

Oral and Traditional History Scoping Report on behalf of Te Hono ki Raukawa Claims Management and Settlement Trust and affiliated hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa¹.

A report commissioned by the Crown Forestry Rental Trust.

Author: Tracey Kingi, KIC LTD.

¹ Waitangi Tribunal definition for hapū and iwi broadly affiliated with Ngāti Raukawa as 'of Ngāti Raukawa ki te Tonga and affiliated groups including Ngāti Kauwhata, Ngāti WehiWehi, Ngāti Tukorehe, Ngāti Hinemata, Ngāti Hikitungā Te Paea and the hapū and iwi of Te Reureu including Ngāti Pikiāhu, Ngāti Parewahawaha, Ngāti Whakatere, Ngāti Matakore, Ngāti Wae Wae and Ngāti Rangātahi'. Wai 2200, #2.5.58

Table of Contents

Acknowledgements	5
Disclaimer	5
Background	6
Introduction	7
Purpose of scoping report	7
Hapū	10
Table1: Hapū of Ngāti Raukawa	10
Oral and Traditional Historical Research Project.	11
Porirua ki Manawatū Inquiry District	11
The structure for the Oral and Traditional Report.	13
Methodology	13
Section 1 : Introduction	14
Oral & Traditional History project	14
Section 4 : Thematic Chapter: Te Tiriti o Waitangi, the unresolved tension: Denial of tino rangatiratanga- constitutional arrangements.	16
Section 5 : Thematic Chapter: Natural Resources: Wai Maori, Te Moana o Raukawakawa, and Wetlands..	17
Section 6 : SOURCE ORAL & DOCUMENTS- WRITTEN & OTHER.....	18
Section 7: Project team and roles	19
(a) Ngā Māngai or the Pūkenga appointed by Te Hono Council for quality assurance;	19
(b) Two researchers/report writers (RRW); and	19
(c) Hapū researchers/writers/interviewers (HR) with a co-ordinator.	19
7.1 Ngā Māngai and Te Hono Council: These are comprised of the four Māngai elected by Ngāti Raukawa following a Tribunal directed mediation, and members of Te Hono Council who serve as pūkenga, in an advisory and monitoring role.....	19
7.1.2 Two Researchers and Report Writers (RRW):.....	19
(a) Report to: Ngā Māngai and Te Hono Council	19
(b) Period of employment: 1 March 2015 to 21 December 2015.....	19
(c) Hours: 80 hours a week spread across the following key responsibilities:.....	19

(a) Reports to: Ngā Māngai and Te Hono Council.....	20
(b) Period of employment: 23 February 2015 to 21 December 2015.	20
(c) Hours: Hours per week vary according to the position held and over the life of the contract.	20
(d) Key responsibilities for interviewers:	20
(e) Key responsibilities for researchers:	21
(f) Key responsibilities for writers:	21
Section 8 : BIBLIOGRAPHY.....	22
Section 9 : APPENDICES	22
Source Material	22
Consultation Hui: 9-10 August and 5-6 September 2014.....	22
Ngā kōrero tuku iho- key source material.....	23
Loss of the tribal estate.....	24
Te Reo me ngā mātauranga o Ngāti Raukawa	24
Recommendation 1: Research impact of lack of attention to the mātauranga continuum and loss of te reo o Raukawa.....	25
Engagement process for hapū led research.	25
Source material.....	27
Other reports	27
Themes.....	28
Origins of Ngāti Raukawa	28
Ngā Hekengā.....	28
Ngāti Raukawa Rangatira- Leaders of the Heke.....	29
Te Rauparaha	29
Te Whatanui	30
Te Ahukaramu.....	31
19 th Century leader.....	31
Hoani Taipua Te Puna I rangiriri.....	31
Whakapapa	32
The framework for the Oral and Traditional Report.	32
Appendix 1: List of hapū members for hapū research approach.....	33

APPENDIX 2: Maps: Wetlands, lagoons and middens in Rangitikei, Manawatu and Horowhenua. 35

Bibliography 45

Acknowledgements

Tēnā koutou katoa,

The author wishes to acknowledge Te Hono Ki Raukawa Historic Claims Management and Settlement Trust (Te Hono ki Raukawa) for their support and encouragement in the completion of this report. A special acknowledgement to Matua Whatarangi Winiata and Tā Taihākurei Durie who are providing the historical context and cultural advice critical for completion of this project. To Rachael Selby for her guidance as quality advisor, reviewer and facilitator at hui. Te Wānanga o Raukawa Library for access to source information in this report. To whānau, hapū and iwi affiliated of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa who are providing information directly and indirectly ngā mihi kia koutou.

Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Disclaimer

The author takes full responsibility for the content of this report and any omissions, errors or mistakes are solely the responsibility of the author.

Background

This report was commissioned from August 2014 to October 2014, a short term focused scoping report that would meet and achieve specific requirements. The approach taken in this scoping report, is not particular to scoping reports for historical oral and traditional reports. It has a specific and a slightly divergent approach requested by Te Hono ki Raukawa Claims Management and Settlement Trust. It is to provide the necessary documentation to support a funding application for an oral and traditional historical report to be filed with the Crown Forestry Rental Trust before the end of October 2014.

As a scoping report it differs from the general approach of a detailed literature review and annotated bibliography documenting source information and providing narratives on key historical issues to support a comprehensive oral and traditional historical project. Generally scoping reports also provide detailed information related to actions, omissions and policies of Crown and Crown agents related to lands that hapū and iwi lost by Crown actions, omissions and policies. Where this scoping report differs is that it must provide necessary elements as a planning document for funding purposes. These are set out in the 'purpose' section of this report.

This scoping report does identify what are the issues, themes and additional research required to complete the comprehensive oral and traditional research report on behalf of hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa. The framework, structure planning and engagement approach is proposed and defined within this scoping report.

The hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa will be the last of the large iwi groupings to complete their historical claims process. They are currently presenting ngā kōrerō tuku iho to the Waitangi Tribunal and will complete their presentations in November. This report will be filed before then. As a consequence of the filing date any information from ngā kōrerō tuku iho that will be presented in November before the Waitangi Tribunal would need to be included in the comprehensive report.

As a representation of 25 hapū within the region of Rangitikei, Manawatū and Horowhenua, the reporting of their oral and traditional history is imperative and requires full investigation. Their oral traditions and customs are unique and particular to them. The history and journey of the many heke that occurred from the migrations out of Tainui and ngā rangatira who led them is a history that must be told. Ngā rangatira of that time influenced and changed how Māori strategised for war, developed and traded with non-Maori, occupied and maintained whenua has not been seen or witnessed since. A full comprehensive account of hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa oral traditions, customs and identity is critical for them to have the grievances committed by the Crown and Crown agents addressed, heard, negotiated and settled.

Te Hono ki Raukawa require substantial support to meet the expectations of hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa. The completion of a traditional and oral research project requires and deserves a fully funded approach for this phase of their Treaty claims process. The ability for Te Hono ki Raukawa to provide the expertise and resources are unquestionable, they have the means to do so, it requires from CFRT

the necessary support and resources to complete the full and comprehensive report to the standard of CFRT and the Waitangi Tribunal for a Oral and Traditional historical account. The one determining factor for the project to be completed is the government has indicated their desire to complete all historical settlements within a certain timeframe. Te Hono ki Raukawa do not want to jeopardise or compromise their ability to have a settlement that is worthy and reflects the greivances that have been researched comprehensively to put before the Crown. Therefore, this scoping report identifies themes and issues that require the resources to complete and deliver for hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa.

Introduction

Purpose of scoping report

The purpose of this project is to provide recommendations for the structure and resourcing of the substantive research into the oral and traditional history of the hapū and iwi broadly affiliated with Ngāti Raukawa’.

This scoping report whilst it highlights issues and themes and source material focuses on four key outcomes.

They are:

1. Identifying key documentary and oral evidence held in research repositories concerning the origins, whakapapa, history and customary tenure of the hapū and iwi affiliated with Te Reu Reu, Ngāti Kauwhata and Ngāti Raukawa.
2. Advise what further research will be required and the most effective and efficient way of organising and presenting a substantive Oral and Traditional History research.
3. Consultation with hapū and iwi to receive and record hapū expectations on how best to present their oral and traditional history for the hearings process. Also to identify key project informants and relevant source information held by hapū.
4. Provide a planning and engagement approach with Te Hono ki Raukawa to support a funding application for resourcing of a substantive Oral and Traditional History project to the Crown Forestry Rental Trust.

This report has received input and feedback from Te Hono ki Raukawa, affiliated hapū and iwi of Te Reu Reu, Ngāti Kauwhata and Ngāti Raukawa. Several hui were held in August and September, where hapū members present provided feedback to the scoping issues within this report. This is not a comprehensive report on the Oral and Traditional History of Ngāti Raukawa. While the report highlights key events and ngā rangatira of the heke – the migration south, the purpose was to engage with hapū to discuss further themes and issues to be included in this scoping report. The scoping report identifies key issues, approaches, personnel, secondary information and key matters for Ngāti Raukawa to put before the Crown Forestry Rental Trust to fund a comprehensive approach for Te Hono ki Raukawa Oral and Traditional History. The hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa have fully endorsed a hapū by hapū research approach with the intent to cluster where such alliances exist to complete the project. Thus, it will be one report that reflects the oral and

traditional history of the 25 hapū of Ngāti Raukawa. On advice from Te Hono ki Raukawa, it is envisaged that the oral and traditional report is part of three phases of evidential material that they will be seeking to put before the Waitangi Tribunal and the Crown. They have advised that a detailed comprehensive land alienation base would be considered as crucial to identifying land loss by a block by block mapping process. This is not included in this report but is alluded to in particular in the methodology section.

In addition and a more considered discussion on tino rangatiratanga and denial of potential by hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa would be sort after the filing of this report.

This is the final scoping report on behalf of Te Hono ki Raukawa and affiliated hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa. As part of discussions between CFRT and Te Hono Ki Raukawa certain themes were identified for this scoping report. They are provided below and were discussed with hapū and iwi to discuss to identify further issues and gaps for the scoping report. In addition thematic chapters have also been identified within this scoping report and will be covered in the comprehensive report. This scoping proposal identified;

- What was the origin and early history of the hapū and iwi broadly affiliated with Te Reureu, Ngāti Kauwhata, Ngāti Raukawa ki te Tonga, who were the constituent hapū, and what were their patterns of settlements and land use from early to mid-nineteenth century?
- Key whakapapa lines of the hapū and iwi broadly affiliated with Te Reureu, Ngāti Kauwhata and Ngāti Raukawa ki te Tonga;
- The migrations to Rangitikei, Manawatū and Horowhenua;
- The establishment, evolution, maintenance and defence of the mana whenua of hapū and iwi broadly affiliated with Ngāti Raukawa in the Porirua ki Manawatū district;
- What were the key historical events that impacted on right-holding in the rohe of the hapū and iwi broadly affiliated with Te Reureu, Ngāti Kauwhata and Ngāti Raukawa ki te Tonga?;
- How did inter-tribal warfare in the 1820s and 1830s affect the balance of power and right- holding within the hapū and iwi broadly affiliated with Ngāti Raukawa and between them and their neighbours through to the mid nineteenth century?
- What was the impact of European settlement and engagement with the Crown on the balance of power and right-holding in the 1840s and 1850s and later?
- To identify the rohe and resources of the hapū and iwi broadly affiliated with Te Reureu, Ngāti Kauwhata and Ngāti Raukawa, including sites of significance, pā, papākainga, mahinga kai, and wāhi tapū;
- Intra-relationships of the hapū and iwi broadly affiliated with Ngāti Raukawa hapū, significant marriages, common ventures, external boundary relationships and wider regional relationships;
- A brief outline of the contemporary tribal landscape of the hapū and iwi broadly affiliated
- with Ngāti Raukawa, i.e. areas of interest and marae locations;
- Understandings of the common identity of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa co-existing with the distinctive identity of the hapū;

- Recollections of the movement of whānau throughout the district and defining stories of the marae and people of the marae²; and
- Wāhine Rangatira; recognised wāhine rangatira as identifiable leaders who were influential in the establishment of Ngāti Raukawa ki Te Tonga. The maintenance of whānau, retention of land during WWII, maintenance of traditions and customs and contribution to sustaining whānau, hapū and iwi during times of conflict and peace. The role of wāhine rangatira and the retention of whakapapa lines.

