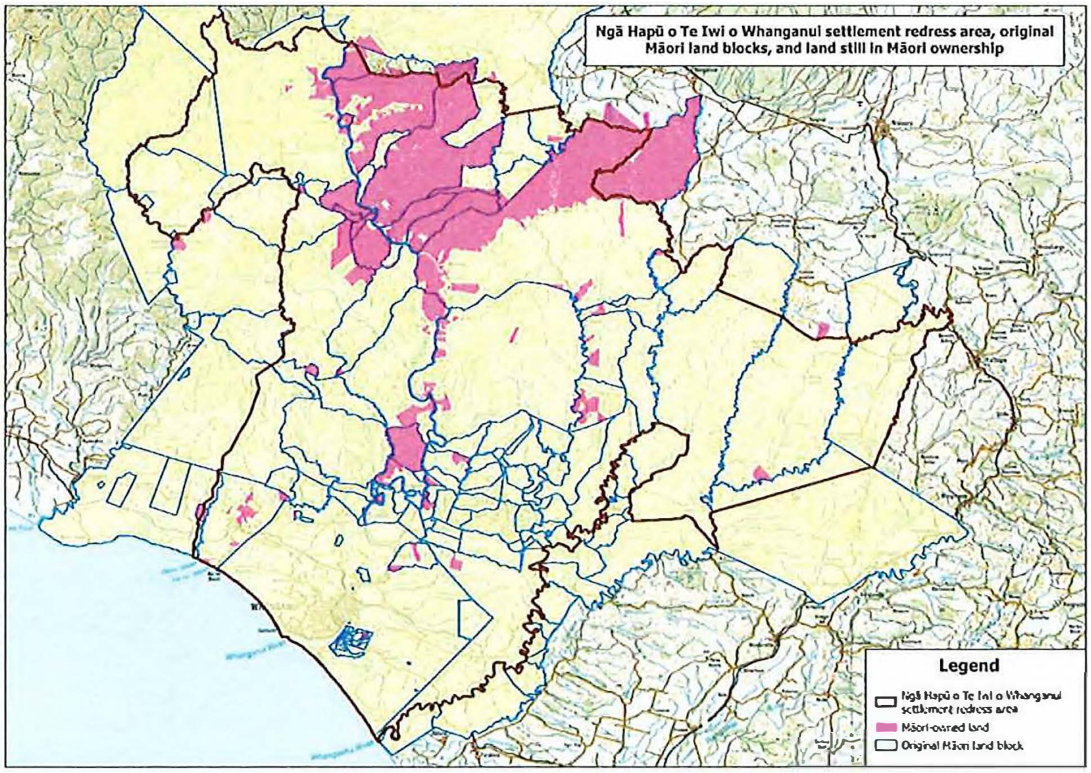


Figure 6: Māori land blocks overlaid on the Ngā Hapū o Te Iwi o Whanganui Area of Settlement Redress, remaining Māori land shown in pink

4.234. Over the nineteenth and twentieth century, the land owned by Ngā Hapū o Te Iwi o Whanganui became increasingly fragmented and difficult to utilise because of the cumulative impact of Crown purchasing, private purchasing, and public works takings. There are some blocks in which the overall impact of these alienations is quite stark. For example, in the Ahuahu block the Crown started negotiations to acquire the 11,640-acre Ahuahu block in 1879, by offering pre-title advance payments to rangatira. In 1886, the Native Land Court awarded the block to 323 owners. Te Keepa Te Rangihiwinui sought for four reserves to be held in trust by the owners for the hapū but the Court responded that it could not do so, but would make the land inalienable. In 1890, the Crown applied to the Court to acquire Ahuahu land as a consequence of its pre-title advances and payment of the survey costs and 3,756 acres was awarded to the Crown in 1893. After this, the Crown began purchasing interests from the individuals awarded title and, in 1901, the Court awarded the Crown 6,595 acres. In 1912, the Crown compulsorily acquired 244 acres across three subdivisions for scenery preservation, including 146 acres on the banks of the Whanganui River. In 1914, the Crown acquired a further 199 acres of the Ahuahu block in payment for a survey lien of almost fifty pounds. Finally, in 1918, a private party purchased 724 acres of the remaining land, leaving about 120 acres of the large block in Māori ownership today.

4.235. In 1907, the Crown purchased more than 37,000 acres of the 67,210-acre Whakaihuwaka block. At the 1907 Stout Ngata Commission hearings, the owners of the Whakaihuwaka block had strongly requested that the Crown cease purchasing land in the block. The owners told the Commissioners they wanted to farm some of the land and lease the rest. Stout and Ngata noted that many Whakaihuwaka owners had no interests in any other land blocks. On 13 May 1915, the Crown issued a proclamation forbidding private land purchases in most of the 25,456-acre Whakaihuwaka C block. In 1916, after a meeting of assembled owners rejected the Crown's original purchase offer, the Crown pursued buying shares off individual owners. By 1920, the Crown had acquired the shares for over 16,000 acres of the Whakaihuwaka C block. The Crown continuously renewed its pre-emption over the block through to 1926. The purchases were completed in 1927, by which time the Crown had bought over 21,000 acres in the Whakaihuwaka C block. In the 15,085-acre Whakaihuwaka C13I block, the Crown purchased shares through a combination of assembled owners meetings and purchasing individual shares. In 1919, the Native Land Court partitioned out land for the Crown equivalent to these shares. Subsequent meetings of non-sellers were called to vote on further land sales to the Crown, which were completed either through the assembled owners or purchases from individual owners. By 1921, the Crown acquired all but 89 acres of the original Whakaihuwaka C13I block.

Pīpīriki Native Township

4.236. In 1895, the Crown promoted new legislation, the Native Townships Act, for establishing Pākehā townships on Māori land called 'native townships'. Under this regime, Māori would transfer their land in trust to the Crown. The Crown would then be responsible for developing the land into towns for European settlement. In November 1895, Pīpīriki Māori met with Premier Seddon and agreed to the establishment of the Pīpīriki Native Township, which would be the first established under this regime. Acting on behalf of Pīpīriki Māori in engaging with the Crown, Te Keepa Te Rangihiwinui presented a document at the hui which set out the owners' conditions upon which owners were willing to have a native township on their land, particularly that a committee of seven act on behalf of all Pīpīriki Māori. In reply Seddon was careful not to promise more than was provided for in the 1895 Act, and emphasised the financial benefits Māori would receive from the township. He committed the Crown to consulting with the Māori committee, reserving urupā, and the Crown would ensure rents were collected for the owners. The Crown proclaimed the

Pīpīriki Township in 1896. It comprised 366 acres in 107 sections, of which ten sections accounting for only five per cent of the township was reserved for Pīpīriki Māori, far below the twenty per cent that could have been reserved under the legislation. The Crown compulsorily acquired 32 acres of the township for public works, including 17 acres that was set aside as a public reserve. The reserve included Pukehīnau, a wāhi tapu which Te Keepa had pointed out in 1895 as an area he wanted reserved to Pīpīriki Māori. The 1895 legislation exempted the Crown from paying compensation for public works, so Pīpīriki Māori have never been paid for the taking of this land.

4.237. From 1897, the Crown offered the township sections for lease and initially there was significant interest. With the Whanganui River a significant navigation route and tourist attraction, Pīpīriki was a busy township around the turn of the century. However, the improvements of roading in the central North Island along with the completion of the North Island Main Trunk railway in 1908 drew transport away from the Whanganui River and from Pīpīriki. Demand for township sections quickly dwindled in the twentieth century. A Field Inspector opined to the Crown in 1926 that "Pipiriki is dead". Between 1897 and 1908, the average annual rent collected for Pīpīriki Māori was £137, though that was only 93 per cent of the rent owed. By 1958, the annual rent averaged only £80. The owners did not receive all of the rent money, however, as the native townships regime provided that the costs for establishing the township, such as surveying, would ultimately be paid by the Māori owners. In 1898, for example, the Crown paid the owners only £26 in rent, to be distributed between the 211 owners, after £84 in costs was deducted from the £110 of collected rent. By 1958, the amount of owners of the township had tripled and so once the rent was divided no one received more than a few shillings. Additionally, in 1958 almost half of the sections were leased to Māori, including some owners whose income from rental payments did not necessarily cover their own rent. From early in the twentieth century, lessees of township sections pushed for the Crown to make the land available for purchase. In response to this pressure, the Crown promoted the Native Townships Act 1910 which provided for both purchasing township land, as well as leases with a perpetual right of renewal. By the 1930s, almost half of the leases contained a perpetual right of renewal. In 1938, Pīpīriki Māori petitioned the Crown to end the leases and return the land to their control. However, the Crown did not do so due to the perpetual leases.

4.238. In 1908, the Crown transferred the Pīpīriki Township to the Aotea District Maori Land Board to hold in trust for the owners and administer the township. There was one Crown-appointed Māori member of the Board until 1913, after which time there was no Māori representation in the management of Pīpīriki Township before 1958. After 1952, when the Board was abolished, the Māori Trustee managed the Township. Finally in 1958, the Māori committee that Premier Seddon committed to establishing in 1895 was formed as the Pīpīriki Tribal Committee and the Pīpīriki Māori Lands Committee. In 1960, likely after lessees with a perpetual renewal right stopped seeking to exercise it, the township was transferred to an incorporation of owners, the Pipiriki Incorporation, along with other Māori-owned land in the area. However, the 32 acres the Crown had compulsorily acquired for public works was not included in the transfer.

4.239. In the 1930s, the Board had protested that the public reserves no longer used for their original purpose should be returned, but the Crown took no action. In some cases, such as the land taken for a Post Office, the Crown rented the land to a local tourism operator and kept the income. The Crown redesignated the wāhi tapu and urupā at Pukehīnau as a scenic reserve and included them in the Whanganui National Park in 1987. By the 1990s, a track and viewing platform had been built over the urupā at Pukehīnau.

Whanganui Vested Lands

4.240. In 1900, the Crown promoted legislation intended to provide greater Māori control over the administration of their lands and established the Aotea District Maori Land Council in 1901. Māori land could be vested in the Council, which would then administer the land for the benefit of the owners. The Council comprised of the Native Land Court judge as the President, a Crown-appointed European member, three elected Māori members: Takarangi Mete Kīngi, Waata Wiremu Hīpango, and Te Aohau Nikitini. There were also two Crown-appointed Māori members: Rū Rēweti, and Taraua Ūtiku Marumaru. In 1902, Whanganui Māori decided to vest nine blocks, amounting to approximately 192,000 acres, in the new council so that the land could be leased. However, the vesting deeds for the Ngārākauwhakarāra, Puketōtara, and Whakaihuwaka blocks were not signed by enough of the owners for them to be transferred to the Council. Over 1902 and 1903, Whanganui Māori vested just over 67,000 acres in the Ōhotu, Paetawa, and Morikau blocks. Vesting these lands incurred costs for the owners, particularly for roading and surveying. The Crown paid these costs up front and implemented a long-term loan for the owners to pay these set up costs back from the rental income. In 1905, an additional 11,600 acres in the Tauakirā block was vested to protect the block from being sold to pay for a survey lien. However, the block included the 2M partition the owners had wanted to retain as that was where they lived. From 1909, the owners protested the vesting of Tauakirā 2M and it was returned to them in 1915.

4.241. The vested lands were advertised for leases of 21 years, with one right of renewal for another 21-year term. The Crown had proposed the vested lands be offered with a perpetual right of renewal, but Whanganui Māori were clear in their opposition to perpetual leasing. Following an initial failure to lease the lands on these terms, the Crown and the European members of the Council attempted to pressure the Māori members of the Council to agree to perpetual leasing, but they refused. Instead, the Council offered lessees compensation for any improvements they made to the land over the course of their lease. The Māori owners would need to pay the compensation when the lease ended to resume the land and, if they could not do so, it would be leased again for a further 21 years. In 1904, the European Council members commented that this requirement would make the leases perpetual in effect as they did not think the owners would be able to afford the compensation. The rent to be paid to the owners was set at five per cent of the unimproved value of the land.

4.242. In 1906, the Crown replaced the Council with the Aotea District Maori Land Board which took over administration of the vested lands. The Board only had three Crown-appointed members including one Māori member. After 1913, the Crown did not appoint any Māori members to the Board. In 1907, the Crown promoted legislation providing that the vested lands should be returned to Māori control by 1957. Further legislation in 1909 empowered the Crown to direct the Board to create a 'sinking fund' which was a portion of the rental income set aside to accumulate money to pay the lessees compensation for improvements. However, the Board did not create a sinking fund, and the Crown did not direct it to do so due to the need to pay back debt incurred from the establishment of infrastructure on the land. In 1913, the Crown promoted legislation which provided for it to purchase vested land. The following year, Whanganui Māori protested against this, stating they had vested their land "so that our descendants and their generations may not be landless". However, between 1923 and 1927 the Crown purchased 1,810 acres of vested land in the Tauakirā block.

4.243. When the first 21-year leases came to an end, the rent was set for the second 21-year term was recalculated as five per cent of the value of the land minus the value of improvements made in the first term. The improvements were valued at what they would

cost when the lease was renewed, but many of the improvements, such as clearing the land, had been carried out decades earlier, at the beginning of the lease period. This led to the value of improvements being set as higher than their cost which meant that the rental income between the first and second term decreased by 46 per cent across the Whanganui district. This, along with the absence of a sinking fund, further reduced the ability of Whanganui Māori to pay the compensation to lessees at the end of the second term.

4.244. In 1926, the Crown was made aware that the owners would not be able to pay the compensation for improvements that would be due when the leases expired. However, it did not address this issue until 1951 when it established a Royal Commission of Inquiry to investigate the vested lands. During the Great Depression of the 1930s, the Crown introduced rent relief of 20 per cent for lessees experiencing financial hardship so that they could stay on the farm. However, it meant the owners received even less money in this period. In 1936, one of the owners reported that the rent relief "in many cases has rendered them destitute". The rent relief continued until after the Second World War, and the 1951 Royal Commission recommended it should cease. Despite the provision in the Native Lands Act 1907 for the vested lands to return to their owners' control no later than 1957, the Crown promoted legislation in 1954 which allowed for the leases to continue because more time was needed to raise the money needed to pay for improvements.

4.245. Owners could remain living on the vested lands by having an occupation licence to a reserved papakāinga, tender a general lease of a farm section, or, after 1909, take a formal lease specifically for Māori. Papakāinga sections were allocated on the Ōhotu block over 1907 and 1908. From 1911, nine people held a 36-year occupation licence for one of the Ōhotu papakāinga, Ōruakūkuru, which was a 304.5 acre section which contained a whare tūpuna called Te Ao Te Rangi and two urupā, for an annual rent of £11 8s. Papakāinga land was "absolutely inalienable", which meant that selling, leasing, subletting, and mortgaging was prohibited and so it was difficult for Māori to develop the land. When the Board inspected the land in 1928, it found that five of the original nine licence holders had passed away, there was no stock on the land, and some of the section was sublet to Pākehā. The Board advised the owners that they had breached the licence terms by subletting and the occupation licence was cancelled. The Board then offered the land for a general lease. The eastern part of the land was leased by the end of the year. However, the lessee used the whare tūpuna which was on a half-acre section not under lease, as a haybarn and it ultimately burned down. The family continued to occupy the western part of the land until the 1950s and it then came under the control of the Māori Trustee who leased the land. The family did not have the finances to oppose this action, and remain aggrieved over the loss of their whare tūpuna and family home which was demolished by the lessee.

4.246. In 1964, the owners of the vested lands voted to amalgamate the land. In 1967, the land was amalgamated into one block called Ātihau Whanganui Vested Land. The Crown promoted the Maori Affairs Amendment Act 1967 which, despite Māori protest, allowed the Māori Trustee to buy shares in the vested lands as well as automatically acquire 'uneconomic' interests worth less than £50 and sell the land to lessees. The owners sought to establish a statutory trust to administer the land and asked the Crown to promote special legislation to allow this to happen. The Crown did not promote special legislation to create the statutory trust, and preferred the owners create an incorporation. In 1969, the owners voted again and resolved to incorporate. In 1970, ownership of over 100,000 acres of vested lands was transferred to the Ātihau Whanganui Incorporation and so the block became general land, rather than Māori freehold land. However, much of it remained under lease into the 21st century. The Incorporation still owns that land today.

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Land development

4.247. In 1906, the Crown promoted the Maori Land Settlement Act Amendment Act which provided for the Crown to compulsorily vest Māori land in the district land board and lease it exclusively to Māori if, in the opinion of the Native Minister, it was "not properly occupied by the Maori owners" or infested with noxious weeds. The vast majority of land compulsorily vested under this legislation was in the Whanganui district. Over 1906 and 1907, the Crown compulsorily vested around 15,000 acres the Morikau No.1 block, the Rānana block, and the Ngārākauwhakarāra block in the Aotea District Maori Land Board. The Morikau and Rānana blocks were vested because the Native Minister did not consider them properly occupied, while the Ngārākauwhakarāra block was vested because it was infested with noxious weeds. The Board established small farms on 3,000 acres of this land for some of the original owners to operate, and the rest was designated as the Morikau Station which was administered by the Board itself.

4.248. It was not until 1909 that the Crown promoted legislation which empowered the Board to develop the Morikau Station, and it began to do so in 1910. A European farm manager was appointed in 1910 and in 1911 the original owners elected a six-member farm management committee. In 1912, 48 of the original owners wrote in protest to the Native Minister about their land being included in the Morikau Station, saying they had already been farming on some of the land. Regardless, the Station was established and progressed quickly. By 1912, between 150 and 200 Māori were living and working on the land. In 1915, the Board mortgaged the land for £32,000 to fund development and took over thirty years to pay the debt. In the 1920s, the Morikau Station was still struggling with clearing weeds, and while a lot of money had been spent, the infested area had not been reduced. In 1924, 212 of the original owners petitioned the Board stating that while the land had been vested in the Board for 14 years the original owners had yet to receive any benefit. In that year, Morikau Station was operating at a loss. It was not until 1934 that the owners received a profit distribution and by 1946 they received regular profits. In 1955, the Morikau Station was transferred to the Morikaunui Incorporation of owners.

4.249. In 1907, the Stout Ngata Commission had recommended that assistance be provided to Māori in order to help them develop their remaining lands. The Commission stated that some of the problems resulting from under-utilised Māori land could have been solved long ago "if the Legislature had in the past devoted more attention to making the Maori an efficient farmer and settler." From 1929, Apirana Ngata, as Native Minister, was instrumental in establishing large scale land development schemes, providing Crown funding for Māori land. The biggest scheme in Whanganui was the Rānana development scheme, established in 1930, and comprising 4,516 acres of land in the Rānana block, Morikau No.1 block, and Ngārākauwhakarāra blocks adjoining the Morikau Station. The owners retained title to the land while the Crown took over some control and management, and designated some powers to the local land board. The Rānana development scheme operated the large Rānana Station as well as smaller farms and was managed by the Aotea District Maori Land Board with an owners' committee in an advisory role. While the owners were satisfied with the management in the first decade of the scheme, between 1938 and 1941 owners began to raise issues with the management of noxious weeds, low incomes, and debt and submitted a petition to this effect in 1942. In response, the Board implemented closer supervision of the scheme, but the supervision gradually declined as many officials and farmers participated in the Second World War. Following the War, the Crown encouraged the owners to include the Rānana development scheme in the Crown's rehabilitation scheme in order for returned servicemen to settle and work the land. This allowed for two Māori ex-servicemen to take up farms in the Rānana development scheme.

4.250. Like the Morikau Station, the Rānana development scheme struggled with debt from the mortgages and other loans needed to develop the land into farms, particularly for weed eradication. The debt increased over the 1930s, with interest payments on loans accounting for half of the debt increase by the end of the decade. Between 1937 and 1944, eight of the smaller farm sections that had previously been abandoned by the farmers were added to the main Rānana Station which led to the overall debt for the Station increasing significantly. In 1962, the Crown persuaded the owners that the only way forward for the Rānana development scheme was to increase financial investment, believing it could be paid off in ten years. However, by 1971, the debt had only increased. Between 1972 and 1973, the Rānana Station was leased to the Morikaunui Incorporation for twenty-one years and the Crown's involvement in the scheme largely ended. When this lease expired in the 1990s, much of the land was returned to the owners debt-free.

'Uneconomic' interests

4.251. As Māori land became increasingly fragmented over the twentieth century, the Crown promoted the Maori Affairs Act 1953 which included provisions to eliminate 'uneconomic' shares and to reduce the number of owners of a block. This legislation allowed for interests worth less than £25 to be compulsorily transferred to the Māori Trustee for a price determined by the Māori Land Court. For example, in 1967 all the interests in a subdivision of the Parikino block were declared uneconomic and vested in the Māori Trustee at the request of one of the many owners. That owner was then able to acquire the land from the Māori Trustee without any meeting of assembled owners, even though three owners attended the Court hearing to object to the conversion. In 1975, the block which included an urupā was sold to a non-Māori without consideration of its original owners.

Europeanisation

4.252. In 1960, the Crown commissioned a report on the work of the Department of Māori Affairs. It was published in 1961 as the 'Hunn Report' and included an investigation into Māori land and the land title system. It showed that the Whanganui district had the highest increase of owners in a Māori land block per succession order and the second highest number of separate Māori land titles. The Hunn Report, as well as another report on the Māori Land Court and Māori land laws in 1965, recommended a greater integration of Māori into European society and the removal of legal distinctions between Māori and European land ownership. In response, the Crown promoted the Maori Affairs Amendment Act 1967 which included a provision which allowed the Māori Land Court registrar to declare Māori land with four or fewer owners to be general land, or 'Europeanised' land. There was no requirement for the registrar to gain the consent of the owners. Europeanised land lost the remaining protections of Māori land and so was more susceptible to private purchasing. Many Whanganui Māori land titles were Europeanised before the Crown repealed the provision in 1973 in recognition of the general dislike among Māori for it. In the Māori land blocks which were owned exclusively by Ngā Hapū o Te Iwi o Whanganui, almost 188 acres were Europeanised. In the blocks where Ngā Hapū o Te Iwi o Whanganui held the majority of interests, almost 2,316 acres were Europeanised. Finally, in other blocks where Ngā Hapū o Te Iwi o Whanganui were awarded interests, almost 2,277 acres were ultimately Europeanised. In 1974, the Crown responded to Māori protests about land continuing to be lost from their greatly diminished land holdings and promoted legislation which focussed on land retention and made Māori land much more difficult to alienate. By this time, however, the majority of the Ngā Hapū o Te Iwi o Whanganui land base had already been alienated from their ownership.

