

Wai113 deliberations—Ngāti Raukawa asserts its self determination



Te Hono Council member Rachael Selby with her Aunt Margaret Davis, widow of one of the original claimants, Whata Karaka Davis. Pakake Winiata, chair of the WAI113 series of hui is holding one of the claims research reports.

Ngāti Raukawa has been holding discussions to consider the future of its iwi-wide WAI 113 Waitangi Tribunal claim.

The claim was lodged in November 1989 by Whata Karaka Davis, Ngarongo Iwikatea Nicholson and Te Maharanui Jacob on behalf of all descendants of the iwi and hapū of Ngāti Raukawa. The claim was shaped by Te Maharanui Jacob who was the Chief Executive of Te Rūnanga o Raukawa whilst Whata Karaka was the Chairman at the time.

The statement of claim outlines the “absolute mana and tino rangatiratanga [of Ngāti Raukawa] over the whole of the region bounded by Kukutauaki stream in the south, the course of the Rangitikei river in the north, the Tararua ranges in the east and the Tasman sea in the west”.

The statement goes on to detail a number of areas where the decisions and actions, or inactions of the Crown have failed to protect the taonga of Ngāti Raukawa, particularly in terms of land holdings including the loss of 52,000 acres in the Horowhenua Block.

With the sudden passing in July this year of Ngāti Raukawa kaumātua Iwikatea Ngarongo Nicholson who was the sole remaining WAI 113 claimant, the claim’s future has been up in the air.

His cousin, Professor Whatarangi Winiata called a Hui a Iwi at Ngātōkōwaru Marae, Hokio Beach in August. Professor Winiata, told those gathered that it “is wholly inappropriate for the Crown to make the decision on who our iwi representatives will be”. In his letter to the Waitangi Tribunal he advised that the Iwi will make the decisions on the matter and would advise the Tribunal of their preferences following the hui.

The hui attracted over eighty attendees who represented the majority of the 25 hapū and iwi that affiliate to Ngāti Raukawa ki te Tonga.

The gathering resolved that a widely representative group should manage the claim on behalf of the Iwi. Pakake Winiata chaired that meeting and a subsequent meeting held in October at Raukawa Marae in Ōtaki.

At its October meeting with a similar number in attendance, it was resolved that Larry Parr, as the chair of Te Runanga o Raukawa be invited to be the sole named claimant on an “interim caretaker” basis. A meeting of Te Runanga Whaiti which is made up of 25 hapū representatives, confirmed that decision.

Following a number of submissions from Ngāti Raukawa claimants on the matter, Judge Karen Fox, the presiding officer for the Waitangi Tribunal Inquiry made her ruling on 21 November. Judge Fox directed that “the named claimants for the purposes of the Wai113 claim will be Mr Parr along with Ngawini Kuiti [widow of

Iwikatea Nicholson] unless the iwi choose representatives at a duly convened hui a iwi.”

A third hui a iwi will be held at Huia Marae north of Levin on Saturday 16 December from 10am.

The agenda includes discussions on the next twelve months as nearly 50 whānau, hapū and iwi claims against the Crown prepare for the Waitangi Tribunal hearings which are scheduled to occur in late 2018.

Meri Kirihimete

*Ki a koutou e te iwi, he mihi
nui mo tenei wa me te tau hou.*

*Ko te tumanako kia pai to koutou
haerere i tenei wa, kia pai to koutou
noho i te taha o to koutou whānau.*



Upcoming Events

Kaumātua Christmas Lunch

Te Hono is holding its annual Kaumātua Christmas Lunch at Raukawa Marae, Ōtaki on Sunday 3rd December. Ōtaki hapū, Ngāti Koroki, Ngāti Kapu and Maiōtaki will present their hapū research to the gathering. The hui will begin at 10.30am. E koro ma, e kuia ma, nau mai haere mai.

Ngāti Raukawa Hui a Iwi

The third hui-a-iwi with a focus on Ngāti Raukawa claims will be held at Huia Marae, Levin at 10am on Saturday 16th December. All iwi members are encouraged to attend.

