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Summary of Part III
He Iti nā Mōtai,
Oral and Traditional History Report.

*The Establishment of the Social and Cultural
Institutions of Ngāti Raukawa ki te Tonga in
the 19th-21st Century.*

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Taihākurei Durie)

RECEIVED Waitangi Tribunal
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1. This report deals with the establishment of the institutions of the modern Ngāti Raukawa, Ngāti Kauwhata and Te Reureu people of the Southern West Coast of the North Island from the time of their arrival in the Cook Strait-Manawatū-Rangitīkei region until 2010.

They are:

- Māori ancestral religion
 - Rangiātea and the Churches created by the early Christian conversion
 - The Ōtaki and Porirua Trusts Board (formerly separate Trusts)
 - Raukawa Marae and the Raukawa Marae Trustees
 - The Ōtaki Māori Racing Club
 - The Raukawa District Māori Executive which became the Raukawa District Māori Council
 - Whakatupuranga Rua Mano – Generation 2000
 - Te Wānanga o Raukawa
 - Radio and Television, and the radio spectrum
 - The Māori Women’s Welfare League and
 - Te Rūnanga o Raukawa and its subsidiaries.
2. In general the narrative does not focus on the single most influential and cherished institution in the life of hapū and whānau Māori, the ancestral marae. This is because a report produced by those hapū has been presented as Part II: Hapū Oral Histories, constructed by hapū writers themselves; they are the ones who should write about the history of their own marae. It does not deal with the actual history of individual hapū of the iwi, as this was compiled by hapū themselves. There are only two exceptions. One is the main marae matua in Ōtaki, Raukawa. Although it is the marae of the hapū of Ōtaki, it appears in the story because all of the iwi like to call it ‘home’. The Raukawa Mārae Trustees, the pan-hapū and iwi body established in 1936 administers it, so some discussion of the marae appears in Chapter 4 on the marae and the Raukawa Trustees. Likewise, in order to do justice to that part of the Whakatupuranga Rua Mano programme, a short summary of marae rebuilding projects across the iwi appears in Chapter 7.

3. The establishment of Rangiātea church required significant planning, manpower, and resources,. It spanned the signing of the Treaty of Waitangi, the arrival of newcomers, - the Pākehā - in numbers in the Cook Strait area and the conversion to Christianity. In the face of the new economy and imposed rule brought by Pākehā to Aotearoa, Ngāti Raukawa showed determination and flexibility. There are ten institutions featured in the report; the later ones were part of the modern era, when Māori had acquired western education and been influenced by the modern world, and deeply affected by colonisation. The most recent institutions, Whakatupuranga Rua Mano, Te Wānanga o Raukawa and Te Rūnanga o Raukawa can best be described as part of a 'self-correction' to recalibrate the iwi and to recover mana, re-propagate identity, educate the individual and ensure economic capacity.

4. In the period 1825 to 1830, Raukawa people migrated at the invitation of Waitohi (the sister of Te Rauparaha) and established themselves in the Rangitikei, Manawatū and Horowhenua areas. Prior to 1826 Ngāti Raukawa were an ancient Tainui canoe people in their home base in the Waikato. We inherited a rich ancestral religion, and a magnificent legacy, from our Pacific voyaging ancestors and the 700 or so years of history in the Waikato. From the time of the battle of Te Māngeo led by Pīkauterangi (later called Hingakākā) around 1768, Ngāti Raukawa, and Ngāti Toarangatira spent fifty years in nearly continuous active warfare. These wars began with wars against our relations in the Waikato and elsewhere, and ended with contest with non-Māori. They covered four major periods of conflict, the first three were the wars in the Waikato, the wars of attempted conquest in the Hawkes Bay, and internecine war with our migratory allies in the Horowhenua. The fourth involved sections of Ngāti Toa against settlers and Pākehā troops in the Wellington region in the 1840s. All iwi then found themselves deeply affected by a fifth set of wars, the Land Wars, being fought not far away in Taranaki and elsewhere, with some Ngāti Raukawa participation, from 1860 to 1878, and their later consequences.