TE TAIAO – ENVIRONMENTAL ISSUES

4.253. For centuries, Ngā Hapū o Te Iwi o Whanganui have been nourished by the rich birdlife, plants, and aquatic species that abounded in the dense rainforests of its hill country. Its waterways, wetlands, puna, and lakes provided important lines of communication with whānau across the district, abundant kai for eating and trade, and healing properties upon which Ngā Hapū o Te Iwi o Whanganui relied. However, since 1840 the environment of the Whanganui district has undergone a significant transformation.

Forests

4.254. The Crown's objectives in purchasing Ngā Hapū o te Iwi o Whanganui land in the second-half of the nineteenth century was to on-sell the land for Pākehā settlement. This meant large tracts of native forest were cleared by settlers in preparation for farming. Before the introduction of railways and formed roads to haul logs out of the district, Indigenous forests were burnt – often several times to discourage regenerating growth.

4.255. The destruction of these forests led to rapid species loss (plant and animal), erosion, and the siltation of waterways. Consequently, declining soil fertility, decreasing food sources for grazing animals, increased weed-infestation, and slip erosion became widespread across the Whanganui district.

Introduction of New Species

4.256. Māori in Whanganui quickly understood how they could leverage new species of farmed goods for trade – by the mid-nineteenth century, they were growing a wide variety of fruits, vegetables and crops including barley, oats, and maize to sell to up-river Māori and Pākehā settlers. Initially, these foods supplemented, rather than replaced, traditional food sources and resource-gathering skills.

4.257. From the mid-1860s, provincial acclimatisation societies began to deliberately release birds, animals (including possums and deer), and fish into the forests and waterways of New Zealand, including the rohe of Ngā Hapū o Te Iwi o Whanganui, for 'useful or ornamental' purposes. While the Crown did not run acclimatisation societies, from 1867 Parliament passed laws under which societies like the Wanganui Acclimatisation Society operated, actively promoted and encouraged their work, and sometimes provided financial assistance.

4.258. The Crown attempted to control the spread of rabbits, rats, goats and cats introduced by settler populations by releasing weasels, stoats, and ferrets; however, all of these predators have had a significant destructive impact upon New Zealand's native bird populations, including those in the rohe of Ngā Hapū o Te Iwi o Whanganui.

4.259. Although European settlers introduced possums, in the 1870s acclimatisation societies released them in the belief that possums would be beneficial to native forests. By the 1930s and '40s, however, it had become clear that possums were damaging forests, eating foods native birds relied upon, and eating birds' eggs and chicks. Since the 1970s the Crown has relied upon aerial drops of sodium fluoroacetate, or '1080', a pesticide to control possums in public conservation land. Members of Ngā Hapū o Te Iwi o Whanganui have been actively protesting the use of 1080 for decades, and consider it responsible for illness and death among whānau and whenua. Today, possums remain a major pest which have an especially devastating impact on native forest ecologies.

4.260. Within the rohe of Ngā Hapū o Te Iwi o Whanganui, therefore, widespread changes to the habitat as a result of irreversible land-use changes as well as the introduction of exotic fish

species into its waterways, have also detrimentally impacted the water quality and food sources of native freshwater fish and other species such as kōura (North Island freshwater crayfish) and kākahi (mussels).

Waterways and lakes

4.261. The extensive network of large waterways and their tributaries, wetlands, and dune lake systems of the rohe of Ngā Hapū o Te Iwi o Whanganui were prized by its hapū for their food resources, as 'highways' through the landscape for transport and communication, and as safe havens for pā, kāinga, and mahinga kai (cultivations).

4.262. The major estuaries within the rohe of Ngā Hapū o Te Iwi o Whanganui, for example, were ecologically rich and provided important nursery habitats for freshwater and estuarine species of birds and fish like pātiki (flounder) and ngaore (smelt). Wetland areas like Kokohuia, a tributary to the Whanganui River close to present-day Castlecliff and Gonville, were once rich in tuna (eel) and raupō (bulrush). Drained by the council in the 1950s, Kokohuia was turned into Balgownie Rubbish Dump. This detrimentally impacted the delicate ecology of this wetland environment, killing important flora and fauna relied upon by the people, and prevented Ngā Hapū o Te Iwi o Whanganui from exercising tiakitanga. A number of drains and streams with contaminants from the landfill and stormwater drains from industrial and residential areas also crossed the wetland. The Crown only began to take steps to protect wetlands in the late 1960s. Today, a small section is being restored with the assistance of Te Kura o Kokohuia.

4.263. River mouths also attracted sea mammals and the predators that pursued them, and were vital food sources for local Māori. This kai was also important to the economies of tāngata whenua across the Whanganui region who relied upon dried meats for winter supplies and trading.

4.264. Some waterways and wetlands were wāhi tapu and renowned for their medicinal properties. Others provided Ngā Hapū o Te Iwi o Whanganui with access to paru, or mud used for dyeing, or were home to important kaitiaki. Flax, rushes, and toetoe provided Ngā Hapū o Te Iwi o Whanganui with materials for clothing, homes, and rongoā.

The Coastal Dune Lakes

4.265. The rohe of Ngā Hapū o Te Iwi o Whanganui includes a dynamic coastal dune system with a number of freshwater 'dune lakes'. This system supported a variety of Indigenous coastal plants and forests. Roto Wiritoa and Roto Kaitoke are dune lakes of particular significance to Ngā Hapū o Te Iwi o Whanganui, and located a few kilometres south-east of Whanganui city.

4.266. The lakes were plentiful food sources with tuna, kōura, kokopu (whitebait), tētē (grey teal), pūtangitangi (paradise shelduck), and pūkeko (purple swamp hen). Seasonal abundance led to increased numbers of tāngata whenua at the lakes, particularly Ngā Hapū o Te Iwi o Whanganui, and whanaunga from other rohe who visited the river mouth from inland.

4.267. Ownership of Roto Wiritoa passed to the Crown in 1848, whereupon title was divided: one portion was sold to private owners, and what remained eventually came under the control of the local council. Despite these changes to the Lake's title, Ngā Hapū o Te Iwi o Whanganui continued to camp around the lake annually and gather tuna well into the twentieth century. The Wanganui Acclimatisation Society released trout into Roto Wiritoa until the 1980s.

4.268. In 1901, the Native Land Court awarded title to Roto Kaitoke and surrounding land to members of Ngā Hapū o Te Iwi o Whanganui. In 1914 the Crown declared the lake, and a 200-metre strip of land along its shore, a wildlife sanctuary under the Animal Protection Act 1908 following advice from the Wanganui Acclimatisation Society. Although tuna were not covered by the Animals Protection Act, in 1917 the Crown instructed the police to caution the owners from fishing the lake after neighbouring landowners questioned the right of Māori to shoot and fish at the lake. Nevertheless the lake owners and their descendants continued to collect tuna and kōura throughout the twentieth century. In the 1970s, the Crown sometimes issued licenses to private individuals for fishing at Roto Kaitoke, including one briefly issued in 1979 to a commercial eel fisher, until objections from Ngā Hapū o Te Iwi o Whanganui that the licenses were to the detriment of remaining tuna stocks, led the Crown to cancel it after only a few months.

Taipakē

4.269. At Kai Iwi beach, north-west of present-day Whanganui city, are important fishing sites and waka-landing places for a number of Ngā Hapū o Te Iwi o Whanganui. These include Taipakē near the mouth of the Mōwhānau Stream where fish and shellfish were dried, stored, and traded. In 1898, the Crown acquired the wider 500 acre Kai Iwi 6F block on which Taipakē and other hapū sites were located. Despite this, hapū continued to occupy and use it as a fishing kāinga. In 1908 in recognition of this ongoing use, the Crown created a permanent reserve there for the storage and landing of boats.

4.270. Ten years later, as private purchasing of land around this beach became increasingly popular, hapū wrote to the Crown asking for Taipakē to be set-apart for them to camp and fish at in perpetuity and so they would not be 'cut off from a natural food supply'. However, after a number of decades of petitions from local authorities, the Crown reclassified the land as a public domain in 1954, and vested it in the Nukumaru Domain Board.

The Whanganui National Park

4.271. The Whanganui National Park was established in 1986 and covers 742 km^2 of the central North Island in a broad arc south of Taumarunui towards Whanganui, and includes land from the rohe of Ngā Hapū o Te Iwi o Whanganui. The park does not include the bed or waters of the Whanganui River.

4.272. Beginning in the 1940s, officials had considered the area for a national park, but it was not until 1980 that the Crown began a serious assessment based on the region's outstanding visual appeal and distinctive Māori cultural history. In 1981, the Department of Lands recommended using existing scenic reserves and other Crown land as the basis for a new national park.

4.273. The park is one of the largest unbroken expanses of lowland forest remaining in the North Island, and is home to many rare and precious plants and animals. The lands in the park include countless wāhi tapu and wāhi tūpuna significant to Ngā Hapū o Te Iwi o Whanganui such as burial grounds; pā, kāinga, and marae; mahinga kai; māra; abundant fishing sites; and the homes of kaitiaki. Many of these sites are ancient, and in the early 1980s Ngā Hapū o Te Iwi o Whanganui were among Whanganui Māori groups seeking special provisions to protect archaeological sites.

4.274. In February 1984, at a hui with the Wellington Commissioner of Crown Lands, Māori of the Whanganui River including Ngā Hapū o Te Iwi o Whanganui agreed in principle to establishing a national park. Their agreement was conditional upon – amongst a number of things – iwi representation through three permanent Māori members on the management board, and an entirely Māori advisory committee (later named the

Whanganui River Māori Trust Board). However, in April 1984 when the Wellington National Parks and Reserves Board – the entity with ultimate responsibility for managing the park – was established, only a single Māori representative was appointed.

4.275. In November 1986, the Crown gazetted 74,231 hectares of existing scenic reserves, Crown land, and state forest as the Whanganui National Park. With its headquarters in Whanganui and secondary offices in Pīpīriki and Taumarunui, on 7 February 1987 the Whanganui National Park was formally opened.

4.276. Although the Crown's 1989 management plan required consultation with the Whanganui River Māori Trust Board, it neither made provision for formal consultation arrangements nor regular meetings with Māori with interests in the Whanganui National Park. In 1990, the Conservation Law Reform Act replaced the Wellington National Parks and Reserves Board with the Taranaki/Wanganui Conservation Board, but at that time the presence of iwi on the nine-person board remained unchanged with a single representative.

SOCIO-ECONOMIC ISSUES EDUCATION AND TE REO MĀORI

4.277. In 1854, the Crown vested 250 acres of land in Whanganui Township in the trust of the Lord Bishop of New Zealand for the education of children of 'all races', and the Whanganui Industrial School was opened. Although the school initially fed, clothed, and accommodated twenty-four Māori pupils who paid no fees, numbers dwindled and the school was eventually abandoned following a fire in 1860. The school reopened in 1865 as Whanganui Collegiate, a private school for fee-paying pupils. In 1906, Hoani Mete Kingi and nine other Whanganui Māori petitioned that the Collegiate was at odds with the purposes of the endowment. Records from 1906 showed that few Māori had attended the school since it became a collegiate. A subsequent Commission of Inquiry recommended no change, and today Whanganui Collegiate remains a fee-paying school.

4.278. From 1867, the Crown began offering to establish native schools in the Whanganui district in the 1870s. Initially, communities wanting a school had to provide a site, contribute to the school's construction and maintenance costs and promise an average attendance of at least thirty children.

4.279. The first native schools in the rohe of Ngā Hapū o Te Iwi o Whanganui were founded in 1873 and 1874 at Hiruhārama and Parikino respectively. However, low student attendance, possibly as a result of domestic disruptions associated with Native Land Court hearings and land sales, led to their closure in 1880.

4.280. Following concerted campaigns by local Māori, further native schools were founded at Pīpīriki (1896) and Koriniti (1898; later renamed Pāmoana), and four more at Matahiwi (1924), Parinui (1928), Kauangaroa (1929), and Ōtoko (1929) in the 1920s. In the nineteenth century, Māori were required to donate land for schools that would serve their communities, but in the twentieth century the Crown began permanently reserving sites for schools under public works legislation. In some instances, Māori owners gifted their land to the Crown for the building of a local school.

4.281. One of the Crown's goals in establishing the Native Schools system was to promote the assimilation of Māori into European culture. They emphasised the importance of reading, writing, and speaking English rather than the Māori language, and teachers were instructed to aim to 'dispense with the use of Māori as soon as possible'. Although the 1915 native school regulations stipulated that corporal punishment was only be used as a last resort in cases including wilful and persistent disobedience, members of Ngā Hapū o Te Iwi o Whanganui recall being physically punished for speaking the Māori language.

4.282. Many Māori who were punished for speaking their own language in the classroom chose not to pass the Māori language down to their children because of the trauma of that punishment. The great-uncle of one former Parikino Native School pupil encouraged members of his whānau "to speak English at home as he believed it would be good for our futures." For another tūpuna of Ngā Hapū o Te Iwi o Whanganui, experiences of corporal punishment in the native school system saw him grow into "an angry man, who curse[d] the people who denied him his inheritance." As a kaumatua who had leadership responsibilities to a whānau of some 1,500 descendants, he described his "loss of reo as an absolute loss of identity and mana." A native school inspector recalled how, in 1931, 'there was practically nothing Māori in the schools except the Māori children [...] The values in their own culture were ignored'.

4.283. In 1969, all remaining Māori schools nationally were merged with the general school system. In the rohe of Ngā Hapū o Te Iwi o Whanganui, this included Pīpīriki, Matahiwi, Pāmoana (Koriniti) and Parikino.

Health

4.284. From the time Pākehā arrived in Aotearoa, Māori were exposed to new infectious diseases to which they had no immunity, including typhoid, measles, tuberculosis, and influenza. At the time, European medicine had a limited ability to treat these infectious diseases and other health problems, and in the nineteenth century the Crown only provided limited health services.

4.285. As early as 1846, the Crown had planned to build a hospital in Whanganui, and it is likely the Crown presented the establishment of a hospital to Māori as a collateral benefit of the 1848 Whanganui transaction. The hospital opened in 1851, and initially Māori made up the majority of patients and was known as the 'Native Hospital'. Numbers of Māori patients dwindled, however, in the later nineteenth century. Some Whanganui Māori were reluctant to be admitted to hospital, associating it with death. From the early 1850s, the Crown funded a Native Medical Officer, but this service was limited, available mostly to Māori living in or near Whanganui city, and by the 1890s this service has dwindled. "Native Dispensers", who provided free medicines to Māori, had a wider reach and served rural Māori as well as those closer to town. By the 1870s hospitals were partially funded by borough councils, and Māori often were not borough ratepayers. Since many were also not able to pay fees, some hospital boards regarded them as a drain on resources, and this may have been the case in Whanganui.

4.286. Whanganui Māori who had travelled to attend the Native Land Court had to stay in the township in poor and unhealthy conditions while waiting for their case. In 1887, a land purchase officer observed that Māori attending the court were living in inadequate tents which exposed them to the bad weather, and had suffered deaths of both 'invalids' and children with them, who had "caught cold from exposure". In the same report the officer noted several deaths from measles, which he thought might have been prevented in better housing.

4.287. Whanganui Māori were severely affected by epidemics such as typhoid and tuberculosis. Rates of illness and high mortality, especially among children, were so high the Māori population of Whanganui fell until the 1880s. In 1881, a Whanganui Resident Magistrate reported that comparatively few children were born, and of those few who were born "a great number" died in their infancy.

4.288. Ngā Hapū o Te Iwi o Whanganui had their own traditional healers, who used a combination of rongoā, traditional plant medicines, and spiritual practices. In 1907, Parliament enacted the Tohunga Suppression Act, authorising the prosecution of anyone 'who misleads or

attempts to mislead any Maori by professing or pretending to profess supernatural powers in the treatment or cure of any disease...'. Although the Crown did very little to enforce the Act and made few prosecutions, two Māori resident at Whanganui, who were not members of Ngā Hapū o Te Iwi o Whanganui or practitioners of traditional rongoā, were prosecuted in the Supreme Court in 1910. According to kōrero of Ngā Hapū o Te Iwi o Whanganui, the Act made some tohunga reluctant to pass on their traditional knowledge. However, some Whanganui Māori continued to use traditional Māori healing, including tohunga and rongoā, throughout the twentieth century.

4.289. In the twentieth century, the population decline of the previous century had reversed, due to increased natural immunity to infectious diseases, but communities remained vulnerable to epidemics. During the influenza epidemic of 1918, the death rate from Māori in Whanganui was estimated at six times the rate of non-Māori, and in some places, such as Kākātahi and Hiruhārama, there were so many dead that they were buried in mass graves. Statistics from the 1920s make it clear that nationally, Māori continued to suffer higher rates of maternal mortality and most infectious diseases.

4.290. Although mortality rates from illness dropped drastically from the 1940s after the introduction of the welfare state, many were still badly affected by illness. At Kaiwhaiki in the 1950s and 1960s, one whānau recalled that "ill health was rampant" with many whānau members suffering heart disease, arthritis, rheumatism, asthma and chest infections. Māori rates of illness and death from most health conditions continue to be higher than most non-Māori.

Employment

4.291. As customary land left Ngā Hapū o Te Iwi o Whanganui ownership, many Whanganui Māori increasingly relied on employment on farms, and in public works, factories, and timber mills. The relatively low paid, seasonal, and casual nature of this work led some people of Ngā Hapū o Te Iwi o Whanganui to feel "inferior, less intelligent and less valuable than the rest of the community". This work was also especially vulnerable to broader economic downturns like the Depression when many Ngā Hapū o Te Iwi o Whanganui suffered major unemployment and financial hardship.

4.292. By the late 1930s, lack of land and employment opportunities, along with a growing population, had started to draw many Whanganui Māori away from their papakāinga to urban areas in search of work. However, since a disproportionate number of Māori left school early and with low levels of academic achievement, these migrants tended to be employed in low-skilled and low paid state-sector jobs. By the 1950s, a Welfare Officer for the Whanganui District stated that some 80 per cent of Whanganui Māori workers relied on a basic wage. When many of these jobs were abolished in the late 1980s, large number of rural and small town Māori in the rohe of Ngā Hapū o Te Iwi o Whanganui were left unemployed.

Housing

4.293. When the Crown had begun systematically collecting information on Māori housing in the 1930s, officials learned that it was not uncommon for people of Ngā Hapū o Te Iwi o Whanganui to live in 'huts or whare', camps, tents, or small homes without heating, running water, or bathing facilities. Drainage and plumbing were often inadequate with water supplied by rainwater tanks or wells, and toilet facilities open to the elements.

4.294. In 1937, for example, the Whanganui inspector of health reported that three houses at Pūtiki Pā were unfit for human habitation, and another two were overcrowded. At Parikino Pā, another 'old shack built of slabs' with neither flooring or lining was deemed unsuitable

for human habitation; at Pīpīriki, nearly half the dwellings were rated between 'poor' and 'partially demolished'. Poor housing increased vulnerability to ill health, reduced the ability of children to study, and contributed to low morale and a loss of cultural identity.

4.295. Although the Native Housing Act was passed into law in 1935 to provide home loans from the state, many Māori of Ngā Hapū o Te Iwi o Whanganui living in dire conditions were too poor or lacked the steady income necessary to save a deposit for a new home or to make regular repayments. And despite many people of Ngā Hapū o Te Iwi o Whanganui wanting to live upon or close to their ancestral lands, by the 1950s the Crown was reluctant to encourage Māori to build new homes in remote places because of limited employment opportunities. Instead, the Crown encouraged Māori families to relocate to urban areas, and some of Ngā Hapū o Te Iwi o Whanganui felt they could only receive housing assistance if they 'moved to town'. Many people of Ngā Hapū o Te Iwi o Whanganui felt they had 'no option but to move away from their lands in order to build their homes, seek employment, and provide for their families'.

4.296. The Crown aimed to assimilate Māori urban migrants into Pākehā ways of living. One way it sought to promote this outcome was through a policy of 'pepper-potting' the homes of urban Māori migrants among the homes of Pākehā. For some Māori, urban migration disrupted longstanding whānau and societal connections to their papakāinga; for example, in 1950 as settlements along the Whanganui River began to empty towards urban areas, a local priest at Hiruhārama told an official how, "the life is draining out of the Whanganui River basin and as maoritanga weakens it will do so more and more".

4.297. As families took up lives in urban centres, some whānau moved to town together, maintaining connections with each other in a new location. Some people of Ngā Hapū o Te Iwi o Whanganui worried that, despite their whakapapa, their young people were 'not even grow[ing] up on the land'. Without young people to contribute labour, some older Ngā Hapū o Te Iwi o Whanganui people also left their farms and rural homes for towns and cities. As urban migration increased, many rural pā and kāinga of Ngā Hapū o Te Iwi o Whanganui began to feel very empty. Some experienced 'social and economic dislocation' with the departure of their whanaunga. As a result, many Ngā Hapū o Te Iwi o Whanganui peoples felt 'disinterested, despondent and even more disconnected'.

4.298. In 1956, the Mayor of Whanganui criticised the Crown's tardiness in addressing the housing needs of Māori. Although in the late 1950s, access to housing loans became more accessible, in the 1960s the Crown began urging Māori to move to urban centres so that young Māori families particularly could "take advantage of improvements in housing and modern hygienic standards of living". By the mid-1960s, the Aotea Māori Land District – which includes the rohe of Ngā Hapū o Te Iwi o Whanganui – had a very high proportion of unsatisfactory homes in the surveyed districts (40 per cent compared to the North Island average of 26.6 per cent).

