



te rūnanga o
RAUKAWA

TE AHU A TURANGA CULTURAL IMPACT ASSESSMENT

This technical report identifies Ngāti Raukawa kaupapa tuku iho and tikanga that guide our kaitiakitanga (RMA section 6). Information is provided about the nature and relationship of our iwi, culture, traditions, historical connections with this land, water, waahi tapu and taonga. Iwi policies and procedures that agencies can follow to uphold the kaitiakitanga of Ngāti Raukawa (RMA s7) are outlined.

The report identifies key interests of Ngāti Raukawa that are subject to active protection of the Crown (RMA s8). Ngāti Raukawa values and policies articulate the connection between the health of the water and the health of the people, and the values that inform our world view of freshwater (NPS – Freshwater – Objective AA1).

Jessica Kereama, Pou Taiao on behalf of Te Rūnanga o Raukawa (March 2020).

He hōnore he kōroria ki te Atua,
Kei āku rau kōtukutuku kua ngāhorō i
te rākau a Tāne,
ko te hunga mate ki te hunga mate
Kei āku wakahuia o rātou mā,
ko te hunga ora ki te hunga ora Tīhei
mauri noho, tīhei mauri rongō Tīhei
mauri tu,
Tīhei mauri ora, ki te Tai-ao, ki te
Whai-ao,
ki te Ao-marāma...


Kei ōku ariki ko Kingi Tūheitia rāua ko
Tumu Te Heuheu
e tu e tu e tu...
Ka hoki mai ki te rohe o Ngāti
Raukawa ki te tonga
Mai i Waitapu ki Rangataua, Mai
Miria te kakara
ki Kukutauaki,

E rere taku manu Huia mai Rangitikei
ki uta ki Oroua
ka piki ki runga o Ruahine,
Ka rere ki runga o Te Ahu aT uranga o
Te Apiti, o Tararua,
ka heke mai ki Hīmatangi ki
Manawatu,
ki Poroutāwhao, ki Hōkio
ki Ōhau, ki Manukau, ki Ōtaki, ki
Kūkūtauāki, anga atu ki Kāpiti ki te
rua o Raha pea?

Otiirā kei ōku marae, kei ōku ahi,
kei ōku hapū, kei ōku rahi,
tēna koutou tēna tātou katoa.

Nei rā te ngākau iti e mihi nei
ki tēnei kaupapa rangahau
whakahirahira,
ahakoa he iti, he iti nā Mōtai,
otīra mā te tika, mā te pono, mā te
rangimārie
ka oti pai ai ngā mahi. Hei aha rā? Hei
taonga tuku iho,
hei pou wānanga mō ngā uri,
mō tēna whakaturanga,
Ko te wāhi ki au, ka whiua he kohatu
iti ki te wai,
ka riporipo te wai, me kī he
timatanga.
Nō reira kei ōku raNgātira nei rā te
mihi, tēna koutou, tēna tatou

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Key Findings and Recommendations

Ngāti Raukawa would like to ensure the NZTA Roding project has a positive impact when working with neighbouring iwi.

Project Impact Known	Remedy/ Avoid/ Mitigate
<p>Impact of Peace keeping treaties * The proposed project takes place in an area well-travelled by many iwi.</p> <p>Tikanga Tikanga is the practical expression of a philosophy, founded in the experience of our tūpuna, and adapted over time in the light of successive generations' experience and circumstances.</p> <p>Tikanga is the first law of Aotearoa. (Mikaere, 2012, Kei Tua o te Pae)</p>	<p>Remedy – Design an iwi co-governance board that enables iwi to come together based on our historical understanding of peace keeping and cooperation, that is well resourced, has time and actual influence and contribution co-governing with the crown.</p> <p>Remedy - Invest in historically accurate works by iwi acknowledged historians of all iwi</p> <p>Remedy - To avoid differing interpretations of historical accounts, thereby ensuring accuracy, iwi historians 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>Remedy – Invest in our carvers who work together across multiple iwi forums.</p> <p>Mitigate – A lack of historical literacy. There is an opportunity to share our historical values and multiple iwi interests by investing in a collaborative heritage destination work connecting the river to the sea. Skilled experts at navigating this field requires investment.</p>
<p>Political Impact of works</p> <p>Ensuring that our key stakeholders are engaged in the decision making and cultural values of the project.</p> <p>Te Rūnanga o Raukawa represent a wide confederation of hapū and iwi.</p>	<p>Avoid – excluding hapū and iwi most impacted by works</p> <p>Remedy – NZTA invest in the Hapū Integration Group with Raukawa to engage hapū</p> <p>Remedy – NZTA Invest in engagement. NZTA to work with iwi to develop an inclusive model to define iwi interests that includes but not limited to cultural markers that denote tāngata whenua/mana whenua such as:</p> <ul style="list-style-type: none"> • Marae • Kāinga • Urupā • Land tenure and ownership and occupation • Historical associations. <p>Remedy – Te Rūnanga o Raukawa lead out an engagement plan resourced by NZTA</p>
Project Impact Known	Remedy/ Avoid/ Mitigate
<p>Section 6(e) RMA considerations for Raukawa are our understanding of our connection to the Maunga, river and sea</p> <ul style="list-style-type: none"> • Ecology • Water Values • Heritage 	<p>Avoid – Activities that harm the waterways and environment. Invest in multiple iwi RMA works.</p> <p>The health and sustaining mauri of the Manawatū awa is of utmost importance to all the iwi of the Te Ahu a Turanga Project, this means the entire awa, the main channel is the artery and the tributaries are the veins and capillaries.</p>

<ul style="list-style-type: none"> • Archaeology • Known Wāhi Tapu 	<p>The current ecological management plan has a focus on pākeha constructs and forms of measurement and monitoring.</p> <p>Raukawa seek a Mātauranga Māori led framework led by Iwi, to the monitoring and assessment of the health of the awa throughout the length of time on this project.</p> <p>Recommendations A multi-year awa monitoring plan is in place with the support of the Alliance and NZTA. The monitoring plan covers the entire catchment of the awa through out every stage of the project. It needs to begin now and continues during and after the completion of the Project. The programme will be bedded in Mātauranga Māori and led by the iwi of Te Ahu a Turanga collectively</p> <p>To initiate the programme, the iwi and their hapū and whānau will travel to four wananga in pristine ngahere to wananga the domains of nga atua.</p> <p>The sites for the project be chosen cover from the headwaters, and throughout the whole rohe.</p> <p>NZTA/the Alliance will provide financial and logistical and technical support for the establishment and operation of the programme, including the wananga to initiate it.</p> <p>NZTA/the Alliance will include a condition in the regional consent that requires the establishment of the awa monitoring programme, Avoid – Known Wāhi tapu/ burial caves Remedy Wāhi Tapu – identify and map areas of sensitivity and avoid those areas. Work with iwi regarding tikanga, kawa and cultural monitoring regimes to manage sites. Remedy The appropriate care of taonga, heritage and Wāhi tapu has been a concern of all the Te Ahu a Turanga iwi partners. Iwi have a wealth of knowledge and wisdom that enable them to come up with their own solutions. NZTA has invited iwi to come up with a process led by iwi rather than by NZTA or the Alliance. Recommendations A pātaka taonga is formed comprising kaumatua and kuia and tikanga and whakapapa specialists drawn from all the iwi. The pātaka taonga will provide guidance to all iwi and on the custody, ownership and kaitiakitanga of taonga uncovered or disturbed or removed as part of the Project. These include: <ul style="list-style-type: none"> • Taonga tūturu; • Koiwi; • Natural resources – trees, logs etc. <p>NZTA/the Alliance will provide resourcing for the pātaka taonga to carry out its role. NZTA/the Alliance will include a condition in the regional consent that recognises the role of the pātaka taonga. Remedy Taonga will be managed for as guided by the Discovery Protocols included in the Appendices and alongside and with our iwi partners. Remedy for Cultural Matters– Invest in understanding cultural value frameworks workshops for our iwi with stakeholder partners.</p> </p>
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	<p>Remedy for Ecology effects – Ensure all environmental impacts are offset and contribute to improving the environment.</p> <p>The project utilizes best practice as set out in the Guidance on biodiversity offsetting under the Resource Management Act (the Guidance, Maseyk et al. 2018)⁴, which is the most current and relevant guidance for biodiversity offsetting and effects management under the RMA.</p>
<p>Ngāti Raukawa and Kauwhata are seeking population-level outcomes for</p> <ul style="list-style-type: none"> ✓ a specific geographic region: Rangitikei/ Manawatū / Horowhenua/ Tararua ✓ Māori 	<p>Ensure positive benefits of the project for population-level outcomes through developing KPI's in the project the measure:</p> <ul style="list-style-type: none"> ✓ # and % of Māori Business supported and onsite providing services to project ✓ # and % of Māori Business initiatives supported in development e.g transportation hub ✓ # and % of Māori employed across work streams ✓ # and % of Māori entering training ✓ # and % of Māori entering tertiary level sector training ✓ # and % of Māori provided long terms employment opportunities ✓ # and % of Māori service providers engaged for supported employment, pastoral care and wrap around services e.g KTEA, Te Tihi ✓ # and % of properties secured that are Māori owned and support residential needs of project ✓ # and % of Māori contributing back to their Marae/ hapū as a result of secure income

Ngāti Raukawa ki te tonga profile

Ko Tainui te waka
Ko Hoturoa te tangata

Tēnā anō rā kei ngā tamariki toa nā Rakamamao
Kei te rangi e haere ana nā Mōtai-tangata-rau.

There go the children of Rakamamao
Across the skies, [the progeny] of the multitudes of Mōtai.

Ngāti Raukawa ki te Tonga (Ngāti Raukawa) descend from their tūpuna Raukawa. The rohe of Ngāti Raukawa is reflected in the pepeha and map set out below:

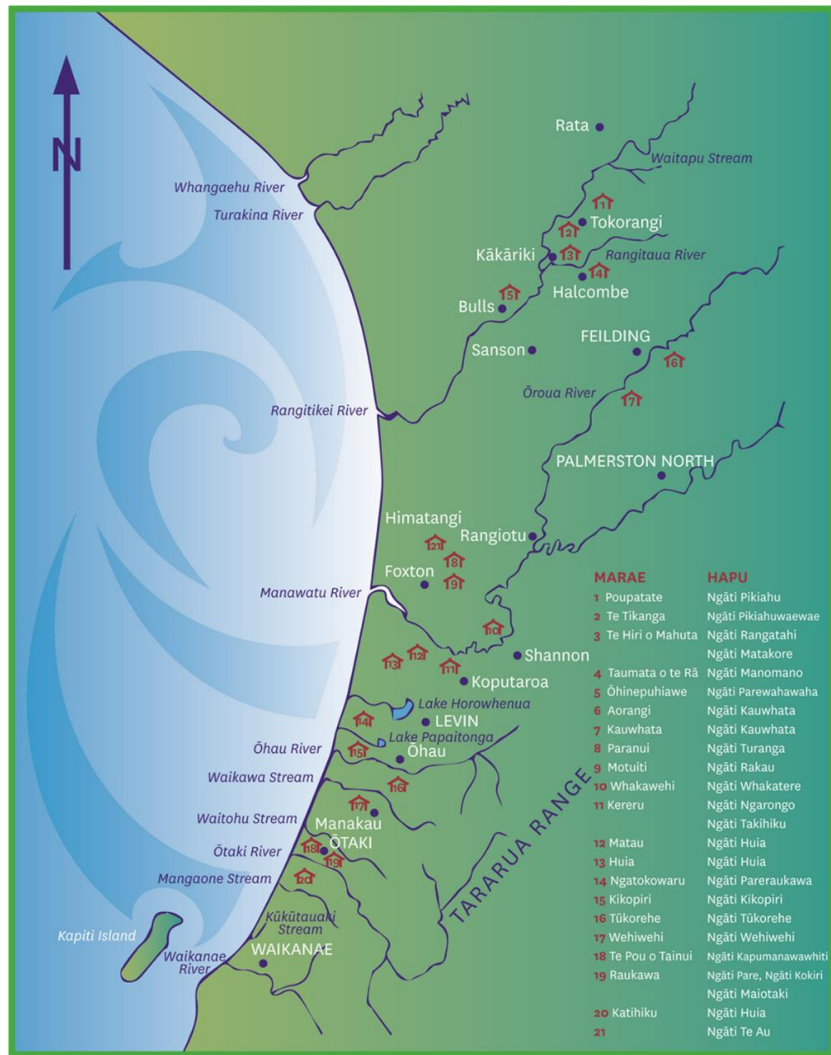


Figure 1. Raukawa Marae

“Mai i Waitapu ki Rangataua, Mai i Miria te Kakara ki Kukutauaki”

[From Whangaehu to Kukutauaki bounded by the mountain ranges to the east and coast to the west.]

Ngāti Raukawa is an iwi with 25 autonomous hapū and iwi, and 21 marae spread across its rohe. Prior to, and following the signing of Te Tiriti o Waitangi (Te Tiriti), hapū of Ngāti Raukawa maintained absolute mana and tino rangātiratanga over the whole of their rohe.

Ngāti Raukawa te au ki te tonga refers to Ngāti Raukawa members who, since the 1820's have resided in those areas. According to the 2013 census there are 29,442 people who identify as Ngāti Raukawa.

Our waka is Tainui and our kawa is therefore Tainui Kawa. The kawa of the marae means the protocols that operate on the marae.

Ngāti Raukawa within the context of this technical report refers to the sum of the descendant hapū, or a confederation of the district hapū and iwi. It is used today in the constitutions of Te Rūnanga o Raukawa, the Raukawa Trustees (the Mandated Iwi Organisation for fishing purposes) and the Trustees for the Raukawa marae and the same meaning applies here. Accordingly, 'Ngāti Raukawa' means the hapū and iwi of the Ngāti Raukawa confederation who took permanent occupation in Manawatū and Horowhenua. This includes Ngāti Kauwhata for example although in the taotahi recitation of whakapapa, Ngāti Kauwhata, Wehiwehi and Tukorehe do not trace descent from Raukawa (they are iwi of their own right).

A large group of Ngāti Raukawa migrated here on several heke (migrations) in the early decades of the 19th century and to this day their occupation and settlement is reflected in the large number of Ngāti Raukawa marae between northern Waikanae, stretching to the Rangitikei region. Historic and modern marae stand on land blocks within this ancestral landscape now known as our rohe (region) are a result from the combined actions of our Ngāti Raukawa ancestors.

Ngāti Raukawa, and other politically affiliated iwi of the rohe, gained rights to land, resources and waterbodies according to tikanga Māori and Māori customary land 'laws' such as 'take raupatu' - the right by conquest, and 'take tuku' - land allocations that arose from support of Te Rauparaha. Some other customary ways which describe how our iwi and hapū identify their rights to land, resources and environments in Horowhenua are listed as:

- Tuku whenua – gifting land.
- Take tūpuna – ancestral right, by reason of ancestry.
- Take taunaha – bespeak, right through oral claim.
- Take noho – occupation rights.
- Take rāhui – reason of reservation.
- Ahi kā – right of occupation

Te Rūnanga o Raukawa

Ngāti Raukawa established the Rūnanga in 1988 to act as its representative body for the purpose of promoting, advancing and assisting the interests and aspirations of Ngāti Raukawa, including the continued health and wellbeing of whanau, and nurturing of the taiao, whenua and awa.

The Rūnanga is governed by Te Rūnanga Whāiti, comprising of the hapū delegates from the 25 hapū and the tūmuaki. Those hapū now have a population of approximately 29,000 individuals.

Ngāti Raukawa is still progressing its claims under the Treaty of Waitangi Act 1975 and the Marine and Coastal Area (Takutai Moana) Act 2011.

In developing a Ngāti Raukawa Te Ahu a Turanga Environmental Management Plan, we would seek to undertake the following:

Identify Key Kaupapa Tuku Iho and tikanga that guide our kaitiakitanga in the Ngāti Raukawa Rohe (RMA section 6)

- To identify information about the nature and relationship between Ngāti Raukawa, their culture and traditions, with their ancestral land, water, wāhi tapu and taonga.
- To identify policies and procedures that agencies can abide by to have regard for the kaitiakitanga of Ngāti Raukawa (RMA s7)
- To identify key interests of Ngāti Raukawa that are subject to active protection of the Crown (RMA s 8)
- Identify the connection between the health of the water and the health of the people, and the values that inform our world view of freshwater (NPS – Freshwater – Objective AA1)
- Identify Ngāti Raukawa specific policies that seek to protect our lands, waters and wāhi tapu.
- Identify opportunities to engage Ngāti Raukawa are social, cultural, economic and environmental wellbeing.

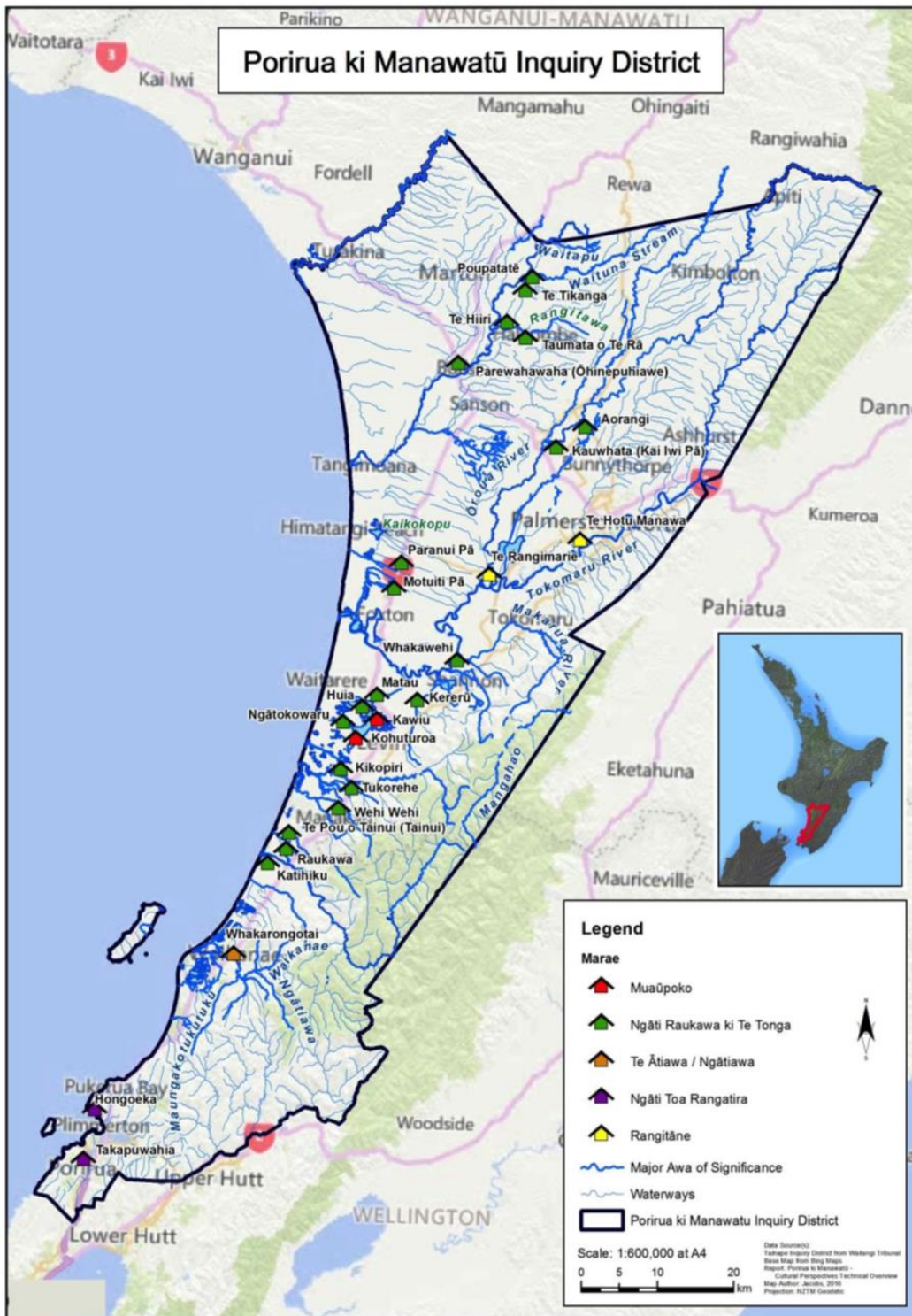


Figure 2 The map of the Porirua to Manawatu region shows the associated local marae of Ngāti Raukawa ki Te Tonga, Muaūpoko, Rangitāne, Te Ātiawa ki Whakarongotai and Ngāti Toa RaNgātira

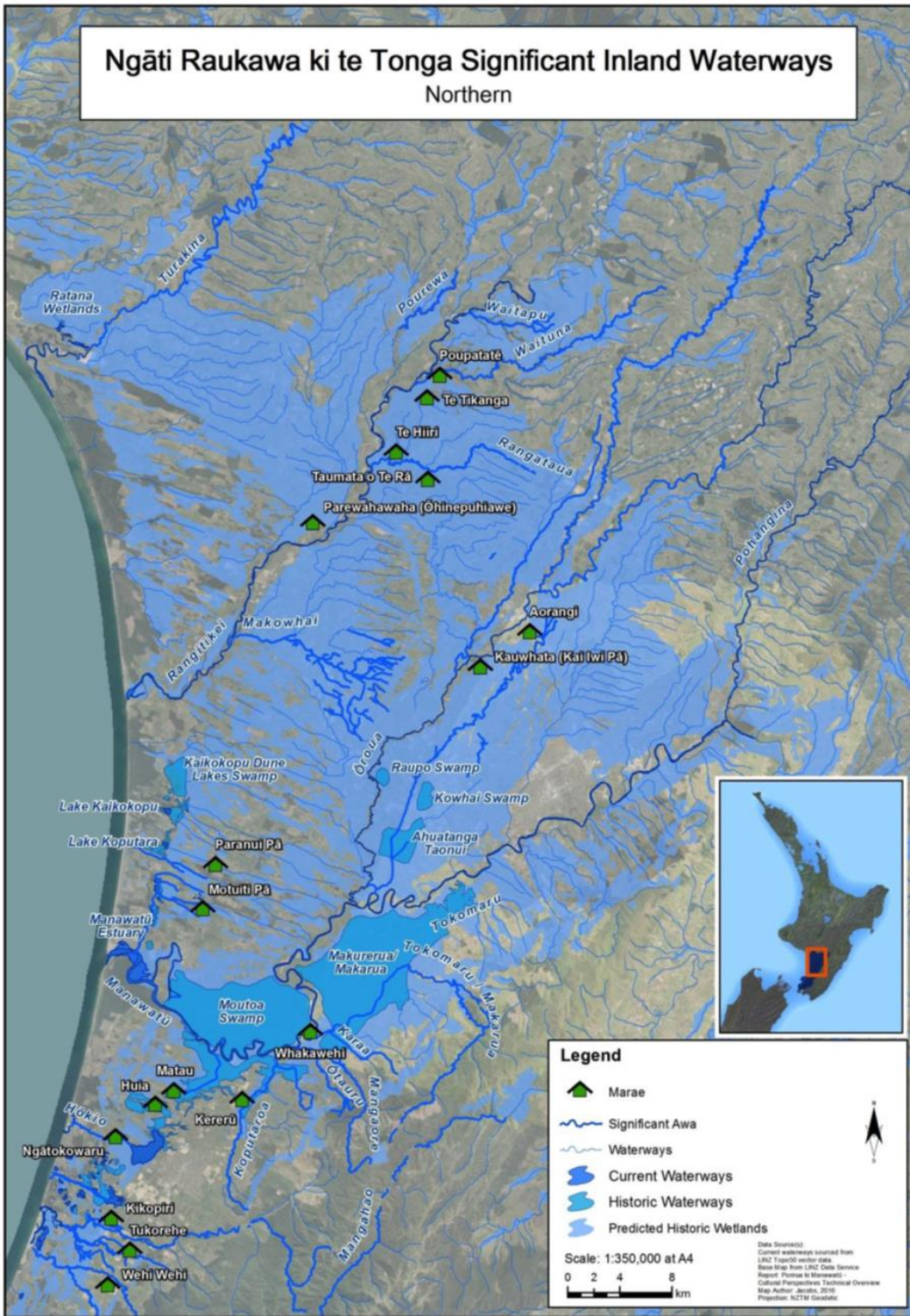


Figure 3 Significant inland waterways in the Northern Raukawa rohe

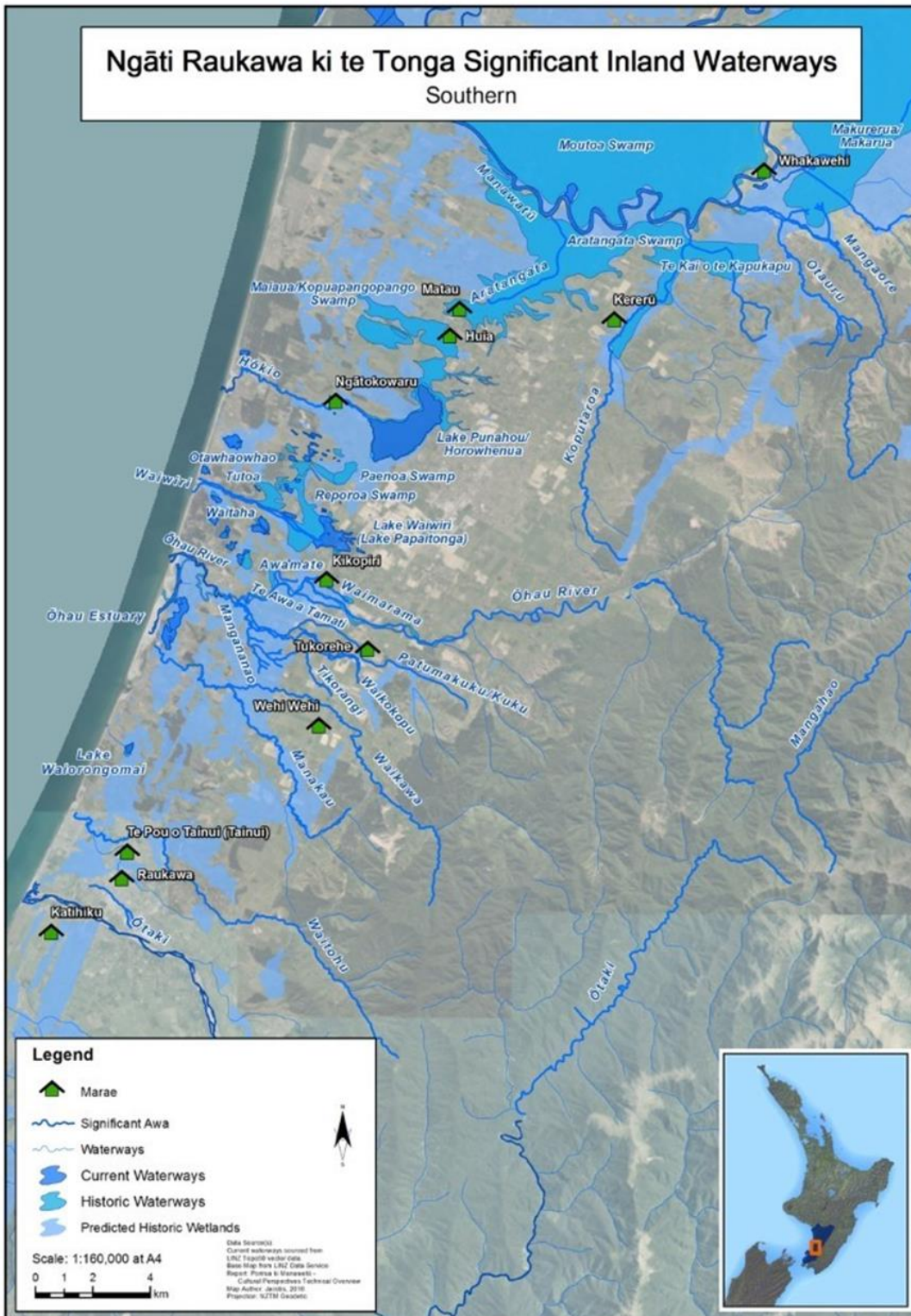


Figure 4 Significant inland waterways in the Southern Raukawa rohe

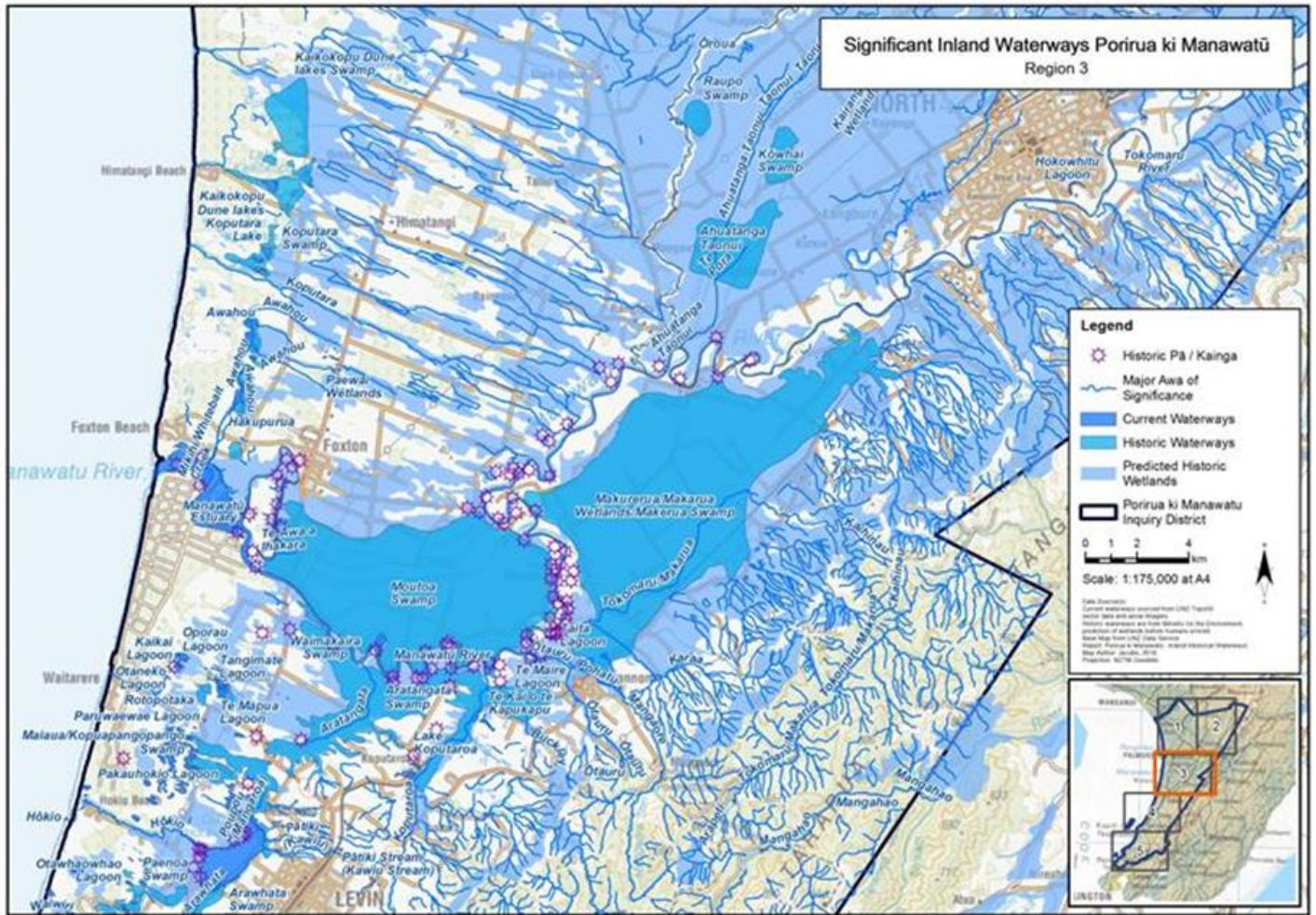


Figure 5 Significant historic and current inland waterways and historic pā/kāinga sites in the Horowhenua-Manawatū region¹

¹ Potter, H., Spinks, A., Baker, M., Joy, M., Poutama, M., Hardy, D., 2017, Porirua ki Manawatū Inquiry district inland waterways historic report, p. 51- 53.

