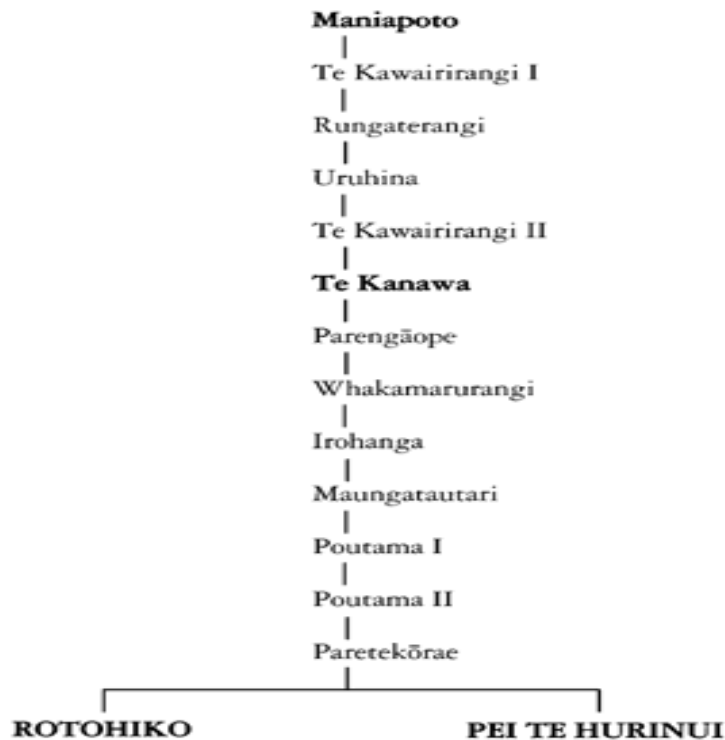




Huatare whānau, Wahanui Huatare in the middle at his house in Alexandra, 1890? Burton Brothers Collection.

One other Ngāti Maniapoto leader that should be discussed in this report is Dr Pei Te Hurinui Jones whose biography was written by Bruce Biggs.

Pei Te Hurinui Jones



Nā Pei Te Hurinui te whakapapa, he mea tā i roto i *Ngā mōteatea*.

Pei Te Hurinui Jones was the son of Daniel Lewis, a European storekeeper, and Paretekora Poutama of Ngāti Maniapoto. He was born on 9 September 1898 at Harataunga (Kennedys Bay) on the eastern coast of the Coromandel Peninsula. Shortly after Pei's birth, Daniel Lewis left New Zealand and settled in Australia. Pei was adopted in his infancy by his mother's grand-uncle, Te Hurinui Te Wano, and the years spent in this household had a profound effect on him. A sickly child, troubled by dreams that came to be considered portents of death in the tribe, Pei underwent ancient rituals. Besides putting an end to the troublesome dreams, these confirmed a commitment to his traditional Māori heritage. He was present at many tribal gatherings, conferences of elders and functions in many parts of the country.

Paretekora later married David Jones, a farmer, of Nga Puhi descent, and the children took their stepfather's surname. Pei's formal schooling had been irregular, although he attended Ongarue primary school. In 1913 he was enrolled at Wesley College, Three Kings, Auckland. After leaving here he had no further formal education.

In 1920 Pei left his home in the Taumarunui district to work as an interpreter at the Native Department in Wanganui. From 1928 he was in charge of the consolidation of Māori lands in the King Country. At a meeting at Te Kuiti to discuss a rating dispute that had arisen between Ngāti Maniapoto and a local body, Pei Te Hurinui made a considerable impression on Apirana Ngata, who noted with approval that some

younger members of Ngāti Maniapoto were prepared to break down the conservatism of the elders. In a letter to Peter Buck he wrote: 'The torch-bearer will I think be Pei Jones - a good man, with plenty of vision, a first-rate Māori scholar, steeped in West Coast folk lore &c. and a very competent master of English...And he has the fire that kindles hearts.'

Ngata's remarks were perceptive, but Pei's principal involvement would be with the King movement. As early as 1922 he had observed Te Puea Herangi's efforts to improve its fortunes, and for much of the rest of his life his knowledge of both languages and his ability to move freely between Māori and Pakeha cultures was devoted to its service. He became an adviser to Te Puea, to King Koroki, and to Koroki's daughter and successor, Queen Te Atairangikaahu. Following the recommendation of the Sim Native Land Confiscation commission in 1928 that Waikato should be compensated for the confiscation of their lands following the wars of the 1860s, Pei Te Hurinui played a major role in the subsequent negotiations. He helped in the preparation of the Waikato--Maniapoto Claims Settlement Act 1946, and was Koroki's nominee on the Tainui Māori Trust Board.

Pei stood for Parliament as an independent candidate in 1930. Initial assurances of the support of the Ratana movement were not fulfilled when Haami Tokouru Ratana also stood. His intervention split the vote and led to Te Taite Te Tomo winning the seat. Pei Te Hurinui also stood unsuccessfully in 1938 and 1943, and was defeated by Matiu Ratana in a by-election in 1945. He stood as a New Zealand National Party candidate in 1957, 1960 and 1963.

When Pei's older brother, Michael Rotohiko Jones, was appointed private secretary to the native minister in 1940, Pei took over his business as a licensed interpreter and consultant in Hawera. In 1945 he moved to Taumarunui and was involved in setting up the Puketapu Incorporation to log and mill timber on a block of 17,620 acres between Taumarunui and Tokaanu. He became the managing secretary. By 1960 it had made profits of £736,000 and returned more than £480,000 to its Māori shareholders. It had also developed a 1,600-acre sheep farm. The sawmills, timber factories and logging rights were sold to the Kauri Timber Company for £1,135,000 in 1960.

While he was still a young man, Pei began recording genealogies and traditional stories of Tainui. Possibly his first publication was a piece in Māori entitled 'Mahinarangi', which appeared in the first issue of Te Wānanga in 1929. It combined an account of the planning and completion of the meeting house Mahinarangi on the marae at Turangawaewae with a retelling of the story of the rivalry between the brothers Whatihua and Turongo, and the latter's marriage to the East Coast chieftainess Mahinarangi.

*Despite his modest education Pei became a prolific writer in Māori and English. His translation of *The merchant of Venice* was commended by Ngata, and he went on to translate *Julius Caesar*, *Othello* and Edward FitzGerald's *The Rubáiyát of Omar Khayyám*. In the first report of the Tainui Māori Trust Board he recounted in Māori the complicated negotiations between Waikato and the Crown. As secretary of the management committee of the Puketapu Incorporation he published the annual reports and accounts in both Māori and English. All of these were attempts by a native speaker of Māori to express the ideas and concepts of western society adequately in his mother*

tongue. He contributed many articles to the Journal of the Polynesian Society and Te Ao Hou. His knowledge of the Māori language led to his appointment to a committee to revise H. W. Williams's Māori dictionary and to the New Zealand Geographic Board.

After Ngata's death in 1950 Pei Te Hurinui carried on the editing of the song collection Nga moteatea. Ngata had translated just 20 of the 300 songs into English. Pei completed the task of translating and re-editing new editions of all three volumes. In general his translations are less literal than those of Ngata.

Nga moteatea was Pei Te Hurinui's most valuable contribution to Māori literature. His most ambitious work in English was King Potatau, which should perhaps be regarded as a historical novel rather than a biography. Similar blending of factual research and what must be regarded as fancy is evident in his other English biographical pieces on Mahinarangi and on the poetess Puhīwahine. These contrast with his Māori writing, which adhered closely to the oral traditions.

Pei Te Hurinui's first and main interest was in the recording of Tainui genealogies and traditions. He wrote many booklets issued to commemorate the opening of meeting houses in the Tainui and Ngāti Tuwharetoa areas. Of his approach to informants he said, 'I always took great care to choose a time and place when an elder and I were at rest with the world, and then almost casually ask a brief question to elicit some point of history'.

The culmination of many years of research was a Māori-language version of the history of the Tainui tribes, from the building of the canoe and the crossing to New Zealand until the early years of the nineteenth century. This was published posthumously in 1995 as Nga iwi o Tainui. Pei had written an English-language version of much of this material by about 1936. He lent the manuscript to Leslie Kelly, who had offered to make a typewritten copy, and was very distressed when Kelly incorporated it in his book Tainui, published in 1949. Pei's researches in Tainui learning were recognised by the award of an honorary doctorate by the University of Waikato in 1968.

Pei Te Hurinui was widely accepted as a Māori leader. He was invited to deliver the oration over the ashes of Peter Buck in 1954. He was the second president of the New Zealand Māori Council, a member of the Maniapoto District Māori Council, served on a number of other Māori boards and committees, and was a member of the Taumarunui Borough Council. He played leading roles at young Māori leaders' conferences in 1939 and 1959 and was made an OBE in 1961.

Pei Te Hurinui's slight, scholarly appearance of later years was misleading. In his youth he had played rugby for the King Country and Wanganui and he was New Zealand Māori men's tennis champion from 1924 to 1928.

He married twice. His first wife was a widow, Hepina Te Miha (formerly Teri), whom he married on 16 October 1943 at Hawera. They had no offspring of their own but adopted several children of relatives. Hepina died in 1956, and on 6 January 1958 Pei married a divorcee, Kate Huia Apatari (formerly Rangihēuea) at Palmerston North. There were no children of the marriage. He died at Taumarunui on 7 May 1976,

survived by his wife and three children of his first marriage. He is buried beside Te Hurinui Te Wano in the cemetery at Te Tokanga-nui-a-noho marae in Te Kuiti.

BRUCE BIGGS

Biggs, B. Introduction to Nga iwi o Tainui by P. Te H. Jones. Auckland, 1995

Jones, P. Te H. 'Te Hurinui.' In Into the world of light. Ed. W. Ihimaera & D. S. Long. Auckland, 1982

Obit. Daily Post. 8 May 1976: 3



This group photograph, probably taken during the 1950s, depicts some outstanding speakers of the Māori language. In the back row, from left, are Kefa Ehau, Rongo Halbert, Bruce Biggs, Canon Dan Kaa, and Pei Te Hurinui Jones. In the front row, from left, are Morris Jones, Rangī Royal, Michael Rotohiko Jones, Wiremu T. Ngata and Eru Pou.

2) THE NEW ZEALAND RAILWAY MAGAZINE

The New Zealand Railways Magazine is a surprisingly remote but good source of Ngāti Maniapoto history, especially the articles by James Cowan. Cowan provides some relevant and poignant information about Ngāti Maniapoto rangatira and history. Cowan spoke Māori fluently, lived on a farm where the Battle of Orakau was fought, and he conversed with many

Māori rangatira personally. Wahanui Huatare was one of the rangatira Cowan met, conversed with, listened to, observed and wrote about in the *New Zealand Railway Magazine* as follows:

James Cowan, 'Famous New Zealanders — No. 23 — Wahanui, Chief of Ngāti-Maniapoto — A Māori Statesman and Orator' in *The New Zealand Railways Magazine*, (Volume 9, Issue 11, February 1, 1935) at 17:

Wahanui te Huatare, who in his day was the most distinguished and influential chief of the Ngāti-Maniapoto tribe, was a commanding figure in the Māori world two generations ago. He was a man who aroused the admiration of pakeha as well as Māori for his splendid presence, his powers of oratory, and his intellectual strength. He was a force with whom one Government after another had to reckon in the efforts made to open the King Country to white settlement. He fought against the British troops in 1863–64, but he was not a warrior by inclination, as Rewi Maniapoto was. He was a statesman of Māoridom, and his great ability was acknowledged by such men as Sir Donald Maclean, Sir George Grey, and Sir Robert Stout, who successively discussed with him the problems of the frontier.

Wahanui Te Huatare, of the Rohe Pōtae, came of a family of giant-like men. The name was descriptive of his grandfather, too, according to the tribal traditions. Wahanui the first was a warrior who wielded mere and spear in many battles in the early part of the nineteenth century. The most famous of these pre-musket battles was Hurimoana, which was fought about the year 1812 in the Upper Waipa district, between the Ngāti-Maniapoto and their allies of Ngāti-Haua, from Matamata, and the Ngāti-Raukawa and Ngāti-Whakatere tribes, who held the Wharepuhunga and Maungatautari country. A renowned man among the Ngāti-Whakatere was Te Roha, whose prowess with the spear had carried him through many a fray. Hurimoana was his last battle, but it took many men to kill him. Ngāti-Maniapoto's champion, Wahanui, and three other chiefs were wounded by him in terrific encounters before he fell. In this meleé Wahanui received eight spear wounds from Te Roha and other warriors, but survived. On such family traditions of valour and endurance the grandson was nurtured; he felt that he was no common man, and his attitude, especially to the pakeha, conveyed that impression of superiority over ordinary people.

In His Youth

Wahanui, then known as Reihana, received some education, religious and secular, from the Wesleyans. He was a pupil of the Rev. Alexander Reid, a missionary whose station was at Te Kopua, on the Waipa River, near the foot of Mount Kakepuku, and he was afterwards at the Three Kings College, Auckland, of which Mr. Reid was the principal after he left Te Kopua. There the Māori boys were instructed in farm work as part of the mission system, and the burly young Reihana could have been seen at the plough-handles breaking up the good volcanic soil for the wheat-sowing and the potato-planting, and in the harvest field and wielding the flail on the tarpaulin threshing floor. When he returned to the Ngāti-Maniapoto territory—it was not yet known as the King Country—he was a leader in the wheat-growing and flour-milling activities of his industrious people; there were several mills in the Waipa country driven by water power.

On the War-Path

Then came the Waikato War, and the Māori prosperity and peace came to ruin. The mill-wheels were idle; young men and old were all off to the Lower Waikato with their double-barrelled guns and their tomahawks. Reihana had a war-party of his own hapū of Ngāti-Maniapoto and he was with the Kingite army in the entrenchments at Meremere, near the present township of Mercer, and fell back with his comrades before the slow but irresistible advance of the British forces by river and land, southward to the fringe of the Ngāti-Maniapoto country. When General Cameron's troops invaded the heart of the native agricultural district, at beautiful Rangiaowhia, Reihana was one of the warriors who resisted the attack in the second day's hot fighting. That was on the hill of Haerini, where the hard-fighting Māoris were driven back by artillery fire and British bayonet and cavalry charges. Reihana received a bullet wound in the leg. That was the end of his fighting; henceforth his part, when he returned to his home village, was in the political councils of the Kingites.

The Politician

He developed powers of leadership; his powerful intellect, his mingled shrewdness and firmness in counsel, his desperate hatred of the pakeha Government which confiscated the best part of the Waikato, all went to give him an increasingly important voice in the rūnanga or council of the Kingite party. The expatriated Waikato tribes made their new home in Wahanui's territory; King Tawhiao and all his chiefs lived south of the Puniu River that before the war was their southern boundary.¹²⁰ Wahanui became one of Tawhiao's counsellors, and in time he was regarded by those pakehas who were acquainted with the progress of Kingite affairs as "the power behind the throne."

Big Man of the Border

It was in this post-war period of the early Seventies that Reihana adopted his ancestral name Wahanui, a highly befitting name in every sense. Wahanui was a man of fame and weight when I first saw him, in my boyhood on the frontier; that was in 1881, when Tawhiao laid down his guns at Major Mair's feet in Alexandra township, and six hundred of his people marched to Kihikihi and enlivened the township—Rewi's home—with their war-dances of new-made peace and their Hauhau religious chantings. Wahanui and all the Ngāti-Maniapoto chiefs were there. And often thereafter we saw the great man; and I call to mind now that the pakehas of the border country appreciated the fitness of the big chief's name and nicknamed an uncommonly strapping lad "Wahanui." Literally it means "Big Back," and also "Big Mouth," hence "Great Voice." In both respects the name became him, but chiefly it fitted his unusual powers of eloquent speech.

"This ponderous Demosthenes" he was called by an officer who settled in the Waikato. Ponderous he was; he weighed, at one time, twenty-four stone. In his later life sickness reduced his giant proportions; but in the days of the young Eighties when we saw the great mouthpiece of the Kingites striding with that proud, disdainful bearing that was always his characteristic, along the road to the Land Court, he was indeed a man of weight in the world. He invariably wore the rapaki, the Māori kilt, consisting of a shawl or a piece of calico twisted about his magnificent middle. The time came when it was necessary, in the course of political negotiations with the Government, to visit

¹²⁰ Cowan, J 'Famous New Zealanders — No. 23 — 'Wahanui, Chief of Ngāti-Maniapoto — A Maori Statesman and Orator' in *The New Zealand Railways Magazine*, (Volume 9, Issue 11, February 1, 1935) at 18.

Auckland and Wellington. Dignified Wahanui could not enter the pakeha towns in the simple and free costume of the kainga. But there were no trousers in the stores large enough. Wahanui was an out-size. So the nearest township with a tailor was visited, and the necessary civilised garb for the big chief was procured. It was tolerably certain that the measurements for appropriate trouserings were the largest that that tailor had ever taped.

The Orator

When Wahanui rose to speak in public all was profound attention. His presence was commanding; his kingly head, covered with thick silvery hair that lay in natural waves, his imperious mouth and white drooping moustache, circled by the blue-lined marks of tattoo on cheeks and chin, his majestic deportment, easy, graceful gestures, compelled the admiration of all who saw and listened, pakeha and Māori alike. When he stood at the bar of the House of Representatives in 1884 and addressed the legislators, his dignified deportment and his speech aroused the surprise and praise of legislators. There was no orator, pakeha or Māori, in the House to compare with him.

Wahanui was at the height of his powers when he was engaged in public debate, whether in a meeting of the tribes or the marae “under the shining sun,” as the Māori has it, or in the house of council. There were many eloquent and forceful speakers among the Māoris of his day. One remembers such a man as Te Ngakau, great of mind and body, who was at one time Tawhiao's secretary and chief orator. But at the gatherings of the clans for political discussion, it was towards Wahanui that all eyes and ears were directed.

The late Major Wilson, of Cambridge, whose wife was a chieftainess of Waikato, once set down his impressions of Wahanui as a speaker. He heard the chief of Ngāti-Maniapoto addressing an assemblage of the tribes at Maungatautari. “There was no straining of the ears,” he wrote, “to catch the sonorous sentences as they were poured forth deliberately, distinctly, and with due and marvellous precision and emphasis. Every syllable was clearly enunciated. When the speaker ended, with the words, ‘Ko te ruri, me te reti, me te hoko, me mutu, me mutu, me mutu!’ (The survey, the letting of land and the selling must cease, must cease, must cease!) those listening knew that not only did he mean them to cease, but that they would cease.”

The same listener said that Wahanui's measured sentences and his accompanying gestures electrified even opponents, and drew forth the admiration of Europeans who understood not one word of the language spoken, “even as in Italian opera an English audience will sit spellbound for hours.”

The Closed Frontier

It was in the year 1869 that Wahanui created some alarm in the pakeha settlements by raising an armed party with the avowed intention of clearing the white people out of the Upper Waikato. This was shortly after the White Cliffs massacre, the killing of the Gascoigne family and the missionary Whiteley at Pukearuhe, on the southern coast boundary of the King Country. But he and his men from the Mokau abandoned their warlike intentions when they reached Te Kuiti, and he remained there as one of King Tawhiao's advisers, eventually to become, in effect, his Prime Minister. At that period

there was no more stubborn opponent of pakeha intrusion than Wahanui. Not even the fiery Rewi surpassed him in haughty antipathy to the British flag and all it signified. They bitterly assailed the pakeha for his “muruwheua,” the forcible appropriation of land, and had their military resources been equal to their resolution there would have been a series of swift raids across the border and attacks on the farms and townships. The period 1869–75 was indeed an anxious era along the frontier. But fortunately for the peace of the Waikato the Kingites realised the ultimate hopelessness of any attempt to renew the war.

Wahanui played a friendly part in 1873 when Mr. James Mackay, the Government Civil Commissioner in the Upper Waikato, was murderously attacked in his tent at Te Kuiti, where he was pluckily negotiating with the chiefs for the surrender of the killers of Timothy Sullivan, one of Grice and Walker's employees, on the disputed border land near Puahue.

After Rewi Maniapoto had rescued Mackay from the fanatic Hauhaus who sought his death, he sent the Commissioner with an armed escort of twenty-five mounted men to Te Uira, Wahanui's home on the hills above Te Kuiti. Wahanui received Mackay cordially, had a tent pitched for him, and set an armed guard of nine men to patrol around the kainga all night. Te Kooti went up to Te Uira too, and insisted on adding three of his own men to the guard.

Such incidents show that Wahanui and the other leading men disapproved of the frontier murder, and of treacherous attacks on Europeans who trusted to their spirit of chivalry and fair play. While they were determined to maintain their independence and their isolation from the pakeha, they countenanced only such methods as were determined upon by the council of the leading men of Ngāti-Maniapoto and Waikato.¹²¹

“No Trespassing”

The killing of the white man, William Moffatt, in 1880, was an incident of a different character.

This episode is described in one of the frontier stories in “Tales of the Māori Bush.” Moffatt's expedition, his return to Taumarunui after repeated warnings to keep out, was a deliberate infringement of the Kingites' announced policy of an inviolate frontier against white interlopers. The Rohe Pōtae was forbidden land to such adventurers as Moffatt; the aukati of protection extended from the Puniu River on the north to Utapu, on the Upper Wanganui River, the southern boundary, and from Lake Taupo westward to the coast. Wahanui, Taonui and Rewi Maniapoto sent forth the instructions, in accordance with the principles of the Māori national party. There is a long and curious history in the story of the sacred taiaha, the ancestral weapon called Matua-kore, which Wahanui and his fellow-chiefs sent to Ngatai at Taumarunui as a symbol of execution of the Kingite sentence upon white trespassers; but that tale may be narrated another time.

The Pakeha Wedge

¹²¹ Ibid, at 19.

Not until the year 1883 did Wahanui relax his strong anti-pakeha policy. It was in this year that he consented to the Native Minister's request that Government surveyors should be permitted to enter the King Country and make reconnaissance expeditions along likely road and railway routes. When the pioneer surveyor, C. W. Hursthouse, and his assistant, Newsham, were captured and ill-treated by the fanatic Hauhau prophet, Te Mahuki Manukura, at Te Kumi, near Te Kuiti, in 1883, it was Wahanui's men, with some of Te Kooti's, who released the pakehas from the whare in which they had been chained up. Mahuki's point of view was that pakeha surveyors were the first wedge to split the log of Māori independence.

From that time onward Wahanui supported the Government, or at any rate his antagonism ceased. But it was observed that he did not modify his anti-pakeha policy until the Government of the day had discreetly recognised his position and dignity by building him a large house at Alexandra and offering him a pension. At the same time—it was in Mr. John Bryce's period of office as Native Minister—Rewi Maniapoto was presented with a house at Kihikihi. It could not fairly be said that these gifts of the Government were bribes. They were rather expressions in a tangible form of the Government's recognition of the chiefs' mana, and of the newly-come permanent peace. Rewi certainly was only receiving a small measure of what was due to him from the white people; the fine pakeha house built for him was close to the site of his old home and the council-house “Hui-te-Rangiora” which the British soldiers burned when they invaded Kihikihi village in 1864.