Local government

4.299. In Whanganui, as elsewhere, the Crown has delegated many important functions to local government bodies through legislation. In Whanganui, local government was established in 1862 with the Wanganui Town Board and included many other local bodies over time, including County Councils, Road Boards, and the Harbour Board. Today, the Whanganui District Council holds a considerable amount of land in the Whanganui rohe, including the 'Harbour Endowment' land at the mouth of the Whanganui River. It was not until the Town and Country Planning Act in 1977 that local government was required to acknowledge Māori values and culture.

Taonga Tūturu

4.300. Within Ngā Hapū o Te Iwi o Whanganui, there has been significant concern over their taonga tūturu (moveable cultural heritage or objects) housed in museum collections. Over the years many taonga have, one way or another, become housed in Crown museums. For some Ngā Hapū o Te Iwi o Whanganui, this is a source of grievance and disquiet.

4.301. Among the Whanganui taonga housed in Crown museums today is Teremoe, a famous Whanganui waka owned by Mātene Te Rangitauira and another Pai Mārire leader. Teremoe was used in numerous battles, including in the battle of Moutoa Island in 1864, and to carry away the dead after the battle to Whanganui. In peacetime, this waka was also used to carry produce down the river to market at Pākaitore, and traversed down to the sea to fish. In 1924, the whānau in whose care Teremoe was kept presented the waka to a museum, after which it was moved, with permission of the whānau who had gifted it, to the Dominion Museum, now Te Papa Tongarewa. Teremoe remains in Te Papa's collection, where it is on public display.

4.302. Another waka, Te Koanga o Rehua, was cut in two and carved as a grave marker in approximately 1824, to mark the resting place of a rangatira at Pīpīriki. In the 1890s, Te Keepa presented it to a prominent Pākehā lawyer and naturalist. After the lawyer's death it passed to the Dominion Museum and was held for some time by Te Papa Tongarewa. Te Papa has now returned Te Koanga o Rehua to the Whanganui rohe, where it is currently housed in a museum. When the waka was brought back to Whanganui, talks began with hapū to return it to the Pīpīriki home from where it originated.

4.303. Further taonga of Ngā Hapū o Te Iwi o Whanganui are held in other institutions, including another famous waka, Te Wehi o Te Rangi, a taonga of Ngāti Pāmoana. Whanganui Māori remain concerned today about taonga held in others' hands.

5 TE PAE WHAKARAUHĪ: NGĀ AUMIHI ME TE WHAKAPĀHA

Te Pae Whakarauhī – The Threshold of Resolution

Rapua te huarahi whānui hei ara whakapiri i ngā iwi e rua i runga i te whakaaro kotahi

Seek the broad highway that will unite the two peoples towards a common goal.

NGĀ KUPU WHAKAAE A TE KARAUNA

Te whanaungatanga i raro i Te Tiriti o Waitangi i waenga i Ngā Hapū o te Iwi o Whanganui me te Karauna, me te whakataunga kua roa e tāria ana.

5.1. E whakaae atu ana te Karauna, i tatū tōna hononga ki ngā tūpuna o Ngā Hapū o te Iwi o Whanganui i te waitohutanga o Te Tiriti o Waitangi i Whanganui i te marama o Mei 1840, engari, ahakoa ngā oati o Te Tiriti, he nui tonu ngā mahi a te Karauna i hua ake ai ko ētehi nawe mau roa ki Ngā Hapū o te Iwi o Whanganui. Kāore te Karauna i āta ū ki te whakahōnore i tana hononga ki Ngā Hapū o te Iwi o Whanganui i raro i te Tiriti o Waitangi, ka mutu, kua roa kē e tāria ana te whakaae, te whakaea hoki i ngā nawe mau roa me ngā nawe tūturu o Ngā Hapū o te Iwi o Whanganui.

Te kawenga atu ki tāwāhi me te pananga atu o ngā tāne o Whanganui i 1846

5.2. E whakaae ana te Karauna, ahakoa te iti o ngā taunakitanga, i hē tana pana atu i ngā mauhere e rima ki Tāhimānia i te tau 1846, tae atu ki a Hohepa Te Umuroa, he tupuna nō Ngā Hapū o te Iwi o Whanganui i mate nōna e mauheretia ana i reira. E whakaae ana te Karauna, he māminga te mahi a te Kāwana i tana whakapeau i ngā hara o ngā mauhere ki ngā mana whakahaere i Tāhimāhia, i te korenga o te taunakitanga, i tana tono hoki i ngā mana whakahaere kia tūkino i ngā mauhere. Ka whakaae hoki te Karauna, ko tērā mahi āna he takahi i Te Tiriti o Waitangi me ōna mātāpono.

Te ture ā-ope kātua i te tau 1847

5.3. E whakaae ana te Karauna, kāore kau he take ohorere, he take whakawehi rānei hei parahau i te tōroatanga o te ture ā-ope kātua ki Whanganui i te marama o Māehe 1847. I te mea i ū tonu te ture ā-ope kātua i te marama o Āperira 1847, i te wā i mauheretia ai ngā taitamariki tokorima o Whanganui i muri mai i te kōhurutanga o tētehi whānau Pākehā, ka whakawākia rātou ki te kōti ā-kātua. Tokowhā ngā taitamariki, ko Te Awahuri Te Pūhaki tētehi, i wawe te patu i a rātou kia mate, hei "tauira whakatūpato", tērā i te āta whakawā i a rātou ki te kōti whānui, tērā tonu pea kua tika kē te tukanga whakawā i a rātou i reira. Nā tērā, kīhai rātou i whai wāhi ki ngā mōtika me ngā painga o te noho ki raro i te mana kiririrarau, ka mutu, he mea takahi tērā i Te Tiriti o Waitangi me ōna mātāpono.

Te Korenga o te rangahau i ngā kōrero mō te paitini i te paraoa

5.4. E whakaae ana Te Karauna:

5.4.1. i te tau 1847, ka pā te rongo, i te wā o ngā kakari i Whanganui, ka tūpono atu ētehi o ngā toa o tētehi tauā o Whanganui ki tētehi ranunga paraoa i paitinitia ki

te akinihi, i roto tonu i te whare i whakarērea e tētehi Kaiwhakawā Tūmatanui Pākehā, otirā, tokorua, neke atu rānei, ngā Māori i paitinitia;

5.4.2. kāore te Karauna i rangahau i ngā kōrero mō te paitinitanga o ngā Māori tokorua, i rongo ai te Karauna i te marama o Ākuhata 1847, i muri noa atu i te mutunga o ngā kakari i Whanganui, ā,

5.4.3. kua roa Ngā Hapū o te Iwi o Whanganui e whakapono ana i tae taua paraoa paitini ki uta o te awa, me te aha, ka mate te tokonui i te puku o te rautau tekau mā iwa. Kei te mau tonu ngā nawe me te pāmamae ki Ngā Hapū o te Iwi o Whanganui i taua āhuatanga ināianei.

Ngā tūmanako o ngā tūpuna o Ngā Hapū o te Iwi o Whanganui mō te hokonga o te tau 1848

5.5. E whakaae ana te Karauna, ko te hokonga o Whanganui i te tau 1848, he take nui tērā i roto i te whanaungatanga o ngā tupuna o Ngā Hapū o te Iwi o Whanganui ki te Karauna. I te whai wāhitanga atu o ngā tini rangatira o Ngā Hapū o te Iwi o Whanganui ki taua hokonga, i pērā rātou i runga i te whakaaro he kaupapa whakawhanake tērā i te whanaungatanga ki te Karauna, ka toitū, ka whaihua hoki te katoa.

Te Hokonga i 1848

5.6. E whakaae ana te Karauna, ko te Hokonga o te Poraka o Whanganui 1848, i whakatairangatia atu ki Ngā Hapū o te Iwi o Whanganui koia ko te whakatutukitanga o ngā tohu i tūtohungia e Kōmihana Spain, kia riro i te Kamupene Niu Tīreni te 40,000 eka mō tāna utu i te £1,000. Heoi, kāore te Karauna i whakamōhio atu ki ngā tūpuna o Ngā Hapū o te Iwi o Whanganui, ahakoa i riro tonu i a rātou te utu £1,000, ko te takiwā i rūrihia e te Karauna, i whai wāhi atu hoki ki taua hokonga, i kō atu i te pūruatanga o tā Spain i tohu ai. Kāore tērā i eke ki te taumata o te pono, o te tika i hua mai i te Tiriti o Waitangi. He takahi tērā i te Tiriti o Waitangi me ōna mātāpono.

Ngā Whenua Rāhui i 1848

5.7. E whakaae ana te Karauna, nāna i whai kia nui ngā tukunga a ngā tūpuna o Ngā Hapū o te Iwi o Whanganui mō te taha ki te wāhi me te rahi o ngā whenua rāhui i te hokonga o Whanganui i te tau 1848. Ahakoa i tutuki te whiriwhiringa kōrero a ngā tūpuna kia tāpirihia ētehi whenua pai ki aua whenua rāhui i mau tonu i a rātou, i tōna whānuitanga, he tāpua, he uaua hoki ngā tukuhanga i whakaae atu ai rātou mō te taha ki te wāhi me te rahi o aua whenua rāhui. Ka mutu, ko ngā whenua rāhui i tatū i taua hokonga, he nawe nui tonu e ngau kino nei i Ngā Hapū o te Iwi o Whanganui.

5.8. Kei te whakaae hoki te Karauna, kāore i kapi i ngā whenua rāhui i whiriwhiritia i te hokonga o te tau 1848 ko ētehi o ngā pā me ngā kāinga i nōhia tonuhia e te iwi, arā, ko Pākaitore tētehi, he kāinga hī ika, i tau atu ai te nui o ngā iwi me ngā hapū o te awa o Whanganui i ngā kaupeka hī ika o te tau. Nāwai rā, ka tū tētehi papa hokohoko, haere nei, he pāka tūmatanui, i karangatia ko Moutoa Gardens, ā, ka kore e taea e ngā tūpuna o Whanganui te noho tonu atu ki reira. Ko te rironga o te mana whakahaere i Pākaitore he nawe nui, he pāmaetaetanga nui ki Ngā Hapū o te Iwi o Whanganui.

Ngā Pakanga i te Ngahuru Tau 1860

5.9. E whakaae ana te Karauna:

5.9.1. Nā te pākaha o ana karawhiunga hōia i Taranaki i te ngahuru tau 1860 i mate ai ngā Māori o Whanganui ki te whakaū i ngā whakatau taumaha e pā ana ki tō rātou pono ki te Karauna, nā konā i nui ai ngā taukumekume i te rohe o Whanganui;

5.9.2. nā aua taukumekume ka tū te riri o ngā Māori o Whanganui ki Moutoa i te tau 1864; ā,

5.9.3. nā aua pakanga he nui ngā wharanga me ngā matenga, ka wehewehe hoki ngā hapū me ngā whānau o Whanganui. Mai i taua wā, kua mau tonu te ngākau pōuri me te mamae.

Tā te Karauna kawenga i ngā pakanga i Whanganui i te ngahuru tau 1860

5.10. E whakaae ana te Karauna, i te mutunga iho, nāna i pakū ai te pakanga a te Kīngitanga ki te Karauna i Whanganui, tērā i tīmata i te pā o Ōhoutahi, ka mutu i Pīpīriki i te tau 1865, otirā, I whai wāhi atu ai ētehi tūpuna o Whanganui hei kaitautoko i te Kīngitanga, ko ētehi hei hoa haere ki te Karauna. E whakaae ana te Karauna he takahi tērā i Te Tiriti o Waitangi me ōna mātāpono.

Tā te Karauna uta i ngā karangatanga wehewehe ki Ngā Hapū o te Iwi o Whanganui

5.11. E whakaae ana te Karauna, nā ngā karangatanga i utaina i te wā o Ngā Pakanga Nunui o Niu Tīreni, i kīia rā ngā Māori o uta o te awa o Whanganui, he ito, ko ērā o tai, he hoa, ka ara ake ngā taukumekume. Nā aua taukumekume kua tupu te ngākau kawa me te mauāhara o Ngā Hapū o te Iwi o Whanganui, ko tēnā hapū ki tēnā, ko ngā hapū ki te Karauna anō, ā, e mau tonu ana te mamae o Ngā Hapū o te Iwi o Whanganui.

Te Ture Whenua Māori

5.12. E whakaae ana te Karauna:

5.12.1. kāore a ia i whiriwhiri kōrero ki Ngā Hapū o te Iwi o Whanganui mō te whakaaranga o ngā ture whenua Māori; ā,

5.12.2. ko ngā whakahaere me ngā pāpātanga o ngā ture whenua Māori, otirā, o te tukanga tohu i ngā taitara whenua ki te hunga takitahi i taea ai e te tangata kotahi ngā ritenga mō taua whenua, tē aro ai ki te iwi me ngā hapū, nā reira, i māmā ake ai te poroporo, te wāwāhi, me te rironga atu o aua whenua. Nā tērā, ka horo ngā ritenga me ngā tikanga tūturu a te iwi o Ngā Hapū o te Iwi o Whanganui. Kāore te Karauna i āta atawhai i aua tikanga me aua ritenga, ā, he mea takahi tērā i te Tiriti o Waitangi me ōna mātāpono.

Ngā utu rūri tuwhene i pā i te hokonga o te poraka o Ōtaranoho

5.13. E whakaae ana te Karauna, ko ngā nama rūri i tohungia hei utu mā ngā tūpuna o Ngā Hapū o te Iwi o Whanganui, i ētehi wā, he taumahatanga nui. Otirā, e whakaae ana te Karauna, ko ngā utu rūri mō te poraka o Ōtaranoho kāore i tika hei pīkau mā ngā tūpuna o Ngā Hapū o te Iwi o Whanganui, ā, nā te korenga ōna i tiaki i ngā tūpuna o Ngā Hapū o te Iwi o Whanganui i taua taumahatanga, he takahi tērā i Te Tiriti o Waitangi me ōna mātāpono.

Te Tarati a Te Keepa

5.14. E whakaae ana te Karauna, ko te whai ki te whakatū i te Tarati a Te Keepa i te tau 1880 he mahi nā Ngā Hapū o te Iwi o Whanganui ki te whakakotahi i ō rātou whenua ki raro i te mana whakahaere tōpū. Heoi, kāore te Karauna i tuku i te taitara tōpū tika kia tae rā anō ki te tau 1894, ā, ko taua hapa, he takahi i te Tiriti o Waitangi me ōna mātāpono.

Parihaka

5.15. E whakaae ana te Karauna i te ngahuru tau 1870 me te tīmatanga o te ngahuru tau 1880, ko ngā tūpuna o Ngā Hapū o te Iwi o Whanganui ētehi o ngā Māori nō ngā rohe maha i tae atu ki te papakāinga o Parihaka. He tokopae o aua tūpuna i noho ki Parihaka, hei apataki o Te Whiti o Rongomai rāua ko Tohu Kākahi. Ko ētehi atu i haere ki Parihaka i ō rātou kāinga i Whanganui, i ia marama. Ko aua tūpuna ētehi i pēpēhia e ngā ture me ngā hapa o te Karauna i Parihaka.

5.16. E whakaae ana te Karauna:

5.16.1. i mauheretia e ia ngā uri o Ngā Hapū o te Iwi o Whanganui mō te whai wāhi atu ki ngā mahi ātete rangimārie i kōkiritia ki Parihaka i te tau 1879 me 1880;

5.16.2. ka mana ngā ture "whakatārewa i ngā tukanga ture whānui," me te aha, ka hereherea ngā tūpuna o Ngā Hapū o te Iwi o Whanganui, kīhai i whakawākia;

5.16.3. ko te mauheretanga o aua tūpuna, kīhai i whakawākia, ka roa e herehere ana, ko tōna rite, he mauheretanga ture-kore;

5.16.4. ko te mauherenga o ngā tūpuna o Ngā Hapū o te Iwi o Whanganui i ngā whare herehere i Te Waipounamu mō te tōrangapū te take, he pā kino, he tūkino anō i a rātou ko ō rātou whānau, hapū hoki, ā

5.16.5. ko te āhua i pā ki aua mauhere tōrangapū:

(a) i hē, i takahi i te ture whānui, i aupēhi hoki i ō rātou mana tangata; ā

(b) he takahi i te Tiriti o Waitangi me ōna mātāpono.

5.17. E whakaae ana te Karauna:

5.17.1. he whakakino nui tāna ki Parihaka, i takahia hoki e ia ngā tika tāngata o te hunga i noho ki reira i te wā o te pāhuatanga, i te nohoanga hoki o ngā Pākehā ki reira i muri mai;

5.17.2. i āta panaia atu e ia ētehi kirinoho maha, ka tūkinotia, ka takakinotia ō rātou kāinga, ō rātou whare tapu, ka kaiātia ā rātou taonga tuku iho, ka tūkinotia ā rātou mahinga kai nui, me ā rātou kīrehe, otirā, ka panaia ngā tūpuna o Ngā Hapū o te Iwi o Whanganui kia hoki atu ki Whanganui, ā, ka āta whakarite here kuhu ki Parihaka;

5.17.3. ko āna mahi he takahi i te mana motuhake o te Māori kia whanake, kia noho anō hoki hei hapori motuhake i runga i te rangimārie; ā

5.17.4. ko tāna tūkino i ngā tūpuna o Ngā Hapū o te Iwi o Whanganui ki Parihaka, i tino kino, otirā, i hē, ā, ko aua mahi he takahi i te Tiriti o Waitangi me ōna mātāpono.

Ngā Whenua Tuku

5.18. E whakaae ana te Karauna:

5.18.1. i tukuna e Ngā Hapū o te Iwi o Whanganui tōna 80,000 eka ki te Poari Whenua Māori o Aotea i waenganui i te tau 1903 me te tau 1905;

5.18.2. i whakapono ngā kaipupuri i ngā pānga whenua o Ngā Hapū o te Iwi o Whanganui ko ngā whenua i tukuna e rātou, ka rīhingia atu ki ngā kirinoho mō ētehi wā rīhi e rua, e 21 tau te roa, ā, mutu ana, ka whakahokia aua whenua ki tō rātou mana whakahaere;

5.18.3. ka tata mai ana te mutunga o te wā rīhi tuatahi ka mārama te Karauna kāore i taea e ngā kaipupuri te whakahaere ō rātou whenua nō te mea kāore i a rātou te moni hei utu i te kapeneihana mō ngā whakapaipaitanga e tika ana kia riro i ngā kairīhi, engari, kāore te Karauna i aro ki taua take kia tae rā anō ki te tau 1950; ā,

5.18.4. ko te korenga o te Karauna i whakatau ritenga mō Ngā Hapū o te Iwi o Whanganui kia riro anō i a rātou te mana whakahaere i ō rātou whenua tuku i te wā tika, i raro hoki i te āhuatanga pai, he takahi i te Tiriti o Waitangi, me ōna mātāpono.

Ngā Hanganga Tūmatanui: He Whakaaetanga Whānui

5.19. E whakaae ana te Karauna i riro i a ia te 2,2000 eka o ngā whenua o ngā poraka i whai pānga ai ngā tūpuna Ngā Hapū o te Iwi o Whanganui i raro i te ture, mā te tango whenua i raro i te ture hanganga tūmatanui i te rautau tekau mā iwa me te rautau rua tekau. E whakaae ana hoki te Karauna, i taua wā, i riro i ngā rōpū ehara i te Karauna, ngā whenua o Ngā Hapū o te Iwi o Whanganui mō ngā hanganga tūmatanui ā-rohe, tae atu ki te whenua i Kai Iwi. Ko te nui o aua tangohanga whenua te pūtake o ngā nawe mau roa e ngau tonu ana i Ngā Hapū o te Iwi o Whanganui i tēnei rā.

Ngā hanganga tūmatanui: Te Rua Keri Kōhatu i Kaiwhaiki

5.20. I te tau 1878, i kuhu te Karauna ki te whiriwhiri take i waenga i ngā tūpuna o Ngā Hapū o te Iwi o Whanganui me te Wanganui Harbour Board kia tau ai tētehi ritenga e keria ai e te Poari ngā kōhatu o ngā whenua o ngā hapū i Kaiwhaiki. Nā te Karauna ngā tūpuna o Ngā Hapū o te Iwi o Whanganui i āki, ki te kore ngā 'ritenga pai' e tatū ki te Poari, tērā tonu pea ka riro te whenua mā te ture. E whakaae ana te Karauna kīhai ia i atawhai i Ngā Hapū o te Iwi o Whanganui i tāna tuku kupu whakatūpato atu kei riro te whenua i te Poari, ā,he takahi tērā i te Tiriti o Waitangi me ōna mātāpono.

Ngā nawe mō te rironga o te Rua Keri Kōhatu o Kaiwhaiki i raro i te ture

5.21. E whakaae ana te Karauna i te tau 1920, i riro i te Wanganui Harbour Board te rua keri kōhatu iraro i te ture, i muri i te 40 tau o te utu i ngā nama ki ngā Māori o Kaiwhaiki, ā, he iti iho te utu hoko i te uara tika o te rua keri kōhatu, ki tā Ngā Hapū o te Iwi o Whanganui. Ka aukatihia te whai wāhitanga atu o ngā kaipupuri ki ō rātou whenua, ā, ka tūkinotia ngā wāhi tapu o taua whenua, ka mutu, ka mau tonu te mamae i taua tangohanga ināianei.

Ngā whenua tuku mō ngā kura kīhai i whakahokia ki ngā hapū

5.22. E whakaae ana te Karauna he mea tuku nā Ngā Hapū o te Iwi o Whanganui ngā whenua ki te Karauna hei whakatū kura. Ko ētehi o aua whenua kāore i whakahokia ki ngā

kaipupuri tūturu, ki ō rātou uri rānei i te katinga o ngā kura, ā, ka mau tonu tēnei nawe ki ngā hapū.