Raukawa – and RMA Prescriptions

RMA Prescription	Means	Ngāti Raukawa
Section 14 (3) (c)	Restriction relating to water. A person is not prohibited from taking using, damming, or diverting any water, heat or energy if in the case the geothermal water, the water, heat or energy is taken in accordance with tikanga Māori for the communal benefit of the tāngata whenua of the area and does not have an adverse effect on the environment	Damming, diverting of any water, heat or energy must be taken in accordance with tikanga Māori for the communal benefit of the tāngata whenua of the area, and will not have an adverse effect on the environment
Section 33 Section 34A	Opportunity to transfer powers to other public authorities, including iwi authorities Opportunity to delegate powers and functions to employees and other persons	The hapū and iwi of Ngāti Raukawa assert their custodial and customary right of tino rangātiratanga over their respective taonga, and Raukawa collectively, will sustain and protect the life force of all iwi and inherited taonga.
Section 35A	Obligation to keep and maintain records of iwi and hapū groups within the region or district and planning document that are recognized by each iwi authority and lodged with the local authority	The purpose of this iwi management plan is to provide a record of iwi and hapū groups within the region and district as a planning document for the purposes of guiding local and regional councils
Section 36B	Opportunity to enter into joint management agreements with public authorities, including iwi authorities and groups representing hapū.	Ngāti Raukawa will be engaged and the opportunity will be provided for involvement in all partnerships regarding matters of environmental, social, cultural and economic wellbeing undertaken by the regional or local council within our rohe.
Section 39	Obligation, in hearings, to avoid unnecessary formality, recognize Tikanga Māori where appropriate, and receive evidence written or spoken in Māori.	Crown agencies, Regional and local councils will ensure that Raukawa endorsed institutions (and or people) of language and learning are engaged with, and will actively be supported in interpretation services for hearings.
Section 42	Obligation to limit the disclosure of sensitive information at hearings to avoid serious offence to tikanga Māori or to avoid the disclosure of wāhi tapu.	Crown Agencies, regional and local councils will ensure that Raukawa wāhi tapu are identified and invest in that process. That information will provide for the protection of sensitive information.

Sections 61,66 and 74	Obligation to take into account iwi management plans in preparing regional policy statements, regional plans and district plans.	Crown Agencies, regional and local councils <u>will give effect</u> to iwi management plans in preparing regional policy statements, regional plans and district plans.
Section 62	Obligations to consider the preparations of regional plans to address any significant concerns of tāngata whenua for their cultural heritage	Crown Agencies, regional and local councils will protect Ngāti Raukawa waahi tapu. Heritage protection place will be invested in to enable that protection included mapping.
Sections 187 and 188	Opportunity to enable iwi and hapū to issue requirements for heritage orders to protect places of special significance on spiritual and cultural grounds.	Crown Agencies, regional and local councils will provide training to iwi and hapū of Ngāti Raukawa so that they are able to protect places of special significance on spiritual and cultural grounds.
Schedule 1	Obligation in preparing policy statements and plans, to consult with tāngata whenua through iwi authorities	Crown Agencies, regional and local councils will invest in engaging with Ngāti Raukawa iwi and hapū in the preparation of regional policy statements and plans.
Schedule 1	Obligation to demonstrate appropriate consultation with iwi authorities (on policy statements and plans) by considering how the capacity of those authorities to participate in consultation can be fostered, enable iwi authorities to identify resource management issues of significance to them , and how those issues have been or will be addressed.	The capacity of our iwi and hapū authorities to participate in consultation, identification of resource management issues of significance and how those issues will be addressed requires investment in a fee structure to engage appropriate levels of iwi and hapū governance bodies and their technical experts.
Schedule 4	Obligation on the part of the applicants to include in their AEE's a report on any consultation they may have chosen to carry out.	Applicants for resource consent activities that impact Ngāti Raukawa within our rohe are required to engage with iwi and hapū authorities for an assessment of the impact of that activity.
Schedule 4	Obligation on the part of the applicants to include as part of their AEE's a description of possible alternatives where a customary activity will or is likely to be adversely affected.	Applicants for resource consent activities that impact Ngāti Raukawa within our rohe are required to work with iwi and hapū authorities towards avoiding, mitigating or remedial actions in regard to activities that have an impact on our customary activities.
Means	Regional and Local government must give expression to their Part 2 Obligations	Raukawa

<p>Protection of Waahi tapu in district plans.</p> <p>Seeking assistance from the Historical Places Trust (and its Māori Heritage Council)</p> <p>Protection of values accorded by Māori to water and other resources through provisions in the regional plans.</p>	<p>Recognizing and providing for the relationship that Māori, their culture and traditions have with their ancestral lands, water, sites, waahi tapu and other tāonga</p>	<p>Crown agencies, regional and local councils will note the extent of the Raukawa area and work with our iwi and hapū to protect waahi tapu within that rohe through mapping and wananga projects for the whole rohe.</p> <p>Crown agencies, regional and local councils will note the extent of the Raukawa area and work with our iwi and hapū and work with Heritage NZ on a Heritage management plan for Raukawa/</p> <p>Crown agencies, regional and local councils will support the Raukawa heritage being protected by a heritage plan and provide assistance in our iwi and hapū becoming a statutory recognized heritage authority.</p> <p>Crown agencies, regional and local councils will support and invest in Ngāti Raukawa iwi and hapū aspirations for achieving social, cultural, economic and environmental wellbeing.</p>
<p>Awareness of the proximity of tāngata whenua with mana whenua to particular consent applications</p> <p>Utilizing appropriate expertise in exploring the potential effects of activities.</p>	<p>Recognizing and providing for the protection of recognized customary activities</p>	<p>Crown agencies, regional and local councils will support and invest in Ngāti Raukawa iwi and hapū mapping exercise to identify waahi tapu, and work with our iwi in remedial actions to offset, mitigate, avoid or remedy the impact of those works.</p>
<p>Incorporating monitoring and reviewing conditions into the granting of resource consents.</p>	<p>Having particular regard to kaitiakitanga</p>	<p>Crown agencies, regional and local government will invest in Ngāti Raukawa iwi and hapū kaitiaki capacity to monitor, review conditions, and triage resource consents.</p>

<p>Requiring monitoring reports to be supplied to iwi or hapū authorities</p> <p>Considering the transfer of powers or entering into joint management agreements over the management of resources.</p>		<p>Crown agencies, regional and local government consider s 33 and s34A opportunities with Ngāti Raukawa iwi and hapū.</p>
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Te Ahu a Turanga Outcomes Assessment					
Grading weak 1 to 10 strong	2020	2021	2022	2023	2024
Criteria					
Understand connectivity of the region – willing to invest a % of budget					
Developing iwi innovative governance management and operational models that ensure the process is mana enhancing and responsive to this complex environment					
Understand KPI s for project need to include Māori outcomes e.g # and % of Māori Business supported and onsite providing services to project # and % of Māori Business initiatives supported in development e.g transportation hub # and % of Māori actually employed across work streams # and % of Māori entering training # and % of Māori entering tertiary level sector training # and % of Māori provided long terms employment opportunities # and % of Māori service providers engaged for supported employment, pastoral care and wrap around services e.g KTEA, Te Tihi # and % of properties secured that are Māori owned and support residential needs of project***affordable housing – resource back to community – east and west # and % of Māori contributing back to their Marae/ hapū as a result of secure income					
Number of Māori scholarships granted					
Ability to understand iwi complexity and adapt solutions to Māori environmental outcomes, includes Best Practice for Biodiversity offset Open to ECDF values yet to come Light footprint Open to Iwi being involved in the design of ecological offset?					
Partnership and governance					

Visually we have sought to provide for Raukawa values on the left-hand side in the black column, while providing project descriptions, updates on RMA matters and history on the right hand side in the white column.

E raka te mauī, e raka te katau (he tangata anō mā te mauī, he tangata anō mā te katau).

The right hand is adept, the left hand is skilful (some people to attend to the left and some to attend to the right). A community can use all of the skills of its people (Mead & Grove, 2001, p. 43)

We have approached the CIA as a tool to facilitate meaningful and effective participation of our people regarding impact assessment of the NZTA Roding project and as a ' a process of evaluating the likely impacts of a proposed development on our way of life for our people in regards to both beneficial and adverse, effects including the values, belief systems, customary laws, language, customs, economy, relationships with the local environment and particular species, social organization and traditions of the affected community'.

Of importance is acknowledging the Atua, those who have passed, our ariki and our connections.

It is our collective aspiration to join with our whanaunga to protect the rivers, streams, wāhi tapu in which this important infrastructure project impacts upon.



Ngāti Raukawa ki te tonga

Te Ahu a Turanga Project

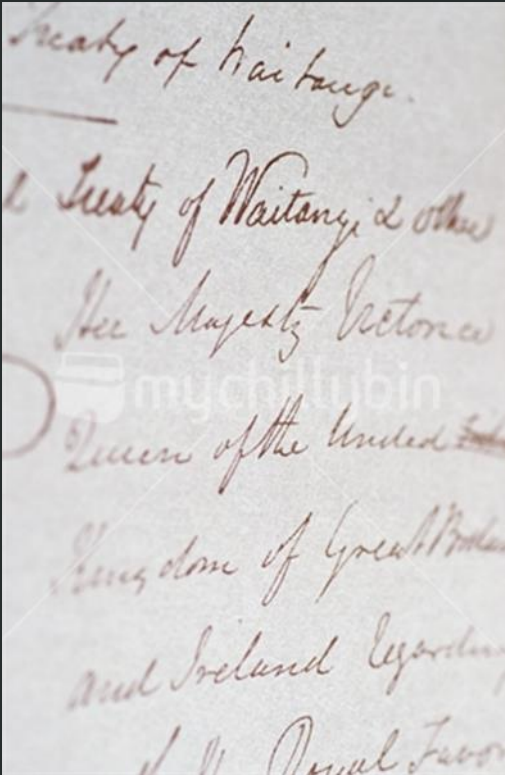
The existing State Highway 3 through the Manawatū Gorge has been permanently closed due to geotechnical instability. In response, the New Zealand Transport Agency (NZTA) is seeking planning approvals under the Resource Management Act 1991 to designate land for the purposes of an alternative State Highway route across the Ruahine Range, and this Cultural Impact Assessment contributes in part to the RMA processes for this project.

The current position adopted by Te Rūnanga o Raukawa is that the roading project is supported. It is understood that cultural and environmental impacts can be mitigated or offset, on the basis that there is sufficient resourcing and commitment to resolving the matters identified in this cultural impact assessment.

The long-term strategic approach of the Rūnanga well exceeds the short-term (but important) needs of the roading agency. This roading project does provide a metaphorical means in which to repair the bonds of reciprocity, peace-making, political and economic stability through the formation of a wider Rūnanga a Iwi.

Kaupapa that guide our work

The Treaty Partnership shall be maintained as the primary partnership, as such iwi values will be protected and provided for.



Ngāti Raukawa emphasis has been to:

- ☐ To uphold the peace keeping treaty's between iwi
- ☐ Do no harm - Tread lightly
- ☐ Rarangahia te taurawhiri kia hua ia te marama
- ☐ Weave together our understanding of our stories of belonging.

Whakapapa

Kia ū ki tōu kāwai tūpuna
Kia mātauria ai, I ahu mai koe I hea



Figure 11 site visit 29 March 2019

Site visit 29 March 2019

Impacts

Impacts assessed include understanding the impact on the domains of maunga (spoil site management, earthworks, road engineering design, bridges, walkways and waahi tapu management), the mauri of waterways, ecology (terrestrial, water) and species management (impact on birds, lizards, bats, gecko).

Ngāti Raukawa have an inseparable identity with the river systems, streams, wetlands and lakes within the catchment of the Manawatū River and our maunga of Ruahine. Our people speak of these areas in terms of whakapapa of the maunga to the springs, streams, river and its connection and flow to the sea.

Our people are connected to the multiple iwi in this landscape through whakapapa, shared waterways, and shared marae. This keeps our historical and current connections to these lands and waterways warm, alive and remembered. Our shared taniwha and tipua in these areas include Pekatahi (a giant freshwater koura), Whangai mokopuna (A giant Tuna) and Okatia (whom resides on the coast, and was the name for Waitarere). Ngāti Raukawa proactively support the protection of waters we still use for

Trace out your ancestral stem
So that it may be known where you come
from and in which direction you are going.

Whakapapa is a regulator of conduct, and
connects us to our past, present and future.

Whakapapa is not just about our human
connections, but also our connections to the
domains of the Atua. This guides our
understanding of relationship to the maunga,
water, earth, and all other living things.

Ngāti Raukawa within the context of this
technical report refers to the sum of the
descendant hapū, or a confederation of the
district hapū and iwi. It is used today in the
constitutions of Te Rūnanga o Raukawa, the
Raukawa Trustees (the Mandated Iwi
Organisation for fishing purposes) and the
Trustees for the Raukawa marae and the
same meaning applies here. Accordingly,
'Ngāti Raukawa' means the hapū and iwi of
the Ngāti Raukawa confederation who took
permanent occupation in Manawatū and
Horowhenua. This includes Ngāti Kauwhata
for example although in the taotahi recitation
of whakapapa, Ngāti Kauwhata do not trace
descent from Raukawa (this also applies to
Wehiwehi and Tukorehe who are iwi in their
own right, with hapū). This will be covered in
Tatau Pounamu section.

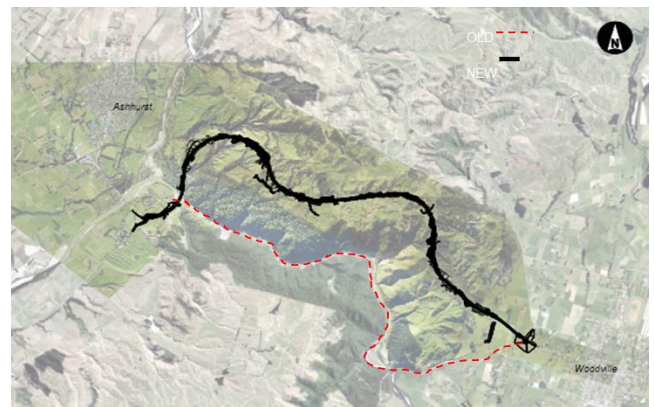
Te Rūnanga o Raukawa have been mandated
by the 25 hapū of the iwi to undertake
representation, strategic advancement and
advocacy on behalf of environmental,

wellbeing and healing and will continue to work with NZTA to
identify places where these waters need particular care.

Proposed Works

The proposed works for the Project will impact the
relationship of Ngāti Raukawa with Ruahine Maunga and
potentially Tararua. There are concerns that activities may
have an impact on Ngāti Raukawa waterways, including but
not limited to Manawatū, Pohangina, and Nga Mangaiti
within potential designations agreed to by the Transport
Agency and Ngāti Raukawa, land in which Ngāti Raukawa
have interests.

Ngāti Raukawa support improved connectivity to the region
and view good transport infrastructure as essential to
improving economic opportunities to the region, and access
to our people to key support services for health and
wellbeing.



*Figure 12 Te Ahu a Turanga Technical update workshop
221119 - NOR Project Overview*

The project has approximately 11.5km of two lane (four in
total), median divided, access-controlled highway. There is a
roundabout at each end of the Project extent. There are
several bridge structures including:

economic, educational, te reo, heritage and Raukawa wellbeing matters. Ngāti Kauwhata are an important part of our hapū governance board for Te Rūnanga o Raukawa, however they are also an iwi entity of their own right.

The hapū and iwi impacted by this project is explained in further detail in the historical narrative. They have been identified in clusters of affiliated groupings, whom whakapapa to the Ruahine ranges in their Pepeha, and the Oroua and Manawatū.

Tikanga

The first law of Aotearoa is tikanga and is the ethical framework which our tūpuna utilised to navigate life's challenges which included all matters of how to work with other iwi nations, how to build together, how to divide resources, how to harvest and trade, how to name places together, how to treat with each other and how to perform essential activities that provide spiritual resource consents in terms of ensuring matters of the esoteric realm are fulfilled.

Te Mauri O Ngā Wai

“Ko te mauri he mana atua, he mana hei whakahua i te kai, hei pupuri i te kai, kei roto ki ētahi atu wāhi. Mauri ki uta, mauri ki te wai, ki ngā awa, ki ngā roto, mehemea he maunga kore manu, he ngahere kore manu, a he awa kore kai (ika, tuna, aha rānei) ka whakanōhoia he mauri ora...”

Mauri is a divine authority derived from the Gods in order to nurture food resources in a particular area lest

- A grade separated access to the Nutcracker Farms property (BR01);
- A bridge across the Manawatū River (BR02);
- Elevated Eco-Bridge structure over the ecologically sensitive area on northern side of the Manawatū River (BR03);
- A grade separated connection between Te Āpiti Windfarm on either side of the highway (BR05);
- A grade separated connection to reconnect the Ballantrae Station (BR06);
- A bridge across the Manga manaia Stream (BR07);
- A Shared Use Path (SUP) between the roundabouts (the length of the new road)
- Western Car Park – this design has not finalised; it will identify hardstanding areas including temporary car park locations

It is this elevated Eco- Bridge structure over sensitive ecology that Te Rūnanga o Raukawa have supported in discussions with the agency, as part of the new NOR designation.

Te Rūnanga o Raukawa have confirmed their position of support to the hearing panel in April 2019, that the roading project concept, and accordingly the recommendation for a NoR, be supported. That position was built on the development of a relationship with NZTA and its expert advisers, the opportunity to investigate, influence and direct the project and the confidence that unresolved matters will be resolved prior to and during construction.

At that stage of the hearing there were a substantial number of matters of significance unresolved from an effects perspective. Those effects included key issues in respect of cultural, water quality, terrestrial biodiversity and landscape, and it is understood that some of these issues would be more appropriately addressed in a resource consent environment. The necessity for addressing effects at the NoR level was understood.

they go somewhere else. Mauri upon land, mauri upon water, rivers, lakes. If one has a mountain without birds, or a forest without birdlife, or a river without fish (fish, eels and so on) then a mauri ora is planted. Tamati Ranapiri (1872)

Mauri stones are still blessed and returned to waterways to assist restoration of the creeks, streams, lakes and rivers. (Manaaki Tibble)

The use of water for wellbeing and healing as a tikanga that was widely practiced. This tikanga known by some hapū within Ngāti Raukawa ki te tonga as whakahaere. Baptisms, tohi, pure and other water rituals are still maintained. (George Davis, Awhina Twomey). In recent times some tohunga/ minsters are halting the practice of blessing due to health and safety concerns regarding the quality of the water. (Skip Arapere)

Manaakitanga is an important tikanga because it reflects and acknowledges the mana of hau kāinga, of the manuhiri of the hui. In terms of water it was about fishing to share, to feed a hui. Looking after our old people is another tikanga intrinsic to iwi, this tikanga involves sharing the catch with kaumatua.

Whakawhanaungatanga or strengthening whakapapa ties is another iwi tikanga of central importance to fishing. For tangihana or other special hui, iwi would share kai with each other to reaffirm and strengthen our whakapapa connections. Within this project whanau remembered the gifting of tuna to assist local marae (Butch Davis and Jeff Rakatau), the old stories of trading with fellow iwi at Parihaka Island (Dennis Emery/ Rarite Matakī).

There was a clear position adopted by the Rūnanga that the gorge project is being developed within a cultural landscape. NZTA and the Advance consortium have been supportive, constructive and engaging with the Rūnanga as this process develops and evolves.

The conditions now proposed by the Transport Agency to accompany the Modified NoRs ("New Conditions") in respect of the Northern Alignment Option/change substantially modify the impact ecologically which aligns with our values "Tread lightly" and where possible "Do no harm".

With the emerging suite of conditions, identification and initial attempts at resolution of adverse effects on values held by the Rūnanga, and the partnership between the Rūnanga and NZTA, the rights and interests of the Rūnanga in respect of Part 2 have been addressed.

Te Oranga A Tāne

Social dimensions of sustainable urban transportation supported by Ngāti Raukawa includes elements of social equity, inclusion and should improve the quality of life. Central to the Brundtland Report (WCED 1987) concept of global sustainability necessary to protect the environment while also promoting economic vitality and social equity, thus presenting the challenge in implementing balance between the environmental, economic and social.

The landscape of trees and plants found within the Te Apiti Scenic reserve is an indicator of the forest that used to cover much of this landscape. For our iwi, ancient trees are the older tuakana to humanity, they protect their younger trees and have a relationship to all plants growing around them based on whakapapa, including the soil and nutrients and insects. For an iwi whose forests have largely been destroyed along the coast and inland, the removal of any of the ancient stand of forest is a fundamental loss and to be avoided.

Our iwi share the deep respect for ancestral streams, rivers, sea and homelands, and one of our tikanga was keeping kai gathering areas clean and never over fishing your area, in essence weed your patch of water.

The lunar calendar is important in terms of our tikanga, and it is about gathering kai at the right time and being self-regulating. The maramataka Māori or natural dynamics and cycles of that natural world, is another key tikanga contributors observe when fishing. This determines when and where to fish. This does have an impact on what we would consider culturally appropriate monitoring. “We never went out to get tuna when the full moon was shining, because the moon has an effect on them. Pita Richardson (Parewahawaha)

Rahui is another tikanga intrinsic to fishing. A rāhui is applied when an area has been adversely affected, usually by a mate or pollution, and is therefore temporarily closed. Ngāti Kauwhata has had to exercise this in regard to the Oroua due to the poor state of health of that waterway.

Karakia remains important when working in our waters. “My Koro and my father always said karakia we went out fishing and when we came back. Karakia was an important part of fishing, still is....Our koro always taught us, to never leftover strip anything bare. You always left something for the future. George Kereama (Ngāti Manomano)

Ngāti Whakatere talk about “Mauri Wai, Mauri Whenua, Mauri Tangata, Mauri Ora”.

In areas where hapū have retained some control of the waterways, hapū have exercised their kaitiakitanga and

The Rūnanga expressed concerns about whether the biodiversity numerical offsets promoted by the initial design of the project, properly mitigated the removal of the ancient trees, and this was articulated in the hearing on 23 March 2019.

The Northern alignment creates net environmental benefits by avoiding much of the QEII covenant, and the overall design of works improves structures such as culverts, fish passes and increasing the size of the proposed wetlands.

NZTA have worked with the Rūnanga in discussions about conditions to ensure ecologically robust, and user-friendly decision support tools improve the transparency of biodiversity offsetting and assist in the decision-making process.

At the time of this CIA we have reviewed seven sets of conditions and multiple emails and discussions around early enabling works. In particular, the September Conditions included enhancements in respect of:

- (a) Ecological offset calculations on the newly proposed Designation, and the newly proposed northern alignment resolves some of the key issues in respect of terrestrial biodiversity for the Rūnanga.
- (b) As a result, our assessment of the effects of the NoRs as confirmed by the Transport Agency Decision] the current proposal does promote best practice as set out in the Guidance on biodiversity offsetting under the Resource Management Act (the Guidance, Maseyk et al. 2018), which is the most current and relevant guidance for biodiversity offsetting and effects management under the RMA.

restored those places, for example Oroua, and the river accord. In many areas, access to our lands and waters have been lost and are currently not provided for.

Taniwha and Tipua

Ngāti Raukawa have an inseparable identity with the river systems, streams, wetlands and lakes within the catchment of the Manawatū River and our maunga of Ruahine. Our people speak of these areas in terms of whakapapa of the maunga to the springs, streams, river and its connection and flow to the sea. Our shared taniwha and tipua in these areas include Pekatahi, Whangai mokopuna and Okatia. Ngāti Huia and Huia Matau refer to Okatia. Okatia is the old name for Waitarere beach, and the tipua resided there, resting after its enormous work and journey through the formation of the ranges. Whangai mokopuna is talked about at Paranui, Motuiti, Kereru marae through to Tukorehe, and still journey's back and forth between the places it resides.

Our coastal taniwha and tipua are Mukukai and Papangaio. These taniwha and tipua are our kaitiaki whom span the metaphysical realms and guard the waterways and the beings that live in those waterways.

Our people are connected to the multiple iwi in this landscape through whakapapa, shared waterways, and shared marae. This keeps our historical and current connections to these lands and waterways warm, alive and remembered. Ngāti Raukawa proactively support the protection of waters we still use for wellbeing and healing and will continue to work with NZTA to identify places where these waters need particular care.

(c) This Northern alignment is an improvement to the original NOR conditions proposed in regard to Te Oranga a Tāne.

Wāhi Tapu

The Northern alignment does avoid known wāhi tapu, regarding an area referred to as Ghost springs and the caves. Wāhi tapu* is defined here as meaning “a site* sacred to Māori in the traditional, spiritual, religious, ritual, or mythological sense and includes rua kōiwi. Those wāhi tapu were identified by Ngāti Kauwhata and Ngāti Whakatare members. A site visit confirmed those areas were avoided.

The sacredness of the loss of a line of Tī Kōuka trees lining the Meridian site, as part of the early enabling works, concerns our iwi, we do not know if it marks burials, placenta or guides people to known Wāhi tapu.

It is anticipated that amendments to the Cultural Environmental Design Framework (CEDF) as anticipated by the proposed NOR conditions will provide a consenting pathway to address these matters.

Waterways

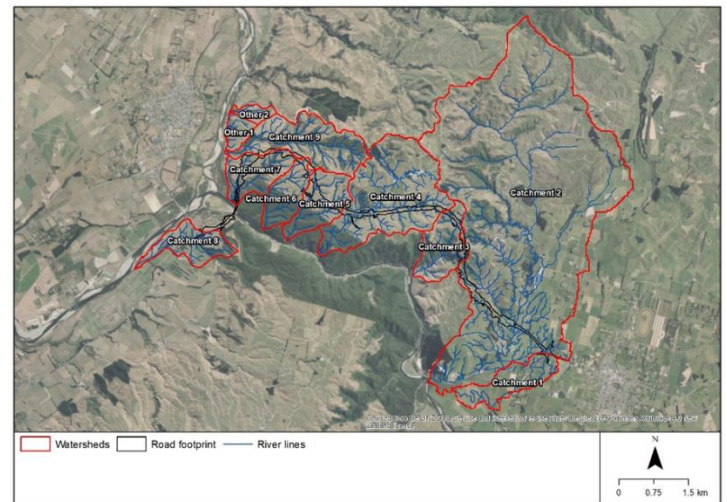


Figure 13 Te Ahu a Turanga Technical update workshop 221119 -Hydrological Assessment



Figure 6 Site visit 16 August 2019 Whakatere, Takihiku, Kauwhata, Ngarongo, Rakau, Huia

Pātaka Kai

This area was described as a pātaka kai, once plentiful native fish were an important source of kai and are an important ecological component of our streams and an indicator of the life supporting capacity in the regions water ways. Our fisherman who gather whitebait and tuna note severe decline in harvests, and food can no longer be provided to communities to sustain a whanau. Cumulatively the impact of degraded waterways is felt most in the lower reaches of the Manawatū.

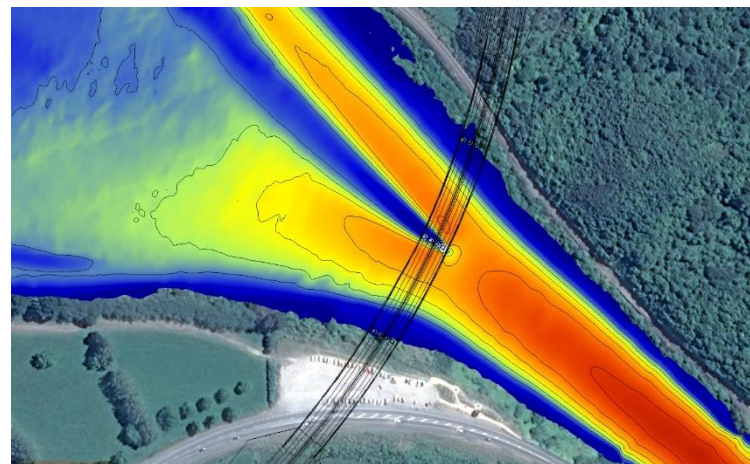
Tiratahi Taipana stated that the kai from Taonui basin was plentiful with koura, pātiki, tuna, ika, kiore, kererū, Kotuku and manu other species. Kauwhata fisherman Jeff Rakatau and Butch Davis recalls the size of tuna, and they still utilise the bush for the Raureka leaf.

Iwi have described the migratory fish and also include as part of the taonga harakeke, raupō, plants used for rongoā and the native trees.

The hydrological assessment underpins several other assessments including water quality, stormwater management, and erosion and sediment control methodology. The assessment also establishes a number of design parameters such as design rainfall, potential sediment loss, bridge heights, pier locations, scour protection

The maunga, streams and the converging of those waterways into the rivers from East to West and flowing to the sea, are captured in whakapapa, waiata and our understanding informing of the connectivity of our waterways and people. Recently this has been articulated as Te Putake, a conceptual model produced by Mason Durie, to capture the use of the confluence metaphor, capturing the relationship between water bodies such as Oroua and the Manawatū. This metaphor provides a way of seeing and understanding a range of effects, both physical and non-physical, in a holistic and interconnected way, across space and across time.

