



Te Ahu a Turanga; Manawatū Tararua Highway Notices of Requirement for Designations Volume Three: Technical assessments





**9. TE
MANAWAROATANGA**

Te Manawaroatanga

Executive Summary

Ngāti Raukawa have a long-term association with maintaining leadership and managing diplomatic relationships as a long-term strategy to live together. This is a complex landscape of multiple iwi within which Ngāti Raukawa's peacekeeping activities designed a future together.

Te manawaroatanga o Ngāti Raukawa ki te pupuri i te taonga, ara, ko te rangimārie ko te whakapono

The steadfastness of Ngāti Raukawa to hold onto the peace and faith

“Te manawaroatanga” means to be steadfast of heart and refers to a proverb based on one of Te Whatanui¹, a rangātira of Ngāti Raukawa, whose peace activities were legendary. This proverb was altered after an incident between Rangitāne, Whakaterere (hapū of Raukawa), and Tūranga (hapū of Raukawa) which avoided battle and set the precedent for our rich and connected history.²

During the start of the 1819 Ngāti Raukawa defeated Rangitāne o Manawatū hapū and the first-hand account is documented by Rangitāne tūpuna Hoani Te Rangiotu Meihana³. “At that time mana whenua was taken by Ngāti Raukawa through Take Raupatu”.

Beginning in 1820 and leading up to 1860, Rangitāne and Ngāti Raukawa forged a strong alliance with the remaining Rangitāne hapū. In particular Ngāti Hineaute, Ngāti Rangitepaea, Ngāti Mairehau, and Ngāti Mutuahi. This alliance was forged through a number of tatau pounamu, marriages, designed to keep the peace. Rangitāne and Ngāti Raukawa from time to time fought alongside each other in a number of battles, and famously during the raids of Rototara. This war was the event which led to the naming

² <https://teara.govt.nz/en/biographies/1t86/te-whatanui> for a full account

³ The Birth of Palmerston North. It was said by Hoani Meihana Te Rangiotu to J. O Batchelar (old owner of Karaka Grove and Massey during 1880s, This is from a 100 page supplement to the evening standard published as part of the Palmy centenary celebrations.

of Ngāti Mutuahi, after they suffered a defeat at the hands of their Ngāti Kahungunu relations.

At the time of the signing of Treaty of Waitangi the mana of region lay with Ngāti Raukawa. Their rohe continue to stretch across the Ruahine Ranges and Tararua Ranges, and within Te Ara Paepae and parts of the gorge.

Te Ahu-a-Tūranga is also the name of the block which was strongly contested by Ngāti Raukawa hapū and fellow iwi. These hapū and iwi include, but are not limited to, Ngāti Ihiihi (Wehiwehi), Ngāti Kauwhata, Ngāti Te Au, Ngāti Tūranga, Ngāti Rakau and several other hapū located within the region during the 1860s. In response to unjust selling of this block a large movement of non-sellers permeated Ngāti Raukawa to ensure we have never extinguished their relationship and mana whenua within Te Ahu-a-Tūranga, Ruahine Maunga, and Tararua ranges.

The proposed works will impact our relationship to the Ruahine Maunga and potentially Tararua. There is also a concern that activities may have an impact on our waterways, including but not limited to Manawatū, Pohangina, and Nga Mangaiti within potential designations agreed to by NZTA and Ngāti Raukawa, and land reserved to be returned in pending Treaty settlements.

The complexity and sophistication of this iwi landscape has recently been reduced to the singular blunt statutory instrument called a deed of settlement through a modern day “Treaty Settlement”. This crude instrument in the last three decades has rewritten history, creating division amongst our people who live in these places. Chief Judge Taihakurei Durie refers to this as *pene raupatu*⁴, a modern-day confiscation of Raukawa rights and interests beginning in the land sales of the 1850-1870s continuing through to today.

⁴ Pene Raupatu – confiscation of lands through written documentation includes Deed of Settlement legislation, planning documents, signage, Crown Land purchases
Rau = blade of the weapon, Rau = many, Patu = strike or kill

Crown agencies in seeking to give effect to the law regarding tangata whenua consultation, have deferred to these crude instruments, that in the Manawatū only celebrate a limited view of the iwi history of this land.

For multiple iwi on this proposed route of interest, Treaty rights within the region are protected in law, Ngāti Raukawa have fought for those existing rights, and legislation to be applied to our peoples. There are many iwi who belong to this place, and our peoples are like the river, our relationships flow and connect across the entire ranges and waterways.






We are grateful to have an opportunity to participate as rightful Treaty partners in a project and share our story, our sense of place and our connection to this project.