5. The primary focus of the pre-Treaty period before 1840 in this report is on the ancestral belief system, the origins of the desire on the part of many to convert to Christianity, the

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establishment of the church Rangiatea, and the West Coast Catholic mission as central iwi institutions. After 1840 the iwi, for the most part adopted Christianity. They had established a major trading, political and military empire alongside their Ngāti Toa and Taranaki allies from 1820, on Cook Strait. This enterprise was maintained through to 1859, backed by force of arms, diplomacy and strategic marriages, and clever recruitment of talent and resources. The iwi encountered Christianity and sent for missionaries to come among them. They grappled with the upending of the Māori world view brought by Christian conversion, the instruction in new spiritual practices, and the rules of their new teachers. Te Rauparaha ordered the building of Rangiatea Church in 1848. Rangiatea Church has been a major institution in the life of the iwi, through the nineteenth and twentieth centuries, down to its rebuilding after the 1996 fire.

6. The iwi welcomed the arrival of the first settlers. They made adaptations to how they lived to create a new economy, new trading enterprises and to modernise and improve living conditions. The people enjoyed the flowering of the Māori economy in the years to 1859, and played a major role in the creation of Ōtaki township, and later Foxton and other towns. Later in the nineteenth century, after the reverses of ravaging diseases, the land wars, the arrival of the Māori Land Court, and forced land sales, population decline and poverty, the three iwi Confederation including Ngāti Raukawa found themselves in a marginalised position, battling for biological and cultural survival.
7. In 1936 the people, in concert with Parliament through an Act of the Crown, established the Raukawa Marae Trustees to create a representative three-iwi body, and to act as owners and guardians in perpetuity of the new whareniū Raukawa in Ōtaki. The rebuilt meeting house was opened that year. Within the Act were sufficient powers and membership of sufficient weight in Māori terms, to create a Rūnanga of the three-iwi Confederation – Te Atiawa, Ngāti Toarangatira, and Ngāti Raukawa. In the 1970s this body engaged in an incredible burst of iwi re-development called Whakatupuranga Rua Mano which was comparable to the campaigns of the early 1800s in intensity and passion.

8. Chapters Three (The Otaki and Porirua Trusts Board) , Seven (Whakatupuranga Rua Mano) and Eight (Te Wānanga o Raukawa) of this report focus on education. The iwi and its leaders, alongside Ngāti Toa, played a part in the 1847 Whitireia College proposal. They actively supported the Ōtaki Schools in the 1840s to the 60s, and the establishment of the Ōtaki Māori (Mission) College in Otaki from the 1880s. From the earliest gift and transactions in relation to the land at Whitireia in Porirua, the iwi were always interested in the Church Mission Trust at Whitireia. The land there was given after decisions of Ngāti Toarangatira, with some input from Ngāti Raukawa leaders, for a school which was never built. The original Porirua Trust eventually became the Otaki and Porirua Trusts Board under an Act of Parliament in 1943. For decades iwi felt like spectators in the affairs of the Board. In recent decades it has once again become an iwi affair.
9. The iwi has established or partnered the establishment of other social and political institutions over the generations: Chapter Five of the report provides a history Raukawa District Māori Executive, and the modern Raukawa District Māori Council, kindly contributed by Sir Edward Taihakurei Durie. I am very grateful indeed to him for this chapter. He described the Raukawa District Māori Council, which is a corporate entity under the Māori Community Development Act 1962. It promotes Māori community development, advocates for Māori in the districts of Manawatu and Horowhenua, and contributes to national policy development through the New Zealand Māori Council. It sits within a structure comprised of Committees (usually marae committees), District Councils and the New Zealand Māori Council. There is also provision for Executives to sit between the Committees and District Councils. Only one District maintains Executives at present.
10. Historically the District Council has focused on marae, papakainga, and urban migration and at the national level, on rights in natural resources. The Raukawa District Council is part of a statutory scheme, with the New Zealand Māori Council as its apex, to provide for Māori self-government. In practice the New Zealand Māori Council is an advocacy body. The issue is how this fits with the principle of rangatiratanga in the Treaty of Waitangi and how the principle could be applied better.