At hui held in August and September hapū and iwi members identified further themes to be included in the scoping report. They are;

- Te Reo Māori me ngā mātauranga Māori;
- Urbanisation and Pepper potting;
- Confiscation of the Manawatū block in particular the Himatangi block, He Pene Raupatu;
- Native Land Court Determinations: Alienation of ancestral lands of Ngāti Kauwhata, Ngāti Whakaterere and Ngā Hapū o Kereru in Waikato and Maniapoto; '10 person ownership rule'³
- Te Tiriti o Waitangi, the unresolved tension: Denial of tino rangatiratanga- constitutional arrangements; valuation of loss through denial of rangatiratanga;
- The radio spectrum and Te Reo Irirangi o Te Ūpoko o Te Ika;
- Wai Maori, Te Moananui o Raukawa and Wetlands: Loss of natural and environmental resources;- loss of ūkaipōtanga, loss of knowledge, loss of ability to use and access the environment, e.g- Lake Horowhenua, Manawatū aquifer- third largest in Aotearoa, and wetlands- draining of lakes and wetlands and loss of food sources and impacts on hapū of Ngāti Raukawa. Utilisation of traditional navigational skills, seafaring, transport routes, trading, kinship ties and exploration;
- Intertribal warfare-intertribal marriages;
- The extent of Reserve lands.
- Vesting of lands to individuals.
- Crown Acquisitions- confirmation of Crown purchase before 1860 and private purchase. This needs to also include acquisitions by church representatives within the region.
- The role of the CMS and missionaries and influence, involvement within the Horowhenua, Manawatū and Rangitikei region.
- 1952 Housing policies, Town & Country planning Act, the impact on marae and families- compensation rights.

Given the nature and extent of the themes and issues traversed and identified requires a full investigation reflecting each of the 25 hapū of Ngāti Raukawa. The report will require drafting, distribution of the draft for feedback, a compilation of a map book to accompany the report drafting and distribution of this, collation and summarizing of the hapū and iwi of Te Reure, Ngāti Kauwhata and Ngāti Raukawa. Integrating this information into the report. In addition all draft would need to be circulated to counsel representing hapū and iwi members, CFRT, and Te Hono ki Raukawa. Seek that feedback also and integrate into the report. The final report would be distributed to all relevant parties within the Porirua ki Manawatū Inquiry District. To achieve this it will require investigations to each of the themes identified, recording and transcribing of oral interviews and documentation of sources. The report will also need to source all reports on the record for this Inquiry and integrate that information and all additional source material to complete

² Memorandum of Te Hono ki Raukawa in response to Tribunal Memorandum 2.5.59 on Traditional Evidence, 20 May 2013, Wai 2200, #3.1.453

³ This is traversed in Dr R Anderson's Historical Issues Report Scoping Report and provides key source information for the oral and traditional report relating to historical Crown issues and land loss.

the report. The following recommendation for a research team to be compiled to complete a comprehensive approach will consist of the following members;

- Ngā Mangai- a group of recognised professionals and tribal experts who will assist to co-ordinate and plan deliverables, direct the research, participate in the co-ordination of hapū involvement and peer review the report.
- Research report writers (2)- who will write the overview and thematic chapters within the report, develop and implement the plan, co-ordinate written material, and write the report;
- Hapū researchers/writers/interviewers (HR) with a co-ordinator.- complete interviews, write each hapū oral and traditional history (there is an intention to cluster where such alliances occur), co-ordinate hapū research, and work to the direction of Ngā Mangai and Te Hono ki Raukawa.

Hapū

The table below identifies the 25 hapū who make up the constituency of Te Runanga o Ngāti Raukawa, and identifies those hapū and iwi of Te Reu Reu, Ngāti Kauwhata and Ngāti Raukawa descent. These are the hapū and iwi oral traditions that will be researched within this report.

Table1: Hapū of Ngāti Raukawa⁴.

Ngāti Hikitanga	Ngāti Pareraukawa
Ngāti Huia ki Katihiku	Ngāti Parewahawaha
Ngāti Huia ki Matau	Ngāti Pikiahuwaewae ki Poupatate
Ngāti Huia ki Poroutāwhao	Ngāti Pikiahuwaewae ki Tokorangi
Ngāti Kapūmanawawhiti	Ngāti Rakaupaewai
Ngāti Kauwhata	Ngāti Rangatahi
Ngāti Kauwhata ki Aorangi	Ngāti Takihiku
Ngāti Kīkopiri,	Ngāti Te Au
Ngāti Koroki	Ngāti Tūkorehe
Ngāti Maiotaki	Ngāti Tūrangā
Ngāti Manomano	Ngāti Wehiwehi
Ngāti Ngārongo	Ngāti Whakatere
Ngāti Pare	

⁴ List of Hapū Rūnanga Members as at 30 June 2012

Oral and Traditional Historical Research Project.

The hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa envisage that this report will serve two purposes;

- An historical account of who they are, how they lived and a record of events that can be presented to the Waitangi Tribunal; and
- The report will constitute an historical account to be part of negotiations with the Crown.
- Reflect the 25 hapū and iwi who constitute Te Hono ki Raukawa.

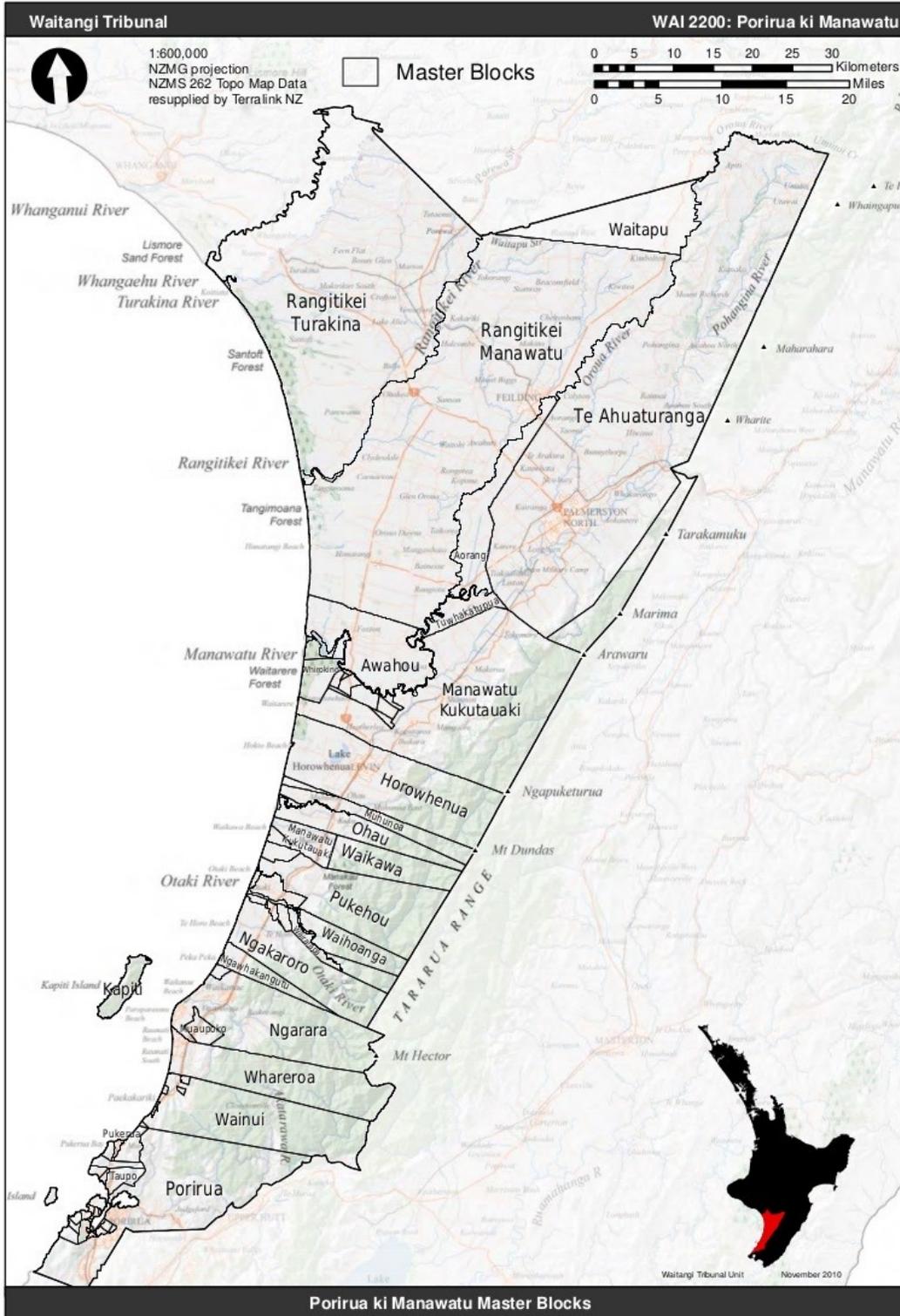
It will consist of their oral histories, and written to a standard that meets CFRT, the Waitangi Tribunal and the expectations of hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa. This report will reflect the lives and histories of the hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa, recounting their movements since the 1800 and providing historical and contemporary evidence that brings the report into the 21st century.

Porirua ki Manawatū Inquiry District

The Porirua ki Manawatū Inquiry District comprises the following area of which hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa reside. A map is attached below to identify the area, for hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa, there are significant matters related to resources that have impacted on their way of life and how they live today. The key matters for us in this inquiry is 'he pene raupatu'- loss of the Manawatū block specifically taking of the Himatangi block, /Crown actions against our rangatira during 1840-1870s; taking of our marine and freshwater resources including lakes, rivers, streams, creeks and aquifers; denial of our rangatiratanga since 1840; and Crown acquisitions, purchases, sales and loss of traditional Marae, wāhi tapu and sites of significance.

This scoping report will also include a methodology, themes and issues highlighted above, report structure source material, required resources including ethical requirements, training, quality assurance, peer review and project timeframes. The scoping report includes a bibliography and additional source material relevant to hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa with the intention that this provides more investigation into any further material that potentially will be identified.

Map 1: Porirua ki Manawatū Inquiry District



The structure for the Oral and Traditional Report.

The recommendation is that one report is completed for `hapū and iwi of Te Reu Reu, Ngāti Kauwhata and Ngāti Raukawa. As part of this approach the structure outline below is proposed to complete the Oral and Traditional report. The first matter for consideration is the methodology which would address the following matters;

Methodology

Content – map book and written section

1). The oral and traditional report will comprise of;

(a) A map book; and

(b) A comprehensive written section.

2). The map book will consist of digitized maps, historical maps, Native Land Court (NLC) and Māori Land Court (MLC) blocks, and other maps that will assist the depiction of areas of interest. There will be several map overlays outlining Ngāti Raukawa traditional interests that will correspond with the documented/written material. This should be compiled in association with the block alienation work undertaken in the second phase project. The proposed major sections are:

- The theme – the search for and the maintenance of rangatiratanga.
- Origins – the places of origin and the central whakapapa as described above.
- Heke – the migrations, the assumption of possession, the cementing of possession through marriages.
- Expeditions – the joint ventures, the forging of common identity.
- Ahi ka – the dispersal over the land, warfare, peace pacts and marriages, land allocation between iwi heke and iwi taketake.
- Advent of Europeans –whalers, traders, Māori missionaries, European missionaries, the Treaty, land acquisitions. Note: the major work on Crown policy and land acquisition will be done in the stage 2 project.
- Major Crown purchases, the Native Land Court and tenure reform, the creation of reserves. An overview only. The details will be dealt with in the second project. The primary purpose is to lead into the hapu studies.
- Te Mana o Ngā Hapū studies (each covering the themes earlier referred to); 25 hapū with clusters still to be settled but possibly clustered as follows:
 - Ōtaki takiwā - the significance of Ōtaki as the marshalling and distribution centre prior to the final settlement of Manawatū and Horowhenua and the pivot for Ngāti Raukawa identity
 - Ngāti Kauwhata i Horowhenua
 - Ngāti Huia i Horowhenua
 - Ngā hapū o Kereru

- Ngā hapū o Himatangi
 - Ngāti Whakaterere ki Whakawehi
 - Ngā hapū o Ohinepuhiawe
 - Ngā hapū o Te Reureu
 - Ngāti Kauwhata o Oroua
- Te Kotahitanga o te iwi. From 1900, the loss of manpower in the wars, the loss of the papakainga, the Diaspora, and the renaissance.