Te tukunga o te kura o Koriniti

5.23. E whakaae ana te Karauna, i te tau 1899 ka tukua e ngā tūpuna o Ngā Hapū o te Iwi o Whanganui ngā whenua ki te Karauna mō tētehi kura ki Koriniti, e whitu tekau tau i tū ai hei kura mō te hapori o Koriniti. I te tau 1977, ka hokona atu e te Karauna te whenua, kāore i whai i ngā hātepe tika ki te rangahau ne i he mea tuku te whenua i mua, nā reira e tika ana kia whakahokia atu ki ngā uri o ngā kaipupuri pānga whenua tuatahi. Ko te korenga o te Karauna i āta rapu i te māramatanga ki te pūtake i riro ai i te Karauna taua whenua, he takahi i tana kawenga kia āta tiaki i ngā pānga whenua o ngā tūpuna o Ngā Hapū o te Iwi o Whanganui, he takahi hoki i te Tiriti o Waitangi me ōna mātāpono.

Ngā hanganga tūmatanui: Te Rori o Parapara

5.24. E whakaae ana te Karauna i te tīmatanga, i te puku hoki o ngā tau 1900, he mea tango nānā ngā whenua o te poraka o Ngāpukewhakapū i raro i te ture, kia hangaia ai, kia whakatikatikahia ai hoki te rori o Parapara, ināianei ko te Huarahi Matua 4. I haere taua rori mā te papakāinga o Ōtoko, he kāinga nui i roto i te iwi, i raro hoki i ngā tikanga wairua o te hāhi Ringatū, otirā, i tōna poropiti, i a Te Kooti. He mea wehewehe te rori i te papakāinga. Nā ētehi mahi o muri mai, i whānui ake ai te rori. Nā ngā mahi hangahanga rori i tūkinotia ai ngā wāhi tapu, tae atu rā ki te urupā o Kākātahi, me te Pōhutukawa tapu, a Te Kāhui o Ngā Rangatahi. E whakaae ana te Karauna ki ngā nawe o te iwi o Ōtoko mō te huarahi wehewehe i tō rātou papakāinga.

Ngā hanganga tūmatanui: Te Pā Wai o Atene

5.25. E whakaae ana te Karauna kāore ngā tūpuna o Ngā Hapū o te Iwi o Whanganui i whakamōhiotia, i whai wāhi atu rānei ki te Order in Council o te tau 1958 i āhei ai tā te Karauna rangahau i ngā mahi whakatū pā wai ki Ātene. Kei te whakaae hoki te Karauna ko ngā tūpuna o Ngā Hapū o te Iwi o Whanganui i whakaririka i te tūpono mai o te waipuke i te pā wai o Ātene, ka hinga ō rātou kāinga, ō rātou marae, ngā whenua motuhake me ngā wāhi tapu. E maumahara ana Ngā Hapū o te Iwi o Whanganui, i te hiku o te ngahuru tau 1950, i te tīmatanga o te ngahuru tau 1960, nā runga i te whakaririka kei waipuke, ka whakarērea e ētehi ō rātou kāinga, ka hahua ngā kōiwi i ō rātou urupā, ā, ka tapukea ngā whanaunga ki tawhiti atu i ō rātou urupā tūpuna. Tēnei te Karauna e tūtohu ana i te mamae i pā ki aua tūpuna.

Te rironga o ngā Whenua Rāhui Whakaariari o Te Awa o Whanganui i Raro i te Ture

5.26. E whakaae ana te Karauna kāore ia i āta whiriwhiri kōrero ki Ngā Hapū o te Iwi o Whanganui, kāore hoki i aro tautika atu ki ō rātou pānga me ērā o ngā pānga tūmatanui i te rironga o ō rātou whenua hei papa rāhui whakaariari. Nā aua hapa i riro ai i te Karauna te 2,745.5 eka o ngā whenua o ngā hapū i ngā tahataha o te awa o Whanganui i raro i te ture, tatū atu rā ki ngā pāmu, ngā urupā, me ngā whenua i ora ai ētehi o ngā uri o ngā hapū. He takahi tērā i te Tiriti o Waitangi me ōna mātāpono.

Te tāpiritanga o ngā papa rāhui whakaariari ki te Whanganui National Park

5.27. E whakaae atu ana te Karauna i te tau 1987, i tāpirihia ētehi o ngā papa rāhui whakaariari ki te Whanganui National Park, ā, he whakakino anō tēnei i ngā tāmitanga i tau ki runga ki Ngā Hapū o te Iwi o Whanganui, nā te mea i whakawhāitihia tō rātou āhei ki te tiaki i ō rātou whenua me ā rātou rawa.

Ngā whakatoihara utu pēnihana

5.28. E whakaae ana te Karauna, ko ngā Māori, tae atu ki ērā o Ngā Hapū o te Iwi o Whanganui, i rongo i te whakatoihara i te whiwhinga ki te pēnihana pahake iti iho i tērā i riro i te nuinga atu o ngā tāngata o Niu Tīreni i ngā ngahuru tau e whā tuatahi o te rautau rua tekau , ā, ko taua momo whakatoihara i ngā uri o Ngā Hapū o te Iwi o Whanganui he takahi i te Tiriti o Waitangi me ōna mātāpono.

Te takakino i te taiao

5.29. E whakaae ana te Karauna, mai i te puku o te rautau tekau mā iwa, he nui ngā huringa i pā ki ngā whenua, ngā ngahere, me ngā arawai o te rohe o Ngā Hapū o te Iwi o Whanganui, ā, he nui tonu ērā he tūkinotanga, e kore hoki e taea te whakatikatika, nā konei e ngau kino ana te auhitanga nui ki Ngā Hapū o te Iwi o Whanganui, tae atu ki:

5.29.1. te topenga o ngā rākau taketake kia tupu ai ngā pātītī, i horo ai te whenua, i poke ai te tini o ngā arawai;

5.29.2. te whakarere i ngā para, i ngā para kīrehe, i ngā para kikino, me ngā waipara ki roto ki ngā arawai o te rohe, nā reira i heke ai te ora o te wai, i pā kinotia ai hoki ko ētehi koiora o ngā wai māori, he kai nā ngā hapū hei oranga mō rātou; otirā,

5.29.3. te urutomokanga mai o ngā manu, ngā kīrehe me ngā ika tauhou ki te rohe o Ngā Hapū o te Iwi o Whanganui, ko te pāpātanga, he mea tūkino i te taiao taketake.

5.30. Ka mutu, e whakaae ana anō te Karauna ko te kino i pā ki tō rātou rohe, he tūkino anō i ngā mātauranga o Ngā Hapū o te Iwi o Whanganui, he whakaiti hoki i ā rātou kawenga kaitiaki i te nuinga o ā rātou rawa, taonga hoki.

Te reo Māori

5.31. E whakaae ana te Karauna kāore i tutuki tāna āta tiaki i te reo, kāore hoki i akiaki i tā te iwi, me tā ngāi Māori tuku i te reo kia rere, nā kōnei kua kino te pāpātanga ki te reo Māori i te rohe o Whanganui, ā, he takahi tērā i te Tiriti o Waitangi me ōna mātāpono.

Ngā whiunga i ngā kura mō te reo te take

5.32. E whakaae ana te Karauna i tūkinotia ngā tamariki o Ngā Hapū o te Iwi o Whanganui, ka hia nei ngā ngahuru tau i whiua ai rātou mō te kōrero i tō rātou reo te take i roto i ngā kura i whakatūria e te Karauna.

Ngā take ohaoha-pāpori

5.33. E whakaae ana te Karauna nō te mutunga o te rautau tekau mā iwa tae atu ki te rautau rua tekau, i raru Ngā Hapū o te Iwi o Whanganui i te pākarukaru o ngā whare, i te iti o ngā āheinga mahi, i te kino hoki o te hauora. Ko te pūnaha mātauranga he mea tātāmi, kāore i whai hua ki ngā reanga o ngā tamariki Māori o Whanganui. Nā ngā āhuatanga pakukore i mate ai ētehi o ngā uri o Ngā Hapū o te Iwi o Whanganui ki te wehe i ō rātou kāinga, otirā, ko ētehi, kua momotu rā ngā here ki ō rātou hapū, ki tō rātou tūrangawaewae. Kei te whakaae anō te Karauna kua kaha, kua manawanui hoki Ngā Hapū o te Iwi o Whanganui i aua āhuatanga, kua kaha ki te pupuri ki ā rātou tikanga, ki tō rātou ahurea, me tō rātou tuakiri.

TE WHAKAPĀHA A TE KARAUNA

5.34. Ki a koutou, ki Ngā Hapū o te Iwi o Whanganui, otirā, ki ō koutou tūpuna, ki ā koutou mokopuna, ahakoa kei hea rā koutou, tēnei te whakapāha tōmuri mārika nei a te Karauna.

5.35. E whakapāha nei te Karauna, i te korenga ōna i whakahōnore i āna kawenga ki a koe, hei hoa Tiriti. I uru mai koutou ki te hokonga o te tau 1848 mō tētehi poraka whenua i aroha nuitia e koutou, e whai ana kia whakakaha ake i te whanaungatanga ki te Karauna. Ka nui rā te āwhitu o te Karauna i te korenga ōna i ū ki te tika me te pono i ana whiriwhiringa ki a koutou i taua hokonga. Kāore i tika tā te Karauna whiriwhiri i te utu mō ō koutou whenua, me te aha, ka riro ō koutou kāinga i ngā whenua kīhai i rāhuitia.

5.36. E whakapāha kau ana te Karauna i te hē o tana pei i ō tūpuna ki Tāhimānia i te tau 1846, ā, ka whakaūngia te ture ā-ope kātua i te tau 1847 ahakoa kāore nei e nui te parahautanga. Ka nui te āwhitu o te Karauna i hua ai i āna mahi i te ngahuru tau 1860 ko te pakanga, ko te riringitanga o te toto ki Whanganui. Ka mutu, e whakapāha atu nei, nāna i tupu ai te taukumekume i waenga i ngā hapū, he nui tonu rātou i utaina ki ngā karangatanga wehewehe a te Karauna, i kīia rā he hunga whakamoho, tae atu ki te māteatea mauroa i hua ake.

5.37. I ngā tau whai muri i te pakanga, he tokopae ō koutou tūpuna i piri atu ki te iwi i Parihaka, ā, ka mārire te ātete atu ki te Karauna. Ko tā te Karauna whakautu atu, he mauhere, he herehere, he pei atu i ō koutou tūpuna i ō rātou kāinga i Parihaka, me te aha, hei konei te whakapāha nui.

5.38. E whakaae ana te Karauna ki te ū a tō koutou iwi me ō koutou hapū ki tō koutou whenua me tō koutou rangatiratanga. Heoi, ko tā te Karauna he whakaara ake i ngā ture i takitahi ai ngā pānga whenua, ka kōkiri ai i te rironga atu o tētehi wāhanga nui o ō koutou whenua. Nā aua ture i takahi ngā tikanga me ngā ritenga a ō koutou hapū me tō koutou iwi, me te aha, tēnei rā te whakapāha a te Karauna. Nā te Karauna anō i tango, tērā anō te wā, nāna hoki i tūkino ō koutou whenua i te mahinga o ngā hanganga tūmatanui, ka riro mai hoki te manomano eka whenua mō ngā rāhui whakaariari i ngā tahataha o te awa o Whanganui. Ka nui te whakapāha a te Karauna i te korenga ōna i āta tiaki i tō mana whakahaere tōpū ki ngā takiwā rahi o te whenua i puritia tonuhia e koutou, ka mutu, i te rironga atu o ngā whenua i ngau kino i a koutou, i whakaparahakotia ai koutou i tō koutou ake whenua. Ka nui te whakapāha a te Karauna i te pākinotia o tō koutou iwi e te rawakore me te pōharatanga, i wehe atu ai te tokopae i ō rātou kāinga, i momotu ai hoki ngā taura here ki ngā tūrangawaewae, tae atu hoki ki te korenga o te Karauna i atawhai i te reo Māori i te rohe o Whanganui.

5.39. E Ngā Hapū o te Iwi o Whanganui, kua manawa piharau koutou ki te tiaki i tō koutou iwi, kia mau ai te rongo, kia toitū ai te ora. Ka nui te mana o ā koutou mahi i te whanaungatanga mai ki te Karauna. Heoi, i ētehi wā, ko tā te Karauna he takahi kē i taua whanaungatanga. Ka nui rā te ngākau pōuri me te whakaae ki ana tini hapa, tēnei te whakapāha a te Karauna i te kino o tāna takahi i te Tiriti o Waitangi, otirā i a koutou. Tēnei ka whakamānawa i tō koutou manawanui.

5.40. Mā tēnei whakataunga, mā tēnei whakapāha anō hoki, ko te tūmanako o te Karauna kia ea te kino kua tau ki runga ki a koutou, ka mutu, kia whakahokia te hōnore i takakinotia. I te tau 1869, i whakaatuhia mai e ō koutou rangatira te Whiritaunoka ki te Karauna, he tohu o te tūmanako kia mutu te riri i waenga i a tāua, otirā, "kia pai ake āpōpō". Tēnei te Karauna e whai ana, i roto i te ngākau pāpaku, ki te whakautu i te hohounga o te rongo kua roa e tāria ana, kia ū hoki ki ngā tūmanako o te Tiriti o Waitangi. E ngākaunui ana te Karauna ki te whakawhanake anō i te whanaungatanga ki a koutou, ki ā koutou tamariki me ā koutou mokopuna, otirā, kia pai ake ai ngā rā te tū mai nei.

6 TE PAE WHAKARAUHĪ: ACKNOWLEDGEMENTS AND APOLOGY

Te Pae Whakarauhī – The Threshold of Resolution

Rapua te huarahi whānui hei ara whakapiri i ngā iwi e rua i runga i te whakaaro kotahi

Seek the broad highway that will unite the two peoples towards a common goal.

ACKNOWLEDGEMENTS

The Tiriti/Treaty relationship between Ngā Hapū o Te Iwi o Whanganui and the Crown, and long-awaited redress

6.1. The Crown acknowledges that it established a relationship with tūpuna of Ngā Hapū o Te Iwi o Whanganui at the signing of te Tiriti o Waitangi/the Treaty of Waitangi in Whanganui in May 1840, but despite the promise of te Tiriti/the Treaty, many Crown actions since have created long-standing grievances for Ngā Hapū o Te Iwi o Whanganui. The Crown has not always honoured its partnership under te Tiriti/the Treaty with Ngā Hapū o Te Iwi o Whanganui, and recognition of and redress for longstanding and legitimate grievances of Ngā Hapū o Te Iwi o Whanganui is long overdue.

Transportation and Exile of Whanganui men 1846

6.2. The Crown acknowledges that, despite a lack of evidence, it unjustly exiled five prisoners to Tasmania in 1846, including Hohepa Te Umuroa, a tupuna of Ngā Hapū o Te Iwi o Whanganui, who died while imprisoned there. The Crown acknowledges that the Governor acted in bad faith by misrepresenting the prisoners' offences to the Tasmanian authorities in the absence of evidence, and by asking the authorities to treat the prisoners harshly. The Crown further acknowledges that its behaviour was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Martial law in 1847

6.3. The Crown acknowledges that there was no sufficiently serious emergency or threat to justify extending martial law in Whanganui in March 1847. As martial law was still in place in April 1847 when five Whanganui youths were captured after the murder of a settler family, they were tried by court martial. Four of the youths, including Te Awahuri Te Pūhaki, were then swiftly executed as an "immediate example" rather than being tried in the civil courts, where they could have expected a less peremptory and fairer process. This denied them access to the rights and privileges of citizenship, and was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Failure to investigate reports of a flour poisoning incident

6.4. The Crown acknowledges that:

6.4.1. in 1847 it received reports that during the fighting in Whanganui members of a Whanganui tauā had found a mixture of flour poisoned with arsenic in the

evacuated house of a Pākehā justice of the peace, and that at least two Māori had been poisoned;

6.4.2. it did not investigate the reports that two Māori had been poisoned which it received in August 1847 after the fighting in Whanganui had ended; and

6.4.3. Ngā Hapū o Te Iwi o Whanganui have long held the view that flour poisoned by settlers found its way upriver and caused many deaths in the mid-nineteenth century. The sense of grievance and mamae felt by Ngā Hapū o Te Iwi o Whanganui in relation to these events persists to this day.

Ngā Hapū o Te Iwi o Whanganui tūpuna expectations of the 1848 transaction

6.5. The Crown acknowledges that the 1848 Whanganui transaction was a significant moment in the relationship between Ngā Hapū o Te Iwi o Whanganui tūpuna and the Crown. When many rangatira of Ngā Hapū o Te Iwi o Whanganui entered into this transaction, they saw it as part of building a relationship with the Crown that was enduring and mutually beneficial.

1848 transaction

6.6. The Crown acknowledges that the 1848 Whanganui Block Transaction was represented to Ngā Hapū o Te Iwi o Whanganui tūpuna as the completion of Commissioner Spain's recommended award, which provided for the New Zealand Company to receive a 40,000-acre grant in return for a £1,000 payment. However, the Crown failed to inform Ngā Hapū o Te Iwi o Whanganui tūpuna that, even though they still only received a payment of £1000, the area the Crown surveyed and included in this transaction more than doubled Spain's award. This did not meet the standards of utmost good faith and fair dealing that found expression in te Tiriti o Waitangi/the Treaty of Waitangi. This was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

1848 reserves

6.7. The Crown acknowledges that it sought considerable compromises from tūpuna of Ngā Hapū o Te Iwi o Whanganui over the location and extent of reserves in the 1848 Whanganui transaction. While tūpuna successfully bargained to add some good land to the reserves they retained, overall they made significant and painful compromises on the location and extent of reserves. As a result, the reserves made from the transaction are a strongly-felt grievance for Ngā Hapū o Te Iwi o Whanganui.

6.8. The Crown also acknowledges that the negotiated reserves in the 1848 Whanganui transaction did not include some pā and kāinga still in use, including Pākaitore, a fishing kāinga where many iwi and hapū from along the Whanganui River stayed for seasonal fishing. This area became a marketplace, then a public park known as Moutoa Gardens, and Whanganui tūpuna were no longer able to stay there. Loss of control over Pākaitore remains a significant grievance and cause of mamae for Ngā Hapū o Te Iwi o Whanganui.

War in 1860s

6.9. The Crown acknowledges that:

6.9.1. its military aggression in Taranaki during the 1860s forced Whanganui Māori to make difficult decisions about their allegiance to the Crown, and led to great tensions in the Whanganui district;

6.9.2. these tensions culminated in armed conflict between Whanganui Māori at Moutoa Island in 1864; and

6.9.3. these conflicts caused significant injury and death, and created rifts within and between hapū and whānau of Whanganui that have remained a source of grief and hurt ever since.

The Crown's responsibility for war in Whanganui in the 1860s

6.10. The Crown acknowledges that it was ultimately responsible for the outbreak of warfare between the Kīngitanga and the Crown in Whanganui that began at Ōhoutahi pā and ended at Pīpīriki in 1865, and in which tūpuna of Ngā Hapū o Te Iwi o Whanganui were involved as both Kīngitanga supporters and as Crown allies. The Crown acknowledges that its actions were a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

The Crown's divisive labelling of Ngā Hapū o Te Iwi o Whanganui tūpuna

6.11. The Crown acknowledges that the distinction it made during the New Zealand Wars between up-river Whanganui Māori it labelled as hostile, and down-river Whanganui Māori it considered to be friendly helped to create tensions. These tensions have caused discord and enmity within Ngā Hapū o Te Iwi o Whanganui, between these hapū and others, and between hapū and the Crown, and remain a considerable source of grievance for Ngā Hapū o Te Iwi o Whanganui.

Native Land Law

6.12. The Crown acknowledges that:

6.12.1. it did not consult Ngā Hapū o Te Iwi o Whanganui about the introduction of the native land laws; and

6.12.2. the operation and impact of the native land laws, in particular the awarding of land titles to individuals and enabling of individuals to deal with that land without reference to iwi and hapū, made those lands more susceptible to partition, fragmentation and alienation. This contributed to the erosion of the traditional tribal structures of Ngā Hapū o Te Iwi o Whanganui. The Crown failed to actively protect those structures, and this was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Excessive survey costs incurred in the sale of the Ōtaranoho block

6.13. The Crown acknowledges that the survey costs charged to tūpuna of Ngā Hapū o Te Iwi o Whanganui were in some cases a significant burden. In particular, the Crown acknowledges that survey costs associated with the Ōtaranoho block were an unreasonable burden on Ngā Hapū o Te Iwi o Whanganui tūpuna, and that its failure to protect tūpuna of Ngā Hapū o Te Iwi o Whanganui from this burden breached te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Kemp's Trust

6.14. The Crown acknowledges that the attempt to establish Kemp's Trust in 1880 was an effort by Ngā Hapū o Te Iwi o Whanganui to provide for collective control over their land. However, the Crown did not provide an effective form of collective title until 1894 and this failure was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Parihaka

6.15. The Crown acknowledges that in the 1870s and early 1880s, tūpuna of Ngā Hapū o Te Iwi o Whanganui were among Māori from many rohe drawn to the village of Parihaka. Large numbers of these tūpuna lived at Parihaka as followers of Te Whiti o Rongomai and Tohu Kakahi. Others travelled to Parihaka monthly from their kāinga in Whanganui. These tūpuna were among those who suffered from the Crown's acts and omissions at Parihaka.

