

Summary of the Ngāti Manomano Chapter of ‘He Iti Nā

Mōtai’ Vol II

(Wai 2200, #H1)

1. The emergence of a hapū in the 1980’s was a rarity, and it remains so today. It is hard work on many levels; settling the land and building infrastructure is an obvious factor, the ability to carry the tikanga and kawa another, however having the focus and drive to lead the new hapū is critical. Despite the disadvantages and hurdles that they faced along the way; since 1996 the descendants of Manomano, have been able to say;

Ko Tainui te waka
 Ko Ruahine te pae maunga
 Ko Rangitīkei te awa
 Ko Ngāti Raukawa te iwi
 Ko Ngāti Manomano te hapū
 Ko Taumata ote rā te marae¹

2. The eponymous ancestress Manomano was born in the late 1700s. Through her parents, Tīhao and Pareraukawa, she was of Raukawa, and Ngāti Huia and through her grandfather, Te Rangipūmamao she was of Ngāti Tūwharetoa. Her brother, Te Whatanui, was one of those prominent in leading his people in battle, and in the migrations to the south. Manomano lived to an old age in Te Pae o Raukawa, around the Waihāhā area. She rests in that area, amongst her Tūwharetoa and Raukawa people.
3. Her son, Te Ngako, migrated to the south, with his paternal grandfather, Te Ngē-o-Raukawa. Te Ngako settled with his people at Poutū; who later adopted the name Ngāti Parewahawaha. He fought the redcoats in the Taranaki Māori Land Wars and later travelled, with his whānau, to Parihaka, to support Te Whiti-o-Rongomai and Tohu Kākahi. Raukawa also supports the Kīngitanga, our elders did, and we still do today.

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Waitangi Tribunal

4 Nov 2020

Ministry of Justice
WELLINGTON

¹ This is the way that our old people, ‘the first generation’ would write Taumata-o-te-rā. Throughout this narrative it will be spelt in accordance with modern writing conventions.

4. Te Ngako lived in a time of major upheaval, from the hardships and battles associated with the migration, and settling of the new homeland, through to the manipulative dispossession. He was for Māori retaining their lands, as demonstrated by his ventures into the Taranaki district. His name is not amongst those who sold the Rangitīkei-Manawatū Block.
5. The sale of the land was conducted with a distinct disregard for the future of Ngāti Parewahawaha and Ngāti Raukawa. For those who grudgingly sold their land, as well as the non-sellers, the reserves received were wholly inadequate for their immediate, let alone future needs. They had lost their lands, their sustenance, and their means of creating economic prosperity.
6. Further, reserves were assigned to individuals not the hapū.² Inevitably, some of the individuals and their families claimed exclusive ownership, leading to internal disputes.³ Te Ngako and his children were eventually granted land through succession, and also after the court decided to allocate the land to hapū members. Unfortunately, the majority of that whānau land, held in Section Ohinepuhiawe141G, was later compulsorily acquired by the Rangitīkei County Council for river protection purposes in the 1930s.⁴
7. In his later years he met Kararaina, and they were survived by two daughters Ruta and Tauteka, and a son, Kereama. Without the land to provide for his family, Te Ngako was forced to move to find work and ended up living in the Foxton and Shannon area.
8. The son, Kereama Te Ngako, grew up in the same area, where he met and married Waitauhi Emery of Ngāti Maniapoto. The birth places of their children show that they moved from the Foxton to Rangitīkei area before

² Schedule of Reserves given to Natives in the Rangitikei-Manawatu Block by the Hon. The Native Minister as compiled in Appendix to the Journals of the House of Representatives, 1872 Session I, F-08 shows the individuals and groups allocated reserves.

³ Māori Aspirations, Crown Responses and Reserves 1840 to 2000, P. Husbands page 627

⁴ The information in this paragraph does not appear in 'He Iti Nā Mōtai' as it was only discovered afterwards.

finally settling in Te Reureu at Harurunui. The movements of Te Ngako, and then his son Kereama, were a direct result of having no land to settle.