The Main Trunk Railway

Had it not been for Wahanui's influence, supported by Rewi Maniapoto and Taonui, the construction of the North Island Main Trunk Railway through the King Country, which was begun in 1885, would have been delayed for many a year. The turning of the first sod of the section south of the boundary river, the Puniu, near Te Awamutu, was a ceremony of uncommon importance and political significance, for it marked the end of the twenty years of implacable opposition to pakeha enterprise and settlement in the King Country. “But the sod was nearly not turned that day,” was Sir Robert Stout's expression when he narrated to me (it was in a conversation in Wellington some twenty years ago) his share in that crowning episode of the long negotiations with the Māori lords of the soil. Sir Robert was Premier of the Colony in 1885, and he and his colleague, Mr. John Ballance, Native Minister, had to tread delicately and tactfully with the very touchy Kingite chiefs. But “Te Taute,” as the Māoris called Stout, was a diplomatist and he made great friends of the Big Three of Ngāti-Maniapoto, who were by that time becoming rather weary of the Waikato tribes' occupation of the King Country and the Waikato chiefs' dictation of policy.

At the last moment, when all had been arranged with Wahanui and his fellow-chiefs for the ceremony on the south bank of the Puniu, which was to signal the beginning of the line formation, Waikato endeavoured to stop the sod-turning. Early on the morning of the day fixed for the event, there was a conference at Te Awamutu between the Premier and the leading chiefs. Wahanui, Rewi and Taonui were there. But there also came to the meeting—which was held privately in the hotel in which Sir Robert was staying—two chiefs of Waikato, Major Wiremu te Wheoro, and another. They came from Whatiwhatihoe, on the Waipa, the large village of King Tawhiao and his people; and they protested in the name of the King against the beginning of the railway. Tawhiao

and his council of chiefs were opposed to the making of the line, although the King Country was not their territory.

Speeches were made by Te Wheoro and his fellow-chiefs strongly opposing the arrangement with the Government. One man at the conference remained silent. That was Wahanui. The great chief sat there regarding the Waikatos with intense indignation. He was fuming with anger; his big chest heaved in his efforts to suppress his feelings; for the moment they were too strong for words. At last one of the Waikato chiefs, regardless of the fact that his tribespeople were only in the Rohe Pōtae by sufferance of Ngāti-Maniapoto, had the hardihood to declare that the earth would not be turned that day, for the reason that it was Waikato's land; it was under the mana of Tawhiao; it was his land.¹²²

“Oh, well,” said Stout (he was Mr. Stout then), quietly regarding the deeply incensed Wahanui, “if it is Waikato's land we have come to the wrong place.”

When this was translated to the chiefs by the Government interpreter (Mr. G. T. Wilkinson), Taonui rose and spoke. He was a tall, dignified man, almost as big and commanding a figure as Wahanui. Angrily he declared: “It is our land. The sod shall be turned; it shall be turned to-day.”

And it was done. The Waikato chiefs retired, baffled; literally they had no locus standi in the Rohe Pōtae. The ceremonial turning of the soil for the rail was carried out, as arranged, by the three chiefs of Ngāti-Maniapoto. The Premier very tactfully contented himself with wheeling the barrow containing the sods. And the line went forward, the slow but inevitable first stage in the transformation of the great Rohe Pōtae.

It was between Wahanui and his fellow-chiefs and Mr. Stout, too, that the pact was made which has kept the King Country a no-liquor—or at any rate a no-license—district to this day. The Premier was in the first place responsible for this; he privately persuaded Wahanui to insist, in the interest of his people's welfare, that the Puniu should be the liquor frontier as it had been the political border; and the aukati (literally “stop, no further”) against waipiro was always consistently maintained by the high chiefs.

The First Land Court

When the Ngāti-Maniapoto and associated tribes consented to the first Land Court to investigate the various tribal titles to the great King Country block in 1886, Wahanui insisted that it should not be held in any of the pakeha townships. His anxiety was the wellbeing of his people; he had seen only too often the demoralising effects of holding such courts in places where there were public-houses. He wished his people to be kept away from the temptations of the bar-room. So the Government sent Major William Mair to hold the Court in Otorohanga, where the Māoris had built a large hall for the purpose, and for three months the Court sat there, settling in that time the rights of ownership of more than a million and a half acres, the great Rohe Pōtae. The wisdom of Wahanui's policy—which was supported by all his fellow-chiefs—was very apparent to all who knew the Māoris and had witnessed the scenes of rowdy drunkenness in the

¹²² Ibid, at 21.

border townships when Land Courts were held there. I happened to ride into Otorohanga in that winter of 1886 when the Court was sitting, and saw the large and orderly assemblage of Māoris there, their excellent arrangements for camping and for provisioning the gathering. Otorohanga was a purely Māori village then, a thatched kainga all of the olden time. There I saw the grand old men of many tribes, such splendid patriarchal chiefs as Hauauru (“The West Wind”), Te Rangituataka, the tohunga Hopa te Rangianini, and many another tattooed warrior and clan-leader.

Wahanui the giant had shrunk to almost a shadow of his former self when he died in 1899. When I last saw him, in Otorohanga a few years before his death, long illness had reduced his great body until his clothes hung grotesquely on him. He survived most of his fellow-chiefs of the national party—Tawhiao, Rewi, Hauauru, Taonui, Tamati Ngapora—all had passed on to the Reinga before him. Of the prominent Kingites of the old generation only Te Rangituataka, of Ngāti-Maniapoto, and Patara te Tuhi, of Waikato, were left.

To sum up Wahanui's character in a few words, it may accurately be said that he was the most intellectual and the most forceful man in the Māori nationalist party in the Seventies and Eighties. But he was not so indifferent to selfish considerations as old Tawhiao was. Tawhiao was never a self-seeker; he repeatedly refused Government concessions, even the tempting offers made by Sir George Grey and Sir Donald Maclean of a virtual province of his own. Nor was Wahanui so fine a character as fiery and sword-like Rewi. He was not revered as Tawhiao was, nor was he regarded with the worshipful affection which chivalrous Rewi inspired. Like Sir George Grey in his later political days, he could not endure opposition or accept advice, and he alienated many of his own followers by his attitude of proud aloofness.

The Status of The Steam Locomotive

When anyone of long experience and occupying the position of chief mechanical engineer to a leading railway company stands up at a meeting attended by numerous locomotive men and other railway officers and expresses confidence in the ability of the steam locomotive to maintain its position as the chief power unit operating on our railways, it may be taken as reasonably certain that, in the absence of some epoch making development of which we at present have no knowledge, the process of generating steam in locomotive boilers for the purpose of railway transport will continue for an indefinite period (states the “Railway Gazette”). Mr. Gresley voiced that belief in his presidential address recently delivered at a meeting of the Institution of Locomotive Engineers with, however, one important qualification, viz., that the locomotive shall be of greatly improved efficiency as the result of the establishment of a locomotive experimental station. This apart, there can be no doubt as to the general attitude of mind among railway mechanical engineers and others concerned as to the general status of the steam locomotive in its present stage of development. Confidence in it is not based on failure to appreciate the claims of alternative forms of traction, but because it provides a relatively economical, reliable and effective means of hauling trains at good average speeds day in and day out under widely divergent conditions, calling for an elasticity of service which steam as a motive force is adequately suited to fulfil.

A brief article from this publication by Leslie Kelly provides an appropriate appendage to the above article:

Kelly, L, 'The Opening of the King Country to Railway Traffic' in *The New Zealand Railways Magazine*, (Volume 8, Issue 9 January 1, 1934) at 39:

It is many years since the line of rail first crossed the Puniu River and entered what is now known as the King Country, but a chance remark by one of my Māori friends brought forth a little story connected with the time when the Government was negotiating with the tribes of the Rohe Pōtae for the purpose of building the railway through their lands. For many years after the conclusion of the Waikato War, Te Awamutu had remained a kind of border settlement, but at last, after the bitterness of the late trouble had somewhat subsided, the railway was pushed forward to halt finally after the construction gang had carried their line of steel to the banks of the Puniu River.

Just opposite, on the southern bank of the river, stood an old pa, Haere-awatea, one time stronghold of old Pehi Tukorehu, fighting chief of Ngāti-Maniapoto. Here, amid the historic associations of Haere-awatea, a great meeting of King Country tribes was held to consider the advisability of throwing open the Rohe Pōtae to the pakeha. Representatives of many tribes were present; the following men were the leaders remembered by my informant:—Manga, Wahanui, Keremeta, Tapihana and Tukorehu, son of Pehi.

Long and protracted were the discussions, for while some were in accord with the idea, others were bitterly opposed to European intrusion. Manga, or to give him his greater name, Rewi Maniapoto, was agreeable that the railway should proceed, but would not officially state his case, as he feared his mana would be lowered in the eyes of his people. Finally, after much talk, Manga walked forth, and taking up the ceremonial spade, dug the first sod, while Wahanui wheeled it away in the wheelbarrow.

Although no words were spoken, the people immediately knew the significance of such an act, and as Wahanui was wheeling away the barrow, Tapihana called out: "E Waha, he kai ma taua he waipiro?" (O Waha, a food for us shall be intoxicating liquor?") Meaning, that as the King Country was now open to Europeans, their liquor would also be permitted.

Wahanui, however, immediately answered: "Me mutu atu te waipiro i tera taha o Puniu. He kai kino tera. He kai whakapohara tena i te tangata. Nga hua mea kino katoa e puta ana i te waipiro." ("Let the intoxicating liquor stay on that side of Puniu," pointing his hand towards Te Awamutu, "that is an evil food, a food that makes men poor. All things that are bad come from liquor.")

Thus were the doors of the King Country opened to the railways, and thus were they closed, officially at least, to the liquor traffic.

As the Main Trunk line leaves the southern end of the Puniu bridge it cuts through the ancient ramparts of Haere-awatea, in these days a wilderness of blackberry and hawthorn, for with the last great gathering of Ngāti-Maniapoto, the glory of this riverside stronghold passed away.

3) APPENDICES TO JOURNAL OF THE HOUSE OF REPRESENTATIVES (AJHR)

The Appendices to the Journal of the House of Representatives have been published annually or by each sitting of Parliament since 1858. Each year, certain papers are tabled in the House of Representatives which include Government reports, Government financial statements, and Royal Commissions. Collectively, these papers are known as the 'Parliamentary Papers' or the Appendices to the Journals of the House of Representatives or - AJHR for short. The AJHR collection contains primary resources such as, among other information, reports, petitions, costs and statistics, maps and complaints by Māori for the loss of control over their lands and resources for breaches of the Treaty of Waitangi, and other grievances. Consequently, the AJHRs are a great resource for accessing primary information on historic research for claims such as in the Rohe Pōtae. Relevant AJHR examples for the oral and historic report that require further investigation include the following:

- 1) Petition 45/1883 AJHR (1883, J1; King Country Petitions Document Bank) at 50-54:

This is a Petition from us the Maniapoto, Raukawa, Tuwharetoa and Whanganui tribes, to Parliament; greeting.

Your petitioners pray that you will look into and carefully consider the matters which are the cause of much anxiety to us, and are raising a barrier in front of us, because these matters that are causing us anxiety have principally emanated from you, the Europeans, in the form of legislation. - Wahanui, Taonui, Rewi Maniapoto and 412 others.

- 2) 'Enclosures' in AJHR 1888, G-9, at 2:

'Enclosures,'

To Mr Smith, [Percy Smith] Chief Surveyor.

Kihikihi, 19th December 1883

We consent that the Government should make an accurate survey of the external boundary of our block in order that a Crown grant may issue to us, our tribes, and our hapū for the price as arranged by you, namely, that the cost to us should not exceed £1,600. Now, this is our decided word: this agreement must not be altered by any other arrangement or by any future Government.

Wahanui

Ngahuru Te Rangikaiwhiria

Taonui

Te Herekiekie

Rewi Maniapoto

Te Pikikotuku

The Government response to this tribal leadership request was given by Percy Smith:

- 3) 'Enclosures' in AJHR 1888, G-9, at 2

To Wahanui, to Taonui, to Rewi Maniapoto.

Awamutu 19th December, 1883

Greetings to you all. Your letter of this day's date has been received, in which you state the arrangements made by us in the presence of the people. This is my word in reply to your letter: The Government consent that the Government surveyors should make an accurate survey of the lines of the external boundary of your block, in order that a Crown grant may issue to you and your tribes; it is also agreed that the survey shall not exceed £1,600; the amount for you to refund the Government will not exceed £1,600. And it is agreed to as a definite word that neither the Government nor any other Government can make any other arrangement in the future. The terms of this document apply to the external boundary only.

J.P Smith (Te Mete), Chief Surveyor

Other pertinent references from the AJHRs for the report include the following:

- 4) 'Petition of Manuhiri and 488 Others of the Maniapoto and Waikato Tribes (and correspondence relating thereto)' in AJHR 1883, J-1, signed by Manuhiri Tukorehu, Ngatapa Paku, Te Ngakau, Tama Te Waharoa, Tati Wharekawa, Nuimoa Te Paewaka and 480 others.
- 5) 'Petition of the Maniapoto, Raukawa, Tuwharetoa, and Whanganui Tribes' in AJHR 1883, J-1 at 1.
- 6) A report on the strong support among the chiefs for a proposal from Tawhiao to seek Government agreement to halt surveys, land sales, road building and further pressure from the Native Land Court so that they and Parliament could come to an agreement on some mutual basis for opening up the Rohe Pōtae to a managed form of settlement in AJHR 1882, G-4.
- 7) 'Report and map on the proposed railway routes through the Rohe Pōtae in June 1874, AJHR 1874, E-3.
- 8) The Sacred Compact over the Rohe Pōtae between the Government represented by Bryce and the Rohe Pōtae leaders represented by Wahanui in AJHR 1885, G-1, at 13-14.
- 9) The chiefs choosing Wahanui to take their petition to Parliament' in AJHR 1883, xviii.
- 10) The Ngāti Maniapoto, Raukawa, Tuwharetoa, upper Whanganui tribes over the Rohe Pōtae petition to Parliament' AJHR 1883, J-1, at 2.
- 11) Rohe Pōtae petition boundaries in AJHR 1883, J-1, at 2
- 12) Rohe Pōtae western boundaries extending twenty miles out to sea in AJHR 1884, sess 11C opp 24.

- 13) Response from the Native Affairs Committee of Parliament inquiring into the petition reported that the complaints and fears expressed were 'too well founded' and the requests 'reasonable' in AJHR 1883, I-2 at 9.
- 14) Government instructions to surveyors to investigate possible railway routes through the Rohe Pōtae in AJHR 1884, sess I D-5.
- 15) John Rochford, Crown surveyor, met with determined local resistance to his surveying in the Rohe Pōtae and was warned he would be executed if he persisted in AJHR 1884, sess I D-5 at 4.
- 16) Rochford tried to slip back into the Rohe Pōtae and was stopped by armed patrols watching the area for Wahanui in AJHR 1884, sess I D5 at 5
- 17) Rewi and Wahanui expected to meet with Bryce before work on the railway could go through in AJHR 1884, sess I D5 at 5.
- 18) With the Rohe Pōtae district opening up, tribal leaders decided to look to issues of managing their lands by establishing recognised elected Native Committees in March 1884 which Ngāti Maniapoto were careful to ensure all parts of their district had elected representatives in AJHR 1884, G-1, at 11.
- 19) Wahanui's address to the House of Representatives on 6 November 1884 asking for Māori committees with authority over their lands and the end of the great evil of the sale of liquor in the Rohe Pōtae in NZPD 1884, at 556.
- 20) Wahanui wanted to work with Government but did not want the Native Land Court in the Rohe Pōtae until reforms were agreed and implemented in NZPD 1884, Vol 50 at 427.
- 21) Consultation hui led by Wahanui with Ngāti Maniapoto and Ngāti Raukawa at Kihikihi in 1885 over building the railway in the Rohe Pōtae in AJHR 1885 G-1 at 21.
- 22) Ballances meeting with Rohe Pōtae leadership to discuss the railway development in Kihikihi on February 1885 with proceedings in AJHR 1885 G-1, 10-24.
- 23) 15 April 1885 turning of the first sod of the Main trunk railway in AJHR 1885 D-6.
- 24) Taonui noted that Māori wanted to talk to Ballance about managing the construction of the railway, what was below the surface of the line, the land on either side and the land required for the stations in AJHR 1885, D-6 4-5.
- 25) By 1890, the Native Land Court investigated individualised land titles within the Rohe Pōtae, created subdivision surveys, created internal divisions and left the land ripe for alienation which was noted by Wilkinson in AJHR 1890, G-2, at 3.

4) NATIVE LAND COURT MINUTE BOOKS

As noted earlier, the Māori Land Court Minute books will be one of the most important sources producing several thousand pages of manuscript. Handled sensitively and with appropriate regard for the historical and political context and circumstances in which the evidence was given, this particular material will provide important details of whakapapa and

customary ancestral occupation and use rights of many of the lands and resources within the Rohe Pōtae. The significance of this evidence is that it was given by the ancestors of claimants and it is usually very detailed. Witnesses speak of the specific places where they established kainga, cultivated their gardens, caught fish, snared birds, detailed seasonal migration routes and destinations, identified sites where battles were fought and peace agreements were sealed, and where they buried their loved ones.

By the 1880s, the King Country as it was known by Pakeha and Rohe Pōtae by Māori was a significant district. It was estimated at between 7,000 and 10,000 square miles (over 3.5 million acres) or around 22 per cent of the North Island.¹²³ The predominant Pakeha and official view of the district at this time was that it was isolated, backward, starved economically and with sullen, uncooperative tribes who still had not reconciled themselves to losing their authority and independence.

Following the Battle of Orakau near Kihikihi in April 1864, Pakeha were not allowed over the aukati and into the Rohe Pōtae except with permission and under the authority of the chiefs. The Kingitanga had the ability to enforce this through punishing and at times executing those who deliberately flouted their authority and the Pakeha State was unable to directly challenge this. But by the 1880s, the Kingitanga and Rohe Pōtae leaders were willing to make public peace with the Government but this did not extend to a willingness to submit to Government authority.¹²⁴

In the 1880s, additional pressing economic needs were creating renewed interest in the Rohe Pōtae district. The 1880s recession was proving persistent and threatened the continued viability of the State when developments in refrigeration and modern farming were still to prove their worth. A major impetus for kick-starting economic growth was believed to be the completion of the Main North Island Trunk railway line between the existing railheads of Te Awamutu and Marton. This would finally provide a reliable transport link between the main centres of Auckland and Wellington and a connection between them to a number of secondary towns.

This was believed to be critical for economic growth and opening up the central North Island for development. In the short term, the railway construction itself was expected to stimulate the economy, soaking up unemployment and creating a demand for goods and materials required. In the longer term, the railway was expected to open up valuable interior land and resources, promoting further extensive settlement, and economic growth. The railway would provide for increased Pakeha settlement, a rapid means of transport, and it would promote the 'civilisation' of interior Māori or at least undermine any serious resistance from them.

By the 1880s, there was also increasing Māori (and settler) disillusionment with the previous decade's settlement and land purchase policies. The Native Land Court was critical

¹²³ Belich, J, *Making Peoples: A History of the New Zealanders from Polynesian Settlement to the end of the nineteenth Century* (Penguin, Auckland, 1996) at 263.

¹²⁴ *Ibid*, at 264.

to enabling Māori land to be made available for settlement but it had become evident that the processes being used had trapped the Court in long delays, expensive litigation and uncertainty over title. Furthermore, Court practices and results had also provoked widespread and increasing Māori complaints, resistance and obstruction. The Native Land Court was the engine of destruction for Māori whānau and tribes. The Court's founding objectives for its establishment were captured by Henry Sewell in Parliament:

The object of the Native Lands Act was twofold: to bring the great bulk of the lands of the northern island which belonged to the natives into which, before the passing of this Act, were extracomercium, within the reach of colonisation. The other main object was the detribalisation of the natives; to destroy, if it were possible, the principles of communism which ran through the whole of their institutions, upon which their social system was based and which stood as a barrier in the way of all attempts to amalgamate the native race into our own social and political system. It was hoped in the individualisation of titles to land, giving them the same individual ownership that we ourselves possessed, they would lose their communistic character and their social status would become assimilated into our own.¹²⁵

In 1877, Native Minister John Sheehan added in Parliament that it was even worthwhile for the Government to purchase bad land from Māori if it would 'have the effect of maintaining peace and of obliterating the operation of the Native laws and Native customs.'¹²⁶

The difficulties of the Native Land Court processes were confirmed by Native Minister, John Bryce, in commenting to Parliament in 1883 on the great difficulties and delays now faced with the Native Land Court.¹²⁷ He also explained that competition between private and Government agents had made rational Government purchasing for particular purposes [such as the railway route through the Rohe Pōtae] difficult.¹²⁸ There was also some apparent and minor acceptance that Māori criticisms were at least in some part justified. The Parliamentary Select Committee reporting on the 1883 petition from the district found the petition complaints about the Native Land Court process were only 'too well-founded'.¹²⁹

Māori concern and obstruction, especially in a region as closed to Crown authority as the Rohe Pōtae meant that any attempts to acquire land in this area for completing the main trunk railway were likely to face significant difficulties and delays. This was even more the case when possible routes had to be explored before a final route could even be selected. It was also clear that whatever final route was chosen, it would require at least some of it to pass through Rohe Pōtae lands where Māori communities were well able to meet attempts at force with serious resistance. In addition, the long narrow railway route required would inevitably involve gaining the cooperation of not just one group but numerous hapū and iwi communities along the way. Any rapid and peaceful opening of the district for the railway clearly required the cooperation of the Rohe Pōtae leadership which presented a major

¹²⁵ *NZPD* 1877, (Vol 24) at 254.

¹²⁶ *NZPD* 1877 (Vol. 27) at 523.

¹²⁷ *NZPD* 1883, (Vol 45) at 457-458.

¹²⁸ *NZPD* 1883, (Vol 45) at 458-460.

¹²⁹ *AJHR* 1883 I-2 p 9 ; Le1/1883/8 Native Affairs Committee minute book Friday 3 August 1883, ANZ

challenge to a Government determined not to recognise the authority of the Kingitanga which many of the district leadership supported.

There is clear evidence however, of willingness from Rohe Pōtae tribes to participate in and share the benefits of new economic opportunities expected to come with the railway, but also concerns were expressed that these should be managed in ways that minimised destructiveness and dissension and avoided the marginalisation for Māori so evident elsewhere. There was some enthusiasm for leasing land to encourage small communities of settlers for mutual benefit, for example, but also concern to avoid very extensive purchases over which they had little collective control and which only seemed to exclude them from future opportunity. In 1881, for example, the government agent W G Mair reported that while the Kingitanga wanted to preserve Māori land, they were not opposed to leasing.¹³⁰

Still, these communities found themselves in an increasingly difficult position in terms of engaging with settlers as they wished. Informal leases of land outside the Land Court process were not legally recognised, and could not be enforced in areas outside the aukati. At the same time, communities inside the aukati watched with some alarm as their kinfolk and neighbouring communities across the border began to experience the full impact of new institutions provided by the settler government especially the Native Land Court. Legal processes through the Land Court and other Courts brought new rules and processes that undermined Māori forms of authority and appeared destructive to Māori communities. The combination of land speculation and the land Court process in the 1870s and early 1880s, as it moved closer towards the aukati appeared to be especially destructive.