Purpose

The purpose of this document is to provide an initial statement of Ngāti Raukawa interests in this Notice of Requirement for the Project proposed. It provides a statement that articulates the Rūnanga o Raukawa position to works at Te Ahu a Tūranga.

This document seeks to provide information that will improve the quality and consistency of decision making in the RMA processes such as this notice of requirement application, and to build the capacity of local government and the Crown to make well informed and balanced decisions, by providing an initial iwi narrative, the caveat being it requires further investment given the limitation of time and the pace of this project's deadlines.

This paper submitted by Te Rūnanga o Raukawa on behalf of Ngāti Raukawa covers:

-  PART ONE: Understanding of the project area
-  PART TWO: Ngāti Raukawa high level narrative of the interest in the wider area and the area defined by the corridor and areas of significance
-  PART THREE: RMA S 6e Matters and Ngāti Raukawa
-  PART FOUR: Ngāti Raukawa and NZTA relationship
-  PART FIVE: CIA

The key project impacts on Ngāti Raukawa were identified as follows:

Project Impact Known	Remedy/ Avoid/ Mitigate
<p>Impact of Peace keeping treaties *</p> <p>The proposed project takes place in an area well-travelled by many iwi.</p> <p>Current engagement is poor with Kahungunu, Kauwhata, Wehiwehi and Raukawa, and a limited understanding has been demonstrated on whom to engage in the project.</p>	<p>Remedy - Invest in historically accurate works by iwi acknowledged historians of all iwi/ hapū who hold mana whenua namely Kahungunu, Rangitāne, Raukawa, Kauwhata, Wehiwehi and Whakatere.</p> <p>Remedy - To avoid differing interpretations of historical accounts, thereby ensuring accuracy, iwi historians will be funded to have a forum in which they will work together to create an account in which they are all happy to have, there may be multiple accounts.</p> <p>Avoid – In design works avoid icons, symbols and story boards that are offensive</p> <p>Mitigate – A lack of historical literacy informing local government and crown decision in this space can be mitigated. There is an opportunity to educate NZTA Council and other stakeholder partners in regards to multiple iwi interests by investing in a collaborative heritage destination work via iwi historians from these iwi associated in the project.</p>
<p>Political Impact of works</p> <p>Political risk to Te Rūnanga o Raukawa reputation. The limitation of time (less than a week) does not allow for effective engagement of input by hapū/ iwi members. There is a political risk for this organisation, as the lack of input from our key stakeholders is not ethical nor in line with our values of ensuring marae and hapū voices are heard in all decision making.</p>	<p>Avoid – NZTA using this document as the final definitive position over and above other iwi and hapū values that are yet to be ascertained</p> <p>Mitigate - NZTA actively pursue the recommendations listed under Time Constraints to ensure iwi/ hapū values properly inform the project.</p> <p>Remedy – NZTA invest time through the Hapū Integration Group with Raukawa to engage hapū</p> <p>Remedy – NZTA Invest in Kauwhata, Whakatere and Wehiwehi to engage</p> <p>Develop an inclusive model to define iwi interests that includes but not limited to cultural markers that denote tangata whenua/mana whenua such as:</p> <ul style="list-style-type: none"> • Marae; • Kaianga; • Urupa; • Land tenure and ownership and occupation; • Historical associations
<p>Time Constraints</p> <p>Section 6(e) RMA consideration for Raukawa may be limited and the effects not adequately identified due to the current lack of time to engage with our key impacted hapū for the important following matters</p> <ul style="list-style-type: none"> • Ecology • Water Values • Heritage • Archaeology • Known Waahi Tapu 	<p>Avoid - Do not borrow iwi values from one iwi to apply to another iwi due to lack time.</p> <p>Avoid - The temptation of progressing works by deferring to an Environmental and Cultural Design Framework in which Raukawa values were not sought and therefore not reflected in that advice.</p> <p>Avoid - The temptation to regard advice from one iwi with a statutory acknowledge over other iwi who are still legally under the umbrella of the Treaty of Waitangi.</p> <p>Mitigation - Note this is a high-level iwi values statement only, and NZTA must commit to investing into Raukawa stakeholders to engage about project.</p> <p>Remedy for Cultural Matters– Invest in understanding cultural value frameworks workshops for our iwi</p> <p>Remedy for Ecology/ Water/ Heritage and Archaeology/ Waahi Tapu</p> <p>NZTA ensure additional time and conditions are provided to ensure Raukawa values are considered as part of continuing design in this corridor</p>

PART ONE: Understanding of the project area

The existing State Highway 3 through the Manawatū Gorge has been permanently closed due to geotechnical instability. In response, the New Zealand Transport Agency (NZTA) is seeking planning approvals under the Resource Management Act 1991 to designate land for the purposes of an alternative State Highway route across the Ruahine Range. The corridor was identified from an earlier MCA process where 18 potential routes were assessed. Ngāti Raukawa were not engaged on any earlier MCA process therefore no discussion has occurred to assess any of the 18 potential routes.