Section 1 : Introduction

Oral & Traditional History project

The purpose of the project report

When will the mahi start

Who is involved

How will the work be completed (clusters)

Timeframes (Tribunal, CFRT, other)

Work completed to date including hui and attendees

Methodology

Section 2 : Overview Chapter

Setting the scene

Describing the key matters that hapū have identified as greivances

Explain and identify the current consituent body that represent the hapū within Te Hono ki Raukawa

Identify and describe the approach to be taken.

Engagement approach with 25 hapū

Section 3: TANGATA WHENUA

3.1 Whakapapa

(a) Key whakapapa lines of the hapū and iwi of Ngāti Raukawa;

(b) Intra-relationships of the hapū and iwi, significant marriages, common ventures and expeditions, external boundary relationships and wider regional relationships;

(c) Relationships and intermarriage with the iwi taketake

(d) Understandings of the common identity of Ngāti Raukawa co-existing with the distinctive identity of hapū and iwi;

(e) Wāhine rangatira – recognised wāhine as identifiable leaders who were influential in the establishment of Ngāti Raukawa; and

3.2 Heke, expeditions and settlement (1800-1860)

- (a) The origin and early history of Ngāti Raukawa of Manawatū and Horowhenua, the migrations to the district, the initial settlements, the constituent hapū and iwi, their separate and joint activities in possessing the land, their joint ventures and expeditions, and their subsequent aggregation, dispersal and relocation in different parts of Manawatū and Horowhenua.
- (b) The key historical events that impacted on right-holding in the takiwā of the hapū and iwi.
- (c) Inter-tribal warfare in the 1820s and 1830s and its effect on the balance of power and right-holding for the hapū and iwi of Ngāti Raukawa and their neighbours through to the mid nineteenth century.
- (d) Inter-tribal marriages, discussions of tatau pounamu amongst hapū and iwi and the effect on stabilising iwi and whakapapa ties. The role of wāhine rangatira and the retention of whakapapa lines.

3.3 Rangatiratanga (1800-1900)

- (a) The denial and maintenance of rangatiratanga. The constitutional arrangements.
- (b) The impact of European settlement and engagement with the Crown on the balance of power and right-holding.
- (c) The establishment of Christianity by Māori ahead of the missionaries.
- (d) The role of the CMS and missionaries, their influence and involvement within the Manawatū and Horowhenua.
- (e) The presence of Te Rauparaha and Te Rangihaeata on the land. The relocation of Ngāti Rangatahi. The building of Rangiātea Church.
- (f) The takiwā and resources of the hapū and iwi including sites of significance, pā, papakainga, mahinga kai and wāhi tapu.
- (g) The establishment of the Ōtaki Māori Racing Club, the Ōtaki & Porirua Trusts Board, the Ōtaki Māori Boys College, the Ōtaki Hospital.
- (h) The Foxton – Palmerston North railway and the Main Trunk railway.
- (i) The contemporary tribal landscape of the hapū and iwi, their primary areas of interest and marae locations.
- (j) The role of wāhine rangatira.
- (k) Overview of private and Crown acquisitions of land.
- (l) Overview of particular large land transactions as with the Manawatū block and the Himatangi block.
- (m) Overview of the Native Land Court determinations and the impact of tenure reform.
- (n) The natural resource, Wai Māori, Te Moana o Raukawa and Wetlands.

3.4 20th century to present day (1900-2014)

- (a) Recollections of the movement of whānau throughout the district and defining stories of the marae and people of the marae.
- (b) The extent of reserve lands at the start of the century.
- (c) Māori determination to survive as a people – examples Te Rangiohine Hotu- protesting at land sales and run over by a horse and died.
- (d) The role of wāhine rangatira.
- (e) Hapū specific issues eg Ngāti Pareraukawa – Hokio Stream, rubbish dump etc; Lake Horowhenua.

- (f) The maintenance of whānau, hapū and iwi, the maintenance of traditions and customs, land development including Māori Affairs land development schemes, the resistance of government controlled land management or development at Reureu, the continuation and development of the Ōtaki & Porirua Trusts Board, Ōtaki Māori Boys College and Ōtaki Māori Racing Club, the rebuilding of marae, the Ngāti Raukawa contribution to the first and second world wars, retention of land during WWII, the establishment of the Māori Battalion Memorial Hall in Palmerston North, the contribution to sustaining whānau during times of conflict and peace.
- (g) The establishment of Raukawa marae in 1936 as a marae for all the hapū and iwi of the ART Confederation
- (h) Urbanisation, Town and Country Planning, the loss of papakainga, the Diaspora, housing schemes, housing loans and pepper-potting.
- (i) Whakatupuranga Rua Mano and the establishment of Te Wānanga o Raukawa.
- (j) The establishment of Te Rūnanga o Raukawa.
- (k) The establishment of a new hapū of Ngāti Manomano.
- (l) The establishment of the Raukawa mandated iwi organisation the Ngāti Raukawa ki Te Tonga Trust.
- (m) Te Reo o Raukawa.
- (n) The LAMR (Language, acquisition, maintenance and revival) strategy
- (n) Mātauranga Māori.
- (o) Radio Spectrum.
- (p) Te Reo Irirangi o Te Ūpoko o Te Ika Iwi radio.
- (q) ReoFM/Raukawa Radio
- (r) Environmental matters and the use of natural resources.

Section 4 : Thematic Chapter: Te Tiriti o Waitangi, the unresolved tension: Denial of tino rangatiratanga-constitutional arrangements.

This issue stems in particular from the treatment of Te Rauparaha and his incarceration by Governor Grey, and the Wairau Faray and the taking of lands in Porirua. Te Whatanui and other chiefs faced constant challenges in the retention of their lands. The denial of tino rangatiratanga as expressed in Te Tiriti was quickly eroded in the Rangitikei, Manawatu and Horowhenua region. The topic deserves a focused research and needs to address the early dealings of Governor Grey, his treatment of Te Rauparaha and his people in Porirua and the relentless support for settlers seeking to occupy Ngāti Raukawa lands;-lands that chiefs of that time did not concede willingly to sell or agree to occupation by settlers.

This chapter will increase understanding of Ngāti Raukawa wellbeing as it would have been without the intrusion of the Crown.

A. In order to assist in identifying the "potential" the chapter will seek to;

- (i) describe the composition and quantification of resources including but not limited to land, fresh water, spectrum and fisheries in 1840;
- (ii) use this description of Raukawa's asset base at 1840, as a basis for assessing how the tribal asset base might have developed over the next 174 years to 2014 without any interference from the Crown.

This will include exploration of “Te Tiriti o Waitangi, the unresolved tension and the creeping denial of tino rangatiratanga guaranteed to Māori under Article Two”. Investigation of how the early adoption of the Raukawa-Mihingare constitutional model may have mitigated the impact of Crown decision making is also intended.

B. To assist in understanding the "denial" the project will seek to investigate:

- (i) Value- design a methodology that addresses loss of value of tino rangatiratanga held by chiefs in 1840 and identify key descriptors that signal denial of rangatiratanga and impacts on the mana of the hapū and iwi;
- (ii) Document the current tribal estate and value asset base;

C. The 'denial' is the gap between A and B above.

- (i) Identify, describe and quantify the difference between the potential and the actual situation in terms of opportunity loss and cost.
- (ii) Investigate the constitutional framework and machinations of Governor Hobson, Busby and Grey and their individual approaches to dealing in good faith with ngā rangatira o Ngāti Raukawa in the 1840s to 1880s.

Section 5 : Thematic Chapter: Natural Resources: Wai Maori, Te Moana o Raukawakawa, and Wetlands.

This chapter will investigate the importance of Wai Māori, Te Moana o Raukawakawa and wetlands. Wai is essential for the sustenance of hapū and iwi spiritual, cultural, physical, and psychological wellbeing. Wai is the key component of wetlands, rivers streams, creeks, springs, aquifers and marine environments. As a natural resource the traditions and customary practices applied involved ritual to harvest kai such as karakia, use of moons and tides to travel, known pathways for trade, transport and migration, learning environments such as wānanga, identification of fish species, birds, rodents, ngaara, and aquatic plants were and still are critical for understanding the environment. Importantly each of these species provided habitats for other species. Knowledge and traditions related to water environments and how hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa maintained and carried out those practices is important to know and understand. Loss of use and access to the aquatic environments and how that occurred and impacts of this requires investigation. Further exploration is required for the traditions, practices and understanding of traditional navigational seafaring. The importance of holding on to traditional navigational customs and traditions with Te Moananui o Kiwa, Te Moana o Raukawakawa and how this influenced the lives of hapū and iwi. Maintenance of whakapapa links and understanding of how hapū and iwi were able to voyage and utilise waka and moana as a means of transport; the skills necessary to be competent and have the ability to sail seas and oceans across Te Moananui a Kiwa and Te Moana o Raukawakawa. The ability to utilise the moana to travel and acquire other lands and the importance of harvesting food resources and other resources for trade.

The occupation and utilisation of the wetlands as a food resource is documented in several books (Adkin, Grove, Simcox), and Ngāti Raukawa have historical accounts of abundant pā tuna that once filled their rohe and rohe and provided kai outside the iwi for significant events such as the farewell to the Māori Battalion prior to their departure for Africa and Europe. The draining of the lakes, insertion of weirs, realignment of rivers, gravel extraction, effluent, farm and urban pollution, discharge from dairy factories, abattoirs and diversion of streams and significant rivers impacted on the sustainable utilisation of freshwater fisheries, wild game - such as ducks, rats and sea birds as a means of sustenance for Ngāti Raukawa. The wetlands were a key natural resource that have been all but destroyed. An impact of the draining of lakes resulted in forced relocation of Ngāti Raukawa people with the loss of such natural resources.

Section 6 : SOURCE ORAL & DOCUMENTS- WRITTEN & OTHER

6.1. Oral and Traditional history of Te Reureu, Ngāti Kauwhata, and Ngāti Raukawa review of specific information from;

- (a) Wananga and interviews with selected hapū and iwi members.
- (b) Ngā korero tuku iho presentations and recordings.
- (c) Commissioned reports filed within the Porirua ki Manawatū Inquiry District.

6.1.2 Evidence of oral and traditional customs will be derived from known sources of knowledge that each hapu considers relevant, including;

- (a) oral korero, oral interviews, whakapapa, waiata, tikanga, kawa, tribal history, video, audio recordings; and
- (b) written sources, including Native Land Court evidence and decisions, research reports, private collections, microfilms, photographs, paintings, sketches, maps, micro fiche, manuscripts, dairies and other written source material available.
- (c) Transcribing, ethical forms and repository of information to Te Wānanga o Raukawa.

6.1.3 Commissioned historical reports will be sourced from Waitangi Tribunal and Crown Forestry Rental Trust reports filed on record with the Waitangi Tribunal in the Porirua ki Manawatū Inquiry District.

Section 7: Project team and roles

The project team to deliver the report will consist of the following;

- (a) Ngā Māngai or the Pūkenga appointed by Te Hono Council for quality assurance;
- (b) Two researchers/report writers (RRW); and
- (c) Hapū researchers/writers/interviewers (HR) with a co-ordinator.

7.1 Ngā Māngai and Te Hono Council: These are comprised of the four Māngai elected by Ngāti Raukawa following a Tribunal directed mediation, and members of Te Hono Council who serve as pūkenga, in an advisory and monitoring role.