11. With Pākehā settlement, Māori sought to adopt, adapt and improve on western systems to strengthen their political and economic capacity. They also sought pan-tribal unity to withstand the influx of settlers and the apparatus of imperial government. From that search came the Kīngitanga, Te Kotahitanga and independent religious movements. For Ngāti Raukawa of the Raukawa District, the Kīngitanga had special significance because of their Tainui whakapapa. They supported the King's motto of Mana Māori Motuhake and his stand for self-government. To keep community discipline without the use of force and to exclude the Governor's magistrates, administrators and constabulary, the King introduced Rūnanga, Karere and Wātene. These, now called Councils, Community Officers and Wardens, became the operatives of the Māori Council system established by statute in 1962. Among the war-time issues (World War 2) the Council dealt with were proposals that the Māori Battalion should serve in the Middle East in preference to the Pacific. The Council asked for consideration of reports on prospective recruits, consideration of reports on Māori Committee fund raising, and the those returned to New Zealand on furlough should not be returned to active service. Other proposals contained pleas that sons and grandsons should be returned from the war when they had served as much as four years. The Council asked for restrictions on tohemanga (toheroa) and birding for the supply of food parcels.
12. And Taihākurei describes the civil issues the Council considered, in respect of inadequate workplace conditions especially for women and minors in market gardening in Ōtaki and Ōpiki. The Council complained of unsatisfactory housing for some 500 Māori market gardeners at Ōpiki, likewise, poor at several papakainga including overcrowded one room whare. Reports from District Nurses describe Māori housing and drainage throughout Manawatu and Horowhenua as "appalling" and "shocking". The Council discussed condemning of homes in papakainga and requiring Māori to move to town to rebuild. Impossible conditions for rebuilding in rural papakainga eg sole ownership of land and roads one chain wide. That also led opposition to Government requirements for Māori to give over Māori land in town areas for state housing not exclusively for Māori, such as the Tītokitoki block in Ōtaki, and to supply timber from Māori Land in the ranges.

Apprenticeship and Trade Training needed. “Ōtaki College” were proposed for plumbing and bricklaying. Scholarships, the Council pointed out, were needed for attendance at Māori schools. They asked for Māori language to be taught in homes through the radio.

13. Council were concerned that illegitimate children born in cities without grandparent’s knowledge. Māori guest houses and hostels were needed for the young people moving to the cities. A proposal was floated for a Māori Community Centre for Palmerston North. Pakeha were building groynes on their side of the Rangitikei River causing the river to erode the Māori side and others are then putting stone crushers on the eroded lands. The Council felt its post war task should not be just the rehabilitation of the returned soldiers but the reconstruction of the people. The average Māori had nothing, the Council said, the land having disappeared extensively.

14. Raukawa established the Ōtaki Māori Racing Club from the 1850’s. (Chapter Six) This club grew naturally out of Māori and Pākehā making contact with each other, and growing to enjoy each others pastimes. Horses arrived very early along with all other livestock, and the hapū of the Coast, their members and tamariki became good horsemen and stockmen/women. Races were being run very early, as was betting. Early race tracks in the vicinity of Katihiku, on the south bank of the river, and Ōtaki town, and indeed, race-running into town are recorded from 1854, with regular full race meetings from the 1860’s. Beyond its obvious attraction as a recreation and sport, it has provided employment and opportunities in the racing industry. It is also a place where the iwi and those associated with the club have been able to offer hospitality and attract and look after manuhiri, a cardinal Raukawa aim, and indeed, a Māori one. The Racing Club is regarded to this day as a taonga tuku iho; hence the loyalties and efforts of iwi members in that direction to ensure its continuance and uphold its mana.