6.16. The Crown acknowledges that:

6.16.1. it imprisoned members of Ngā Hapū o Te Iwi o Whanganui for their participation in the peaceful resistance campaign initiated at Parihaka in 1879 and 1880;

6.16.2. legislation was enacted which "suspended the ordinary course of law," and as a result, tūpuna of Ngā Hapū o Te Iwi o Whanganui were detained without trial;

6.16.3. the detention of these tūpuna without trial for an unreasonably lengthy period assumed the character of indefinite detention;

6.16.4. the imprisonment of tūpuna of Ngā Hapū o Te Iwi o Whanganui in South Island gaols for political reasons inflicted unwarranted hardships on them and on members of their whānau and hapū; and

6.16.5. the treatment of these political prisoners:

(a) was wrongful, a breach of natural justice, and deprived them of basic human rights; and

(b) was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

6.17. The Crown acknowledges that:

6.17.1. it inflicted serious damage on Parihaka and assaulted the human rights of the people residing there during its invasion and subsequent occupation of the settlement;

6.17.2. it forcibly removed many inhabitants, destroyed and desecrated their homes and sacred buildings, stole heirlooms, systematically destroyed large cultivations and livestock, forced tūpuna of Ngā Hapū o Te Iwi o Whanganui to return to Whanganui, and regulated entry into Parihaka;

6.17.3. its actions were a complete denial of the Māori right to develop and sustain autonomous communities in a peaceful manner; and

6.17.4. its treatment of tūpuna of Ngā Hapū o Te Iwi o Whanganui at Parihaka was unconscionable and unjust, and these actions constituted a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Vested Lands

6.18. The Crown acknowledges that:

6.18.1. Ngā Hapū o Te Iwi o Whanganui vested approximately 80,000 acres in the Aotea District Maori Land Council between 1903 and 1905;

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6.18.2. Ngā Hapū o Te Iwi o Whanganui owners expected that the land they vested would be leased to settlers for two 21-year lease periods and then returned to their control;

6.18.3. near the end of the first lease period the Crown became aware that the owners would not be able to resume control of their vested lands because they would not be able to afford to pay the compensation for improvements the lessees were entitled to, but did not take steps to address the issue until the 1950s; and

6.18.4. the Crown's failure to make arrangements for Ngā Hapū o Te Iwi o Whanganui to resume control of their vested lands in a reasonable and timely manner was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Public Works: General acknowledgement

6.19. The Crown acknowledges that it compulsorily acquired over 2,200 acres of land from blocks in which tūpuna of Ngā Hapū o Te Iwi o Whanganui held interests through takings of land for public works during the nineteenth and twentieth centuries. The Crown also acknowledges that during this period non-Crown entities acquired land from Ngā Hapū o Te Iwi o Whanganui for local public works, including land at Kai Iwi. Many of these takings have given rise to long-standing grievances still felt by Ngā Hapū o Te Iwi o Whanganui today.

Public Works: Kaiwhaiki Quarry

6.20. In 1878, the Crown intervened between tūpuna of Ngā Hapū o Te Iwi o Whanganui and the Wanganui Harbour Board to broker an arrangement for the Board to quarry stone on hapū land at Kaiwhaiki. The Crown pressured tūpuna of Ngā Hapū o Te Iwi o Whanganui that if 'amicable terms' were not reached with the Board, the land could be compulsorily acquired. The Crown acknowledges that it failed to actively protect Ngā Hapū o Te Iwi o Whanganui when it threatened that the land could be taken by the Board, and this was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Grievance around compulsory acquisition of Kaiwhaiki Quarry

6.21. The Crown acknowledges that in 1920 the Wanganui Harbour Board, after paying royalties to Kaiwhaiki Māori for some 40 years, compulsorily acquired the Kaiwhaiki quarry for a price that Ngā Hapū o Te Iwi o Whanganui saw as unequal to the quarry's value. The owners lost access to their land and saw wāhi tapu on the land destroyed, and the taking remains a grievance to this day.

Gifted school sites not returned to hapū

6.22. The Crown acknowledges that Ngā Hapū o Te Iwi o Whanganui gifted lands to the Crown to be used for schools. Some of these sites were not returned to the original owners or their descendants after the schools ceased operation, and this remains a grievance for hapū.

Disposal of Koriniti School

6.23. The Crown acknowledges that in 1899 tūpuna of Ngā Hapū o Te Iwi o Whanganui gifted land to the Crown for a school in Koriniti, which served the Koriniti community for seventy years. In 1977, the Crown sold this land without taking reasonable steps to investigate whether it had originally been gifted, and therefore should be returned to the descendants of the original owners. The Crown's failure to adequately inform itself of the circumstances

in which this land came into Crown ownership breached its duty to actively protect the interests of tūpuna of Ngā Hapū o Te Iwi o Whanganui and te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Public Works: Parapara Road

6.24. The Crown acknowledges that in the early and mid-1900s, it compulsorily acquired land from the Ngāpukewhakapū block for the construction and maintenance of Parapara Road, now State Highway 4. The road was routed through Ōtoko papakāinga, a place of cultural and spiritual significance with connections to the Ringatū faith and its prophet Te Kooti, dividing the settlement in two. Later works widened the road. The works resulted in damage to nearby wāhi tapu, including Kākātahi urupā, and the sacred Pōhutukawa tree Te Kāhui o Ngā Rangatahi. The Crown acknowledges the grievances held by the people of Ōtoko about the highway that bisects their papakāinga.

Public Works: Atene Dam

6.25. The Crown acknowledges that Ngā Hapū o Te Iwi o Whanganui tūpuna were not consulted or notified of the 1958 Order in Council that enabled the Crown to carry out exploratory works at Ātene for a prospective dam. The Crown further acknowledges that tūpuna of Ngā Hapū o Te Iwi o Whanganui were distressed at the prospect of flooding from the proposed Ātene dam destroying their homes, marae, sites of significance, and wāhi tapu. Ngā Hapū o Te Iwi o Whanganui remember that in the late 1950s and early 1960s, concern about flooding led some to leave their homes, relocate kōiwi from their burial places, and bury relatives away from ancestral urupā. The Crown wishes to acknowledge the mamae felt by these tūpuna.

Compulsory Acquisition of Whanganui River Scenic Reserves

6.26. The Crown acknowledges that it did not adequately consult with Ngā Hapū o Te Iwi o Whanganui or fairly balance their interests and the public interest when it acquired their land for scenery preservation. These failures led the Crown to compulsorily acquire 2,745.5 acres of hapū land along the banks of the Whanganui River including farmland and urupā, and land that some hapū members needed to sustain themselves. This was a breach of the Crown's duty of active protection under te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Whanganui National Park incorporation of scenic reserves

6.27. The Crown further acknowledges that in 1987 it included some scenic reserves in the Whanganui National Park which has intensified the prejudice suffered by Ngā Hapū o Te Iwi o Whanganui as it has further limited their ability to practice their kaitiakitanga over their land and resources.

Pensions Discrimination

6.28. The Crown acknowledges that Māori, including members of Ngā Hapū o Te Iwi o Whanganui, suffered discrimination through receiving lower old-age pensions than many other New Zealanders during the first four decades of the twentieth century, and that in discriminating against these members of Ngā Hapū o Te Iwi o Whanganui in this manner it breached te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Environmental degradation

6.29. The Crown acknowledges that since the middle of the nineteenth century, the lands, forests, and waterways within the rohe of Ngā Hapū o Te Iwi o Whanganui have undergone significant, and in many cases detrimental and irreversible changes which have been and remain profoundly distressing to Ngā Hapū o Te Iwi o Whanganui including:

6.29.1. the removal of native forests for pasture which resulted in land erosion and the siltation of many waterways;

6.29.2. the discharge of sewage, animal effluence, landfill contaminants, and industrial and domestic wastewater into the waterways of the rohe which has reduced their water quality and negatively impacted some populations of native freshwater species that hapū have relied upon for sustenance; and

6.29.3. the introduction of birds, animals, and fish into the rohe of Ngā Hapū o Te Iwi o Whanganui, which have had a harmful impact on native ecologies.

6.30. The Crown further acknowledges that harm to the environment in their rohe has contributed to the erosion of mātauranga among Ngā Hapū o Te Iwi o Whanganui, and has undermined their ability to exercise kaitiakitanga over many of their natural resources and taonga.

Te Reo

6.31. The Crown acknowledges that it failed actively to protect te reo and encourage its use by iwi and Māori, which had a detrimental impact on te reo Māori in the Whanganui rohe, and this was a breach of te Tiriti o Waitangi/the Treaty of Waitangi and its principles.

Te Reo punishment in schools

6.32. The Crown acknowledges that children of Ngā Hapū o Te Iwi o Whanganui suffered harm by being punished for speaking their own language in Crown-established schools for many decades.

Socio-economic Issues

6.33. The Crown acknowledges that from the late nineteenth century and into the twentieth century, Ngā Hapū o Te Iwi o Whanganui have suffered from substandard housing conditions, fewer employment opportunities, and poor health outcomes. The educational system has had low expectations and outcomes which afflicted generations of Whanganui Māori children. This socio-economic deprivation has left members of Ngā Hapū o Te Iwi o Whanganui with little choice but to leave their kāinga and some have become disconnected from their hapū and tūrangawaewae. The Crown further acknowledges that Ngā Hapū o Te Iwi o Whanganui have remained resilient in these circumstances and work tirelessly to uphold their values, culture, and identity.

APOLOGY

6.34. To you, Ngā Hapū o Te Iwi o Whanganui, and to your tūpuna and your mokopuna, wherever you stand, the Crown offers this long-overdue apology.

6.35. The Crown is sincerely sorry that it has failed to honour its obligations to you as a Treaty partner. You entered into the 1848 transaction for a block of your treasured whenua seeking to strengthen an enduring relationship with the Crown. The Crown profoundly

regrets its failure to negotiate this transaction with you in utmost good faith. The Crown did not negotiate the price for your land fairly, and you lost kāinga on the lands that were not reserved.

6.36. The Crown sincerely apologises that it unjustly exiled your tūpuna to Tasmania in 1846 and extended martial law in 1847 without sufficient justification. The Crown profoundly regrets that its actions in the 1860s led to war and bloodshed in Whanganui. It is particularly sorry it caused tensions between hapū, many of whom it divisively labelled as hostile, and for the long-lasting stigma that resulted.

6.37. In the years following the war, many of your tūpuna joined the community at Parihaka, and engaged in peaceful resistance against the Crown. In response the Crown arrested, imprisoned, and forcibly drove away your tūpuna from their homes at Parihaka, and for this it is deeply remorseful.

6.38. The Crown acknowledges the commitment of your iwi and hapū to their whenua and rangatiratanga. However, the Crown promoted land laws that individualised ownership of your whenua and facilitated alienation of much of your land. These laws undermined your hapū and iwi structures, and for this the Crown is deeply sorry. The Crown also took, and in some cases damaged, your land for public works, and took thousands of acres for scenery preservation along the Whanganui River. The Crown is sincerely sorry for its failure to protect your collective control over large areas of land you still retained, and for the bitter losses of other land, which left you feeling marginalised in your own whenua. The Crown deeply regrets that your people have suffered from socio-economic deprivation which has led many to leave their kāinga and to become disconnected from their tūrangawaewae, and for its failure to protect te reo Māori within the Whanganui rohe.

6.39. Ngā Hapū o Te Iwi o Whanganui, you have sought always to protect your people, and secure peace and prosperity for them. You have acted with great mana in your relationship with the Crown. However, the Crown has at times disrespected your friendship. With great remorse and in recognition of its many failings, the Crown sincerely apologises for its grievous breaches of te Tiriti/the Treaty against you, and pays tribute to your resilience.

6.40. With this settlement and this apology, the Crown hopes to atone for the harm it has inflicted on you, and restore its tarnished honour. In 1869, your rangatira held out the symbol of Whiritaunoka (knotted taunoka/broom stems) to the Crown, a token of hope for the end of conflict between us and "better times in the future". The Crown humbly seeks, at long last, to respond with reconciliation, and truly live up to the aspirations of te Tiriti o Waitangi/the Treaty of Waitangi. The Crown looks forward to rebuilding its relationship with you, your tamariki, and your mokopuna, and to better times.

7 TE TATAU PAKOHE: SETTLEMENT

Te Tatau Pakohe – The Blackstone Door

Whiria te taunoka

Tie the taunoka to establish peace

ACKNOWLEDGEMENTS

7.1. Each party acknowledges that –

7.1.1. the other parties have acted honourably and reasonably in relation to the settlement; but

7.1.2. full compensation of Ngā Hapū o Te Iwi o Whanganui is not possible; and

7.1.3. Ngā Hapū o Te Iwi o Whanganui intends their foregoing of full compensation to contribute to New Zealand's development; and

7.1.4. the settlement is intended to enhance the ongoing relationship between Ngā Hapū o Te Iwi o Whanganui and the Crown (in terms of te Tiriti o Waitangi/the Treaty of Waitangi, its principles, and otherwise).

7.2. Ngā Hapū o Te Iwi o Whanganui acknowledge that, taking all matters into consideration (some of which are specified in clause 7.1), the settlement is fair in the circumstances.

SETTLEMENT

7.3. Therefore, on and from the settlement date, –

7.3.1. the historical claims are settled; and

7.3.2. the Crown is released and discharged from all obligations and liabilities in respect of the historical claims; and

7.3.3. the settlement is final.

7.4. Except as provided in this deed or the settlement legislation, the parties' rights and obligations remain unaffected.

REDRESS

7.5. The redress, to be provided in settlement of the historical claims, –

7.5.1. is intended to benefit Ngā Hapū o Te Iwi o Whanganui collectively; but

7.5.2. may benefit particular members, or particular groups of members, of Ngā Hapū o Te Iwi o Whanganui if Takapau Whāriki so determines in accordance with its procedures.

IMPLEMENTATION

7.6. The settlement legislation will, on the terms provided by sections 17 to 20 and 23 to 25 of the draft settlement bill, –

7.6.1. settle the historical claims; and

7.6.2. exclude the jurisdiction of any court, tribunal, or other judicial body in relation to the historical claims and the settlement; and

7.6.3. provide that the legislation referred to in section 19(2) of the draft settlement bill does not apply –

(a) to the licensed land, a purchased deferred selection property (other than a property that is also RFR land) if settlement of that property has been effected, any RFR land referred to in clause 9.15.2, any land within the RFR area, or any land within the removal of resumptive memorials area; or

(b) for the benefit of Ngā Hapū o Te Iwi o Whanganui or a representative entity; and

7.6.4. require any resumptive memorial to be removed from any record of title for the licensed land, a purchased deferred selection property (other than a property that is also RFR land) if settlement of that property has been effected, any RFR land referred to in clause 9.15.2, any allotment solely within the RFR area, or any allotment that is solely within the removal of resumptive memorials area; and

7.6.5. 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 trustees of the Takapau Whāriki Trust may hold or deal with property; and

(ii) Takapau Whāriki Trust may exist; and

7.6.6. require the Office of Treaty Settlements and Takutai Moana – Te Tari Whakatau to make copies of this deed publicly available.

7.7. 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

7.8. The settlement legislation will, on the terms provided by sections 21 and 22 of the draft settlement bill, provide that –

7.8.1. 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

7.8.2. unless specifically provided for, nothing in the settlement legislation overrides the provisions of that Act, including the status under the Conservation Act 1987 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.

7.9. 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 6 of the attachments.

7.10. If, at any time –

7.10.1. during the pre-transfer period for a property; and/or

7.10.2. while Takapau Whāriki (or its nominee, in the case of RFR land) is the registered owner of the property; and

7.10.3. Takapau Whāriki considers that the property may not include part of the bed vested in Te Awa Tupua,

Takapau Whāriki 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.

7.11. If the Crown receives a written request from Takapau Whāriki in accordance with clause 7.10, the Crown must promptly advise Takapau Whāriki whether the Crown considers –

7.11.1. that the property may not include part of the bed vested in Te Awa Tupua (in which case clause 7.12 will apply); or

7.11.2. 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).

7.12. If the Crown considers that the property may not include part of the bed vested in Te Awa Tupua under clause 7.11.1, the Crown must, as soon as reasonably practicable –

7.12.1. 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

7.12.2. if provided with a certificate by the surveyor under clause 7.12.1(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.

7.13. In clauses 7.8 to 7.13 –

7.13.1. bed has the meaning as given in section 7 of the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017; and

7.13.2. **disposal** for the purposes of clause 7.13.5 means the transfer of the fee simple estate in the land; and

7.13.3. **licensed cadastral surveyor** has the meaning as given in section **4** of the Cadastral Survey Act 2002; and

7.13.4. **notation** means a notation noted on the record of title for a property in accordance with section 21(5) of the draft settlement bill; and

7.13.5. **pre-transfer period** means in respect of a deferred selection property or any RFR land, the period –

(a) commencing on the date that Takapau Whāriki 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 Takapau Whāriki (or any nominee, if relevant, in the case of RFR land) under this deed or the settlement legislation; and

7.13.6. **Registrar-General** has the meaning as given in section 5(1) of the Land Transfer Act 2017; and

7.13.7. **Te Awa Tupua** means the legal person created by section 14 of the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017; and

7.13.8. **Whanganui River** has the meaning as given in section 39 of the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017.

8 TE PAE WHAKAMAHU: CULTURAL REDRESS

Te Pae Whakamahu – The Threshold of Revitalisation

He ao āpōpō, he ao tea

Tomorrow holds a bright future

8.1. The redress set out in this part is designed to reflect the following Ngā Hapū o Te Iwi o Whanganui aspirations:

8.1.1. Te Tomokanga Hāpori – Community Engagement Pathway;

8.1.2. Te Tomokanga Oranga Whānau – Whānau Social Wellbeing Pathway; and

8.1.3. Te Tomokanga Oranga Whenua – Land Wellbeing Pathway.

TE TOMOKANGA HĀPORI – COMMUNITY ENGAGEMENT PATHWAY

Relationship agreement with the Department of Conservation – Te Papa Atawhai

8.2. The parties acknowledge that:

8.2.1. Ngā Hapū o Te Iwi o Whanganui considers that its relationship with the Department of Conservation is significant in ensuring that it can play a key role in upholding its responsibility to the health and wellbeing of whenua within the settlement redress area;

8.2.2. the relationship between Ngā Hapū o Te Iwi o Whanganui and the Department of Conservation is therefore significant to this settlement; and

8.2.3. Ngā Hapū o Te Iwi o Whanganui seeks to have a values-based relationship with the Department of Conservation that is underpinned by Te Tomokanga ki Te Matapihi.

8.3. By the settlement date, Takapau Whāriki will enter into a relationship agreement with the Department of Conservation in the form set out in part 5.1 of the documents schedule that includes additional cultural redress, including non-standard features such as:

8.3.1. provision for Ngā Hapū o Te Iwi o Whanganui to seek to establish nohoanga-like sites through concessions and permissions processes, and in agreement with the Department of Conservation;

8.3.2. a commitment that, by agreement through the annual business planning process, Ngā Hapū o Te Iwi o Whanganui and the Department of Conservation will discuss priorities and conservation projects in line with the reserve management plan prepared under clauses 8.41 to 8.46 (subject to each party retaining discretion for its own resourcing), and opportunities for conservation projects on adjacent lands;

8.3.3. opportunities for hapū of Ngā Hapū o Te Iwi o Whanganui to enter into agreements with the Director-General of Conservation under section 53(2)(i) of

the Conservation Act 1987 to undertake conservation activities on public conservation land; and

8.3.4. opportunities for Ngā Hapū o Te Iwi o Whanganui to undertake conservation training that is led and delivered by the Department of Conservation (for example, pest management and habitat restoration) at the request of Takapau Whāriki or a hapū of Ngā Hapū o Te Iwi o Whanganui.

Te Tomokanga Tiaki Taonga: Relationship agreement with the Culture and Heritage Parties

8.4. The Culture and Heritage Parties and Takapau Whāriki must, by or on the settlement date, sign the Tomokanga Tiaki Taonga.

8.5. The Tomokanga Tiaki Taonga:

8.5.1. sets out how the Culture and Heritage Parties will interact with Takapau Whāriki with regard to the matters specified in it; and

8.5.2. will be in the form in part 5.2 of the documents schedule.

8.6. Appendix B of the Tomokanga Tiaki Taonga:

8.6.1. sets out how Manatū Taonga - Ministry for Culture and Heritage will interact with Takapau Whāriki with regard to matters relating to taonga tūturu; and

8.6.2. is issued pursuant to the terms provided by sections 26 to 29 and section 31 of the draft settlement bill.

Relationships with other Crown agencies and entities

8.7. By the settlement date, Takapau Whāriki will enter into relationship agreements with the following Crown agencies and entities (or group of Crown agencies and entities) in the form set out in parts 5.3 to 5.13 of the documents schedule:

8.7.1. Kāinga Ora – Homes and Communities:

8.7.2. Oranga Tamariki – Ministry for Children:

8.7.3. Statistics New Zealand – Tatauranga Aotearoa:

8.7.4. the Ministry for Business, Innovation and Employment – Hīkina Whakatutuki:

8.7.5. the Ministry for the Environment – Manatū Mō Te Taiao:

8.7.6. the Ministry of Education – Te Tāhuhu o te Mātauranga and the Tertiary Education Commission – Te Amorangi Mātauranga Matua:

8.7.7. the Ministry of Health – Manatū Hauora and Health New Zealand – Te Whatu Ora:

8.7.8. the Ministry of Housing and Urban Development – Te Tūāpapa Kura Kāinga:

8.7.9. the Ministry of Justice – Te Tāhū o te Ture, the Department of Corrections – Ara Poutama Aotearoa and the New Zealand Police – Ngā Pirihimana o Aotearoa (**justice sector relationship agreement**):

8.7.10. the Ministry of Social Development – Manatū Whakahiato Ora:

8.7.11. Toitū Te Whenua – Land Information New Zealand.

Relationship agreement with Whanganui District Council

8.8. The Crown acknowledges that:

8.8.1. Ngā Hapū o Te Iwi o Whanganui consider that iwi and local government are critical partners in fostering prosperous regions;

8.8.2. Ngā Hapū o Te Iwi o Whanganui and Whanganui District Council have established a long standing relationship and are intent on maintaining and building on this relationship;

8.8.3. separate to, but in parallel with the Treaty settlement process, the Whanganui Land Settlement Negotiation Trust is pursuing a relationship agreement between Takapau Whāriki and Whanganui District Council that is to be underpinned by Te Tomokanga ki Te Matapihi; and

8.8.4. the purpose of that agreement is to strengthen the existing relationship between Ngā Hapū o Te Iwi o Whanganui and the Council, and to enhance and benefit the development of the Whanganui community, including by working with the Council on social and economic issues.