7.1.2 Two Researchers and Report Writers (RRW):

- (a) Report to: Ngā Māngai and Te Hono Council
- (b) Period of employment: 1 March 2015 to 21 December 2015.
- (c) Hours: 80 hours a week spread across the following key responsibilities:
 - (i) Project/planning to design the research strategy and planning for hapū and iwi of Ngāti Raukawa for Oral & Traditional research project. Identify expertise to assist with training of interviewers, hapū/clusters researchers to undertake research deliverables for Oral and Traditional report.
 - (ii) Development/Engagement - Work with hapū to develop hapū research and engage and communicate on Oral & Traditional research.
 - (iii) Implementation - Implement assist principal writer and hapū teams to deliver research strategy, planning process and communications. Network and work with Ngā Māngai and Te Hono Council to implement research strategy for Oral & History research project for claims process.
 - (iv) Operational Delivery - manage research project deliverables, work with and support principal writer/ researcher and co-ordinate hapū/cluster teams. Report monthly to hapū clusters and Ngā Māngai and Te Hono Council. Work with training providers to assist interviewers to undertake appropriate training for oral interviews and transcribing, and assist hapū researchers. Write monthly reports against milestones for Oral and Traditional research project; oversee completion of Oral and Traditional research project; deliver Oral and Traditional report to hapū and Ngā Māngai and Te Hono Council; manage all operational outcomes against research strategy and plan for Oral and Traditional research project.

- (v) The report writers will write the report in conjunction with Ngā Māngai and Te Hono Council and the hapū writers as described below. Ngā Māngai and Te Hono Council will peruse all written drafts for historical accuracy and the hapū writers will supply research material collated from the written and oral sources. The RRW will supply a completed report within the given timeframes and to the satisfaction of Ngā Māngai and Te Hono Council.
- (vi) Writing & Planning - Key role to write thematic chapters in Oral & History report for hapū and iwi of Ngāti Raukawa. Assist with delivering research strategy and plan. Carry out research for thematic chapters and assist hapū researchers to oversee compilation of hapū/clusters chapters for Oral and Traditional report.
- (vii) Methodological Development/Identification - Write methodological approach for research report, including consent form for use of information and storage of information. Identify and track hapū research for Oral and Traditional report. Assist with delivery on communications with Ngā Māngai and Te Hono Council.
- (viii) Collation of source information/map identification - Assist with identification of maps to be included in map book for Oral and Traditional Report. Where hapū/clusters have identified source information, collate, use and source within Oral and Traditional report.
- (ix) Reporting - Meet and report weekly to Ngā Māngai and Te Hono Council. Meet monthly with hapū researchers/writers to assist with delivery of hapū/cluster chapters. Write monthly update reports on Oral and Traditional report for Ngā Māngai and Te Hono Council.

7.1.3 Hapū Researchers, Writers and Interviewers (HR)

- (a) Reports to: Ngā Māngai and Te Hono Council.
- (b) Period of employment: 23 February 2015 to 21 December 2015.
- (c) Hours: Hours per week vary according to the position held and over the life of the contract.
- (d) Key responsibilities for interviewers:
 - (i) Work with the RRW and the hapū clusters to carry out interviews.
 - (ii) Undertake training to conduct oral interviews with hapū members and transcribe interviews for hapū cluster.
 - (iii) Collate transcriptions and interview material for hapū cluster.
 - (iv) Report weekly to RRW and hapū on progress of interviews and transcribing. On completion of interviews and transcriptions file a report to RRW and hapū cluster.

(e) Key responsibilities for researchers:

- (i) Work with RRW and hapū to deliver on hapū research for Oral and Traditional report.
- (ii) Undertake training where necessary to carry out research and writing for hapū cluster chapters for Oral and Traditional report. Identify key themes for hapū cluster chapter and undertake research to complete report.
- (iii) Collate existing hapū research and source information. Identify and source new information for Oral and Traditional report. Write hapū cluster report on behalf of hapū. Work with RRW to identify key maps for map book to link to hapū cluster chapter. Utilise oral interview transcriptions to be incorporated into hapū cluster chapter.
- (iv) Report weekly to RRW and hapū on progress of research and writing. Write monthly update report to RRW and hapū cluster.
- (v) Work with Te Wānanga o Raukawa representatives to archive research to the digital repository.
- (vi) Work with CFRT and others on land mapping activities.

(f) Key responsibilities for writers:

- (i) Work with RRW and hapū to deliver on hapū research for Oral and Traditional report.
- (ii) Undertake training where necessary to carry out research and writing for hapū clusters chapters for Oral and Traditional report. Identify key themes for hapū cluster chapter and undertake research to complete report.
- (iii) Collate existing hapū research and source information. Identify and source new information for Oral and Traditional report. Write hapū cluster report on behalf of hapū. Work with RRW to identify key maps for map book to link to hapū cluster chapter. Utilise oral interview transcriptions to be incorporated into hapū cluster chapter.
- (iv) Writing & Planning. Key role to write thematic chapters in Oral & History report for hapū and iwi of Ngāti Raukawa. Assist with delivering research strategy and plan. Carry out research for thematic chapters and assist hapū researchers to oversee compilation of hapū cluster chapters for Oral and Traditional report.
- (v) Methodological Development/Identification: Write methodological approach for research report, including consent form for use of information and storage of information. Identify and track hapū research for Oral and Traditional report. Assist with delivery on communications with hapū clusters team and Ngā Māngai and Te Hono Council.
- (vi) Collation of source information/map identification: Assist with identification of maps to be included in map book for Oral and Traditional Report. Where hapū clusters have identified source information, collate, use and source within Oral and Traditional report.

- (vii) Work with Te Wānanga o Raukawa representatives to archive research to the digital repository.
- (viii) Work with CFRT and others on land mapping activities.
- (ix) Reporting: Meet and report weekly to RRW. Meet monthly with hapū researchers/writers to assist with delivery of hapū cluster chapters. Write monthly update reports on Oral and Traditional report for Ngā Māngai and Te Hono Council.

The overall report will be reviewed by Ngā Māngai and Te Hono Council.

Section 8 : BIBLIOGRAPHY

Identified sources and;

CFRT Reports on the Porirua ki Manawatū Inquiry District

Waitangi Tribunal Inquiry Reports

Porirua ki Manawatū Inquiry District Reports

Other Reports

Section 9 : APPENDICES

Timeframes for the project

It is anticipated that this research report will commence in February 2015 and will be completed in December 2016.

Source Material

The following sections identify key matters taken from hui and research undertaken for this report that hapū and iwi of Te Reu Reu, Ngāti Kauwhata and Ngāti Raukawa may include in the report. It explains how the chapters were developed for the oral and history report.

Consultation Hui: 9-10 August and 5-6 September 2014

At the consultation hui undertaken with hapū and iwi of Ngāti Raukawa, several matters were identified for consideration within the project scope for this report.

Firstly, the migration from Maungatautari and the establishment of Ngāti Raukawa in Manawatū, Rangitikei and Horowhenua requires further investigation. The various heke occurred over several years from the 1820s through to the 1830s and perhaps much later for some hapū and iwi.

Relationships amongst and with other iwi in the Rangitikei, Manawatū, and Horowhenua rohe are still critically important to hapū and iwi of Ngāti Raukawa. As are the relationships with Te Āti Awa and Ngāti Toarangatira to the south. Whilst this report focusses on Te Reu Reu, Ngāti Kauwhata and Ngāti Raukawa, the intermarriages with neighbouring iwi provides a unique set of alliances that exist today. These relationships are fundamental to

hapū of Ngāti Raukawa. The establishment of at least 20 marae, Rangiatea, of the Raukawa Trustees, the Ōtaki & Porirua Trusts Board and Te Wānanga o Raukawa are important outcomes of the many relationships. The building of many Raukawa marae was important to hapū and iwi as it was established by karanga hapū of Raukawa. Those iwi who identified as being part of the ART confederation, being Ngāti Raukawa, Te Āti Awa ki Whakarongotai and Ngāti Toarangatira. The Raukawa Marae Trustees are a body of 69 Trustees representing the three iwi and have a history of collaboration which continues today.

The consultation hui also identified contemporary issues; loss of connection to whenua, through loss of lands; loss of te reo, mātauranga Māori, and more specific Crown policies such as the use of pepper potting by the Crown following further confiscation of lands and assimilation of Māori into urban areas. Native Land Court determinations alienated hapū and iwi from ancestral lands in the Tainui rohe. Most of these lands have been settled and hapū and iwi who migrated south have lost those ancestral lands due to determinations made by the Native Land Court.⁵ At hui in September Ngā Hapū o Kererū, Ngāti Kauwhata and Ngāti Whakaterere identified that their ancestral lands in Maungatautari and Maniapoto rohe had been lost through Native Land Court determinations. Ngā Hapū o Kererū in their submissions to Ngā kōrerō tuku iho hearings provided detailed petitions by their tupuna. These are matters they consider critical to be settled as part of future discussions with the Crown. As part of the scoping of the oral and traditional history, research is required for investigations into the determinations of the Native Land Court and impacts on hapū who migrated south from Maungatautari and Maniapoto rohe as part of the heke, but did not vacate their lands, nor did they lose these in battles through conquests.

In addition several new themes are considered for additional research and are highlighted at end of this consultation section. At each hui participants were asked what approach they would prefer for the comprehensive report. Many stipulated the need for hapū to carry out their own research, whilst some hapū identified that collaborating with other hapū would best suit their purpose to complete their oral and traditional history research.

Ngā kōrero tuku iho- key source material

Key documentary and oral evidence held in research repositories concerning the origins, whakapapa, history and customary tenure of the hapū and iwi affiliated with Te Reu Reu, Ngāti Kauwhata and Ngāti Raukawa can be found within the Ngā kōrerō tuku iho presentation. These were presented to hapū and iwi at the specific hearings held by the Waitangi Tribunal. The information within these kōrerō are taonga and provide a traditional knowledge base for hapū to dovetail into this project. Hapū members named traditional marae, areas of occupation, tūpuna and discussed the customs and customary tenure in the region. This information will be critical to the development of research for the oral and traditional history. Ngā kōrero tuku iho will contribute to the foundation of the hapū/cluster research for the wider proposed oral and traditional research.

⁵ Peter McBurney: *Summary report on Ngāti Kauwhata and Ngāti Wehiwehi, CFRT, 2013*

This report draws attention to the historical repositories held within Ngā kōrerō tuku iho. Utilisation of ngā kōrero tuku iho for ngā hapū oral histories provides a resource to be for further expansion by hapū. As part of these discussions topics such as loss of te reo and mātauranga Māori were identified to be included in the scope of this report. Given the level and scope of such themes this is further explored in recommendations. In the documentation provided by presenters in Ngā kōrero tuku iho hearings, there is a wealth of information regarding whakapapa, waiata and historical customary tenure. The information within the briefs are an important starting point for the hapū/ cluster approach. This information could be collated by each hapū to form the beginnings of their individual chapters. This would reduce duplication of material but sets the foundation for each hapū to begin to write and collate their history. An important part of Ngā kōrero tuku iho hearings is that people were already identified as repositories of knowledge and should be encouraged to expand on their knowledge as part of the interviewing process. Again reducing duplication of known sources and enables better utilisation of hapū time and resources.

Loss of the tribal estate.