The hydrology, the stormwater and the effects of such massive infrastructure earthworks has not been assessed by our iwi on this scale before, and those technical assessments are still being carried out by NZTA and the Advance Consortium for the new Notice of Requirement. Team engineers have calculated for climate change 2120 and the impact on the design, and modelled the project on those predictions.



Raukawa Environmental Management Policies

For Ngāti Raukawa, in our environment, many lake ecosystems have already passed ecological tipping points. River ecosystems in the lower reaches of intensive pasture catchments are below bottom lines for pathogen, sediment and nutrient impacts. Estuaries at the end of catchments are under severe pressure and degraded in terms of water quality.

1. Point source discharges and leaching and run-off from infrastructure projects impacts on our water quality within the catchments of Ngāti Raukawa rohe. Water quality is affected by phosphorus and nitrogen (and the resulting increase in algal growth), sediment, effluent, heavy metals, bacteria, organic inputs and hydrocarbons.

In the Ngāti Raukawa rohe, discharges include agricultural and horticultural run-off, vegetable washing water, storm water, industrial discharges, hydro-generation discharges, and effluent discharges. Some of these are treated; others are not. Coupled with specific treatment systems to remove contaminants, passing wastewater through Papa-tū-ā-nuku can be a culturally acceptable means to cleanse discharges, but the wastewater discharged to those lands must be treated to its highest possible quality (drinking water level), and the lands must not be waahi tapu.

2. Water abstractions impact on water quality through loss of dilution factors, and quantity (many of our springs are dry). Water quality is linked to the mauri of our rivers and streams.

Ngāti Raukawa seek to actively protect the life giving capacity of its waters (mauri protection). Within Ngāti Raukawa catchments, point and non-point source discharges impact on the ability of the waterway to

Figure 14 Te Ahu a Turanga Technical update workshop 221119 - Hydrological Assessment Manawatū Bridge (BR02) - Assess the potential effects: Of the pier design and location; of scour protection; and on Parahaki Island.

- Enabling works potentially beginning early 2020 (separate consents)
- Main works approximately January 2021 to end of 2024

The Rūnanga will continue to work with NZTA through resource consenting matters. Currently early enabling works consenting underway for the following packages:

- Geotechnical investigations
- Access tracks (western access; eastern access; Cook Road)
- Water take and reservoir for construction water
- Left hand turn from Saddle Road

Main works applications are being developed – lodgement anticipated: February 2020

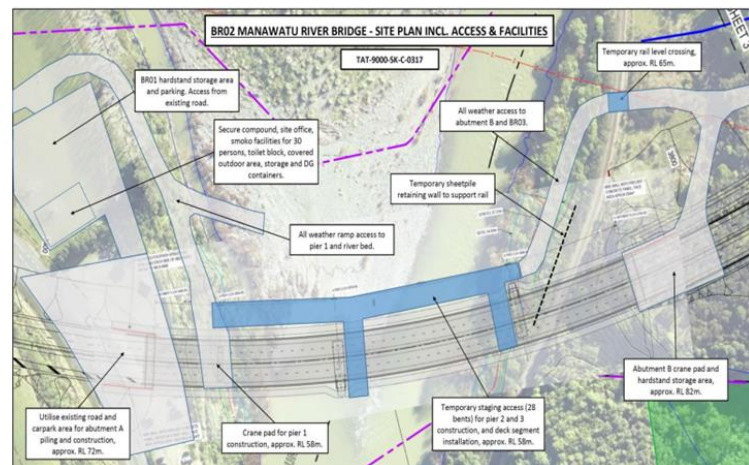


Figure 15 Te Ahu a Turanga Technical update workshop 221119 Construction of the Manawatū River Bridge (BR02) -

undertake its role in supporting the life contained within and around it.

Water Takes in our region for hydroelectricity generation, horticultural activities including irrigation, vegetable washing and industrial use, impact on the quantity of water in the river, and therefore it's life sustaining capacity. Ngāti Raukawa are concerned with the impact water takes have on aquatic species, the hydrology and ecology of local water bodies, water quality, and the mauri of our waters.

It is a Ngāti Raukawa position to protect the mauri of the water. We believe taking water at minimum flow will compromise the life carrying capacity of this precious ecosystem. Mauri protection is a fundamental principle which takes at minimum flow compromises.

3. Storm Water carries a large array of contaminants, including fertilisers, detergents, heavy metals, bacteria, hydrocarbons and sediment. These originate from roads, carparks, industrial sites and domestic properties. Overall stormwater is not treated before it enters water bodies. High rain events current storm water systems transport large volumes of water quickly to streams and rivers, causing rapid increases in water levels. This has negative impacts on native fish species, plants and bank stability. The management and treatment of stormwater is required in Ngāti Raukawa catchments to enhance the protection of the mauri of the water.

4. Riparian Margin Management is encouraged, within the Ngai Raukawa catchments regional and local councils are encouraged to work with our Kaitiaki teams to assist with riparian planting contracts, and maintenance of riparian margins. This will assist protect the water from erosion, sedimentation and at a higher risk from run-off of nutrients, sediment and other contaminants into waterways.

Programmed for Oct 2020 – July 2024 (staging removed end of 2023)



Figure 16 Te Ahu a Turanga Technical update workshop 221119 - River bed access via coffer dam structure

Freshwater Assessment - Preliminary Findings

The following assessment has not been undertaken within a Mātauranga Māori framework; these are the findings from NZTA and Alliance Project ecologists.

- Intermittent and permanent streams, typically degraded
- Mix of hardbottom, incised and pugged, wetland characteristics
- Catchment 5 surprisingly high macroinvertebrate indices
- Fish populations sparse – Manawatū River and Manga Manaia (catchment 2) highest diversity.
- Generally restricted due to barriers to fish passage (natural and artificial).

5. Aquifers- Ngāti Raukawa wish to protect water in our iwi and hapū catchments aquifers. Our people have identified acceptable abstraction limits and low flow limits for our waterways is essential to maintaining ecological and cultural health of these lands and waterways. Ngāti Raukawa place the protection of the biosphere as the bottom line as policy that aligns with our value system and give effect to our article two rights regarding protection of taonga.

6. Diversions and Water Mixing The diversion of waterways for power generation, roading, flooding, gravel abstractions and other infrastructure have extensive cultural and ecological impacts, including the severing of spiritual connections, the unnatural mixing of the mauri of different waterbodies, loss of natural flow variability, and the dewatering of multiple streams.

7. Culverts, Weirs and Dams Badly designed or managed weirs and culverts pose a problem for the movement of native fish species throughout a catchment by blocking upstream and downstream passage.

8. Wetland Drainage Many wetlands have been drained, taking with them the eels and kōura that lived there, the plant resources for weaving and housing, and the flood and drought protection these places provided.

9. River and 'Drain' Clearance Digging in rivers, streams and 'drains' on farmland and in urban settings destroys eel, fish and kōura habitats. Often these species are dug out with the sediment and die on the banks or are crushed by the digging equipment. Any kākahi present are also at risk of being dewatered. Sediment management plans combined with targeted riparian planting along the banks of these areas would alleviate the need for digging in 'drains' and streams.

Maintain the function of natural drainage systems, rather than replacing stream networks is our iwi position and this will be addressed through ongoing resource consent conditions.

- Upland bullies, longfin eels (At Risk – Declining), shortfin eels, koura present in upper reaches.

Stream length impacted across each catchment

Sub-catchments	Sum of Total impact length (m) (non-slope adjusted)
1A	939.2
1B	206.7
2A	499.4
2B	189.4
2C	1355.5
2E	1325.6
3A	258.0
3B	333.5
4A	859.3
4B	454.0
4C	192.0
4D	439.1

Sub-catchments	Sum of Total impact length (m) (non-slope adjusted)
4E	224.2
4F	465.6
4G	16.6
5A	661.1
5B	2238.7
6A	191.7
7A	470.1
7B	855.4
7C	20.3
8A	1107.8
UD	342.2
Total	13645

Ngāti Raukawa Rules

Wai. 1. - Wai Māori

No resource consent shall be granted that renders a water body unfit for swimming or fishing, including

Resource consents that contribute to cumulative effects on swimming quality or fishability, or water takes that impact on water quality and habitat.

Wai. 1.2. Wai Māori -Point and Non-point Source Discharges

In general, discharge consents to water should not be granted.

Any discharge consents that are granted must:

- Not impact upon the mauri of the waterbody.
- Have no impact on the receiving waterbody (as opposed to less than minor effects).
- Not contribute to cumulative effects; and
- If discharged to Papa-tū-ā-nuku, the water will be treated to its highest quality.

Wai. 3. Wai Paru - kōrere wai- Storm water

Resource consents for storm water will ensure that storm water:

- Is captured, treated and, where possible, utilised.
- Discharges are high in water quality; and
- Releases mimic natural flow regimes.
- Riparian planting occurs for a minimum distance of 400m downstream of any discharge points into natural water courses.
- Sediment traps are used to mitigate the sediment reaching natural courses.

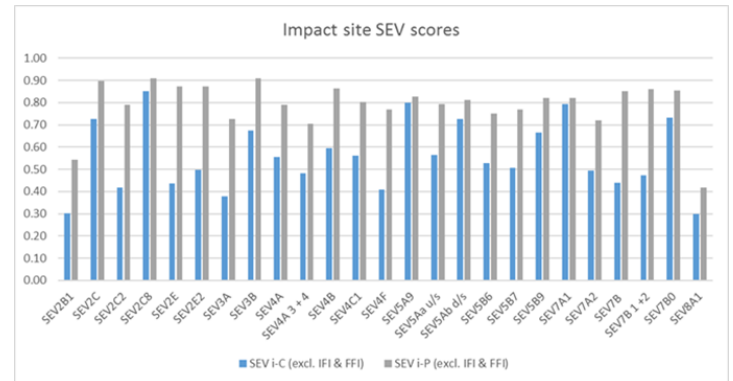


Figure 17 Stream length impacted across each catchment

Some of the project assumptions are fish passage is difficult to provide due to grade and location in catchment.

Water quality effects relate to sediment and contaminants from construction yard/machinery during construction.

Approximately 13.5km of stream being impacted

Using SEV and ECR method to demonstrate a net gain and in consultation with DOC, HRC, Te Āpiti Governance Group and iwi partners. SEV scores at 26 impact sites will be used as representative sites across the 201 individually identified/mapped stream reaches.

No streams can be retired in windfarm due to restrictions

The project has not yet had confirmed donor sites but are investigating opportunities.

Wai 6. – Puna - Culverts, Weirs and Dams

No consent will be granted that allows the creation of a barrier to native fish passage, unless approved by Ngāti Raukawa for conservation or cultural reasons.

No consent will be granted for any in-stream structure that creates sediment issues, including sediment starvation or over-supply of fine material.

No new dams in the beds of natural lakes or rivers will be consented in the Ngāti Raukawa rohe.

No resource consent will be granted that affects the natural flow variability of any waterway in the Ngāti Raukawa rohe, unless agreed as part of a Ngāti Raukawa Relationship Agreement.

Wai 7. – kūkūwai- rohe kōreporepo- wetland drainage

No wetland drainage will be consented in the Ngāti Raukawa rohe, for any part or whole of any wetland.

River and 'Drain' Clearance

No new resource consent shall be granted for digging in any channel or canal, unless agreed as part of a Ngāti Raukawa Relationship Agreement for exceptional reasons.

'Soft engineering' solutions will be given preference by decision-makers.

The following provides a checklist summary of the key best practice elements Ngāti Raukawa require of the Crown agencies, regional and local councils:

Wai 8. – Wai tai – Coastal waters

No resource consent will be granted that affects the coastal waterway in the Ngāti Raukawa rohe, unless agreed as part of a Ngāti Raukawa Relationship Agreement.

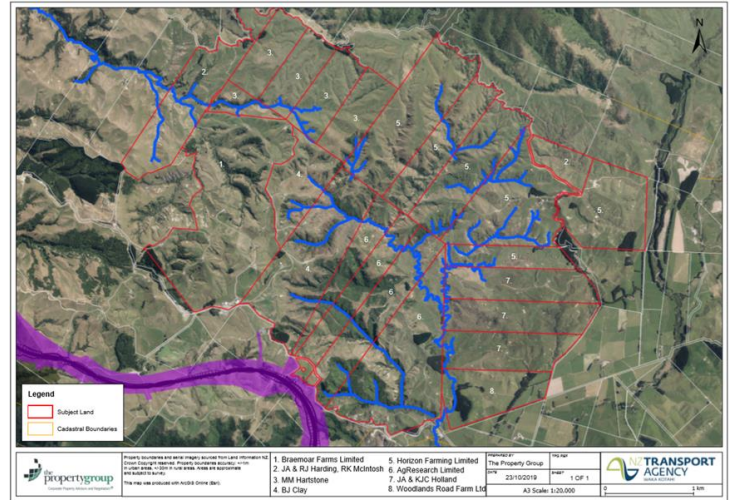


Figure 20 Search for stream mitigation package

Diversion of streams will be addressed through resource consenting processes, we believe that such diversions impact on the mauri of the waterway.

Water : Ngāti Raukawa hapū and iwi seek the restoration and active protection of water ways in its rohe, according to the policies and rules outlined.

Mitigation: NZTA works will actively protect waterways and advocate to ensure that the mauri is restored in the rivers, lakes and streams in all works undertaken within the project that impact on the rohe o Ngāti Raukawa

Remedy: NZTA will ensure policies and procedures regarding all works for waterways meet the policy and legislation provisions for the RMA and NPS on Freshwater.

NZTA project policy and procedures will ensure iwi tikanga and kawa is followed in all works carried out on our waterways.

No resource consents will be granted in the Ngāti Raukawa rohe for coastal developments unless the following applications:

- Identifies and protect areas with outstanding and high natural character to Ngāti Raukawa
- Identifies and protect areas with outstanding natural landscape and high amenity value to Ngāti Raukawa
- Identifies and protect areas that are significant natural ecosystems or sites of biological importance to our iwi
- Identifies and protect threatened terrestrial, freshwater and marine species with Ngāti Raukawa
- Identify areas where activities are inappropriate, and are to be excluded, and areas where they are to be provided for.
- Controls development in highly modified areas to protect remaining natural character
- Control the location and design of buildings to reduce negative effects
- Promotes restoration activities of pingao and spinifex
- Undertakes catchment-based assessments of sedimentation and contaminants and control activities which contribute to the problem in that part of the Raukawa catchment
- Controls the generation and disposal of stormwater and sewage
- Maps coastal hazards and provides climate change standards for development, demonstrating a precautionary principle
- Map existing and desired future public access to and along the coast (with exception to our waahi tapu)



Figure 21 Cultural monitoring with our rangatahi- learning about water at Tokomaru

NZTA will ensure they invest in the development of a joint environmental management plan and a Mātauranga Māori led framework for the implementation of that plan alongside their iwi partners.

Ngāti Raukawa wish to see iwi kawa and tikanga pertaining to Taonga, wāhi tapu, flora and fauna actively protected in all activities undertaken:

Avoid: NZTA will avoid under investment in collaboration and works with iwi, by ensuring that adequate skills levels and investment match the requirements of assessing the works to ensure that the tikanga and kawa of iwi is upheld when specific activities take place on the project all work streams.

Remedy: NZTA will ensure policy and procedures are developed that ensure iwi kawa and tikanga guide construction works throughout the Te Ahu a Turanga build.

Remedy: NZTA will invest in iwi positions to ensure that the tikanga and kawa of iwi is upheld throughout the project including:

- Management of Taonga
- Access or disturbance to wāhi tapu and sites of significance.

- Require provision of full-width esplanade reserve or strips on subdivision except in exceptional circumstances
- Identify and protect surf breaks
- Identify and protect sites of significance to Ngāti Raukawa and our relationship with the coast
- Adopt integrated and strategic planning for urban waterfront development
- gives effect to predicted climate change sea levels



Figure 7 Te Ahu a Turanga block SO10604_Ahuaturanga_Oroua_Awahou

- Activities that involve the disturbance of native flora and fauna
- Activities that involve fishing will occur within appropriate seasons and times – the maramataka
- Investing in training for our kaitiaki



Figure 22 Above: NZTA Cultural monitoring training on archaeology and site, and our iwi monitors on site at Whirokino.

- Ensuring funding available to support specialist engagement of tohunga as required when identified by iwi.

From the source to the sea this rohe was once rich with resources for all iwi traditional uses. This included food gathering, development of traditional tool making, medicine, architecture, clothing, arts and crafts.

This sustained our traditional knowledge regarding biodiversity and the natural world. The Ngāti Raukawa rohe is now heavily modified and consequently certain knowledge and practices are at risk of being lost forever, there our iwi seeks active protection of our Mātauranga pertaining to the natural world.

We see all waterways as connected, as one body.



Figure 8 SO10604_LowerManawatū River

Assessment Frameworks

Ngāti Raukawa models that guide us

- ❖ Te Tiriti House – constitutional model for governance (Professor Whatarangi Winiata)
- ❖ Tapa Wha- high level tool to group concepts and outcomes (Sir Professor Mason Durie)
- ❖ Whakatupuranga Rua Mano (Professor Whatarangi Winiata)
- ✓ The marae is our principle home
- ✓ Our Language is our taonga, preserve it
- ✓ Value our kaumatua
- ✓ Our people understand their connection to our environment via whakapapa and tradition
- ❖ Te Pūtake – The confluence of Waters (Oroua/ Manawatū) – (Sir Professor Mason Durie)
- ✓ Manaakitanga (we will act with generosity and goodwill for one another)

Remedy: NZTA will work with iwi to develop a framework to allow for cultural materials to be sourced from the works within this project.

NZTA will develop restoration plans that ensure areas are rich with cultural materials.

Outcome: the rohe is rich with cultural materials and sustainable harvest of native flora and fauna and fish.

Ngāti Raukawa would like to ensure the program has a positive impact in regard to working with our neighbouring iwi, which includes teaching the next generation of Kaitiaki.



Figure 23 Counting macroinvertebrate – teaching our rangatahi at Tokomaru stream – part of the Manawatū River catchment



Figure 24 Cultural health monitoring – Te Ahu a Turanga Marae

- ✓ Rangātiratanga (we will manage and control our own economy)
- ✓ Whanaungatanga (we will work cooperatively with whānau, hapū and iwi in the region)
- ✓ Kaitiakitanga (we will exercise guardianship over our environment and natural resources)
- ✓ Wairuatanga (we will respect our culture and traditions and allow our spirituality to be a source of commonality)
- ✓ Kotahitanga (we will work together for the good of all our peoples)

Raukawa Kaupapa Tuku Iho :

- ❖ Whanaungatanga.
 - ✓ We will respect, foster and maintain relationships within the organisation, within whanau/hapū, within iwi, between iwi and within our communities.
- ❖ Manaakitanga
 - ✓ Marae, hapū and iwi are able to draw on the awa and ngahere as a reliable source of kai and material to sustain themselves and others.
 - ✓ The project provides for the care of our environment, educational opportunities and employment for our people.
- ❖ Kaitiakitanga
 - ✓ We will work to actively protect people, environmental, knowledge, culture, language, history and resources important to Ngāti Raukawa for future generations
- ❖ Rangātiratanga
 - We will strive to maintain a high degree of personal integrity and ethical behaviour in all actions and decisions we make.
- ❖ Whakapapa

Ngāti Raukawa wish to see iwi kawa and tikanga pertaining to Taonga, wāhi tapu, flora and fauna actively protected in all activities undertaken

Remedy: Shared Program and Wananga on the following kaupapa:

Wananga Tuatahi: Based on our lores and understanding - Kaitiakitanga, tikanga and kawa - the realms of Papatuanuku, Hine-Tu- maunga, Parawhenuamea, Tāne te Waiora, and Te Ihorangi, Atua of all forms of rain in all its' forms, and also parent of Tuna, the freshwater eel. A shared freshwater cultural health monitoring program from the source to the sea, as we see the river as a whole being.



Figure 25 Monitoring the headwaters of the Manawatū as multiple iwi

For Ngāti Raukawa any fishing works should align with the Maramataka and be guided by the seasons.

In the Manawatū river, whitebait or Galaxiids, are made up of five types of fish. The most well-known are the Inanga, however what is not so well known is that two of those Galaxiids are extremely rare with the same rarity as kiwi or kakapo (Shortjaw Kokopu and Giant Kokopu). In regard to Tuna, both short- and long-term tuna, our iwi reports a severe decline in tuna stock numbers, a whole of catchment approach would be supported in the restoration of Tuna, alongside neighbouring iwi.

The connections that bind us to each other, our shared ties, history and responsibilities we have to past and future generations.

❖ Pūkengatanga

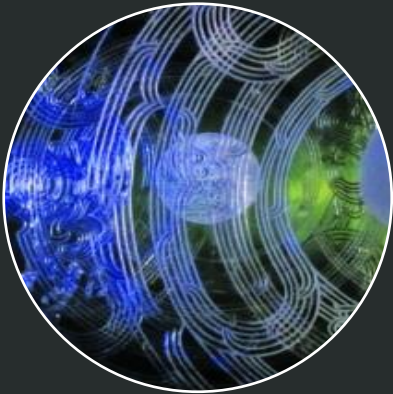
The project provides for the transmission of knowledge.

❖ Kotahitanga

Unity of purpose and direction

❖ Te Reo

Our reo is our taonga



❖ 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

These are major earthworks, where control of sedimentation is a concern to us. Some of the factors we believe need consideration by the project to support degraded fish communities are:

The presence of **migratory barriers** throughout waterway networks. These can be physical, such as dams or more typically in smaller streams in which there have been poorly designed culvert outlets. Below an example of a fish culvert that will be improved as a result of our site visit as part of the enabling works.



Figure 26 Site visit - broken culvert spotted

We would like to ensure that **no pollutants** that enter the waterways from point and non-point sources present 'chemical' migration barriers to fish. Fish migration research has recently found that migration may depend upon sensitive chemical cues from adults inhabiting upper reaches; these cues could be conceivably be masked by a whole range of pollutants.

High sediment was also identified as a migration barrier to some species, such as the Banded Kokopu, known to be

- Whakapapa for us acts as a regulator of conduct



Te Whakapapa o ngā Rākau in Te Ahu a Turanga



Tane= Mumuhanga

Totara



Tane= Apunga

Koromiko

sensitive to elevated sediment in rivers. Banded Kokopu were rarely sighted throughout those monitoring sites. Suspended sediment impacts in many ways, including:

- Clogging the gills of fish and stream invertebrates – this can be lethal if it persists for some time but is species specific and there are no general rules.
- Reducing the visibility for visual feeders
- Reducing light reaching into the stream for photosynthesis – which reduces algae and macrophytes, decreasing food availability for invertebrates and fish.
- Deposited sediment impact includes
- Blocking and sealing of the spaces between stones where most stream fauna live or rest
- Sealing of bed surface which isolates interstitial water from overlying water and underlying water (water under the stream bed). Movement across the boundary between water under the stream bed and surface water is crucial for stream life.
- Degrading or destroying the interstitial habitat for invertebrates and fish
- Degrading fish spawning habitat.

Te Rūnanga o Ngāti Raukawa have assessed the ecological components of this roading project through:

- Site visits (includes hapū representatives and hapū historians and Taiao Kaitiaki of waterways)
- NOR hearing – biodiversity offsets (Dr Fleur Massek)
- NOR hearing – ecology (Kate Mcathur)
- NOR Hearing - Review of technical reports – policy and planning and compliance with the One Plan (Greg Carlyon)
- Meetings with technical experts to discuss ecology, archaeology, policy, planning and construction bids
- Assessment of Alliance Construction Bids



Tane= Apunga
Hangahanga



Tane= Hinewaoariki
Matai



Tane= Mangonui
Tawa

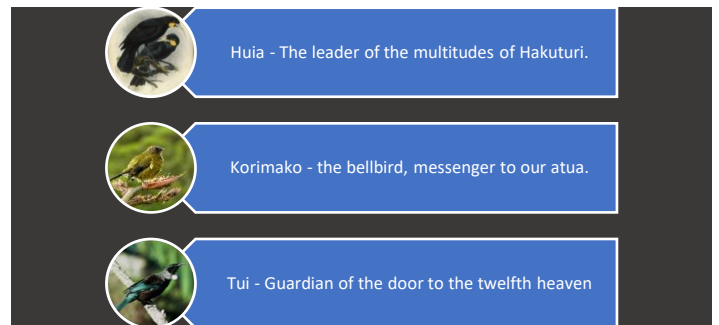
Te Rūnanga o Ngāti Raukawa have supported the selection of a Construction team to build in this project based on their ability to understand iwi complexity and adapt solutions to Māori environmental outcomes, including:

- Best Practice for Biodiversity offset
- Open to Cultural Ecological Designs yet to inform their framework
- Light footprint
- Open to Iwi being involved in the design of ecological offset
- Project is able to articulate how they will be managing matters of consenting, mitigation and avoidance for all iwi.



Wananga Tuarua: Undertaking a wananga about the whakapapa of the Forest realm of Tane and Apunga, Mumuhanga, Tukupua, Hinewao, Mangonui, Ruru tangi akau, Rerenoa, Puwhakahara, Punga, Tutoro-whenua, Hine Mahanga, Tawake toro, and Huna, Tahara-nui. This includes Te Altanga a Pepeki (Insects).

Wananga Tuatoru: To undertake a program that incorporate a wananga ahunga tikanga for “Ngaa aitanga a Taane”





Tane= Rurutangi- akau
Kanuka



Tane= Puwhakahara
Maire



Tane = Punga
Mamaku

In regard to pest management programs, the engagement of our people is critical to understanding and recruiting people in the scale of pest management required to restore the realm of Tane. The sheer scale of pest management activities requires a combined iwi approach as we need to recruit more kaitiaki in these activities. 1080 is an effective method of control in hard to reach areas, however the wind farm does not allow for dispersal. The need to restore the bush and heal the lands is challenging, and understanding the debates regarding the use of 1080 (Sodium Fluoroacetate) is important. Key issues for Māori around impact on water, lands, kai sources such as tuna, puha, and watercress have been investigated by the Pou Taiao.

The research undertaken on puha and watercress include Nga Kaihautū Tikanga Taiao Report: Application for the Reassessment of Sodium Fluoroacetate (1080) conclude that is safe, as does discussion with Mike Joy around the impact of 1080 on tuna. Concerns about other poisons that stay in the food chain are more significant. Mitigations that are sought include Kaitiaki work for trapping.



Figure 27 Site visit 31/01/2019

The Rūnanga has a connection between the health of the water and the health of the people, and the wellbeing of those waters determine whether our people can still reside in



Tane = Tutoro- whenua

Aruhe



Tane = Hine mahanga

Wiwi



Tane = Tawake- toro

Manuka

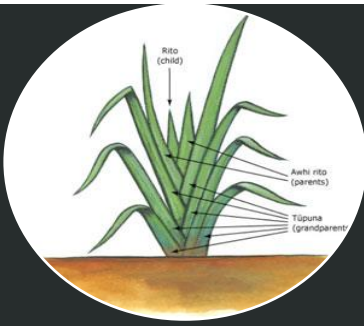
their communities and earn a living and sustain our way of life. (NPS – Freshwater – Objective AA1).

In the project as would like to :

- Ensure the maintenance of the function of natural drainage systems, rather than replacing stream networks with piped.
- Limit stormwater runoff and contaminant generation by minimising the construction of impervious surfaces, such as roads and roofs
- Maintain characteristics of catchment hydrology, including infiltration, groundwater recharge and streamflow characteristics, similar to those that existed pre-development
- Use water sensitive or green technologies to better manage stormwater in a way that complements its approach to land use planning
- Consideration of the projects potential role in the water supply and wastewater sectors and in relation to wider (including non-water) contributions to urban liveability have received little attention.
- Recognition that stormwater, wastewater and hydrology can include a broad suite of potential role(s), for example contributing to urban amenity and community health; providing multi-functional green spaces to recreate shade; or providing an alternative water supply to enhance drought resilience.

In regards to the integrated management of the three (infrastructure) waters this includes;

- stormwater, wastewater, drinking water, and wider socio-cultural wellbeing considerations – it is broader than stormwater management alone and indigenous cultural values and approaches to water need to be considered in the project.



Tane = Huna

Harakeke

Some of the Rongoā identified by our people in Project area



Kareao – tastes like asparagus and is good if you are thirsty. Others identified it's many uses for medicine (from fever, blood and skin disorders to name a few) and making hina

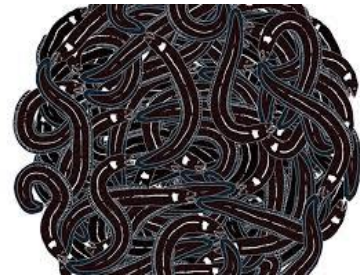


Figure 28 Reweti Arapere - picture online - Tuna

Natural Character

Natural character is a term to describe the degree of naturalness and the level of modification of an area. Natural character is limited to waterbodies in the context of the RMA and Horizons One Plan - therefore the assessment considers the Manawātū River, streams and wetlands potentially impacted by the Project

Waterbodies contain three components - active bed, margin and context. Each of these components are assessed using abiotic, biotic and experiential indicators (where appropriate)

This assessment required inputs from multiple disciplines including water quality, terrestrial ecology, freshwater ecology, hydrology, stormwater design and landscape architecture and a comprehensive picture is a work in progress. The catchment ratings are significantly influenced by presence of DoC reserve and QEII forested areas – which the Project is largely avoiding.

Ecosystems in the designation

The following excerpts are from the evidence of Matthew James Baber, Principal Ecologist/ Director at Alliance Ecology Ltd, evidence. He has identified the terrestrial and wetland habitat loss has the potential to create a range of adverse effects on ecological values, both during enabling works construction (resulting from direct physical disturbance), seasonal construction, and potentially on an ongoing basis from operations that involve vegetation removal or habitat disturbance.

Kawakawa – to treat cuts, wounds, stomach and rheumatic pain, skin disorders, toothaches.



Raureka leaves – Ngāti Kauwhata fisherman recall the leaves of the Raureka are wonderful here in the gorge.