15. Whakatupuranga Rua Mano, the 25-year programme of cultural and political revival of the iwi in 1975 supported by the Raukawa Trustees, was a signal development. It was the largest initiative launched by the three iwi in the twentieth century, and the one with the

widest consequences for change. Its planning, establishment and activities are described in Chapter Seven. This dream of Whatarangi Winiata sought to re-focus iwi activities on the people (rather than buildings), to redevelop marae, to revive the Māori language, and to seek greater control by Māori over their own affairs. Through its activities the three participating iwi sought to modernise further, but not abandon whanaungatanga, the core value of closeness and loyalty to one's own relatives within the kin group. Through the remarkable efforts of this programme from 1976 on, the marae as the main gathering place operating within tikanga Māori (custom), and the use of the Māori language, moved once again to the front of the loyalties of the young. Marae and their facilities saw widespread revival and the teams to crew them expanded considerably. This was in fact the goal of the programme, buildings – yes, but people must be the most important focus of all activity. The branch of activity called 'Pākehā Mission' which taught non-Māori about Māori culture and aspirations in an attempt to penetrate Pākehā society and recruit non-Māori support for the national bi-cultural project was a success, despite it coming to an end through exhaustion of resources. The aim to gain greater control of its affairs led to a major focus among the iwi on restoring self-determination. The fruits of all of the wider battles described continue to be gathered in the present, with continuing action on protecting and restoring the rights of the people, and the strengthening of iwi capacity to self-manage. The focus on language revival has led to action on many fronts related to reo Māori. The education push led to the establishment over the same period of Te Wānanga o Raukawa.

16. In 1980, as part of that programme, the Raukawa Marae Trustees agreed to the establishment of Te Wānanga o Raukawa, an institution for 'archives, teaching and research'. That institution (Chapter Eight) has been successful, becoming a force in repairing the core cultural base of the iwi, repropagating the Māori language as an everyday language, developing many competent speakers among the iwi, contributing to national academic life, attracting students from all over New Zealand, and helping to frame the bicultural imperative of the nation. The three founding iwi, Te Atiawa, Ngāti Toarangatia and Ngāti Raukawa pioneered Te Wānanga o Raukawa from its early vision as a modern institution for the purposes of 'archives, teaching and research' into a major

tertiary institution. The ancient was indeed successfully reformulated in modern form. The institution is flourishing in the new century and has become the tertiary educational headquarters for the iwi, and indeed many iwi. Despite having become a part of the statutorily recognised tertiary education sector and a recipient of Crown funding, it retains its intellectual independence and loyalty to iwi, and is now a clearly tikanga-Māori centre of learning. It has indeed, fostered and developed many Māori in the world of education.

17. Chapter Nine deals with broadcasting (radio and television). Raukawa ki te tonga has played a part in the modern evolution of Māori media. An experimental radio station, Te Reo o Raukawa FM, ran briefly in the 1980s and very successfully for a number of years after 2004, as Reo FM. The radio station, (the only iwi station to be refused funding by the Crown) is off air at the time of writing due to that denial of funding, but the other part-Raukawa station, Te Upoko o Te Radio is on air, still broadcasting in te reo Māori, despite repeated attacks on its status, licence and funding since 1993. Raukawa was a participant in the Treaty and Court cases relating to the survival of the Māori language and the provision of broadcast frequencies. These cases underpinned the establishment of a Māori Television channel, Māori Television, in 2003. Claimants from one of the Raukawa hapū, Ngāti Pareraukawa, led the generic case on the 3G radio spectrum auction on behalf of all Māori, from 1998 and into the new century. The Chapter contains a description of the twelve years of Tribunal and Court cases carried and funded by Māori in order to secure a national Māori Television Channel, from 1984-1996. Ngāti Raukawa as an iwi was heavily involved in this effort. It remains a remarkable fact in 2020, that despite years of successful on-air trials, thirty-three years of ‘going through the channels,’ despite a huge talent base of broadcasters, composers, speakers, and good listeners, and a rohe where most of the Māori population are now Māori speakers, Crown iwi radio policy and its Māori broadcasting funding agency refuses to recognise Ngāti Raukawa-ki-te-tonga as an iwi deserving of a radio station.