A key matter in particular that was mentioned is the Manawatū block confiscation, referred to as ‘he pene raupatu’. A further request for investigation into the loss of the Himatangi block is important to ngā hapū o Himatangi. The draining of the lakes in Rangitikei, Manawatu and Horowhenua would have a severe and long lasting impact on affiliated hapū and iwi of Ngāti Raukawa. The wetlands that were abundant provided unlimited food resources and natural resources that sustained hapū and iwi. Such was the abundance of resources that Te Whatanui would ask for tithing from hapū and if they failed to supply he would remove them and they would be replaced by another hapū.⁶ The loss of such resources and the detailed descriptions of maps and drawing are attached in Appendix 2.⁷

Te Reo me ngā mātauranga o Ngāti Raukawa

The rising tide of unrest in 1858 and the establishment of the Kingitanga in Waikato influenced the day to day living of Ngāti Raukawa. Whilst certain iwi of Ngāti Raukawa migrated south to Ōtaki, they still maintained their relationships and connections to Maungatautari. Ngāti Raukawa hapū and iwi would have maintained te reo me ngā mātauranga.⁸ Legislation such as the Native Schools Act of 1858, establishment and assimilation of Māori children through native schools and further amendments to only teach in English were acts that contributed to the demise of Te reo and mātauranga o Ngāti Raukawa. The impact on Ngāti Raukawa was severe and devastating. By the 1970s only 83 adults (**source??**) adults could speak te reo rangatira and it was reported that no one under the age of 30 was fluent in te reo Māori. This led to an initiative called ‘Whakatapuranga Rua Mano. An experiment in tribal development’. This is a 25 year plan to strengthen the confederation of three iwi; Ngāti Raukawa, Ngāti Toarangatira and Te Ati Awa, to prepare them for the 21

⁶ Grove, R. N. *Thesis: Te Whatanui: Traditional Māori Leader*. Wellington, 1985.

⁷ Adkin, Leslie G.,. (1948). *Horowhenua its Māori place names & their topographic & historical background* (original ed.)

⁸ Ballara, & Oliver, noted that Te Whatanui and Te Rauparaha held true to their traditions and customs. This would only begin to change with the influence of missionaries, legislative acts, settler occupation and land wars with British troops.

century. It was also in response to revive te reo me ōna tikanga o ngā iwi. Since settling on the coast south of the Rangitikei River in the early 19th century, the three iwi had developed initiatives which promoted co-operation and collaboration. Examples of these are the building of Rangiātea Church (1849), the establishment of the Ōtaki Māori Racing Club (1886), the Ōtaki & Porirua Trusts Board (1943) and the Raukawa Marae Trustees (1936). Whakatupuranga Rua Mano served to strengthen the iwi over the 25 years 1975-2000 and further into the future. The loss of te reo me ngā mātauranga severely impacted on the day to customs and traditions of affiliated hapū and iwi. In particular there is a recommendation to carry out research specifically to address such loss.

Recommendation 1: Research impact of lack of attention to the mātauranga continuum and loss of te reo o Raukawa

This project will increase the understanding of the impact of the Crown's denial of the expression of tino rangatiratanga over mātauranga and te reo by Raukawa.

1. In order to assist in identifying the "potential", the project will seek to:
 - a) Describe the composition and quantification of mātauranga and te reo in 1840: Assumes that 100 percent of the population spoke the language and that Ngāti Raukawa had tino rangatiratanga over their health and wellbeing through an understanding of the environment they lived in. Including all areas of mātauranga such as, whakapapa, resources, rongoa, fisheries, mahinga kai, astrology, astronomy, navigation, kaupapa tuku iho and their contribution to the standard of living/quality of life/Māori wellbeing;
 - b) Use this description of Raukawa's mātauranga at 1840, as a basis for assessing how the mātauranga continuum might have developed over the next 174 years to 2014 without Crown interference.
2. To assist in understanding the state of the current Raukawa mātauranga Māori knowledge base and understand how it contributes to current iwi wellbeing the project will:
 - a. Identify current population numbers and percentage of speakers of te reo (at various levels) amongst Raukawa;
 - b. Identify practitioners/tohunga in these areas of mātauranga in 2014 and explore their contribution to the wellbeing of the iwi;
3. The denial of potential loss project will:
 - a. Identify and quantify the opportunity cost or opportunity lost based on the gap between projects 1 and 2; and where Ngāti Raukawa could have been without Crown interference, and where they are currently.

Engagement process for hapū led research.

At the consultation hui held with hapū and iwi of Ngāti Raukawa, it was clear that hapū in accordance with their tikanga will research their own oral and tradition history. This is consistent with rangatiratanga that Ngāti Raukawa maintain within their rohe. The engagement approach must be consistent with kaupapa Raukawa, and

meet the strategic objectives of Te Hono ki Raukawa. Hapū and iwi members were asked to put forward names of people who could assist with hapū research. A list was established and is attached in Appendix 1. Those who will be part of the comprehensive Oral & Traditional research project will be identified by hapū and iwi.

Given the diversity and geographical spread of affiliated hapū and iwi of Ngāti Raukawa the design process for engagement needs to consider the following:-

1. Formation of natural hapū clusters (some hapū have already identified this is their preferred approach);
2. Identify the key themes that each of the hapū will research- a research strategy.
3. Develop a communication strategy for all hapū undertaking research.
4. Collaboration on common issues, to reduce duplication of research and loss of time.
5. Identify capacity and capability of hapū members, what roles will members have – (partially done in Appendix 1, though this needs further input from hapū and consolidation).
6. Key liaison personnel for each hapū cluster (Te Hono is currently advertising these roles);
7. Co-ordination of hapū clusters, hapū liaison and roll out of research strategy and communications;
8. Identification of a core research project team to assist with co-ordination and organisation of hapū cluster research;
9. Organisation of mapping, development of training, use of IT – process for integration and sharing of information- advance knowledge of Raukawa hapū;
10. Design a methodological approach for the research strategy, information sharing, use of IT, protection of IP and what medium or media will be used to present hapū research; and
11. Liaise and report back to Te Hono ki Raukawa, and work alongside NgāMangai who will provide cultural advice to the research strategy.

The approach requires a co-ordinator for the hapū based research to be completed and in a state of preparedness for the Waitangi Tribunal hearings. Additionally, the research would also form components of the negotiations process with the Crown. The role of the co-ordinator would be to establish a communications approach with hapū, support key themes each hapū would pursue, direct the liaison personnel, provide guidance to hapū and liaisons and report back to Te Hono ki Raukawa, write the research strategy and plan to complete the Oral and Traditional research project. Design a communications strategy and report back to hapū, Te Hono ki Raukawa and CFRT. It is imperative that coordinator forms part of this approach. There needs to be a clear process of management of the research for hapū. The approach while simplistic by design, requires a lot of time and effort to get established. This structure would be required until hearings are completed. The organisation and presentation of research to the Waitangi Tribunal and hearings would require considerable effort from Te Hono ki Raukawa and hapū and iwi of Te Reureu, Ngāti Kauwhata and Ngāti Raukawa. It may well be that this structure remains until negotiations are complete, though there would be a reduction in the amount of hours and personnel required. The structure needs to consider what support individual hapū will provide to their hapū research team, (those listed in Appendix 1) reporting back to their own hapū and the liaison person. Sitting behind this approach are a clear set of methodologies that will be used, a research

strategy with goals, co-ordination of mapping of the hapū research, the completion of the confidential forms for interviews and holding of source material. Hapū/cluster writers/researchers will need to be coordinated to reduce duplication. How the final information is to be presented, what media, medium will be used, combination of different mediums or a set approach. See attached Excel sheet for identification of hours against specific roles.

It is intended that where natural alliances through whakapapa exist that hapū will cluster for a more expeditious approach to the completion of the report. Nine clusters were developed and used for consultation in previous Te Hono ki Raukawa activity, this mechanism is again being triggered to co-ordinate hapū using a collectivised approach to the delivery of a comprehensive research project. Members present at the August and September hui have supported this approach.

Source material

The source material presented below is a starting point for discussion on various topics and hapū may need to consider how they wish to present their histories within the Oral and Traditional report. It is not a definitive version of events, it is primarily presented for hapū to consider events and rangatira mentioned and how they would like their connections and histories from these themes to be portrayed in the comprehensive report. They are also provided as source material that hapū may decide to investigate further. It is not a definitive or comprehensive account of events or people, but proposed for consideration by hapū for further discussion.

Other reports

The scoping report, 'Historical Issues Report' by Dr Robyn Anderson is an important document to read. In this report Dr Anderson explores alienation of land blocks in particular; Himatangi, Rangitikei- Manawatū, Manawatū- Kukutauaki, Aorangi/Oroua and Horowhenua. The report also addresses setting aside and protection of reserves, the 10 person ownership rule, rangatiratanga versus kawanatanga, public works takings and Crown purchasing pre- the Native Land Court. The block narratives that will follow from this report is an important resource for hapū and iwi and will expedite their own research process. This report would support that hapū and iwi in finding particular information relating to the Native Land Court process and acquisition and undertaking by Crown agents in the early 1840s to 1900.

It is also recommended the current reports commissioned by CFRT for the Porirua ki Manawatū Inquiry District. Be regarded as key resources for hapū and iwi. Dr Anderson provides a wealth of source material also to assist hapū and iwi in this inquiry.

Themes

Origins of Ngāti Raukawa

Te Reu Reu, Ngāti Kauwhata and Ngāti Raukawa are descendants of several waka. They are Tainui, Maataa Hourua, Horouta, Takitimu and Te Arawa waka. Significant iwi and tūpuna are affiliated to each other through hapū and iwi of Ngāti Raukawa. Through the union of Turongo and Mahinarangi they had a son called Raukawa.⁹ Raukawa would have uri who would form the powerful iwi called Ngāti Raukawa and the whakapapa lines of the Kingitanga movement today.

Ngāti Raukawa and their history like their eponymous ancestor Raukawa is an epic journey that takes them from the shores of Kawhia, the sacred mountain Maungātautari to the beautiful shores of Otaki and the fertile lands of Manawatū, Rangitikei and Horohwenua. Several whakapapa and historical connections can be sourced from Nga kōrerō tuku iho documents and these provide primary source material for the comprehensive oral and traditional project.

Ngā Hekengā

Te Rauparaha of Ngāti Raukawa and Ngāti Toarangātira descent would migrate first in the heke referred to as Te Heke Tahutahuahi from Kawhia. He would return later to Maungātautari encourage his kin to move south. Te Rauparaha returned later to Ōtaki in the migration called Te Heke Tataramoa.¹⁰

Those who remained would make several significant migrations from Maungātautari.¹¹ The first occurring in the 1820s and referred to as Te Heke Karere, then Te Heke Kariritahi, then Te Heke Whirinui with the final migration being Te Heke Mai I raro. Te Heke Karere according to Royal¹², included Ngārangiorehu, Te Horohau, Matengā Te Matia and Te Ahukaramū. Te Heke Whirinui is led by Te Ahukaramū (according to Royal) and in McBurney¹³'s report it is led by Te Whatanui. There are different pathways that rangatira took, not all came directly to the Rangitikei, Manawatu and Horowhenua. Te Whatanui in particular spent some years in Heretaunga and then journeyed south.¹⁴

Royal records that there were many migrations three are of special importance. They are, Te Heke Whirinui, Te Heke Kariritahi and Te Heke Maiiraro. He also records that Te Ahukaramū led the first, Nepia Taratoa the second and Te Whatanui the third. Each was assisted by many others.¹⁵

⁹ Pei Te Hurunui Jones, Bruce Biggs, 2004: *Ngā Iwi o Tainui. The traditional history of the Tainui people. Ngā koorero tuku iho a Ngā tupuna. Pp 66-75.*

¹⁰ Steven Oliver, Edited by Claudia Orange, *Te Rauparaha. The people of many peaks. The Māori Biographies from the Dictionary of New Zealand Biography, Volume 1, 1769-1869. Pp270-275*

¹¹ Te Ahukaramu Charles Royal, *Te Ara, Chapter 25: Ngāti Raukawa*, pp172-178.

¹² Te Ahukaramu Charles Royal, *Te Ara, Chapter 25: Ngāti Raukawa*, pp172-178.

¹³ Peter McBurney, 2013: Summary report of Ngāti Kauwhata and Ngāti Wehiwehi.

¹⁴ Grove, R. N. *Thesis: Te Whatanui: Traditional Māori Leader.* Wellington, 1985.

¹⁵ Te Ahukaramu Charles Royal, *Kati au I konei*, (pp 17-20)

Given the turbulent times for Ngāti Raukawa, Ngāti Kauwhata and Ngāti Wehiwehi it would be fair to say that rangatira of that time would have all been responsible for leading their people south. The reasons for leaving are varied and complex, while it is an important part of who Ngāti Raukawa are today, those issues will be traversed in the substantive report.