We have not had an opportunity to provide input into the 'Environmental and Cultural Design Framework'.



On 19 October 2018 Te Rūnanga o Raukawa were engaged by NZTA to provide a high-level description of our iwi values within the proposed designation area, and to assess the associated actual and potential effects, and how those effects should be managed.

A copy of the project description is contained in the AEE report. This report informs the cultural assessment report and relates to s 6 (e) of the Resource Management Act 1991.

Section s6(e) RMA refers to the relationship of all Māori to their ancestral lands, wāhi tapu and taonga:

(e) the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga:

PART THREE : RMA Section 6e Matters and Ngāti Raukawa

Ngāti Raukawa have seven hapū whom refer to Ruahine in their Pepeha, these hapū are our Northern hapū. Pepeha are our key identifiers of landscape, orientation and sense of belonging.

Beyond that Ngāti Wehiwehi (formally known as Ihiihi), Ngāti Whakarewa, and Kauwhata. Kauwhata ki Aorangi have specific land interests, as do hapū who resided at Puketotara (Tūranga, Rakau and Te Au) and Parewahawaha, Pareraukawa, Huia, Ngarongo, and Takihiku in the upper Manawatū region referred to as Te Ahu a Tūranga.

In the area in relationship to this project there are:

- Whakapapa
- Historical Connections to land blocks
- Land loss
- Historical Treaties
- Waahi Tapu

The adverse cultural effects of this project are not yet fully known as we are at the initial stages of engagement, hapū/ iwi impacted wanted to engage with the CIA. We are aware that we have not had the time to sufficiently engage our members and have a concern that it may be premature to conclude that the cultural effects are adequately avoided, remedied, mitigated or offset.

Impact of Peace keeping treaties

At the outset it is known that the adverse effects of this project that require mitigation are the myriad of iwi relationships and indigenous treaties that are part of the known iwi histories by those who are literate in the history of this landscape. It is important to ensure any cultural symbolism is inclusive and ensures the history told is accurate and

mana enhancing. Current works in the Manawatū gorge are dominated by one iwi, and this does not accurately reflect the reality of a place that was a transport route, a well-travelled path by multiple iwi.

Remedy

Mana Enhancing Stories that keep the peace

Ngāti Raukawa suggest ensuring peace keeping between iwi, historically accurate carvings, and artworks, and symbols that tell of our enduring relationship and peace keeping treaties are part of the design through the project corridor.

Ngāti Raukawa have tohunga whakairo whom can whakapapa to all the iwi grouping who we would like to be involved in a joint iwi carver wananga of artists to design of cultural works throughout this project corridor.

The designs will celebrate shared whakapapa and mana enhancing peace keeping stories that ensure all peoples whom whakapapa to this place are visible across this landscape.

Avoid

In design works

Offensive singular iwi designs that refer to other iwi as marauders or dismiss the presence of another iwi.

Time Constraints

We do have a concern that Section 6(e) RMA consideration for Raukawa may be limited and the effects not adequately identified due to the current lack of time to engage with our key impacted hapū. Our preliminary research of land block records from 1860's through to the 1870's indicates significant land claims and agreements for grouping of hapū, and land loss for others regarding the sale of Te Ahu a Tūranga block.

For NZTA to consider impacts on Raukawa tangata whenua and their ancestral and contemporary relationships with the lands, waters and taonga affected by the NOR additional time and conditions are needed to be considered as part of continuing design in this corridor.

Political Impact of works

Te Rūnanga o Raukawa do not want, in our agreement with NZTA, an alienation from our hapū and marae for not engaging in these works. Our position is that our entity ensures their voices, stories and values are championed, and given voice to in these RMA processes. It is our concern that what we can submit at this point may provide no clarity or transparency as to the nature of mitigation or offsetting, or whether it is adequate to address matters of significant importance to known hapū/ iwi constituents e.g. Kauwhata, Whakatere and Wehiwehi.

Ngāti Raukawa were made aware that Ngāti Kauwhata had been approached earlier when the Manawatū Gorge Road first closed, and Horizons RC, NZTA and MDC made approaches to Sir Mason Durie and Dennis Emery.