Koromiko – used for sore tummies



Potential adverse effects on terrestrial and wetland values during and after construction identified includes:

- (a) Vegetation and habitat loss through vegetation clearance and earthworks.
- (b) The creation of habitat edge effects, altering the composition and health of adjacent vegetation (i.e. habitat degradation), which may affect habitat suitability for flora and fauna.
- (c) Direct mortality or injury to species, for example all plants and most of the smaller fewer mobile species (e.g. lizards or invertebrates) that may be harmed during vegetation clearance or earthworks activities. Outside of bird breeding season, bird mortality would be low though disturbance can still be an issue. During breeding season, vegetation removal has the potential to result in the destruction of nests, eggs and fledglings.
- (d) Habitat fragmentation and isolation due to the loss and reduction of available habitat types and by reducing the ability for plants and animals to disperse across the landscape for food, shelter, and breeding purposes, i.e. severing or partially severing access to habitats that would otherwise be suitable;
- (e) Construction and operations related noise and vibrations or dust effects; and
- (f) Sediment runoff to wetlands and watercourses that may affect the quality of wetland habitat.

Potential long-term ongoing adverse effects on vegetation, lizard and avifauna values may include:

- (g) Ongoing habitat degradation associated with habitat loss, edge effects and fragmentation, permanently affecting movement of some species, and increased vulnerability to local extinction.

Mamaku used for inflammations, slimy, tastes like asparagus.



Karamu – leaves used for vapour bath, young shoots for inflammation, bladder and kidney

The domain of people – our tikanga and kawa

- ❖ Houhou te rongo
To make peace
- ❖ Takawaenga
Refers to a Mediator
- ❖ Tikanga
(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

- (h) Ongoing disturbance effects, particularly on habitat margins/edges, through noise and lighting associated with operational activities.
- (i) Mortality or injury on roads through strike or roadkill for some species.
- (j) Degradation of wetland and riparian habitat quality through:
 - (i) Altered hydrology of wetlands.
 - (ii) Contaminated stormwater runoff (sediment, heavy metals and elevated temperature) from road surface to wetlands; and
 - (iii) Risk of spills of potential toxins (for example, oil or chemicals) from cartage vehicles.

Avoidance of adverse ecological effects

Assessment of alignment options

A number of potential route options were excluded from further consideration due in whole or in part to high levels of ecological risk or effects. Iwi were involved in choosing potential route options.

Refinement of the Project designation corridor and Project alignment

The Project designation was shaped during the NOR process which included constraining the designation to avoid potential impacts on key areas such as Parahaki Island, the Western QEII and Eastern QEII covenant areas, Bolton's Bush and regenerating forest adjacent to the Manawatū Gorge Scenic Reserve.

The 'Northern Alignment' now proposed by the Transport Agency reduces the effects of the Project on terrestrial ecology values, as compared to the NoRs as confirmed by the Transport Agency In June 2019, by significantly reducing the affected areas within the Western QEII and Eastern QEII covenants.

The Designation Conditions (which provide for the Northern Alignment) prescribe a range of specific measures that the

(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 Māori 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.

❖ 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 and is intact to this day.

Ngāti Toa and Ngāti Raukawa knew they too were descendants of Kupe and Whatonga, and have maintained the sacred nature of such burial sites e.g. 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.

❖ Tatau Pounamu

Transport Agency will take (including for example the imposition of effects 'envelopes' for various habitat types, which was a focus of the NoR process and Dr Forbes' reporting during that process) to seek to avoid and minimise the potential effects of the Project on terrestrial ecological values.

Since the NoRs were confirmed in June 2019, the Project design process has focused on avoidance and minimisation of ecological effects through the following key measures (which capture but go well beyond the introduction of the Northern Alignment):

- (k) Lengthening BR03 and location of bridge piers to avoid old-growth swamp maire and to minimise impacts on the high value raupō wetland CH 4000 - CH 4200;
- (l) Locating the wetland walking track along the BR03 staging to avoid the need for additional vegetation clearance.
- (m) Shifting the alignment further north between CH 5400 - CH 6000 so the road traverses the northern edge of the Western QEII covenant rather than the middle reaches of the gully. This shift reduces the area of forest directly impacted and also avoids severance of the western QEII gully.
- (n) The batters on the alignment traversing the Western QEII covenant have also been steepened to further reduce encroachment into this high value habitat.
- (o) Shifting the alignment further north between CH 6000 - CH 6600 to avoid severance of the eastern QEII gully and significantly reducing the extent of impact on this ecosystem.
- (p) Reduction in the physical extent of impact on the old growth tree land containing ramarama (CH 5700 - CH 5800) through the reshaping of stormwater wetland 5.

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. Iwikatea Nicholson (Ngāti Toa Waitangi tribunal evidence for Ngāti Toa)

NGA KORERO TUKU IHO - MANAWAROATANGA

The following analysis was offered of the whakatauki regarding the whakatauki BY Manaaki Tibble (Paepae Turanga)

“Te manawaroatanga o Ngāti Raukawa ki te pupuri i te rangimarie ara i te whakapono”.

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

- ❖ Mana is authority and responsibility
- ❖ wa is time, place and space
- ❖ roa is for a long time
- ❖ tanga is a suffix of the 10 values written by Whatarangi Winiata kaitiaki-tanga, whanaunga-tanga, ukaipo-tanga, manaaki-tanga etc...
- ❖ Whakapono is to believe and be truthful
- ❖ Rangimarie is to be peaceful

This korero-rangātira by Hoani Meihana Te Rangiotu

This is a Kawa and Tikanga to guide future generations of Ngāti Raukawa ki te tonga to abide by, to maintain and pass down to each generation. To guide how we as Ngāti Raukawa should think, communicate and interact with each other, neighbouring tribes and others. Ma te Tika, ma te

The design changes outlined above to reduce impacts on the aforementioned QEII covenants have required increased scale of earthworks and hence a larger amount of spoil for disposal. 32 spoil site locations were considered and shortlisted to 8 based on a number of considerations including ecological effects.

Indigenous terrestrial vegetation communities and terrestrial habitats were classified by NZTA into ten distinct ecosystem types according to their composition, structure, and in the case of seepage wetlands, ecological condition/habitat potential. The designation area has a total area of 341.1 ha⁵ and terrestrial indigenous ecosystems occupy 37.4 ha (i.e., c. 11% indigenous) of the designation area.

Ten ecosystem types located within the proposed designation boundaries were identified as follows: Ref. Ecosystem classification Finalised area (ha)

- 1 Old-Growth Forests (Alluvial)[^] 4.23
- 2 Old-Growth Forests (Hill Country) 1.78
- 3 Secondary Broadleaved Forests with Old-Growth Signatures 2.61
- 4 Old-Growth Treelands 0.41
- 5 Advanced Secondary Broadleaved Forests 2.45
- 6 Raupō Dominated Seepage Wetlands (High Value) 0.55
- 7 Secondary Broadleaved Forests and Scrublands 17.22
- 8 Kānuka Forests 4.32
- 9 Indigenous-Dominated Seepage Wetlands (Moderate Value) 0.39
- 10 Mānuka, Kānuka and Divaricating Shrublands 3.47 Total 37.43 [^]This area calculation includes 0.05 ha of Threatened-Nationally Critical swamp maire forest. Areas are slope corrected using the project LiDAR dataset.

3.2 Levels of Ecological Value

Pono, ma Te Rangimarie To be correct, to be honest, to be peaceful.

Peace keeping activities

Nepia Taratoa dies at Matahiwi Pa on Wed 14 Jan 1863

70 years old, born in 1793, was 32 in 1824-25 leading Te Heke Karere & Te Heke Whirinui

The warriors that led the heke have passed or are elder statemen. It is a time for peace which all iwi desired.



Matene Te Whiwhi (above) , Ihakara Tukumarū (below) and Karanama Te Kapukai (of Ngāti Huia) named Te Marae o Hine, the square in Palmerston North upon the invitation of Rangitane rangātira at the time, signalling the desire for peace and prosperity.



The levels of ecological value of the ten identified ecosystem types applied by NZTA are summarised below and described in detail in the tables that follow:

Very High value:

1. 1 Old-Growth Forests (Alluvial)
2. 2. Old-Growth Forests (Hill Country)

High value:

3. Secondary Broadleaved Forests with Old-Growth Signatures
4. Old-Growth Treelands
5. Advanced Secondary Broadleaved Forests
6. Raupō-Dominated Seepage Wetlands

Moderate value:

7. Secondary Broadleaved Forests and Scrublands
8. Kānuka Forests
9. Indigenous-Dominated Seepage Wetlands

Low value:

10. Mānuka, Kānuka and Divaricating Shrublands

The assessment tools we would use is based on Kaupapa Tuku Iho framework. We refer to Whakapapa when analysing the ecological values, everything is connected. There is a resonance with what is referred to as Trophic cascades, which are powerful indirect interactions that can control entire ecosystems, occurring when predators in a food web suppress the abundance or alter the behaviour of their prey, thereby releasing the next lower trophic level from predation (or herbivory if the intermediate trophic level is a herbivore) e.g the whakapapa will group beings that have an interdependent relationship; recognising the importance of the interconnectedness of everything such as Kereru as a keystone species that regenerates forest. We also recognise ancient trees have an entire ecosystem of earth alive with insects, plants, fungus and a large network of roots that speak

Te Marae o Hine is a place of sanctuary upon the invitation of Rangitane rangātira of the time.



Ngāngara

Reptiles are the descendants of Punga

Reptiles include tuatara, lizards, lizards (skinks, geckoes, mokomoko) and giant reptiles.

Punga is a son of Tangaroa. In other traditions, he is the eldest son of Whaitiri (Goddess of thunder) and her husband Kaitangata.

If Ngāngara are carved they are usually depicted as guardians.

to other trees. The trees, insects, birds are our older siblings, created before us in the order of whakapapa.

Tuakana Teina relationship - Forest Remnants

The landscape of trees and plants found within the Te Apiti Scenic reserve is an indicator of the forest that used to cover much of this landscape. For our iwi, ancient trees are the older tuakana to humanity, they protect their younger trees and have a relationship to all plants growing around them based on whakapapa, including the soil and nutrients and insects. For an iwi whose forests have largely been destroyed along the coast and inland, the removal of any of the ancient stand of forest is a fundamental loss and to be avoided.

The Rūnanga expressed concerns about whether the biodiversity numerical offsets promoted by the initial design of the project, properly mitigated the removal of the ancient trees.

These concerns were raised through Dr Fleur Masek analysis of the terrestrial biodiversity for the project. Her concerns were raised in the NOR hearing i.e. “It is my view that the proposed effects management package is more accurately described as in an embryonic stage of design, and that it is premature and inaccurate to conclude that a “net-gain position” will result.” We agreed to work with NZTA instead of resolving these matters at hearing, however our concerns were formally notified, and we continue to work through these. Mortality rates of flora, fauna and impact on birds was identified.

Permanent loss of habitat is to be offset with increased wetlands and the size of the mitigation proposed exceeds the original design by doubling the offset proposed. The Rūnanga concerns have been somewhat offset due to the new design, which avoids most of the QEII reserve, and Maire.



<https://www.reptiles.org.nz/herpetofauna/native/woodworthia-maculata>

Ngāngara are considered a manaia to our iwi. " "He pātaka kupu" defines. "He kararehe whai tuaiwi, he pūkahukahu ōna, he kiri unahi tiotio, he anga rānei tōna, ka whānau ngā uri i roto i tētahi hua kahu."

2. "E ai ki ngā kōrero tuku iho, he kararehe, he tipua, ko tōna hanga he whakamataku."

(It lists "taniwha" as a synonym of this meaning.) The meaning of 'ngārara' is inferred through the context in which the term is used. A similar term; ngāngara was also identified as being closely related in meaning. "He pātaka kupu" defines ngāngara as:

1. "Ngā hanga ngaoki katoa ahakoa noho tonu ki te whenua, ki te rākau, ki hea atu, ahakoa rere rānei ina pakeke."

Whilst ngāngara is only used to refer to insects and worms, spiders, gastropods and other "creepie crawlies", ngāngara is used interchangeably to refer to both these, and reptiles. It is also given to refer

The modification of habitat includes increased fragmentation and isolation due to reduced habitat connectivity; creation of edge effects and consequential effects to the composition, structure, and food sources in retained habitat; and invasions and corresponding impacts of non-native plant and animal species. These are concerns we have also raised and believe that any concerns DOC raises in this regard are concerns we would like this project to address.

Te Rūnanga o Ngāti Raukawa would like a seed wanaga with likeminded iwi, to discuss seed collection, and sharing that knowledge with our next generation of Kaitiaki.

Ngangara – Lizard Management Plan

Reptiles are the descendants of Punga. Reptiles include tuatara, lizards, lizards (skinks, geckoes, mokomoko) and giant reptiles. Punga is a son of Tangaroa. In other traditions, he is the eldest son of Whaitiri (Goddess of thundere) and her husband Kaitangata. If Ngaarara are carved they are usually depicted as guardians.

Ngārara are considered a manaia to our iwi. " "He pātaka kupu" defines. "He kararehe whai tuaiwi, he pūkahukahu ōna, he kiri unahi tiotio, he anga rānei tōna, ka whānau ngā uri i roto i tētahi hua kahu." 1. "Ngā hanga ngaoki katoa ahakoa noho tonu ki te whenua, ki te rākau, ki hea atu, ahakoa rere rānei ina pakeke." 2. "E ai ki ngā kōrero tuku iho, he kararehe, he tipua, ko tōna hanga he whakamataku."

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In her doctorate on the subject matter Baker describes "Whilst ngāngara is only used to refer to insects and worms, spiders, gastropods and other "creepie crawlies", ngārara is

to a creature or supernatural being whose form incites fear.”

Baker identifies that there are a variety of accounts of the origins and whakapapa of ngārara.” Tane, Tangaroa, Peketua, Haumia and Whiro-te-tipua are credited as the ancestral influences of ngārara across different accounts. Other accounts do not name ancestors; in one tradition ngārara are called “Te Whānau o Torohuka” and Tane is advised to honour them as friends, some are good and some evil; in another, ngārara are brought to Aotearoa from Hawaiki on the Māngārara canoe.” (Baker, M,29, .

They are listed by our hapū of Ngāi Raukawa as taonga e.g Ngāti Whakatere Poutu Pa model, Te Kete Taiao Raumene.

Te Aitanga a Pepeke - Insects

“ Te aitanga pepeke refers to a wide range of insects and there creatures that have four or more legs, sit in a crouching position, and can leap or jumps.

Mosquitoes, butterflies and moths, spiders and sandflies belong to this group.

used interchangeably to refer to both these, and reptiles. It is also given to refer to a creature or supernatural being whose form incites fear.” Baker identifies that there are a variety of accounts of the origins and whakapapa of ngārara.” Tane, Tangaroa, Peketua, Haumia and Whiro-te-tipua are credited as the ancestral influences of ngārara across different accounts. Other accounts do not name ancestors; in one tradition ngārara are called “Te Whānau o Torohuka” and Tane is advised to honour them as friends,⁴⁹ some are good and some evil; in another, ngārara are brought to Aotearoa from Hawaiki on the Māngārara canoe.” (Baker, M,29)

NZTA Lizard Management Plan

Gecko and skink habitats of varying quality were identified across the Project area (Boffa Miskell Ltd., 2019).

Table 1: Lizard species recorded within 15 km of the Project designation.

Common name	Scientific name	Threat status (Hitchmough et al., 2015)
Barking gecko	Naultinus punctatus	At Risk - Declining
Ngahere gecko	Mokopirirakau “southern North Island”	At Risk - Declining
Raukawa gecko	Woodworthia maculatus	Not Threatened
Pacific gecko	Dactylocnemis pacificus	At Risk - Relict
Glossy brown skink	Oligosoma zelandicum	At Risk – Declining
Ornate skink	Oligosoma ornatum	At Risk – Declining
Northern grass skink	Oligosoma polychroma	Not Threatened



<https://teara.govt.nz/en/artwork/12608/Tāne-battles-the-insects>

The battle between Tāne and Whiro recounts a narrative about the baskets of knowledge. When Tāne defeated Whiro he took Whiro's army of birds and insects to earth as prisoners.

Te Tini o Hakuturi

Tini o Hakuturi refers to 'the multitude of bow legged one', which includes insects, birds and fairy spirits whose job is to avenge any desecration of the forests sacredness. The moral of the story behind Rātā and the felling of the tree without proper incantations is one of many throughout Polynesia that explain proper conduct. It emphasises the importance of paying respect to your kinsfolk and the forest trees, and the importance of placating the spirit world before taking something from nature." p 129, Haami Bradford

This highlights important guidance when thinking about tikanga and paying respects to the areas in

Database records show a number of indigenous lizard species have been identified within 15 km of the proposed designation (DOC BioWeb Database; Table 2). There is a Lizard Management Plan in place, and this applies to all species listed in Table 2, and any other native species incidentally found during works.

Potential effects are associated with the clearance of vegetation that is assessed as potential lizard habitat. This includes:

- Injury or death as a result of vegetation clearance and construction activities.
- Construction noise, light and dust disturbance.
- Habitat fragmentation, isolation and an increase in habitat edge effects; and
- Loss of lizard habitat, primarily regenerating kānuka tree land, mixed native and exotic shrubland, and native secondary broadleaved forest.

There are Lizard salvaging and relocation protocols. The protocols for lizard salvaging and relocation specified below are consistent with standard methodologies from DOC's Inventory and Monitoring Toolbox: Herpetofauna (Lettink, 2012) and are commonly used on many construction projects. The methodologies have been adapted for local site conditions.

Ngāti Raukawa mitigation to adequately avoid, remedy, mitigate, and offset for adverse effects on lizards is to be involved with

- Daytime manual destructive habitat searches and salvaging (Section 3.2);
- Nocturnal spotlight searches and salvaging (Section 3.2);
- Vegetation clearance protocols (Section 3.2); and

which you may harvest samples or be working in the bush.

Pepetuna

Hinepeke and Tūteahuru (grandson of Tāne) are the ancestors of the Pepetuna.



The Pepetuna or Puriri moth was known as a spiritual messenger.

The Pepetuna was a ghost of an ancestor returning to visit his or her descendants.

The Pepetuna means “eel moth” because the moth and larvae are eaten by tuna.



- Replacement and mitigation planting (Section 3.5).

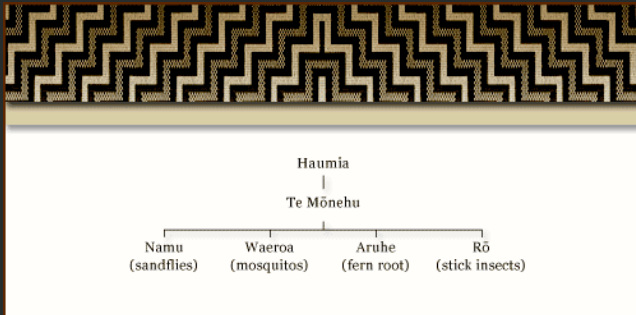
Ngāti Raukawa would like our kaitiaki to be trained in such matters to assist with the relocation protocols alongside other iwi.

Population outcomes

Ngāti Raukawa is an iwi with 25 hapū whose rohe spans the districts of Kapiti, Horowhenua, Manawatū, Palmerston North and the Rangitīkei. Seven hapū refer to Ruahine in their pepeha, and Ngāti Wehiwehi (formally known as Ihiihi), Ngāti Whakaterere, and Kauwhata ki Aorangi have specific land interests in the Manawatū, as do hapū who resided at Puketotara (Tūranga, Rakau and Te Au) and Parewahawaha, Pareraukawa, Huia, Ngarongo, and Takhiku in the upper Manawatū region referred to as Te Ahu a Tūranga.



“Haumia is the god of bracken fern and its edible root, aruhe. Among other creatures, a large number of insects are said to descend from him.”



<https://teara.govt.nz/en/whakapapa/12622/whakapapa-of-haumia>

The god of humans, Tūmatauenga (Tū), killed Numuiriā, the first sandfly, when the creature stole his spiritual essence. In retaliation, the tribes of Waeroa (mosquitoes) and Namu (sandflies) attacked the sons of Tū.” p 131, Haami Bradford

The origin of Kiore

The whakapapa of the kiore is associated with Kūmara/Riwai/Tāwhara.

“Rongo-māui stole the celestial kūmara from his older brother, Whānui (the star Vega), and brought them back to earth in his scrotum. He impregnated his wife Pani, who gave birth to earthly Kūmara. She cooked them to break the tapu of their celestial origin. But the demigod Māui had watched Pani giving birth to the Kūmara, and told people that they were eating her impurities. In shame, she fled to the underworld of Mataora with her youngest daughter, Hinemaiti (small eyed girl).

Figure 29 Hapū Integration meeting about Cultural Impact Assessment (23/07/10) Site visit 18 May 2018 Whakatere, Ngangara, Rākau and Turanga. Site visit 16 August 2019 Whakatere, Takihiku, Kauwhata, Ngarongo, Rakau, Huia

In New Zealand 87% of our population lives in urban areas (Otago University sustainability website). These cities have been identified by Weiss (2005) to function primarily in seven distinct and essential ways to generate national prosperity.

They are:

1. Centres of innovation and services, including advanced and highly specialized services
2. Centres of culture, sports, entertainment, conventions, and tourism
3. Centres of education, research and health care
4. Centres of transport and trade
5. Centres of manufacturing and technology development
6. Market centres
7. Workforce centres

Ngāti Raukawa has a rohe that includes parts of the Manawatū, Rangitikei, Horowhenua and Wellington regions and works to support the 29,000 beneficiaries of the tribe. It has been extensively engaged in resource management issues, with recent involvement of wastewater and discharge consents within Tararua District, Palmerston North City, Manawatū District Council and Horowhenua District. The Rūnanga provides support and resourcing to hapū (where sought) and maintains strategic involvement with large industry bodies and local authorities to insure Raukawa’s tikanga is appropriately reflected in resource use and management.

This has been a challenge as local government and crown agencies been captured by current Treaty settlements and ignored the existing Treaty rights of Ngāti Raukawa. Section 4 of the LGA recognises that the Crown has an obligation to

Hinemataiti was to become the ancestor of te Kiore". p 175, Haami Bradford

These kiore are small, 11 -13 centimetres long and about 60 -80 grams in weight, they are brown with a grey white underside. Kiore are a winter food (that's when they are fat). They eat Hinau berries, miro, tawa, tawai, karamu, taraire, kohekohe, pūhiri and patatē, and the Tāwhara, eggs, chicks, lizards, frogs and insects." p 174, Haami Bradford.

Creation

Land and waterways were abundant with the sustenance required to live, but equally important, both held deep spiritual value which governed behaviour. Our stories contain values and events which guide and direct us on how to behave.

Te Mauri Ora I

(according to Pei Te Hurinui Jones- Te Tuhi Mareikura, 2013)

Ka marama te Ao- The world is glowing after the separation

Life Principle One – Mauri Ora

Present were:

Hani - The questing One

Puna – The Spring Well

At te Takupuu Nui o te Whenua they came together after searching for a long time, and from this union and their children mauriora was planted on earth.

Te Mauri Ora II

(according to Pei Te Hurinui Jones- Te Tuhi Mareikura, 2013)

take appropriate account of the Treaty principles and confirms that the LGA has included provisions to facilitate participation by Māori.

One such provision, is S.81, which requires councils to provide opportunities, and foster the capacity for Māori, to contribute to the councils decision-making processes. We are aware that in some councils such opportunities have included representation on council committees and working groups; the establishment and resourcing of relationship agreements, consultation, and engagement processes; as well as other co-governance initiatives. While we understand that Ngāti Raukawa has been offered opportunities and resourced to participate in some fora, this has been to a lesser (and in some cases much lesser) extent that those iwi/hapū who have settled their Treaty claims.

The requirement in S.81 is not however limited to iwi/hapū who have settled their Treaty claims. It is not even limited to iwi/hapū who are mana whenua, but instead is broadly worded to encompass all Māori. In our view, failing to provide similar opportunities for an iwi with an acknowledged interest in the area to participate to the same extent as iwi/hapū with a settled Treaty claim, is inconsistent with this statutory obligation

There is a large concentration of our population in Palmerston North City, and Feilding. These centres are:

1. Centres of innovation and services, including advanced and highly specialized services
2. Centres of culture, sports, entertainment, conventions, and tourism
3. Centres of education, research and health care
4. Centres of transport and trade
5. Centres of manufacturing and technology development
6. Market centres
7. Workforce centres

Papa and Rangi embraced. The children born unto them were:

Rongo – To whom was given the power over the cultivated food plants of the earth. In his godhead became the deity of sound, which we hear, and also the God of peace, or the Atua o te Maungarongo.

Tane-mahuta – To whom was given the dominion over the birds and the trees of the forests. Hence the name Te Wao-nui a Tane (The great forests of Tane). He also has power over humankind.

Haumie-tikitiki – To whom was given the power over all uncultivated food plants of the earth such as fern roots and various vegetable plants.

Tāwhirimātea – To whom was given over the power over winds, storms and rain. IN his godhead he holds sway over these elements.

Tangaroa – To whom was given over the power over tides of the ocean and also over the fresh waters. He is also the god of reptiles on the land and retains godhead over all these things.

Ruaimoko- To whom was given the power over earthquakes, volcanoes and all thermal activities on land.

Tū-matauenga – To whom was given over warfare and over man.

Kahukura – Who is also called Uenuku (the rainbow which is visible to our eyes – in his godhood he

Transportation, connectivity from East to West coast contributes to prosperity, safety, and connection to our inter-iwi communities to health and public health services.

Within Palmerston North City Ngāti Raukawa had the most common iwi affiliation with 13.7%. A significant minority of Māori did not know their iwi (17.8%) but this was down a significant amount (8%) since the previous census in 2001. This is similar to Māori nationally. Other common iwi affiliations were Ngāti Porou (13.3%), Ngāti Kahungunu (12.7%) and Ngā Puhī (10.7 %). Many of the iwi in Palmerston North have experienced significant increases since 2001 at levels which are significantly greater than natural population growth. One of the reasons is that high numbers of Māori people migrated to Palmerston North between 2001 and 2006. Rangitāne was the 10th most common iwi affiliation for Māori in Palmerston North (2011, PNCC, <https://www.pncc.govt.nz/media/1726593/Māori-profile-2011-pdf.pdf>).

Te Rūnanga o Ngāti Raukawa are focused on regional development and see the connectivity of river and maunga throughout the region. Conceptually this enables us to embrace multiple iwi relationships and acknowledge gains for all Māori population and the wider community.

For Raukawa, economic development is part of an integrated approach to Māori development, which balances social, cultural, economic, environmental and spiritual wellbeing.

Economic development that is supported does not harm people and the environment, and distributes wealth and opportunities horizontally.

The Raukawa economy was well described in Te Pae Tawhiti (2018) which describes a Māori economy comprising of assets and income of a range of Raukawa enterprises, wages and salaries earned in the general and Māori economies, and Māori housing (Harmsworth, 2005; Nana, Stokes, & Molano, 2011a; NZIER, 2003) including Māori providers of social

discloses hidden things to man. He is also the protector of mankind. His other name is Kahukura Uenuku (The red robed Rainbow).

At the time Rangī and Papa were in close embrace. Tane Mahuta also embraced Kahukura, and Rongo embraced Tangaroa. Rongo and Tangaroa begat Tiro (The Piercing cry), and Tane Mahuta and Kahukura begat Hine ari (The radiant and Fair maiden).

Hine Ahu One

In the Pei Te Hurinui Jones account of creation in “He Tuhi Mareikura” he offers a description of the creation of the first woman. We must start with the asexual birthing of Ranginui to two premature children, one of whom was named Rimu-rehia (the enchanted seaweed) and the other Te Awe-kōpara (the enchanted downy plumage). They fell upon Papa tua nuku. It was Rimu-rehia who begat the vegetation of the sea and freshwater lakes, and Te Awe-kōpare begat the plumage of all birds.

Tāne takes the wife of Tangaroa “Rimu-rehuia” and melds the sacred clay “Kurawaka” around her. He breathes life into the newly created being, thus Hine ahu one is brought to life.



services oriented to Māori needs (Davies et al., 2005). These providers are mainly constituted as not-for-profit charities (Cram, Pipi, Keefe-Ormsby, & Small, 2002; Nana et al., 2011a).

Our combined iwi regional community have significant Māori managerial and organisational capability based in Whānau Ora and Tertiary Provider services, and these services are important as they focus on addressing Māori needs using social entrepreneurship methods.

The Māori collective of Whānau Ora providers already collaborate to improve whānau circumstances, wellbeing and wealth, and the conceptual models provided (e.g. Te Tihi) and the leadership teams within these collectives can and should be utilised in major roading projects such as Te Tihi and Whaiora (Mental Health Services Provider).

Our assets include construction companies, affordable housing providers, investment companies and education providers such as Te Wananga o Raukawa to assist the project with transport, construction, housing, education and pastoral care needs. Our iwi members have expressed the desire to see this project return benefits to all Māori given the need for better outcomes economically for our people. It was identified by northern hapū leaders that the government sectors, agencies, and providers are accountable for better Māori outcomes and it our aspiration that this project enables that outcome, and where possible this is within our own iwi ecosystem of services e.g. Te Tihi, a multiple iwi, Māori community health provider is well placed to support the project in terms of pastoral care and medical services.

Raukawa would like to see Māori outcomes determined through the earlier stages of the commissioning process, or in the planning phase of the procurement lifecycle, in conjunction with development of performance measures, as part of a co-design process with alliance and NZTA.

This project provides an opportunity, indeed a reclamation of the complex weave of relationships, whakapapa, that binds us across time and space in reciprocal relationships that maintain the balance, economic prosperity and growth.

<https://teara.govt.nz/en/artwork/41176/origin-of-the-hongi>

The tradition of the hongi recalls the Māori legend of the creation of the first earthly woman, Hineahuone. She was formed from clay by the creator god Tāne, who then breathed life into her nostrils. This 1976 illustration by Ngāpuhi artist Pauline Kahurangi Yearbury shows them at that moment.

She had a daughter called Hine Titama. She was named for the dawn, the connection between night and day, and is said to be extraordinarily beautiful. Upon reaching adulthood, she became Tane's wife and together they had Hinerauwhaarangi." Ani Mikaere page 30, *The Balance* destroyed.

Hine Titama and Hine nui te Po



<https://teara.govt.nz/en/artwork/27617/hine-titama>

Hine titama decided to cease being Tane's wife when she found out that he was her father. "She uttered a

NZTA have provided two project scholarships to members of Ngāti Raukawa each year for a period of three years. The value of each scholarship will be \$10,000.00 (the total value per year is \$20,000.00). The purpose of the scholarships will be to assist the recipients to undertake study in a field relevant to the scholarship.

NZTA is committed to help with any project related to education in schools to ensure inclusion in the project, the development of construction specific education, and a long-lasting connection with the project area.

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. The use of narrative, "of people telling their own stories about how they perceive the situation, becomes a potential consensus building tool for unearthing issues unapproachable in a solely rational manner" (*Sandercock, 2000*).