Te Wānanga o Raukawa Graduation

On Saturday 9th December, Te Wānanga o Raukawa will welcome over a thousand students and their whānau from around the Country to graduate at the Ōtaki campus.

Who is Te Hono ki Raukawa?

Te Hono ki Raukawa was established by a Hui-a-Iwi in 2008 to support hapū and iwi of Ngāti Raukawa to prepare and present their Treaty of Waitangi claims to the Waitangi Tribunal.

The Trust is made up of three closely related iwi: Te Reureu, Ngāti Kauwhata and Ngāti Raukawa. They are each represented on the Te Hono council by two representatives from both Te Reureu and Kauwhata and three from Ngāti Raukawa.

Current members are Dennis Emery and Tā Taihākurei Durie for Ngāti Kauwhata, Hare Arapere and Bruce Smith for Te Reureu with Mereana Selby and Whatarangi Winiata for Ngāti Raukawa. Two additional members have been co-opted by the Council; Rachael Selby and Peter Richardson. Te Hono Council is supported by a small project and communications team.



Iwi Nicholson at the initialing of the Ngāti Toa Rangitira settlement at Parliament in 2012.

Oral histories project update



The Te Hono oral histories project currently underway is the first of its kind in the history of the Waitangi Tribunal.

Like the majority of iwi groups that present their claims to the Tribunal, Te Hono had the option to complete their own oral and traditional history report. The report is an opportunity for the iwi to describe its experience in the words of both the current and past generations.

Rather than following the usual practice of employing a professional historian, without any connection to the iwi, Te Hono shaped a project that would support each of the 25 hapū and iwi to write their own narrative covering the last 175 years.

Project leader Dr Wally Penetito says that “the final report will be a taonga that celebrates the kotahitanga and rangatiratanga of Ngāti Raukawa”.

There are 20 hapū research teams who will have completed their reports this month and the balance are making good progress. This mammoth effort has engaged hundreds of iwi members in research, interviews, writing and reviewing their material.

Te Hono Hapū Histories project team is pictured above at Poutu Pa including Professor Wally Penetito, Manurere Devonshire, Lynne Raumati and Dr Fiona Te Momo pictured with Council members Professor Whatarangi Winiata and Sir Taihākurei Durie.



Koroki, Ngāti Kapu and Maiōtaki. Ngāti Kapu and Ngāti Koroki have completed their narratives while the Maiōtaki team is putting the finishing touches on their report.

Ngāti Koroki—Ngāti Koroki hapū is one of three hapū who hold the mana whenua at the marae matua of Ngāti Raukawa ki te Tonga – Raukawa Marae in Main Street, Ōtaki. The other two hapū are Ngāti Pare and Ngāti Maiōtaki. Ngāti Koroki originates from the central Waikato with the birth of a son named Koroki to Rauiti and Tamaihonginoia. It is an iwi based alongside the Waikato River and the Maungatautari Maunga.

This hapū report was written by Raukawa journalist and author, Queenie Rikihana-Hyland and her daughter Mishy Veira, also a journalist. Manurere Devonshire, one of the Te Hono team stated that “this narrative is an absolute joy to read and that it transports the reader back in time to a simpler life in Ōtaki when Ngāti Koroki and others lived off the land and shared the fruits of their papakainga.”

Queenie and Mishy draw on interviews with many kaumātua including a number that were completed in past with Uncle Paddy Rikihana, Queenie Johnson and others.

The authors worked with mapper Stu Halliday to develop a range of geospatial maps that illustrate the footprint of the hapū in 1840 compared to today.



Osbourne at Te Pou o Tainui.

Ngāti Kapumanawawhiti researchers Rawiri Rikihana, Terewai Rikihana, Jayme Bishop and Whare Akuhata have completed their report with the support of hapū members Rupene Waaka, Heitia Raureti, August (Uncle Rowdy) Akuhata and Roderick Gray.

Heitia Raureti lodged the Wai1630 hapū claim in August 2008 stating that the Crown has failed Ngāti Kapumanawawhiti through the adoption of policies and legislation that have marginalised the mātauranga, tikanga and te reo of the hapū along with the maintenance of their tino rangatiratanga in respect of their political authority, lands, fisheries, waterways and other taonga.