9. Te Ngako saw the loss of the land, Kereama and his children witnessed the land's transformation. Swamps were drained, the ngahere was cleared, the lumber sold and the land turned into pasture. Later, gravel extraction, water extraction, industrial water pollution, damming of waterways and commercial eel fishing impacted negatively on the availability of kai for later generations.
10. Prior to their disappearance, or depletion, Kereama and his whānau gathered eels, koura, birds, waterfowl, pūhā, watercress and other fruits of the land. They grew their own kai in large gardens, tended an orchard, hunted, and milked a few cows; selling the milk and cream so that they could buy basics like salt and flour. They reared animals, including pigs as their koha for communal activities when required. They worked hard to subsist.
11. Harurunui, the small papakāinga was never going to be able to support more than one family and slowly the whānau moved out of the Tokorangi valley in an effort to find work so that they could feed and house their families.
12. Without the economic benefits that could be realised from land development our people have migrated to areas in Aotearoa, outside of the tribal boundary; to Australia and further afield in an effort to find prosperity for their whānau.
13. Unfortunately, over time the separation of distance becomes an emotional separation with the attachment to the marae diminishing until some people become totally separated. The main asset of any iwi, hapū, marae and whānau is the people; they are the wealth. The loss of the land had, and still has a detrimental effect on the wellbeing of our people. The ongoing loss of our people is equally, if not more so, devastating.
14. Descendants of Raukawa, Parewahawaha, Manomano and our other hapū continue to feel the detrimental effects of the Rangitūkei Manawatū land sale. It was the beginning of the end for communal living and with it the traditional order and support of extended whānau. It affected the intergenerational

transmission of mātauranga me ngā kōrero tuku iho, shared thinking, shared working and shared commitment to one another.

15. The divide and conquer tactics that won over the sale of the land, forced our people to live divided, whereupon they were eventually conquered by assimilation. Suppression of language, a tool of assimilation, resulted in Ngāti Raukawa being on the precipice of cultural silence decades ago. The language is a key component of a society and its cultural practices. Ngāti Manomano continues to struggle in developing and maintaining capacity and capability with te reo me ngā tikanga. Much of the traditional knowledge that our kaumātua were well versed in, could not be passed to the next generations due to lack of te reo, it is an integral component of transmission.
16. In 1946, at a meeting held in Bulls, attended by Kereama, his whānau and many other descendants of Parewahawaha, it was agreed to build a marae. The family became fully involved and it was here that Te Whetūmārama-o-te-ata and others started their carving and arts training under the tutelage of Henare Toka and his wife Mere, from Te Taitokerau and Taranaki respectively.⁵ Ngāti Parewahawaha were fortunate to have their assistance as the iwi did not have people skilled in the arts, another example of lost mātauranga Māori.
17. Parewahawaha, the kuia-ā-whare was opened on April 15th 1967 by Te Arikinui, Te Atairangikāhu and her Waikato people. The whānau continues to support that marae, and others of the rohe.
18. In the early 1980s, in response to circumstances of the time; the children of Kereama decided that it was time to pursue the father's vision and build a marae. They remembered his words; 'E Rangi! Kei te whanga ake ahau kia pakeke ake ō koutou tungāne ka whakatū tētehi tūpakipaki mō koutou.'

⁵ Te Whetūmārama-o-te-ata comments that there were many apprentice carvers, including his brother Tūkawekai and Hāpai Winiata. Upon completion Hāpai continued to carve; notably his tupuna ā whare, Ngātokowaru at Raumātangi and St Michaels Church, Palmerston North.

19. The first meeting was held in Feilding, on November 13th 1983. The elders articulated their vision of establishing a new hapū and building a marae complex. There were questions but eventually it was unanimously resolved that ‘the family support the project to establish a marae.’ At the next hui February 6th 1984, Tūkawekai provided an explanation of matters that he had considered for selecting an eponymous ancestor. He had identified a name and when that was ratified by the whānau, Ngāti Manomano was born.
20. An invitation to hui was extended to the kaumātua of Ngāti Raukawa; to inform them and hear their responses. Some were disappointed, some critical, and many questioned why we were leaving marae that we had been associated with. As a response Tūkawekai composed a pātere assuring everyone that although we were forming a new hapū and marae; we would maintain our connections.
21. The sale of the tribal lands was conducted with a distinct disregard for the future of Ngāti Parewahawaha and Ngāti Raukawa. The small land parcels held by the whānau were unsuitable for a new marae. Although our elders created a new hapū based on tikanga tuku iho, without suitable whenua tuku iho they needed to purchase land in order to create a tūrangawaewae.
22. Whakaari (Mt Stewart) was the first site considered, and discussed at the very first meeting on November 13th 1983. This summit is regarded as the highest peak in the northern part of Ngāti Raukawa; where the sun first strikes when it rises above Ruahine. Used by our people as an early warning lookout point; its historical name was “Taumata-o-te-rā.” Ngāpukapuka Kereama claimed that it was where his father had wanted the Parewahawaha marae to be built.
23. The location, previously the site of a quarry and a dump, was a 7½-acre hilltop adjacent to the Centenary Memorial. Owned at the time by the Manawatū County Council, the whānau worked towards securing the land, and planning approval. An application for the land eventually went to hearing on August 13th 1985. The whānau received copies of the objections prior to the meeting and prepared responses.