Once this combination became active in an area, communities found it extremely difficult to maintain management and control of their lands, resources, and indeed their lives. In many cases, during this time period, pressure for leasing and land purchasing began even before the Court confirmed the legal owners. Agents for speculators identified likely owners and then encouraged them to cooperate for promised benefit or entrapped them in a system of debt that quickly turned into the beginning of a land 'purchase' even if it initially took the form of a more benign-looking lease. If necessary, agents would resort to the ordinary Courts to enforce these debts or ensure owners were suitably overawed by new legal requirements. The Court and its processes then became a forum for competing groups of speculators who, with their lawyers, manipulated or took advantage of Court rules and processes to pursue their aims. Communities found themselves dragged into Court to fight over claims or they took the initiative in going to Court to try and protect themselves, but either way leases quickly turned into sales and debts resulted in large areas of land sold regardless of 'winners' or 'losers' in cases. This was particularly the case when government and private agents indulged in tactics such as paying advances to selected individuals and then using debts to force surveys and title investigations for large areas of community lands. The Court process especially when used to confirm such dealing, encouraged conflicts within and between communities and it appeared to advantage those who were quick to join in.

¹³⁰ Mair Report, 27-28 May 1881, *AJHR* (1881 G-8) at 4-6.

It proved very difficult for communities to stay outside the process or enter only some of their lands in it. It was very difficult to ensure all members were protected from entrapment in debt or advances, even when leases and other deals appeared to offer sufficient return to pay off costs. Once land was investigated and legal title awarded, communities found continuing management difficult, as recognised owners came under a new cycle of pressure and debts to lease or sell more lands.

During the later 1870s and early 1880s, this process came increasingly close to the outer edges of the district. The aukati or outer edge was not in many areas a precisely defined boundary line. There was considerable confusion in some areas over even where the confiscation boundaries fell on the ground. Natural features such as streams or rivers were more clearly defined but even in that case where streams did not run straight there could be confusion. In many cases, where the edge was not obvious, it was effectively implemented by a combination of natural barrier, such as a swamp or dense forest edge, and local community determination. These could and did change as settlement extended to the edges of the district. As pressure on the edge became more intense, tactics such as boycotting the Court and physically resisting encroachment became less effective and more risky.

It was very difficult for those communities at the edges near the aukati to uphold the Kingitanga policy of boycotting the Court when by doing so they constantly risked their land being awarded to others. For those who had already lost their lands to confiscation, the damage was already done but for others standing by and refusing to claim and then watching land leased and sold by others they felt had lesser or no rights at all in it, was extremely difficult. As settler populations increased and their ability to police the frontier also increased physical resistance along the edges of the district became more problematic. The Rohe Pōtae hapū and iwi could not afford to take on the might of settler troops and police outside lines they could reasonably defend. After the destructiveness of war and the ultimate futility of later guerrilla campaigns by Te Kooti and Titokowaru, the Kingitanga leadership was not willing to risk further warfare and confiscation. Their only effective resistance was to maintain defensive lines inside the aukati and entice troops further in than they could support. Resistance along the aukati had to be sporadic and avoid provoking outright war. This was enough to occasionally slow but not deter determined land speculators who used their agents and workers as a front line.

The difficulties were clearly illustrated by 1882, when the Native Land Court was asked to investigate lands near the southern border of the district in the Mokau area.¹³¹ Speculation pressure had led chiefs to try and manage a limited Court investigation process. This was led by Ngāti Maniapoto chiefs who felt they had no choice but to break the Kingitanga boycott policy rather than risk having their lands legally awarded to Ngāti Tama claimants uncontested. Similar cases threatened other border areas around the district. This pressure placed great strain on community leaders who were supportive of the Kingitanga objectives but also had responsibilities to protect their communities in their lands. Further

¹³¹ Marr, 'The Alienation of Maori Land in the Rohe Potae (Aotea block)' (Draft Unplished Paper, Wellington, 2009) at 13.

possible tensions, as the Government was well aware, arose from the position of King Tawhiao and the Waikato refugees who had already lost their land to raupatu and could be regarded as having little additional risk from pursuing a boycott, while other communities with retained lands stood to lose much more. These tensions were made worse as individual blocks and small communities were being effectively picked off and turned against each other. District leaderships recognised the need to circumvent this by engaging in high level negotiations with the government to manage the opening of the district as a whole for the benefit of all their communities.

In short, it appears that by the early 1880s, both the Government and the Rohe Pōtae leaderships were coming under considerable pressure to begin a new process of negotiation and cooperation. This provides important context for understanding how the negotiations took place over the next few years and the introduction of the Native Land Court within the Rohe Pōtae.

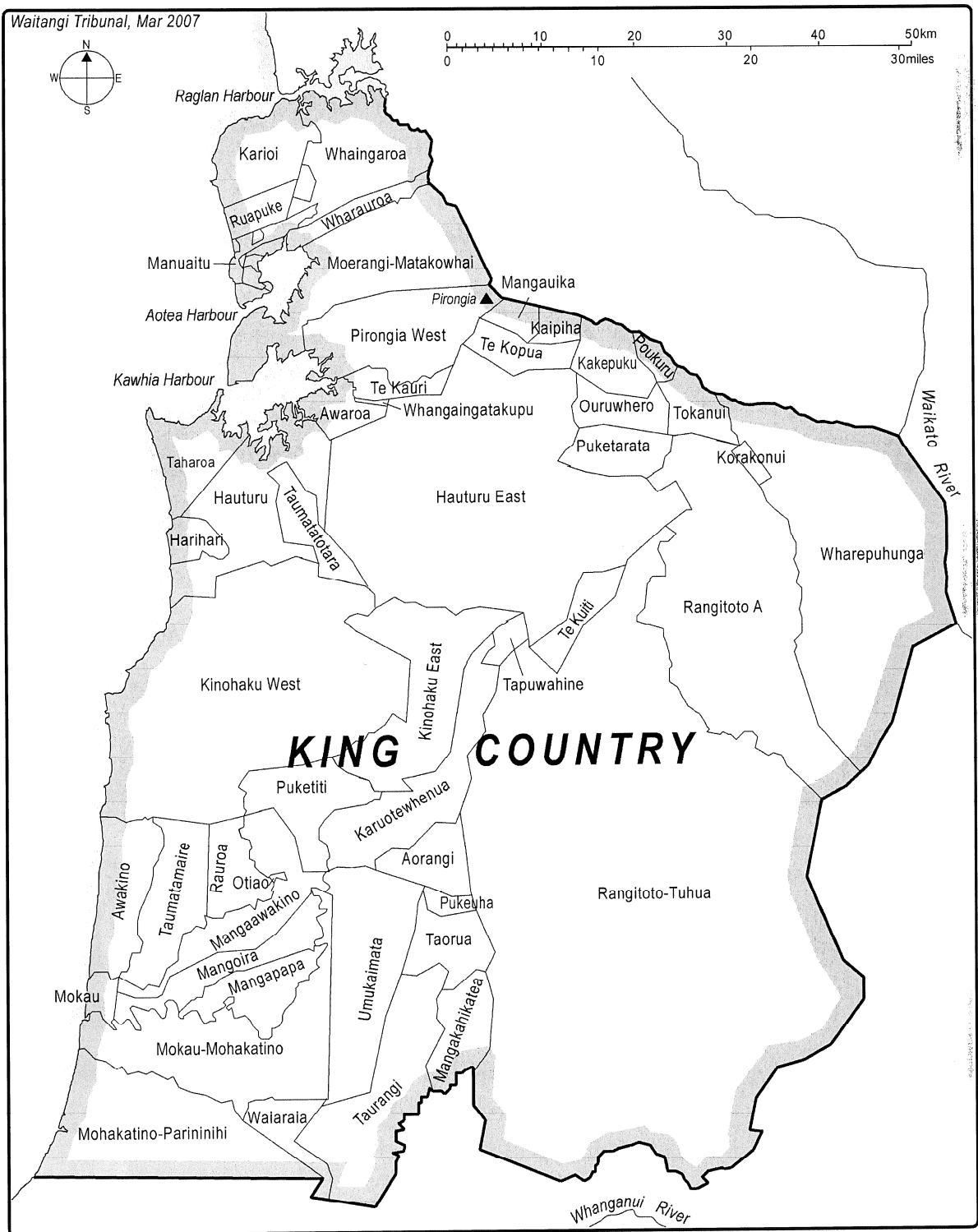
A number of the numerous land blocks of the Rohe Pōtae from the various Ngāti Maniapoto, Ngāti Hikairo, Ngāti Raukawa, Ngāti Apakura, Ngāti Tuwharetoa and other iwi and hapū within or around the Rohe Pōtae are referenced below. The samples are taken from the 1880s period with the Native Land Court's inception in the area, to 1930, an arbitrary date but used here because it is from the 1880s recession to another in the 1930s, and the period is pre-World War II and its subsequent urbanisation of Māori into the city centres. Hence 1930 is a time when Māori communities were still somewhat cohesive and immersed in the culture, although it is acknowledged that Māori social and political systems had changed significantly by this time due to settler contact.

The following tables provide a summary and many of the Ngāti Maniapoto Land Blocks as well as brief summary of some of the Native Land Court hearings in the Rohe Pōtae District commencing in the mid-1880s. The tables provide details of the relevant Land Court District, Land Blocks, citation details in the Minute Books, kaikorero or witnesses, respective hapū and whakapapa interests in blocks, and, in some but not all excerpts, a brief summary of the hearing content. Such detail will provide ease for researchers in completing more extensively the subsequent oral and traditional history report.

5) Ngāti Maniapoto Māori Land Court Records 1880-1930

Awaroa ¹³²	Takotokoraha
Harihari	Taorua
Hauturu East	Taumatatotara
Hauturu West	Taurangi
Hurakia	Tokanui
Kahakaharua	Tiutiu
Kahuwera	Turoto
Kakepuku	Umukaimata
Karuotewhenua (Te)	Wahatane
Kinohaku East	Waiaraia
Kinohaku West	Waikaukau
Kopua (Te) - Pirongia Kopua	Waiwhakaata
Kuiti (Te)	Wharepuhunga
Korakonui	Whangaingatakupu
Mahoenui	Whakairoiro
Mangaawakino	
Mangamaho	
Mangakahikatea	
Mangapapa	
Mangauika	
Mangaroa	
Maraeroa	
Maraetaua	
Marokopa	
Maungarangi	
Mohakatino Parininihi	
Ngakokiri	
Orahiri	
Otorohanga	
Parihoru	
Pehitawa	
Pirongia West	
Pokuru	
Pukenui	
Pukeroa Hangatiki	
Puketarata	
Puketiti	
Pukeuha	
Rangitoto	
Rangitoto Tuhua	
Rapaura	
Ratatomokia	
Taharoa	
Tahaia	

¹³² Refer to Appendix 6 for more Ngāti Maniapoto Māori Land Court block details.



Map 10: Internal Parental Māori Land Blocks of the Interim King Country Boundary¹³³

¹³³ Waitangi Tribunal, 'Errata for the Rohe Potae/ King Country Inquiry Boundary Discussion Paper,' (Wai 898#6.22, Waitangi Tribunal, January 2007) at 5.

Maniapoto Native Land Court Block Details

1) Māori Land Court District (MLCD): Waikato-Maniapoto

Land Block: **Rohe Pōtae (Kopua, Pirongia, and Kawhia).**

Minute Book Ref: Otorohanga MB No.03 (Waikato MB No.17),
page(s): 26-252 254

Kaikorero/Witness: Matakitaki; Wharo; Tupotahi, Winitana; Tukorehu, Waretini; Te Anga; Te Ngare, Rauroha; Tukitaua, Hauauru; Te Aroa; [Te Aroa see also Haereiti, Hami (TeAroa)]; Hughes, Thomas; Hughes, William; Tukino, Te Heuheu; Te Heuheu, Tureiti, Maniapoto, Rewi; Grace, William Henry; Matakau, Te Paehua; Poutama, Hauauru; Te Koko, Te Oro; Te Mapu, Te Tahuna; Tomonui?, Pirihi; Hikuroa, Te Maaha; Tauwhare, Rihari (Waitai, Riki Taimana); Papara, Te Wi.

Iwi/Hapū: Ngāti Maniapoto, Ngāti Hikairo, Waikato, Ngāti Rangatahi, Ngāti Wera, Ngāti Whata, Ngāti Hinewai, Ngāti Reremai, Whanganui, Ngāti Raukawa, Ngāti Whakatere, Ngāti Matakore, Ngāti Rereahu, Ngāti Hikairo, Ngāti Hinetakua / Whanganui, Ngāti Paiariki, Ngāti Kahuwaero, Ngāti Tukitaua, Ngāti Parepo, Ngāti Paretawhaki, Ngāti Huahua, Ngāti Manu, Ngāti Uetonga, Ngāti Paihau, Ngāti Kupa, Ngāti Kahuturoheke (Kahutaraheke??), Ngāti Taihoropaki, Ngāti Ngaupaka?, Ngāti Makahori, Ngāti Ngawaero, Ngāti Paretapoto, Ngāti Kahurekereke, Ngāti Ngaihape, Ngāti Kahupounamu, Ngāti Kahuwhakoangi? (Kahuwhakaangi??), Ngāti Parekaihina, Ngāti Tuwharetoa, Ngāti Karaioa?, Ngai Te Ariari, Ngāti Mango, Ngāti Toa, Ngāti Houmea (Ngāti Haumia??), Ngāti Tera, Ngāti Koata, Ngāti Rahopupuwai, Ngāti Kahu, Ngāti Makahori, Ngāti Wairere / Ngāti Haua, Ngai Te Urupare, Ngāti Koumae, Ngāti Horetakere, Ngāti Pokaia, Ngāti Puhiawe, Ngāti Ngaupaka, Ngāti Te Waha, Ngāti Parewhata, Ngāti Pourahui, Ngāti Purapura, Ngāti Rora, Ngāti Naenae, Ngāti Hura, Ngāti Takihiku, Ngāti Moko, Ngāti Urunomia, Ngāti Waihurihia, Ngāti Karewa, Ngāti Tuwharehia, Ngāti Pikiahu, Ngāti Kohera, Ngāti Koroki, Ngāti Korokino, Ngāti Pou, Ngāti Horotakere, Ngāti Hurituku, Ngāti Apakura, Nga Puhi, Ngāti Kahurikiriki, Ngāti Paretekawa, Ngāti Mahuta, Ngāti Hounuku

First Name(s) on Whakapapa Punga; Raka; Pohuturangi; Turongo; Raukawa; Te Kanawa; Whakatere; Takihiku; Turahiu; Hie; Upokotaua; Te Rangitapoa; Motai; Hoturoa; Whatihua

Whakapapa Information: Whakapapa given by: Te Anga; Te Ngare, Rauroha; Tukitaua, Hauauru; Te Aroa; Hughes, Thomas; Tukino, Te Heuheu; Te Heuheu, Tureiti; Te Paehua; Patama, Hauauru [Poutama?]; Te Koko, Te Oro; Te Mapu, Tahuna; Hikuroa, Te Maaha; Tauwhare, Rihari; Papara, Te Wi.

Whakapapa found on page(s): 81, 99a, 121, 133a, 149a, 173a, 197-198, 215a, 225a, 233a, 244, 275a, 278, 279, 289a, 315a, 353-353a, 365a

Notes: Index to case at beginning of minute book; Re. tribal boundaries within the Rohe Pōtae Block, between Ngāti Hikairo and Ngāti Maniapoto; Proposed lists for Whanganui, pp.60-61; Tupotahi's counter-claim, pp.62- 80; Te Anga's counter claim, pp.81-94?, 97-111, 120-140; Te Heuheu's case (re. inclusion of

children's names in the lists??), pp.112-119, 124, 173-174, 178-252, 254; Judgement in Te Heuheu's case, pp.251-252; Wiremu Hughes' counter-claim, pp.141-172, 175-178; Te Oro's counter-claim, pp.254-320; Claimant's case (Ormsby), pp.320-404; Illegible AU copy, p.382; See also Mss&A A-31 Judge Mair MB No.08 pp.134-352.

2) MLCD: Waikato-Maniapoto
Land Block: **Rohe Pōtae**
Minute Book Ref: Otorohanga MB No.01 (Waikato MB No.14), pp 36-62
Kaikorero/Witness: Wahanui; Te Huatare; Ihimaera, Tuao
Iwi/Hapū: Ngāti Maniapoto, Ngāti Hikairo, Ngāti Raukawa, Ngāti Tuwharetoa, Whanganui, Ngāti Haua, Ngāti Matakore, Ngāti Hamo, Ngāti Koroki, Ngāti Takihiku, Ngāti Marutuahu (Ngāti Maru), Ngāti Unu, Ngāti Tutukihaua, Ngāti Wera, Ngāti Huahua, Ngāti Ngawaero, Ngāti Kahu, Ngāti Paeariki, Ngāti Wairere, Ngāti Pare, Ngāti Wakuri, Ngāti Koura, Ngāti Hanui, Ngāti Ruru, Ngāti Waenganui, Ngāti Parihaereora, Te Werekoruru, Ngāti Paretewaka, Ngāti Takikoura, Ngāti Naenae-koura, Ngāti Huru, Ngāti Mahana?, Ngāti Waikohika, Ngāti Hourua, Ngāti Kohanga, Ngāti Kahukura, Ngāti Pakauwai, Ngāti Hinetukete, Ngāti Marutaua, Ngāti Rora, Ngāti Apakura, Ngāti Hinetu, Ngāti Maurotuo, Ngāti Rangatahi / Whanganui
Notes: Short whakapapa given in text; Arranging case; List of claimants, counter-claimants and hapū; See also Mss&A A-31 Judge Mair MB No.06 pp.214-217; See also Mss&A C-36 for a typed transcript.

3) MLCD: Waikato-Maniapoto
Land Block: **Rohe Pōtae**
Minute Book Ref: Otorohanga MB No.02 (Waikato MB No.15), page(s): 1-70
Kaikorero/Witness: Te Rerenga, Wetere; Te Koko, Te Oro; Wahanui
Iwi/Hapū: Ngāti Raukawa, Ngāti Maru, Ngāti Maniapoto, Ngāti Mahanga, Nga Puhi, Ngāti Mahuta, Ngāti Hourua, Ngāti Hirohanga?, Ngāti Toa, Ngāti Hikairo, Ngāti Tama, Ngāti Mutuna?, Ngāti Matakore, Ngāti Whakatere, Ngāti Ngawaero, Ngāti Puhiaawe, Ngāti Haua, Whanganui, Ngāti Pou, Nga Puhi, Ngāti Paeariki
First Name(s) on Whakapapa: Turongo
Whakapapa Information: Whakapapa given by: Te Koko, Te Oro.
Whakapapa found on page(s): 23-24

Notes: Continued from Otorohanga MB No.1; Re. Te Rauparaha; Re. fighting at Te Karaka, Piriaka, Hurimoana; Judgement (to Ngāti Maniapoto, Ngāti Tuwharetoa, Ngāti Raukawa, Ngāti Hikairo, and Ngāti Rangatahi), pp.55-67; Orders, pp.67-69; Divided into six blocks: Korakonui, Te Taharoa, Te Awaroa, Kawhia, Kaipiha?, and Rohe Pōtae; See also Mss&A A-31 Judge Mair MB No.07 pp.91-121.

4) MLCD:

Waikato-Maniapoto

Land Block:

Rohe Pōtae

Minute Book Ref:

Otorohanga MB No.02 (Waikato MB

No.15), page(s): 70-80 84-161

Notes: Arranging lists; Lists of owners pp.85-161; Te Taharoa Block awarded to Ngāti Kaiawhi, Ngāti Kahu, Ngāti Karere, Ngāti Amaru, Ngāti Toa, Ngāti Turongo, and Ngāti Maniapoto; Te Awaroa Block awarded to Ngāti Kiriwai, Ngāti Te Kanawa, Ngāti Tamainu, Ngāti Maniapoto, Ngāti Hounuku / Ngāti Maniapoto, Ngāti Korokino; Kawhia Block awarded to Ngāti Ngahia, Ngāti Mahuta, Ngāti Tepatupo, Ngāti Hikairo, Ngāti Apakura; Rohe Pōtae Block awarded to Ngāti Maniapoto, Ngāti Pourahui, Ngāti Rora, Ngāti Whakatere, Ngāti Makahori, Ngāti Uekaha, Ngāti Unu; Ngāti Te Kanawa, Ngāti Nutu, Ngāti Tahinga, Ngāti Tera, Ngāti Kinohaku, Ngāti Werawera, Ngāti Peehi, Ngāti Urumia, Ngāti Rereahu, Ngāti Ngutu, Ngāti Rungaterangi, Ngāti Kauwhakarewa, Ngāti Kaputuhi, Ngāti Hinewai, Ngāti Kahutotara, Ngāti Hekeitewa, Ngāti Kaikaramu, Ngāti Pakorotangi, Ngāti Mihi, Ngāti Tunae, Ngāti Tu, Ngāti Rakei, Ngāti Hineuru, Ngāti Hineuto, Ngāti Parahia, Ngāti Waiora, Ki Herangi, Ngāti Raukawa, Ngāti Matakore, Ngāti Hikairo, and Whanganui; Illegible AU copy, pp.77, 151; See also Mss&A A-31 Judge Mair MB No.07 pp.121-126.

5) MLCD:

Waikato-Maniapoto

Land Block:

Manukatutahi, Otautahanga, Maungatautari

Minute Book Ref:

Waikato MB No.13, page(s): 1-76

Kaikorero/Witness:

Tupotahi, Te Winitana; Whakaete, Ratima; Maniapoto, Rewi (Manga); Tole, Edward Francis; Pakura, Hone; Whatatuwhare, Tini

Iwi/Hapū:

Nga Puhi, Ngāti Maru, Ngāti Maniapoto, Ngāti Whatua, Waikato, Ngāti Raukawa, Ngāti Apakura, Ngāti Tuwharetoa, Ngāti Ruanui, Ngāti Awa, Ngāti Tama, Ngāti Toa, Ngāti Paoa, Ngāti Tekohera, Ngāti Whānaunga, Ngāti Mahuta, Ngāti Ruru, Ngāti Ngamuri, Ngāti Koura, Ngāti Pou, Ngāti Hinetu, Ngāti Koroki, Ngāti Tahu, Ngāti Tanga?, Ngāti Haua, Ngāti Waenganui, Ngāti Hourua, Ngāti Paretekawa, Ngāti Paea, Ngāti Taohua, Ngāti Ngarongo, Ngāti Hae, Ngāti Kapu, Ngāti Wairangi, Ngāti Kahoro, Ngāti Naho, Ngāti Ngahia?, Ngai Te Teko, Ngāti

Momoki, Ngāti Puku, Ngāti Tamatera, Ngāti Tipa, Ngāti Patukoko, Ngāti Rereteuaki, Ngāti Naenae, Ngāti Awerora, Ngāti Parehaehaeora, Ngāti Tuwhakataha.

