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WAITANGI TRIBUNAL
WAI 2200 PORIRUA KI MANAWATŪ INQUIRY

**HE ITI NĀ MŌTAI
PART II: HAPŪ ORAL HISTORIES REPORT
NGĀTI PAREWAHAWAHA**

Wai 2200, #H001.

**SUMMARY OF NGĀTI PAREWAHAWAHA SECTION,
PP. 2 – 46 OF HE ITI NĀ MŌTAI VOL. II.**

04 November 2020

RECEIVED

Waitangi Tribunal

4 Nov 2020

Ministry of Justice
WELLINGTON

E te Kaiwhakawā, tēnā koe.

*E te Tūpuna, Parewahawaha,
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 E tū hei whakaruruhau mō tō iwi,
 E tū hei whakaruruhau mō tō whānau,
 E tū hei tauira mō te katoa,
 E tū ki te āwhina i te tini, i te mano,
 E tū ki te
 manaaki i te ihi, i te wehi,
 I te mana o Ngā hau e whā, o Ngā mātauwaka,
 O Ngā reo, o Ngā kārangananga hapū katoa
 Puta noa i tō tātou motu o Aotearoa*

Nā Anau Pare Richardson
 15th April 2000

Introduction

1. Ngāti Parewahawaha is a major hapū of Ngāti Raukawa, and have maintained a traditional and continuous relationship with the Rangitikei River and surrounding lands since the first Ngāti Raukawa migrations in 1825. We are kaitiaki of the Rangitikei.
2. The Ngāti Parewahawaha Statement at pages 2 – 46 of Vol. II of He Iti Nā Mōtai is gathered from interviews with kaumātua and whānau in early December of 2016. This was informed by a literature review that was current at the time. Since the completion of this process, a range of technical historical evidence has been produced which has further contributed to our understanding of Ngāti Parewahawaha's history.
3. This summary is prepared to highlight key aspects of the Ngāti Parewahawaha Statement in He Iti Nā Mōtai for the attention of the Tribunal in preparing for hearing week three.

Tuku Whenua me ngā Heke

4. Ngāti Parewahawaha migrated as part of Ngāti Raukawa on the invitation of Waitohi, having refused the initial requests from Te Rauparaha. Te Manahi of Ngāti Huia stated:

We came at the desire of Waitohi. Had Te Rauparaha called, the people would not have assented. It was at the word of Waitohi.

5. This request from first Te Rauparaha and then Waitohi came in 1820 for the purpose of assisting in utu on account of the murder of the children of Te Rauparaha. Waitohi, as a leader in her own right, is recorded as having apportioned lands to Ngāti Raukawa as part of this request:

Haere ki aku werewere haere-mai hei noho i taku whenua, e takoto nei i te takutai Moana atu ano i Kukutaueki puta noa ki Rangitikei.

(Go to the heirs of my body (the whole of my relatives) and bring them down to settle on the land which lies along the seashore from Kukutaueki ... to Rangitikei

6. Ngāti Parewahawaha then migrated south in various waves between 1825 and 1829, under the leadership of Te Ahukaramū, Te Whatanui and Nepia Taratoa.
7. The Ngāti Raukawa traditional home in the Waikato was at the time experiencing increased pressure from their northern neighbours who at the time had access to traders and consequently firearms and other commodities. This contributed to the acceptance of the tonono to come south. Ngāti Parewahawaha came not as fleeing refugees but in a series of migrations over a decade.
8. The first migrations were comprised of armed toa, who themselves pressed their north-south technological advantage with firearms and experience in warfare to forge the passage south. This period culminated in Te Heke Mai Raro 1828 – 1829 when the majority of whānau and resources were brought down for settlement in Kāpiti and the Manawatū.

Take Raupatu, Settlement and Early European Contact

9. Ngāti Parewahawaha settled along the Rangitikei River at Poutū, Matahiwi, Mangamahoe, Marama-i-hoea and Ōhinepuhiawe and other sites from Miria te

Kakara southwards. They brought with them their traditional concepts, tracing back to Hawaiiki, of kaitiakitanga, mauri and wai taonga.

10. Ngāti Parewahawaha cultivations were well-established before the battles of Haowhenua (1834) and Te Kuititanga (1839). Ngāti Raukawa asserted the right to retain, lease or sell land south of the Rangitīkei from as early as 1840. According to Hoani Meihana, Te Rangiotu of Rangitāne conceded in 1868 that Rangitāne and Ngāti Apa were living ‘manakore’ and had ‘no tikanga’ to the land then or from some time previous.
11. Other close kin of Ngāti Parewahawaha, in particular Ngāti Tukorehe (Mateawa) and Ngāti Kahoro Te Tini also settled alongside and with Ngāti Parewahawaha.
12. The primacy of Ngāti Parewahawaha mana over this area, and of Nepia Taratoa as ‘head’ was observed in 1845 by Edward Jerningham Wakefield.