As the migrating tribes of Ngāti Raukawa arrive in the Manawatū, Rangitikei and Horowhenua rohe conflict would ensue with those tribes already established in this region. For Ngāti Raukawa it was imperative that they occupy and establish their mana within this region.

Ngāti Raukawa Rangatira- Leaders of the Heke

Te Rauparaha

A great leader of Ngāti Raukawa descent through his mother Parekowhatu and of Ngāti Toarangatira through his father Werawera, Te Rauparaha would become known throughout the land for his aggressive and tactical approach to warfare. It is not clear whether Te Rauparaha was born on Maungatautari or in Kawhia. Te Rauparaha would become a recognised warrior fierce in battle and a strategic leader. It is recounted that he took up the mantle of his uncle Hapekitūarangi (of Ngāti Raukawa) in response to his call, 'who will take my place' (Ballara, pg 271). Te Rauparaha would take his Uncle's widow Te Akau as his fifth wife. As a chief of Ngāti Raukawa, Te Rauparaha would be involved in many battles with Waikato that would eventually lead to his migrating south to Kapiti.

In the first migration Te Rauparaha and his followers occupy Te Kaweka, lands given for use by Te Āti Awa. He would return to Maungatautari to see if his kin Ngāti Raukawa would join him. This would occur but some years later. Arriving in the Manawatū, Rangitikei and Horowhenua region, they were left in peace but a battle would occur between Muaupoko and Te Rauparaha. In retaliation Kapiti would be sacked by Te Pehi Kupe of Ngāti Toarangatira. This would provide a home base for Te Rauparaha. After this battle his position and lands he took by conquest would be secured. These lands would later be occupied by those Ngāti Raukawa migrating south.

Kapiti would become a strategic stronghold, from where he would launch attacks into Wairau and Te Tau Ihu and venturing into Ngāi Tahu assaulting strategic pa along the eastern coastline all the way to Kaparātehu. Te Rauparaha would continue to have forays into Te Wai Pounamu, and he would be called upon to strategically align with other Ngāti Raukawa in times of war. For a number of years Te Rauparaha would participate in battles with other iwi, at times aligning with Ngāti Raukawa and calling on Mananui Te Heuheu Tukino II. He is reputed to having sold lands in Whakatu and Tetaitapu to the New Zealand Company of which he agreed but disputed he sold lands in Porirua and Wairau. He signs the Treaty on the understanding that lands secured under conquest would remain under his mantle. Governor Hobson however, voided all land sale transactions prior to the signing of the Treaty. Like many of his contemporaries Te Rauparaha had to confront the issue of European settlement on lands where he held mana. He contemplated declaring war, though there was a reluctance by his followers due to the influence of the missionaries.

Governor Grey, had heard of an imminent attack and ensnares Te Rauparaha after visiting him in Porirua at Taupo pa. He arrests Te Rauparaha in 1846, without charge, holds him under house arrest on the vessel *Calliope*, and then in Auckland. Te Rauparaha petitions for his own release. He is returned to Ōtaki in 1848 accompanied by Governor Grey. On his return his mana has been demeaned due to his incarceration and his lands have been occupied by settlers and his people dispersed. He would die on 27 November 1849 at Ōtaki, where he was buried at Rangiatea¹⁶. The rights of conquest and occupation of land at that time are key attributes required to maintain rangatiratanga.

Te Rauparaha like many rangatira that would come after him, having signed the Treaty, understood that their rights to rangatiratanga over their resources would be held in tact. They believed that the Treaty would be honoured as they were told that this was the case. This unfortunately would not be the case, as Governor Grey's action was an open act to demean mana and rangatiratanga of Te Rauparaha for the purpose of securing lands for settler occupation.

Te Whatanui

A nephew of Hapekitūarangi, through his elder sister Tihao, Te Whatanui was of Ngāti Huia, Ngāti Parewahawaha and Pareraukawa descent. He became principle chief of Ngāti Raukawa on the death of his Uncle Hapekitūarangi. During his reign he would lead a migration south, first heading into the Hearetaunga region and occupying the lands at Puketapu. Conflict would eventually come to Te Whatanui from the chiefs of Heretaunga. He would join with Mananui Te Heuheu Tukino II against the Chiefs of Heretaunga in retaliation for their attack against him at Puketapu.

Te Whatanui would eventually head south west to the Manawatu through Rangipo, Turakina and Rangitikei. Along the way Ngāti Raukawa would occupy through conquest and settle these regions. He eventually settled at the pa Raumatangi having made peace with Rangitane, Ngāti Apa and Muaupoko. Unfortunately, this would not be the case with Te Āti Awa and a battle occurred at Haowhenua, followed later by the battle at Kuititangā between Te Āti Awa and Ngāti Raukawa. Relations between Te Whatanui and Te Āti Awa would remain contentious. Te Whatanui would occupy lands in Rangitikei and Horowhenua.

Whilst he had contact with missionaries; Henry Williams was a friend and Octavius Hadfield converted him to Christianity, he remained true to Māori traditions and customs. It is stated that he sold lands to the New Zealand Company, though he was warned by Te Rangihaeata not to. Later he would establish boundaries around Ngāti Raukawa lands having recognised the desires that Pakeha held for the lands in the region. He

¹⁶ Steven Oliver, Edited by Claudia Orange, *Te Rauparaha. The people of many peaks. The Māori Biographies from the Dictionary of New Zealand Biography, Volume 1, 1769-1869.* Pp270-275

passed in 1846, six years after the Treaty was signed, and even then, he knew the importance to protect the lands of Ngāti Raukawa.¹⁷

Te Ahukaramu

At the time of writing was unable to complete this section he is considered to be an important rangatira of the heke and leader of his people.

19th Century leader

Hoani Taipua Te Puna I rangiriri

A significant member of Ngāti Raukawa, Hoani Taipua Te Puna I rangiriri born circa 1839?1840 – 1896 would become a prominent Māori Member of Parliament, an assessor of the Native Land Court, of which he would contest many Native Land court dealings and petition for the return of lands to Ngāti Raukawa. Born at Rangiuuru Pa, Otaki River mouth and of Ngāti Pare and Ngāti Huia whakapapa. He was the son of Karaitana Te Whakaupa Te Puna I rangiriri and Ria Haukoraki. He would marry Hiria Areta Te Mahauriki Kiharoa (also known as Amokura) of Ngāti Pare and Ngāti Turangā.

Taipua, as he was called, would become one of three Māori stewards on the Ōtaki Racing Club. He assisted with the establishment of the Ōtaki Māori Racing Club in 1886, whose membership is limited to descendants of Ngāti Raukawa, Ngāti Toarangatira and Te Āti Awa. He had an impressive career with petitions to the Native Land Court and fought for the return of the Taumanuka block to all of Ngāti Raukawa. He succeeded to subdivisions of Ngākaroro in Waopukatea No 1 and Manawatū-Kukutauaki on behalf of his whanuanga. Alongside Te Puke Te Ao they would win the Moutere block. He would be successful in winning various blocks within Ōtaki, and at one time was running a sheep station with about 1000 sheep in 1886. He would become a Member of Parliament for western Māori in 1886, following on from the death of Te Puke Te Ao.

Taipua would contest many Native Land Court Acts, because he likened them to the whirlpool 'Te Waha o Te Parata' (Ballara, pg 119) and contested the 99 year leases imposed on Māori lands. He retired in 1893 and was succeeded by Ropata Te Ao¹⁸. It is obvious from his petitions that Taipua understood the machinations of the Native Land Court Acts and the purpose of those types of legislations. The impact on Ngāti Raukawa at that time and during the wars. It became imperative to try to hold on to and maintain the tribal estate for Ngāti Raukawa.

There is further scope within this report to address issues from 1840 and how hapū and iwi of Ngāti Raukawa established themselves, occupied and maintained lands in this region.

¹⁷ Angela Ballara, Edited by Claudia Orange, *Te Whatanui. The people of many peaks. The Māori Biographies from the Dictionary of New Zealand Biography, Volume 1, 1769-1869*, pp303-305.

¹⁸ Ballara, 1994; *The Turbulent years 1870-1900. The Māori Biographies from the Dictionary of New Zealand Bibliography, Volume Two*. pp117-120

Whakapapa

For Ngāti Raukawa whakapapa lines of descent originate from Raukawa. Ngāti Kauwhata, Ngāti Wehiwehi, and Ngāti Tahuri descend from Kauwhata. Through intermarriage, descendants of Raukawa and Kauwhata are now part of the confederation of Ngāti Raukawa ki te Tonga. Many hapū and iwi of Ngāti Raukawa can trace their descent from the eponymous ancestor Raukawa. Te Reureu, Ngāti Waewae, Ngāti Matakore¹⁹ claim Tuwharetoa and Ngāti Maniapoto descent. It is important to note that while these iwi descend from Tuwharetoa as well, they form part of the confederation of Ngāti Raukawa. Ngāti Whakatere claim Ngāti Maniapoto descent and through Ngāti Maniapoto the whakapapa lines connect back to Raukawa. A strategic alliance that would benefit all those who chose to consolidate in troubled times. The importance of whakapapa especially for Ngāti Raukawa is fundamental to who they are and the values and principles by which they live. There are at least 25 hapū who claim whakapapa to Ngāti Raukawa and most of them were responsible for establishing Te Rūnanga o Raukawa in the early 1990s.

Hapū and iwi of Ngāti Raukawa can provide their individual whakapapa within the chapter reports. From Ngā kōrerō tuku iho hearings several whakapapa were presented and can be used as primary source material. A whakapapa table that identifies and links Te Reu Reu, Ngāti Kauwhata and Ngāti Raukawa is currently being sourced.

The framework for the Oral and Traditional Report.

A framework is required to complete the Oral and Traditional Report. This framework was proposed by Te Hono ki Raukawa to support a clustered approach by hapū to complete the report.

¹⁹ John & Lauren Reweti, 2014; Ngā korero tuku iho a Ngāti Waewae; Tupuna o Ngāti Waewae; Presentation to the Waitangi Tribunal, Te Tikangā marae, 19 May, 2014.

Appendix 1: List of hapū members for hapū research approach.