First Name(s) on Whakapapa Kapu; Kauwhata; Tamatehura

Whakapapa Information: Whakapapa given by: Tupotahi, Te Winitana; Maniapoto, Rewi (Manga). Whakapapa found on page(s): 17, 30-31, 55

Notes: Continued from Waikato MB No.12, p.417; Re. "skirmish" at Te Rototi; Re. Amiowhenua Campaign; Details of hapū involved, their Chiefs, and movements in the war; Re. Battle of Kaipaka; Re. Battle of Taumatawiwi; Tupotahi, Te Winitana objects to methods of surveys, and to the Court's jurisdiction over Ngāti Raukawa lands; Re. Battle of Mataikoko; Re. Battle of Hangahanga; Re. Battle of Te Ikaranganui; Judgement, pp.65-76; Adjourned to Cambridge; See also Reel 223 Judge Puckey MB No.4 pp.9-77.

6) MLCD: Aotea

Land Block: **Mohakatino Paraninihi**

Minute Book Ref: Mokau Waitara MB No.01, page(s): 1-43 46-52
58-81

Kaikorero/Witness: Te Rerenga, Wetere; Wharau, Taniora; Te Rangikatutu?; Te Reweti, Taringakuri Te Kaeaea; Te Whakapaki; Te Rangikatutu, Aneta; Ngatata, Wi Tako; Brown, Charles; Wharau, Taniora [Pararoa?]; Te Rerenga, Wetere; More, Taikauri; Ngapiko, Tupoki Te Herewini; Pumipi, Hone; Ngapiko, Tupoki Te Herewini; Paiaka, Hoani; Maniapoto, Rewi; Te Rerenga, Wetere; Watihi, Te Oro

Iwi/Hapū: Ngāti Maniapoto, Waikorara, Ngāti Rakei, Ngāti Hinerua, Ngāti Tu, Ngāti Tama /Ngāti Awa, Ngāti Wai / Ngāti Tama, Ngāti Awa, Pukerangiora, Nga Mahanga, Ngāti Rarua, Ngāti Toa, Ngāti Mutunga

Notes: Re battle of Ngataiparirua between Ngāti Maniapoto and Ngāti Tama on p.4;

7) MLCD: Waikato-Maniapoto

Land Block: **Manukatutahi Otautahanga (Maungatautari)**

Minute Book Ref: Waikato MB No.12, page(s): 134-358 361-417

Kaikorero/Witness: Paiwaka, Ngata; Wirihana, Hori; Te Ahukaramu, Warana; Tarahuia; Epiha, Maraea; Ngarangi; Whanatanga, Piripi; Uta, Kauki (Kaukiuta?); Te Pourewa?, Hakiriwhi; Ngamu, Karauria; Te Pourewa?, Hakiriwhi; Te Awerora; Hooper, R.R.; Ngahiwi, Hohaia; Rarowera, Nikorima; Te Kamaka; Ngara;

Ngahautaua; [Te Kauri?] Penetana; Te Tiwha, Tuwhenua; [Te Waharoa?] Harete Tamihana; Ngakau; Te Whitu, Wiremu; Epiha, Maraetae; Tupotahi, Te Winitana

Iwi/Hapū: Ngāti Maniapoto, Ngāti Kapu, Ngāti Koroki, Ngāti Kawhata, Ngāti Matau, Ngāti Haua, Ngāti Maru, Ngāti Hourua, Te Werakoko (Te Wirikoko??) (Te Wherokoko??), Ngāti Nainai (Ngāti Naenae??), Ngāti Paretekaioa, Ngāti Parehaehaeora, Ngāti Kowia, Ngāti Ruru / Ngāti Haua, Ngāti Pareteuake, Ngāti Raukawa, Ngāti Tamatera, Ngāti Pukenga, Te Uru..?, Ngāti Werewere, Ngāti Rangi, Ngāti Kawhaki, Ngāti Waikai, Ngāti Wairere, Ngāti Huakatoa, Ngāti Waihoru, Ngāti Whare, Ngāti Pukauwai (Pukawai??), Ngāti Hape, Ngāti Te Rangi, Nga Puhi, Hauraki, Ngāti Kahukura, Ngai Te Hura, Ngāti Weroa, Ngāti Hourua, Ngāti Paoa, Ngāti Koura, Ngāti Apakura / Waikato, Ngāti Tipa / Waikato, Ngāti Pou / Waikato, Ngāti Mahuta / Waikato, Ngāti Apakura, Ngāti Hinetu, Ngāti Hangare, Ngāti Takaa, Ngāti Aweroa, Ngāti Waenganui, Ngāti Te Oro, Ngāti Hinerangi, Ngāti Kahoro, Ngāti Huakatoa, Ngāti Waewae, Ngāti Ngaingai (Ngāti Naenae??), Ngāti Ueroa, Ngāti Whaerua, Ngāti Pare, Ngāti Whare

First Name(s) on Whakapapa: Raukawa; Kauwhata; Umukewhangatane; Kawhata?; Wehiwehi; Te Wheoro; Haua; Tukorehe.

Whakapapa Information: Whakapapa given by: Tumana?; Te Ahukaramu, Warana; Te Aweroa; Ngahiwi, Hohaia; Ngara; Ngahautaua; Te Tiwha, Tuwhenua; Tamihana, Harete; Te Whitu, Wiremu. Whakapapa found on page(s): 137, 151-152, 256, 288, 332- 333, 345, 374, 381-382, 386, 406, 414

Notes: List of counter claimants and hapū, pp.138-141, 144, 150; Good subject notes in margins; Re. Battle of Taumatawiwi; Re. defeat of Ngāti Kauwhata; Re. Battle of Matamata; Re. Battle of Hangahanga; Re. fighting against Ngāti Raukawa, and Ngāti Maru; Re. Battle of Hingakaka; Moteatea, written by Whatanui, commemorating visit by Potatau to Kapiti, p.325. First line = "Rongokorero au ki te Tangata"; Re. Attack on Taurangatahi Pa; Re. fighting at Hurimoana and Wharawhara; Continued in Waikato MB No.13; See Reel 223 Judge Puckey MB No.3 pp.130-376; See Reel 223 Judge Puckey MB No.4 pp.1-9; Claimants include Rewi Maniapoto.

8) MLCD: Aotea

Land Block: **Rangatira**

Minute Book Ref: Wanganui MB No.06, page(s): 1-46 48-148 150-249 251-265 267-282 289-314 316-356 358-365, 366 368 371-378

Kaikorero/Witness: Peko, Matiaha; Te Punga-o-Tainui, Hepenaia (Te Punga, Hepenaia); Te Kawa, Takana?; Maraenui, Raukahawai; Hunia, Ruta; McDonald, Alexander; Tipae, Aperahama; Duncan, Mr; Te Herekau, Henare; Te Rango, Retimana; Swainson?, William J.; Wheko, Wi; Potaka, Utiku; Te Ranginui, Watene; Potaka, Utiku; Te Huri, Hue; Te Urukahika, Pirimona; McDonnell, Thomas; Rees, George C.; Hammond, William; Esa..?, Charles G.; McDonnell, Thomas; Te Rango, Retimana; Te Ranginui, Watene; Tipae, Aperahama; Buller, Walter L.; Duncan, Mr; [Te Rangiotu], Hoani Meihana; Te Raikokiritia, Hamuera

Iwi/Hapū: Ngāti Apa, Ngāti Hauiti, Ngai Te Upokoiri, Ngāti Kauwhata, Ngāti Wehiwehi, Ngāti Raukawa, Ngāti Parewahawaha, Ngāti Whiti,

Ngāti Kahoro, Ngāti Waewae / Ngāti Tuwharetoa, Ngāti Pīkiahū / Ngāti Raukawa, Ngāti Hinemanu, Ngāti Awa, Ngāti Toa, Ngāti Maniapoto, Ngāti Tama, Ngāti Tupataua?, Ngāti Rangiwahiaio, Ngāti Ruanga, Ngāti Tumokai, Ngāti Tamatereka, Ngāti Tumoetere, Ngāti Hora, Ngāti Ruanga

Notes: Waiata written by Raparapa, Turangapito, and Tamatia given by Te Ranginui, Watene pp.220a-220b; Waiata for Apakura, Te Rama given by Te Huri, Hue pp.256a-256b; Judgement, pp.350-354; Partition, pp.358-362; Arranging lists, p.371 ff.; Divided into Rangra and Hapopo blocks;

For sake of brevity and space, the rest of the Maniapoto Native Land Court Block details can be located in the Appendices.

6) NIUPEPA MĀORI

The 'Māori Niupepa' collection is a database of Māori newspapers comprising documentation and copies of material in Māori and English from the 19th and early 20th century Māori-language newspapers. The collection is based on the "Niupepa 1842-1933" microfiche produced by the Alexander Turnbull Library.¹³⁴ According to background information on the website, the database consists of over 17,000 pages taken from 34 separate periodicals. Seventy per cent of the collection is written solely in Māori, 27% is bilingual, and approximately 3% is written in English. There were three main types of Māori newspapers published during this period - Government sponsored, Māori initiated, and religious.

A number of the articles/letters for this scoping report were sourced from bi-lingual newspapers. It should be remembered that the Māori audience during this period from 1842-1933 were primarily literate in te reo Māori. Hence the Māori language version is the more important when researching this collection as a source for the Rohe Pōtae oral and traditional history report. In addition, the bi-lingual material requires that the translation be checked for accuracy given that much can be lost in the translation process.

The catalogue is not comprehensive of all material but its accessibility makes it a good source for the oral and traditional history project. The newspaper material collected in this scoping report relates to the 19th and early 20th century history of Māori in the Rohe Pōtae Inquiry District and their interaction with Pakeha and Government. Some of the material surrounds the borders of the Rohe Pōtae when it is relevant to this inquiry history such as around the Whanganui area. For ease of reading, this collection is best viewed on the internet electronically at 200%.

The electronic and unpublished manuscripts in the Document Bank may be copied and quoted which makes the collection an even more appropriate source for this report. Below is a catalogue that identifies the name and date of a specific newspaper article for the Rohe Pōtae including relevant page number/s. The title of the article is provided where

¹³⁴ The Maori Niupepa' collection is available online at the url address: [http://: www.nzdl.org/niupepa](http://www.nzdl.org/niupepa) (Last accessed April 2010).

available for ease of location. There is a brief summary of the content of each item which includes, where evident, the writers name, date, subject matter and, selectively, place, tribal and personal names. Where articles are lengthy or have parts that are challenging to understand or decipher; a brief note of the content is provided. An electronic copy of all of the articles has been collected by the researchers but is excluded from this scoping report due to space constraints - it is 375 pages! Specific Newspaper articles searched that yielded relevant results include the following:

- | | |
|--|---|
| 1. <i>Te Karere o Nui Tireni</i> 1842-1846 | 18. <i>Matariki</i> 1881 |
| 2. <i>Anglo Māori Warder</i> 1848 | 19. <i>Te Korimako</i> 1882-1890 |
| 3. <i>The Māori Messenger - Ko te Karere Māori</i> 1849-1854 | 20. <i>Takitimu</i> 1883 |
| 4. <i>The Māori Messenger - Ko te Karere Māori</i> 1855-1860 | 21. <i>Te Waka Māori o Aotearoa</i> 1884 |
| 5. <i>Te Waka o te Iwi</i> 1857 | 22. <i>Te Hoa Māori</i> 1885-1895 |
| 6. <i>Te Karere o Poneke</i> 1857-1858 | 23. <i>Aotearoa</i> 1892 |
| 7. <i>Te Whetu o te Tau</i> 1858 | 24. <i>Te Paki o Matariki</i> 1892-1895 |
| 8. <i>Te Haeata</i> 1859-1862 | 25. <i>Huia Tangata Kotahi</i> 1893-1895 |
| 9. <i>Te Karere Māori</i> 1861-1863 | 26. <i>Panui Whakawa Whenua Māori</i> 1894-1896 |
| 10. <i>Te Manuhiri Tuarangi Māori Intelligencer</i> 1861 | 27. <i>Nga Hua Mohiotanga</i> 1894-1896 |
| 11. <i>Aotearoa - Māori Recorder</i> 1861-1862 | 28. <i>Te Puke ki Hikurangi</i> 1897-1913 |
| 12. <i>Te Hokioi</i> 1862-1863 | 29. <i>Te Tiupiri</i> 1898-1900 |
| 13. <i>Te Pihoihoi Mokemoke</i> 1863 | 30. <i>He Kupu Whakamarama</i> 1898-1902 |
| 14. <i>Te Waka Māori o Ahuriri</i> 1863-1871 | 31. <i>Pipiharauroa</i> 1903-1913 |
| 15. <i>Te Waka Māori o Niu Tirani</i> 1871-1877 | 32. <i>The Māori Record</i> 1905-1907 |
| 16. <i>Te Wānanga</i> 1874-1878 | 33. <i>Te Kopara</i> 1913-1921 |
| 17. <i>Te Waka Māori o Niu Tirani</i> 1878-1879 | 34. <i>Te Toa Takitini</i> 1921-1932 |

A brief synopsis of some of the above articles in chronological order by decade follows:

1) *Te Karere Māori or the Māori Messenger*, 1 January 1855, p. 6.

‘Kawhia:

A report talking of the considerable plantations of wheat and other grain at Kawhia and the growth of flour mills throughout the province. [English translation included.]

2) *Te Karere Māori or the Māori Messenger*, 1 February 1855, pp. 11-12.

‘Mira ki Kawhia’ A subscription list for Ngāti Hikairo erecting a flour mill at Kawhia. [English translation included.]

3) *Te Karere Māori or the Māori Messenger*, 1 September 1855, pp. 18-20.

‘Te Korero o nga Rangatira ...’

An interview of the Chiefs Hori Te Waru, Te Taonui, and Te Haratua Kiripakoko Pingareka, with his Excellency Governor Wynyard, 10 January, 1855. Te Haratua Kiripakoko Pingareka of Kawhia, Aotea strongly expresses his aversion to selling land. [English translation included.]

4) *Te Karere Māori or the Māori Messenger*, 30 August 1856, p. 14.

‘Pukapuka a Te Wherowhero mo nga Whenua Kawhia’

A letter to McLean from Potatau and Kihirini, Kawhia, 7 July 1856, regarding some lands that are undisputed and available for sale. The boundaries of these undisputed lands are also outlined. [English translation included]

5) *Te Karere Māori or the Māori Messenger*. 31 January 1857, pp. 4-5.

A report by William Searancke, 10 September 1857, noting his purchase of land at Kawhia known as Te Kahikatea, Ohaua. The 169 acres of land purchased is for the site and endowment of a school for Native and half-caste children associated with the Wesleyan Mission. Searancke further reports on the acquisition of land at Aotea on the Pakoka River known as Kotoretoto for the endowment. [English translation included.]

6) *Te Karere Māori or the Māori Messenger*, 31 Aug 1857, pp. 4-5.

‘He Pukapuka ki nga Tangata Whai Mira’

A letter from several Waikato-Maniapoto chiefs to Māori mill owners imploring the need to retain the services of an inspector. The article lists specific local mills such as Waiharakeke, Rangitaiki and Mangapapa at Kawhia. There is another at Aotea, two at Whaingaroa, one each at Waiuku, Tihorewaru, Tuakau, Karakariki, Whatawhata, Tireki, and Maungakawa, and two at Maungatautari. These mills belong to Waikato. There is another mill at Waihakari, two at Rangiaowhia, two at Kihikihi, one at Mangarewarewa, and another at Orahiri. These mills belong to the Ngāti Hinetu, Ngāti Apakura, Te Patupo, and Ngāti Maniapoto. [English translation included]

7) *Te Waka o te Iwi*, October 1857, p. 2.

Correspondence from Hauauru [and six named others], at Kohitane, Waipa. Notice is given of decisions made by the assembly of 107 members of Ngāti Matakore regarding a vision about the country's future which includes proverbs from Ngāti Matakore and Ngāti Maniapoto. Te Wetini Pakukowhatu, from Hangatiki, Waipa, also greets a Mr Davis and submits a waiata aroha or song of support.

8) *Te Karere Māori or the Māori Messenger*, 13 October 1857, pp. 4-7.

‘Whenua Māori ka Riro i te Kawanatanga te Hoko’

A description of certain blocks of land in the Mokau, Kawhia and Whaingaroa Districts which have been purchased by the Government from Māori. Namely, the Rauroa Block (Mokau), the Harihari Block (Kawhia), the Wahatane Block, and part of the Te Mata Block (Whaingaroa). [English translation included.]

9) *Te Waka o te Iwi*, November 1857, p. 7.

‘E Hoa e te Reweti, Taia kite Nupepa te Whakahau mo Tainui i te Toanga ki te Wai’
A letter to the Editor from Rewi Maniapoto providing the karakia (incantation) when the Tainui canoe was dragged into the water.

10) *Te Karere o Poneke*, 26 August 1858, pp. 2-3.

‘Te Haerenga o Rewi raua ko Te Waitere me to raua Pakeha’

The publication of a detailed account, ‘The journey of Davis, Waitere and their Pakeha’, as published by *Te Whetu o te Tau*, 1 June 1858: pp. 2-4. The article describes the trip to Taupo aboard Ngāti Maniapoto's ship, *Aotearoa*, for the funeral of Enoka of Ngāti Paoa and the various meetings with communities along the way.

11) *Te Whetu o Te Tau*, 1 September 1858, pp. 11-12.

[Summary from website with additions]

‘Te Haerenga a Rewi raua ko te Waitere me to raua Pakeha’
Continued from Vol.1, No.2: 2. This article details Davis' journey with Rewi to Waikato, naming many settlements visited. It reports conversations of support between Davis and others and acknowledges the hospitality of Hoani Papita at Rangiaowhia. The proceedings of an assembly at Kihikihi [Te Rūnanga o Kihikihi], at Rewi's home are also reported. The names of several people involved are provided and speeches and waiata [songs] performed for Davis are noted. Te Rūnanga o Kihikihi is praised for activities that maintain law and order.

12) *Te Karere Māori or the Māori Messenger*, 31 May 1860, pp. 7-10.

‘He Whakatu na Kikikoi na te Hekenga o nga Pakeha i Kawhia’ (pp. 7-8)

A speech by Kikikoi, son of Pikia, on the occasion of Pakeha leaving Kawhia. He recalls an incident where a ship was plundered and discusses the restitution made by his father. He notes that it is because of the ill-deeds of those in former times that the Pakeha have departed. In addition, included in this reference is a letter from Hone Eketone, Mokau (26 March 1860) stating the Ngāti Maniapoto and Waikato will not support Wiremu Kingi. Similar sentiments are provided in the letter signed by Eketone and other Mokau chiefs -Takerei Waitara, Hikaka, Tikaokao, Motutatapu, Ngatawa, Te Wetini. (pp. 9-10) [English translations included]

13) *Te Karere Māori or the Māori Messenger*, 30 June 1860, p. 8.

An obituary for Takerei Waitara of Mokau. He is described as a chief of Ngāti Maniapoto. Died 11 June 1860. [English translation included]

14) *Te Haeata*, 1 December 1860, pp. 1-2.

‘He Mate’

An article by Te Waitere (Whiteley) who urges Waikato, Ngāti Maniapoto, Ngāti Haua, Ngāti Koroki, Ngāti Ruru and others who have become involved in the Taranaki War to withdraw because of the wasted potential of those killed. He discusses the cause of the war as not land but hostility towards Pakeha. He includes two waiata lamenting the situation.

15) *Te Karere Māori or the Māori Messenger*, 15 December 1860, pp. 5-6.

A letter from Hemara Rerehau, 26 April 1860, from Vienna, Austria, to the Governor of New Zealand recording his visit to Europe. Rerehau states that he is a member of the Ngāti Maniapoto tribe. [English translation included]

16) *Te Haeata*, 1 March 1861, p. 4.

‘Whangaingaroa 16 Hanuere 1861’

A letter from Hemi Matini, Whaingaroa, concerning the surveying of land at Whaingaroa and an argument over the land. It was previously sold by Potatau and then Te Watena at Paretata.

17) *Te Manuhiri Tuarangi and Māori Intelligencer*, 15 April 1861, pp. 6-12.

‘He Whakahaere Korero mo nga Tini Taua o Waikato ki a Ngāti Awa...’
A detailed ‘native account’ of the various expeditions of the Waikato (and Ngāti Maniapoto) against the Ngāti Awa and other southern tribes. The account is written by Wiremu Nera Te Awaitaia of Whaingaroa. He notes that peace was confirmed at Ngamotu and that Ngāti Maniapoto participated in this ceremony. The peace pact confirmed that Ngāti Awa should reside at Taranaki. [English translation included]

18) *Te Haeata*, 1 June 1861, p. 4.

‘Te Rūnanga ki Ngaruawahia’

A report of a meeting held between Waikato and Ngāti Maniapoto, and [Wiremu Kingi] Te Rangitake. The article notes that discussions had already taken place at Hangatiki, Kihikihi and Rangiaowhia. It lists four topics of discussion, - the maintenance of their flag, not paying for the spoils of war from Taranaki, not releasing those who committed ‘murder’ at Taranaki for trial, and the expulsion of missionaries.

19) *Te Haeata*, 1 August 1861, pp. 2-3.

‘Kawhia’

A more detailed report of the 29 May rūnanga or council of Ngāti Hikairo, Te Patupō, and

Ngāti Te Wehi to do away with the King and his flag. The speeches are recorded in detail but all follow the same theme rejecting the Māori King Movement.

20) *Te Manuhiri Tuarangi and Māori Intelligencer*, 16 August 1861, pp. 22-25.

‘Kawhia’

A report by Hone Wetere on 29 May regarding a rūnanga meeting of Ngāti Hikairo, Te Patupo, and Ngāti Te Wehi. 100 people were in attendance and the meeting was held at a large house between Kawhia and Aotea. The object of the rūnanga hui was to do away with the Māori King and the Flag. Several speakers are recorded as speaking in favour of this, including Wiremu Taurira of Ngāti Te Wehi and Hohua Mouhaere, chief of Te Patupo. [English translation included]

21) *Te Manuhiri Tuarangi and Māori Intelligencer*, 1 October 1861, pp. 12-13.

Correspondence from Kiwi Kuaō, 15 July 1861 reporting in detail the death of Te Warena Kiwi. A waiata is included in the article. [English translation included.]

22) *Te Karere Māori or the Māori Messenger*, 25 February 1862, pp. 1-6.

A detailed report of Ngāti Maniapoto’s attempt to expel John Morgan and John Gorst from Otawhao. The report also notes Ngāti Maniapoto were proposing to expel the Missionaries Snackenburg from Kawhia and Reid from Waipa. The Māori version appears to be a translation of a report published in the *New Zealander*, 15 February 1862. [English translation included]

23) *Te Karere Māori or the Māori Messenger*, 13 March 1862, p. 10.

‘Nga Huarahi’

An article noting the proposed road to be built from the Waipa River to Whaingaroa. It is noted that the idea originated with local Māori. [English translation included.]

24) *Te Karere Māori or the Māori Messenger*, 1 July 1862, pp. 3 & 8-9.

‘Makutu’(p. 3)

An article discussing complaints from Hakaia Te Huaki of Raglan regarding the Ngāti Kotare, Ngāti Tamainu and Ngāti Pare tribes who threatened to kill him for a supposed makutu (curse). Several deaths were said to have occurred at Raglan, and the tribes in question accused Huaki of causing them by makutu. The editor dismisses the notion of makutu.