We are aware that lands had been set aside in the Government Landbank by OTS pending the Treaty Settlement phase in the Ashhurst Road section of the development.

Ngāti Kauwhata had visited the site but have not had the chance to contribute to some views which they could add into the NOR, environmental, land and ecology debates / outcomes.

Te Rūnanga o Raukawa input in to this Project to date has been limited despite early requests for engagement. Our concern is that this may incur for Te Rūnanga o Raukawa a political backlash in terms of confidence of our hapū membership around engagement.

There are several aspects of the proposal that are unorthodox in RMA terms and concern us:

No final agreement on cultural effects can be reached at this late stage with Te Runanga o Raukawa, nor have we had time to fully research the proposed route in terms of waahi tapu with hapū members.

Remedy

Engaging with hapū

NZTA Project Lead ensure engagement directly with Ngāti Wehiwehi, Ngāti Kauwhata, Ngāti Tūranga, Ngāti Rakau Ngāti Te Au and Ngāti Whakatere, and ensure in the design phases for cultural emblems that these hapū are engaged in co-designing.

In all works regarding planting, fishing and cultural monitoring Raukawa, Kauwhata, Whakatere and Wehiwehi are given the opportunity to inform the fishing methodology, or planting according to Maramataka.

Iwi Engagement and Council

In regards to Te Ahu a Tūranga, Manawatū Tararua Highway Project Notices of Requirement Horizons regional council has not engaged Raukawa in project regarding the Manawatū Gorge, nor has the crown agency “the Department of Conservation”. In an audit of the Manawatū Gorge Biodiversity Project from 2016 to 2018, Ngāti Raukawa had not been engaged. In early October 2018 a phone call from DOC was received about undertaking a 1080 operation, the Area Manager was trying to inform us as an iwi as a public notification was being developed for the following week.

Communication has been inadequate in this space with our iwi. We agree to the provisions outlined in the One Plan and these comments are captured in appendix one.

Places of significance

Raukawa fondly recall the church which was erected on Tuwhakatupua called Te Ahu-a-Tūranga and our lay readers Peneaha Te Mahauariki of Ngāti Tūranga, and Henere Te Herekau who often held service here with Te Rangiotu. This was one of several churches that were established in the region. This church was later moved to Nga Hapa Karauna and renamed Te Kotahitanga to symbolize the strong relationships between Rangitāne and Raukawa at the time.

Waterways

There is also a concern that activities may have an impact on our waterways, including but not limited to Manawatū, Pohangina, and Nga Mangaiti within the potential designations agreed to by NZTA, and Ngāti Raukawa have not had the time with NZTA to understand how this will be mitigated.

Ngāti Raukawa identifies the Manawatū river and the Maunga as paramount importance to our identity.

Implications for NZTA and Raukawa

- ✚ Ngāti Raukawa is engaged with on an equal basis as the other two iwi claiming manawhenua status over the project area (Ngāti Kahungunu and Rangitāne)
- ✚ There is iwi-specific engagement where required.
- ✚ NZTA and local council invest in all cultural symbolism, and ceremonial works with Ngāti Raukawa alongside other iwi.
- ✚ There is iwi-specific cultural redress of identified adverse cultural and environmental impacts associated with the project, includes cultural monitoring works for all infrastructure and water ways.
- ✚ The high-level relationship matters as agreed to in the MOU between NZTA and Te Rūnanga o Raukawa are operationalised.
- ✚ The opportunities for social and economic investment in this iwi is explored as part of the project gains of this enduring development.

PART FOUR: Ngāti Raukawa relationship with NZTA

Ngāti Raukawa engagement with NZTA has been hard fought for by our iwi in each of the projects across our iwi landscape. In Otaki the hapū representative body engaged NZTA well in 2010, however as NZTA moved up the coastline on projects such as the Waitarere Curves (2013) and Whirokino Trestle replacement, concerns from our iwi began to mount.

Formally Te Rūnanga o Raukawa entered into discussions with NZTA to protect our hapū constitutions, in matters that impacted on their land and the maintenance of our iwi boundaries, such as in the project involving the Whirokino Trestle.

On 17 September 2017 Te Rūnanga o Raukawa entered a relationship with NZTA through an MOU which is the basis of our partnership. The Rūnanga identified that it was an incorporated society with charitable status created to promote, advance and assist the interests and aspirations of those hapū and iwi that traditionally identify and associate as Ngāti Raukawa (te au ki Tonga) and whose rohe is traditionally described as 'Mai i Waitapu ki Rangataua, mai i Miria te Kakara ki Kukutauaki'. Those areas recognise a relationship of the rohe of Ngāti Raukawa ki te Tonga that includes the districts of Kapiti, Horowhenua, Manawatū, Palmerston North and the Rangitīkei.