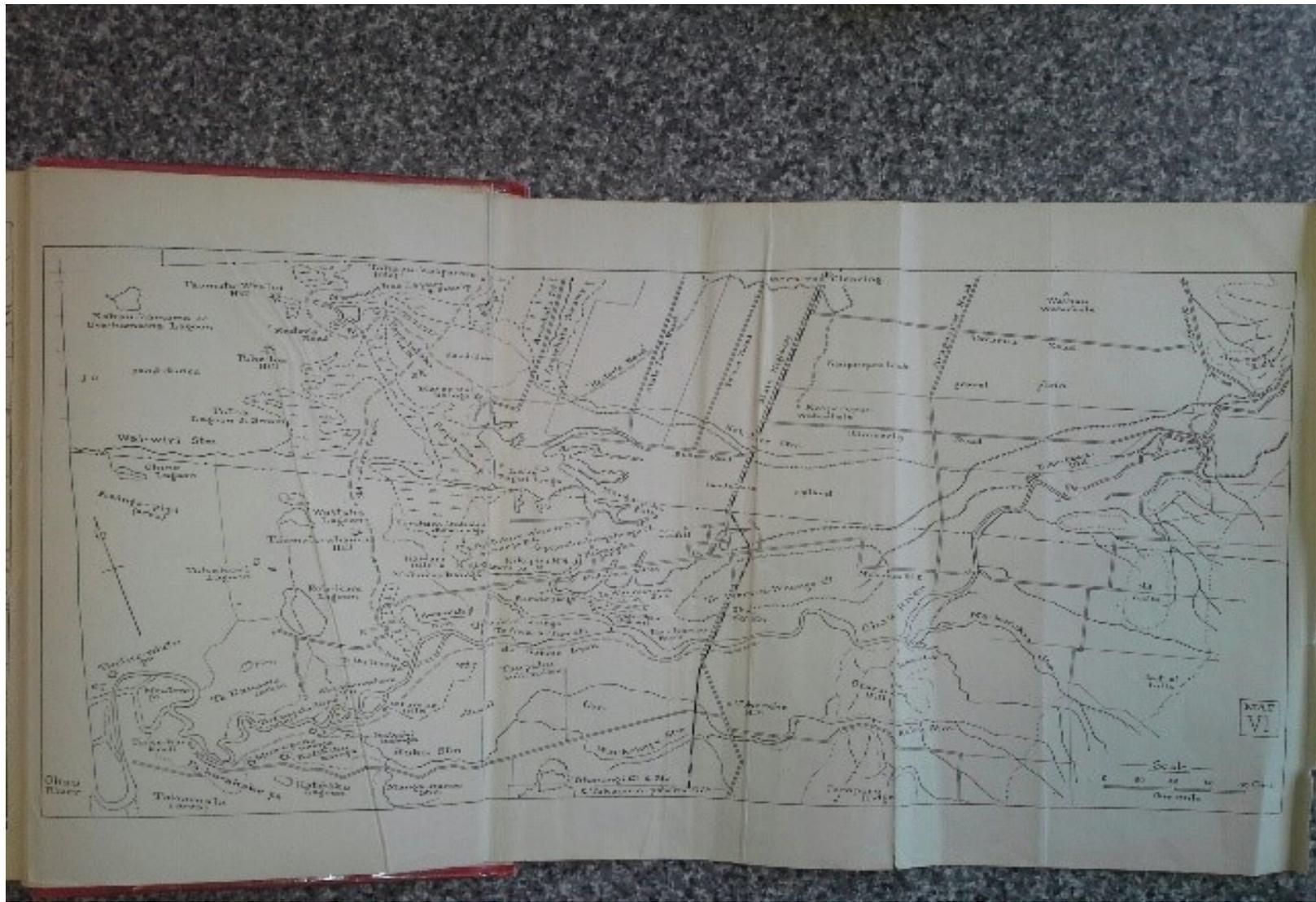
Hapū	Contact Person	Researchers	Interviewers	People who may be interviewed
Ngāti Whakarete	Te Meera Hyde	Nina Pilkington Ani Rauhihi Te Meera Peter Hirawani Tracie Chadwick		Aunty Maki
Ngāti Koroki & Ngāti Huia ki Katihiku	Scott Porter	Te Waari Rupene Waaka	Queenie Rikihana	Gabrielle Rikihana Neta Cook Sam Cook Mary Cook Katarina Hohipuha Carkeek whanau Te Waari
Ngāti Kikopiri	Rob Kuiti	Te Ahukaramu Charles Royal Rob Kuiti Ngāwini Kuiti Heni Collins	TC Royal Heni Collins	TC Royal Turoa Royal Ngāwini Kuiti Ana Harrison Iwi Nicholson
Ngā hapū o Kereru	Te Kenehi Teira Puhi Carlotta Campbell	Te Kenehi Puhi Huataki Whareaitu	Te Kenehi Puhi Huataki	Cathleen Hemi Agnes Nuku
Ngāti Parewahawaha	Peter Richardson	John Reweti Harold Wereta Savern Reweti	Robyn Richardson Kim Savage John Reweti Kemp Reweti Heneti Hammond	Peter Richardson Raymond Blackmore Sue Blackmore
Ngāti Kauwhata	Aorangi: Oriana Paewai Masina Paewai Mereti Taipana	Meihana Durie Anaru Simeon Mereti Taipana Tiratahi Taipana Kara Cribb	Mereti Taipana Kara Cribb	Mason Durie Mary Sanson Mana Johnson Taihakurei Durie Ra Durie Connie Lawton Norah Walker
	Kauwhata: Dennis Emery Taihakurei	John Cribb Tata Lawton Awerangi Durie Mereti Taipana Isla Wittington	John Cribb Tata Lawton Awerangi Durie Mereti Taipana Isla Wittington	Mary Sanson Sir Mason Durie Ta Taihakurei Durie Sam Napia

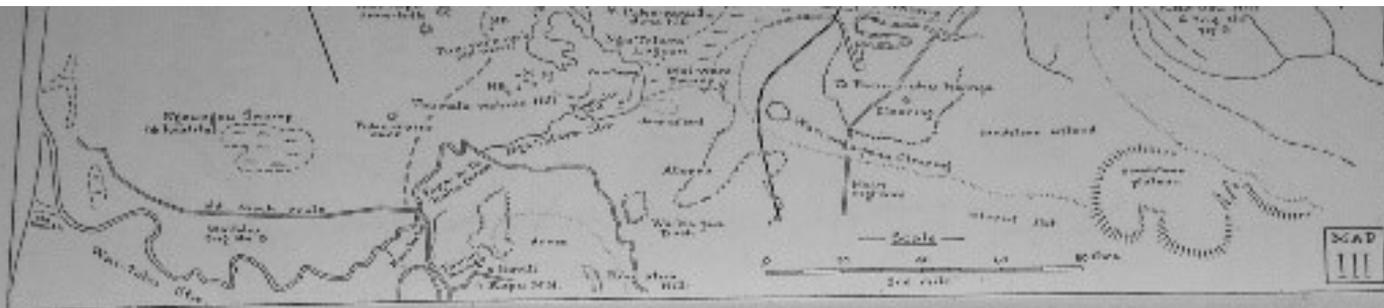
		Lisa Emery Ra Durie Rodney Graham	Lisa Emery Ra Durie Rodney Graham Tiratahi Taipana	Kevin Emery
Ngāti Pareraukawa	Iwi Nicholson Whatarangi Winiata Rachael Selby	Iwi Nicholson Huia Winiata Rachael Selby Ani Mikaere	Huia Winiata Rachael Selby Ani Mikaere	Iwi Nicholson Huia Winiata Margāret Davis Whatarangi Winiata
Te Reureu Ngāti Matakore Ngāti Waeawae	Turoa Karatea	Lou Chase Sharon Taite	Lou Chase Sharon Taite	Turoa karate Tony Karatea Mura Winchcombe Barry Williams
Taumata o te Ra	George Kereama	Manurere Devonshire		
Ngāti Te Au	Ted Devonshire			

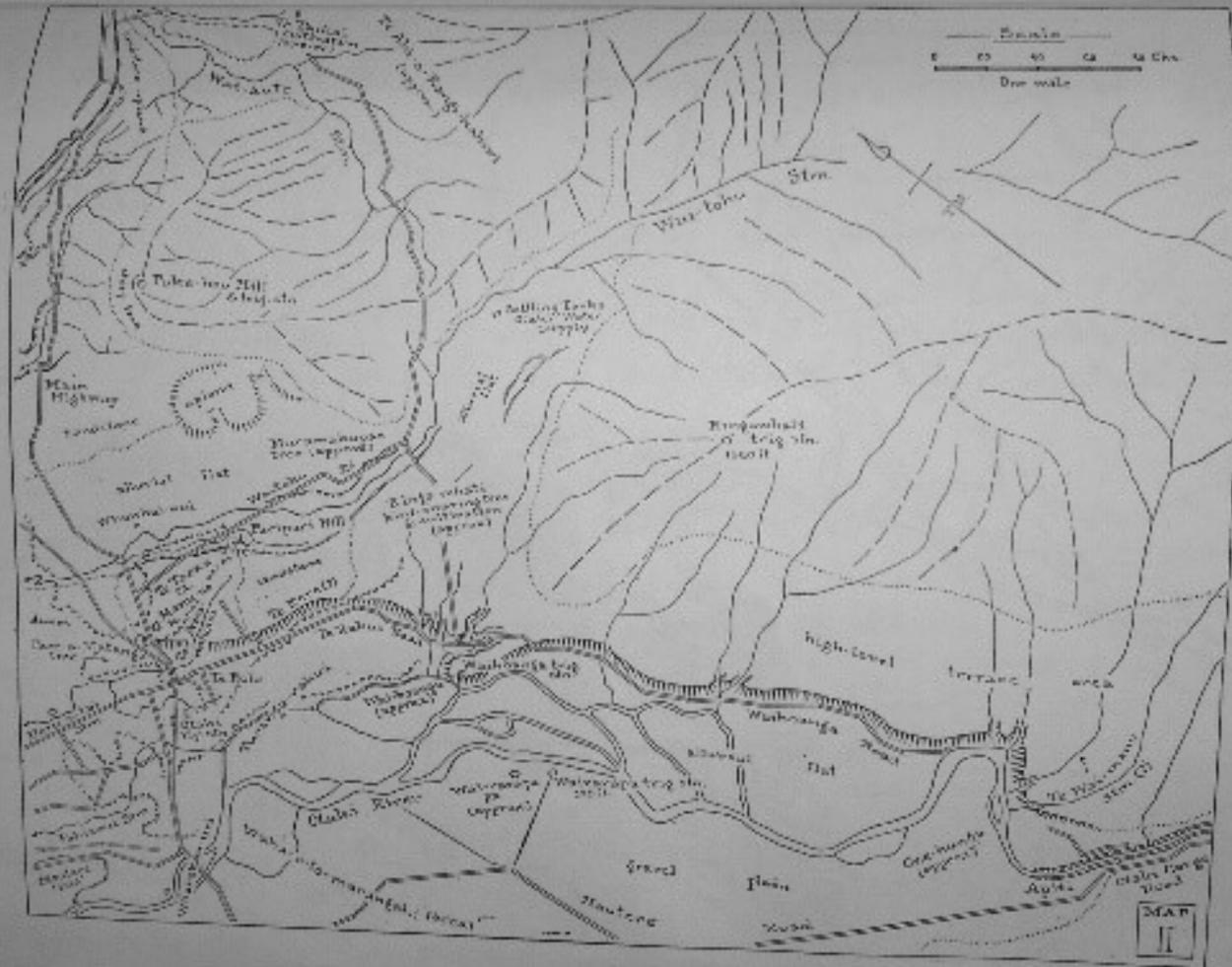
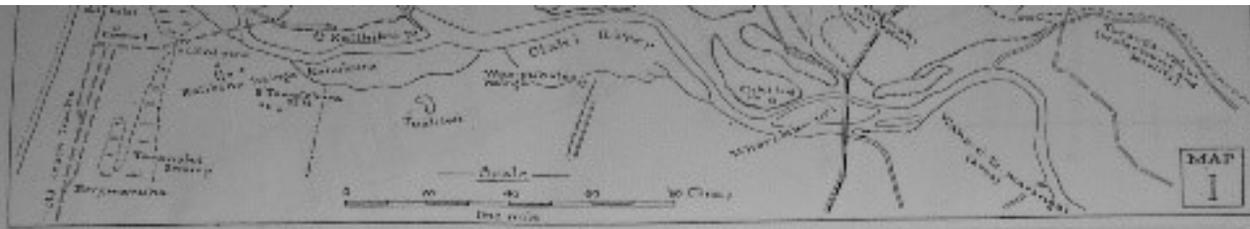
*NB. This list will be confirmed by Te Hono ki Raukawa and currently discussions are underway to firm up the list.