It is recommended that iwi and hapū have an opportunity to apply for education scholarships and this criterion be developed and distributed.

Treaty Context

Ngāti Raukawa recognises the Te Tiriti o Waitangi document as the constitutional foundation upon which this nation was built. This informs our understanding of our relationship with Crown Entities such as the New Zealand Transport Agency (NZTA). The impact of NZTA work within the Iwi territories is extensive, and covers our interests where roading projects impact along the coast, and inland water ways, streams, rivers, forests, fauna and maunga.

karakia to hake her children sleep soundly and to render Tane strengthless to pursue her. She made her way to Rarohenga and persuaded Te Kuuwatawata, guardian of the entrance to let her through. Before entering, she paused and looked back and saw Tane following her, weeping as he went. She commanded him to return and care for their children in this earthly life, telling him that he would prepare a place for them in Rarohenga, and there care for them once more as a mother, in death.” From that time, Hine titama has been called Hinenui I te po, the kuia to whom all her mokopuna go upon death.

Hine tū parimaunga

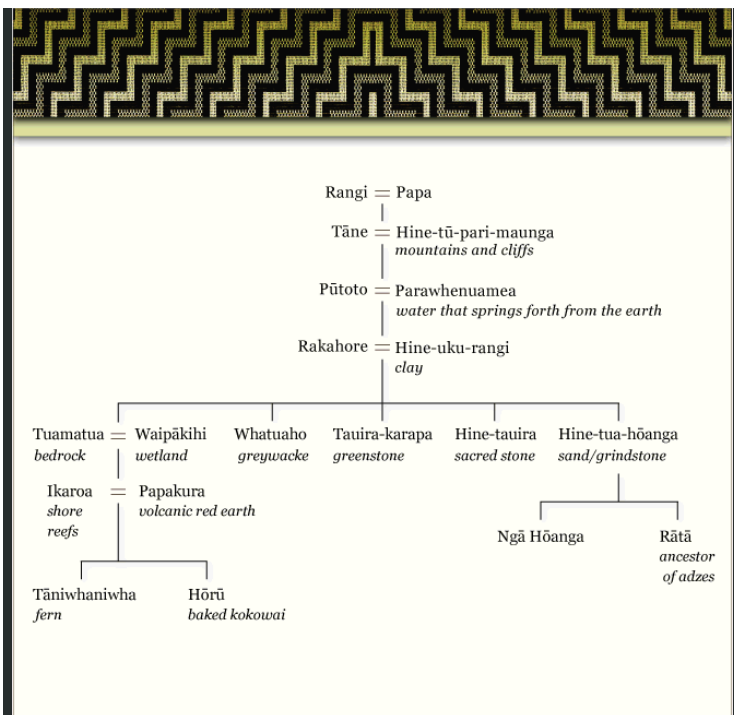
Whakapapa is a regulator of conduct. This whakapapa (genealogical chart) lists the descendants of Tāne (god of the forest) and Hine-tū-pari-maunga (goddess of the mountains and cliffs). There were close relationships between stone, water and soil. The value of stone to humans is also shown with the inclusion of Rātā, the first person to use an adze to cut down a tree.

The landscapes and landforms managed by NZTA hold some of our stories, and those stories are part of our whakapapa to this region.

Te Ahu a Turanga roading project is necessary for safety, for connectivity to throughout the region and is an enormous challenge to build sensitively and safely. Prior to, at and following the signing of Te Tiriti, the many hapū and iwi within our Rūnanga of Ngāti Raukawa maintained mana and tino rangātiratanga over the whole of their respective takiwā. All of our iwi are bounded by several significant marriages between through both Kurahaupo, Takitimu, Aotea and Tainui waka. We are also bounded by responsibilities to nga pae maunga o Ruahine, me Tararua to te Moana o Raukawa.

Te Rūnanga o Raukawa are united with other iwi on the following shared values:

- Ruahine, Tararua and the Manawatū river Catchment (referred to from this point as Nga Pae Maunga me nga Wai-tuku-kiri) are inseparable and are integral to the identity of all Tangata whenua of the region;
- Nga Pae Maunga me nga Wai-tuku-kiri are ancient and enduring sources of life; abundant with adventure, and alive with history.
- Nga Pae Maunga me nga Wai-tuku-kiri are places of spiritual significance with their own mana and Mauri.
- Tangata Whenua have a tūpuna responsibility to uphold the mana of Nga Pae Maunga me nga Wai-tuku-kiri;
- Iwi have to safeguard the mana of Nga Pae Maunga me nga Wai-tuku-kiri.



Hine moana, Hine uhi, Hine te Repo, Hinewaipipi Hine Pukohurangi

Hinemoana was the second wife of Kiwa, one of the male divine guardians of the ocean. Her name literally translates to Ocean Woman and she was the ocean personified. Together, Hinemoana and Kiwa had a number of children. The names and number of these children vary in different accounts however each of them was the ancestor of the creatures of the sea; shellfish, eels, seaweed, octopus and so on.

The interests of our iwi are based on the effective assertion of mana (including by ringa kaha and raupatu), by negotiation, peace-making and tomo (arranged marriages), tuku (in the sense of allocation as distinct from gift) and ahi ka (ongoing possession) whereby Ngāti Raukawa maintained mana me te rangātiratanga in their takiwā.

Parakaia Te Pouepa of Ngāti Turanga cites 1831 as the year in which Ngāti Raukawa gained the mana of the land:

“... Ko taua whenua kua riro noa mai ia matou i te rau o te patu o Ngāti Raukawa i te tau 1831 ...”

“This land came into the possession of Ngāti Raukawa through conquest, in the year 1831 ...” Cultural Impact Report for JD and GP Easton for proposed earthworks at Whirokino completed by Rupene Waka in 2011.

According to our histories at the time of the signing of Treaty of Waitangi the mana of region lay with Ngāti Raukawa. Their rohe stretched across the Ruahine Ranges and Tararua Ranges, and within Te Ara Paepae and parts of the gorge. This is reflected in the local marae and hapū pepeha which celebrate the “Ko Ruahine te Maunga” or Ko Tararua te Maunga”.

Our cultural values are visually intertwined throughout our report, our understanding of whakapapa, kaupapa, our conceptual models, our Māori lore and the structures of life from divine being to our older siblings, the rakau, the birds and our taniwha and tipua.

As at 1840 Te Ahu a Turanga was part of Ngāti Raukawa, in accordance with tikanga Māori, on the basis of conquest, possession and consensus. It was gifted to Hirawanu Kaimokopuna in 1858 according to our hapū historians and this is supported by Māori Land Court Records.



Others say that Kiwa is the brother of Hinemoana, or her guardian. Some Māori nations have stories in which Hinemoana is married to Ranginui, the god of the sky. This causes jealousy on the part of Papa, the earth mother, another of Rangi's wives. The enmity between Hinemoana and Papa is shown in the way the sea is constantly attacking and eroding the land <https://www.paitangiartandink.co.nz/new-products-1/hinemoana>

The relationship between the domains is important and show impact between elements, land and water.

There are other atua that we will describe here as it is important to retain our female atua and understand

Takawaenga

Ka tau te riri, ka houhou te rongō

Hostilities subsided and peace was made.

Chivalry in warfare, and in peace was part of the ancient art of leadership and was required as a long-term strategy to live together. This is a complex landscape of multiple iwi, and our peacekeeping activities have always been about a future together.

Te Tiriti o Waitangi is one of many armistice activities that we undertook, however before that document between us as tāngata whenua, we have our own peace keeping treaties.

Tiratahi Taipana, Dennis Emery, Charlie Matenga and Bridgette Te Aweawe discussed the importance of certain marriages in this region. This was further outlined by Hon Sir Edward Taihākurei Duri. "Peace was sealed by the marriage of Enereta te One and Hoani Meihana Te Rangiotu. They were the children of the leaders of the two disputants over the Taonui swamp. Hoani Meihana was the son of Pohoi Te Rangiotu. He took the name Hoani Meihana on his conversion to Christianity and baptism in about 1840 by Rev John Mason of the Putiki Mission.

Enereta Te One was the daughter of Reupena Te One of Ngāti Whakare and Ngāti Kauwhata who had led part of the Ngāti Kauwhata migration. He had settled at the northern end of the Aorangi block beside the Oroua river. His son, Te Koro te One, was renowned for opposing land sales and his vision of a tribal reserve. Te Koro lived at Managawhata near to Rangiotu, and also at Tiaki Tahuna, in both cases, alongside Rangitāne.

Their marriage, and that of their daughter Hurihia to Te Rama Apakura of Ngāti Raukawa and Ngāti Kauwhata, sealed an

their domains of influence. The following is an excerpt from our Inland Water ways report.

“There’s a place I remember my kuia saying to me along the Manawatū river called Hinewaipipi. I said “Who was Hine waipipi?” And she said she was an atua, because she was responsible for linking up the water that came from the mountains down to the sea. She had two sisters, one was Hine te repo and Hineuhi.....Hinewaipipi is still part of the Manawatū River that we understand. Some of our hapū like part of Ngāti Turanga, is called Hineone, and she carries the names of the alluvial soil.” Te Kenehi Teira, 2016, Porirua ki Manawatū inland waterways.

Ngāti Kikopiri historian and environmentalist Heeni Collins and Tene Tangatai write about Hine tu parimaunga and Parawhenuamea, in describing ATua domains for Waiwiri.

“Maringi noa nga roimata a Ranginui ki te umu a Papatuanuku, tae atu ki te Wao-nui-aTane raua ko Hine-Tu-Parimaunga ara ko nga matua o Parawhenuamea, te atua o ngā

manga me ngā awa....(the tears of Ranginui, the sky father, fall to the breast of

Papatuanuku, the earth mother, to the great forest of Tane and the Mountain Maiden, the

parents of Parawhenuamea, the deity of streams and rivers)” (Waiwiri Lake, Stream & Environs: He Taonga Cultural Impact Assessment report for the three affected Ngāti Raukawa hapū – Ngāti Kikopiri, Ngāti Pareraukawa, Ngāti Hikitunga 2018)

Other Atua identified as important were Hine Iwaiwa in terms of the tides and moon, and the Hinepukohurangi in terms of the mists that lay low.

ongoing connection between the Rangitāne marae at Rangiotu and the Ngāti Kauwhata marae of Aorangi.

Enereta and Hoani Meihana enjoyed the status of moenga rangātira, a term used in some places to refer to such marriages but used also, and used here, for one born from a chiefly line. Professor Sir Hirini Moko Mead has described the custom. The process of negotiating a peace agreement, he wrote, was called hohou rongo [hohou i te rongo], to make peace. Hohou, he wrote, is to bind and lash together so that each side accepts a responsibility to uphold the agreement and the agreement itself becomes binding on the whole tribe. To make the binding real, political marriages might be arranged each partner to be a person of standing in their iwi, the issue then belonging to both sides. Mead referred to the advice of the late Iwikatea Nicholson, a kaumatua of Ngāti Raukawa, that the descendants are called takawaenga – those who stand in between, in the event of a dispute, or to bring those affected together. In the 1980s, Iwikatea instanced the need for the takawaenga to lead Rangitāne and Ngāti Raukawa to a combined settlement.

The significance of the agreement was first, that it settled land rights for the lands between the Oroua river and the Ahuaturanga block, and the lands south of the Ahuaturanga block from Tokomaru to Paparewa on one side of the river, and around Puketotara on the other, as already described. Second, it was a reminder that contrary to the opinion of the Court in 1869, might is not right in tradition, that wars had to be justified to be tika and peace, no matter how elusive, had to be pursued.

Enereta and Hoani Meihana had Ema and Hurihia. Ema married Hare Rakena Te Aweawe the son of Te Aweawe, son of Tokipoto. Now both Ngāti Hineaute and Ngāti Rangitepaia were bought into the pact – covering the whole of the southern Rangitāne. Hurihia married Te Rama Apakura, son of



Hine Iwaiwa – ko Hine korako, ko Rona whakamau tai

<https://thumbnailer.digitalnz.org/?src=https%3A%2F%2Fmedia.tepapa.govt.nz%2Fcollection%2F275547%2Fpreview>: <https://www.heaokotahi.co.nz/blog-1/2017/9/6/episode-8-fact-1-atua-wahine-female-Māori-god>



Erana Tuporo of Ngāti Raukawa and Ngāti Kauwhata and the whaler from Kāpiti Island, Robert Durie.

Te Aweawe and Te Rangiotu whanau lines and the Enereta Te One line, by which the Kurahaupō and Tainui waka are what we refer to as moenga raNgātira.

We had come to the second generation of Ema and Hurihia as the children of Erenora Te One and Hoani Meihana Te Rangiotu. Ema, the eldest sister, married Hare Rakena Te Aweawe the son of Te Aweawe whose father, Tokipoto, had been killed by Te Rauparaha. The marriage to Hare Rakena extended the peace pact to embrace Ngāti Hineaute and thus the balance of southern Rangitāne.

Then, Hurihia married Te Rama Apakura, who was the son of Erana Tuporo of Ngāti Raukawa and Ngāti Kauwhata and of Robert Durie (Pape), a whaler on Kāpiti Island. Hurihia and Te Rama had Hoani Meihana Te Rama Apakura (John Mason Durie), the grandfather of Rāwiri, Sir Mason and Sir Taihākurei Durie. Hoani Meihana Te Rama Apakura married Kahurautete Matawha, of Ngāti Rangatahi and Ngāti Toa, whose grandmother, Wharekiri, had married James Cootes (Reweti Kuta), also a whaler on Kāpiti Island.

Further, as part of the third generation, Ema Heeni and Hare Rakena Te Aweawe had Manawaroa Te Aweawe.

Manawaroa was named for the peace making which his grandfather, Hoani Meihana had famously referred to earlier, in a tribute to Ngāti Raukawa - "Ko te manawaroatanga o Ngāti Raukawa ki te pupuri te rangimarie, ara te whakaponon'.

Manawaroa was the eldest grandson of Hoani Meihana. Hoani Meihana's eldest granddaughter was named



Ngāti Raukawa seek active Kaitiakitanga opportunities



Opportunity for carvers to work together in design

Tipua and taniwha

Above is Hemi Te Peeti 's carving of Papangaio, a known taniwha that ensures tikanga and kawa are upheld in our waterways. Peketahi, sometimes described as a giant koura is a tipua who assists us in the care of wetlands. Whangai Mokopuna is a taniwha

Rangimarie. In addition, on the construction of a roadway linking to the Oroua river in 1867, which would soon be bridged and would lead on to Foxton, Hoani Meihana had shifted Puketotara papakinga from its position downstream on the Manawatū river to its current site at what became called Rangiotu, and the marae there was named Te Rangimarie, again in recognition of the peace.

Hare Rakena thus descended from Te Rangiotu, Te Aweawe and Reupena Te One, three senior raNgātira in this district at the time of the migrations bringing together the iwi taketake and the iwi heke. Reupena, of both Ngāti Whakatere and Ngāti Kauwhata, had led one section of Ngāti Kauwhata in the migrations and had settled at the northern end of the Oroua block where his descendants still farm.

Manawaroa Te Aweawe married Rangingangana Winiata of Ngāti Pareraukawa and Ngāti Parewahawaha. Through her father, Winiata Pātaka, she descended from Nēpia Taratoa, who led one of the Ngāti Raukawa heke and settled on the Rangitikei river. Through her mother she descended from Hitau, sister of Te Whatanui who returned to his kainga tuturu, Waihāhā, on the shores of Lake Taupo, and left no issue in the district. From the siblings of Rangingangana we have Professor Whatarangī Winiata, founder of the Wānanga o Raukawa, and Rachael Selby, co-chair of the Wai 113 Claim Forum.

Referring to the fourth generation, Manawaroa and Rangingangana had Wiremu Kingi Te Aweawe, a principal informant for the authors, McEwen and Whatanui Carkeek. Wiremu married Pipi who descended from Waitohi, the sister of Te Rauparaha, and through her, Matene Te Whiwhi. The past wounds had healed. Pipi's sister Parewahawaha, married Rikihana Carkeek who farmed on the Puketotara block, and who had Te Waari Carkeek.

who has a number of accounts of his movements, his name, tohu of why he comes and relationships to various hapū and iwi of the district.

The mauri of Okatia resides on Waiatarere beach. The areas used to be referred to as Okatia.

Nga Kōrero Tuku Iho

While Uenuku was known as a powerful chief in Ra'iatea, his name suggests that he carried knowledge of the Uenuku traditions, linking to Io-matua-kore and the whare wānanga. A binding from his house, of harakeke or perhaps supplejack, would represent the mana of that lineage. The “sacred emblems” or mauri stones brought over on the Tainui waka were also known as Te Papatatau o Uenuku.,



Uenuku is one of the oldest and prized taonga of the Tainui people.

Whāngai relationships were also a customary means of keeping connections. Tamihana, younger brother of Manawaroa, married Waitokorau of Ngāti Toa, and adopted Atareta, daughter of Hori Te Matakū and Ani Patene Durie (sister of Te Rama Apakura) of Ngāti Kauwhata. Atareta was the mother of the first Māori Chief of General Staff, Brian Poananga.

Tamihana and Waitokorau also adopted Marore, direct descendant of Te Rauparaha, and Marore's daughter, Ada Atireira Tamihana. Ada married Taylor Whitirea Brown of Ngāti Parewahawaha and was active in promoting the construction of Parewahawaha house on the marae on the Ohinepuhiawe block where she lived.

Tariuha Te Aweawe, brother of Wiremu Kingi Te Aweawe, was an advisor to Iriaka Ratana, MP for Western Māori. Tariuha adopted Tariana Turia of Ngāti Apa, who formed the Māori Party.” Unpublished paper- Taihakurei Durie (December 2019). These whakapapa lines were also outlined in separate interviews with Tiratahi Taipana, Charlie Matenga and Bridget Larkins, they too are direct descendants of this whakapapa.

Our iwi commitment to peace has been named generation after generation so that peace is maintained for political, economic and social stability.

Heke – Tuku Whenua and Take Raupatu

Ngāti Raukawa and Ngāti Kauwhata were (and still are) closely related and allied iwi, who lived in the vicinity of Maungatautari and Te Kaokaoroa o Patetere, on both sides of the Waikato river. They fought alongside each other in battles against Ngāti Maniapoto, Waikato and Ngāti Apakura. The chiefs Wahineiti and Hape were said to be leaders of both Ngāti Raukawa and Ngāti Kauwhata, and the successor to Hape's mana was Te Rauparaha (who was Ngāti Raukawa on

Uenuku is a repository or vessel for the Spirit of the Ancient Paramount Chief Uenuku from our ancestral homeland Hawaiki.

Uenuku was lost during the battle of Hingakākā, between Ngāti Toa and Waikato tribes about 1780, and was rediscovered near Lake Ngāroto many years later. These were the early background historical events that were to lead to the migrations

Korotangi



The sacred talisman, Korotangi, travelled in the Tainui waka, and was carved with metal tools, it remains a mystery.

According to Pei Te Hurnui Jones among the complement of Tainui canoe were several High Priests, including Hine- puanga- nui a Rangi a high priestess of the bird cult.

❖ Tatau Pounamu

(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.

his mother's side, and had trained under Hape). Ngāti Toa has close ties with both Ngāti Raukawa & Ngāti Kauwhata. Winiata Tupotahi told the Native Land Court in 1884 (p39-40) that owners of land at Maungatautari (Manukatutahi Otautahanga) prior to the battle of Hangahanga, were: "Ngāti Takihiku, Ngāti Hae, Ngāti Kapu, Ngāti Ngarongo, Ngāti Kauwhata, Ngāti Kahoro, Ngāti Wairangi, Ngāti Paretekawa...Ngāti Maihi... formerly, Ngāti Maiotaki..., Ngāti Huia also."

Ngāti Toa and Ngāti Raukawa chiefs had joined a Nga Puhitaua travelling south, armed with guns, which took pā at Oroua and Pukerua Bay, before returning north via Taranaki. Several Ngāti Raukawa chiefs were also on the 'Amiowhenua' (journey around the land) led by Peehi Tukorehu (Ngāti Paretekawa, Ngāti Ngarongo) which attacked kainga at Te Apiti, Manawatū gorge, and captured the Rangitane chief Hirawanu's sister Whakarongo, then went south to Taputeranga Island, before travelling up the west coast and clashing with their Ngāti Toa/Ngāti Raukawa relatives and Te Atiawa at Taranaki. Both of these long-distance journeys occurred about 1819-20.

Pressure from Waikato/Ngāti Maniapoto and the urgent need to acquire guns from Europeans led Te Rauparaha to persuade most of his Ngāti Toa relations to migrate south. Ngāti Huia, Ngāti Whakatere, and Ngāti Rangatahi (with some Ngāti Kauwhata) were some of the first Ngāti Raukawa people to migrate south - either on **Te Heke Tataramoa (1822)** with Te Rauparaha and Te Rangihaeata, or on **Te Heke Hauhaua** and **Te Heke Niho Puta** from Taranaki with Ngāti Tama (1824). These hapū or iwi were all closely aligned with Te Rangihaeata, and together took the Ngāti Apa pā, Pikitara, on Rangitikei river. About 400 Ngāti Apa, including Te Hakeke, are said to have fled inland.

Meanwhile the Ngāti Raukawa/Ngāti Huia leader Te Whatanui and his Ngāti Tuwharetoa relations had become involved in supporting Ngai Te Upokoiri and part of Kahungunu in their battles at Heretaunga (Hawkes Bay). Through his success he had gained interests as far south as Waipukarau and Tamaki-nui-a-Rua (Dannevirke). In the battle

Peace between Raukawa and Rangitane were symbolised in three mere named after the event those names were:

- Tane – nui- a rangi
- Tu whakatipua and
- Manawaroatanga

The mere named Tane-nui-a-rangi was at the Manawatū Museum but was stolen in the 1990s and not returned; the mere Tuwhakatupua is held by Hoani Meihana's Durie descendants (ie from Hoani & Ema's daughter Hurihia), the King Tuheitia holds the third mere.

There are other symbols of peace keeping between other iwi such as the pounamu call Tawhito whenua which refers to Ngāti Ira and Ngāti Toa/ Raukawa chief Te Rangihaeata.



Tawhito-whenua - is a famous mere pounamu (greenstone weapon) from the Wellington region. During the early nineteenth century, the chief Te

of Kahupapa at Te Aute, Te Whatanui and Te Heuheu were eventually successful, but with heavy losses, and Te Whatanui preferred to build a pā further north at Puketapu (near Ahuriri, Napier). He became well-established, with several pā and kainga over a 200 square-kilometre area and aimed to settle there long-term. But the tide turned against him when his pā at Puketapu was defeated, and several family members were either killed or fled.

While Te Rauparaha had initially tried to live in peace with Muaupoko friends at Waikawa and Ohau, the relationship turned to bitter enmity after the killing of his children and trusted cousin Te Poa at Te Wī in 1822. Those killed were of Ngāti Toa and senior Ngāti Raukawa descent, with connections also to Ngāti Kauwhata. Te Rauparaha, Ngāti Toa and Ngāti Huia fought Muaupoko mercilessly. With their Te Atiawa allies, they became more firmly established in the south with a victory over allied local tribes at Waiorua, Kapiti Island, in 1824, ensuring greater security and dominance in the region. After their defeat at Puketapu, Te Whatanui and Taratoa (Ngāti Parewahawaha, Ngāti Huia) travelled south, met with Te Rauparaha at Kapiti Island and obtained guns, but returned to obtain utu for their losses.

A small Ngāti Raukawa group, known as **Te Heke Karere (1825)**, the messenger migration, came south led by Te Ahukaramu (of Ngāti Huia) and was a response to word having reached the north of the grievous attack on Te Rauparaha's whanau at Te Wī. Finding Te Rauparaha and his allies well-established on Kapiti Island, Te Ahukaramu agreed to persuade all his relations to move south. When they wouldn't shift, he burnt down their houses, so they had no choice. The first major Ngāti Raukawa heke was known as **Te Heke Whirinui and** occurred about **1826**. This heke included Ngāti Huia, Ngāti Pare, Ngāti Maiotaki, and some of Ngāti Kauwhata, who are said to have come "in the fold" of Ngāti Raukawa. Tupotahi said that by the time Whatakaraka was killed most of Ngāti Kauwhata had already migrated with Ngāti Raukawa. Those who came on this heke also joined in the killing of the former inhabitants, and supported Te Rauparaha's desire for utu for the death of his children. This led to the positioning of Ngāti Huia at Muhunua and around

Kotuku (Muaupoko, Ngāti Ira-kai-pūtahi, Rangitāne, Ngāti Kahungunu) presented Tawhito-whenua to Te Kekerengu of Ngāti Ira. This weapon recalls a battle on Wellington's south coast in 1827. The alliance of iwi attacked and overwhelmed Ngāti Ira on the south coast, in a battle named after the island of Tapu-te-ranga.

As Ngāti Ira awaited their fate, chieftaness Tāmairangi asked if she might sing a song of farewell to her ancestral lands. This she did with such pathos that the Ngāti Toa/ Raukawa chief Te Rangihaeata spared her and her children. Her son, Chief Kekerungū, then presented Tawhito Whenua to mark the transfer of mana (authority).

Both Te Rangihaeata and Te Rauparaha are important in regards to concepts such as take raupatu and tuku whenua. From Raukawa tikanga and Kawa this our world view of why we established ourselves in this region by right of conquest and gifting of lands.

Te Rauparaha



When chief Werawera of most of the Ngāti Toa approached chief Korouaputa of Ngāti Raukawa to seek a wife, the latter lamented that only his youngest,

Lake Papaitonga where the deaths occurred, and further north at Poroutawhao. They also fought alongside Ngāti Toa in Te Wai Pounamu, the South Island, where survivors of the battle at Kapiti Island were still sending threats.

While Te Whatanui was part of a combined iwi force which took the pa Pakake, near Ahuriri (Napier), and the taking of prisoners there, the arrival of Nga Puhi guns would prove the downfall for Ngāti Raukawa settlement plans in the region. Some of Ngāti Takihiku heard the warnings and returned to Wharepuhunga, where they remain today. After the loss of his cousin Te Momo Irawaru and a further defeat at Roto-a-Tara, Te Aute, in which Ngāti Takihiku had fought a rearguard action, Te Whatanui, Te Paerata led a group across the Ruahine range over Te Ahu-a-turanga track to Kapiti. This party also included Ngai Upokoiri, and some of the Rangitane hapū Ngāti Parakiore, after Te Whatanui had formed a peace arrangement with their chief Te Ropiha. This initial crossing of the ranges was the start of **Te Heke Mai Raro** (the final Ngāti Raukawa migration). By now Te Rauparaha had established a regular trade for guns from his base on Kapiti Island, and Te Whatanui decided to bring his people south. He returned to Maungatautari and Taupo to get them. He and Taratoa both led Te Heke Kariritahi in 1827, leaving from Piraunui, a large Ngāti Raukawa pa beside the Waikato river (near Putaruru). Te Whatanui led further groups south from Maungatautari and Taupo in a migration known as Te Heke Mai Raro (1828-9).

Ngāti Kauwhata came south from Maungatautari with Te Whatanui in “the great heke”, Tapa te Whata told the Native Land Court in 1868, separating from the rest of Ngāti Raukawa from Turakina (river) who went to the coast, while Ngāti Kauwhata stayed inland with Ngāti Huia and reached the Rangitikei river. From Poutu, in the lower reaches of the river, Te Whata led a small group inland. Though one was killed, most of the Ngāti Apa they encountered were captured, as they travelled up the Kiwitea to the Oroua river. Possessing guns assisted their ability to establish dominance in the area. Through the release of women captives, a peace arrangement was made with Ngāti Apa, who ceded land from Whakaari (Mt Stewart) to Aorangi, to Ngāti Kauwhata. Some

Parekōhautu, remained eligible. He affectionately described her as his water carrier. But he also paid tribute to her, foretelling that she would give birth to a taniwha (great leader).

When the couple finally presented the last and tiniest of their babies to Korouaputa, it was revealed that Te Rauparaha had six toes on one foot. This was the sign of a taniwha



Amokura= Ngāti Huia/Ngāti Raukawa tribe, owned by Te Rauparaha, ca 1780 – 1849. His general in battle was Rangihaeata



The mere pounamu (hand weapon) held by Te Rangihaeata is called Te Tuhiwai. It originally belonged to Te Rauparaha. Te Rauparaha received it from the Ngāi Tahu chief Te Mātenga Taiaroa in exchange for a

inter-marriage occurred. Ngāti Kauwhata also caught and killed some Rangitane people on the Manawatū river, causing others to flee. Meeting with Te Rauparaha at Kapiti Island, Te Whata was offered land at various places, but he told Te Rauparaha he had found his place, by the Oroua river. Te Whetu of Ngāti Wehiwehi (hapū of Ngāti Kauwhata) also returned some captives of Rangitane back to that tribe. So Rangitane invited Ngāti Wehiwehi to settle lands adjoining (south of) Te Rotonui a Hau and Mangawhata, near the Oroua river.

We refer to the lands secured as part of these heke as “tuku whenua”, and “Take raupatu”. Customary concepts of conquest, gifting and peace keeping. Ngāti Raukawa migrated from Waikato to help Waitohi and Te Rauparaha secure the lands and join in on some of the battle to secure the territories. “One of the last hapū to come through Te Ahu a Turanga was Takihiku, who were the guard of Te Whatanui’s rear guard forces” (Huataki Whareaitu 15/08/2019). “We were given land because we were part of the fighting force of Patukohuru from Ihakara Tukumarū”. Te Kenehi Teira noted land was also given to them from their relatives of Ngāti Pare in Otaki, who needed people to settle the vast new territories, this is also noted in Adkins book “Horowhenua”.

Whatiwhati Tokotoko

Te manawaroatanga o Te Whatanui

Te Whatanui took captive women at a Rangitane pā named Hotuiti, near the Manawatū river, and was able to negotiate a peace with Rangitane and Ngāti Apa (some say Muaupoko were there, others say they were not there). Te Whatanui’s courage in crossing the river alone and unarmed impressed them, and the term “manawaroa” was given to him. Te Aweawe is said to have broken his tokotoko across his knee, “whati tokotoko”, and cast it at Te Whatanui’s feet to symbolize the end of conflict. Others did likewise. These accounts are consistently repeated by hapū historians that whakapapa to these tūpuna. Professor Mason Durie, and his son Dr Meihana Durie confirmed this describe the same account. An interesting note point was Professor Mason Durie’s note that while the term Manawaroa was attributed

war canoe named Wai-ka-hua.

<https://teara.govt.nz/en/artwork/7695/te-rangihaeata>

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.