As at 2018 the Hapū/ Iwi members whom govern the body are as follows:

- Ngāti Hikitanga
- Ngāti Huia ki Katihiku
- Ngāti Huia ki Matau
- Ngāti Huia ki Poroutawhao
- Ngāti Kapumanawawhiti
- Ngāti Kauwhata
- Ngāti Kauwhata ki Aorangi
- Ngāti Kikopiri
- Ngāti Koroki
- Ngāti Maiotaki
- Ngāti Manomano
- Ngāti Ngarongo
- Ngāti Pare
- Ngāti Pareraukawa
- Ngāti Parewahawaha
- Ngāti Pīkiahūwāwāe ki Poupatate
- Ngāti Pīkiahūwāwāe ki Tokorangi
- Ngāti Rakaupaewai
- Ngāti Rangatahi
- Ngāti Takihiku
- Ngāti Te Au
- Ngāti Tukorehe
- Ngāti Tūranga
- Ngāti Wehiwehi
- Ngāti Whakatere

Ngāti Raukawa are committed to working with NZTA through our MOU to maintain our areas of cultural significance which is inclusive of, but not limited to the Te Ahu-a-Tūranga (Gorge). We have identified a need for greater planning, and CIA to ensure that our hapū are engaged and proactive from this point moving forward. The CIA is a proposed start to a suite of planning initiatives to be completed between NZTA and the Rūnanga o Raukawa for and with the affected hapū.

Part Five: Cultural Impact Assessment

“I mua ata haere, I muri whatiwhati wāwāe”

Hitiri te Paerata of Ngāti Te Kohera in reference to Orakau

Meaning is to be prepared or travel early so you are not rushed.




The cultural impact assessment (CIA) will be undertaken with Ngāti Raukawa hapū over a period of five months, and a report will be produced documenting our cultural values,

interests and associations within the prescribed project area, and identify the potential impacts of a proposed activity on these.

It is our intent to ensure this planning tool that helps to facilitate our iwi members participation in the planning process. It should be treated as any other technical report, providing a resource consent applicant may commission a CIA and the report is regarded as technical advice.

The Cultural Impact Assessment should have informed the applicant's Assessment of Environmental Effects for the Notice of Requirement, however we are happy to proceed given our recommendations in the executive summary.

Our concern remains whether given a timeframe of one week that we have in our information provided had enough time to indicate at a high level the following matters in this report:

-  Identify the effects of a proposed activity on Raukawa cultural associations with the environment.
-  Identify or assist identification and formulation of methods to avoid, remedy or mitigate adverse effects on cultural values and associations.
-  Suggest what conditions of consent could be applied if consent is granted.

Within the timeframe of six days we have focussed on providing a high-level statement on interests but require the provision of comprehensive information to our iwi and hapū in kanohi kitea forums to ensure and improved understanding of the proposed activity.

The Cultural Impact Assessment will ensure time is invested in hapū and iwi meetings regarding the project and Archaeology, ecologists and planners regarding values identified.

Summary

Te Manawaroatanga⁵ refers to the peace keeping activities of Ngāti Raukawa that has had the grave consequence of making us invisible in a landscape due to systematic Crown activity. Our indigenous treaties with iwi in the region were designed to bring harmony and secure prosperity. The peace treaties were initially undone by Crown armed destabilisation of our region, land the hunger of private companies and the crown for land. Ngāti Raukawa resistance was legislated against, and Māori custom and tikanga around land tenure used against Raukawa, by the crown to give land to other iwi who were not the rightful owners.

The second layer of treaties was genetically designed to hold the peace, those families for Ngarongo Iwikatea Nicholson referred to as Houhou rongo⁶, or Takawaenga⁷. These lines of whakapapa are held by rangātira families, a “sacred marriage whose offspring enjoyed the respect of a number of iwi because their bloodlines, placed a responsibility upon them to reaffirm the original peace-making, and to ensure the survival of the future”.⁸ Such agreements are tapu.

Ngāti Raukawa are committed to working with NZTA through our MOU to maintain our areas of cultural significance which is inclusive of, but not limited to the Te Ahu-a-Tūranga (Gorge). We have identified a need for greater planning, and in particular CIA to ensure that our hapū are engaged and proactive from this point moving forward. The CIA is a proposed start to a suite of planning initiatives to be completed between NZTA and the Runanga o Raukawa for and with the affected hapū.

Kati au I konei
Let me here abide
As a canoe landing place,
And for the paddle splashing.