18. Chapter Ten covers the Māori Women’s Welfare League in the rohe, which has had various branches in the region since 1951. Its members were drawn from women’s

welfare committees established by Māori Welfare Officers. Some of these branches operated for many years within particular marae, and held regular meetings and coordinated activities for members. The League was mostly occupied with social problems and providing real help to whānau but quite quickly led to a major re-entry by wāhine Māori into politics. It played a major role in the second half of the 20th century over the period of urbanisation of Māori. Its branches have operated for many years within particular marae, and held regular meetings and coordinated activities for members. The League marked a major re-entry by wāhine Māori into politics, and has maintained its important role in the second half of the 20 century over the period of urbanisation of Maori, and addressed itself in a major way to political issues from its inception to the present.

19. Chapter Eleven is the story of the establishment of Te Rūnanga o Raukawa, an iwi governing council, which has operated over the last 27 years as an overarching body in the social, health, Treaty and economic field. The rūnanga itself is a modern version of the pre-European rūnanga or iwi council/regulatory body and is flourishing in 2016. Te Rūnanga o Raukawa has performed its role on behalf of hapū, giving them the strength hoped for by founding Chief Executive Te Maharani Jacob ‘beyond their abilities as hapū’ in respect of ‘making claims against the Crown for breaches of the Treaty of Waitangi, in researching and engaging in large-scale investment opportunities, in providing justice, education, health, social and other services, and in consulting with an extensive range of local bodies, government departments and private enterprises.’ Te Rūnanga o Raukawa has demonstrated commitment, professionalism and sheer capacity for hard work, over three decades in service to its people. It has also shown steadfastness and heroism during the trials and difficulties associated with resolving long-standing grievances, and with the task of unifying the iwi in order to deal with them

20. All of the bodies in this report beginning with the original Rangiātea Church begun in the 1840s are still operating under the mana of Ngāti Raukawa and its confederated allies, Ngāti Kauwhata, Ngāti Toarangatira and Te Atiawa in 2016. The one institution that is no longer operating is its military force, maintained through hundreds of years by the iwi,

until events from 1840-1870 saw organised Raukawa military action pass into history. Raukawa military talents nonetheless made a huge contribution to the two World Wars in the 20th century and in other international conflicts, both in the armed forces and in manpower. The sacrifices of those Raukawa and Ngāti Kauwhata people who served under the New Zealand flag are detailed and honoured in Taihakurei Durie's Chapter Five on support from within the District Māori Executive of efforts by New Zealanders in the wars overseas.

21. The object of this section of the *He Iti nā Mōtai* report was to present the efforts of Raukawa since 1820 to establish modern institutions in the religious, political, educational, health and economic spheres, with the goal of advancing the well-being of their people and maintaining their identity. The report offers comment on the extent of the success of these institutions, and the efforts of the iwi to maintain them as a self-sustaining system of social, political and cultural organisation.
22. This report finds a thread, audible in the words of that section of the early rangatira who welcomed traders, missionaries, Governors, officials and colonists, - that they were welcome to come, but on Ngāti Raukawa terms. Ngāti Raukawa showed resistance to land alienation, and for several generations, the importation of the blueprint for submission to Empire which the British had planted elsewhere. Māori also held at arms length Pākehā customs and the Pākehā world view, despite the acceptance of Christianity by many. As time went on the effect of marginalisation of the language, inter-marriage, and belief in things Māori meant the iwi was drawn into the notion of being part of the British Empire, as citizens and soldiers, and latterly, New Zealanders.
23. Despite the cost of their defensive operations against land purchase, the Land Court, and economic marginalisation, Ngāti Raukawa, Ngāti Kauwhata and Te Reureu continued to maintain marae and associated facilities for all their hapū, and to establish a modernised Raukawa society operating its own institutions, in accordance with tikanga Māori (Māori cultural values). Raukawa resisted the idea of becoming landless and living in thrall to non-Māori overlords. This resistance was clear both in the conduct of the iwi in the face of