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”

Waitohi urged Te Whatanui of Ngāti Raukawa who had come south with Ngāti Toa to lead this together with Te Ahukaramu. He replied with a proverb, ‘My back is strong enough to carry them!’ This story was told by his son Roera Hukiki. Te Manahi of Ngāti Huia stated “We came at the desire of Waitohi. Had Te Rauparaha

to his tūpuna, it was actually a Mareikura who was visiting that first coined the term for Te Whanatnui at that event. He also describes a sizeable number of warriors assembled at Hotuiti pa.

Te Ahu a Turanga – the church

The 1830s to 1840s were a peaceful and productive time for the various hapū of the Manawatū (Ngāti Ngarongo, Ngāti Takihiku, Ngāti Whakaterere, Ngāti Turanga, Ngāti Rakau and Ngāti Te Au), Oroua (Ngāti Kauwhata, Ngāti Wehiwehi) and Rangitikei (Ngāti Parewahawaha, Ngāti Pikiahu-Waewae, Ngāti Rangatahi) socialising and trading with relations and Europeans along the river and learning about Christianity, reading and writing etc. Processed flax was an important trade item, and food grown for trade included potatoes, kumara, wheat and maize. Waka along the river were the main forms of transport. Goods were transported to Wellington and overseas by sailing ship. Christian mission bases were established, where people from various iwi lived peacefully. These included Te Awahou at Foxton, Rewarewa at Moutoa, and also Puketotara (near Himatangi), though the latter was predominantly Rangitane. The church built at Puketotara was named Ahu-a-Turanga.

Plans for the Colony

Extensive colonisation plans of the New Zealand Company would soon disrupt that peace. It claimed to have purchased in 1839 a vast area, the “Kapiti deed”, from Taranaki to the Wairarapa coast and south to Te Whanganui a Tara, the Wellington harbour. The company advocated for so-called “waste lands”, areas not actually occupied or cultivated by Māori, to be freely available for European occupation. The British then under-mined the rights of chiefs to deal freely with their own land eg Article Two of the Treaty of Waitangi gave the Crown the “right of pre-emption”, the sole right to purchase land from Māori. Missionaries worked with Crown agents to persuade Māori to sell their land. The Land Claims Ordinance 1841 and the Native Land Purchase Ordinance 1846 prevented Māori from leasing land to Europeans, in order to pressure them into sale. In 1846 the Colonial office in London re-affirmed its principle that Māori owned

called, the people would not have assented. It was at the word of Waitohi”.

Waitohi was responsible for allocating land to the hapū during these years. Waitohi therefore was a leader in her own right. Her views were heeded by Te Rauparaha during the migration and resettlement that followed. There are many versions of Waitohi’s famous declaration. Most carry the same meaning but language differ slightly in each version. In this version Kukutauaki is spelt Kukutaueki. A tono (request) for Ngāti Raukawa to move south from Waitohi:

‘Haere ki aku werewere haere-mai hei noho i taku whenua, e takoto nei i te takutai Moana atu ano i Kukutaueki puta noa ki Rangitīkei.’ (Go to the heirs of my body (the whole of my relatives) and bring them down to settle on the land which lies along the seashore from Kukutaueki ... to Rangitīkei

Waitohi was referring to the land that lay between the Rangitīkei River and Kukutauaki stream south of Ōtaki. Her invitation laid out the lands which would be apportioned for her Ngāti Raukawa people.”

In a series of heke Ngāti Raukawa migrated from Waikato to help secure the lands and join in on some of the battle to secure the territories.



“wastelands” but Secretary of State told Governor Grey to purchase at “nominal” price and sell for much higher price, to support colonisation.

Destruction of political stability

While Ngāti Toa and Ngāti Raukawa had achieved dominance in the region from Kukutauaki (just north of Waikanae) as far north as the Turakina river, or even the Whangaehu, Ngāti Apa began talking with the Crown about sale of land between the Whangaehu and Rangitikei rivers. Te Rangihaeata opposed Ngāti Apa’s claim, but Nepia Taratoa and Te Ahukaramu began considering it, and met with McLean to discuss it. When they heard Ngāti Apa was also trying to sell land south of the Rangitikei, Ngāti Raukawa became more strongly opposed. Te Heuheu of Ngāti Tuwharetoa was also concerned, and placed a Tuwharetoa hapū, Ngāti Waewae at Otara, on the Rangitikei, as a barrier to land sales moving north. In January 1849 Ngāti Raukawa consented to allowing Ngāti Apa to sell north of Rangitikei river, but asserted they could sell no land sold south of Rangitikei. The Government had begun clearly favouring the “original owners” of the land, who wanted to improve their position by selling the land over which they no longer had mana. To counter the anti-land-selling movement within Ngāti Raukawa, they dealt with other iwi, and threatened Ngāti Raukawa that they would deal with them, hapū by hapū. Disputes arose when Ngāti Apa crossed to the south side of the Rangitikei, at Pakapakaatea, felling trees and establishing cultivations. For selling the land between the Turakina and Rangitikei rivers, the Ngāti Apa received huge reserves (30,000 acres), between Turakina and Whangaehu, and a 1,600-acre reserve at Parewanui on the Rangitikei river, near the coast. The inland boundary was agreed with Ngāti Raukawa and Ngāti Tuwharetoa in 1850, at Te Houhou, on the upper Rangitikei river.

Next the Crown began talking with Ngāti Apa about the sale of land south of the Rangitikei. Through fear of other iwi doing deals, Ngāti Raukawa and Ngāti Toa also had discussions about it. Nepia Taratoa allowed Ngāti Apa to receive a share of rent monies, under the mana of Ngāti

Waitohi died in August or September 1839. This tangi is connected to one of the last interiwi battles referred to as Te Kuititanga, which occurred at Te Kuititanga pa, near Waikanae, on 16 October and was on a large scale, with nearly 80 killed and many others wounded. This was the last conflict in arms between the tribes on this coast.

<https://teara.govt.nz/en/photograph/2131/waitohis-tomb>

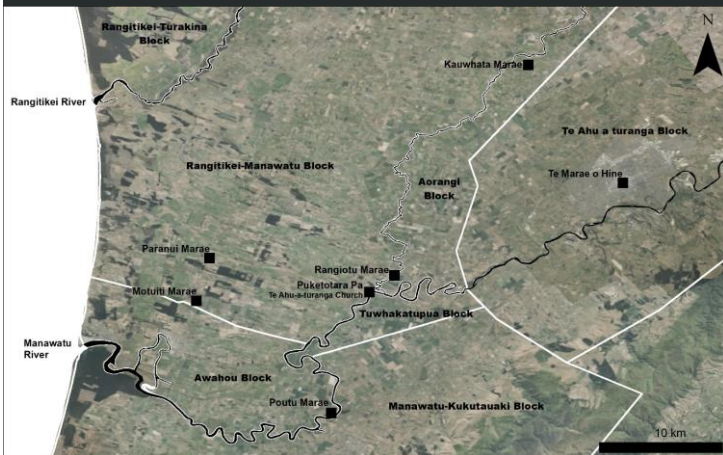


Figure 9 Northern marae of Ngāti Raukawa and significant churches (Land Information New Zealand).

The history post the time of 1840's has been outlined in the right hand column, and is our untold story. The environment at the time of selling Te Ahu a Turanga block was rich with flora and fauna, as was the language in which our raNgātira expressed their concerns.

Whakapapa and Te Reo

Biodiversity which describes the variety of all the biological life, plants, animals and micro organisms where they live is part of understanding whakapapa. Ecosystems can be described as a community of plants,

Raukawa. McLean decided that Rangitane, Ngāti Apa and Ngāti Upokoiri should have all the land from Puketotara to Hawkes Bay; Ngāti Raukawa should have from the Manawātū river south to Kukutauaki - this was supposed to be a “permanent reserve”, except for roads. He described Ngāti Raukawa as a “numerous powerful conquering tribe”. But of course, it was not long before this promise too was broken.

The purchase of the Te Ahuaturanga block

The process of Crown purchase of the Upper Manawātū or Ahuaturanga block began in 1857, and was initiated by the Crown Treasurer, who instructed McLean, the Principal Land Purchase Officer. He clearly thought purchase of the block would boost the Government coffers. Officials in the Wellington District began applying pressure to speed up the process. While McLean knew that Ngāti Raukawa had rights in the block, in 1858, the process was taken over by Searancke, the newly appointed District Land Purchase Commissioner, who refuted Ngāti Raukawa's claim. Te Hirawanu of Rangitane also acknowledged the rights of Ngāti Raukawa by consulting with Nepia Taratoa and was told it was up to Ngāti Raukawa to decide. The Crown began offering Rangitane money for land in Wairarapa – Ngawapurua, part of Seventy Mile bush. Hoani Meihana Te Rangiotu of Rangitane, whose wife Enerata Te One was of Ngāti Kauwhata (Te Kooro's sister - Hearn p389) accepted £100 for Ngawapurua. This was a moenga raNgātira - a peace-making marriage. Each of their three daughters married strategically - Hariketete (Ema) married Hare Rakena Te Aweawe; their descendants still live at Rangiotu. Wharawhara married Hoani Taipua; they had no children. Hurihia married Robert Te Rama Apakura Durie and lived on family land at Aorangi, near Feilding, where their descendants still farm. Taratoa went to Raukawa pā to assert his mana over the Ahuaturanga land with Te Hirawanu. As they were determined to sell, he told them to wait, until he sold the Rangitikei-Manawātū block.

In May 1858, Ngāti Raukawa met with Ngāti Kauwhata and Ngāti Ihiihi at Puketotara. Ngāti Kauwhata was opposed to the sale of Te Ahuaturanga by Rangitane. Parakaia Te Pouepa,

animals, and micro organisms all living, feeding and interacting in the same environment. Through whakapapa, the māori world view is used to describe interconnectedness. Atua ki te atua, atua ki te whenua, atua ki te tangata.

Māori culture was centred around nature and the messages contained in the environment. Existence was largely dependent on being able to provide for the people and being able to interpret those messages.

Our people at the time of the Te Tiriti o Waitangi spoke in a language that always represented the environment.

The following excerpts were translated by Manaaki Tibble of old archives that refer to the Manawatū river, Rangitīkei, and these land blocks in this region.

“What is wanting is the work of Matariki, when Matariki is seen all the lands appear,
Now Matariki is Mr Mclean, last winter we were in great distress, Matariki was under the earth
Now Matariki has appeared-two matters have been replied too, Matariki you say that only to see
the people I say you have come to give us what we desire... You won't see us again and now Matariki show us light.”

Henere Te Herekau of Ngāti Whakaterere and Ngāti Turanga, November 1870

Nepia and Aperehama Te Huruhuru proposed that Ngāti Kauwhata, Ngāti Ihiihi and Rangitane jointly sell to the Crown a block bounded by Oroua river. Ngāti Kauwhata and Ngāti Ihiihi didn't agree. Eventually all agreed that Rangitane could implement a limited sale. Hoani Meihana reported that the Ngāti Kauwhata kaumatua called a meeting at Awahuri, at which the boundary was fixed. The block, of about 250,000 acres, was described as “lying to the west of Ruahine and extending to the boundary of Rangitāne, or Hoani Meihana's people, and north of Manawatū to the sources of the Oroua, Mangaone and Pohangina rivers, all tributaries of the Manawatū .” Grindell then invited Ngāti Upokoiri and Ngāti Apa to meet at Puketotara to talk, supposedly about Ngawapurua, but also about Ahuaturanga. He encouraged them to unite against Ngāti Raukawa opposition. These tribes also agreed to sell land south of the Manawatū river. Some was allocated to Ngai Upokoiri. However, they told Grindell that Ngāti Raukawa had rights to some land east of the Oroua, so they could not agree to Oroua being the western boundary of the block. Grindell relied on the division amongst Ngāti Raukawa to weaken their opposition to sale of Ahuaturanga. There was no decision on the Ngawapurua.

The evidence relating to the Ahuaturanga block suggests that as Ngāti Apa and Rangitane sought to reassert their manawhenua and to drive Ngāti Kauwhata and Ngāti Raukawa from the lands they claimed as their own, so those two latter iwi set out to define the borders of that heartland . Te Te Hirawanu travelled to Auckland to see McLean and propose the sale of Ahuaturanga block to Searancke. McLean declined, but Searancke was keen to pursue it. In July 1858, James Grindell (Native Land Purchase Department interpreter) met with Ngāti Apa, Rangitane and Ngāti Te Upokoiri (not Ngāti Raukawa) at Puketotara and advised them to group together to assert their claim to Pohangina & Ngaawapurua in face of Ngāti Raukawa opposition. They agreed to sell Pohangina block & another - total 150,000 acres. An area was allotted to Ngai Te Upokoiri. Those present knew Ngāti Raukawa claimed land east of Oroua river, and this affected the boundaries. Grindell wanted to exploit division within Ngāti Raukawa, sellers & non-sellers.



<https://www.doc.govt.nz/contentassets/3ee58cadd67144f786d9b98c434fdecb/grey-warbler-facts-223.jpg>

“Let our European Mclean give the cry of the riroriro and the pipiwharauroa.

The cry of the bittern is at first kui kui kui, as the season becomes further advanced it is

Kui kui kui tioro, when the summer is fully come it is kui kui kui tioro whiti whiti whitiora

Whitiora whitiora whitiora!

Now the fish have married one another also the birds, also the potatoes, and the kumaras

And everything is at peace Matene Te Whiwhi of Ngāti Huia, Oroua 18 November 1870

The language of our people included rich references to bird life, clouds and fish, note these discussions held

In mid-1858, Ngāti Raukawa, Ngāti Kauwhata and Ngāti Hiihi (Ihiihi) and Searancke met at Puketotara to discuss Rangitane proposal to sell Ahuaturanga - the idea was opposed by Ngāti Kauwhata & Ngāti Ihiihi. Parakaia Te Pouepa, Taratoa and Aperehama Te Huru suggested that a block bounded by the Oroua should be sold jointly by Rangitane, Kauwhata and Ihiihi, but the latter did not agree. The meeting concluded that Ngāti Raukawa (not Kauwhata or Ihiihi) would tell Hirawanu that they agreed to sale ‘To whenua! Hei tua mau, hei tahu mau, hei ko mau, hei hau hake mau’ - (Heeni’s translation, check - the land inland for you, plenty for you, for you to cultivate, for you to harvest/reap).

In August 1858, Ngāti Raukawa (Nepia Taratoa, Ihakara Tukumarū & 40 others, including Ngāti Whakaterē) and Searancke went to Te Hirawanu’s house at Raukawa and told him he could sell the Ahuaturanga, on condition that Rangitane not claim any further south ie the Manawatū - Kukutauaki block. Ngāti Raukawa would not claim any purchase monies. Hearn (2015): “He (McEwen) went on to record that a large hui was held at Raukawa in 1858 at which Ngāti Raukawa agreed ‘to waive any claims to the Ahuaturanga Block comprising 250,000 acres.’ A large portion of the land, he recorded, in fact belonged to the Rangitane hapū of Ngāti Mutuahi who had been allies of Ngāti Raukawa during the latter’s battles with Ngāti Kahungunu. ‘It would,’ he suggested, ‘have been ungenerous indeed of Ngāti Raukawa to have repaid Ngāti Mutuahi by appropriating their land.’ According to McEwen, Rangitane acknowledged the liberal and generous spirit in which Ngāti Raukawa had met it, including its request for the return of Tuwhakatupua. Hirawanu was chief of Ngāti Mutuahi. Rangitane held the block due to “extraordinary clemency of Te Whatanui and Nepia Taratoa.” The meeting also included Ngāti Apa and Ngai Te Upokoiri.

In Oct- Nov 1858, Searancke arrived with the first instalment of purchase money for Ahuaturanga, but Te Hirawanu stalled, delayed acceptance, as so many claimants for money, he wanted a better price and boundaries to be determined. Te

at Kakariki 24 November 1870 between the Crown and Ngāti Raukawa leaders.

“Maru kai atu, Maru kai mai ka ngohengohe : Be at peace with one another.-by Mclean

Let it be as Matene said that this is the summer and that the cry of the pipiwharauoa is whitiara!

The clouds in the sky are small, there are many stars hidden in the heavens - Te Rangituarea

From Rangataua to Te Houhou-Ngawaka Maraenui



<http://nzbirdsonline.org.nz/species/shining-cuckoo>

At the time of these rangataira are having to manage working with the new foreign powers that had their sights on the rich lands and waters of their rohe.

The pressure to sell land came from the New Zealand Company, the Crown and other iwi who had been conquered in the area. This was a time of intense land speculation coupled with new weapons, new lands and territories to manage, and economies to grow and new relationships to secure and manage.

Ngāti Raukawa were aware of a number of purchases occurring from 1839, as a well-travelled and

Hirawanu wanted a price per acre - the Crown offered a total of only £5,000. Ngāti Kauwhata was angry with boundary lines proposed and argued for their land east of Oroua river to be excluded. (Hearn p154)

Meanwhile, Ihakara Tukumarū was keen to assert his mana north of the Manawatū, and on 11th Nov 1858, he and 66 others sold the Awahou block (37,000 acres) to Donald McLean, who was then Chief Native Land Purchase Commissioner. Those who signed the sale agreement for Awahou no 1 included Ngāti Ngarongo, Ngāti Kikopiri, Ngāti Takihiku, Ngāti Pare, Ngāti Rakau and Ngāti Turanga (Henare Te Herekau signed, but not Nepia Taratoa). The price was £2,500 - £400 up front and the remainder later. Paying by instalment gave Government on-going control over chiefs. Ihakara accepted Ngāti Apa's claim to a share of the money – he gave Kemp and Kawana Hunia £50 under the mana of Ngāti Raukawa. But the mana of Ngāti Raukawa there was not disputed; neither Ngāti Apa nor Rangitane had any presence on the Te Awahou block. The sale was not finalized, as there was a significant “non-selling” faction and the allocation of reserves was deferred. The Government exploited the fact that within Ngāti Raukawa, land was owned by particular hapū and so could be bought block by block. Non-sellers argued for iwi-wide consent (or not) for sales. Taratoa did not dispute Ihakara's right to sell. Ihakara Tukumarū stated that he deliberately sunk the anti-selling league, and this angered Nepia Taratoa. Reserves were finalised in May 1959, “about a third of the block”, and now the ‘non-sellers’ signed.

In March 1859, Searancke went to Te Awahou to “make the final arrangements to complete the purchase” of the Rangitikei-Manawatū block. Searancke, and after him, Featherston, both encouraged the Kurahaupo iwi (Ngāti Apa, Rangitane, Muaupoko) to unite together to balance the Ngāti Raukawa numbers and anti-land-selling tendencies. Whanganui people were called in to bolster the Ngāti Apa sellers. Whanganui chiefs also signed for the sale of Rangitikei to Turakina, putting pressure on Ngāti Raukawa to concede. In mid-1859, under political pressure, the Government

interconnected people with whakapapa along this coastline. The purchase of Porirua and the great harbour of Te Wanganui a Tara was followed by a land hungry period of acquisition by the New Zealand Company headed by William Wakefield.

Ngāti Raukawa's decision regarding the gifting the Te Ahu a Tūranga block cannot be understood in isolation from the chess board strategy being played out across the whole of the west coast territories.

The context to gifting the land back to Hiranui and Rangitāne was discussed earlier, and was an effort to secure peace and harmony, to stabilise lands and economy, and to establish some independence for those iwi who had been conquered, in return they would stabilise regionally agreed to borders.

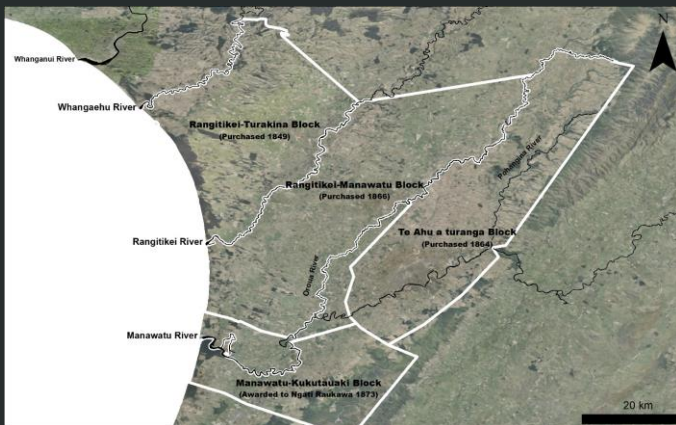


Figure 10 Major land blocks in the Rangitikei-Manawatu and their purchase dates (ML4235; ML5247; SO10604; Land Information New Zealand)

In summary Ngāti Raukawa high level narrative has been:

Our records and recall of our occupation in this project area cover a two-hundred-year-old history, of conquest and peace-making summarised as follows:

In 1818-1819 Ngāti Toa through raupatu (land conquest), were the mana whenua of the land from Whangaehu to Nelson/ Arahura.

dropped its promise to reserve the land from Manawatū to Kukutauaki for Ngāti Raukawa and promised to make adequate reserves.

Ahuaturanga Block Survey 1860

The survey of the Ahuaturanga block was done by Stewart in 1860, prior to the Deed of Cession, which was signed in 1864. By then, the south-western boundary of the sale block having been moved eastwards so as to exclude what became the Aorangi or Oroua block. While this was a concession to Ngāti Kauwhata the Aorangi block was divided into three, of which Ngāti Kauwhata received only one portion. The sellers were 143 members of Rangitane, Ngāti Kauwhata, and Ngai Tumokai (a hapū with links to Ngāti Apa, Ngāti Hauti, and Rangitane), and the price was £12,000, significantly in advance of the Government's original offer of £5,000. Eight reserves were marked on an accompanying plan. Ngāti Kauwhata under Tapa Te Whata, and Ngāti Wehiwehi under Te Whetu both had rights in the block, Peeti Te Aweawe told the Native Land Court. Ngāti Apa also claimed that they had interests. Sections of Ngāti Kauwhata and Ngāti Wehiwehi continued to protest about on-going land sales, eg the Rangitikei-Manawatū block. Nepia Taratoa also refused to accept money from the sale of that block. Ngāti Kauwhata, led by Koro Te One, also objected to Rangitane being given reserve land of 1,000 acres at Puketotara.

Tuwhakatupua

Our whakatauaikī is the voice of our tūpuna speaking across time and space connecting us to significant moments, events, observations that like a haiku are insights captured in prose.

“Te manawaroatanga o Ngāti Raukawa ki te pupuri i te rangimarie ara i te whakaponon”.

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

Tuwhakatupua is another one of those events in which this whakatauki emerged according to Te Kenehi Teira. In reference to Hoani Meihana Te Rangiotu building the church

The custom (tikanga) or right of raupatu was established completely by Ngāti Toa and their kinsmen of Ngāti Koata and Ngāti Rarua, Ngāti Raukawa and their Taranaki whanaunga (relations).

Ngāti Raukawa were strategically positioned by Ngāti Toa to guard the northern frontiers of the acquired territory (1821-1840) to maintain that tikanga of raupatu

The Battle of Waiorua (Te Umupakaroa) was the last attempt of forceful resistance by resident Tribes and their allies was what history records as the Battle of Waiorua. Ngāti Toa knows the battle as Te Umupakaroa which commemorates the way the defeated iwi were consigned to the oven.

In 1840 at the signing of the Treaty, Ngāti Raukawa held mana whenua in the Te Ahu a Tūranga, and Whangaehu through to Kukutauaki.

Relationships with those who had lived there (Ngāti Apa and Rangitāne) were maintained, they were protected and cared for, and allowed to farm lands.

Marriages between ariki lines occurred. Ngāti Raukawa invested whakapapa of our chiefly lines to guarantee those peace keeping treaties. There are many examples of genetically designed peace keeping treaties, and this is not unusual, nor unique to our culture (refer to any monarchy of Asia or Europe).

In 1847 Ngāti Raukawa gifted the land of Te Ahu a Tūranga to Rangitāne to invest in long term stable economic and

Te Rangimarie - “he built the church there on his father-in-law’s land - Koro te One of Ngāti Kauwhata. His wife was Koro te One’s daughter Enereta te One. The name of the church, Te Rangimarie, comes from the saying “Te manawaroatanga o Ngāti Raukawa ki te pupuri ki te whakapono me te rangimarie” - relating to the peace made over the Tuwhakatupua boundary. He disagrees that “te maungarongo o Ngāti Raukawa me nga iwi o Manawatū me Rangitikei” is a name for the whare, but agrees that the naming of the whare relates to that peace-making.

Tuwhakatupua refers to our iwi boundaries establishes between Rangitane and Raukawa. According to our iwi historians there were two armies (Rangitane on one side, Ngāti Raukawa, Tukorehe, Whakatere, Wehiwehi and Ngāti Kauwhata on the other side), they were lined up for battle. Hoani Meihana and the two Ngāti Raukawa ministers (Pineaha Mahauariki of Ngāti Turanga and Henare Te Herekau of Ngāti Whakatere) walked out waving a white flag, Bible in hand, and they said “if you’re going to make war you might as well shoot us first”. Out of respect for these men, peace was made. “The reason that influence was there, was that Rangitane had helped to build the church Turongo at Rewarewa.” After the settlement of the boundary dispute at Tuwhakatupua, the earlier saying about the manawaroatanga of Te Whatanui, became broader to refer to Ngāti Raukawa more widely: “Te manawaroatanga o Ngāti Raukawa ki te pupuri ki te whakapono me te rangimarie”. These accounts are repeated with consistency by those hapū historians that whakapapa to those tūpuna (Whakatere. Turanga, Rakau, Kauwhata).

In 1867-68, following the resolution of a land boundary issue at Tuwhakatupua, Hoani Meihana Te Rangiotu developed the kainga along the river from Puketotara, at a place which was named Rangiotu, near the confluence of the Oroua and Manawatū rivers. Ngāti Kauwhata, Ngāti Wehiwehi and Ngāti Raukawa were all involved with Rangitane in the naming of the whare there, Te Rangimarie, to express the peace amongst these iwi. The former two groups had lived at Rangiotu together with Rangitane, due to inter-marriage. But their identities became clearer when they moved away. From

political relationships. In return Rangitāne were to uphold the boundaries of our territories.

Ihakara Tukumarū stated 100 chiefs of Ngāti Raukawa fixed the boundaries of Ngāti Raukawa and Rangitāne lands, with the south boundary at the Te Ahu a Tūranga block. It was said by Nepia and understood that Rangitāne should not cross that boundary, if they occupied south of the line it would be a “noho tikanga kore”.

Ngāti Raukawa are an effected party in regard to the Te Ahu a Tūranga project.

NGA KORERO TUKU IHO 1867 –

Parekaia Te Pouepa

- 1). E kore te tuna pai e kai i te haware waha o etehi tuna,
a good eel will not eat the saliva of another eel.
- 2). me te ika hoki e kore e kai i te maunu toenga a etehi ika.
and a fish likewise will not eat the bait left by another fish.
- 3). E kore hoki matou e tango i te moni toenga a nga tangata piri noa, whenua kore.

Rangiotu, Ngāti Kauwhata went to live at Awahuri and Ngāti Wehiwehi went to live at Manakau, according to Wiremu Te Aweawe (Billy Larkins), recorded in 1967.

Raukawa resistance to land sales

Hon Sir Edward Taihākurei Durie notes that as “early as 1849, Ngāti Raukawa leaders had made clear to Sir Donald McLean and other government officials who were seeking to buy Māori land, that the Rangitikei-Manawatū block was not for sale but would be reserved for future, Ngāti Raukawa generations. In 1866, they challenged the Government when Government claimed to have purchased the block, principally from Ngāti Apa. The Court decision was hugely prejudicial to Ngāti Raukawa. In the short term it frustrated their attempts to prevent the sale from proceeding. In the long term it has meant the misrepresentation of Ngāti Raukawa history.

The decision has continued to frustrate Ngāti Raukawa to the present. This is due in part to history’s focus on the wars but not on the strategies for peace. However, the frustration comes in many ways. In 1926, the Government compensated several iwi who had suffered excessive land loss, establishing tribal Trust Boards to receive annuities on their behalf. Ngāti Raukawa probably had one of the highest land losses in the country as a proportion of the total land held but were in no position to press their case when a Court of law had determined that the land was not in fact owned by them. In the 1990s the decision presented a serious risk when claiming commercial fishing rights based on coastline ownership, and later in settling customary fishing rights and in establishing relationships with local authorities. Were Ngāti Raukawa to negotiate with Government now to settle their land claims, it is inevitable that the decision will haunt them again.

The primary faults were those of omission. The Court talked only of conquest, but as an inquisitorial Court, it could have gone further were it so minded (and nothing constrains this Tribunal, as an inquisitorial body, from going further now). Absent from the Court decision is any reference to the policy

We likewise will not take the money left by people who are occupants only, and have no right to the land.

4). E kore au e riri ki te tangata engari ki te whenua.

I will not be angry with the people, but rather with the land.

Bow your head to the ground and pray

Nga Kiwaha Me Nga Whakatauki Hou

From this language in 1867 we of Ngāti Raukawa and Ngāti Kauwhata are able to develop and create new idoms for now in 2019 and for the future.

1. He tuna pai koe?

Are you a sensible person/a person of character?

2. E kore e pai te kai i te hāware wahā o tangata ke!

It is not good to consume the saliva of a stranger!

Least you consume the negative criticism of others

!

3. Hāware wahā!

of appeasement, with touches of incorporating others into the Ngāti Raukawa fold, that was introduced to the war-torn Manawatū with the advent of Ngāti Raukawa.

First to give expression to what appears to have become a policy, was the war alliance of Te Whatanui and Hirawanu of the upriver Rangitāne, in battles with Ngāti Kahungunu. This meant that the last migration of Ngāti Raukawa was able to enter the district without challenge, over the Tararua ranges. The second spun off from the first. It led to the incorporation of the Muaūpoko survivors into the refuge at Horowhenua provided by Te Whatanui.

Third was the agreement that Ngāti Apa would have authority over the Rangitikei-Turakina block where all their main settlements were, but who would have no authority south of the Rangitikei river. Fourth was that upriver Rangitāne would have the authority of the Ahuaturanga block where their main settlements were. This left Ngāti Raukawa with the Rangitikei-Manawatū block between the two.

Fifth was the peace agreement arranged by Te Whatanui and Te Rangiotu between Ngāti Kauwhata and Ngāti Rangitepaia, a section of the down-river Rangitāne. In the next generation it would extend to bring in Ngāti Hineaute, the remaining hapū of the down-river Rangitāne, and thereafter to incorporate Ngāti Pareraukawa, the family of Te Whatanui, Ngāti Toa and Ngāti Koroki, through the descendants of Matene Te Whiwhi, of Marore and Te Rauparaha, and Ngāti Parewahawaha.