⁵ Manawaroa = stamina, dogged resilience

⁶ Maori Customs and traditional practices, some examples: Houhou rongo, Takawaenga, Ngarongo Iwikatea Nicholson, Paper prepared for Mai I te Ata Hapara, Conference, Principles, Influence and relevance of Tikanga Maori in Otaki, 2000
Houhou = bind together, lash together, make peace

⁷ Takawaenga = mediation

<http://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=takawaeng>

⁸ Ibid

This is an extract from a waiata by Rangi Topeora⁹ and denotes we have come to an end of a journey

⁹ Te Ahukaramu Royal chose as a title for his book, a collection of songs from Toarangatira, a Ngati Raukawa.

APPENDIX ONE: WHAKAPAPA

APPENDIX ONE: Whakapapa

Everything has a whakapapa¹⁰, soil, maunga, water, plants, insects, birds, animals. Whakapapa is a key concept for planning and process, as it dictates who belongs on the land and is a regulator of conduct. Whakapapa holds intergenerational responsibility, and shapes our view of the world, as it connects us with everything. Whakapapa ensures there is always consequence, and a balance.

There is no singular waka, nor singular iwi on this maunga, and in describing our relationship to her.

Tūranga-i-Mua was the eldest son of Turi Ariki and Rongorongo. Tūranga-i-Mua was from Ngāti Rongoteataikarahi people who were the stimulant of a civil war in Hawaiki. During a well documented quarrel with Uenuku, Turi Ariki feed Uenuku's child to him during a feast and boastfully said "A! tena pea ka ngaro ki roto ki te hoparanui a Toi!".

Tūranga-i-Mua's mother Rongorongo is the sister to Hoturoa's wife Whakaotirangi and therefore he is a first cousin to Ngāti Raukawa ancestor Hotuope. Rongorongo was also a sister to Kupe's wife Kuramarotini. Rongorongo overheard Uenuku casting a Matuku on Ngāti Rongoteataikarahi and encouraged Turi that it was time to leave Hawaiki. Kupe had recently returned with the navigational directions to Patea and advised of the relationship he had made with the people living there. Rongorongo's parents Toto and Pahia were responsible for making the Aotea waka. When the tree was felled it split into two, leaving enough totara to carve two waka. Thus, Aotea was born and its sister waka Ngatokimatawhaorua which was originally captained by Kupe.

This paper does not go into length about the journey of Aotea to New Zealand, however Tūranga-i-Mua was on board the Aotea waka along with his siblings, including one brother born during the journey. During the journey, the crew, like many other waka, stopped at Rangitahuahua before arriving at New Zealand. The Kurahaupo had been involved in an accident causing damage to the canoe.

¹⁰ (noun) genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions. There are different terms for the types of whakapapa and the different ways of reciting them including: tāhū (recite a direct line of ancestry through only the senior line); whakamoe (recite a genealogy including males and their spouses); taotahi (recite genealogy in a single line of descent); hikohiko (recite genealogy in a selective way by not following a single line of descent); ure tārewa (male line of descent through the first-born male in each generation).

One could link this incident on Rangitahuahu to the establishment of a long alliance and relationship between the people of Kurahaupo and Aotea waka. Kurahaupo's crew was halved, with one half going on board Mataatua waka and the other half, and its cargo going on board the Aotea. This act gave birth to the whakatauki "Aotea utanga nui mo te kai mo te korero" and Aotea te waka i puta ai ki waho te utanga o runga

The descendants of Tūranga-i-Mua have been woven into strategic alliances across the Hau-a-uru. On the arrival of the Tainui and Raukawa confederation Tūranga-i-Mua's decedents were involved in a series of battles with Ngāti Raukawa. In settling this dispute Ngāti Tūranga of Parauui Pa were arranged marriage across three generations to cement the relationship with the Tangata Whenua

Strategies of genetically designed relationships to keep the peace of always been the court of rangātira between iwi, and those from Aotea waka had many links to the Tainui Waka.

Ngāti Kauwhata and Wehiwehi descend from a famed beauty and chieftainess of Aotea, Rua-pū-tahanga whom Turongo (father of our eponymous ancestor Raukawa) had set his heart on to become his wife. His brother Whatihua through cunning strategy out maneuverer his brother and won the heart of Rua-pū-tahanga. From her son Uenuku-te rangi-hoka descend Ngāti Kauwhata and Wehiwehi whom have many interests and associations in this corridor of work.

Raukawa's heritage includes whakapapa to the Taikitumu waka through his mother Mahinarangi. There are also strong Kurahaupo links through both father Turongo, and mother lines. Hapū whom have an interest in these areas of works descend from those lines.