Relationship agreement with Horizons Regional Council

8.9. Separate to, but in parallel with the Treaty settlement process, the Whanganui Land Settlement Negotiation Trust will pursue a relationship agreement between Takapau Whāriki and Horizons Regional Council that is to be informed by Te Tomokanga ki Te Matapihi.

Relationship agreement with Ruapehu District Council

8.10. The Crown acknowledges that, separate to, but in parallel with the Treaty settlement process, the Whanganui Land Settlement Negotiation Trust and the Ruapehu District Council have confirmed a relationship agreement between Takapau Whāriki, the post-settlement governance entity, and Ruapehu District Council, which will be informed by Te Tomokanga ki Te Matapihi.

8.11. To avoid doubt, any relationship agreement that may be entered into under clauses 8.8.3, 8.9 and 8.10 does not form redress under this settlement.

Crown minerals protocol

8.12. The Crown minerals protocol must, by or on the settlement date, be signed and issued to Takapau Whāriki by the responsible Minister.

8.13. The Crown minerals protocol sets out how the Crown will interact with Takapau Whāriki with regard to the matters specified in it.

8.14. The Crown minerals protocol will be –

8.14.1. in the form in part 4 of the documents schedule; and

8.14.2. issued under, and subject to, the terms provided by sections 26 to 30 of the draft settlement bill.

Letter of recognition from the Director-General of the Ministry for Primary Industries

8.15. The Director-General of the Ministry for Primary Industries will write to the governance entity by the settlement date, outlining:

8.15.1. that the Ministry for Primary Industries recognises that Ngā Hapū o Te Iwi o Whanganui have a special relationship with all species of fish and aquatic life, and that all such species are taonga to Ngā Hapū o Te Iwi o Whanganui within the settlement redress area;

8.15.2. how Ngā Hapū o Te Iwi o Whanganui can have input into and participate in the Ministry for Primary Industries' fisheries planning processes within the settlement redress area;

8.15.3. how Ngā Hapū o Te Iwi o Whanganui can implement the Fisheries (Kaimoana Customary Fishing) Regulations 1998 within the settlement redress area;

8.15.4. that the Ministry for Primary Industries will consult Takapau Whāriki (as the representative of Ngā Hapū o Te Iwi o Whanganui) where the settlement redress area is directly affected by the development of policies and operational processes that are led by the Ministry for Primary Industries in the area of fisheries and aquaculture, agriculture and forestry, biosecurity, and food safety; and

8.15.5. any other matters as agreed between the Ministry for Primary Industries and Ngā Hapū o Te Iwi o Whanganui, including but not limited to exploring how Te Tomokanga ki Te Matapihi may be given life to in the context of the future relationship between the Ministry and Ngā Hapū o Te Iwi o Whanganui.

Appointment as an advisory committee to the Minister for Oceans and Fisheries

8.16. The settlement legislation will, on the terms provided by section 65 of the draft settlement bill, provide that, by the settlement date, the Minister for Oceans and Fisheries must appoint Takapau Whāriki as an advisory committee to the Minister for Oceans and Fisheries under section 21(1) of the Ministry of Agriculture and Fisheries (Restructuring) Act 1995 in relation to any areas of special significance to Ngā Hapū o Te Iwi o Whanganui that are agreed between Takapau Whāriki and the Minister.

Letters of introduction

8.17. By the settlement date, the Chief Executive of the Office of Treaty Settlements and Takutai Moana – Te Tari Whakatau will write letters, in the form set out in part 7 of the documents schedule, to the chief executives of each of the following agencies, entities and authorities to introduce Ngā Hapū o Te Iwi o Whanganui and Takapau Whāriki:

8.17.1. New Zealand Transport Agency – Waka Kotahi:

8.17.2. Ngā Taonga Sound & Vision:

8.17.3. Ruapehu District Council:

8.17.4. Transpower New Zealand Limited.

8.18. The letters listed in clause 8.17 outline the Ngā Hapū o Te Iwi o Whanganui aspiration for those agencies, entities and authorities to consider, in good faith, how they can give life to Te Tomokanga ki Te Matapihi through their relationships with Ngā Hapū o Te Iwi o Whanganui and Takapau Whāriki.

Effect of Crown non-compliance

8.19. A failure by the Crown to comply with the following documents is not a breach of this deed:

8.19.1. the Crown minerals protocol;

8.19.2. the deed of recognition;

8.19.3. the relationship agreements referenced at clauses 8.3 and 8.7; and

8.19.4. the Tomokanga Tiaki Taonga (including Appendix B).

TE TOMOKANGA ORANGA WHĀNAU – WHĀNAU SOCIAL WELLBEING PATHWAY

8.20. The Crown acknowledges that:

8.20.1. Ngā Hapū o Te Iwi o Whanganui's vision is for their iwi and hapū to be part of a positive and responsible tribal nation with the capability to act and live as an iwi that is vibrant, strong, robust and prosperous culturally, socially, environmentally and economically; and

8.20.2. a key aspiration of Ngā Hapū o Te Iwi o Whanganui is to improve the social and economic wellbeing of their people through this settlement by pursuing partnership opportunities between the Crown and iwi at a local level.

8.21. The following Crown agencies and entities have agreed to explore how they can work with Ngā Hapū o Te Iwi o Whanganui to achieve these aspirations:

8.21.1. Kāinga Ora – Homes and Communities:

8.21.2. Land Information New Zealand – Toitū Te Whenua:

8.21.3. Oranga Tamariki – Ministry for Children:

8.21.4. Statistics New Zealand – Tatauranga Aotearoa:

8.21.5. the Department of Corrections – Ara Poutama Aotearoa:

8.21.6. the Ministry for Business, Innovation and Employment – Hīkina Whakatutuki:

8.21.7. the Ministry of Health – Manatū Hauora and Health New Zealand – Te Whatu Ora:

8.21.8. the Ministry of Housing and Urban Development – Te Tāūpapa Kura Kāinga:

8.21.9. the Ministry of Justice – Te Tāhū o te Ture:

8.21.10. the Ministry of Social Development – Manatū Whakahiato Ora:

8.21.11. the New Zealand Police – Ngā Pirihimana o Aotearoa.

8.22. Any formal agreement between the Crown agencies and entities listed in clause 8.21 and Ngā Hapū o Te Iwi o Whanganui will be recorded in the relevant relationship agreement referred to in clause 8.7.

TE TOMOKANGA ORANGA WHENUA – LAND WELLBEING PATHWAY

8.23. The Crown acknowledges that whenua (land) wellbeing is important to:

8.23.1. the overall wellbeing of Ngā Hapū o Te Iwi o Whanganui hapū and individuals;

8.23.2. the reaffirmation of Ngā Hapū o Te Iwi o Whanganui to their lands; and

8.23.3. the increased involvement of Ngā Hapū o Te Iwi o Whanganui as tāngata tiaki.

Overlay classification

8.24. The settlement legislation will, on the terms provided by sections 46 to 60 of the draft settlement bill, –

8.24.1. declare each of the following areas to be subject to an overlay classification:

(a) Ahuahu area (as shown on deed plan TTW-008-010):

(b) Jean D'Arcy – Powataunga area (as shown on deed plan TTW-008-011):

(c) Pitangi area (as shown on deed plan TTW-008-012):

(d) Tokomaru East area (as shown on deed plan TTW-008-013); and

8.24.2. provide the Crown's acknowledgement of the statement of Ngā Hapū o Te Iwi o Whanganui values in relation to each of the overlay areas; and

8.24.3. 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 Ngā Hapū o Te Iwi o Whanganui 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 Takapau Whāriki; and

(ii) have particular regard to its views as to the effect of the document on the statement of Ngā Hapū o Te Iwi o Whanganui values, and the protection principles, for the area; and

8.24.4. require the Director-General of Conservation to take action in relation to the protection principles; and

8.24.5. enable the making of regulations and bylaws in relation to the overlay areas.

8.25. The statement of Ngā Hapū o Te Iwi o Whanganui values, the protection principles, and the Director-General of Conservation's actions are in part 1 of the documents schedule.

Statutory acknowledgement

8.26. The settlement legislation will, on the terms provided by sections 32 to 40 and 42 to 45 of the draft settlement bill, –

8.26.1. provide the Crown's acknowledgement of the statements by Ngā Hapū o Te Iwi o Whanganui of their particular cultural, spiritual, historical, and traditional association with the following areas:

(a) Aramoana Domain Recreation Reserve (as shown on deed plan TTW-008-001):

(b) Lake Kohata Wildlife Management Reserve (as shown on deed plan TTW-008-006):

(c) Mystery Block Conservation Area (as shown on deed plan TTW-008-007):

(d) Owairua Scenic Reserve (as shown on deed plan TTW-008-008):

(e) Raukawa Scenic Reserve (as shown on deed plan TTW-008-002):

(f) Taukoro Conservation Area (as shown on deed plan TTW-008-003):

(g) Taunoka Conservation Area (as shown on deed plan TTW-008-009):

(h) Te Komai Conservation Area (as shown on deed plan TTW-008-004); and

8.26.2. require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement; and

8.26.3. require relevant consent authorities to forward to Takapau Whāriki –

(a) summaries of resource consent applications for an activity within, adjacent to or directly affecting a statutory area; and

(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

8.26.4. enable Takapau Whāriki, and any member of Ngā Hapū o Te Iwi o Whanganui, to cite the statutory acknowledgement as evidence of Ngā Hapū o Te Iwi o Whanganui's association with an area.

8.27. The statements of association are in part 2 of the documents schedule.

Deed of recognition

8.28. The Crown must, by or on the settlement date, provide Takapau Whāriki with a copy of the deed of recognition, signed by the Minister of Conservation and the Director-General of Conservation, in relation to the following areas:

8.28.1. Lake Kohata Wildlife Management Reserve (as shown on deed plan TTW-008-006):

8.28.2. Mystery Block Conservation Area (as shown on deed plan TTW-008-007):

8.28.3. Owairua Scenic Reserve (as shown on deed plan TTW-008-008):

8.28.4. Taunoka Conservation Area (as shown on deed plan TTW-008-009).

8.29. Each area that the deed of recognition relates to includes only those parts of the area owned and managed by the Crown.

8.30. 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, –

8.30.1. consult Takapau Whāriki; and

8.30.2. have regard to its views concerning Ngā Hapū o Te Iwi o Whanganui's association with the area as described in a statement of association.

8.31. The deed of recognition will be –

8.31.1. in the form in part 3 of the documents schedule; and

8.31.2. issued under, and subject to, the terms provided by sections 41 to 44 of the draft settlement bill.

Cultural redress properties

8.32. The settlement legislation will vest in Takapau Whāriki on the settlement date –

In fee simple

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

(a) Kai Iwi Road property:

(b) Kai Iwi 6A1 site A:

(c) Kai Iwi 6A1 site B (Urupā):

(d) Kauarapaoa Road property:

(e) Mōwhānau site A:

(f) Pitangi Village property:

(g) Rapanui Road property:

(h) Whanganui River Road property; and

In fee simple subject to a restrictive covenant

8.32.2. the fee simple estate in Mōwhānau site B subject to Takapau Whāriki providing a registrable restrictive covenant in gross in relation to that property on the terms and conditions set out in part 10.1 of the documents schedule; and

As a scenic reserve

8.32.3. the fee simple estate in each of the following sites as a scenic reserve, with Takapau Whāriki as the administering body:

(a) Kauarapaoa property:

(b) Koriniti property:

(c) Kotiti Stream property:

(d) Ohotu property:

(e) Otawaki property:

(f) Otoko property:

(g) Paetawa property:

(h) Puketarata property:

(i) Ranana/Morikau property:

(j) Raorikia property:

(k) Tauakira property:

(l) Taukoro Forest property:

(m) Whanganui River property:

(n) Whitiau property; and

As a historic reserve

8.32.4. the fee simple estate in the Pākaitore property as a historic reserve, with Ngā Tūtei a Maru as the administering body; and

As a local purpose reserve

8.32.5. the fee simple estate in Kai Iwi 6A1 site C as a local purpose (cultural activities and ecological restoration) reserve, with Takapau Whāriki as the administering body; and

As a local purpose reserve subject to an easement

8.32.6. the fee simple estate in Mōwhānau site C as a local purpose (cultural activities and ecological restoration) reserve, with Takapau Whāriki as the administering body, subject to Takapau Whāriki granting a registrable easement for the

following rights on the terms and conditions set out in part 10.2 of the documents schedule:

(a) right of way:

(b) right to convey sewage; and

(c) right to convey water.

Provisions applying to Kai Iwi 6A1 site C and Mōwhānau site C

8.33. The settlement legislation will, on the terms provided by sections 76 and 80 of the draft settlement bill, provide that the properties known as Kai Iwi 6A1 site C and Mōwhānau site C will be vested in Takapau Whāriki in accordance with clauses 8.32.5 and 8.32.6 (respectively) for the purpose of:

8.33.1. enabling cultural activities that recognise and maintain the spiritual, cultural, ancestral, customary and historical relationship between Ngā Hapū o Te Iwi o Whanganui and the whenua; and

8.33.2. restoring and protecting the ecological values of the reserves.

Joint cultural redress property vested in Takapau Whāriki and Te Korowai o Wainuiārua Trust

8.34. The settlement legislation will, on the terms provided by sections 93 and 104 of the draft settlement bill, provide that –

8.34.1. the fee simple estate in the Ohoutahi property will vest as undivided half shares, with one half share vested in each of the following as tenants in common –

(a) Takapau Whāriki; and

(b) the trustees of the Te Korowai o Wainuiārua Trust; and

8.34.2. the Ohoutahi property will vest as a historic reserve to be administered by a joint management body comprising equal representatives appointed by Takapau Whāriki and the trustees of the Te Korowai o Wainuiārua Trust, and the Reserves Act 1977 will apply as if the reserve was vested in the body under section 26 of that Act.

General provisions that apply to all cultural redress properties

8.35. Each cultural redress property is to be –

8.35.1. as described in schedule 3 of the draft settlement bill; and

8.35.2. vested on the terms provided by –

(a) sections 66 to 112 of the draft settlement bill; and

(b) part 2 of the property redress schedule; and

8.35.3. subject to any encumbrances, or other documentation, in relation to that property –

(a) required by clause 8.32 to be provided by Takapau Whāriki; or

(b) required by the settlement legislation; and

(c) in particular, referred to by schedule 3 of the draft settlement bill.

Whangaehu River and Te Waiū-o-Te-Ika framework

8.36. Natural resources redress negotiated in respect of the Whangaehu River (known as Te Waiū-o-Te-Ika) directly involves Ngā Hapū o Te Iwi o Whanganui.

8.37. The Ngāti Rangi deed of settlement signed on 10 March 2018 and the Ngāti Rangi Claims Settlement Act 2019 set out the Te Waiū-o-Te-Ika framework to recognise iwi with interests in the Whangaehu River catchment.

8.38. The Ngāti Rangi deed of settlement and Part 3 of the Ngāti Rangi Claims Settlement Act 2019 provide that:

8.38.1. Ngā Hapū o Te Iwi o Whanganui is an iwi or group of iwi with interests in Te Waiū-o-Te-Ika;

8.38.2. Ngā Wai Tōtā o Te Waiū is established as a joint committee to advance the health and wellbeing and coordinated management of Te Waiū-o-Te-Ika catchment; and

8.38.3. Takapau Whāriki will appoint a member to represent Ngā Hapū o Te Iwi o Whanganui on Ngā Wai Tōtā o Te Waiū.

Official geographic names

8.39. 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 three and four.

Existing Name	Official geographic name	Location (NZTopo50 and grid references)	Geographic feature type
Atene Pa	Kākata	BK33 839 007	Site
Corliss Island	Mawae	BL32 739 753	Island
Koriniti Pa	Ōtukopiri	BK33 851 084	Locality
Mount Featherston (local use)	Puketūtū	BK32 786 878	Hill
Putiki Pa	Pūtikiwharanui-a-Tamatea-pōkai-whenua	BL32 750 762	Historic site
South Spit (local use)	Pātapu Spit	BL32 710 754	Spit

Sparrow Cliff (local use)	Kaimatira	BL32 788 815	Historic site
Whanganui or Wanganui	Whanganui	BL32 732 777	City

8.40. The settlement legislation will provide for the official geographic names on the terms provided by sections 61 to 64 of the draft settlement bill.

Reserve management plan with certain reserves

8.41. Within five years of the settlement date, Takapau Whāriki (as the administering body for the reserves) must prepare and submit for approval a draft reserve management plan for the following sites:

8.41.1. Koriniti property:

8.41.2. Ohotu property:

8.41.3. Otawaki property:

8.41.4. Tauakira property:

8.41.5. Whanganui River property.

8.42. Takapau Whāriki and the Director-General of Conservation may agree to appoint a third party to prepare the draft reserve management plan in consultation with them to support Takapau Whāriki to build its management planning capability.

8.43. Takapau Whāriki and the Director-General of Conservation must use their best endeavours to reach agreement under clause 8.42.

8.44. If Takapau Whāriki and the Director-General of Conservation are not able to reach agreement under clause 8.42 within four years of the settlement date, then Takapau Whāriki will be responsible for the preparation of the draft reserve management plan, and clauses 8.42 and 8.47 will not apply.

8.45. If clause 8.42 applies, Takapau Whāriki must review and, as appropriate, amend the final draft reserve management plan.

8.46. Following its review, and having made any necessary amendments, Takapau Whāriki must submit the draft reserve management plan to the Minister of Conservation for approval.

8.47. The Department of Conservation will provide funding and administrative support to Takapau Whāriki for processes required under section 41 of the Reserves Act 1977 to prepare the first reserve management plan under clauses 8.41 to 8.46.

8.48. Section 41 of the Reserves Act 1977 applies to the preparation and approval of a reserve management plan under clauses 8.41 to 8.46 to the extent that it is not inconsistent with those clauses, and with any necessary modifications.

8.49. The settlement legislation will, on the terms provided by section 105 of the draft settlement bill, provide for the matters set out at clauses 8.41 to 8.48.

NGĀ TŪTEI A MARU: JOINT BOARD WITH TAKAPAU WHĀRIKI AND WHANGANUI DISTRICT COUNCIL

He Timata: Introduction

8.50. Clauses 8.53 to 8.95 reflect a new era and relationship between Ngā Hapū o Te Iwi o Whanganui and Whanganui District Council. Te Tomokanga ki Te Matapihi underpins the foundation of that relationship.

8.51. Ngā Hapū o Te Iwi o Whanganui and Whanganui District Council have agreed to establish a joint board to be named 'Ngā Tūtei a Maru' to be responsible for the reserves.

8.52. In Whanganui reo and mātauranga, Tūtei are scouts or guards, and Maru is the atua or god of freshwater. Ngā Tūtei a Maru translates as 'the guardians of the domain of Maru', similar to the concept of 'kaitiaki'.

Definitions

8.53. In clauses 8.53 to 8.95:

8.53.1. **Ngā Tūtei a Maru** means the board established under clause 8.54; and

8.53.2. **reserves** means each of the following sites as described in schedule 4 of the draft settlement bill:

(a) Mōwhānau Village Recreation Reserves:

(b) Pākaitore property:

(c) Part Gonville Domain (Tawhero):

(d) Queen's Park (Pukenamu).

Ngā Tūtei a Maru established

8.54. A joint board called Ngā Tūtei a Maru will be established for the reserves.

8.55. Ngā Tūtei a Maru will be the administering body of the reserves as if it were appointed to control and manage the reserves under section 30(1) of the Reserves Act 1977.

8.56. Section 30(2) to (8) of the Reserves Act 1977 will have no further application to the reserves or to Ngā Tūtei a Maru, except as provided in clauses 8.94 and 8.95.

8.57. To avoid doubt, Ngā Tūtei a Maru will not be a committee, joint committee, council organisation or council-controlled organisation for the purposes of the Local Government Act 2002.

Purpose

8.58. The purpose of Ngā Tūtei a Maru will be to:

8.58.1. reflect and give expression to Te Tomokanga ki Te Matapihi;

8.58.2. reflect a partnership between Ngā Hapū o Te Iwi o Whanganui and Whanganui District Council;

8.58.3. promote the health and wellbeing of the land and people by administering the reserves in accordance with the classification and purpose of each of the reserves; and

8.58.4. promote the ability of Ngā Hapū o Te Iwi o Whanganui to carry out their traditional and customary activities on the reserves.

Functions and powers

8.59. The primary function of Ngā Tūtei a Maru will be to achieve its purpose.

8.60. In relation to the reserves, Ngā Tūtei a Maru may exercise or perform a relevant power or function of an administering body under the Reserves Act 1977, including:

8.60.1. for the Pākaitore property, as if the reserve were vested in the administering body for the purpose of sections 48, 48A and 58A of the Reserves Act 1977;

8.60.2. for the part of Queen's Park (Pukenamu), contained in records of title 538968, WN20A/311 and WN25D/829, as if that part of the reserve were vested in the administering body for the purpose of sections 48, 48A and 61(2A) of the Reserves Act 1977; and

8.60.3. to meet any other legal obligation.

8.61. In addition, Ngā Tūtei a Maru has all the relevant powers that the Minister of Conservation has delegated to territorial authorities under section 10 of the Reserves Act 1977 as if:

8.61.1. references to a territorial authority in the instrument of delegation included Ngā Tūtei a Maru; and

8.61.2. in the case of section 59A of the Reserves Act 1977, as if the reserves were controlled and managed under section 28 of the Reserves Act 1977.

Public access to reserves

8.62. The public will continue to have access to the reserves in accordance with the Reserves Act 1977.

Appointment of members of Ngā Tūtei a Maru

8.63. There will be six members of Ngā Tūtei a Maru:

8.63.1. the Chair of Takapau Whāriki;

8.63.2. the Mayor of Whanganui District Council;

8.63.3. two further members appointed by Takapau Whāriki; and

8.63.4. two further members appointed by Whanganui District Council.