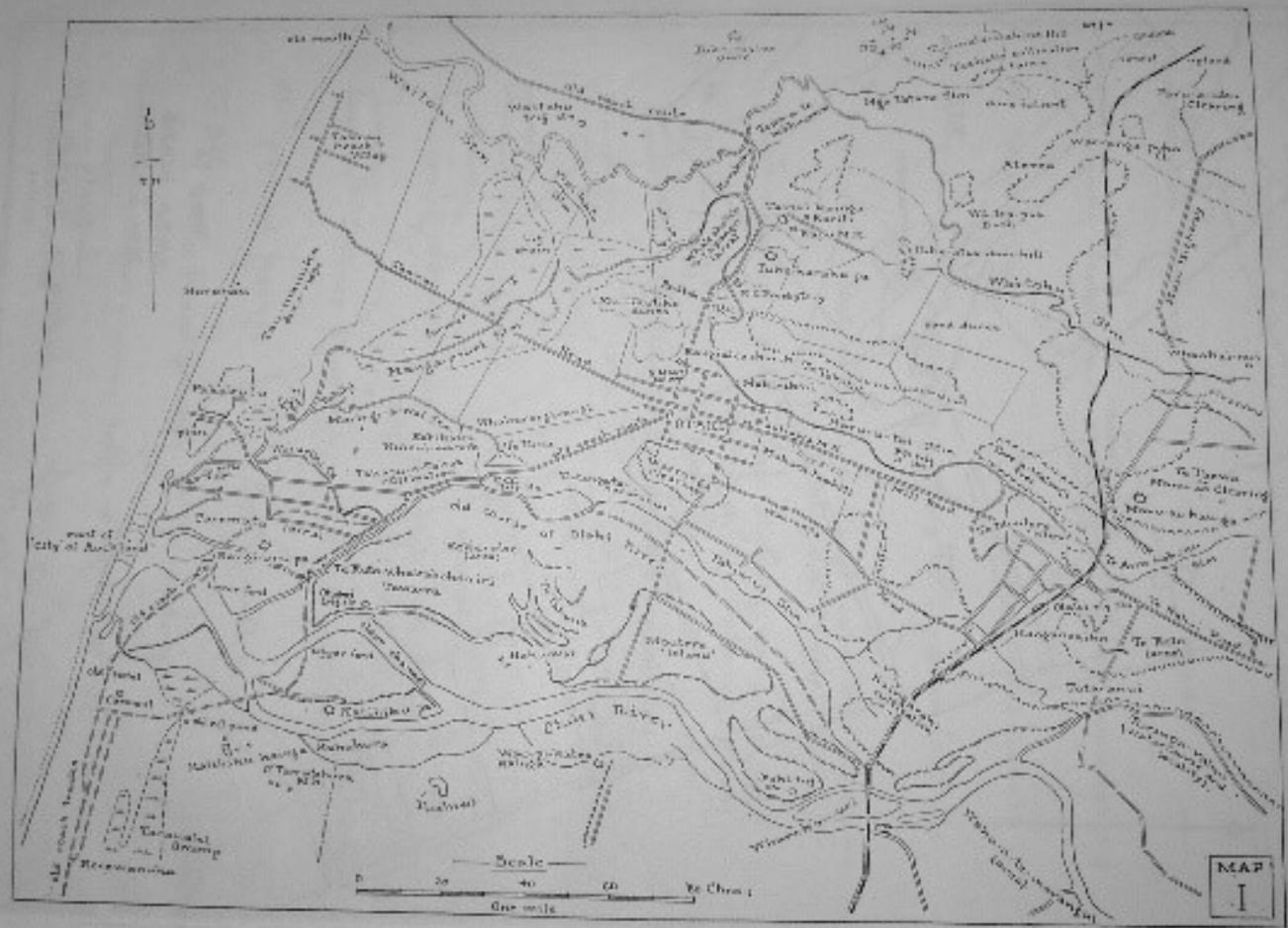
APPENDIX 2: Maps: Wetlands, lagoons and middens in Rangitikei, Manawatu and Horowhenua.

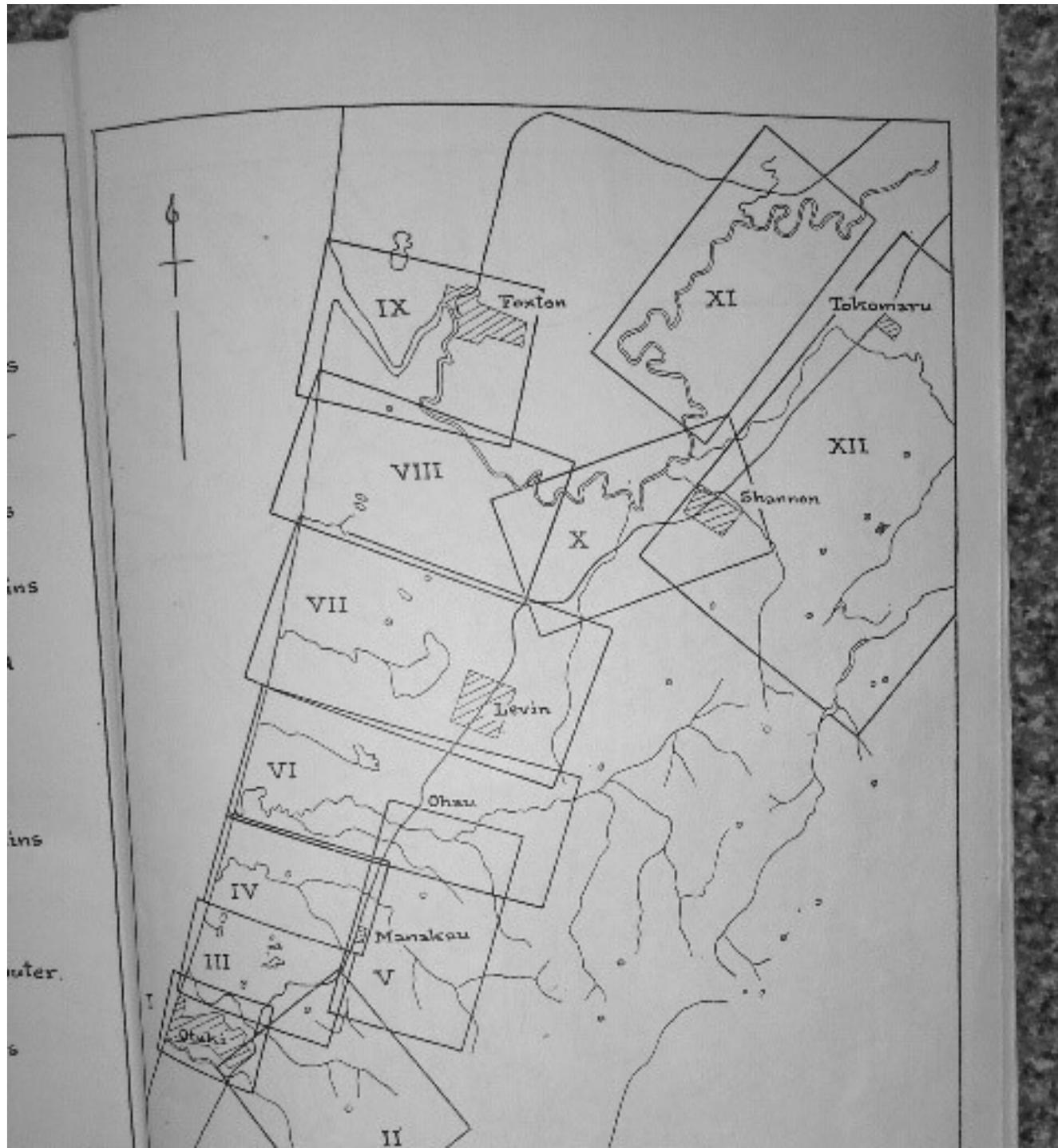
Source: Adkin, Leslie G., (1948). *Horowhenua its Māori place names & their topographic & historical background*











Bibliography

- Adkin, Leslie G. (1948). *Horowhenua its Māori place names & their topographic & historical background* (original ed.). Wellington: Department of Internal Affairs.
- Ballara, A. (1994). The Turbulent years 1870-1900. In *The Maori Biographies from the Dictionary of New Zealand Bibliography. Vol 2.* (pp. 117-120).
- Brief of evidence of Ernest Adams: Wai 1623, WAI 2200, #A57. Ngā kōrero tuku iho hearings (Waitangi Tribunal: Porirua ki Manawatū Inquiry WAI 2200. July 4, 2014).
- Brief of evidence of Tumanako Herangi (Sue Searancke)., Wai 2200, Doc: A058, Wai 1623: Ngā kōrero tuku iho hearings for Te Reureu. (Waitangi Tribunal: Porirua-Manawatū Inquiry District WAI 2200. June 18-20, 2014).
- Buick, T. L. (1903). *Old Manawatū. The wild days of the west.* Palmerston North: Buick & Young Printers.
- Burns, Patricia. (n.d.). *Te Rauparaha; A new perspective.*
- Carkeek, W. C. (n.d.). *The Kapiti Coast.*
- Grace, Te H, John. (1959). *Tuwharetoa.* Wellington.
- He Kōrero tuku iho no te whānau Tauehe me Patuaka na Katarena Mina Williams, WAI 2200, #A54. Ngā korero tuku iho hearings. (Waitangi Tribunal. Porirua ki Manawatū Inquiry District WAI 2200. June 26, 2014).
- Jones, P. T. (2004). *Ngā iwi o Tainui. The traditional history of the Tainui people. Ngaa koorero tuku iho o ngaa tuupuna.* Auckland.
- Katene, W. (2000). The Development of a modern Wananga. *Te Ūkaipō. 2 Dec.*, pp 60-70.
- Luiten, J. (2014). *Mūaupoko Land and Politics Scoping Report.* Wellington: Waitangi Tribunal.
- Mc Burney, Peter. (2013). *Summary report on Ngāti Kauwhata and Ngāti Wehiwehi.* Wellington: Crown Forestry Rental Trust.
- McDonald, A. R. (n.d.). *Te Hekenga. Early days in Horowhenua.*
- Ngā kaitiaki o Raukawa (Raukawa Trustees). Ngāti Toarangatira, T. Ā. (n.d.). A submission of the Māori members of the joint working party on Māori Fisheries. Raukawa ki Te Tonga.

Ngā kōrerō tuku iho a Ngāti Waewae by John & Lauren Reweti., WAI 2200, #A34: Ngā kōrerō tuku iho hearings. (Waitangi Tribunal, Porirua ki Manawatū Inquiry District. WAI 2200 May 19, 2014).

Ngā kōrero whakapapa o Ngāti Whakatare na Heemi Te Peeti, WAI 2200, #A56 Appendix B: Ngā kōrero tuku iho hearings. (Waitangi Tribunal. Porirua ki Manawatū Inquiry District, WAI 2200 July 4, 2014).

Nga Waka o Neherā: Ngā kōrerō tuku iho a Ngāti Waewae by John & Lauren Reweti, WAI 2200, #A35: Ngā kōrerō tuku iho hearings. (Waitangi Tribunal. Porirua ki Manawatū Inquiry District May 19, 2014).

Rangiatea., N. L. (1997). *Rangiatea. Koahau te huarahi , te pono, me te ora*. Wellington: National Library of New Zealand, assisted by Te Puni Kokiri, Ministry for Maori Development.

Raukawa, T. R. (1997). *9th Annual Report. 30 June*. Ōtaki: Te Rūnanga o Raukawa.

Royal, T. A. (1992, October). Ōtaki River Flood Plan Management Plan Tikanga Māori. *Te Rūnanga o Raukawa response to WRC*. Te Rūnanga o Raukawa.

Royal, T. A. (1994). *Kati au i konei: He kohikohingā i ngā waiata a Ngāti Toarangatira, a Ngāti Raukawa. A Collection of songs from Ngāti Toarangatira and Ngāti Raukawa*. Wellington: Huia Publishers.

Royal, T. A. (2006). Chapter 25: Ngāti Raukawa. In T. A. Zealand., *Te Ara: The Encyclopedia of New Zealand*. (pp. pp172-175). Wellington: Te Ara: The Encyclopedia of New Zealand. Te Ara.

Simcox, Francis, S. (n.d.). *Ōtaki. The Town and District*. Wellington.

Tēnei ka noho i te mahau by Kahurautere Matawha, provided by Moana Sinclair and Ernest Adams, WAI 2200, #A57(a). (Waitangi Tribunal: Ngā kōrero tuku iho hearings. May 18-20 May, 2014).

Walker, P. (2011). *Whakatupurangā Rua Mano 1975-2000. He Tirohanga Whakamuri*. Ōtaki: Te Wananga o Raukawa.

Winiata, P. (2 Dec 2000). Whakatupurangā Rua Mano: A memoir. . *Te Ukaipo*, pp 32-39.

Winiata, W. (1979). Whakatupurangā Rua Mano. Generation 2000. An Experiment in Tribal Development. *He Mātapūna. A Source: Some Māori Perspectives.*, pg 69.