Our peace treaties are written in our landscapes, genetically designed in to certain genealogies, and were sacred. Locally domiciled iwi have been under the influence of our tikanga to uphold the pledges, treaties and word of our tūpuna.

Between Kurahaupo and Tainui, genetically designed peace treaties that impact on the Te Ahu a Tūranga block sale and the maintenance of our boundaries are the traditional takawaenga between the iwi of Rangitane, Ngāti Raukawa and Ngāti Toa. They are the Te Aweawe or Larkin family of Rangiotu and the Durie family of Aorangi. These marriages strengthened the relationships between those three iwi.

As one of our fiercest champions of tikanga Ngarongo Iwikatea Nicholson observed

“The land courts of the 1860’s and those that followed had no influence in designing, was an opportunity for many to deny much of the tikanga which had been practised. Many denied defeat, raupatau, on the grounds they had not been annihilated. An absolute non-sense! No chief would deliberately destroy all the local knowledge when invading another’s territory by destroying all the people, even if it was a possibility.”¹¹

¹¹ Maori Customs and traditional practices, some examples: Houhou rongo, Takawaenga, Ngarongo Iwikatea Nicholson, Paper prepared for Mai I te Ata Hapara, Conference, Principles, Influence and relevance of Tikanga Maori in Otaki, 2000. Ngarongo Iwikatea Nicholson June 2003 wai 207, wai 785

APPENDIX TWO:
PAREKOHATU
& WAITOHI

APPENDIX TWO

Parekohatu and Waitohi

Te Rauparaha was born in 1768 and is the last child of Werawera of Ngāti Kimihia a line of Ngāti Toa Rangātira and Parekohatu - a leadership line of Ngāti Huia. Te Rauparaha spent much of his childhood with his mother's (Parekohatu) people at Maungatautari. He was still in his teens when he married his first wife, Marore, of Ngāti Toa Rangātira. She was of high rank, and it was an arranged marriage. As children, they knew they were to be joined. He had more than one wife in his late teens and early twenties. He married three other women, Kahuirangi, Rangitamoana and Hopenui. His fifth wife became his principal wife. She was Te Akau, who was the widow of Ngāti Raukawa chief Hape Ki Tuarangi¹².

Te Rauparaha's sister Waitohi was instrumental in securing help from her whanaunga with holding these new territories. The leadership would not have come were it not for her skill in securing those agreements.

“Waitohi's emergence as a leader is recorded a few years prior to the migration south from Kawhia. A war party was headed for Kawhia. Waitohi recognised some of her relations in the war party and pleaded with them for peace. Waitohi's two children had recently been killed in a pakanga so her appeal carried great force and succeeded. The war fleet returned north. In the early 1820's after Ngāti Toa left Kawhia and established a base on Kapiti Island, Te Rauparaha called for his mother's whānau Ngāti Raukawa to join them. Supported by Waitohi he said, “If you return to Waikato bring my kinsfolk back with you – Ngāti Kauwhata, Ngāti Wehiwehi, Ngāti Werawera, Ngāti Parewahawaha and Ngāti Huia”

¹²Raukawa Oral History – 2017- Richardson citing Kereama, pp. 891996

APPENDIX
THREE:
WAR ALLIANCES

APPENDIX THREE: War Alliances

Te Peeti Te Aweawe, Te Hirawanui te Kaimokopuna, and other Rangitāne joined the Raukawa ope taua to fight Te Atiawa at Haowhenua (1836). This was a great ope taua which was made up of Te Heuheu and Tuwharetoa, and Te Peehi Turoa of Whanganui.

This cluster also formed an alliance model which took part in a series of battles in Rototara in the Hawkes Bay. These chiefs had various scores to settle and travelled between Taupo, Hawkes Bay and through the Ruahine Ranges. Ngāti Raukawa were seeking revenge for a defeat at Puketapu. The big battles fought were Kau-uku in Mahia, Pa Horo, and Waimarama. A huge loss for Raukawa and Ngāti Te Kohera was the killing of Te Momo-a-Irawaru in 1824.

During this period, Ngāti Raukawa and a part of Rangiwahakewa caught and killed a relative to Te Hapūkunui-o-te-moana. This led to an attack by Hapūku of Ngāti-Kahungunu upon Ngatoto pa, a child of the local chief, Te Hirawanu, was captured. The name Ngāti Mutuahi arose from this event, mutuahi meaning 'consumed by fire.'