Ngāti Kapu is located at Ōtaki with the traditional boundaries being north of the Mangapōuri Stream, east of the Pukeatua sand dunes and on both sides of the Waitohu River.

Located within this area is the Ngāti Kapu marae, Te Pou o Tainui. The whareniui is named after eponymous ancestor Kapumanawawhiti. Mukukai, the wharekai is named after a taniwha that accompanied Kapumanawawhiti and his brother Haetapanui.



From the river mouth to the source, from the seed to the highest branch

A small but determined group of rangatahi set out in the early hours of the morning to bike from the mouth of the Ōtaki River 18 kilometres to the Ōtaki Forks.

The recent event was the first of a number of activities expected to improve Te Hono ki Raukawa engagement with rangatahi. The project title Te Kāuru refers to the upper canopy of a tree or the head waters of a river. According to Te Hono Rangatahi project coordinator, Whare Akuhata “it recognises the importance of the rivers and trees as expressions of knowledge and identity.”

The *Mai i te Kōawa ki te Kāuru* (From the river mouth to the source) event was held in conjunction with local sports group Raukawa ki te Tonga. Co-ordinator Tanira Cooper said this project was about getting kids to walk the land, re-connect with our waterways and get in touch with the outdoors.

The group had a very early start at 4.30am and the first session was spent around a fire at the Ōtaki River mouth where Tanira spoke about Matariki, other relevant star constellations and how they impact the way Māori view the world in terms of food cultivation, preservation, and understanding the Māori New Year. Throughout the day the group learnt about our history and traditions with a particular emphasis on Raukawataanga.”

The group set out and rode mostly along the stopbank on the northern side of the river. They crossed the river just north of Crystal Bend with the help of a Greater Wellington Council who provided a tractor and trailer. Along the way there were snack breaks and Tanira taught the group a haka and highlighted interesting historical accounts.

The group walked up the track to a lookout where they could see where the three waterways meet.

Akuhata said for Te Hono ki Raukawa Te Kāuru is about giving rangatahi the opportunity to explore these possibilities. “It’s learning about who we are, where we come from, what we stand for and what our hopes are for the future”. A similar project was run by Kimo Winiata at Ngātōkōwaru Marae for Pareraukawa rangatahi. The two projects were also supported by Te Puni Kōkiri and Te Rōpū Pakihi, the Kapiti Horowhenua Māori business network.

Why is WAI113 so important?

Wai 113 was filed almost 30 years ago by the late Whata Karaka Davis of Ngāti Wehiwehi with Te Maharani Jacob and Iwikatea Nicholson, both members of Ngāti Pareraukawa. The claim was filed on behalf of the 25 hapū and iwi of Ngāti Raukawa ki te Tonga. The expectation was that there would be one claim for all of the Ngāti Raukawa issues however as the 2009 deadline for filing historic claims loomed, two thirds of the hapū also filed individual claims to ensure their interests were protected.

The claim is important for all hapū and iwi but particularly so for the eight hapū that did not file their own hapū or whānau claims. The latter groups have no other vehicle to pursue their interests other than filing under WAI113. The claim is one of three iwi-wide claims and represents Ngāti Raukawa ki te Tonga as a whole. It is likely the claim will be prominent in the hearings scheduled for late 2018.

In 2012, when Te Maharani was unable to continue in the role as a claimant due to poor health and well after the passing of Whata Karaka, the Waitangi Tribunal proposed that the Rūnanga appoint additional claimants to work with the sole remaining claimant, Iwikatea. However this did not occur and in October of that year, a hui a iwi appointed Iwikatea, Whatarangi Winiata, Gabrielle Rikihana and Sir Taihākurei Durie as Ngā Māngai, a group that would be responsible for providing leadership for the claims and shaping kotahitanga within the iwi. As noted earlier, Iwikatea has recently passed away.

E kore au e ngaro, he kākano i ruia mai i Rangitātea.



Whata Karaka and wife, Margaret Davis at the 1979 opening of the Ōtaki Māori Racing Club. The carvings in the background were completed by Mrs Davis’ brother, Bishop Huia Hapai Winiata (dec.).