Sixth was the joint occupations of Rangitāne and the various iwi and hapū of the Ngāti Raukawa confederation, covering a vast land area along the Oroua and lower Manawatū rivers. Seventh was the sharing of run-holder rents with Ngāti Apa by Taratoa of Ngāti Kahoro and Ngāti Parewahawaha.

Saliva in the mouth! Carrying poison! Poisonous words! Take no notice

Whakakapi

This has been a collation of our tūpuna voices, a collection of values expressed by our Raukawa elders and academics. These guide us when we assess the project, and will inform assessment tools.

He iti te kapua i te rangi he tini nga whetu ki te rangi e ngaro

A small cloud in the sky, many stars in heaven have gone.

What you see is a small cloud what you don't see are the many stars that have gone.

What you hear is one person, what you don't hear are the many tūpuna who have gone. Ko te Rangituarea 1867

Turuki whakataha

Turuki whakataha

Haumi e Hui e Taiki e!

By all those means, Ngāti Raukawa sought to unify the iwi heke and the iwi taketake.

CIA Summary

This has been a process of evaluating the likely impacts of a proposed development on the community of people that whakapapa to these territories, both beneficial and adverse. The recommendations to mitigate effects is summarised at the beginning of the report and is deliberately broad, as the large-scale nature of the work requires flexibility.

There have been many people who have contributed to this report, through meetings, site visits and via email. Thank you to everyone who has contributed time, as well as those who have provided research, digital images, translation of historical texts, as well as editing.

This is a project being implemented at speed, as the road needs to be built to meet the demands of connectivity in this region from east to west coast, and our intent is to ensure quality decisions are made.

It is a planning dilemma that we have been given an opportunity to address, and it has been a privilege and a challenge to attempt to coordinate this information. It is a contribution to a project which has many complex components, navigating the iwi landscape in a pre-treaty settlement process is one of those challenges.

TIMELINE – TE AHU A TURANGA (Ngāti Raukawa perspective compiled by Heeni Collins)

(Hawke's Bay/Heretaunga events italicized)

TIMELINE – AHUATURANGA (Ngāti Raukawa perspective)- Thank you to Heeni Collins for this piece of work
(Hawke's Bay/Heretaunga events italicized)

1807 - battle of Hingakaka at Ngaroto (Ngāti Kauwhata area near Te Awamutu), Ngāti Raukawa, Ngāti Kauwhata & Ngāti Toa vs Ngāti Maniapoto/Waikato, Ngāti Apakura. Defeat suffered by Ngāti Raukawa, Ngāti Toa. Death of Rakaherea, senior in Ngāti Toa, husband of Waitohi - Te Rauparaha wants utu. (Te Rauparaha 1845* GNZMS 27, pp4-5; Kelly 1949, p288-9)

Wahineiti, oldest son of Kikopiri, died young (at Taupo) and was buried in the north Taupo region. Hape became an important fighting chief of Ngāti Raukawa, allied with Ngāti Kauwhata, Tukorehe and sometimes Ngāti Whakaue (his wife Te Akau was Te Arawa). Te Rauparaha trained under his uncle Hape (Te Rauparaha 1845-?, p5; Collins & Teira 2016)

1807-1819 - conflicts deepen in the Waikato region between Ngāti Maniapoto (with Ngāti Matakore, Ngāti Koroki, Ngāti Haua) and Ngāti Raukawa, Ngāti Whakatere, Ngāti Kauwhata - territorial conflicts, other grievances, and then Ngā Puhī with guns supports Ngāti Maniapoto and Waikato. (Collins & Teira 2016)

1816-1820 - Ngāti Raukawa and Ngāti Whakatere lose Hangahanga pā, west of Maungatautari, after a long siege. But Te Akanui of Ngāti Maniapoto allows them to escape (mana intact - Ballara 2003, p241) - they travel east to the Waikato river (hapū aroa pā, Piraunui, Pawaiti). Ie to Patetere & Taupo regions. (McBurney 2013, p101; Te Hiko 2010, p132; Tupotahi, WMB 13, 28.9.82.p2)

1819-20 - Hape on deathbed passes mana & leadership of Ngāti Raukawa, to Te Rauparaha (Te Rangikāheke 1941)

(no date, order estimated) Te Whatanui's uncle Pakake Taiari (Ngāti Te Kohera, Tuwharetoa, Taupo) had been asked by some leaders of Ngai Te Upokoiri to support them in their conflict with their relations in the Hawke's Bay Heretaunga region. The allied group killed an important chief of Ngāti Tuku-i-te-rangi, and also hundreds of the Ngāti Mahu hapū . Further utu was sought against Ngāti Te Kohera & Ngāti Te Upokoiri at Ruahine pā in the upper reaches of the Ngaruroro and Tutaekuri rivers. Ngai Te Upokoiri also fell out with Ngāti Whatu-i-apiti. (Prentice 1939 p78-9)

1819-20 – Amiowhenua led by Ngāti Ngarongo, Ngāti Paretekawa rangātira Peehi Tukorehu, with guns, travelled via Patetere, Rotorua, and Orakei-korako, Te Roto-a-tara , Takapau (near the source of the Manawatū river), and took the Manawatū gorge. Ngāti Raukawa chiefs on this expedition included Ahoaho, Matangi, Ruamaiuru, Kiharoa, Matia, and Ngāti Te Kohera (Taupo) under Te Momo, Te Kohika, Te

Paerata (Rewi Maniapoto, 1884, WMB13, p48). Kelly (1949 p331): “They arrived at Te Apiti, Manawatū Gorge. They captured several villages belonging to the Rangitane people, but most had fled to the mountains and then gathered at Te Ahuaturanga, left fires burning, only old people remaining in kainga. Whakarongo, the sister of Hirawanu was captured here.”

1819-20 – Ngā Puhi with Te Rauparaha and Te Rangihaeata come south - the taua fought a major engagement at Te Kerekeringa, and attacked Ngāti Apa at Purua, and Ngāti Apa, Rangitane, and Ngāti Tumokai at Oroua before fighting Ngāti Ira at Pukerua (Hearn 2015, p10). Te Rauparaha and others of Ngāti Toa are given guns for their services.

(no date, order estimated) Part of Kahungunu asked Te Whatanui for support...“After this Te Kaihou, a daughter of Te Kikiri and sister of Ringanohu, sent to Whatanui, asking him to come. He responded at once and came with a taua and three or four guns. He attacked the Okoraka pā at Tamaki

(Tamaki-nui-a-Rua, near Dannevirke) owned and occupied by the grandchildren of Rangitotohu. The pā fell and their principal chiefs, Te Hoakakari and Hunanga Aorangi, were killed.” (Prentice 1939, p85)

(no date given, order estimated) When Te Whatanui had avenged the defeat at Mangatoetoe some years before, he had been given land at Hatuma, near Waipukurau, by Te Kaihou. (Prentice 1939, p107)

1822 Te Heke Tataramoa (Te Rauparaha & Te Rangihaeata were Ngāti Toa/Ngāti Raukawa, and Hape’s son Horohau of Ngāti Kikopiri & Te Arawa descent also with them) – Te Ati-haunui forced to withdraw from Whanganui river mouth area. Te Rangihaeata and Te Rauparaha subdued Ngāti Apa, took prisoners including Te Pikinga and her brother Arapata. (Hearn 2015, p21) The southern section of Ngāti Apa resented the newcomers, the heke took several months to move from Matahiwi to Te Awamate and on to Tawhirihoē. Then Te Pikinga was left at Rangitikei as a “pou rohe”, the embodiment of Te Rangihaeata’s authority in the region.”(Ballara, Te Rangihaeata, DNZB, Te Ara website)

The members of Ngāti Rangatahi who came on this heke also had strong ties to Ngāti Kauwhata), due to the marriage of Rangikaiwhiria’s great-grand-daughter Marama (Ngāti Rangatahi) to Kinomoerua II (of Ngāti Kauwhata). This marriage occurred about the time of the migration south, and so some others of Ngāti Kauwhata probably also came on this heke. (Ngāti Kauwhata Claims Research Group 2018, p20)

1822 Killing of Te Rauparaha’s children and Te Poa at Te Wī (Ohau) by Ngāti Apa, Muaupoko, Rangitane. Te Rauparaha’s children (by Marore) and Te Poa (Marore’s uncle) all had Ngāti Raukawa whakapapa. Te Rauparaha, Ngāti Toa & Ngāti Huia began to kill these iwi mercilessly. Kapiti Island taken by Ngāti Toa, Te Atiawa and allies. (Wineera 1900-40; Collins 2010, pp59-63;Te Whiwhi, Himatangi case (1868), p196; Baker 2016, Te Papa web-site)

1822 Battle of Kahupapa - Te Heuheu gathered a large allied force to avenge the death of his brother Manuhiri and the insult shouted at him there. Tuwharetoa and Ngāti Raukawa win but suffer serious losses eg Tukorehu's son Te Arawai, and leave. Over a two year period following Kahupapa, Te Whatanui establishes his people at Puketapu - and had pā and kainga in 200 sq km area - north to Wharerangi, south to Hauhau on Tukituki river. Including Rotokare with a reknowned pā tuna. During this time, the tangata whenua were demoralized and scattered, and Te Whatanui's people were able to secure a foothold in the area most coveted by them (Prentice 1939 p44)

1824 Ngāti Whakatere arrives at Manawatū alongside Ngāti Rangatahi and Ngāti Tama from Taranaki. Ngāti Whakatere & Te Rangihaeata take Ngāti Apa pa, Pikitara, on Rangitikei river. 400 Ngāti Apa (including Te Hakeke and Turangapito) fled inland. (Hearn 2015, p24, quoting Ballara, Te Rangihaeata, DNZB, Te Ara)

1824 - Ngāti Toa and Te Atiawa defend Kapiti Island - the attack by a combined force of Kurahaupo tribes, including Ngāti Apa, Rangitane, Muaupoko is unsuccessful. (Collins 2010, p68)

(no date, order estimated) Te Whatanui's pa at Puketapu is attacked by Ngāti Kahungunu and defeated. Defeat for Te Whatanui at Puketapu, women & children taken, Hitau escaped. Victory at Pakake pā, Ahuriri, later restored the mana of Te Whatanui, Tuwharetoa and allies in the area. (Grove 1985, p52-3; Prentice 1939, p107)

1826 - Te Heke Whirinui – first major Ngāti Raukawa migration south, led by Te Ahukaramu. Stayed first at Kapiti and Otaki. Ngāti Huia participation in conquest at lake Papaitonga. (Waretini Tuainuku, quoted in Buller 1893, timing advised by Charles Royal, interview 6.12.16, as per Ngāti Kikopiri report, He Iti nā Mōtai, vol 1).

1827-31- Ngāti Toa and allies, including Ngāti Raukawa and Ngāti Kahungunu, respond with force to threats from Te Wai Pounamu. Followed by a peace-making between Ngāti Toa & Ngāti Kahungunu. (Collins 2010, p75, p86)

1827 - Pareihe (Ngāti Whatuiapiti) & Te Wera (Ngā Puhī) attack Ngāti Raukawa & Tuwharetoa in Taupo region, Te Heuheu advises against returning to Heretaunga. Te Momo Irawaru and Te Whatanui go back, aim for a more secure occupation at Te Roto-a-Tara - build Kahotea pā. Te Momo is killed, but Ngāti Raukawa & Ngāti Te Kohera remain. (Grove 1985; Grace 1959 p317; Ballara, Te Pareihe DNZB)

1827 - Te Heke Kariritahi led by Nepia Taratoa, and accompanied by Te Whatanui, come south to Kapiti - to get guns and to confer with Te Rauparaha. (Nicholson 1973; Te Hiko 2010, p151; Collins 2010, p85)

1828 - Defeat of Ngāti Raukawa and Ngāti Te Kohera at Roto-a-Tara (by Pareihe & Te Wera), some taken captive, survivors including Te Whatanui & Te Paerata travel south, build a relationship with part of Rangitane (Ngāti Parakiore), cross Te Ahuaturanga to Kapiti - Te Heke Mai Raro. (Te Hiko 2010 p217-8; Te

Paerata, H. Horaaruhe Pouakani, Waikato MB26, 19.12.1890, pp46-7; Napier MB, Waikopiro block, May 1889, Ropiha)

1830 - Te Whatanui and others from Te Heke Mari Raro go first to Kapiti. He may have returned to Taupo and or Maungatautari to bring others down. This large group is then allocated land at Horowhenua & Manawatū . A war party is formed to seek utu for various grievances - Te Whatanui, Te Rauparaha and Te Paerata return to east coast, attack Ngāti Kahungunu at Tangoio and achieve some utu. Attack Nukutaurua (as referred to by Ihakara Tukumarū). (Ngāti Pareraukawa, Ngatokowaru marae 1996,p3; Ihakara Tukumarū, OMB1, Manawatū -Kukutauaki, 2.12.1872, p126-7)

1829-30 - Ngāti Kauwhata led by Te Whata came south with Ngāti Raukawa from Maungatautari to Taupo and then upper Turakina, crossed to Rangitikei. From Parewanui went inland to Oroua river. Killed some Ngāti Apa, took others captive. (Ngāti Kauwhata Claims Research Group, He Iti na Motai, 2018, pp14-15)

Ngāti Kauwhata travelled along the Kiwitea, to Oroua and up-river as far as Otororiki where they captured more Ngāti Apa. Te Whata said he intended to befriend the main chiefs of Ngāti Apa, but did not find them. An important woman named Ruakete was captured, and for her return, Ngāti Apa ceded the area from Whakaari to Aorangi to Ngāti Kauwhata. A captive named Te Kiore helped to broker this arrangement, and appears to have married into Ngāti Kauwhata as his daughter was among those granted land in the upper Aorangi block (Aorangi no 1) in 1878. The chiefs who gave the land were Te Raikokiritia, Te Hanea and Te Auahi of Ngāti Tauira, Ngāti Kauae (hapū of Ngāti Apa). Ngāti Kauwhata remained and have occupied ever since (Tapa Te Whata, 1873, OMB1, p205).

Tapa te Whata continues (1873): “We then came down Oroua to Mangawhata. He (Te Whata) said that should be his place. He came on to Manawatū . There we caught some Rangitane near Puketotara - these men were killed. (ed - caused by old feuds between them and Ngāti Apa). We then went up Manawatū and surprised a Rangitane ‘kainga’ - Hakione on the other side of Manawatū . Took them and killed one of them...the others fled up the Manawatū ...we then came

down Manawatū to the mouth, left our canoes and came on to Otaki and Waikanae. There were no people here. The people were all at Kapiti with the ‘heke’ of Whatanui and the party left by my father at Poutu. From Waikanae, crossed to Kapiti. (Ngāti Kauwhata chiefs assembled) - Te Rauparaha offered Te Whata land at Waikawa, Waitohu and Waitaheke. Te Whata replied, “ko ahau, he kainga ano toku naku ano i kimi, ko Oroua te ingoa.” Te Rauparaha agreed. (Ngāti Kauwhata Claims Research Group, He Iti na Motai, 2018, pp14-15)

1830 - An attack by Te Whatanui on the Rangitane pā on the island of Hotuiti lagoon, and the return of female captives led to a peace-making, and the calling of Te Whatanui - Te Manawaroatanga o Te Whatanui. Te Aweawe is said to have broken his tokotoko across his knee, “whati tokotoko”, and cast it at Te Whatanui’s feet to symbolize the end of war. Others did likewise. This event occurred at Karikari.).

Matene Te Whiwhi said it was not a peace-making but “a simple act of kindness”. (Spiers 1989, p3; Matene Te Whiwhi, 1872, Otaki MB1)

1830s - 1840s were a peaceful and productive time for the various hapū of the Manawatū (Ngāti Ngarongo, Ngāti Takihiku, Ngāti Whakatere, Ngāti Turanga, Ngāti Rakau and Ngāti Te Au), and Oroua (Ngāti Kauwhata, Ngāti Wehiwehi) socialising and trading with relations and Europeans along the river and learning about Christianity, reading and writing etc. Cultivation by the large Māori population (3,400 people) along the Manawatū, included maize, kumara, wheat and potatoes. Canoes on river transporting flax (scraped, for rope) and other produce, even through gorge. Timber was rafted down. Transport of goods by ship to Wellington, and overseas. (Petersen 1973, p40-44).

1830s - Te Rewarewa Christian mission village established - Ngāti Raukawa, Rangitane and Ngai Te Upokoiri. Original site of Turongo church, trees to build came from Kairanga (Linton, Ahuaturanga). Teiwi kai – puketotara last boundary. Pineaha Mahauariki (Ngāti Turanga) the principal lay reader. Paora Taikapurua also had a chapel at Te Maire. There was also a church named Ahuaturanga at Puketotara, predominantly Rangitane (Te Aweawe, Nga Taonga, recording 6070; Hoani Meihana Te Rangiotu biography, DNZB, Te Ara).

From Rangiotu, Ngāti Kauwhata went to live at Awahuri; Ngāti Wehiwehi went to live at Manakau (Te Aweawe, B.Larkins 6070). The bell from Te Ahu a Turanga is till rang today, at Rangiotu when church is held. Great grandfather was Manwaroa tanga (parent’s grandfather), korero comes down, important name, comes down, create their own pathway, Manawaroa sister name is Rangimari. Ranigotu – Te Manawaroa tanga kit e pupuri of te (eldest mokopuna – manawaroa first mokopuna – sent to te aute as to his eldest con the gal was Rangimarie – second oldest mokopuna. Tohunga whakapapa, tohunga karakia..

1839 - Kapiti Deeds of 25 October and 8 November 1839 by which the NZ Company believed that it had acquired a valid title to a large area of the Kapiti coast to northern Taranaki, east to the Wairarapa coast (see map Collins, 2010, p132). NZ Company advocates that “waste lands”, areas not actually occupied or cultivated by Māori, should be freely available for European occupation (Patterson et al, 2016, p29)

1840 – Treaty of Waitangi gave the Crown the sole right to purchase land from Māori - Article Two establishes the “exclusive right of pre-emption by the Crown” (Hearn 2015, p70) Rev Hadfield visits the Manawatū in the early 1840s, followed by Rev Duncan in 1844. Duncan lives first at Matarakapa, then Te Maire, before settling at Te Awahou – Christian influence begins. (Ngāti Ngarongo report, He Iti Na Motai, vol 1, pp426-7)

1841-2 – Despite opposition from Te Rauparaha & Te Rangihaeata - Te Whatanui, Nepia Taratoa, Te Ahukaramu and other chiefs negotiate with NZ Company for sale of land south of Manawatū. Taikapurua refused to sell any land, though he, Nepia & others received goods. Sale inconclusive, found by the Spain

Commission to be invalid. NZ Company is allocated 100 acres - at Te Taniwa. No mention by Spain of any rights of Muaupoko, Ngāti Apa or Rangitane affecting validity of sale.

(Patterson et al 2016, p105; Ngāti Kikopiri report, He Iti Na Motai, Vol 1, p294-5; Hearn 2015, p76, 79; Anderson & Pickens 1996, p37)

1842 - from May 5th to June 8th, Te Ahukaramu (Ngāti Kikopiri, Ngāti Huia) accompanied a NZ Company surveyor Charles Kettle on an exploratory expedition, up the Manawatū river, through the gorge or over the Ahuaturanga track, to the Wairarapa, to the head of the lake, and then west to Heretaunga or Hutt Valley. (Ngāti Kikopiri Marae Committee 2003; Kettle report 1843)

1841-1846 - Māori prevented from leasing land to Europeans – the “Land Claims Ordinance 1841” declaring all purchases and leases from Māori null and void; though it wasn’t followed up for some years; and then the Native Land Purchase Ordinance 1846 – same, prevented Māori from leasing land to Europeans, ie getting money while holding land. Government action to force Māori to sell large areas of land (Hearn 2015, p137).

1846 - Colonial office in London re-affirmed its principle that Māori owned “wastelands” but Secretary of State told Grey to purchase at “nominal” price and sell for much higher price, to support colonisation. (Hearn 2015, p70)

1844-7 - NZ Company in financial trouble. In 1847 - Crown agreed that NZ Company could have a right of pre-emption to lands in Wellington district. 1850 - Company surrendered its charter, responsibility for meeting unsatisfied land orders would fall to provincial government. (Hearn 2015 p80)

1848 (March) McLean begins talking with Ngāti Apa about selling their land south of Whangaehu. Southern boundary said to be half-way between Rangitikei and Manawatū . Acknowledges that Te Rauparaha and others were conquerors; and states that Te Whatanui had placed a pou at Turakina river to designate the northern boundary of his conquered territory. Hearn states that Ngāti Apa had suffered heavy losses and “largely vacated” the lands south of the Rangitikei to which it laid claim. Ngāti Apa in weakened state seeking recognition of its mana whenua from the Crown, wanted to build alliance with Crown for greater security. (Hearn 2015, p81-2)

“The acquisition of land generally from Māori was intimately bound up with its desire to establish British hegemony throughout the colony. The acquisition of the Rangitikei lands offered certain other potential benefits, including the opportunity to initiate the construction of a strategic corridor that linked Whanganui and Wellington and to deter incursions by potential enemies from the north.” (Hearn 2015, p83)

May 1848 McLean talks with Nepia Taratoa, Te Ahukaramu and others about the potential sale of land north of Rangitikei. Ngāti Raukawa people were living at Poutu, north of the river, and Nepia while not disputing Ngāti Apa’s claim, needed to remove those people if sale proceeded. Te Rangihaeata was

opposed, destroyed Best's house built by Te Hakeke at Tawhirihoē to deter runholders and assert superior claim of Ngāti Toa. McLean wrote in his diary that "this land has now been relinquished by the conquerors and the Ngāti Apa boundary is acknowledged to come within 4 miles of Manawatū ." (Hearn 2015, p84-5, also p124).

Te Heuheu was supporting Te Rangihaeata in his opposition to land sales, including north of Rangitikei, and European settlement at Manawatū . Nepia Taratoa also began to oppose the sales. Knowing that Ngāti Apa was also talking with the Crown about selling land south of Rangitikei, Ngāti Raukawa had become more strongly opposed. Taikapurua said that land north of Rangitikei was Taratoa's, while his own was south. Ngāti Apa claimed the boundary was "Omurupapaka". Ihakara in favour of leases, as the land remained in Māori ownership. (Hearn 2015, pp85-8)

The presence of Ngāti Waewae at Otara marked Te Heu Heu's determination to halt settler expansion and land sales. Indeed, in December 1848 Iwikau, Te Heu Heu's brother, had advised McLean not to buy land in the Rangitikei district. (Hearn 2015, p140)

Jan 1849 – Ngāti Raukawa consented to allowing Ngāti Apa to sell north of Rangitikei, but asserted there should be no land sold south of Rangitikei. "The people have determined to hold the land the boundary is Rangitikei" Ngāti Apa continued to push for the right to sell land south of Rangitikei. (Hearn 2015, p89-91; Ngāti Raukawa to McLean 20 January 1849, cited in Luiten, 'Whanganui ki Porirua,' p.14; ATL MS papers 32(3); also see Ngāti Raukawa petitions, MA 13 25.)

Mar 1849 – McLean wrote in his diary, after Kawana Hunia told him: "The Ngātiapas were the original owners of the country from Wangaehu to Port Nicholson the range of Tararua to Manawatū and Te Ahu o Turanga Te Parapara Ruahine being the line between them and the Ngātikahununu.'). He estimated Muaupoko losses at 1,200, allowing Hunia to inform his bias towards Ngāti Apa rights & strength. (McLean, Diary, ATL MS-1220; Hearn 2015, p93)

Some of Ngāti Raukawa had signed resolutions about not selling land at a meeting with Tamihana Te Rauparaha in 1849 (Hearn 2015, p125)

McLean (Protectorate of Aborigines) threatened Ngāti Raukawa that if the iwi didn't agree to the Manawatū purchase, he would deal with chiefs of hapū separately - "divide and purchase". But he dealt with Ngāti Apa as an iwi body (Hearn 2015, p92)

Mar 1849 - At the meeting at Te Awahou, 15-16 March, agreement was reached between Ngāti Apa & Ngāti Raukawa that Ngāti Apa would stay north of the Rangitikei. It was agreed that Ngāti Apa could sell the land north of the Rangitikei - Ngāti Apa may have some rights south of Rangitikei, as Ngāti Raukawa conceded, but opposed them having any right to sell land south of Rangitikei. Ngāti Raukawa would hold it for themselves & Ngāti Apa. Soon afterwards, Ngāti Apa crossed south of river, and felled trees at Pakapakaatea, led to dispute with Ngāti Raukawa. (Hearn 2015, p97-9; also Ihakara's account, Hearn 2015, p104-5)

April to May, 1849 Rangitikei-Turakina sale negotiated (500,000 acres, Rangitikei to Whanganui block, to Whangaehu river £2,500) – sold by Ngāti Apa, no money for Ngāti Raukawa. Area between Whangaehu and Turakina set aside as reserve for Ngāti Apa (30,000 acres). Also a 1,600 acre reserve at Parewanui (McLean thought this would boost them to sell south of Rangitikei), 900 acres at Turakina. Also a small reserve near Te Awahou, but only for 3 years. (Hearn 2015, pp106-7, p117)

29 May 1850 - Initial installment £1,000 paid. Ngāti Apa had wanted £25,000 (Hearn 2015, p101-3). Missionaries, eg Samuel Williams, advised Ngāti Raukawa to concede - Rawiri Whanui said (Hearn 2015, pp106-7, p117; Otaki MB 1C, p231-2). Whanganui chiefs helped mediate eg Kingi Hori Te Anaua - may have been paid by McLean. Ngāti Toa acknowledged the land had been handed over to Ngāti Raukawa, and that Ngāti Raukawa were the “kai kotikoti whenua”, the ones who had cut up and distributed the land. (Hearn 2015, p117).

1850 - Defining the inland boundary - McLean worked with Te Rangihaeata, Ihakara and Taratoa, Whanganui and Tuwharetoa, to define the point of inland boundary. Agreed Sept 1850, Te Houhou, upper Rangitikei. (Hearn 2105, p140).

12 Sept 1850 - McLean started discussing sale of Rangitikei-Manawatū (south of Rangitikei) with Ngāti Apa, then a few days later with Whatanui & others. Government concerned that Rangihaeata and Taratoa would oppose (Hearn 2105, p141).

Oct 1850 - Agreement between Ngāti Apa & Taratoa - Ngāti Apa had agreed to allow Nepia Taratoa ‘to resume the chieftainship for a time of the place in dispute.’ (Rangitikei-Manawatū) Richard Taylor was present, and helped mediate. Any land held by Ngāti Apa in the block would be “under” Taratoa (Ngāti Raukawa). (Hearn 2015, p143-4)

1851 - Fox describes the British government recognition of Māori ownership of “waste land” as “mistaken”. (Hearn 2015, p73-4)

Jan 1852 - McLean returns to Manawatū to negotiate small blocks for settlers from NZ Company 'purchase'.

Jul 1852 – Iwi were holding hui amongst themselves about mana whenua and possibly selling land from Manawatū to Rangitikei. Ie Ngāti Apa, Ngāti Upokoiri, Ngāti Raukawa, Ngāti Toa, Rangitane, and Muaupoko - inconclusive (Hearn 2015 p143-4). Acceptance by Nepia Taratoa that Ngāti Apa would get paid rent, under the mana of Ngāti Raukawa. McLean decided that Rangitane, Ngāti Apa and Ngāti Upokoiri should have all the land from Puketotara to Hawkes Bay; Ngāti Raukawa should have from the Manawatū river south to Kukutauaki - this was supposed to be a “permanent reserve”, except for roads - see map below. He described Ngāti Raukawa as a “numerous powerful conquering tribe”. (Map Hearn 2015, p147)

1854 - Governor Grey established Land Purchase Department, with McLean as Principal (later Chief) Land Purchase Officer (later Commissioner). (Hearn 2015, p73)

1854 – West coast tribes, extending to Otaki, hold hui to form an anti-land-selling league) – met at Manawapou, Taranaki. However, each iwi to manage own affairs. ((Hearn, p123-5; Richmond, Wellington Independent, 21.8.1860)

1856 - The position of Native Secretary merged with that of Chief Land Purchase Commissioner - McLean held it until 1861. (Hearn 2015, p73)

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1857 McLean was given instruction by the Colonial Treasurer to purchase the Upper Manawatū ie Ahuaturanga. Wanted to purchase large blocks ie nothing under 25,000 acres, Provincial Government growing impatient with McLean being slow to achieve purchase. (Hearn 2015, p148)

Early 1858 Te Hirawanu discussed the proposed sale of Ahuaturanga with Nepia Taratoa, and was told that the decision rests with Ngāti Raukawa. Hirawanu claimed mana over land south to Tawhitikuri (Plimmerton) (Parakaia Te Pouepa, OMB 1C, pp247-248;Hearn 2015, p149)

Jan 1858 Searancke, newly appointed District Land Purchase Commissioner and surveyor for the Wellington district, initiates discussions about sale of the Upper Manawatū , known as “Te Hirawanu’s land”. Ngāti Raukawa at Otaki said they had rights to Ahuaturanga due to conquest. Their claims refuted by Searancke. (Hearn 2015, p149)

Crown began offering Rangitane money for land in Wairarapa – Ngawapurua, part of Seventy Mile bush. £100 accepted for Ngawapurua by Hoani Meihana Te Rangiotu of Rangitane, whose wife Enerata Te One,

was of Ngāti Kauwhata (Te Kooro's sister - Hearn 2015, p389). This was a moenga raNgātira - a peace-making marriage. Each of their three daughters had married strategically. Harikete (Ema) married Hare Rakena Te Aweawe; their descendants still live at Rangiotu. Wharawhara married Hoani Taipua; they had no children. Hurihia married Robert Te Rama Apakura Durie and lived on family land at Aorangi, near Feilding, where their descendants still farm. (<https://teara.govt.nz/en/biographies/1t67/te-rangiotu-hoani-meihana>)

Taratoa went to Raukawa pā to assert his mana over the Ahuaturanga land with Te Hirawanu. As they were determined to sell, he told them to wait, until he would sell the Rangitikei-Manawatū block.