An additional part of Ngāti Rangiwahakaewa entered into an altercation with Ngāti Raukawa. At Waikareau pa, near the present settlement of Wanstead, a Ngāti Raukawa war-party killed two Rangitāne chiefs and carried away Ngarara to Paranui pa, Motuaiti near Foxton, where he was killed. Pakapaka was adopted by the hapū after this event, denoting his passing.¹³

¹³ Mc Ewen Page 109

Glossary

Whakapapa

Whakapapa connects us to everything other living thing, soil, rocks, mountains, birds, fish, trees,

Relationships between past, present and future

Dictates relationships are of paramount importance

Requires the maintenance of appropriate relationships

Whakapapa as a regulator of conduct

Raupatu

Raupatu = conquest, conquer, overcome or rau = 100, patu = strike.(Carkeek)¹⁴

Rau = blade of the weapon, Rau = many, Patu = strike or kill (Ngarongo Iwikatea Nicholson)

Iwi conquests, Raupatu is often misinterpreted by the Crown and Pakeha as the total annihilation of a people and total extinguishment of all that was sacred in that place. Some iwi urban authorities have chosen to adopt this point of view as a way to politically leverage resources. Traditionally That is not the case.

Therefore, the following is just but a small part of the custom of Raupatu described by Ngarongo Iwikatea Nicholson in Wai 175:

“To show compassion or consideration to a person”

“Te whakaora i te tangata”

Take Whenua – Right or Reason to Land

Some customary and descriptive examples of the way in which our people identified their rights follows:

- Take tūpuna Ancestral right, by reason of ancestry
- Take taunaha Bespeak, right through oral claim
- Take tuku Ceded, given, right given
- Take noho Occupation, occupation right or reason of
- Take rahui Reservation by reason of reservation
- Ahi ka Describes occupation fires
- Ahi ka roa

Take Tuku

Ceded, given, right given (Ngarongo Iwikatea Nicholson)

Mana Whenua

Mana over all one's possessions both tangible and intangible is extinguished completely by suppression or defeat.

Mountains, landmarks, sacred sites, burial grounds/caves, every possible asset would be lost to the (mana) authority of the suppressor. Maori would

¹⁴ Otaki Cultural Impact Assessment, 27 July 2012

then through the customary practice of

Waarea = 'clearing by removal' or

Whakanoa = 'render common or ordinary'- take absolute authority.

Tatau Pounamu

1. (noun) enduring peace, making of peace, peacemaking - literally 'greenstone door', a metaphor for lasting peace. When peace was made a precious gift was often made to symbolise the event.

Tikanga

1. (noun) correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context

Kawa

(verb) (-ia,-ina) to perform the *kawa* ceremony, open a new house

(noun) a ceremony to remove *tapu* from a new house or canoe

(noun) *karakia* (ritual chants) and customs for the opening of new houses, canoes and other events

(noun) marae protocol - customs of the marae and *wharenuī*, particularly those related to formal activities such as *pōhiri*, speeches and *mihimihi*. This seems to be a modern extension of the word.

Waarea

Waarea is used to appease the spiritual influences that might pertain to property, or

spiritual protective measures Maori used and applied to some of their

personal property.

The ritual of 'waarea' does not necessarily change the sacred (*tapu*) nature of anything. It simply clears away undesirable spiritual

obstructions, and seeks to protect the performer or his people spiritually.

Ngāti Toa oral traditions are that the ritual of Waarea was performed at, for example, the ancient burial caves on Kapiti Island and elsewhere.

Whakanoa

'render common or ordinary'

Whakanoa was used for similar reasons but is used to render anything common.

Whakanoa has never been performed at those burial caves and some of the other places acquired under Raupatu.

The sacredness of such places from ancient times so far as we Ngāti Toa are concerned is intact to this day.

Ngāti Toa knew they too were descendants of Kupe and Whatonga, and have maintained the sacred nature of such burial sites as the burial caves on Kapiti

Island by protecting them and providing guardianship over them, e.g. Te Ataotu the highly regarded captive chief. For Ngāti Toa to have desecrated particularly Wharekohu would be to offer offence to their own ancestors.

Ngāti Toa on more than one occasion moved the remains of some of their own dead from other parts of the Kapiti Island to the Wharekohu Caves. They are there to this day.

Takawaenga - Mediator

Houhou te rongō - To make peace

Tatau Pounamu

Our tatau pounamu had a responsibility to ensure peace as rangātira lines. With gifts of land, life and marriage such agreements were tapu, and there were responsibilities and agreements that came with such generosity

Bibliography

Published Sources

<https://teara.govt.nz/en/biographies/1t86/te-whatanui> for a full account