8.64. When appointing a member, an appointer must give written notice to the other appointer of:

8.64.1. the member's full name, address and other contact details; and

8.64.2. the date on which the appointment takes effect.

8.65. A member:

8.65.1. may be appointed or removed at the discretion of the member's appointer; and

8.65.2. may resign by written notice to that member's appointer.

8.66. An appointer must give written notice to the other appointer of a removal or resignation of a member, and such notice must include the date on which the removal or resignation takes effect.

8.67. Where a member appointed by Whanganui District Council is an elected member of Whanganui District Council, that member does not automatically cease to be a member of Ngā Tūtei a Maru on ceasing to hold office as an elected member of Whanganui District Council (despite section 31(f) of the Reserves Act 1977).

8.68. Section 31 (other than paragraphs (a) and (c)) of the Reserves Act 1977 otherwise applies to the members of Ngā Tūtei a Maru.

Term of members of Ngā Tūtei a Maru

8.69. A member of Ngā Tūtei a Maru:

8.69.1. will hold office for a term not exceeding four years as may be specified in the notice of appointment; and

8.69.2. may be reappointed from time-to-time.

8.70. A member's appointment ends on the earlier of:

8.70.1. the resignation or removal of the member; or

8.70.2. the expiry of the term of appointment.

8.71. If a member's term ends but no successor has been appointed, the member will continue in that role until a successor is appointed unless that member resigns or is removed.

8.72. Any successor appointment will be a member only for the residual period of each four-year term.

Members' fees and allowances

8.73. Each appointer is responsible for setting and paying fees or allowances to the members appointed by that appointer.

Application of Reserves Act 1977 to Ngā Tūtei a Maru

8.74. Sections 32 to 34 of the Reserves Act 1977 apply to Ngā Tūtei a Maru as if it were a board for the purposes of that Act, subject to any necessary modifications or as otherwise specified in clauses 8.53 to 8.95.

8.75. The following provisions apply despite the specified requirements of the Reserves Act 1977:

First meeting of Ngā Tūtei a Maru

8.75.1. the first meeting of Ngā Tūtei a Maru must be held not later than six months after the settlement date (despite section 32(1) of the Reserves Act 1977);

8.75.2. unless otherwise agreed by Ngā Tūtei a Maru, Ngā Tūtei a Maru must meet at least once a year;

Chairperson and deputy chairperson

8.75.3. the chairperson must be a member of Ngā Tūtei a Maru appointed by Takapau Whāriki;

8.75.4. the deputy chairperson must be a member of Ngā Tūtei a Maru appointed by Whanganui District Council;

8.75.5. the right of appointment may be exercised by giving written notice to the other appointer and to Ngā Tūtei a Maru;

8.75.6. an appointer may replace the chairperson or deputy chairperson for the remainder of the relevant term by giving written notice to the other appointer and to Ngā Tūtei a Maru;

8.75.7. if the chairperson is not present at a meeting, the deputy chairperson must preside at the meeting (despite sections 32(5) and (6) of the Reserves Act 1977);

Voting and quorum

8.75.8. the chairperson has a deliberative vote but not a casting vote (despite section 32(7) of the Reserves Act 1977);

8.75.9. the quorum for Ngā Tūtei a Maru is a minimum of two members appointed by each appointer and must include the chairperson or deputy chairperson (despite section 32(9) of the Reserves Act 1977); and

8.75.10. when making a decision:

(a) Ngā Tūtei a Maru must strive to achieve consensus (meaning that no member at the meeting expressly disagrees with the proposal); but

(b) the person chairing the meeting may allow a decision to be made by a 75 per cent majority of the members who are present and voting if, after there has been reasonable discussion on the proposal, that person is satisfied that consensus is unlikely to be achieved (despite section 32(10) of the Reserves Act 1977).

Management plan

8.76. Within five years of its establishment, Ngā Tūtei a Maru must prepare and approve one integrated management plan for the reserves under section 41 of the Reserves Act 1977.

8.77. The management plan may include provisions covering all of the reserves and separate sections for each individual reserve.

8.78. The management plan must also promote the ability of Ngā Hapū o Te Iwi o Whanganui to carry out their traditional and customary activities on the reserves.

8.79. The management plans currently in force for the reserves at the settlement date will continue to apply to those reserves until they are replaced by the integrated management plan.

Operational management of reserves

8.80. Whanganui District Council will be responsible for the operational management of the reserves in a manner consistent with:

8.80.1. the management plan;

8.80.2. the annual operational plan; and

8.80.3. any directions from Ngā Tūtei a Maru.

8.81. Each year Ngā Tūtei a Maru and Whanganui District Council will meet and develop an annual operational plan for the year ahead setting out:

8.81.1. the operational activities to be undertaken on the reserves;

8.81.2. any projects to be undertaken on the reserves;

8.81.3. opportunities for Ngā Hapū o Te Iwi o Whanganui to undertake operational activities or projects on the reserves;

8.81.4. opportunities for Ngā Hapū o Te Iwi o Whanganui to carry out their traditional and customary activities on the reserves; and

8.81.5. any other matters relevant to the management of the reserves.

8.82. The annual operational plan will be developed in time for Whanganui District Council to include any necessary funding proposals in its long-term plan or annual plan processes.

8.83. To avoid doubt, Whanganui District Council will only be required to provide funding in relation to the management of the reserves where that has been approved through its long-term plan or annual plan.

Ngā Hapū o Te Iwi o Whanganui role in management of reserves

8.84. Ngā Hapū o Te Iwi o Whanganui have an aspiration to become more involved in the operational management of the reserves over time.

8.85. Ngā Tūtei a Maru, Ngā Hapū o Te Iwi o Whanganui and Whanganui District Council will continue to discuss how to achieve that aspiration.

Financial provisions

8.86. Part 4 of the Reserves Act 1977, which relates to financial provisions, applies to Ngā Tūtei a Maru as if it were a local authority.

8.87. Whanganui District Council must, to the extent that it is reasonably practicable to distinguish the revenue from the reserves from any other revenue received by Whanganui District Council:

8.87.1. hold the revenue received by Ngā Tūtei a Maru in its capacity as the administering body of the reserves;

8.87.2. account for the revenue separately from the other revenue of Whanganui District Council; and

8.87.3. use that revenue, under the direction of Ngā Tūtei a Maru, but only in relation to the reserves.

Annual reporting

8.88. Ngā Tūtei a Maru must report annually to Takapau Whāriki and Whanganui District Council on:

8.88.1. how the purpose of Ngā Tūtei a Maru is being achieved;

8.88.2. the implementation of the management plan and annual operational plan;

8.88.3. delivery against the annual budget; and

8.88.4. any other relevant matters.

Ngā Tūtei a Maru may regulate its own procedures

8.89. Subject to the settlement legislation and the Reserves Act 1977, Ngā Tūtei a Maru may regulate its own procedures.

Application of other Acts to Ngā Tūtei a Maru

8.90. To the extent that they are relevant to the purpose and functions of Ngā Tūtei a Maru, the provisions of the following Acts apply to Ngā Tūtei a Maru, with the necessary modification:

8.90.1. the Local Authorities (Members' Interests) Act 1968; and

8.90.2. the Local Government Official Information and Meetings Act 1987.

Administrative support to Ngā Tūtei a Maru

8.91. Whanganui District Council will provide administrative support to Ngā Tūtei a Maru.

Funding

8.92. Takapau Whāriki will contribute $500,000 plus GST (if any) from the Kia Mana Motuhaketia (cultural revitalisation) fund referred to in clause 8.98.1, to assist with the establishment and development of the first integrated management plan for the reserves referred to in clause 8.76.

8.93. Whanganui District Council commits to funding the operational management of the reserves but only to the extent provided for through its long-term plan and annual plan.

Additional reserves

8.94. Takapau Whāriki and Whanganui District Council may agree that Ngā Tūtei a Maru will be appointed as the administering body of any other reserve land, subject to working through their requisite processes and those under the Reserves Act 1977, and provided that the reserve is located within the boundaries of both:

8.94.1. the settlement redress area; and

8.94.2. the area comprising the district of the Whanganui District Council.

8.95. If Ngā Tūtei a Maru is appointed under section 30 of the Reserves Act 1977 as an administering body for any reserves other than those listed in clause 8.53.2, then clauses 8.55 to 8.90 will apply as if those reserves were also listed in clause 8.53.2.

Settlement legislation

8.96. The settlement legislation will, on the terms provided by sections 119 to 139 of the draft settlement bill, provide for the matters set out in clauses 8.53 to 8.95.

Cultural materials plan

8.97. The settlement legislation will, on the terms provided by sections 113 to118 of the draft settlement bill, provide that Takapau Whāriki and the Minister of Conservation must jointly agree a cultural materials plan within 5 years of the settlement date that sets out how Takapau Whāriki will provide a member of Ngā Hapū o Te Iwi o Whanganui with written authorisation to:

8.97.1. collect plants or plant materials from conservation land within the settlement redress area for non-commercial purposes; and

8.97.2. possess dead protected wildlife found within the settlement redress area for non-commercial purposes.

Cultural revitalisation funding

8.98. On the settlement date, in addition to the financial and commercial redress amount, the Crown will pay Takapau Whāriki:

8.98.1. $9,000,000 plus GST (if any) for the purpose of a Kia Mana Motuhaketia (cultural revitalisation) fund;

8.98.2. $3,000,000 plus GST (if any) for the purpose of a Kia Kōrerotia (Te Reo revitalisation) fund;

8.98.3. $3,000,000 plus GST (if any) for the purpose of a Kia Maraetia (marae revitalisation) fund; and

8.98.4. $500,000 plus GST (if any) for the purpose of establishing Ngā Tūtei a Maru.

Future Whanganui National Park Collective Negotiations

8.99. Ngā Hapū o Te Iwi o Whanganui consider that they have significant tangata tiaki responsibilities in regard to the whenua and other taonga situated within the Whanganui National Park.

8.100. The Crown acknowledges the significance of the Whanganui National Park to Ngā Hapū o Te Iwi o Whanganui and is committed to collectively negotiating cultural redress over the Whanganui National Park in good faith with Ngā Hapū o Te Iwi o Whanganui and other iwi and hapū with interests in the park.

8.101. Ngā Hapū o Te Iwi o Whanganui have a number of redress aspirations with respect to the Whanganui National Park collective negotiations. Two fundamental aspirations include:

8.101.1. the ability of Ngā Hapū o Te Iwi o Whanganui to exercise full tino rangatiratanga over the Whanganui National Park; and

8.101.2. a values-based relationship with the Crown in regard to future arrangements for the Whanganui National Park.

8.102. The Waitangi Tribunal found that the Crown acquired land within the Whanganui National Park in breach of te Tiriti o Waitangi/the Treaty of Waitangi.

8.103. The settlement legislation will settle all of the historical claims of Ngā Hapū o Te Iwi o Whanganui, including in relation to the Whanganui National Park, and includes Crown apology redress and financial and commercial redress in respect of the Whanganui National Park.

8.104. However, this deed does not provide for any cultural redress from the Crown in relation to any of the historical claims of Ngā Hapū o Te Iwi o Whanganui that relate to Whanganui National Park. That redress will be developed in collective negotiations with Ngā Hapū o Te Iwi o Whanganui and other iwi and hapū who have interests in the Whanganui National Park.

Tongariro National Park

8.105. Ngā Hapū o Te Iwi o Whanganui make this statement regarding their associations with Tongariro National Park:

8.105.1. Ngā Hapū o Te Iwi o Whanganui have an unbroken connection with Te Kāhui Maunga (the mountains of the central plateau) and Te Awa Tupua (the Whanganui River) in whakapapa and by long-standing maintenance of kawa, tikanga, tiakitanga and interrelationships with the other iwi and hapū of Te Kāhui Maunga and Te Awa Tupua.

8.105.2. Te Kāhui Maunga and the headwaters of Te Awa Tupua are located within the Tongariro National Park.

8.106. The nature and extent of Ngā Hapu o Te Iwi o Whanganui involvement in Tongariro National Park collective negotiations has not been determined.

Cultural redress non-exclusive

8.107. 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.

8.108. The Crown must not enter into another settlement that provides for the same redress as set out in clause 8.32.

9 TE NGAKO O TE MIRO: FINANCIAL AND COMMERCIAL REDRESS

Te Ngako o Te Miro – The Essence of Wellbeing

He manu anō te manu kai miro, he manu anō te manu kai poroporo

The bird that eats of the noble miro is of different stature

to the bird that eats of the humble poroporo

FINANCIAL REDRESS

9.1. The Crown must pay Takapau Whāriki on the settlement date $20,142,500, being the financial and commercial redress amount of $30,000,000 less $9,857,500, being the total transfer values of the commercial redress properties.

ON-ACCOUNT PAYMENT

9.2. Within 10 working days of the date of this deed, the Crown will pay to Takapau Whāriki the interest payable under paragraphs 2.1.1 and 2.2.1 of the general matters schedule in relation to the financial and commercial redress amount.

COMMERCIAL REDRESS PROPERTIES

9.3. Each commercial redress property is to be –

9.3.1. transferred by the Crown to Takapau Whāriki 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 Takapau Whāriki or any other person; and

(b) on the terms of transfer in part 6 of the property redress schedule; and

9.3.2. as described, and is to have the transfer value provided, in part 3 of the property redress schedule.

9.4. The transfer of each commercial redress property will be –

9.4.1. 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; and

9.4.2. in the case of the Former Aramoho School property:

(a) subject to Takapau Whāriki providing to the Crown by or on the settlement date a registrable easement for the following rights on the terms and conditions set out in part 10.3 of the documents schedule;

(i) right to convey water:

(ii) right to convey electricity; and

(iii) right to drain sewage.

(b) subject to Takapau Whāriki providing to the Whanganui District Council by or on the settlement date a registrable easement in gross for a right to drain water on the terms and conditions set out in part 10.4 of the documents schedule; and

(c) together with a registrable easement for a right to convey water in favour of that property on the terms and conditions set out in part 10.5 of the documents schedule.

9.5. The part of the Te Puna Hāpori property marked "A" on the diagram in part 3 of the attachments is to be leased back to the Crown, immediately after its transfer to Takapau Whāriki, on the terms and conditions provided by the lease for that property in part 11.1 of the documents schedule (being a registrable ground lease for part of the property, ownership of the improvements remaining unaffected by the purchase).

9.6. Te Puna Hāpori, a justice hub for community and wellbeing purposes, is to be established at the property referred to in clause 9.5 by the Ministry of Justice with New Zealand Police and Ngā Hapū o Te Iwi o Whanganui.

LICENSED LAND

9.7. The settlement legislation will, on the terms provided by sections 148 to 150 and 152 to 154 of the draft settlement bill, provide for the following in relation to a commercial redress property that is licensed land –

9.7.1. its transfer by the Crown to Takapau Whāriki:

9.7.2. it to cease to be Crown forest land upon registration of the transfer:

9.7.3. Takapau Whāriki to be, on 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:

9.7.4. 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:

9.7.5. Takapau Whāriki 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

9.7.6. for rights of access to areas that are wāhi tapu.

DEFERRED SELECTION PROPERTIES

9.8. Takapau Whāriki 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.

9.9. 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 Takapau Whāriki.

9.10. Each of the following deferred selection properties is to be leased back to the Crown, immediately after its purchase by Takapau Whāriki, 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):

9.10.1. Whanganui Community Probation Centre (land only):

9.10.2. Whanganui Intermediate School (land only):

9.10.3. Whanganui Prison (land only).

9.11. In the event that any property (or part of any property) listed in clause 9.10 becomes surplus to the land holding agency's requirements, then the Crown may, at any time before Takapau Whāriki has given a notice of interest in respect of the property (or the relevant part of the property), give written notice to Takapau Whāriki advising it that the property (or the relevant part of the property) is no longer available for selection by Takapau Whāriki in accordance with clause 9.8. The right under clause 9.8 ceases in respect of the property (or the relevant part of the property) on the date of receipt of the notice by Takapau Whāriki under this clause. To avoid doubt, following service of a notice under this clause 9.11:

9.11.1. where the notice is served in respect of part only of a property listed in clause 9.10, the balance of that property will continue to be available for selection by Takapau Whāriki in accordance with clause 9.8; and

9.11.2. Takapau Whāriki will continue to have a right of first refusal in relation to the properties listed in clause 9.10 (or the relevant part of those properties) in accordance with clause 9.15.

WHANGANUI FOREST PROPERTY

9.12. Takapau Whāriki may give an election notice under paragraph 5.3 of the property redress schedule to purchase the deferred selection property that is the Whanganui Forest property, either:

9.12.1. including the plantation forest; or

9.12.2. excluding the plantation forest, in which case the transfer will be subject to the Crown and Takapau Whāriki entering into a registrable forestry right on the terms and conditions provided in part 12 of the documents schedule.

9.13. The settlement legislation will, on the terms provided by sections 151, 152 and 154 of the draft settlement bill, provide for the following in relation to the deferred selection property that is the Whanganui Forest property:

9.13.1. on the date that settlement of the property takes place, the Whanganui Forest property ceases to be Crown forest land, and any Crown forestry assets associated with that land cease to be Crown forestry assets; and

9.13.2. for rights of access to areas that are wāhi tapu.

SETTLEMENT LEGISLATION

9.14. The settlement legislation will, on the terms provided by sections 140 to 154 of the draft settlement bill, enable the transfer of the commercial redress properties and the deferred selection properties.

RFR FROM THE CROWN

9.15. Takapau Whāriki is to have a right of first refusal in relation to a disposal of RFR land, being –

9.15.1. land in the RFR area 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 from the Crown and that would, on the application of section 25 or 27 of the Reserves Act 1977, revest in the Crown; and

9.15.2. land listed in part 5 of the attachments that on the settlement date –

(a) is vested in the Crown; or

(b) the fee simple for which is held by the Crown or the Crown body specified in the table in part 5 of the attachments as the landholding agency for the land.

9.16. The right of first refusal is –

9.16.1. to be on the terms provided by sections 155 to 184 of the draft settlement bill; and

9.16.2. in particular, to apply –

(a) for a term of 185 years on and from the settlement date; but

(b) only if the RFR land is not being disposed of in the circumstances provided by sections 163 to 173, or under any matter referred to in section 174(1), of the draft settlement bill.

10 SETTLEMENT LEGISLATION, CONDITIONS, AND TERMINATION

SETTLEMENT LEGISLATION

10.1. The Crown must propose the draft settlement bill for introduction to the House of Representatives.

10.2. The settlement legislation will provide for all matters for which legislation is required to give effect to this deed of settlement.

10.3. The draft settlement bill proposed for introduction to the House of Representatives –

10.3.1. 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

10.3.2. must be in a form that is satisfactory to Ngā Hapū o Te Iwi o Whanganui and the Crown.

10.4. Ngā Hapū o Te Iwi o Whanganui and Takapau Whāriki must support the passage of the draft settlement bill through Parliament.

SETTLEMENT CONDITIONAL

10.5. This deed, and the settlement, are conditional on the settlement legislation coming into force.

10.6. However, the following provisions of this deed are binding on its signing:

10.6.1. clauses 10.4 to 10.10:

10.6.2. paragraph 1.3 and parts 4 to 7 of the general matters schedule.

EFFECT OF THIS DEED

10.7. This deed –

10.7.1. is "without prejudice" until it becomes unconditional; and

10.7.2. may not be used as evidence in proceedings before, or presented to, the Waitangi Tribunal, any court, or any other judicial body or tribunal.

10.8. Clause 10.7.2 does not exclude the jurisdiction of a court, tribunal, or other judicial body in respect of the interpretation or enforcement of this deed.

TERMINATION

10.9. The Crown or Takapau Whāriki may terminate this deed, by notice to the other, if –

10.9.1. the settlement legislation has not come into force within 30 months after the date of this deed; and

10.9.2. the terminating party has given the other party at least 40 working days' notice of an intention to terminate.

10.10. If this deed is terminated in accordance with its provisions –

10.10.1. this deed (and the settlement) are at an end; and

10.10.2. subject to this clause, this deed does not give rise to any rights or obligations; and

10.10.3. this deed remains "without prejudice"; but

10.10.4. the parties intend that the on-account payment is taken into account in any future settlement of the historical claims.

11 GENERAL, DEFINITIONS, AND INTERPRETATION

GENERAL

11.1. The general matters schedule includes provisions in relation to –

11.1.1. the implementation of the settlement; and

11.1.2. the Crown's –

(a) payment of interest in relation to the settlement; and

(b) tax indemnities in relation to redress; and

11.1.3. giving notice under this deed or a settlement document; and

11.1.4. amending this deed.