Pupuri Whenua

13. Ngāti Parewahawaha were always staunch opponents of the sale of land. It was established at a hui at Te Awahou on 15 – 16 March 1849 that the Rangitīkei River was to be the boundary between Ngāti Raukawa and Ngāti Apa. Ngāti Raukawa, still led in the north by Aperahama Te Huruhuru and Nepia Taratoa, maintained strict opposition to its sale. These were the same leaders who had led the migrations south and paid a huge price to gain the land there. The position of Ngāti Raukawa was confirmed in letters from Ngāti Raukawa in 1849 and from Ihakara Tukumarū in 1872.
14. Dr. Isaac Featherston defrauded Ngāti Parewahawaha in the sale of the Rangitīkei-Manawatū block three ways:
 - a) Belittling and minimising the ‘title’ of those opposed to sale;
 - b) Forging the signature of Nepia Taratoa on the sale document; and
 - c) Using the weight of Māori signatures (730 Whanganui, 58 Ngāti Kahungunu and Te Atiawa) to obscure the fact that the ‘real owners’ were not willing to sell.
15. Further, Dr. Featherston’s conduct was deeply unethical, as he and other Crown agents deliberately undermined the traditional leadership structure of local hapū

and iwi, all the while threatening implicitly the same kind of confiscation of land that Ngāti Raukawa had witnessed against their allies and whanaunga in Taranaki.

16. With the death of Nepia Taratoa, it became much harder for Ngāti Raukawa to coordinate resistance to the sale of the land. Nonetheless, Ngāti Raukawa used all lawful mechanisms to oppose the sale of this land, including various petitions over thirty years and a suit in the Native Land Court.¹ The Native Land Court was, for the first time, sitting to consider ownership of land in which the government had an interest. The Government had run the case that Ngāti Raukawa were simply occupants of the land, affecting but not extinguishing the right of Ngāti Apa to sell it. The Court found in favour of the Government, on the basis that there had not been a complete extermination of Ngāti Apa.

Reserves

17. Ngāti Parewahawaha were provided with meagre reserves which soon proved inadequate for maintaining their economic base. Many of these were along the Rangitikei River and lost land to a significant flood in 1897. The individualisation of title to the land, its alienability, and the increasing poverty of the owners, has led to sale of many of the land blocks originally given as reserves for Ngāti Parewahawaha. None of the reserves remained as at 2017.

Wāhi Tapu

18. The loss of traditional lands and reserves has undermined the ability of Ngāti Parewahawaha to maintain active relationships with many wāhi tapu, including at Ōhinepuhiawe, Matahiwi, Mangamahoe, Marama-i-hoea, Hikungarara, Poutū-te-Rangi, Tawhirihoe, Matahiwi, Te Kakaho o te Raura, and Te Pora-a-Tuna.

Ohakea Airforce Base

19. The Crown holds this land despite the non-selling stance of Ngāti Parewahawaha. The Crown has engaged with Ngāti Apa as ‘tangata whenua’,

¹ This was described as a hearing before the Supreme Court in Wellington in the original statement.

including in the construction of a new marae. The impact on te taiao has been profound. Minimal consultation has been undertaken with Ngāti Parewahawaha.

Te Awa Rangitikei me te Taiao

20. The Rangitikei River was a natural highway, linking together the many hapū and iwi along its banks. It was a rich source of kai, provided water and high quality soil for cultivations, and enabled the mana of Ngāti Parewahawaha in hosting manuhiri with delicacies like tuna. The Rangitikei River acted as the main artery through which many streams were replenished by annual migrations of tuna. Many Ngāti Parewahawaha people have been born, have lived, have died and have been buried on the banks of the Rangitikei. Rangitikei is a waitaonga, giving life to Ngāti Parewahawaha.
21. The mauri and ora of the Rangitikei River has been undermined and damaged extensively by Crown activities including gravel extraction, pollution through farm effluent, fertilisers, raw sewerage and industry waste and the draining of swamps and streams.
22. The relationship Ngāti Parewahawaha holds with the waterway has been deeply damaged: the river's state of pollution means that traditional practices involving the water, including in particular swimming and the gathering of kai, can no longer be practiced. Tuna is in serious decline with the disappearance of some species, despite management plans being implemented.
23. The land around the Rangitikei has been stripped of almost all indigenous flora and fauna. Natural resources have been removed at an unsustainable rate. Kaitiakitanga and matauranga Māori have been supplanted by European paradigms.
24. The Ngāti Raukawa traditional concepts of kaitiakitanga, mauri and wai taonga have been thoroughly undermined by Crown policy and practice.
25. Nā Pita Richardson:

To return the environment back to its original beauty will take many decades, but we must continue the clean-up otherwise the resource will be lost to us forever.

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