May 1858 – Ngāti Raukawa met with Ngāti Kauwhata and Ngāti Ihiihi at Puketotara. Ngāti Kauwhata was opposed to the sale of Te Ahuaturanga by Rangitane. Parakaia Te Pouepa, Nepia and Aperehama Te Huruhuru proposed that Ngāti Kauwhata, Ngāti Ihiihi and Rangitane jointly sell to the Crown a block bounded by Oroua river. Ngāti Kauwhata and Ngāti Ihiihi didn't agree. Eventually all agreed that Rangitane could implement a limited sale. Hoani Meihana reported that the Ngāti Kauwhata kaumatua called a meeting at Awahuri, at which the boundary was fixed. (Hearn p153-4; Native Land Court, Otaki Minute Book 1C, p.246-247)

May 1858 – James Grindell went to Raukawa pā, found Te Hirawanu opposed to Meihana Rangiotu selling land in Wairarapa, but wanting to talk to Crown about sale of land to the west eg Ahuaturanga. Block described: He said they were now prepared to sell all that tract of country lying to the west of Ruahine and extending to the boundary of Rangitāne, or Hoani Meihana's people, and north of Manawatū to the sources of the Oroua, Mangaone and Puhangina rivers, all tributaries of the Manawatū .

Grindell then invited Ngāti Upokoiri and Ngāti Apa to meet at Puketotara to talk, supposedly about Ngawapurua, but also about Ahuaturanga. Encouraged them to unite against Ngāti Raukawa opposition. These tribes also agreed to sell land south of the Manawatū river. Some was allocated to Ngai Upokoiri. However, these tribes told Grindell that Ngāti Raukawa had rights to some land east of the Oroua, so they could not agree to Oroua being the western boundary of the block. No decision on the Ngawapurua. Grindell relied on the division amongst Ngāti Raukawa to weaken their opposition to sale of Ahuaturanga.

The evidence relating to the Ahuaturanga block suggests that as Ngāti Apa and Rangitane sought to reassert their mana whenua and to drive Ngāti Kauwhata and Ngāti Raukawa from the lands they

claimed as their own, so those two latter iwi set out to define the borders of that heartland. (Hearn 2015, p119)

May (?) 1858 - Te Hirawanu travelled to Auckland to see McLean and propose the sale of Ahuaturanga block to Searancke. McLean declined. (Hearn 2015, p149) Aug 1858 – Ngāti Raukawa (Nepia Taratoa, Ihakara

Tukumaru & 40 others, including Ngāti Whakitere) with Searancke went to Te Hirawanu's house at Raukawa and told him he could sell the Ahuaturanga, on condition that Rangitane not claim any further south ie Manawatū -Kukutauaki block. Ngāti Raukawa would not claim any purchase monies. (Hearn 2015, p134)

“He (McEwen) went on to record that a large hui was held at Raukawa in 1858 at which Ngāti Raukawa agreed ‘to waive any claims to the Ahuaturanga Block comprising 250,000 acres.’ A large portion of the land, he recorded, in fact belonged to the Rangitane hapū of Ngāti Mutuahi who had been allies of Ngāti Raukawa during the latter's battles with Ngāti Kahungunu. ‘It would,’ he suggested, ‘have been ungenerous indeed of Ngāti Raukawa to have repaid Ngāti Mutuahi by appropriating their land.’ Further, Ngāti Raukawa does not appear to have occupied any part of Te Ahuaturanga. According to McEwen, Rangitane acknowledged the liberal and generous spirit in which Ngāti Raukawa had met it, including its request for the return of Tuwhakatupua. Hirawanu was chief of Ngāti Mutuahi. (Hearn 2015, p133; McEwen 1986 p144-5)

Ngāti Raukawa agreed to sale of Ahuaturanga, “on condition that the land between Rangitikei and Manawatū not be sold as it belonged to Ngātiraikawa” (Hearn p133-4; Luiten, p29-31). Rangitane held the block due to “extraordinary clemency of Te Whatanui and Nepia Taratoa” (Hearn 2015, p134; Petersen 1973, p40)

2 July 1858 - James Grindell (Native Land Purchase Department interpreter) met with Ngāti Apa, Rangitane and Ngāti Te Upokoiri (not Ngāti Raukawa) at Puketotara and advised them to group together to assert their claim to Pohangina & Ngaawapurua in face of Ngāti Raukawa opposition. They agreed to sell Pohangina block & another - total 150,000 acres. An area was allotted to Ngai Te Upokoiri. Those present knew Ngāti Raukawa claimed land east of Oroua river, and this affected the boundaries. Grindell wanted to exploit division within Ngāti Raukawa, sellers & non-sellers (Hearn 2015, p150-1).

Mid 1858 (prior to Aug) - Ngāti Raukawa, Ngāti Kauwhata and Ngāti Hiihi (Ihiihi) and Searancke met at Puketotara to discuss Rangitane proposal to sell Ahuaturanga - opposed by Ngāti Kauwhata & Ngāti Ihiihi. Parakaia Te Pouepa, Taratoa and Aperehama Te Huru suggested that a block bounded by the Oroua should be sold jointly by Rangitane, Kauwhata and Ihiihi, but the latter did not agree. Concluded that Ngāti Raukawa (not Kauwhata or Ihiihi) would tell Hirawanu that they agreed to sale ‘Tō whenua! Hei tua mau, hei tahu mau, hei ko mau, hei hau hake mau” - (translation by Heeni, check - the land inland for you, plenty for you, for you to cultivate, for you to harvest/reap”. (Hearn 2015, p153)

Aug 1858 - Meeting at Raukawa pā. Ahuaturanga or Upper Manawatū was formally handed back to Rangitane by Ngāti Raukawa, Ngāti Ihiihi and Ngāti Whakaterere, according to Searancke. Meeting also included Ngāti Apa, Ngai Te Upokoiri, and Ngāti Mutuahi. (Hearn 2015, p153)

Oct- Nov 1858 – Searancke arrived with first instalment of purchase money for Ahuaturanga, but Te Hirawanu stalled, delayed acceptance, as there were so many claimants for money, he wanted a better price and boundaries to be determined. Te Hirawanu wanted a price per acre; Crown offered a total of £5,000. Ngāti Kauwhata angry with boundary lines proposed, argued for their land east of Oroua river to be excluded. (Hearn 2015, p154)

Re Ahuaturanga - “On the one hand, Ngāti Raukawa claimed mana over the land, that the sale had proceeded only with its consent, and that it declined to share in the purchase monies, all in return for recognition of its exclusive claims to the ownership of Manawatū - Kukutauaki” (Hearn 2015, p161)

11 Nov 1858 – Awahou block (37,000 acres) sold by Ihakara Tukumarū and 66 others to Donald McLean, who was then Chief Native Land Purchase Commissioner. In Nov 1858 over 60 chiefs signed the sale agreement for Awahou no 1 - included Ngāti Ngarongo, Ngāti Kikopiri, Ngāti Takihiku, Ngāti Pare, Ngāti Rakau and Ngāti Turanga (Henare Te Herekau signed, but not Nepia Taratoa). Price was £2,500, £400 up front and the remainder later. Paying by instalment gave government on-going control over chiefs. Ihakara accepted Ngāti Apa’s claim to a share of the money – gave Kemp and Kawana Hunia £50 under the mana of Ngāti Raukawa. Mana of Ngāti Raukawa not disputed; neither Ngāti Apa nor Rangitane had any presence on the Te Awahou block. Not finalized – McLean wanted the “sellers” and “non-sellers” to come to an agreement. Reserves deferred. (Hearn 2015, p128, p164-5; Turttons Land Deeds, vol 2).

Government exploited the fact that within Ngāti Raukawa, land was owned by particular hapū and so it could be bought block by block. Non-sellers argued for iwi-wide consent (or not) for sales. Taratoa did not dispute Ihakara’s right to sell. (Hearn 2015, p135; Gilling 2000, p54-5)

Ihakara Tukumarū stated that he deliberately sunk the anti-selling league: “I will take out my plank in order that the ship may sink – I took out my plank and the water is running in – Te Awahou was my plank ... The anti-selling league is the ship I mean. It was ‘atawhai on my part to the people to have a town on Manawatū and to break up the anti-selling league’. Nepia Taratoa and others were angry about this stance. Sale of Te Awahou divisive within Ngāti Raukawa. (Tukumarū, Himatangi, Otaki Minute Book 1C, p265; Hearn 2015, p164-6).

May 1859 – Government pressure to buy Rangitikei-Manawatū begins. Searancke, criticised for being slow, reports that the majority of owners were reluctant to sell the Rangitikei-Manawatū . Government promised to make adequate reserves for Ngāti Raukawa within the Manawatū Kukutauaki block (ie dropped idea of the whole area being reserved). (Hearn 2015, p169-70)

May 1859, Awahou no 2, same block description, with reserves cut out - again over 60 local chiefs signed, but included the non-sellers eg Parakaia and Taratoa. Also Hoani Meihana Te Rangiotu (Rangitane). Taratoa had previously “marked out those parts of the proposed sale block he and his supporters claimed, in all about one third of the block.” (Hearn 2015, p163-4; also Turton’s Land Deeds, vol 2) Nepia’s land, north of Te Awahou, was to be also for Ngāti Apa & Rangitane (Hearn 2015, p166). Some 600 acres remained in possession of Māori until they accepted payment (Hearn p168)

Aug 1859 - Ngāti Te Upokoriri, having elected to return to Ahuriri, offered a block of 350 acres on the south side of the Manawatū River (opposite Moutoa) to the Crown. According to Searancke, the block was located ‘within the boundaries of the lands reserved as a general Native Reserve, i.e. between Otaki, on the South, and Manawatū River, on the North.’ Ngāti Te Upokoiri, whose right to sell the land was (reported Searancke) not in dispute, refused an offer of £50, while Searancke in turn rejected their demand for £80. Searancke left decision to McLean. (Hearn 2015, p171).

Nov 1859 – the offer from Searancke for Ahuaturanga increased to £6,000. Buller involved in advocating for Crown to pay a higher price. (Hearn 2015, p156)

1860s - Land wars of the early 1860s delayed land sales (Hearn 2105, p156)

1860 - Stewart undertook survey of the Ahuaturanga block, boundaries outlined by him. Prior to Deed of Cession - see below (Petersen 1973, p44)

1860s – Nepia Taratoa entered into leases with Europeans in the Rangitikei area (Buick 1903, p169)

1862 – Native Lands Act, allowed sale of all land except that between the Rangitikei and Ohau, including Manawatū , which could be sold to the Crown only. Ihakara and Ngāti Raukawa petitioned Parliament, objecting to this law. (Hearn 2015, p228)

1863 – Death of Nepia Taratoa, followed by Ngāti Apa increasing their demands for land within Rangitikei-Manawatū block - Galbreath said a “power vacuum developed”, and Ngāti Apa saw a chance to recover land and mana (Hearn 2015, p189; Galbreath, p59)

1864 - Crown purchase of Te Awahou reserves - Luiten also noted the Crown’s acquisition of the Te Awahou reserves including the 280-acre Kawaroa (part of Paretao reserve), the 440-acre balance of Te Paretao, and the 1,243-acre Haumiora block (Hearn 2015, p135; Luiten 1992, pp37-8).

1864 - Building of Turongo church at Rewarewa with trees from Kairanga block (Linton Camp, within Ahuaturanga). (Allwright 1970s, p20)

July 1864 - The Deed of Cession in respect of Te Ahuaturanga was dated 23 July 1864. It recited the boundaries of the block, the south-western boundary of the sale block having been moved eastwards so as to exclude what became the Aorangi or Oroua block - a concession to Ngāti Kauwhata. It nominated the sellers as 143 members of Rangitane, Ngāti Kauwhata, and Ngai Tumokai (a hapū with links to Ngāti Apa, Ngāti Hauti, and Rangitane), and the price was £12,000, significantly in advance of the Government's original offer of £5,000. Eight reserves were marked on an accompanying plan. (Hearn 2015, p157)

According to Peeti Te Aweawe, Rangitane and Ngāti Raukawa had been allied together fighting against Te Atiawa in the battle of Haowhenua. Ngāti Raukawa didn't have rights in the Ahuaturanga, but Te Whetu and Tapa te Whata of Ngāti Kauwhata did (Hearn 2105, p160; Otaki Minute Book 1D, p.494-5, 498). Ngāti Apa also claimed that they had interests in Te Ahuaturanga (Kawana Hunia, Himatangi hearing, Native Land Court, Otaki Minute Book 1D, p.548). Ngai Te Upokoiri may also have had some rights, according to Karaitiana Takamoana (Hearn 2015, p160; DNZB biography of Karaitiana Takamoana).

1864 – Ihakara Tukumarū and eight other Ngāti Raukawa chiefs met with Featherston at Te Wharangi (near Foxton beach), and promised they would sell the Rangitikei-Manawatū block. Ihakara formally gave Featherston a mere (“carved club”), which had belonged to Taratoa to emphasise that Ngāti Raukawa had the mana to sell the land. The Crown with-held land rentals from this time – to “force them to terms”, and Ngāti Raukawa complained (Anderson & Pickens 1996, p105-6). 1864 - Luiten noted the Crown's acquisition of the Te Awahou reserves in 1864, including the 280-acre Kawaroa (part of Paretao reserve) in November, and the 440-acre balance

of Te Paretao in December. Crown attempts to buy the 1,243-acre Haumiora block were abandoned. (Hearn 2015, p180; Turton Deeds, vo 2, pp.179-183)

1865 - Native Rights Act 1865 entitled non-sellers to bring their case before the Supreme Court and, in effect, appeal to the Native Lands Court (Hearn 2015, p338)

1866, April – Crown purchase of Rangitikei-Manawatū block - memorandum of sale, detailing boundaries, was signed by 200 people (various iwi) at Te Takapu, price was £25,000. Payment deferred. (Anderson & Pickens 1996, pp111-4) 1

1866 – Parakaia te Pouepa protested the above sale; also sections of Ngāti Kauwhata and Ngāti Wehiwehi, led by Te Kooro Te One, protested the sale by Meihana and Tapa Te Whata of the Manawatū side of the

area between the Oroua and Rangitikei Rivers. 2 Sale challenged by Native Minister – called for an investigation re rightful owners and if they had agreed. (Anderson & Pickens 1996, p116)

Featherston to Richmond, re sale of blocks - “The land north of the Rangitikei River was sold to the Crown by the Ngāti Apa with the passive concurrence of the Ngātiraikawas. In like manner the Awahou Block (Lower Manawatū) was sold by the resident Ngātiraikawa, with the passive concurrence of the Ngātiapa: while the Upper Manawatū Block of 250,000 acres was sold by the Rangitane with the concurrence of both the Ngātiapa and the Ngātiraikawa.” (Featherston to Richmond, 14 November 1866, MA series 13/69B, pp 2–3, NA Wellington; Anderson & Pickens 1996, p122)

1866, Dec – meeting at Parewanui, Ngāti Raukawa & other iwi, to finalize the purchase deed of Rangitikei-Manawatū . Non-sellers not present. £10,000 to Ngāti Raukawa (including Ngāti Toa, Te Atiawa), £15,000 to Ngāti Apa. Kawana Hunia demanded Tawhirihoē as a reserve for Ngāti Apa – Ihakara agreed. Non-sellers determined to hold own land within block. £10,000 allocated – £1,000 to Ngāti Toa and Te Atiawa; £6,000 to Te Huruhuru, Ngāti Parewahawaha and associated hapū ; Tukumarū, Ngāti Patukohuru and their allies; and Ngāti Kauwhata and the Oroua peoples, led by Te Whata; £2,500 to the non-sellers; £1500 to Taratoa (he refused to accept, gave back to Featherston); £1,000 to Tapa te Whata. Te Koro refused to accept any money. Ngāti Apa gave Whanganui people £2,000 for supporting them in the sale (Anderson & Pickens 1996, p124-27)

Reserves allocated to Ngāti Apa included 1,000 acres at Pakapakatea (south of the Rangitikei), the sole right to eel fisheries at Kaikokopu and Pukepuke lagoons, and 500 acres at Tawhirihoē. Hunia Te Hakeke later gave up his rights at Tawhirihoē, in exchange for sole rights in the Pakapakatea block. (Anderson & Pickens 1996, p128)

March 1867 – Rangitane objected to the small share of money received from Rangitikei-Manawatū sale, & were awarded 1,000 acres (Puketotara, just north of Himatangi block). Ngāti Kauwhata objected, led by Te Koro te One, removed survey pegs (Anderson & Pickens 1996, p129)

1867-68 - Following the resolution of the Tuwhakatupua dispute, Hoani Meihana Te Rangiotu developed the kainga at Rangiotu and the church, Te Rangimarie, to acknowledge the peace-making

1 Notes of various meetings, March and April 1866, 'Further Papers Relative to the Manawatū Block', AJHR, 1866, A- 4, p 24, no 6, encl 6 2 Te Koori Te One and others to Governor, 13 June 1866, 'Further Papers Relative to the Manawatū Block', AJHR, 1866, A-4, p 31, no 6, between Rangitane, Ngāti Raukawa & Ngāti Kauwhata. His wife was Koro te One's sister, and their daughters married into Ngāti Raukawa, Ngāti Toa and Rangitane.

June 1867 - Non-sellers in Rangitikei-Manawatū from Ngāti Pīkahu, Ngātiwaewae, Ngāti Maniapoto, and Ngātihinewai of Ngāti Raukawa petitioned the actions of the Crown and its agents (71 signatories). 4 July - petition from Parakaia te Pouepa. "In March 1868, Parakaia and 26 other members of Ngāti Raukau, Ngātiteao, and Ngātitoranga applied to the court for a certificate of title to Himatangi". Provincial government defended its interests in Court (Anderson & Pickens 1996, p113 after p130, pg nos are wrong)

TC Williams, Hadfield, & Samuel Williams, Matene Te Whiwhi, Parakaia te Pouepa & even Meihana supported the mana of Ngāti Raukawa. Also some acknowledgement of Ngāti Apa customary practice within Rangitikei-Manawatū block - "Fox's cross-examination, however, brought an acknowledgment of Ngāti Apa's exercise of cultivation and fishing rights at various locations within the block – at Tawhiriho, Te Awahuri, Kaikopu, Pukapuka (sic), and Oroua – under the authority of various Ngāti Raukawa chiefs." (Anderson & Pickens 1996, p115-8)

1868 Himatangi judgement - According to Buick, Native Land Court invented a new type of tenure, joint ownership by separate iwi - Buick strongly disagreed, states that Ngāti Raukawa was clearly dominant, Ngāti Apa in a state of servitude. "Either, then, the Ngātiapa were living in a state of servitude under Ngātiraukawa at the date of the Treaty of Waitangi, or the reverse was the case, and if we refer again to the judgment of the Court, and consider "the prominent part taken by Ngātiraukawa in connection with the cession of the North Rangitikei and Ahuaturanga Blocks, the sale of the Awahou, and the history of the leases," it should not be too difficult to say who were the masters and who the servants.' (Hearn 2015 p186; Buick 1903, p245)

1869 – NLC re-hearing about Rangitikei-Manawatū block, several Ngāti Raukawa chiefs claiming areas of land. Court ruled that Ngāti Raukawa had not acquired by conquest or occupation any rights over the Rangitikei-Manawatū block, but that only three hapū (Ngāti Parewahawaha, Ngāti Kahoro, and Ngāti

Kauwhata) had, with the consent of Ngāti Apa, secured certain indefinite privileges. Political interference from Superintendent likely Allocated 4,500 acres to Ngāti Kauwhata, 1,000 to Ngāti Kahoro and Parewahawaha; 500 acres to Kooro te One, and 200 acres to Wiriharai Te Angiangi. “The 4500 acres at Te Awahuri had initially been awarded by the Native Land Court to Takana Te Kawa and 35 other members of Ngāti Kauwhata who were residing on the land and had not agreed to Featherston’s purchase of Rangitikei-Manawatū . The Court had also awarded a further 500 acres to Te Kooro Te One, Erina Te One (Te Kooro’s wife), Reupena Te One (Te Kooro’s father), and Noa Te Tata and Tino Tangata at Puketotara (modern day Rangiotu). As a condition of the awards, the Native Land Court had stipulated both pieces of land ‘shall be inalienable by sale for the period of 21 years from the date of this order’ (25 September 1869). (Hearn 2015 p186).

1870 - Williams argued that the Oroua block (Aorangi) should belong to Ngāti Raukawa alone. Rangitane admitted Ngāti Raukawa’s claim over whole block. Tapa te Whata called a meeting at Te Awahuri, at which his proposal for a 3-way division was agreed to, for Ngāti Kauwhata, Rangitane & Ngāti Taurira (part of Ngāti Apa). (Hearn 2015, p618-20, Williams A-page, 26-27).

1870 (23 November) - agreement between Donald McLean (Native Minister) and non-sellers of Ngāti Kauwhata, Ngāti Parewahawaha, Ngāti Kahoro, & Rangitane under which they give up their claims to the Rangitikei-Manawatū in exchange for further reserves - eg 1,000 acres at Kawakawa for Ngāti Kauwhata. The Court also awarded a further 500 acres to Te Kooro Te One, Erena Te One (Te Kooro’s wife), Reupena Te One (Te Kooro’s father), and Noa Te Tata and Tino Tangata at Puketotara (modern day Rangiotu). (Husbands 2018, further Ngāti Kauwhata section)

1873 –Title to the Aorangi blocks awarded in three parts– stretches north to Kimbolton Rd, east of Feilding and south to Tiakitahuna (No 1 – 7,526 acres for Ngāti Kauwhata, northern; no 2 - 7,000 acres for Ngāti Taurira, middle; no 3 - 4,923 acres, southern for Rangitane). Only 25% remaining by 1900 – for no 1, east of Oroua and at Awahuri. By 1990, only 499 acres remaining, 2.5% of original block. 26 titles. (Hearn 2015, p620)

1874 – After claims by non-sellers (Takana Te Kawa), Crown grants were allocated to Ngāti Kauwhata - the Awahuri block and Te Kawakawa reserve; Rangitikei-Manawatū reserve blocks B and C, totalling 1,545 acres. (Husbands 2018, further Ngāti Kauwhata section).

1877, 13th Aug - Proclamation that Ahuaturanga block is “waste-lands of the Crown”. NZ Gazette, 9th Aug, 1877, p809. (Archives NZ - LS-W230, 1877/627). “All that piece or parcel of land in the Woodville District, Seventy Mile Bush, situate partly in the Provincial District of Hawke’s Bay and partly in the Provincial District

of Wellington...the Ahuaturanga block” (41,571 acres, of which 3,576 are in the Provincial District of Wellington). “Bounded towards the north by the Maharahara block, on the north-east and east by the Oringi Waiaruhe block, and on the south-east, south and southwest by the Manawatū river, and on the west by the Manawatū block.”

1878 - Development of Palmerston North (see DNZB, Hoani Meihana Rangiotu, Te Ara website).

1878 - A second hearing into the Aorangi block division took place in Palmerston North. Kawana Hunia said land had been given to Ngāti Kauwhata & Ngāti Wehiwehi on the release of Ngāti Apa wahine. Hamuera Raikokiritia of Ngāti Taurira said it was Ngāti Taurira that agreed, not Ngāti Apa - one of the women released was his mother. (Native Land Court, Otaki Minute Book 3, pp.167-170) Ngāti Apa & Ngāti Taurira disagreed. Meihana emphasised that there was a close relationship after Haowhenua between Ngāti Raukawa, Ngāti Kauwhata with Rangitane, & Ngāti Taurira. Court endorsed the 1873 partition, with two minor changes to owners. (Hearn 2015, p620-2; Native Land Court, Otaki Minute Book 3, p.177).

1878 - Te Marae o Hine, the Square in Palmerston North, opened. Named for peace-making between iwi of Ngāti Raukawa, Rangitane, Ngāti Apa and Muaupoko. (Biography of Hoani Meihana Te Rangiotu, DNZB, Te Ara; Matheson 1986)

1879 - A huge consignment (35,000 feet) of Manawatū timber (totara, matai, rimu) was sent to England for furniture manufacture. Deforestation of Ahuaturanga block likely to have occurred. (Petersen 1973, p44).

1880 - Ngāti Raukawa (Waretini Tuainuku, Henare Herekau, Rawiri te Wanui & 304 others, another had 282 signatories, similar) twice petitioned the Queen, the Secretary of State, Colonies (England), and the Governor about the loss of land. Ahuaturanga was part of a “carefully considered division” aimed at maintaining peaceful relationships, but Ngāti Raukawa was betrayed by the subjected iwi, and also by the Crown, the land court and the missionaries. (Archives MA 13 25 - Ngātiraukawa petitions; Hearn 2015, p188, p626). 21 August 1880 Henare Te Herekau, Rawiri Te Whanui, Wiremu Te Whatanui, and others met the Governor and the Premier: the five petitions and letters were handed to the Governor. He said TC Williams should set out their case, and proposed requests ie for a formal investigation, and the return of the Horowhenua. Governor Robinson said he would forward the petitions to London. (Hearn 2015, p628)

Jan 1881 - Ngāti Raukawa presented another petition to the Governor. Only in August 1881 were they forwarded to London. They were referred back to the NZ Government. (Hearn 2015, p629)

1881-2, also 1885 – Ngāti Kauwhata was awarded the Taonui-Ahuaturanga block (9 parent blocks, 2,828 acres). Currently 56 acres, less than 2% of original block, still remain in Māori title. (Walghan 2017, pp333-9)

1881 – Himatangi block (10,665 acres) awarded to three Ngāti Raukawa hapū (Ngāti Rakau, Ngāti Turanga & Ngāti Te Au) in 5 blocks. Between 10-28 owners each block. Apart from small sections being cut off nos 3 and 5, it was mostly block no 2 which got subdivided first. Today there are 45 sections 3,122 acres remaining (28.4% of original). (Walghan 2017, Vol I, p69-72)

July & August 1883 - TC Williams published Ngāti Raukawa's case extensively as an advertisement in the New Zealand Times. (Williams 1883-1893, ATL, P q333)

1880s - the alienation of most of Ngāti Kauwhata's remaining interests in the Kawakawa reserve, to private purchasers, after restrictions on alienation were waived by the Native Minister in 1884/85. About 100 acres of this block was sold to a private buyer in 1886 - only five acres remained. Later 1,264 acres was re-purchased by Ngāti Kauwhata from their former agent. The former Feilding Race Course and Manfield Grand Prix race track were on part of the former Kawakawa block. In 2007 a \$15 million indoor equestrian stadium named Manfield Park Trust was established there, despite Ngāti Kauwhata protest. (R.Graham, Amended & Particularized SOC, Wai 784, Ngāti Kauwhata claim, 28.2.2019)

1890 - Kipa Te Whatanui & 76 others petitioned Parliament for an investigation into the Horowhenua. Supported by the Native Affairs Committee in 1892 and 1894 - no political will. Ngāti Raukawa was denied the right of appeal (1896 Native Affairs Committee report, AJLC 1896, No.5)

H Williams, brother of TC Williams, argued that the Government should bring in legislation with a view to restoring Te Whatanui's land to his hapū, while the title of the rest of Horowhenua (excepting the Muaupoko block and those areas in Crown and private ownership) should be investigated afresh. Council decided no. (NZPD 1896, Vol.95, p.441, Hearn 2015, p631).

1897 - Kipa Te Whatanui persisted, petitioning again for a rehearing). In relation to the Horowhenua block, the 1,200 acres allocated to Ngāti Pareraukawa next to Raumatangi did not satisfy the claims of the four hapū – Ngāti Hikitanga, Ngāti Parekohatu, Ngāti Kahoro and Ngāti Pareraukawa. Ngāti Pareraukawa was clearly not satisfied either because Neville (Pungarehu Te Aohou) Nicholson continued to petition Parliament in 1898, on similar grounds to Kipa Te Whatanui's. (Hearn 2015, p632; Ngāti Kikopiri research committee, He Iti nā Mōtai, 2019, p312).

1898 - Finally, in relation to the promised reserves north of Waiwiri stream, on 19 September 1898 the Native Appellate Court awarded a 210 acre part of block 11 (no 1) beside the stream to be vested in the members of the four named hapū (above), and this would be sub-divided amongst the four hapū, and into smaller blocks under individual names. The court agreed that the area of land south of the Mahoenui

boundary had never been part of Horowhenua and had been wrongfully taken (Ngāti Kikopiri research committee, He Iti nā Mōtai 2019, Vol 1, p314)

1905 - Baldwin, in studying the records, supported Ngāti Raukawa's position re Rangitikei-Manawatū block - 'the injustice of the Manawatū -Rangitikei acquisition stands nakedly before us. The Raukawa were the real owners of the block. Instead of receiving ... £10,000, the whole of the purchase-price should have come to them, leaving to the Ngāti Apa and Rangitane the limited rights over strictly defined areas which they had acquired by the clemency of their conquerors.' Government had supported the "turbulent" and "undeserving" party to prevent conflict. And because the group with less-certain rights would be more willing to sell, rather than risk losing on appeal. Ngāti Apa and Rangitane had arms, and forgot their earlier promises. Petersen described the treatment of Ngāti Raukawa in relation to this block as a "monstrous travesty of justice". (Baldwin 1905, pp1-11; Petersen 1973, p39; Hearn 2015, p187)

1909 - After the Native Land Act 1909 removed all final restrictions on the alienation of Māori land, the alienation of 200 acres of the Te Awahuri reserve land followed. Most of the smaller reserves around Te Awahuri, including most of Tapa Te Whata's 300 acres, and all of the 400 acres at the junction of the Mangaone and Makino streams, had been sold to private purchasers by the 1920s. (R.Graham, Amended & Particularized SOC, Wai 784, Ngāti Kauwhata claim, 28.2.2019)

1965 - Turongo church shifted from Rewarewa (Moutoa) to Whakawehi (Shannon). (T.M.Hyde, pers. com., 11.8.19)

1983 - Gazette Notice - Aorangi marae and church site gazetted for common use and benefit of the Ngāti Tahuriwakanui hapū of Ngāti Kauwhata, block 11, part of Taonui Ahuaturanga 3A2 block, Otaki MB 83, folio 92. Gazetted as Aorangi no 1, sec 8c. (Judicial Conference, Otaki, 12.2.2012, Wai 2200, # 3.1.347)

1997 - Ngā Kaitiaki o Ngāti Kauwhata Inc was formed with representatives of the three marae - Ngāti Hinepare at Kauwhata, Ngāti Tahuriwakanui at Aorangi, and Ngāti Turoa of Te Iwa. The aim was for the local bodies to be able to communicate with the iwi as a single body; and also to develop a cooperative approach for dealing with treaty grievances. Judicial Conference, Otaki, 12.2.2012, Wai 2200, # 3.1.347)

2019 - Ngāti Kauwhata include Ahuaturanga, Aorangi/Oroua, and Taonui Ahuaturanga blocks in their claims under the Treaty of Waitangi eg Wai 784 & Wai 1461 (Summary of Raukawa Claims Interests, Te Hono ki Raukawa)

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te rūnanga o
RAUKAWA