‘Huihui ki Kawhia’(pp. 8-9)

A report from John Whiteley stating that a meeting was held 2 March 1862 at Paiaka on the subject of carrying out the laws of the Governor. Whiteley states that a number of men argued that Ngāti Hikairo should come under the mana of the Governor. These men are listed as including Kingi Kikikoi, Wiremu Te Ake, Haurua, Te Remi, Te Tapihana Tiriwa and Hone Wetere. [English translations included.]

25) *Te Karere Māori or the Māori Messenger*, 20 August 1862, pp. 10-12.

‘Whaingaroa’

A list of the laws passed by the Raglan Rūnanga held on 7 July 1862, Rangikahu. [English translation included.]

26) *Te Karere Māori or the Māori Messenger*, 20 April 1863, p. 16.

‘Waipa’

This article reports a dispute over certain lands between Ngāti Maniapoto and the Wesleyan Mission at Waipa. [English translation included]

27) *Te Waka Māori o Ahuriri*, 5 March 1864, p. 2.

‘Ko nga Korero o te Whawhai ki Mangapiko, Wahi o Waipa’

This article provides an account of the fight at Mangapiko taken from the General’s report. It is reported that some 50 soldiers swimming in the stream were ambushed. It identifies those of Ngāti Maniapoto and Ngāti Hikairo who died and includes persons from Ngāti Rora, Ngāti Matakore and Ngāti Ngawaero.

28) *Te Waka Māori o Ahuriri*, 16 April 1864, pp. 1-2.

‘Waikato’

A report of the Battle of Orakau where, it is stated, some 150 Ngāti Maniapoto, Ngāti Porou and Urewera were killed. The article details the actions of the battle and notes that their chief Rewi of Kihikihi was wounded three times but is still alive. It is disputed that 400 Māori were killed at the Rangiowhia conflict.

29) *Te Waka Māori o Ahuriri*, 3 May 1866, pp. 1-2.

‘Te Matenga o Wiremu Nera Te Awataia’

An obituary for Wiremu Nera Te Awataia of Raglan. The author provides a detailed biography, family background, description of deeds accomplished, status within tribe, and so forth.

30) *Te Waka Māori o Ahuriri*, 7 August 1869, pp. 6-7.

‘Ko nga Rongo o nga Mahi o te Ope Kohuru o Te Kooti’

A report that the Māori King’s Council has disapproved of the ‘murderous’ activities of Te Kooti and his followers. The article notes that Te Kooti seeks refuge among Waikato and Ngāti Maniapoto and it discusses a visit by Rewi and Te Kooti to Alexandra to visit Louis Hetet, who married into the Ngāti Maniapoto tribe. The article questions Rewi’s association with Te Kooti and offers further disparaging comments about this ‘murderer’.

31) *Te Waka Māori o Ahuriri*, 18 September 1869, p. 17.

‘He Ana Tupapaku’

A report of a large possible burial cave at Raglan, in the Karuni (Karioi) mountain. Surveyors discovered a large stone at the base of the mountain completely carved. They went in for about half a mile but retreated. The report asks for further information about this cave.

32) *Te Waka Māori o Ahuriri*, 18 November 1869, pp.29-30.

A report on the visit of McLean to Ngaruawahia, Alexandra, Otorohanga and Pakino to talk with the chiefs of Waikato-Maniapoto, including Rewi. It states Rewi expressed a desire to end the fighting, that he and Tamati Ngapora would send messages for war parties to return. If they did not return, then they would both punish them, and would not harbour those engaged in conflict. The report then discusses the material benefits of friendship with the Pakeha and hearkens for a return to the days of past when local Māori supplied trade goods for Auckland.

33) *Te Waka Māori o Ahuriri*, 9 February 1871, pp. 7-8.

‘Nga Mahi a Waikato’

A letter from Rewi, 8 January 1871, Te Kuiti, to Te Poihipi, stating emphatically that the road must cease. The response from Poihipi *et al*, 10 January 1871, Puketarata, advises Rewi that he has no say in the affairs of the Taupo district. They state that Rewi’s district [boundary] commences at Arowhenua, Wharepungua, through to Maraeroa, Tuhua Te Rongoroa, Taumarunui and into Whanganui. Furthermore, the article states that Rewi should also give up the murderer of Manukau (Dr. Todd) at Pirongia and blames Rewi for their troubles over Te Kooti. A description of the road is also provided.

34) *Te Waka Māori o Ahuriri*, 16 March 1871, pp. 13-16.

A letter to the Editor, 24 December 1870, reporting the travels of Wi Te Wheoro and Wi Patene (author) through the King Country to investigate the killing of the Pakeha, Manukau (Dr. Todd). The article identifies some principal villages visited and leading persons. Such details include Te Kopua. The locals are Ngāti Ngawaero and the chief was Nepe. At Otorohanga, the leading persons included the Pakeha Louis Hetet and the chief Hiko. At Orahirī it was Te Hiko and other rangatira. They then went on to Hangatiki and Te Uira. The three Maniapoto chiefs there were Tuhoru, Wetini and Waitere. At Te Kuiti, Te Wheoro and Patene met Tawhiao, his sisters, Patara Te Tuhi and Manuhiri. The article includes a detailed exchange between Te Wheoro and Manuhiri. The latter’s followers were accused of the murder. [Note a translation appears in *Daily Southern Cross*, Volume XXVII, Issue 4265, 15 April 1871, p. 3.].

35) *Te Waka Māori o Niu Tirani*, 14 May 1873, p. 48.

‘He Kohuru ki Waikato’

A report of the murder of a Pakeha at Kemureti in the Ngāti Haua district by ‘Hauhau’. It is reported that James Mackay was sent to request that the Waikato chiefs give up the murderers and that Mackay himself was then assaulted by Waikato. The article notes that Ngāti Maniapoto are very distressed about this attack on Mackay; but it is not known what the Te Kuiti chiefs propose to do. The article adds that Waikato have not responded to the request to give up the murderers.

36) *Te Waka Māori o Niu Tirani*, 2 July 1873, pp. 79-80.

A letter to the Editor from Aperaniko Taiawhio, 14 June 1873, who accompanied Topine Te Mamaku and Pikikotuku of Whanganui to the tangihanga of Taonui Hikaka. The visitors on arrival got caught up in the Mackay affair. Waikato threatened to kill the Pakeha James Mackay. Rewi subsequently placed him under his protection and safely escorted him back to Alexandra. This matter and the killing of Purukutu were then discussed at hui in Te Kuiti. Waikato was admonished for their behaviour.

37) *Te Wānanga*, 30 January 1875, pp. 318-319.

An article from the Waikato Times that discusses the position of the Kingites [Māori living in the King Country] concerning the railway extension through their lands. It states that Māori have increased their cultivations in order to take advantage of cheap and easier transport for their produce to the markets further north but are unhappy that the railway has not been extended to where first proposed, meaning that they now have additional freight costs. It suggests that this situation may change [English translation included].

38) *Te Wānanga*, 12 March 1875, p. 51.

A report from the Taranaki News of a meeting held at Tongaporutu, the home of Tamati Makikuruti [Thomas McClutchy], to celebrate the permission given by Ngāti Maniapoto for McClutchy to return to the lands of his fathers. 200 Ngāti Maniapoto were expected to attend the celebration. 100 Māori from the Chatham Islands were also recorded to have attended the hui. [English translation included]

39) *Te Wānanga*, 28 May 1875, p. 89.

‘Tauranga Mei 15, 1875’

A report from the Hawke's Bay Herald of a meeting at Maketu which was addressed by Rewi Maniapoto advising that peace cannot be possible until confiscated lands were returned, and those Te Arawa tribal groups were to remain neutral in the future. There is a reference to a reply given by Henry Pukuatua who in turn criticised the Kingites. Rewi also requested that Te Arawa stop building large carved houses as these were expensive to construct and land was being sold to pay for them. [English translation included.]

40) *Te Waka Māori o Niu Tirani*, 31 August 1875, pp. 199-202.

‘Te Haerenga o Ta Tanara Makarini ki Waitomo kia Kite i a Tawhiao’
A report written by a Māori recording in detail the visit of Sir Donald McLean to Waitomo to

visit Tawhiao. Tawhiao requests the return of Waikato lands and wishes McLean and the Governor to come to Te Kuiti. McLean suggests Kawhia as a more accessible venue for the Governor. Tawhiao then states ‘Let it be at Te Kuiti for there are the old men, the women and the children. This discussion is for the many of the people.’ It is reported that McLean also talks of Tawhiao being the administrator of his district. [English translation included.]

41) *Te Wānanga*, 24 September 1875, p. 241.

The census figures of March 1874 include Ngāti Maniapoto:

Males: 1,117

Females: 1,093

Total: 2,110

42) *Te Wānanga*, 30 October 1875, p. 318.

A report from ‘Daily Southern Cross’ about drunkenness among Māori in the Raglan district. The local chiefs met to discuss how to address the issue. [English translation included.]

43) *Te Waka Māori o Niu Tirani*, 22 February 1876, pp. 40-41.

‘He Mate Aitua na te Waipuke i te Awa o Waipa, Waikato’.

A report about the destructive flood of 6th December 1875 and its impact on property and crops along the banks of the Waipa and Waikato Rivers. This flood affected the Kopua and Waitomo communities. It is said that the tribes along the banks were reduced to a state of utter destitution. Past major floods are recalled known as Tuitahi and Tuarukuruku. (Author’s note: the flood in question was called Tawhaki) [English translation included]

44) *Te Wānanga*, 17 March 1877, p. 92.

‘Te Hui ki Taupo’

A report that the proposed meeting between the Native Minister and King Natives at Taupo is to discuss in part the opening of the main road [main trunk line] through to Cambridge which Rewi is strongly opposed to. [English translation included.]

45) *Te Waka Māori o Niu Tirani*, 27 March 1877, pp.78-89.

‘Ko nga Korero enei i korerotia i te Hui ki Areka, Waikato...’

A detailed account of a meeting between Rewi Maniapoto and Dr. Pollen, the Native Minister, and other chiefs. Much of the discussion focuses on land matters. Rewi expresses concern that Māori and Pakeha will be able to traffic in lands with the cessation of Government purchasing. Pollen assures Rewi that the Government will investigate wrongful dealings. Rewi also expresses concern about the Native Land Court, which he does not want

to participate in but has no choice. He discusses the old grievance of Waikato lands and new grievances, namely his interest in the Otautahanga block which was sold by others. Pollen likens the sale of land to a flood that cannot be stopped but can be regulated. [English translation included.]

46) *Te Wānanga*, 31 March 1877, pp. 121-122.

‘He Korero no te Hui a te Rata Porena ratou ko nga Māori i Taupo...’

A report of a meeting between Dr. Pollen and Rewi Maniapoto at Taupo to discuss the opening of Māori lands to enable the continuation of the main road. The lands in dispute are claimed by Rewi Manga [Maniapoto] who maintains that they are under the authority of the Māori King and will not be opened. Ngāti Raukawa opposes this. An account is given of the cases put forward by Dr. Pollen and Rewi Manga. [English translation included.]

47) *Te Waka Māori o Niu Tirani*, 17 April 1877, pp. 96-101.

‘Ko nga Korero enei i Korerotia i te Hui ki Areka, Waikato...’

The continuation of a detailed account of the meeting between Rewi Maniapoto and Dr. Pollen, Native Minister. This is the second day of the meeting, 16th February. The focus of the discussion shifts to Rewi’s interests in Tokoroa lands which he claimed he placed under Potatau. Rewi also comments on the origins of the King Movement. Rewi suggests that where thieves from the King Country are caught, their relatives make restitution and pay a heavy fine which he suggests is better than sending them to gaol. [English translation included.]

48) *Te Wānanga*, 5 May 1877, p. 170.

‘He Hui Nui na te Māori i Waikato, i Matakītaki, Areka’

Report of a meeting held on April 25 at Te Kopua to welcome Māori from the area around the mouth of the Waikato River. Seven large bullocks and potatoes in tons were presented to them. It is stated that Rewi gave them the choice of land from the Puniu to Waipu to settle. [English translation included.]

49) *Te Wānanga*, 29 September 1877, p. 389.

‘Ta Waikato [he] Pai hoki’

An article praising Te Kuiti Māori for their industry and supply of produce for Alexandra. It is noted that some 20 canoes arrived the previous week laden with wheat, potatoes and corn.

‘Kingi Tawhiao’

A report that the Government has rejected the request from Tawhiao and Rewi for the return of Waikato lands. They instead offered certain reserves from lands confiscated.

50) *Te Wānanga*, 24 November 1877, p. 459.

‘Nga Ika Tamana i te Awa i ‘Puniu’

A report that Rewi proposes, with Te Paati (?) from Auckland, to release 40,000 salmon into the Puniu with a view to farm fish. Māori would then collect and sell salmon to Pakeha stores.

51) *Te Wānanga*, 9 February 1878, pp. 62-68.

‘Te Korero a Waikato ki a Kawana Kerei Ma’

A telegram from Te Wānanga’s Correspondent, Whakaiaroa, Te Kopua, Waikato, which provides a detailed description of a meeting between Governor Grey and the Waikato leaders. The Ngāti Maniapoto leaders present included Rewi, Hanana, Ponama, Tauni, Puku, Tukorehu, and Te Rangikahuari. The report also records an interview given by Rewi Maniapoto to the Press Agency. A personal description of Rewi is provided. “He is a man slightly below the middle height; his face closely tattooed; slight whiskers, inclining to greyish; features somewhat thin, but more regular than those of average Māoris; hair closely cut; countenance shrewd and intelligent, but beginning to show signs of advancing age, being slightly wrinkled. He smiles good-humouredly when pleased.” [p.68] [English translation included]

52) *Te Wānanga*, 23 February 1878, pp. 90-92.

‘Nga Korero mo Mokau’

A report of a meeting that took place to celebrate the opening of the area to Pakeha traders, the discussion between Grey and Wetere concerning tribal boundaries, and the benefits to both Pakeha and Māori in opening the River. Wetere is reported as stating that anything meddling with the land remains with Rewi. [English translation included]

53) *Te Wānanga*, 18 May 1878, pp. 255-257.

‘Te Hui ki Hikurangi, i Waikato’.

This is a detailed account of the meeting between Grey, Sheehan and Tawhiao, and includes Tawhiao’s claim to sole right to control the affairs of the Rohe Pōtae. Grey responds with several proposals including providing land at Ngaruawahia and other Waikato lands, a pension, and a house at Kawhia. Ngāti Maniapoto supposedly challenges one of his spokesmen to no effect. [English translation included.]

‘Rewi to be called to the Upper House’

This article outlines a meeting between Grey and Rewi Maniapoto following Grey’s prior meeting with Tawhiao. The article alleges that Rewi is in concurrence with proposals to the King relieving him of the Waikato occupation of Ngāti Maniapoto lands. The article further noted that Rewi would be called to the Legislative Council. [English translation included.]

54) *Te Wānanga*, 20 July 1878, pp. 365-366.

A letter to the Editor, 18 June 1878, from A. R. Patene, Karakariki, Waipa, providing an obituary for Tamati Kapua of Waikato-Maniapoto and Ngāti Tamainu. Kapua died at Mokau. A list of taonga is given to secure his return to Karakariki.

55) *Te Waka Māori o Niu Tirani*, 21 August 1878, pp. 5-8.

‘Te Hui Māori ki Waitara...’

A lengthy critique of Sir George Grey’s meeting with Rewi at Waitara. Rewi’s main concern was the return of Waitara. It was noted that the land was not within Grey’s power to return. There is also discussion around the proposition of Rewi taking a seat in the Upper House and the opportunities this might afford. Ongoing criticism of the politics of Grey and Sheehan are noted. [English translation included]

56) *Te Wānanga*, 7 September 1878, p. 446-449.

‘Paremata’

A report of the parliamentary debate concerning letters from Rewi Maniapoto commenting on dissatisfaction with certain parliamentary remarks by Fox. Rewi outlines in a letter past attempts at reconciliation and requests that another meeting be held in March. [English translation included.]

57) *Te Wānanga*, 28 September 1878, p. 481.

A report of the maiden trip of a small steamer, the *Hannah Mokau*, built to encourage trade around the Mokau River District. Rewi Maniapoto and Te Rerenga Wetere both stated that they would each take a £100 share in the steamer. [English translation included.]

58) *Te Wānanga*, 5 October 1878, p. 490 & 492.

‘Waikato’

A report of a Ngāti Maniapoto meeting at Te Kuiti in March to discuss land matters. It is reported that some of the Mokau people wish to lease their lands. [English translation included.]

59) *Te Waka Māori o Niu Tirani*, 9 November 1878, p. 112.

A telegram from Rewi Maniapoto, Waitara, August 9, 1878, to the Hon. Mr. Sheehan, condemning Fox’s newspaper [*Te Wānanga?*] for denouncing a meeting at Waitara between Manga, Sheehan and Sir George Grey. Rewi metaphorically speaks of trying unsuccessfully to settle matters at previous meetings at Pahiko, which is near Te Kuiti and Alexandra (where he met Dr. Pollen, then Native Minister). He is reported as stating that the Waitara meeting is now bearing fruit and he asks for another meeting there in March. [English translation included]

60) *Te Waka Māori o Niu Tirani*, 14 December 1878, p. 182.

A letter to the Editor of the *Wānanga* stating that Tawhiao has not consented to Grey's proposals. From Paku Kohatu and 'all of Ngāti Maniapoto.' [English translation included]

61) *Te Waka Māori o Niu Tirani*, 25 January 1879, pp. 255-258.

'Nga Tikanga o Waikato'

A lengthy editorial criticising the dealings of Sheehan and Grey in their negotiations with the King and Waikato generally. The criticism includes the issue of opening the King Country. Sheehan is criticised for privileging Rewi over Tawhiao in his negotiations. Grey is seen as inappropriate and ineffectual in bringing the matter to a successful conclusion. [English translation included]

62) *Te Waka Māori o Niu Tirani*, 1 February 1879, pp. 271-273 & 285-289.

A report by a Māori of meetings between Rewi Maniapoto and the Native Minister at Puniu and Kihikihi where the former asserts certain interest in lands, seemingly mostly in the Raukawa district. (pp. 271-273)

An editorial critiquing the Native Minister, Sheehan's visits to the 'Waikato' to negotiate with Rewi and others. Sheehan was recently halted by Tukorehu and Tupotahi from visiting Te Kopua and the article states that Rewi demanded the restoration of all confiscated or purchased lands lying within his original tribal boundary, i. e., a line from Aotea to Pirongia, then to Waipa, near the junction of the Mangapiko and Waipa Rivers, through Te Awamutu and Rangiaowhia, over the Pukekura ranges, across the Waikato River, through Taupo, across the Ongaruhe River to the sea at Parininihi (White Cliffs). All Europeans within this boundary who may have become fairly possessed of the lands in their occupation are to be unmolested upon their transferring their allegiance to Rewi. Rewi further denies having promised permission to make railways and roads and to give land for any purpose. (pp. 285-288)

'Rewi raua ko Te Hihana' [Sheehan] (pp. 288-289)

A record of Rewi's speech at Kihikihi, 5 January 1879, noting the area as his former home in the days of Potatau, describing his participation in the Waitara war, and its subsequent events. He states that he has come on his own accord and that he will be peaceful if others act peacefully towards him. [English translations included]

63) *Te Waka Māori o Niu Tirani*, 1 March 1879, pp. 328-329

'Nga Tohu o te Tau' (p. 328)

A report of the expulsion of William Henry Grace, newly appointed Government Agent, from the King Country in February 1879 by Tukorehu on Honana's instructions. Grace wanted to see Manuhiri [Manuwhiri] about the Hikurangi meeting. He met with Tupotahi on the way home who then advised him the meeting would be in March. A letter to the Editor, 11 February 1879, rejecting the proposed sale of Harapepe, situated on the Waipa. This land was supposedly set aside by Grey and Sheehan for Tawhiao. From

Wharekawa Mangu, Paku Kohatu, Te Rangikahururu and ‘the people of Ngāti Maniapoto’. (p. 329) [English translations included]

64) *Te Waka Māori o Niu Tirani*, 2 August 1879, pp. 477-479.

‘Te Paremete’

An editorial critique of the Native Minister, Sheehan, and his dealings with Rewi to open up the King Country. The editorial rejects the notions that Rewi is acting independently of the King and that he is the largest landowner. He is instead regarded as the principal representative of others. It is suspected that Rewi’s intention is to make land inalienable before the Native Land Court. Rewi’s goal is to have an independent kingdom where the Queen’s writ would not obstruct Māori. [English translation included]

65) *Te Korimako*, 1[7] April 1882, p. 5.

‘Wahanui’

Image of Wahanui, April 1882.

66) *Te Korimako*, 15 February 1883, p. 13.

‘Te Tutakitanga, me te Ringaringatanga ki Mangaorongo a Te Paraihi raua ko Te Kooti’

This article discusses the concluding of peace between Te Kooti and Bryce. Rewi Maniapoto attends the meeting and expresses peaceful sentiments, and supports the pardon of Te Kooti and others.

67) *Te Korimako*, 15 March 1883, p. 2.

‘Te Kowhatu Taimona’

A report of the discovery of diamonds supposedly at Whaingaroa. The Pakeha become very excited.

68) *Te Korimako*, 14 April 1883, pp. 2-3.

‘Te Hereherenga o nga Pakeha na nga Māori kei Waipa’

A report of the capture of the surveyors Hursthouse and Newsham by Te Mahuki. Te Mahuki opposed the railway being laid through their district despite agreement between Wahanui and Bryce. The trouble commenced at Otorohanga when Hursthouse and his party were turned back. Aporo was the principal speaker at Otorohanga. It is said that when Wahanui and Bryce learnt of this trouble, they wrote up their agreement. Wahanui and other Maniapoto chiefs duly signed it. This and a letter by Wahanui granting them passage was provided for Hursthouse whose party now included 26 Māori. Te Rerenga Wetere was their chief. Despite this, Hursthouse and Newsham were seized at Te Uira by Te Mahuki and his Tekaumarua followers and a number of their personal possessions confiscated. The event is described in some detail.

68) *Takitimu*, 22 May 1883, p 6.

‘Akarana’

A report of a Ngāti Maniapoto hui at Te Kuiti, 30 April 1883, where it was agreed to send Wahanui to Wellington to discuss proposals to amend Native Land legislation.

69) *Te Korimako*, 15 August 1883, p. 4 and p. 6.

‘Kawhia’

A report that on 26 July, 20 Māori went to the settlement of the surveyors at Aotea and told them that if they did not leave, their tents would be burned. The surveyors went to Raglan. However, it is reported that they asked to return to Aotea.

‘Kihikihi’

A report that the people of Kihikihi have turned their minds to working the land and growing food. The sizeable tonnage of Rewi Maniapoto’s potatoes is recorded.

‘Nga Whakaaro a Wahanui ma mo nga Whenua’

A letter from Wahanui and others regarding his petition before Parliament. They reject the proposed ‘Land Bill’ and also the allegation that the petition is not from all the people who claim to be Māori Kingites. The letter argues that the matter was taken around all the hapū and boundaries were discussed and agreed upon. The letter expresses the wish of Māori to maintain their lands and it warns of the difficulties when you mix fresh water with salt water, that is, when Pakeha attempt to administer Māori lands. He requests that Pakeha desist from causing trouble with their lands

70) *Te Korimako*, 15 September 1883, p. 5.