24. Our representatives attended the hearing and spoke to the matter, including the objections. The Council made the decision not to sell the land and cancelled the planning consent hearing.⁶ A solicitor responded to the decision on our behalf and successfully challenged procedural matters.⁷
25. Council agreed to hear the Application for Planning Consent, which was approved. Then our case for the land purchase was re-submitted to the Council. At an appeal hearing held on August 26th 1986, a council resolution to sell the land was carried by a majority vote. However, there were conditions to be considered. There were two clauses of concern; finances being available, and complete foundations within two years of signing. Failure to comply would allow the MCC to purchase the land back for the selling price.
26. The whānau chose to proceed with the purchase. The Council solicitors drew up a Deed of Sale. Amongst the conditions of sale, they included a previously unmentioned, mean spirited condition, which, in our view was designed to stop the sale. That condition was "Providing a written certificate within five months from the date of purchase, that we had all finance necessary to complete the meeting house complex etc."
27. The whānau met on February 14th 1987 and discussed the estimated costs for a sewage and wastewater disposal system, the consent conditions, and the anticipated difficulty in raising sufficient funds. The whānau had persisted for over three years, expending a lot of time, effort and money; but it was decided not to proceed with the purchase. We were disappointed, but not defeated.
28. On December 12th 1987, Te Whetūmārama-o-te-ata and his wife Te Hua-o-te-Kawariki reported that an excellent piece of land was on the market at Halcombe. The whānau supported a motion 'that an offer to purchase the area be made to the vendor as soon as possible.'

⁶ Mt Stewart Memorial Reserve Section 230 Local Government Act 1974; letter from Planning Officer dated 14 August 1985.

⁷ Sale of Land: Taumata Ote Ra Marae Committee; letter from IJ Hyslop to The County Manager dated 2 September 1985

29. Prior to the land purchase, planning approval was sought from the Ōroua County Council for the construction of a marae complex in Halcombe, with a hearing on March 28th 1988. Unfortunately, but not surprisingly given past experiences, the application was declined as ‘although places of assembly are permitted uses in Residential zones, marae are included as uses only within the Rural zone ... not permitted in the Residential zone.’
30. We decided to purchase the land and then fight the Council decision. The Halcombe site was purchased on May 23rd 1988. After the next meeting, on July 16th 1988, everyone travelled to Halcombe where Ngāpukapuka led an ‘Ahi Kā’ ceremony with karakia. People offered prayers, hopes and aspirations for the future utilisation of the land. After years of perseverance, we had finally acquired land to establish a tūrangawaewae.
31. In late 1989 a re-structuring of the Local Government saw the amalgamation of five councils to form the Manawatū District Council (MDC). Whatanui recommended that the application be re-submitted after this process. It was considered that the urban and rural combination would have more social conscience and may look more favourably upon a request. On July 3rd 1990, an application for Planning Consent was submitted to the MDC.
32. On October 16th 1990 after much support from Ken Tremaine, a Planning Manager of the Palmerston North City Council, Whatanui presented the case to the MDC, with many others attending in support. Two weeks later, a report was received stating that our application to establish a Marae Complex was approved. There were conditions, and although some seemed outrageous, in the end they were accepted. We could build our marae.
33. As stated earlier, Raukawa, struggling to survive without land, chose to forsake those things that they could not afford. This included maintaining the artistic skills of their ancestors; one result being that the iwi needed the assistance of Henare Toka to lead them in decorating Parewahawaha. Skills learnt during the building of that whare would make it easier when it came to

leading the decorating and construction of Manomano; however, people and training would still be needed to make the project a success.