the predations of the Māori Land Court and the land purchase years. The general desire of the majority was to retain their language, tikanga and social structures, and the mana of their rangatira; their own system of government. There was always a desire for that particularly Māori form of hapū and iwi self-government to survive - despite the loyalty shown to the British Crown and Queen Victoria. The Treaty of Waitangi appeared to them to guarantee the preservation of this position. Despite the imposition of systems mirroring those of England, the wish within Raukawa was to become fully Christian-Māori, but to resist the assimilative work of colonisation. By the end of the nineteenth century the iwi of Raukawa were hunkered down in survival mode – determinedly seeing off the predictions of the demise of the race which had become the dominant operating expectation in late 19th century settler society.

24. Māori were invited to become citizens of the British Empire, and latterly of just New Zealand. The enforced education of their tamariki in this world view brought the iwi to a ‘cultural threshold’ by 1970. From that point on, with the advent of a new wind signalling retention of the ancestral culture, Raukawa became activists in their own cause, and followed a programme of what Whatarangi Winiata called ‘self-correction’. In the 20th century the Māori renaissance led by Ngata and his fellow thinkers, some of whom were Raukawa, Atiawa and Toarangatira people, and the ART (Atiawa, Raukawa, Toa) renaissance led by Winiata, assured the survival, hopefully, of Raukawa, Ngāti Kauwhata, Te Reureu and associated rōpū, as a distinct people. In many respects Māori have not abandoned their own customs, plans and institutions. With the weapons provided by our newer institutions Ngāti Raukawa is well on the road to re-establishing ourselves as distinctively Māori people.
25. The nature of the Confederation of three iwi, Te Atiawa, Ngāti Raukawa and Ngāti Toarangatira has changed due to the modern spirit of repatriating decision-making and influence firmly to single iwi. The old injunction of kaumātua to retain the alliance, and indeed ‘te manawaroatanga o Ngāti Raukawa,’ will no doubt be revisited by coming generations as these institutions continue their good work, and assume new forms.

26. Ehara tēnei i te mihi, ka waiho katoa ērā āhuratanga mā te tangata kē anake. Ka tangi te ngākau i te mutunga o te tuhituhi i tēnei pūrongo iti, mō ngā pakeke kua ngaro atu i te tirohanga kanohi, mō ngā hoa o tau kē, mō ngā kaiako o Whakatupuranga Rua Mano. Kotahi anō te kupu whakamutunga e tika ana, he whakamoemiti ki ō tātou mātua, ki ō tātou kuia, ō tātou koroua, nāna i hāpai ngā mahi nui i ngā whakatupuranga ka taha, nāna hoki i tiritiri te māra mō āpōpō. Ētehi kāore i kite i te tau rua mano, ko ētehi i kite. Moe mai koutou i te āhurutanga o te Ariki, te kaihomai i ngā mea papai katoa. E te iwi, e ngā tamariki, e ngā mokopuna, hei konei noho ake, i roto i te hauoratanga!
27. A fourth section in the He Iti Nā Mōtai report by Ani Mikaere and Professor Whatarangi Winiata, deals with the issue of tino rangatiratanga in full.

Sources

Published Sources

28. The list of publications consulted appears in the bibliography. There have been many books written about the history of this rohe which have greatly assisted the research for this report. **Ngā mihi ki a koutou ngā manu mōhio, ngā kaituhi i ā tātou pukapuka.**