‘Na Wahanui: He Kimi’

A letter to the Editor from Wahanui concerning the Native Land Amendment Bill and the Native Committees Bill. Regarding the former, Ngāti Maniapoto approve of the section curtailing the activities of lawyers in the Native Land Court. Wahanui talks of their unscrupulous activity and that this also supports that part of their petition. They also want to see something in the bill that empowers them to administer their own lands. Regarding the latter bill, Māori are concerned that it establishes Government Committees when they themselves want authority to appoint their own Committee to administer their lands.

71) *Te Korimako*, 15 October 1883, p. 2.

‘Mokau’

A report that Wahanui arrived at Mokau to discuss leasing some land. It is recorded that some Ngāti Maniapoto approve while others do not.

72) *Te Korimako*, 15 January 1883, p. 3 & 6.

‘Kupu Whakahoki a Wahanui kia Te Paraihe’ (p. 3)

A letter from Wahanui, dated 9 December 1882, Whatiwhatihoe, to Bryce, Minister of Māori Affairs asserting that Tawhiao refused to agree that his proposals had nothing to do with Ngāti Maniapoto. He further states that other matters raised should be left until they are discussed more widely among the tribe.

‘Ngāti Hikairo’ (p. 6)

A report over confusion due to a dispute and the arrangements between Ngāti Mahuta and Ngāti Hikairo to settle the dispute with a mediator but none are available. What is required is a mediator with mana such as Tawhiao, Wahanui, Manga, Te Ngakau or Pikia.

73) *Te Korimako*, 15 January 1884, p. 5.

‘Te Minita mo te Taha Māori me te Taha Kingi.’

After a meeting at Rewi’s house, Bryce agreed to the establishment of a Native Committee and the banning of lawyers in the Native Land Court. Wahanui and Rewi agreed to survey some land and to pay the costs. Hopa Te Ranginini accepted Wahanui’s proposal because he was knowledgeable in this matter. Bryce also agreed to accept the King Movement.

74) *Te Korimako*, 15 February 1884, pp. 3-4.

‘Te Ruri Whenua i Kawhia’

A report on some trouble with the arrangements for surveying concluded by Rewi, Wahanui and the Native Minister. It is recorded that Tawhiao, Hirini Taiwhanga, a Pakeha and the Kawhia people are ruining the arrangement.

‘Kawhia’

A report that in January 1884 the Government auctioned off allotments at Kawhia township to Auckland buyers which raised £4,498.

75) *Te Waka Māori, o Aotearoa*, 14 March 1884, pp. 4-5.

‘Tawhiao te Kingi Māori’

This article notes that Tawhiao opposed the surveying of Kingite lands. Rewi, on the other hand, has agreed to the survey of the King Country. However, he does not approve of the laying out of roads and the building of stations. It is also noted that Rewi was involved in the drafting of the petition that Tawhiao took to England.

76) *Te Korimako*, 15 April 1884, p. 2.

‘Kawhia’

A record of the visit by the Governor to Kawhia where he was welcomed by Hone Wetere, Pikia, Tetahi Rahi and Tiki Taimona. It is stated that the Governor praised local agricultural pursuits and European advancement. He talked of not only developing the land but also the

mind. The chiefs in reply asked that the Governor not agree to a liquor license for Kawhia and the surrounding districts.

77) *Te Korimako*, 15 May 1884, pp. 1-4

‘Te Pitihana Pehi i te Waipiro’

A report of the circulation of a petition for prohibition in the Aotea block. Arthur Ormsby, acting as guide for those members of the Blue Ribbon, took the petition around to the people. It was signed by Wahanui and friends at Alexandra, Manga and others at Kihikihi, Taonui at Mohaonui, Hetet and Turner at Otorohanga, and Miru at Waitomo. From there, it is said, the group returned to Te Kopua where they stayed the night at Waati Ormsby’s home. Then the group moved on to Kawhia and Awaroa, where they encountered Erueti, a trainee minister for the Wesleyans. Then the group carried on to Waititi where they met Nuku. The next stop was Rakaunui where they found Hone Piripi, Te Kanawa, Wairaki and others of Ngāti Te Kanawa. They then stayed at Tawhiao’s council house at Maketu, Kawhia. There they talked with Tuta, Hikurangi, Pikia and Hone Wetere. It is said that some 800 within the Rohe Pōtae signed the petition.

Several further reports were given of meetings held at various settlements by the Blue Ribbon advocates promoting prohibition. At Mangaorongo they met Te Wharekura and the people signed the petition for prohibition. At Mohoaonui they were entertained by Taonui. Two Pakeha had been captured digging for gold but were safely released. At Waitomo, Te Hauparoa, Miru, Korongoi, and others all heeded the call for prohibition throughout the Aotea district through to Mokau. A report from Kihikihi referred to two topics of discussion - the Native Land Court, and the petition that Maniapoto, Raukawa, Tuwharetoa and Whanganui sent to the governor for prohibition. A report from Whatiwhatihoe stated that Wahanui had decreed that no liquor license be granted in the Aotea district which had general support of the people.

78) *Te Korimako*, 15 September 1884, pp. 2-3.

‘Te Mahinga Kai’

A report from Kawhia and Aotea that the local Māori are building fences to improve their agricultural endeavours that year. Their potatoes, corn and other fields are described as large.

‘Kawhia’

This report notes that the local Māori wish to have a school erected for their children.

79) *Te Korimako*, 15 October 1884, p. 2.

‘Kawhia’

A report from the Herald, 30 September, recording a visit by members of Parliament to Kawhia where they observed Tawhiao’s village, the abundance of food, and the stone

markers Hani and Puna of the Tainui waka. In the distance could be seen the old Wesleyan mission station, Ahuahu.

80) *Te Korimako*, 15 January 1885, pp. 4 & 8.

‘Te Panui a Te Kanawa’

A notice from the Governor about prohibiting liquor licenses within the King Country which is welcomed by the Editor.

A letter to the Editor from Tutua Te Ngakau, 21 September 1885, Kawhia, rejecting suggestions that Māori food, clothing and sleeping in the wharepuni have resulted in the demise of the Māori people. He notes that in the past, Māori were not as poor as they are today and instead attributes the state of the Māori people to the Pakeha and what he has brought. (p. 8)

81) *Te Korimako*, 15 September 1885, p. 4.

‘Ki a Te Korimako’

A letter to the Editor from Hare Rauparaha reporting a visit to Te Kooti’s settlement at Puniu situated on the Waipa River and how impressive it was. It was a large well laid out settlement with some 170 living there.

82) *Te Korimako*, 16 November 1885, p. 2.

‘Te Minita o te Taha Māori’

A report that the Native Minister, Balance, has gone to the Waikato to talk to the Ngāti Maniapoto chiefs about surveying lands and road works in the King Country.

83) *Te Korimako*, 15 January 1886, p. 3.

‘Nga Whenua o te Taha Kingi’

This article states that Pakeha are eager for the King Country to be opened up so that they may explore it for gold. Wilkinson, Government Agent, organized six companies to explore respective areas and a description of these areas is provided. The article alleges that the exploration of gold will embody the unity of Māori and Pakeha and will be great for the people and land.

84) *Te Korimako*, 16 September 1886, p. 3-4.

‘Te Peheatanga o Nga Māori’

Reports from Resident Magistrates. A report from Wilkinson of Alexandra about how local Māori have been affected by several diseases and his request for medicine. Wilkinson states that Ngāti Maniapoto and Ngāti Hikairo have separated from the King and are leaning towards the Government. It is said they support surveys and the construction of roads and the railway and giving up lands for these purposes.

85) *Te Korimako*, 18 July 1887, p. 1.

An obituary for Kahu Tuatua, 11 yrs old, of Kopua. It lists her tribes as Ngāti Ngawaero, Ngāti Hinewai, Ngāti Rora, Matakore, and Ngāti Te Pae.

86) *Te Korimako*, 20 December 1887, p. 2.

‘Otorohanga’

A report that the Native Land Court has been adjourned to 1 March 1888 when the issue of partitions will be discussed and Hurakia-Maraeroa will be decided then. The report suggests that it will produce some wealthy individuals as there is a Kahikatea forest and millions of feet of coal on that block. Wahanui stated that it is a waste of time to adjudicate on land on which the railway line runs as it is not known to whom it belongs to now.

87) *Te Korimako Hou*, 6 June 1890, p. 4.

‘Te Kawana’

A report of a visit by the Governor and Native Minister Mitchell to Waitomo where they visited the caves and met with Rewi, Wahanui, Taonui, Hauauru, and Te Rangituatea. Friendship and unity between the Māori and Pakeha is discussed. The Governor states that the Queen treats all of her subjects equally, whether born in England or New Zealand.

88) *Te Paki o Matariki*, 8 May 1893, p. 5.

‘Koia Tenei’

A brief commentary on the mana of Ngāti Maniapoto, and other iwi, to stop the sale of their ancestral lands post-Treaty of Waitangi. It notes that lands are held tribally, not individually. [English translation included.]

89) *Huia Tangata Kotahi*, 24 February 1894, p. 3.

‘Waea o Niu Tireni’

A report of a telegram from Rewi Maniapoto, Puniu, to Sir George Grey stating his time is near and of his wish is that they be buried together. Grey subsequently visited Rewi at Kihikihi. The article records Rewi’s age as being around 70.

90) *Huia Tangata Kotahi*, 29 September 1894, p. 3-4.

‘Panui Whakaatu kua Timataria te Whakahaere...’

A list of lands where proceedings commenced (13 September 1894) for acquisition by the Crown. Block names, acreage and survey districts are included and many of these lands are within the King Country.

91) *Te Paki o Matariki, 16 December 1895, pp. 1-2 & 16*

‘Te Haere a te Kingi ki te Hauauru’ (p. 1-2)

A record of the visit of King Mahuta to Aotea, Kawhia and the various speeches of welcome and raising of matters of concern, in particular, the dog tax and rates are discussed.

‘Nga Pou Whenua, me nga Iwi me nga Hapū i uru ki te Pupuru i nga Tikanga o te Kingitanga’ (p. 16)

A list of iwi/hapū that supported the establishment of the King Movement and their geographical references is provided. Ngāti Maniapoto appears twice and is associated with both Paraninihi and Haurua.

92) *Te Tiupiri, 21 December 1899, p. 10.*

‘Nga Rongomaitata’

This article notes a gathering of Waikato and Ngāti Maniapoto where it was decided that each person shall pay 1 shilling per year to the Māori King. Children were to start paying at the age of 12.

93) *He Kupu Whakamarama, 1 September 1900, p. 5.*

‘Te Hoko Waipiro i te Rohe Pōtae’

A report that the Government decided to let Māori and Pakeha of the King Country vote on whether to allow the sale of liquor, partly due to the increased illegal selling of alcohol coming in from the Waikato. The reporter laments the demise of Wahanui’s wish for prohibition and is critical of Waikato for agreeing to alcohol in their district. The article suggests that Mahuta/Waikato should do something about preventing illegal sales from the Waikato.

94) *He Kupu Whakamarama, 1 February 1901, pp. 2 & 10-11.*

‘Te Hoko Waipiro i te Rohe Pōtae’ (p. 2)

An article by ‘Tipi Whenua’ about the liquor question in the Rohe Pōtae of ‘Waikato’ which is discussed at the Te Aute Māori Students Association hui on 8 December 1900. Thornton of Te Aute argues for the maintenance of prohibition. Te Heuheu Tukino alleges that he was sent by Ngāti Maniapoto to ask the Government to allow liquor to be sold in their district. He says liquor and land were prohibited from sale. Now the sale of land is no longer prohibited nor should the sale of liquor. Furthermore, prohibition caused many problems for Maniapoto and Tukino remarks that at one court hearing, some 70 persons were charged with liquor prohibition offences. He adds that Ngata recalls the large amounts of liquor being consumed as he travelled through the Maniapoto district. Tukino believed that prohibition just increases illegal grog.

‘Etahi Tangata Matau o te Motu’ (pp. 10-11)

A list and commentary on some leading knowledgeable Māori in the country including John Ormsby of Ngāti Maniapoto. It states his education comes from his Pakeha side but he also sat at the knees of the leading elders of Ngāti Maniapoto.

95) *Te Puke ki Hikurangi*, 15 February 1901, p. 2.

‘Te Kuiti’

A letter to the Editor, 18 January 1901, from Te Moerua about being the time for the young ie. the new net replacing the old net. There is discussion around the Maniapoto, Tuwharetoa Whanganui Māori Council joining up with the Waikato Council. He notes that Maniapoto rejected this, in part, because they have more land than Waikato and recall land separated out in 1883 by Ballance for Waikato. They also expressed representation concerns. Waikato on the other hand argued that they both subscribe to the one Māori King and both come from the Tainui waka. Nonetheless, Maniapoto and the others maintained their ground.

96) *Te Puke ki Hikurangi*, 15 April 1901, p. 5.

‘Maniapoto’

A list of members of the Maniapoto Māori Council, 1901 is outlined in the excerpt below:

97) *Te Puke ki Hikurangi*, 30 May, 1901, p. 1.

‘Hui a te Komiti I’

A record of a meeting of a committee of chiefs, 27 August 1896 (?) to discuss matters to be submitted to the Prime Minister. Pepene Eketone of Ngāti Maniapoto wished to open up the land for purchasing and leasing. There is concern expressed about this proposal. Wi Pere fears further land loss for Ngāti Maniapoto. The matter is adjourned.

98) *Te Pipiwharauroa: He Kupu Whakamarama*, June 1903, pp. 4-6 & 11.

A report of a meeting between Mahuta and Seddon, Carroll and others at the Governor’s residence in Auckland. Those accompanying Mahuta included John Ormsby of Ngāti Maniapoto. There is discussion of peaceful relations existing now between Māori and Pakeha and for Mahuta’s support of the Government. Seddon proposed the establishment of a Waikato Māori Council and a place for Mahuta in his Government. Ormsby stated that Ngāti Maniapoto supported the establishment of the Council.

‘Te Korero a Mahuta’ (p. 6)

A report of a gathering of Ngāti Maniapoto and sub-tribes of Waikato where both Carroll and Mahuta urged Māori to transfer their lands to the Māori Councils for settlement purposes. They also suggested the establishment of a trade school and that some way be found for providing land for the landless that resulted from the troubles of the past. Mahuta also proposed a hospital for Māori to be staffed and funded by Māori.

A record of comments by Prime Minister Seddon on arrival at Kawhia from Wellington that the reason they were not quick to establish a town at Kawhia was because of nearby Māori who were holding on to their lands. It was stated that Mahuta warmed to the Government, greater settlement of Pakeha is expected with greater availability of lands. More steamers would be expected from New Plymouth along with the construction of a railway line from Otorohanga to Kawhia. (p. 11)

99) *Te Puke ki Hikurangi*, 31 July 1903, p. 3.

‘Te Hui ki Te Kuiti’

A record of a meeting at Te Kuiti, 9 June 1903 as reported by Te Heuheu Tukino who accompanied the Native Minister. Ngāti Maniapoto, Waikato, Tuwharetoa, Whanganui and Ngāti Raukawa were in attendance. The acceptance of the proposal to have Mahuta in the Upper House by the people was noted. The Minister talked of the value of having Mahuta ‘inside’ government. There was much talk of the value of the Marae and Land Councils and the need to submit their lands to the latter. Boundaries for Mahuta’s proposed prohibition district were also given.

100) *Te Pipiwharauroa: He Kupu Whakamarama*, July 1903, p. 9.

‘Te Hon. Mahuta Tawhiao, MLC’.

A discussion around Mahuta as a Member of the Legislative Council which included comment on the major problem of boot legging in the Waikato/Rohe Pōtae. The proposal of Government for the controlled sale of liquor in the Rohe Pōtae was rejected. Mahuta’s idea that Māori Councils be given the power to stop boot legging is supported.

101) ***Te Pipiwharauoa: He Kupu Whakamarama, May 1904, p. 8.***

‘Te Kohuru ki Pukearuhe’

A letter to the Editor, 4 April 1904, from Tutanuku Tume of Taranaki rejecting an earlier letter that Taranaki were responsible for John Whitley’s death. The responsibility, he stated, lay with Ngāti Maniapoto. Te Rerenga Wetere was the chief of the war party. The author was worried that this misinformation may give Taranaki a bad name. He stated “this ‘taonga’ should be returned to Maniapoto.”

102) ***Te Puke ki Hikurangi, 20 March, 1905, pp. 4-5.***

‘Te Hui ki Tokaanu’

A report of a hui at Tokaanu, 1 March 1905 which mentioned a report of Tuwharetoa, Maniapoto and Whanganui from the 1904 hui at Taumarunui where the tribes proposed to consolidate their lands, be of one voice in opposition to a forest takings bill (?), and to support a petition being placed on an equal footing with Pakeha when it came to leasing and mortgaging lands.

103) ***Te Pipiwharauoa: He Kupu Whakamarama, July 1905, p. 8***

‘He Tautoko’

A letter to the Editor from Piki Porima, 13 July 1905, Kawhia, requesting support for an auction to fundraise for the Māori Girls school in Auckland [Queen Victoria?]. Porima suggested making various Māori garments for auction. He also lamented the vice of smoking amongst Māori girls and hoped that an education at the Auckland school would convince them to not smoke and they in turn would educate the girls at home. [Note: early example of anti-smoking among Māori.]

104) ***Te Pipiwharauoa: He Kupu Whakamarama, September 1908, pp. 8-9.***

‘He Taunu ki te Iwi Māori’

A report of a letter by a Pakeha from Taumarunui requesting that a separate Board School be established for their children currently attending the Native School. It talks of Māori children having head lice and sores. Reweti Te Kohere replied dismissing claims about dirty Māori children.

105) ***Te Pipiwharauoa: He Kupu Whakamarama, July 1909, p. 11.***

‘He Aitua’

A letter to the Editor, 9 July 1909, Otorohanga, reporting the suspicious death of Jeremiah Ormsby of Te Kuiti and the events that led up to his demise. It is said that his death was prophesied by Wereta of the Ringatu church.

106) *Te Pipiwharauroa: He Kupu Whakamarama, August 1909, pp. 3-4.*

‘He Hui na Maniapoto mo Timi Kara’

A report of a hui, 31 July 1909, where Ngāti Maniapoto welcomed the new Premier [acting], James Carroll, and others to Otorohanga to discuss land matters. Concern was expressed about the restrictions on Native lands and the inability to access developmental finance. John Ormsby laid before the visitors several specific matters at issue for Ngāti Maniapoto which included rates and Native townships. Carroll responded that he was going to call a major iwi hui to examine these issues. Carroll was followed by a Pakeha MP, Jennings. He urged Māori to work their lands and look to Pakeha for leadership.

107) *Te Pipiwharauroa: He Kupu Whakamarama, October 1909, p. 6.*

‘He Whakanoa i nga Tupapaku’

A report of the desecration of the burial ground Waitangi near Taumarunui.

108) *Te Pipiwharauroa: He Kupu Whakamarama, June 1910, p.7.*

A letter from H. H. Hemara, Otorohanga, 29 May 1910. Hemara reports the find by Mr E. Hardy, Te Kuiti, of the sacred greenstone adze, Whakamoetu, in 1909. The adze was associated with the Ngāti Rora ancestor Paruparu and is believed to be some 500-600 years old. A whakapapa is provided. It is said that the Ngāti Rora tribe sought an order from the Native Minister for its return which was then facilitated by Judge Rawson of the Native Land Court. The tribe was collecting £200 as payment (reward?) to Hardy for its discovery. Hemara states that Hardy asked instead for land.

109) *Te Pipiwharauroa: He Kupu Whakamarama, July 1911, pp. 3-4.*

‘Te Kaporeihana’

A letter from Hari Hemara Wahanui to Apirana Ngata praising the progress of Ngāti Porou, noting significant Rangitoto Tuhua land blocks still in their possession and inquiring into the idea of forming incorporations.

110) *Te Pipiwharauroa: He Kupu Whakamarama, September 1911, p. 7.*

‘Hui o Te Kuiti’

A report by Timi Tunuarangi of a hui at Te Kuiti, 9 September. A motion was passed to elect a Committee for the Māori People. It stated that Carroll and Mahuta were to be the ‘pou herenga’ (binding posts). The members elected were: A. T. Ngata. Major H. R. Taihoa

Tunuiarangi, Te Kahu Pukoro, Hira Te Kakakura, Rere Nikitini, Hue Te Huri, Tutanga Tahuata, Takuta Pomare, Pepene Eketone, Tauī Wetere, Hekemaru Mataitaua, Otene Haora, Eruera Te Kahu, Wharara, Taira Kima, Te Rawhiti, and Tawhirimatea

111) **Te Pipiwharauoa, 11 November 1911, p. 6.**

‘Te Pooti o Te Tai Hauauru’

A letter to the Editor from Puhi Kaiariki, 31 October 1911, concerning the vote for Western Māori. He dismissed Pepene Eketone as a candidate and noted that a section of Ngāti Maniapoto did not vote for Eruera Te Kahu in past elections because he was seen as supporting the Government.

112) **Te Puke ki Hikurangi, 3 July 1912, p. 3.**

‘Hui ki Te Kuiti’

An article that lists motions put to a gathering of Maniapoto and Tuwharetoa regarding various land matters involving the return of leased lands, Native land boards, legislation, rates, surveys, and so on. The motions included concerns that compensation for public works takings were insufficient. All motions were passed. Hone Taonui, Te Heuheu Tukino, Pepene Eketone, James Carroll, Maui Pomare among others were in attendance. Political matters were also discussed. Whanganui submitted that Māori members be told to act independently of the Government and the Opposition which motion was not passed.

113) **Te Kopara, June 1914, pp. 3-4.**

‘He Tono Rangatira’

A report of a meeting of a prohibitionist group for Waikato. Amidst the speeches Te Moerua of Te Kuiti arose. Te Moerua was elected chair of a Waikato Government sponsored committee [Maniapoto Māori Council?] in 1900 whose members agreed to prohibit alcohol in the Waikato [Rohe Pōtae?] and that position continues today. It stated that of the 2000 Māori, only 10 wanted alcohol, and Te Moerua implored Ministers to combat alcohol for the sake of the children.

114) **Te Kopara, April 1914, pp. 1-2.**

A report of the 50th anniversary commemorations of the Battle of Orakau. The article records an exchange of memorabilia. An account of the battle is also given. It is stated that half of the Māori force were killed.

115) **Te Kopara, November 1916, p. 14.**

A report that four Māori were fined for selling alcohol at Kawhia. Kerapa Ngahere, £20 or two months hard labour, Johnny Powhare, £10 or one month hard labour, Tai Tewere £6 or one month imprisonment and George Inia, £5 or one month imprisonment.

116) **Te Toa Takitini, 1 February 1922, p. 16.**

An obituary by T.T.P (?) for Te Moerua Natanahira, former chairman of the Maniapoto Māori Council. He is said to have fined both the king and his own father for transgressions. An extract is given from his speech at a major meeting in Wellington to discuss a liquor licence for the King Country. This he opposed and he called on Government Ministers to assist him.

117) *Te Toa Takitini*, 1 June 1922, pp. 12-13.

‘Te “ANZAC Day” o Taumarunui’

A report unveiling a memorial. Ngāti Haua were present to support the event. It is said the blind Te Whiutahi and a grandchild laid down a taiaha and a cloak.

118) *Te Toa Takitini*, 1 November 1925, p. 323.