HISTORICAL CLAIMS

11.2. In this deed, **historical claims –**

11.2.1. 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 the settling group, 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 the Treaty of Waitangi/te Tiriti o 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

11.2.2. includes every claim to the Waitangi Tribunal to which clause 11.2.1 applies that relates exclusively to the settling group or a representative entity, including the following claims:

(a) Wai 180 – Koroniti School Site claim;

(b) Wai 214 – Parikino Block claim;

(c) Wai 584 – Paetawa Block claim;

(d) Wai 671 – Whanganui Groundwater claim;

(e) Wai 978 – Te Tupoho Whanganui Land Purchase 1848 claim;

(f) Wai 999 – Te Poho Matapihi Trust Reserved Lands claim;

(g) Wai 1028 – Ngāti Hineoneone Te Tuhi Block claim;

(h) Wai 1051 – Ngā Paerangi Descendants Native Land Court claim;

(i) Wai 1070 – Te Tuhi Block claim;

(j) Wai 1107 – Te Korowai o Te Awaiti claim;

(k) Wai 1143 – Ngāti Hinearo and Ngāti Tuera Alienation claim;

(l) Wai 1483 – Ngāti Tānewai claim;

(m) Wai 1604 – Ohotu 6F1 Block (Ngāti Waikarapu) claim;

(n) Wai 1636 – Waipakura Block (Tamehana) claim; and

11.2.3. includes every other claim to the Waitangi Tribunal to which clause 11.2.1 applies, so far as it relates to the settling group or a representative entity, including the following claims:

(a) Wai 48 – The Whanganui Ki Maniapoto claim;

(b) Wai 167 – Whanganui River claim;

(c) Wai 428 – Pipiriki Township claim;

(d) Wai 505 – Wanganui and Waitotara Blocks claim;

(e) Wai 634 – Māori Land and the Laws of Succession claim;

(f) Wai 759 – Whanganui Vested Lands claim;

(g) Wai 979 – Ngāti Hau Lands Transfer claim;

(h) Wai 1105 – Upper Waitotara River Land Blocks claim;

(i) Wai 1229 – Atihau Lands claim;

(j) Wai 1254 – Ngā Poutamanui-a-Awa Lands & Resources claim;

(k) Wai 1607 – Ngāti Kurawhatia Lands claim;

(l) Wai 1637 – Te Atihau Nui a Paparangi (Taiaroa and Mair) claim;

(m) Wai 2157 – Te Wai Nui a Rua (Ranginui and Ranginui-Tamakehu) claim;

(n) Wai 2158 – Descendants of Tamakehu (M Tamakehu and J Tamakehu) claim;

(o) Wai 2218 – Ngā Wairiki Lands Policies (Waitai) claim, as it relates to the Ngā Hapū o Te Iwi o Whanganui aspects of this claim (while the Ngā Wairiki me Ngāti Apa aspects of the claim have been settled by the Ngāti Apa (North Island) deed of settlement 2008 and the Ngāti Apa (North Island) Claims Settlement Act 2010); and

(p) Wai 2278 – Whanganui Mana Wahine (Waitokia) claim.

11.3. However, **historical claims** does not include the following claims –

11.3.1. a claim that a member of Ngā Hapū o Te Iwi o Whanganui, or a whānau, hapū, or group referred to in clause 11.7.2, 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 11.7.1;

11.3.2. a claim that a representative entity may have to the extent the claim is, or is founded, on a claim referred to in clause 11.3.1;

11.3.3. subject to clause 11.4, any claim made by a member of any of:

(a) Ngāti Kurawhatia;

(b) Ngāti Hau;

(c) Ngāti Haunui ā Pāpārangi;

(d) Tamareheroto;

(e) Ngāti Kauika; and

(f) Ngāti Patutokotoko.

11.4. Clause 11.3.3 applies, but only to the extent that a claim is a historical claim referred to in this subclause and –

11.4.1. has been settled by the Ngaa Rauru Kiitahi Claims Settlement Act 2005, the Ngāti Rangi Claims Settlement Act 2019, or Te Korowai o Wainuiārua Claims Settlement Act 2025; or

11.4.2. is agreed to be settled as recorded in the deed of settlement between Ngāti Hāua and the Crown and dated 29 March 2025; or

11.4.3. is settled through legislation giving effect to the deed of settlement referred to in clause 11.4.2.

11.5. To avoid doubt, the settlement of the historical claims of Ngā Hapū o Te Iwi o Whanganui will not affect the right of iwi, hapū or whānau to apply for the recognition of protected customary rights or customary marine title under the Marine and Coastal Area (Takutai Moana) Act 2011.

11.6. To avoid doubt, clause 11.2.1 is not limited by clauses 11.2.2 or 11.2.3.

NGĀ HAPŪ O TE IWI O WHANGANUI

11.7. In this deed, **Ngā Hapū o Te Iwi o Whanganui**, or the **settling group** means –

11.7.1. the collective group composed of individuals who descend from a Ngā Hapū o Te Iwi o Whanganui tupuna; and

11.7.2. every whānau, hapū, or group to the extent that it is composed of individuals referred to in clause 11.7.1, including the following descent groups:

(a) Ngā Paerangi; and

(b) Ngā Poutama; and

(c) Ngāti Hau (shared); and

(d) Ngāti Haunui ā Paparangi; and

(e) Ngāti Hinearo; and

(f) Ngāti Hine kōrako; and

(g) Ngāti Hineoneone; and

(h) Ngāti Hine o Te Rā; and

(i) Ngāti Kauika (shared); and

(j) Ngāti Kurawhatia (shared); and

(k) Ngāti Pāmoana; and

(l) Ngāti Patutokotoko (shared); and

(m) Ngāti Ruakā; and

(n) Ngāti Tānewai; and

(o) Ngāti Tuera; and

(p) Ngāti Tūmango; and

(q) Ngāti Tūpoho; and

(r) Tamareheroto (shared); and

(s) Te Awa Iti (including Ngāti Hine, Ngāti Ruawai and Ngāti Waikarapu); and

(t) Descendants of Wainu rāua ko tāna tāne ko Tukorero; and

11.7.3. every individual referred to in clause 11.7.1.

11.8. To avoid doubt, Ngā Hapu o Te Iwi o Whanganui and the Crown agree that all historical claims based on descent from Wainu rāua ko tāna tāne ko Tukorero have been settled through the Ngāti Apa (North Island) deed of settlement 2008 and Ngāti Apa (North Island) Claims Settlement Act 2010.

11.9. In clause 11.7.2, **shared** denotes that some of the historical claims of these groups have been included in other settlements as follows, because those groups met the relevant claimant definition in those other settlements:

11.9.1. some historical claims of Ngāti Kurawhatia and Ngāti Hau have been included in the Te Korowai o Wainuiārua deed of settlement (see Te Korowai o Wainuiārua Claims Settlement Act 2025);

11.9.2. some historical claims of Ngāti Patutokotoko have been included in:

(a) the Te Korowai o Wainuiārua and Ngāti Rangi deeds of settlement (see Te Korowai o Wainuiārua Claims Settlement Act 2025 and Ngāti Rangi Claims Settlement Act 2019); and

(b) the Ngāti Hāua deed of settlement through Ngāti Hekeāwai; and

11.9.3. some historical claims of Tamareheroto and Ngāti Kauika have been included in the Ngaa Rauru Kiitahi Claims Settlement Act 2005.

11.10. In this deed, for the purposes of clause 11.7.1 –

11.10.1. 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 in accordance with settling group's tikanga (customary values and practices); and

11.10.2. **Ngā Hapū o Te Iwi o Whanganui tupuna** means an individual who:

(a) exercised tūpuna rights by virtue of being descended from:

(i) one or more of the following:

A. Ruatipua; or

B. Paerangi; or

C. Haunui ā Pāpārangi; or

D. Hinengākau; or

E. Tamaūpoko; or

F. Tūpoho; and

(ii) a recognised tupuna of any of the descent groups of Ngā Hapu o Te Iwi o Whanganui / the groups listed in clause 11.7.2; and

(b) exercised the tūpuna rights referred to in (a) predominantly in relation to the settlement redress area after 6 February 1840; and

11.10.3. **tūpuna rights** means rights exercised according to tikanga Māori (Māori 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 NEGOTIATORS AND SIGNATORIES

11.11. In this deed –

11.11.1. **executive assistant** means Aimee Simon, Whanganui, Executive Assistant; and

11.11.2. **manager** means Tracey Waitokia, Whanganui, Negotiator/Project Manager; and

11.11.3. **mandated negotiators** means the following individuals:

(a) Richard Kingi, Whanganui, Negotiator/Retired:

(b) Te Kenehi Mair, Whanganui, Lead Negotiator/Consultant:

(c) Tracey Waitokia, Whanganui, Negotiator/Project Manager; and

11.11.4. **mandated signatories** means the following individuals:

(a) Desmond Canterbury, Whanganui, Social Worker:

(b) Tina Green, Whanganui, Financial Mentor/Manaaki Whānau Navigator, Kaumātua:

(c) Turama Hawira, Whanganui, Pou Tupua/Researcher/Historian:

(d) Richard Kingi, Whanganui, Negotiator/Retired:

(e) Te Kenehi Mair, Whanganui, Lead Negotiator/Consultant:

(f) George Matthews, Kai Iwi, Retired:

(g) Novena McGuckin, Whanganui, Mātanga Tuarā Kawea (Trust Specialist):

(h) Erana Mohi, Whanganui, Retired:

(i) Dr Brendon "Te Tiwha" Puketapu, Wairarapa, Sole Trader/Contractor:

(j) Kieran "Kahurangi" Simon, Whanganui, Kaihautū:

(k) Hone Tamehana, Whanganui, Apia Kaitohu (Justice Liaison), Regional Forensic Services:

(l) Dr Rawiri Tinirau, Whanganui, Research Director; and

11.11.5. **settlor** means John Niko Maihi, Whanganui, Kaumātua/Settlor.

ADDITIONAL DEFINITIONS

11.12. The definitions in part 6 of the general matters schedule apply to this deed.

INTERPRETATION

11.13. Part 7 of the general matters schedule applies to the interpretation of this deed.

SIGNED as a deed on 2 May 2026

SIGNED for and on behalf of
NGĀ HAPŪ O TE IWI O WHANGANUI
by the mandated signatories, in the
presence of:

Signature of Witness

Raukura Waihoera Naani Waitai

Witness Name

Consultant

Occupation

37 Campbell St Whanganui

Address

Te Kenehi Mair, Lead Negotiator

Richard Kingi, Negotiator

Desmond Canterbury

Tina Green

Turama Hawira

George Matthews

Novena McGuckin

Erana Mohi

Dr Brendon "Te Tiwha" Puketapu

Kieran "Kahurangi" Simon

Hone Tamehana

Dr Rawiri Tiorau

by the manager, in the presence of:)

Tracey Waitokia

Signature of Witness

Witness Name

Occupation

Address

by the executive assistant, in the presence of:)

Aimee Simon

Signature of Witness

Witness Name

Occupation

Address

by the settlor, in the presence of:)

John Niko Maihi

Signature of Witness

Witness Name

Occupation

Address

SIGNED by the trustees of the **TAKAPAU WHĀRIKI TRUST**, in the presence of:

Signature of Witness

Witness Name

Occupation

Address

Desmond Canterbury

Richard Kingi

Te Kenehi Mair

Novena McGuckin

Dr Brendon "Te Tiwha" Puketapu

Kieran "Kahurangi" Simon

Hone Tamehana

SIGNED for and on behalf of the **CROWN**)
by the Minister for Treaty of Waitangi)
Negotiations, in the presence of:)

Hon Paul Goldsmith

Signature of Witness

Tama Potaka

Witness Name

Minister for Māori Development

Occupation

Wellington

Address

by the Minister of Finance (only in relation to)
the tax indemnities), in the presence of:)

Hon Nicola Willis

Signature of Witness

JAS SINGH

Witness Name

PUBLIC SERVANT

Occupation

WELLINGTON

Address

NGĀ HAPŪ O TE IWI O WHANGANUI SIGNATURES IN SUPPORT

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Florence Potaka Osborne

Tau Te Wai Rakaiherea Waretini
Te Pohutu Pikiraukawa Waretini
Caitlyn Maria Huwyler
Kea Te Koari-Waretini

Ranicia Tauhitopou
Atarea Tauhitopou
Matawaia Tauhitopou
Tamati Tauhitopou.

Teresia Te Atairi Peina
Machi John Peina

Luke Whanarere J. Whanarere
Sharnarose Pehi
Nevaar Whanarere-Mathews
Te Ranamoa Whanarere-Mathews
Te Pehi Whanarere-Mathews
Mere Whanarere
Kyle Whanarere
Te Oranga Whanarere
Haven Mathews

Nerehana Rapata

Aroha Rapata-Hond

Turanga Whanau

J Finch

Shanaragh Nemahi

NGĀ HAPŪ O TE IWI O WHANGANUI SIGNATURES IN SUPPORT

Tamara Barker.

Tamara Pringle

HENI MATEPARAE

Te Kahukoranui ā Kiwa

Te Whiuwhiuwa Paa

Ngā Punakiwhetū

Ngā Kauranui

Tokaworowoi Paa

Louise Walapa.

Ngāti Hinga

Tamara Barker.

Tarihina Waitaka Te Patu

Rangimarie Hall (nee McLeod)

Lynaire Rohario Simon

Sandy Nepia

Te ufamate Gillies

Hoko Whituatu Duncan Cormac McVeigh 2016

Saku taurua

Jahda

Merania

Ihaia

Dietel

Te Ota

Toa

Hine Rau Katamega

Mike Neho

Te Rauhuri Deveggi

Jamin Paranihi-Haami

Huia Forbes

Tekawai Maiakina

Lu Meng

Manny Whanarere

Florence Mackenzie Tweki Richard

Pitimai Onkruider.

Vivienne Hoeta

Yahi Ihaia

Te aomarie Peeti-Ihaia

Haeata Peeti-Ihaia

Te whetuu Peeti-Ihaia

NGĀ HAPŪ O TE IWI O WHANGANUI SIGNATURES IN SUPPORT

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Campbell Love

Merena Pari

Huia Forbes

Pareturi Simeon Koroke

Lu M'Cuyer.

Vivienne Hae

Ngaa Waiata Peeti

Makora Lyric Campbell-Simon

Te Rangitawatea Tangohau-Simon

Kaha mai te rangi Simon

Hinengakau Huia Taiaroa-Simon

Taiaha te rangi nei Campbell-Simon

Rongopai te ra ra moa blaze Campbell-Simon

Aio mai te rangi Taiaroa-Simon

Reata-Kani Campbell-Simon

Adam Muraahi

NGĀ HAPŪ O TE IWI O WHANGANUI SIGNATURES IN SUPPORT

Joseph George Allen for Hineotera.

Rachel Wikaira

Kahurangiora Bailey Mullin

Louise Wahapeo. Te Arawai Raumoha

Maxine Heke "Te Waiti - Ngāti Hāua Tukotahi"

& G Tipene McLeod

Lee Hall

Tracey Stone

Takaka Lorraine Tawaroa (Sister of St Joseph of the Sacred Heart)

Waihoi Shelford (Ruhehaua)

Peeti Turanga

Tamara Pringle

Craig Kerry

Heni Mateparae

Rachelle Paul Mack Te Kahu

Tamara Barker.

Mereana Rangihuri

Waikapuka

Waiaiaki

Te Kahukuraimoa Kiaa

Tariana Waitaka Te Pahi

Te Wainuiarua Poa

Ngā Punakiawheti

Ngā Kuranui

Tokarārangi Poa

2/5/2022

NGĀ HAPŪ O TE IWI O WHANGANUI SIGNATURES IN SUPPORT

Jana Jafaring all rights reserved

Ngaati Hamoku Tumuhia Edmonds.

Melody Te Paku Wilkie

Pikitaora Paki.

Te Pare Anaru

Hako Ratana

Tane Ratana

Meadow Potaka-Osborne

Selina Tawhitopau
Foyst Lewer
Ihi-Papa Tawhitopau
Zara Lewer
Nerehana Rouke (Samoa Henox)
Phillips
A Dean
L K—
K. Hunapo
Lee + BB.

Te Arai Pouroma-Barker-Wroe

Hinerāio

Brooke Whanarere
Tai-Maria Rewhairangi Whanarere
Piko Whanarere

Kiri Simon
Jay Te-Ariki Rerekura
Shaia Tmeney S.W.M.W. Tmeney (Nga Paerangi)
Paerangi Rehua Hartana (Ngati Tuiorutu)
Te Whaea Waitai
Mike Neho
Saku-taukua

Jamie Tipene

NGĀ HAPŪ O TE IWI O WHANGANUI SIGNATURES IN SUPPORT

Joseph George Allan.
Hineō Te Ara.

Tracy Stone
Wai Whanui Tauihera
Ngāti Hau

Maxine Heta
Ngāti Hau

Tracy Firmin

Heni Materaraie

Te Kaiwhakaaro Kaiahui
Waikaya "
Waiariki
Te Kaiwhakaaro ā Kiwa

Te Waimuiarua Poa
Ngā Rimakiwhetū
Ngā Kaiwaaki

Tokaraiwangi Poa

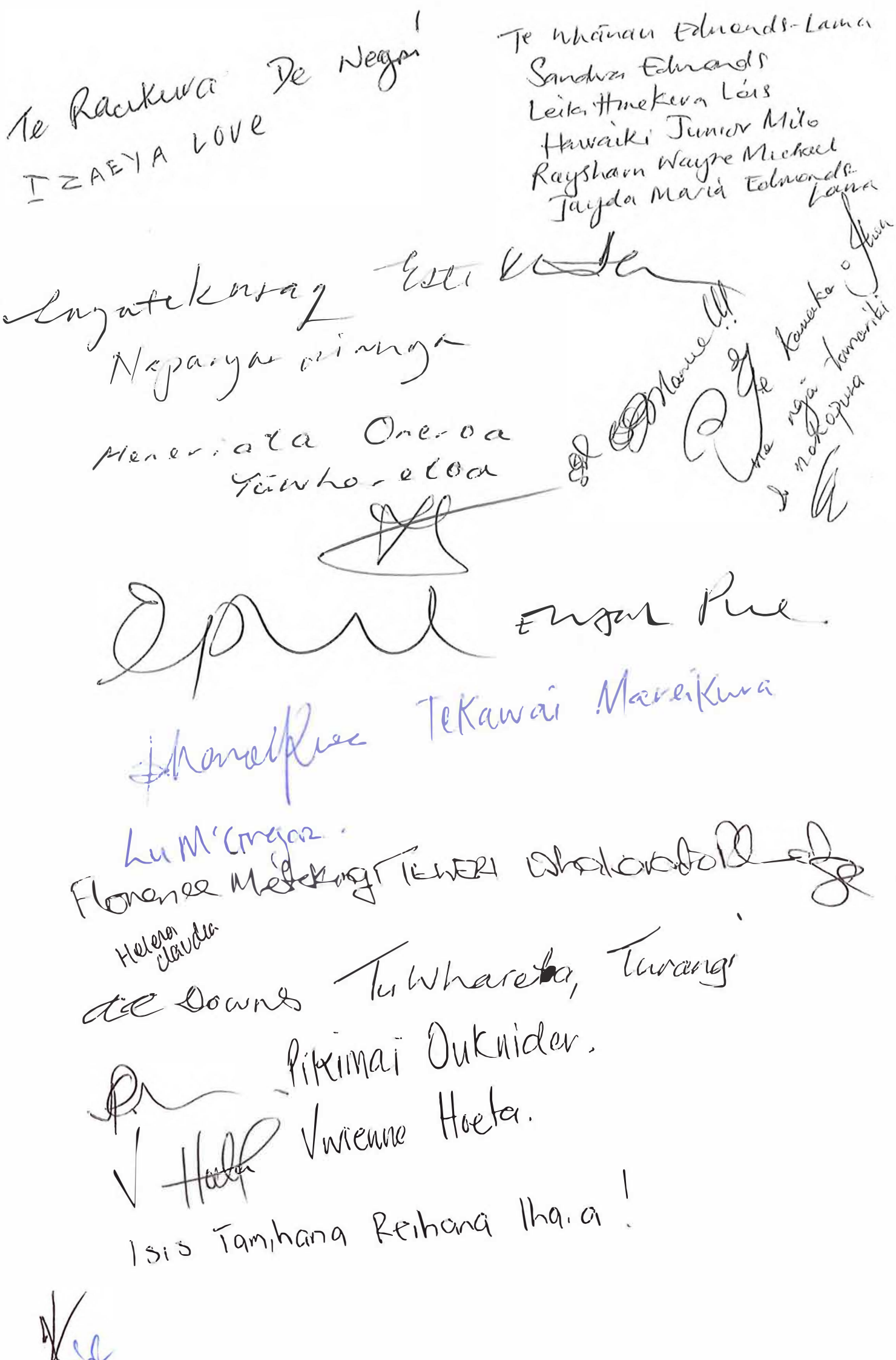
Louise Scanlon

Louise Walker

Tamara Baker.
Tairāhira Waitaka Te Pare

Te Waimuiarua

1999



Cheryl Rushstaw Nemani
Newaeh Nemani
Sam Nemani
Ocean Rawkewa

67

Ata Aki

KAHUREREMOA AKI

Hera Peina
Manu Hetet
Paetahi Hetet-Peina
Te Kiira Hetet-Peina
Merengaika Hetet-Peina
Tauakiva Hetet-Peina
Ngakura Hetet-Peina
Taikaanui Tukino Hetet-Peina

Karen Ernest
Aneka Brown
Mahe Brown
Nanaia (Missy) Brown
Tiahuia (Wini) Brown
Kaporeia Brown
Tia Doidge
Akilah Love

Ruamaitara Ernest
Amaia Ernest
Indra Ernest
Taikawhia Ernest
Reynee Ernest
Te Manuwhiri Brown
Sean Brown

Pua Wai Love ♡

Katarah Love
Arama Chamberlain-Love
Whitirea Chamberlain-Love
Whanarere Chamberlain-Love
Kaleb Love
Love
Campbell Love
Tuhaha
Itaaya
Leigh-jiam
Shakaiza

Kaiha
Pakira Muka Miles
Hata-Turner-Love
Ariana love

F. M'Kay
Manahi
Russell
HINEMOTERA
R. L. McKay
Marilyn Kairimu-Davis

WAEREA
Matthews.

Kovimako mako
mikaere wikotu.

Paerokc Maihi Ngā Paerangi, Ngāti Pamoana.

Te Mahara Nixon-Huwyler

Penelope Kim Patea-Broughton Ngā Paerangi

Zelda Faye McKellar
Angus Blair McKellar
Jordan Daniel Jaram McKellar
Hamish Paul McKellar
Amanda Eve McKellar
} Ngā Paerangi

Toki Broughton Jnr
Ihimaera Whakatahi Petera Patea
Hera Manaia Patea
Tohu Heta Raniera Patea
Kaea Te Koeti Paringatai

Manahi Cribb
Kotuku Kaire-Cribb
Te Maia Kaire-Cribb
Nerehana Reuya
Te Waipounamu Barker-Wide.

Ash Patea

Marina Simon-Taninihia

pāpā to tai
me Maraea

Te Kawai Manukura