Unpublished Sources

29. Among the manuscripts and oral recordings assembled, listened to and viewed which are relevant to the twelve institutions, the following might serve to give the outline of our research track. We worked through the Otaki Māori Land Court Minute Books for general background on issues, personalities, hapū and whānau leadership, the nature of the Ngāti Raukawa and Ngāti Kauwhata *take* in the rohe, the operation of the Native Land Court and the effect of individualisation of title and land loss, cultural marginalisation, and origins of modern social forms and institutions. The manuscript by Tāmihana Te Rauparaha mss GNZMMS 27, on the life of his father Te Rauparaha snr, both the original, and an emergent translation by Ross Calman [Ngāti Kimihia] has provided a first hand account Ngāti Toarangatira/Ngāti Huia account of the pre-1850 period. I provided transcription and translation advice to Ross on this project. Other manuscripts I have drawn on are by Atanatiu Te Kairangi, Mātene Te Whiwhi (dictation by Te Rangihaeata), Wi Neera Te Kanae, Donald McLean, (dictation by Hūkiki Te Ahukaramū), and Wiremu Kiriwehi.
30. During the research I translated and transcribed around 240 hand-written Raukawa letters and telegrams in te reo Maori to McLean, Grey, and others or between rangatira themselves, over the period 1846 – 1875. These are letters by Ngāti Raukawa- Ngāti Kauwhata elders, with some from neighbouring iwi. I have also consulted many letters relating to the periods covered in this report, with a focus on letters by Te Rauparaha, Te Rangihaeata, Thomas Williams, Tamihana Te Rauparaha, Matene Te Whiwhi, Heni Te Rei, Parakaia Te Pouepa, Nepia Taratoa, Ihakara Tukumarū, Eric Ramsden, Sir Apirana

Ngata, Rev Paora Temuera, Gov Thomas Gore-Browne, and Rev Octavius Hadfield.

31. The voices and oral testimony of our elders in recordings made over the last few generations are present in this report. I listened on tape and transcribed Sir Apirana Ngata, (born 1874). To gain insight into the Whitireia land I revisited the tapes I made in 1982 with Auntie Kamiria Mullen, a 90-year old Pākehā-Māori born in 1892, and adopted by a Ngāti Toa woman, at Hongoeke, Plimmerton. She was a native speaker of Māori.
32. In the late 1990s, after the Rangiātea fire the Rangiātea Vestry commissioned the writer and the late Marie Harakaia to undertake an oral history project with kaumātua and kuia over six months on the people of the Church. We taped individuals, and group discussions amongst people associated with Rangiātea. I interviewed Tahiwī (Buster) Carkeek, a son of Rikihana Carkeek and descendant of Matene Te Whiwhi, and his wife Louise. The Rangiātea project also included recordings of the late Uncle Hohipuha Cook and Rev. Raumoā Baker. For the purposes of this current project I revisited and transcribed some of those recordings, now in the Turnbull Library, and they informed parts of this report.
33. Tapes in the official Te Wānanga o Raukawa Collection, now deposited in the Alexander Turnbull Library have also been used extensively. For example I drew on the interviews I conducted with Uncle Matenga Baker in the 1980s at his home, recordings of his whaikōrero on the marae, and a radio interview with Mātenga and Kiripuai Te Aomarere at Te Reo o Raukawa FM radio in 1984.
34. The Waitangi Tribunal has introduced Kōrero Tuku Iho hui in inquiry districts, where recognised iwi historians and hapū spokespersons can talk at length about whakapapa and history, to the Tribunal, in a Māori way. The five transcripts of Nga Korero Tuku Iho hui in the Porirua ki Manawatū district, held in 2014-15 at Tokorangi, Tukorehe, Kawiu, Whakarongotai and Raukawa marae, are viewable at

<https://forms.justice.govt.nz/search/WT/>. Around 130 speakers presented at those hui. I have read and taken notes from all of these hui, and acted as an interpreter at most of them for the Waitangi Tribunal.