‘Te Ripoata o te Hui i Tu ki Te Kuiti’

A report of the opening of the meeting house, Te Tokanganui-a-noho, 10 October 1925. It identifies some of the 500 in attendance, including both the Māori King and other members of his family. The Maniapoto chiefs were Hotu Taua, Tomika Kereti, Wehi Ringitanga, Tuwhakaririka Patena and Hiri Wetere.

119) *Te Toa Takitini*, 1 December 1925, pp. 340-341.

‘Mokau ki Tamaki kua Hinga’

An obituary for Takerei Kingi Wetere. Whakapapa is outlined as well. The tangi was held at Te Kuiti at Te Tokanganui-a-noho but he was buried at Mokau.

7) PEI TE HURINUI JONES COLLECTION

The Pei Te Hurinui Jones collection is housed in the University of Waikato library and comprises over 250 references on various formal and informal topics such as the Māori genesis, whakapapa especially Ngāti Maniapoto whakapapa, the Kīngitanga as an institution, spirituality, tribal politics, Māori Land block information, and tribal socio-economic issues. Given that Dr Jones was an acknowledged tohunga in both the Māori and Pakeha worlds, reference to, and a serious search of, this collection is mandatory. Dr Jones kept meticulous notes of hui, formal and informal interviews, Nga Moteatea, meeting minutes and key historic and contemporary events. The specific value of this collection for the Ngāti Maniapoto oral and traditional history report is, among other areas, his authoritative whakapapa detailed accounts and associated events such as the following references:

- 1) Whakapapa Book 2 – Taonui Hikaka and others
Display Dates: [ca 1928-1974]
Reference Number: 3A8/7
Issue Restriction: unrestricted
Quantity:
Physical description: A minute book, foolscap, manuscript, loose inserts.
Scope and contents:
 - Contains schedule of lands, whakapapa of tribal areas and Whakapapa of Taonui Hikaka, Te Hurinui Te Waro and Tuhata Iaia followed by Whakapapa of Tainui, Maniapoto and Te Arawa.
 - Genealogical tables were copied from L.G. Kelly's book (30 June 1934) and Rongo K. Wetere's book (17 July 1934). Genealogies and notes of Tu Te Mahurangi (14 August 1934).
 - Notes entitled "No te pukapuka a Te Puea "(2 February 1944) and an account of the killing of the wife of Te Moerua
 - Wi Neera's whakapapa copied from Roore Rangiheuea's whakapapa book, Tiriwa's and many individual genealogies are also included.
 - Whakapapa table 5 of Hoturoa are added.
- 2) He Pukapuka Whakapapa – Ngāti Maniapoto and others

Display Dates: [ca 1928-1932]

Reference Number: 3A8/8

Issue Restriction: unrestricted

Quantity:

Physical description: A minute book, quarto, manuscript.

Scope and contents: -Contains notes and genealogies of Ngāti Maniapoto, Rereahu, Paoa, Tawhao, Poutama and others.

3) Pare Te Korae Hurinui– Whakapapa of Ngaru and others

Display Dates: [ca 1907-1919]

Reference Number: 3A8/1

Issue Restriction: unrestricted

Quantity:

Physical description: A ledger book, foolscap, manuscript, hard covers both needing restoration. [NOTE: The volume apparently belonged to Hurinui Pare Te Korae, mother of Pei Te Hurinui Jones; her signature appears on several pages].

Scope and contents:

- Account entries relating to Te Rongoroa from 1907 to 1910; followed by whakapapa of Ngarue.
- Book contains entries for cash, ledger, receipt and savings bank accounts of various people, M.Jones, Capital account, of 1915.
- Volume contains names of members and the Chairman of “Te Komiti Otenei Ropu” dated 20 October 1915.
- Whakapapa of Ko Whero, Paparauwhate, Taurakino, Rangi, Manupure and others.
- Notes entitled “He moe moea, Te Mate oranga-mutionga-kore, Nga Tohutohu tika ki tau tama, Ko te Poro- Te Kaha.

4) Diary, Account and Whakapapa

Display Dates: [ca 1910-1915]

Reference Number: 3A8/2

Issue Restriction: unrestricted

Quantity:

Physical description: A notebook, Foolscap manuscript

Scope and contents:

- Diary and Account book, brief entries from January 1910 to May 1915.
- Words and meanings of foreign languages are also included.
- “Exchange and Wills”, “Law of Alienation” and “Copy of Agreement” about hire of chattels for two years, dated 15 April 1910.
- Land matters including various events.
- Notes on whakapapa of Ngāti Toa, Ko Hoturoa and others.
- Songs and poems recorded in several places.
- Four inserts; 2 single sheets containing patriotic war song and whakapapa of Tuwharetoa: a small pad containing notes and printed schedule, official notification about sitting of the Māori Land Court at Tokaanu on 21 June 1949.

5) Paerata, H.T.T. –Whakapapa

Display Dates: [ca 1912-1920]

Reference Number: 3A8/3

Issue Restriction: unrestricted

Quantity:

Physical description: A minute book, foolscap, manuscript, loose inserts.

Scope and contents:

Contains a genealogy of “ Ko Puhaorangi ...” followed by Hitiri Paerata Korero, Takihiku Te Mahau, Te Arawa and others

- Whakapapa notes and tables

6) Waiata and Whakapapa

Display Dates: [ca 1915]
Reference Number: 3A8/4
Issue Restriction: unrestricted
Quantity:
Physical description: A journal, foolscap, manuscript.
Scope and contents: Contains extensive notes on “ He Kawa Whare,” “Waiata”, nos. 1-65 and ‘He Patere’, also included whakapapa. A portion of the volume contains names in numerical sequences.

7) He Pukapuka Whakapapa – Tuterangiamoa and others

Display Dates: [ca 1920-1923]
Reference Number: 3A8/5
Issue Restriction: unrestricted
Quantity:
Physical description: A minute book, foolscap, manuscript.
Scope and contents:
-Genealogies of Tuterangiamoa, Rangi, Tiki and many others.
-A short account of ‘the battle of Uhiuhi a wai’ and “the greatest battle between East and West”
-Also, the decision of Māori Land Court held a Te Kuiti on 23 May 1921 in succession to Kawaenga te Riri.
-An account of “Ngatoroirangi, Kearoa and Tamatekapua” of their Arawa migration from Hawaiki.
-George Street purchase account, dated 4 April 1923.
-An index of the contents of the book.

8) Land Records, Whakapapa, He Waiata, etc.

Display Dates: [ca 1923-1934]
Reference Number: 3A8/6
Issue Restriction: unrestricted

Quantity:

Physical description: A minute book, foolscap, Manuscript, loose inserts.

Scope and contents:

- Includes extracts from Minute Book of Taupo Native Land Court on Tongariro no.1 Block and reports of other lands.
- Farewell oration of Houmaitawhiti ...Prior to the departure of the Arawa migration from Hawaiki and several other events.
- Genealogies, songs, tradition, history and the Haka of Māori people
- List of New Zealand tribes with their localities, New Zealand flora and fauna
- A genealogical table of Tawhaki
- An index of the songs on loose sheets.

9) Whakapapa – Io, Horouta-Taki-timu and others

Display Dates: [ca 1934-1963]

Reference Number: 3A8/10

Issue Restriction: unrestricted

Quantity:

Physical description: A minute book, foolscap, bound with hard cover, has indices A-Z and 382 numbered pages.

Scope and contents: Contains notes and Whakapapa in Māori text. Indexes A-Z are included, notes on Te Kuiti appear on page 1, dated 18 June 1934 followed by whakamarama.

Whakapapa of Io and many other genealogical tables of different individuals are included.

A genealogical table of “Horouta-Taki-timu” which was given in evidence by Wi Pere in the Tohoia Block case in the Māori Land Court at Gisborne appears on page 58.

Four loose inserts are added to page 382, includes whakapapa of Ngāti Haua and others.

10) Whakapapa – Tinirau Ariki

Display Dates: [ca 1945]

Reference Number: **3A8/11**

Issue Restriction: unrestricted

Quantity:

Physical description: Loose sheets of an exercise book, quarto, manuscript, 40 numbered pages, soiled pages, some pages are missing.

Scope and contents: Contains Whakapapa being with “Tinirau Ariki” tracing down to King Koroki.

11) The House of Te Heu Heu

Display Dates: [ca 1952]

Reference Number: **3A8/14**

Issue Restriction: unrestricted

Quantity:

Physical description: Contains loose sheets, various sizes, manuscript and printed blank forms.

Scope and contents: Includes places visited in Arawa.

Contains notes on whakapapa and other events, signed by W. Tauri, dated 27 April 1952.

Contains also whakapapa of Tutetawha I and other genealogical information.

12) Whakapapa – N. Te Rangiita and others

Display Dates: [ca 1952-1975]

Reference Number: **3A8/15**

Issue Restriction: unrestricted

Quantity:

Physical description: Contains foolscap loose sheets, also folded sheets, original and carbon typescript, and manuscript.

Scope and contents: Included N. Te Rangiita Whakapapa on Te Matai Block investigation.

1. Whakapapa and correspondence of “Wiremu Te Tauri”.
2. The “Canoes” whakapapa.
3. “Rongo-patu-taonga (Whakapapa song)”
4. “Sundry whakapapa tables” and correspondence including whakapapa of Te Orene, Tainui.
5. Correspondence and whakapapa (from Hotu-Roa, Commander of Tainui Canoe to Rora).
6. Correspondence Māori songs and whakapapa.
7. “Whakapapa and correspondence” with Father Rawiri Bennett.
8. Correspondence and whakapapa of Ngāti Maru and Ngāti Hikairo with Apa Watene.
9. Whakapapa of Ngāti Raukawa – N. Toa etc.
10. Whakapapa of C. Ngāti with a letter.
11. Correspondence and Whakapapa with Mrs Mihi Whiu.
12. Correspondence and Whakapapa of R.P. Emery.
13. Correspondence and Whakapapa of A.V. Hamilton.
14. Correspondence and Whakapapa of Te Rongopātūtūtāonga with J.G. Wirihana Tua.
15. “Canoes” (Whakapapa)
16. Turongo
17. Komene Jones Whakapapa.

13)

A Tainui Genealogy

Display Dates: [ca 1974]

Reference Number: 3A8/17

Issue Restriction: unrestricted

Quantity:

Physical description: Contains loose sheets, foolscap and quarto, manuscript, original and carbon typescript.

Scope and contents: Contains a 7 page “A Tainui genealogy” from Hoturoa, Commander of Tainui Canoe to Rora, eponymous ancestor of Ngāti Rora sub-tribe, compiled by Pei Te Hurinui Jones, dated 31 July 1974.

Included also 2 sheets of “Tainui-Aotea table of Toi-Huatahi with notes.

A 3 page account of Kupe and Toi-Te Huatahi 950 A.D.
1150 A.D. is also included.

14) Ngāti Haua Whakapapa table

Display Dates: [n.d.]

Reference Number: 3A8/20

Issue Restriction: unrestricted

Quantity:

Physical description: A minute book foolscap, bound with hard covers, has damaged spine, torn and loose leaves.

Scope and contents: Contains whakapapa of “Ko Arama” and several other individuals and tribes.

Two broadsheet inserts [folded] contain whakapapa of “Te Waimata Whiti” of paternal and maternal tables, dated 18 July 1963.

Another insert of genealogical table of Amiria Te Tomo with reference to minute books of Māori Land Court evidence, also included.

15) Whakapapa – Pare-tu-ao-roa and Māori Kings

Display Dates: [n.d.]

Reference Number: 3A8/24

Issue Restriction: unrestricted

Quantity:

Physical description: Contains foolscap, loose sheets of various sizes and shapes.

Scope and contents: Two genealogical tables include names from Mahanga to Kingi Koroki and from Rangitoto to Paretekoraē to Te Inuwai. This whakapapa was copied from Roore Eruera’s dictation on 10 October 1946, another whakapapa table also enclosed marked “Roore” dated 10/10/46.

A three page Māori chart entitled “Te Karakia a Taiehu i te hoanga mai” included.

Another song entitled “Haere Ra, E Waro” was from E.H. Nepia to Mick, included.

16) Whakapapa – Te Arawa, Horouta, Tainui and Aotea

Display Dates: [ca 1918]

Reference Number: 3A8/27

Issue Restriction: unrestricted

Quantity:

Physical description: Contains loose and stapled sheets. Foolscap, folio, manuscript and carbon typescript.

Scope and contents: Contains genealogical table of tribal areas of Te Arawa, Horouta, Tainui and Aotea. Folded sheet contains whakapapa of Hohepa Mataitua with corrections and additions.

A 34 page typescript “Index to the genealogical tables” arranged alphabetically by names.

Genealogical tables, 1-35 references to Auau-ki-te-rangi” begins with Whakaoti-rangi” also included.

“He Kawenata tatai whakapapa” copied from King Te Rata’s whakapapa book.

Genealogical tables 8-12 of “Te Aho Tuawha – the Fourth strand, the Descent from the mythical to the Ancestors of the Canoes”.

A 2 page genealogy of Tuomatua – Waiheketua family.

17) Whakapapa – Te Kore “the formless void and others”

Display Dates: [n.d.]

Reference Number: 3A8/28

Issue Restriction: unrestricted

Quantity:

Physical description: A cardboard slip case, contains six writing tablets, manuscript, size and form varies, various pagination and titles.

Scope and contents: No. 1 Tables 1-12A pages 1 to 15 whakapapa from Te Kore “the formless void” (The Tainui genealogy from the creation of the world).

No. 2, Tables 13-16L, pages 16 to 32 contains whakapapa of Te Aho Tuawha ... the fourth strand.

No. 3 Tables 16M-25, pages 33 to 51 contains whakapapa of Maketu house.

Tables 1-15R. Whakapapa (the Tainui genealogy from the creation of the World).

Tables 16-22. Whakapapa [Tainui a Whiro].

Genealogy, Tamariki Waeroa, begins with whakapapa of Tupuna and ends with Ko te Arawa, contains mainly names of people.

18)

Whakapapa

Display Dates: 1957-1975

Reference Number: 3A8/30

Issue Restriction: Restricted

Quantity: 1 folder (36 sheets)

Physical description: Typescript and handwritten

Scope and contents: Contains whakapapa of Te Arawa, Mataatua, Tainui, Takitimu, Aotea, Tokomaru and Kurahaupo waka, and whakapapa of Robert Te Au Jones, Komene Jones and Hepina Teri Jones.

Includes; a letter from Wiremu Te Tauri, and a short description of Hepina Jones’ tangihanga.

19)

Rangitoto Tuhua Block - Correspondence

Display Dates: 1951 – 1967 (Dates range: 21 May 1951 – 24 October 1967)

Reference Number: 3A9/7

Issue Restriction: unrestricted

Quantity:

Physical description: Folder, foolscap, loose sheets, manuscript, original and carbon typescript.

The single cover of the manila folder bears the following title
Rangitoto Tuhua 55B, 2B, 3B...

Scope and contents: List of Owners (three pages), their address etc.

Memo - Under Secretary Report on land Development, dated 21 May 1951

Māori Land Court sitting schedule for Taumarunui on 7 March 1966, Tokaanu on 26 January & 14 March 1966

Correspondence with Department of Māori Affairs, Māori Land Court and the Valuation Department... re: Leases for Rangitoto Tuhua Blocks 55B, 2B and 3B, by Ray Alexander Sharkey from 30 September 1965 to 24 October 1967.

Ownership schedule (five pages) for Rangitoto Tuhua Blocks 55B, 2B and 3B [n.d.]

20) Waikato – “Ngaroto Case” and “Karema Tamaki – Petition”

Display Dates: [ca 1948]

Reference Number: 3A9/13b

Issue Restriction: unrestricted

Quantity:

Physical description: A manila folder, foolscap, loose sheets, manuscript, original and carbon typescript, sketch plan lists.

Scope and contents: An 8 page Petition no. 29/1947 addressed to the Speaker and the members of the House of Representatives by Karema Tamaki and 57 others on Waikato confiscated lands – Ngaroto Parish, with a brief account of events from 1863 to 1946 arranged chronologically.

A 13 page typescript Court Minutes on land issues of Waikato confiscated lands.

A 24 page verbatim report of the Court hearing of the Petition no. 29/1947, by Karena Tamaki and 57 others. Pei Te Hurinui Jones acted for Petitioners. Hearing held at Ngaruawahia on 26 May 1948 included.

Correspondence, notes etc regarding “confiscation and petitioning” of Karena Tamaki and Ngaroto Parish Inquiry” from 3 September to 5 October 1948.

A folded map containing sections in Pirongia and Mangapiko Parishes.

21) Waikato River – map etc.

Display Dates: [ca 1954]

Reference Number: 3A9/13c

Issue Restriction: unrestricted

Quantity:

Physical description: A folder, foolscap, 1 press clipping, 2 torn pieces of a map.

Scope and contents: A press clipping of the “Dominion” dated 21 October 1954, entitled about interference with Waikato River.’

Two maps of the North Island showing Tongariro National Park, the King Country, the Thermal region and a part of Waikato River (other pieces are missing).

Manuscript note about “Selwyn’s track” and “carved house N.Taihape”.

22) Māori Reservation of Te Kuiti

Display Dates:

Reference Number: 3A9/20

Issue Restriction: unrestricted

Quantity: 1 Folder (16 pages)

Physical description: Transcript and handwritten.

Scope and contents: Contains transcripts of court hearing, an order vesting a Māori reservation.

Correspondence in setting aside a site for “Te Tokanga nui a noho” on the Pukenui Block in Te Kuiti.

Also includes 1 map.

23) Native Land Court notes of W.G. Mair, Judge

Display Dates: [ca 1886]

Reference Number: 3A10/1

Issue Restriction: unrestricted

Quantity:

Physical description: A dark blue ring binder, quarto, carbon typescript, copy of the original manuscript, notes.

Scope and contents: -Notes of Judge W.F. Mair of Native Land Court held at Kihikihi and later at Otorohanga, on Rohe Pōtae case commencing from 29 June to 13 September 1886.

-Genealogy of Tainui Canoes which appears to be a later addition by Pei Te Hurinui Jones.

24) Te Kumikumi and Pukenui Cases

Display Dates: [ca 1888-1892]

Reference Number: 3A10/3

Issue Restriction: unrestricted

Quantity:

Physical description: A minute book, foolscap, manuscript, loose sheets.

Scope and contents: -Court proceedings on native lands know as Kumikumi Block, dated 13 December 1892.

-Court proceedings on Pukenui Block, recorded on 15 December 1892, the last date of the proceedings is 17 December 1892.

-Whakapapa of claimants

-Proceedings of the Native Land Court at Otorohanga, dated 20 July 1888 on Paka I.

25)

Fragments of Māori history, by P.H. Jones

Display Dates:

[1932.]

Reference Number:

3C2/2

Issue Restriction:

unrestricted

Quantity:

Physical description:

A manila folder, foolscap, loose sheets, manuscript, original and carbon typescript notes and letters.

Scope and contents:

-Contains Ruaputahanga by J. Houston of Hawera, dated 27 February 1932.

-Whatihua and Ruaputahanga by P.H. Jones, dated 28 February 1932.

-Turongo and Mahinarangi by P. Te Hurinui Jones, dated 2 April 1932, also manuscript notes of the above.

-Two letters on Houston's Ruaputahanga paper, dated 17 and 28 February 1932.

26)

War in Waikato. 1864

Display Dates:

[1864 and 1944.]

Reference Number:

3C2/3

Issue Restriction:

unrestricted

Quantity:

Physical description:

Loose sheets, quarto, carbon typescript.

Scope and contents: -Contains a typescript translation of a letter from Te Wetere Te Kokako and Ruamano Te Puia of Whaowhatikuku to Graham of Auckland dated 17 October 1864, concerning the War in Waikato and confiscation of land and belongings. Letter translated by George Graham in 1944.

-A typescript letter from George Graham to Tawhiao, Nopera, Rewi and all Maniapoto, undated, concerning settlement between Europeans and Māori.

27) Te Auau ki Te Rangi

Display Dates: [1962]

Reference Number: 3C2/4

Issue Restriction: unrestricted

Quantity:

Physical description: A blue spring binder, foolscap, loose sheets, manuscript, carbon typescript, press clipping.

Scope and contents: -Includes a draft for publication entitled “A souvenir memoir of the dedication of Auau-ki-te-Rangi, meeting house at Maketu, Kawhia [by Pei Te Hurinui Jones] 25 Dec. 1962”.

-Contains notes on the mooring place of Tainui, history of Tainui ancestors, and genealogy and songs of Tainui from the time of its creation.

-A sketch of Ngāti Maniapoto.

-Press clipping of New Zealand Herald, 19 November 1962, describes the meeting house, carved figures etc.

28) Origin of Waikato River

Display Dates: [1973]

Reference Number: 3C2/5

Issue Restriction: unrestricted

Quantity:

Physical description: Contains original type script copy, quarto.

Scope and contents: -Contains note entitled “Origin of the Waikato River as told by Wini Kerei Te Whetuiti to John St. Clair” copied from the New Zealand Illustrated Magazine, August 1900.

-A letter dated 28 April 1973 of C.C. Badley of Bernard Fergusson School, Ngaruawahia to Jones on “Te Hoe O Tainui”.

29) Histories of Pirongia and Karioi

Display Dates: [ca 1974-1975]

Reference Number: 3C2/6

Issue Restriction: unrestricted

Quantity:

Physical description: A dixgrip students file, A4 size, original and carbon typescript and brochures.

Scope and contents: - Contains a carbon typescript copy, entitled “The ancient history of Pirongia mountain by Pei Te Hurinui Jones” prepared for the Pirongia Forest Park Advisory Committee of the New Zealand Forest Service for its annual report, 1973. Correspondence appended dated 6 May 1974 - 22 April 1975.

- Included also a printed copy of Annual Report of Pirongia Forest Park for the year 1974.

30) “Ko Tainui” The Voyage of Tainui

Display Dates: Post 1976

Reference Number: 3C2/14

Issue Restriction: unrestricted

Quantity: 1 Folder (55 sheets) of a draft of a transcript

Physical description: A ringbound draft of a typescript chapter written by Pei Te Hurinui Jones.

Scope and contents: A volume of “Ko Tainui: The Voyage of Tainui” written by Pei Te Hurinui Jones which contains the history of the Tainui waka

from the conflicts and troubles in Hawaiki to when Tainui was hauled ashore at Kawhia to 'rest'.

- 31) King Potatau
- Display Dates:** [ca 1945-1956.]
- Reference Number:** 3C3/1
- Issue Restriction:** unrestricted
- Quantity:**
- Physical description:** Contains loose sheets of various sizes, has manuscript, original and carbon typescript, mimeographs, a photograph of the King's seal.
- Scope and contents:**
- Contains inwards and outwards correspondence with publishers and an illustrator of King Potatau's book.
 - Correspondence of Sir Apirana Ngata, Peter Buck, Eric Ramsden, C.R.H. Taylor and others, dating from 26 June 1945 to 24 August 1956 also included.
 - Included also genealogical tables, copies of songs, account of Tongariro-Waikato River and a mimeographed copy in Māori entitled "Te Kaupapa o te Kingitanga."
 - Contains a photograph 6x1cm of King Potatau's seal with a letter of the Dominion Archives describing King Potatau's seal and the letter to the Governor General, Lord Normandy. Letter dated 18 March 1954.
 - A 6 page "Te Kaupapa o te Kingitanga (Hei Whakatikatika mai ma Koutou)" prepared by Maharaia Winiata.