34. At a meeting held June 12th 1993 Te Pikikōtuku Kereama raised the idea of establishing an Incorporated Society, to access Government funding and register as a Private Training Establishment (PTE). Approval would allow the hapū to apply for funding for training purposes to assist in the building of the Whare Tupuna, in particular to train people in tukutuku, kōwhaiwhai, whakairo, te reo and tikanga.
35. For many taura, this was their first introduction to the arts, tikanga, kawa and te reo. Approximately 30 students were Ngāti Manomano; with others from neighbouring marae and communities. Whānau were always evident around the marae, coming from near and far. They would stay for the weekend, or up to six months at a time. At times there were four generations of whānau working together, benefitting from the intergenerational transmission of knowledge and skills, in the manner of their ancestors. They worked hard to establish the grounds and marae complex, and build a fully decorated whare.
36. Te Atairangikaahu and Waikato opened the ancestral meeting house of Manomano pre-dawn, on February 10, 1996.
37. When the courses concluded in December of 1996, the ‘first generation’ met with Te Pikikōtuku to discuss the next year. Our surviving native speakers of the first generation were now elderly. The reality was that the hapū was in dire straits in terms of maintaining te reo, me te mana of te whare me tōna marae, and needed to develop a new course that would focus on those areas.
38. The new course was the birth of Te Kura Mairaro, however its genesis was back in 1975. At that time the results of a study showed that no one under 30 years old in Ngāti Raukawa could speak te reo. The children of Kereama Te Ngako did not raise their own children to speak te reo. They had been punished for speaking te reo at school. Rangiamohia speaks of having to stand with her back to the wall at school during the breaks, so that she could fight

off the children who wanted to beat her for speaking te reo. Her teacher called her Nancy, as she could not, or would not pronounce her given name.

39. Te reo has not been valued by the overwhelming majority of New Zealand. There were no career prospects, or tolerance for people that could only speak te reo. The children of Kereama Te Ngako wanted their children to have the best chance to succeed and encouraged them to seek the knowledge and ways of the Pākehā. While the children of Te Ngako could stand at ‘the front’ of marae, the overwhelming majority of his mokopuna could not due to lack of te reo, but they could certainly support at the back.
40. In the 1980s Dr Whatarangi Winiata promoted an Iwi development programme known as Whakatupuranga Rua Mano; one critical objective being to revitalise te reo within Raukawa. The ‘first generation’ of Ngāti Manomano supported his ambitious plan. Along with other kaumātua they gave freely to provide a solid foundation for Whakatupuranga Rua Mano, and later Te Wānanga o Raukawa. It was a critical time; without Whakatupuranga Rua Mano many of our marae would probably now be silent.
41. One of the aims of Te Kura Mairaro was to boost the number of kaikōrero, kaikaranga, kaiwaiata, historians and guardians of the culture for Taumata-o-te-rā, and other marae of the rohe. When funding opportunities dried up in 2004 and the Incorporated Society was wound down. Te Kura Mairaro was successful in teaching and promoting te reo and tikanga within Ngāti Manomano and the surrounding marae. It was whānau and hapū development; for Māori, by Māori, of Māori. Like Te Wānanga o Raukawa, Te Kura Mairaro was an affirmation of tino rangatiratanga.
42. Te Kura Mairaro did provide some well needed capacity for manning ‘the front of house,’ however; Ngāti Manomano still remains in dire straits. When the marae was being built the Kereama whānau was widely known and seen in the local area. Unfortunately, that is no longer the case as families have left, and continue to leave the area in search of employment opportunities; including some who attended of Te Kura Mairaro.

43. People moving away is not new, it started with Te Ngako. Without the economic means of inducing our people to stay, or return to the area, we will continually struggle to generate and maintain capacity for the hapū. However, Ngāti Manomano has the will to continue to uphold the dream and vision of the first generation, their father before them and indeed the leaders of those who led us to the south. We will continue to survive and express our tino rangatiratanga by determining and pursuing what we consider is appropriate for Ngāti Manomano and others of Ngāti Raukawa.
44. Although Ngāti Manomano did not exist as a hapū at the time of the migrations, our forebears did migrate to the south in the Heke Mairaro. We have always tried to be the masters of our destiny; expressing our tino rangatiratanga on matters that touch individuals, whānau, hapū and the iwi.
45. The land losses have affected our ability as an iwi, and hapū, to be economically successful. In an effort to find economic success our people have chosen to seek opportunities elsewhere; the loss of people is our greatest loss and creates a huge challenge going forward. However, we would do well to follow the example of our old people. Their survival, persistence and single mindedness drove a family to become a hapū. They had become “masters of their own destination;” and as their father had said; that to retain whatever that was of utmost importance to the whānau on a marae, without censure or intrusion by other whānau or hapū, they had to build their own marae. And that is what they did!