35. Other oral history projects also provided material; the Ōtaki Oral history Project offered the recording with Auntie Margaret Davis. The women in World War II Project (ATU) contains an interview with Cynthia Toss Bell, and Kiripuai Te Aomarere on Ōtaki history, including memories of the Ōtaki Māori Racing Club.
36. Uncle Hori Ngapukapuka Kereama was recorded on Manawatū and Te Reureu issues at home in Halcombe in 1994, in an interview with Iwikatea Nicholson and the writer, who produced a transcript for Te Rūnanga o Raukawa and the claimants. Similarly, as part of that 1994 project Iwikatea Nicholson self-interviewed by answering my written questions, and produced a recording on migrations and Raukawa/Toa/Atiawa history. A transcript was made by the writer for Te Rūnanga o Raukawa and claimants, and is currently in translation.
37. Huia Winiata and I made transcripts in te reo from kaumātua from the rohe in earlier decades – I have returned to the audio tapes and revised the transcripts for this project. Uncle Patariki Te Rei in 1983 gave his views on the evolution of the District Councils and the New Zealand Māori Council. Not all of the interviews we have transcribed with kuia and koroua are closely related to the ‘Social and Cultural Institutions Project’. Nevertheless they have proved useful in painting a picture of the social history of hapū and iwi.
38. For Chapter 11 (Māori broadcasting and Te Reo o Raukawa-Reo FM), I have had access to documents from the Raukawa Media Charitable Trust and Te Reo Irirangi Māori o Te Upoko o Te Ika Archives, as well as the recording archives of broadcasts of both stations

from 1984-2008. These are in their respective archives in the Oral History Centre, ATU. I was also fortunate to have been granted access to the archives of the Ōtaki and Porirua Trusts Board, and examined minute books for a forty year period, and associated documents.

39. I have relied on selected minutes of Te Rūnanga o Raukawa (Inc) and Annual Reports 2016. I have also viewed the original minutes of the Ngatokowaru branch of Maori Womens Welfare League 1955-78, with the permission of Rachael Selby in June 2016.

40. For Chapters 8 and 9 on Whakatupuranga Rua Mano and Te Wānanga o Raukawa, Whatarangi Winiata very kindly loaned a compendium of a large number of his published and unpublished papers 1975-2016, assembled by Dr. Te Ahukaramū Charles Royal. I was also granted access to a manuscript, *Wānanga*, written by the late Dr. Ranginui Walker on the three Wānanga Māori.

New Oral History Project

41. When asked to take on this project I decided it would be best if I taped and transcribed the korero of members of the iwi, and actual officers, including Chairs and Ahorangi, of long standing in these institutions. This gave me a further detailed body of knowledge and views, beyond the hapū based material offered at the Ngā Korero Tuku Iho hui. I transcribed all the interviews completely. Most were in te reo Pākehā. Mereana Selby was happy to be interviewed entirely in te reo about the development of Te Wananga, memories of her grandmother Atareti and her mother Hoana. I also focussed on kaumātua assessment of the kinds of knowledge people are presenting nowadays as true Tainui/Raukawa tradition. Much modernised material is now starting to enter the Tribunal record and needs close scrutiny.

42. I suggested to Ngā Pūkenga, the scholars group, in May 2016 that new oral history interviews would be required, and with their approval undertook a new oral history project over the months May - September 2016. The interviewees, who gave their knowledge freely in multiple extended sessions, were:

Rachael Selby
Dr Whatarangi Winiata and Margaret Rangimakaora Davis
Auntie Gabrielle Rikihana
Kuini Rikihana
Dennis Emery
Dr Tūroa Royal
Pā Piripi Cody SM
Dr Mereana Selby
Te Kēnehi Teira

43. These sound recordings, interviews, now transcribed in toto, provided further Raukawa memories, experiences, and views that might not otherwise be reflected in the report, or known about. My warm thanks to all advisors, interviewees, managers, scholars and supporters.

Role of Ngā Pūkenga scholars group

44. Ngā Pūkenga, a group of PhD scholars called together by Te Hono ki Raukawa for the purposes of supervising this work, advised me throughout the project on its formulation and conduct. They were:

Sir Edward Taihākurei Durie
Dr. Gary Hook
Dr Selwyn Katene
Dr Rachael Selby
Dr Fiona Te Momo
Professor Whatarangi Winiata

45. Their careful consideration of the work and ongoing guidance is profoundly appreciated, as is their time and energy in attending hui, replying to my emails, and answering my questions. Ngā mihi tino nui e aku rangatira. Kei aku whanaunga, kei aku pakeke, e kore e mutu ngā mihi. He iti nā Mōtai, nāna i takahi te one i Hākerekere.

Tāreia he waka kia tika, tū te tauihu, tū te taurapa.