- 32) Māori Kings – correspondence
- Display Dates:** [ca 1961-1967]
- Reference Number:** 3C3/3
- Issue Restriction:** unrestricted
- Quantity:**
- Physical description:** A blue ring binder, quarto, contains loose sheets of various sizes, manuscript, original and carbon typescript, press

clippings with manuscript corrections, aerogrammes, mimeographs etc.

- Scope and contents:**
- Contains inwards and outwards correspondence relating to contributions, editing and publishing of a book entitled “Māori Kings” by Pei Te Hurinui Jones.
 - Letters are mostly written to and received from Erik Schwimmer, the editor of the book and Blackwood and Janet Paul Ltd, both publishers of Auckland.
 - Included also correspondence, speech notes of the Minister of Māori Affairs and a eulogy by Te Paki O Matariki on the passing of King Koroki*.

33) Puhiwahine - correspondence

Display Dates: [ca 1961-1972]

Reference Number: 3C3/4

Issue Restriction: unrestricted

Quantity:

Physical description: A ring binder, foolscap, loose sheets, has manuscript, original and carbon typescript, press clippings, photographs, printer materials postcards, envelope pockets and mimeographs.

Scope and contents:

- Contains a publication printed in May 1961 entitled “Puhiwahine, Māori Poetess” by Pei Te Hurinui Jones with a 3 page manuscript insertion and additional notes for a future revised edition.

34) Hari Meeting house – songs, etc

Display Dates: [c.a. 1955]

Reference Number: 3E3/3

Issue Restriction: unrestricted

Quantity:

Physical description: Contains loose sheets, manuscript and carbon typescript, various pagination.

Scope and contents:

- Contains miscellaneous songs and speeches which were taped on audio cassettes at Taumarunui in Hari Meeting House at Hiakaitupeka Pa between 15 and 17 February 1955. References to songs in Nga Moteatea.
- Contains an English translation of the 'Po', 'Po' lullaby' with an introduction by Pei Te Hurinui Jones. Published as song no. 145 in Nga Moteatea, part II.
- Other sundry songs included are:
 - He Oriori
 - He Tangi Mo Te Matenga I te ika-a Ranganui
 - He Tangi mo Te Puaoho
 - Ko te Karakia o nga toa o Tainui (from Ngaruawahia)

35) Te Tokanga-nui-a-Noho

Display Dates: 1972

Reference Number: 3J2/1

Issue Restriction: unrestricted

Quantity:

Physical description: A4 size envelopes with various sized black and white photographs without captions inside. A few envelopes contain names of meeting houses, has original and carbon typescript letters and newspaper clippings.

Scope and contents:

- Contains black and white photographs, showing interior carvings of the Meeting house, photographs obtained for compilation of a booklet on 'Te Tokanga-nui-a-Noho' by Pei Te Hurinui Jones. A letter dated 7 August 1972 is enclosed. The photographs were sent by C.A. Schollum of the University of Auckland on 1 October 1971, a letter appended. These photographs are without captions.

- A quotation from Taumarunui Press Printery for publication of a booklet is included.

- Included also a page from the New Zealand Herald of 26 June 1972 entitled: 'Sown in blood and reaped in harmony' on 'Te Kooti's Ringatu' religion, showing pictures of a carved figure

named 'Turongo' and the 'meeting house Te Tokanga-nui-a-noho' by Elsdon Craig.

36)

Taku Pukapuka Whakapapa

Display Dates:

Reference Number: 301/2

Issue Restriction:

Quantity: 150 pages. A one page (type) letter

Physical description: Hand written text.

Scope and contents: Whakapapa, korero...

Letter to Pahau Milner, Whangara Incorporation Gisborne dated 12 July 1959. Enquiry after the names of tohunga who assisted Te Kooti in the carving of Te Tokanga-nui-a-noho.

37)

Tainui Notebook

Display Dates: [ca 1934-1956]

Reference Number: 301/7

Issue Restriction: Unrestricted

Quantity:

Physical description: A carbon copy (quarto) transcript bound in half-leather with 'Tainui (English) P. Te Hurinui' in gold on black on the spine. Includes handwritten annotations and notes.

Scope and contents: Draft chapters on the history of Tainui, chapter headings include:

Toi Te Huatahi; Kupe; The migration of Tainui; The first settlement; Kahukeka's inland journey; Taawhao; Whatihua and Tuurongo; Tuurongo journeys to the Tai-raawhiti; Tongaatea; Rua-puu-tahanga leaves Whatihua; Ata-I-Orongo; Kaiahi and Manu-tongaatea; Manu-tongaatea searches for his father; The expedition of Tamaaio; Hotunui goes to Hauraki; Pikia; Kookako; Tamainu-poo; Maahanga and Kookako make

peace; Reituu and Reipae; The last stand of the tangata whenua; Wairangi avenges the rape of his wife; Tuu-parahaki and Kaihamu; Tuu-paahau goes to Marokopa; Paoa; Rereahu and his sons Te Ihinga-a-rangi and Maniapoto; Maniapoto kills Hou-taketake; The death of Rooraa; Tuu-irirangi and Kinohaku; Matakore; The death of Te Kawa-irirangi; Mania-takamaiwaho; Tuu-irirangi returns to Kaawhia; The death of Tuu-irirangi and the adventures of Ika-taamure; The romance of Pare-karau and Tangi-wharau; The killing of Runga-te-rangi; Kapu-manawa-whiti's expedition of revenge; The romance of Ngaere and Heke-i-te-rangi; The death of Mania-opetini; Toroa-ihurua the Tohunga; The adventures of Kaawharu; The troubles between Kaawharu and Tuuahu-maahina; The fall of Te Rau-o-te-huia; The death of Te Putu; Tawhia-ki-te-rangi avenges Te Putu; Tawhia-ki-te-rangi attacks Ngaapuhi at Tawa-tawhiti; The expedition of Tuutuu-nui to Taamaki; Ngaati Raukawa again embroiled with Waikato; The death of Tai-poorutu; Ngaati Maru and Ngaati Paoa expedition to the Bay of Islands; Maunga-tautari and Wahanui defect the Wai-o-hua at Maunga-kiekie; The fight of Huri-moana; The death of Maunga-tautari; Ngāti-Raukawa under Hape attack Ngāti-Maniapoto; The fall of Tau-te-poo; Hiinga-kaka; Whata-karaka and Iwi-tuaroa; Wharetiki's lament; Nga Tai-parirua; Maki marches to assist the people of Kaipara; Te Kanawa leads an expedition against Ngaati Te Whata; Whare-tiipeti and Tapaue; Paapaka avenges his father; Tihi-maanuka; The wars of Waikato against Ngaati Toa; The death of Te Uira; Tuuwhare and Te Rauparaha's southern expedition; The death of Maroro; The death of Tuupoki; The warfare at Taharoa; Waikawau; Te Ara-wii; Te Heke-tahutahu-ahi (The Ngaati Toa migration); The battle of Motu-nui; Peehi Tuu-Koorehu's southern expedition; The fall of Maatakitaki; The fall of Haere-awatea; The death of Poomare; Waikato assist Te Ati Awa to attack Kiki-whenua and Maru; Waikato defect Rangi-tuukee; Te Wherowhero's expedition to Tawa-tawhiti; The battle of Taumata-wiiwii; Waikato defect Te Ati Awa at Puke-rangiora; Waikato attack Nga Motu; Waikato invade Taranaki and besiege Mikotahi; Pukerangi invades Waikato; Te Waharoa defects Ngaati Whakaue at Rotorua; Mataipuku.

38)

Draft chapters of 'Nga iwi o Tainui'

Display Dates:

[c.a.1992-1995]

Reference Number: 301/13

Issue Restriction: unrestricted

Quantity: 1 folder(s)

Physical description: Holographs and typescripts.

Scope and contents: Contains draft chapters of 'Nga iwi o Tainui: The traditional history of the Tainui people, Nga korero tuku iho a nga tupuna', compiled by Jones and edited and annotated by Bruce Biggs.

8) NGA MOTEATEA SERIES

The Nga Moteatea series or the songs are a collection of scattered waiata pieces from many waka areas around the country. The series is an annotated collection of waiata collected over 40 years by the distinguished Māori leader and scholar Sir Apirana Ngata and was subsequently translated and published by the Maniapoto scholar Dr Pei Te Hurinui Jones.¹³⁵ The importance of this resource for the Maniapoto oral and traditional history report is that many of the waiata in the Moteatea series are rich repositories of tribal history and whakapapa. Furthermore, a number of Moteatea were composed by Ngāti Maniapoto and other tribes within and surrounding the Rohe Pōtae.¹³⁶ The Moteatea referred to in this report have been accessed from the pages of the *Journal of the Polynesian Society*.¹³⁷ A number of Maniapoto and Apakura examples are provided below. The Appendices include a number of other tribal Moteatea relevant to the Rohe Pōtae area. Specific Maniapoto Moteatea that may be of use for this report includes the following:

- 1) Moteatea 41, 'He Tangi mo Te Momo – A Lament for Te Momo' by Ahumai, Ngāti Tuwharetoa, Paretekawa, Raukawa
- 2) Moteatea 46, 'He Waiata Aroha mo Te Toko (Mahutu) – A Love Song for Te Toko (Mahutu)' by Puhiwahine, Ngāti Tuwharetoa, Ngāti Maniapoto.
- 3) Moteatea 50, 'He Waiata Tangi – A Song of Sorrow' by Te Manawa, Ngāti Maniapoto
- 4) Moteatea 52, 'He Tangi mo te Toa – A Lament for a Warrior' by Te Ori Kai-Rakau, Ngāti Tama, Ngāti Maniapoto
- 5) Moteatea 54, 'He Tangi mo Te Hiakai – A Lament for Te Hiakai' by Te Riutoto, Ngāti Maniapoto
- 6) Moteatea 55, 'He Waiata Aroha mo Tikaokao – A Love Song for Tikaokao' by Putea-a-uru, Ngāti Maniapoto
- 7) Moteatea 59, 'He Tangi mo Te Kore – A Lament for Te Kore' by Paretekawa, Ngāti Maniapoto
- 8) Moteatea 65, 'He Waiata mo Te Aroha Koingo – A Song of Love's Enchantment' by Wheto, Ngāti Maniapoto

¹³⁵ For further context, Dr Jones filed much of his correspondence and notes on his work in the Nga Moteatea series which can be located in reference 3E2 of the Pei Te Hurinui Jones Collection at the University of Waikato, Hamilton, New Zealand.

¹³⁶ The Moteatea presented in this report come from the *Journal of the Polynesian Society* (Volume 66, 1957) Supplement: *Nga Moteatea*, (Part I) at 230-312 .

¹³⁷ *Journal of the Polynesian Society* website, <http://www.jps.auckland.ac.nz> (Last accessed April 2010).

- 9) Moteatea 68, ‘He Waiata Aroha – A Love Song’ by Ngāti Te Kanawa, Ngāti Maniapoto
- 10) Moteatea 71, ‘He Tangi Mo Te Wano – A Lament for Te Wano’ by Rangiamoa, Ngāti Apakura
- 11) Moteatea 86, ‘He Waiata Na Te Tohunga – A Seer’s Song’ by Te Ikatere, Ngāti Maniapoto

A number of Ngāti Maniapoto and Ngāti Apakura Moteatea examples follow:

NGA MOTEATEA

Part I

68. HE WAIATA AROHA¹³⁸

(Ngāti -Te Kanawa, Ngāti -Maniapoto)

Na Te Taite Te Tomo i whakatikatika.

E ki ana a Te Taite, i rongō ia, na te wahine a Te Kanawa-whatupango o Ngāti Maniapoto tenei waiata, no nehera. Kei nga waahi katoa o te motu e waiatatia ana.

Kei te pukapuka a White (W. 6/241—English) e kīia ana “He waiata na Te Kaha, no Ngāti Tawarere, mo Te Haupa i mate kongenge.” Kei taua wharangi o tana pukapuka te tuhinga a White i te waiata nei ki te reo pakeha.

Na Pei Te Hurinui enei whakamarama e whai ake nei: Ko Ngāti Te Kanawa he hapū no Ngāti -Maniapoto; ara ko nga uri o Te Kanawa. He tupuna toa ki te pakanga koi ra i takea ai tona ingoa a Te Kanawa-whatupango. Kei a Ngāti Maniapoto, Waikato, Ngāti -Tuwharetoa, me Ngāti Kahungunu nga uri o tenei tupuna i nāianeī. Koinei te whakapapa:—

¹³⁸ *Journal of the Polynesian Society* (Volume 66, 1957) Supplement: *Nga Moteatea*, (Part I) at 230.

Maniapoto
 |
 Te Kawa-iri-rangi
 |
 Rungaterangi
 |
 Uruhina
 |
 Te Kawa-iri-rangi (II)
 |
 Te Kanawa

(Ref.: S. 70; B. 3/100; W. 6/241.)

Kaore te matao te kimonga ki te whare,
 Nuku mai ra, e Ngara, hei hoa tau awhai ake;
 He mea te tau, e, ka tatara ki mamao
 Heoi taku tatari te ope Te Oikau,
 5 Hei whiu i ahau nga mata ria kopanga
 O Karewa i waho, ko wai au ka kaite?
 Manako mai e te tau ki to hoa moenga,
 Ka kaite ra koe te pokai ongaonga;
 I ahu mai i tawhiti, te motu o Whakatu;
 10 No reira nga hoa i karawhiuwhiu ai.
 He aha kei taku poho ka pakikini nei?
 He mamae kopaito ko te ahua ia.
 Ko te ura o te kiri taku ra i hiko atu,
 Tera ka whakangaro ki te rua i a Te Waro.
 15 Hare ake Tawera, te whetu o te ata,
 Hare ake ra koe ki tahau wahine;
 Kei huaia hoki, he horete i mahue
 Ki te maioro kerī nau e Te Paea.
 I whea koia koe i te tuaititanga?
 20 Penei e awhitia te awhai a te tangata;
 Mei kore te waka nei te pakaru rikiriki,
 Ka ripo te au, e, ka ripo te moana,
 Aue! Aue! Aue—he te maunawa i!

NGA WHAKAMARAMA

- Rarangi:
- 1. Kimonga.—Ki B. 3/100 e penei ana “te timonga ki te kiri.”
- 2. Ngara.—Ki te W. 6/241 e penei ana “Ngare.”
- Hoa tau awhai.—Ki te W. 6/241 e penei ana, “hoa tau-moe.”
- 4. Te Oikau.—Ki B. 3/100 e penei ana, “te awhikau.” Ki te W. 6/241 e penei ke ana, “Te ope a Te Oikau.”
- 5. Nga mata ria kopanga.—He waahi kokoru, he awhenga, he waahi whakangatanga.
- 6. Karewa.—He moutere kei waho o Kawhia.
- 7. Manako.—He mea whakatikatika tenei rarangi.
- 8. Pokai ongaonga.—Pokai nanao. Ki a B. 3/100 he otaota, he “nettle.”
- 9. Whakatu.—I te Waipounamu, e kiia nei i naianei ko Nelson.
- 12. Kopaito.—Kopaiti, na te rangi o te waiata i kukume pera. Pera ano hoki era kupu, “awhai,” “Ka Kaite.”
- 17. Horete.—He kohatu.

68. A LOVE SONG

(Ngāti -Te Kanawa, Ngāti -Maniapoto)

Revised by Te Taite Te Tomo.

Te Taite said that he heard this song was by the wife of Te Kanawa-whatupango of Ngāti Maniapoto, and that it is an ancient one. It has a wide vogue throughout the land.

The following explanation is by Pei Te Hurinui: The Ngāti Te Kanawa is a sub-tribe of Ngāti Maniapoto; and is the name given to the descendants of Te Kanawa. He was a warrior ancestor, and it was on that account the name was given to him of Te Kanawa-whatupango, *Te Kanawa-of-the-baleful-eye*. The present day descendants of this ancestor are to be found among the tribes of Ngāti Maniapoto, Waikato, Ngāti Tuwharetoa, and Ngāti Kahungunu. This is the genealogy:—

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Maniapoto
|
Te Kawa-iri-rangi
|
Rungaterangi
|
Uruhina
|
Te Kawa-iri-rangi (II)
|
Te Kanawa

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It was a chilling cold (I felt) as I peered within the house,
 Move closer, O Ngara, and embrace as a friend;
 Thou art the loved one, indeed, now gone afar off.
 All I now await is the company of Te Oikau,
 5 So that I might be taken onward to the resting-place
 Of Karewa out yonder; too distant for me to see?
 Think oft, O loved one, of your bed mate,
 Who lies, as you now see, upon a heap of nettles,
 Brought here from afar, from the land of Whakatu;
 10 That was where our comrades strove mightily.
 So what cause is there that my bowels are so pinched?
 Like a severe ache within is this indeed.
 It was your flushed face I saw for a moment,
 Ere you disappeared into the abyss of Te Waro.
 15 Come forth Tawera, as the morning star,
 Come forth to your maiden beloved;
 Let it not be said, there was a stone left
 In the trench you dug O Te Paea.
 Where were you in the very beginning?
 20 There might then have been a manly embrace;
 And this canoe would not have been rent asunder,
 In the swirling current, and eddying seas,
 Alas! Alas! Alas, O my heart!

NOTES

Line:

- 1. Peered.—In B 3/100 it is recorded as, “it pecked at the skin.”
- 2. Ngara.—In W. 6/241 it is given as “Ngare.”
- Embrace as a friend.—In W. 6/241 it is recorded as “sleep together as a friend.”
- 4. Te Oikau.—In B. 3/100 it is given as, “te awhi kau,” *embrace* in vain. In W. 6/241 it is recorded as, “Te ope o Te Oikau.”
- 5. The resting place.—Explained in the Māori text as referring to coves, bays, haven of rest.
- 6. Karewa.—An island out from Kawhia.
- 7. Think oft.—This line has been revised.
- 8. Heap of nettles.—A bunch or roll of nettles.

- 9. Whakatu.—The Māori name for Nelson in the South Island.
- 12. Kopaiti.—Kopito is the word which means pain in the stomach. The lilt of the song has introduced the vowel “a” into this word, and also into the words “awhai” and “kaite.”
- 17. Stone.—The meaning of the word here is stone. It has other meanings.¹³⁹

86. HE WAIATA NA TE TOHUNGA

(Ngāti -Urunumia, Ngāti -Maniapoto)

NA TE IKATERE

I te tainga tuatahi o te waiata nei na Te Taite Te Tomo anake nga whakamarama, i tua atu i nga mea i kitea ai e Apirana i roto i nga pukapuka. He maha nga waahi he o nga korero a Te Taite.

I tenei tainga na Tukorehu Te Ahipu raua ko Aihe Huirama etahi whakamarama i homai ki a Pei Te Hurinui mo te putake me nga ritenga o te waiata nei.

E ai ki a Aihe Huirama, ko Te Ikatere te tangata nana tenei waiata. He raruraru i tupu i tetahi wa i a ia i noho ai ki Kawhia, ara i whakapaea ia ki te makutu, ka puta te kupu mona me wehe atu ia i reira. Ko tana wehenga mai i Kawhia ka ahu ki te marangai, ki te Nehenehenui, ki waenganui i tona iwi, i a Ngāti -Maniapoto. I roto i ana haere puta atu ia ki a Ngāti -Tuwharetoa i Taupo, he maha hoki nga toronga o Ngāti -Maniapoto kei reira. No te tangata ra ka kaumātua rawa ka tonoa e an mokopuna, i Kawhia e noho ana, kia haere ia ki reira. Nona i tae ai ki runga o Tirohanga-Kawhia, e kitea atu ai te moana, ka waiatatia e ia te waiata nei. Ki ta Tukorehu Te Ahipu korero he wahine ke nana tenei waiata, ko Te Rua-a-wai, te ingoa.

Na Apirana enei korero e whai ake nei: “I taia tenei waiata ki “Nga Moteatea” (M. 126). Kei reira e kii ana, ‘He waiata na Te Iro no te hekenga i Matakītaki.’ Ko Matakītaki te parekura i mate ai a Waikato i a Hongi Hika, i a Ngapuhi. Otira ko te ahua o te kaupapa o te waiat kaore i whakahua ki taua parekura. Ko te korero nui o tenei waiata mo te kimihanga a Hikāmure i te makutu.”

Ko Hikāmure he tamaiti na Maniatemi. Ko tona whaea ko Raruatere. Ka taka i te wa i pakanga ai nga iwi o Kawhia ki nga iwi o Aotea, ka puta te whakaaro i a Hikāmure kia haere ia ki tana matua, he tungane no tana whaea, i te takiwa ki Taupo, ko Taunga te ingoa. Na tana noho ki te takiwa ki te Marangai o Kawhia, ka huaina i roto i te waiata

¹³⁹ Ibid, at 232.

nei ko “Taunga-ki-te-marangai.” Ko te haere a Hikamure ki a Taunga e whai ana kia akona ia ki te makutu.

I te taenga o Hikamure ki Taupo ka kii atu ki a ia kua riro ke a Taunga ki Te Kahawari. i Nukutaurua. Ko te haerenga tena o Hikamure e korerotia nei e Te Taite:—

“Ka haere mai na i Kawhia ka tae mai ki Omawete, kei Taupo, ka kii atu e Ira-hangore (he tohunga no Taupo) kia ahu ki te rawhiti, ka haere na ia. Ka tae ki Motutere ka whai kupu mai a Ngahina, kia haere tonu. Ka tae atu ki Opepe na Maihi te kupu, ‘Ka pa ano e koe, a kia eke ki runga o Titiokura, me kore koe e rongoi i te ha o te rawhiti.’ Haere tonu na, ka tae ki Tatara-a-kina, ka whai kupu mai a Te Rangihiroa, ‘Nau mai e noho, kei te maruhi te rangi.’ Ka utua e ia, ‘E pai ana, e hoki mai Maunga-haruru.’”

Ka tae ki Te Kahawari i Nukutaurua, ka kite a Hikamure i tana matua i a Taunga, ka korero atu i tana take, he tino tohunga hoki tera. Ka utua mai, “E hoki ki to matua tonu ki a Maniatemi; he neke ke atu tona tohungatanga i toku.” Ka hoki mai a Hikamure ki Kawhia. He mea mahi tinihanga na Hikamure raua ko tana wahine ka riro mai i a ia te makutu e huaina i te waiata nei, te mata-taketake, i tana matua i a Maniatemi. I tana tononga tuatahi i a ia i hoki mai ai i te tai-rawhiti kaore i homai e Maniatemi taua mohiotanga ki a ia. Na te wahine a Hikamure te meatanga atu ki a ia:—

“E pa, rere! Ko te ihu puni ra, anei na!

Ko te ihu Matoka, a ra rake!

Rere! Engari te ihu pongihau, anei na, rere!”

Ka tonu ki a ia ano.

Ka mea atu a Hikamure, “Kua tika,” Ko to raua haerenga tena ki te whare o Maniatemi. Ka whakangaro a Hikamure i a ia, ko te wahine i piki atu ki te mahau o te whare. Ka noho te wahine ra ka miromiro i ana whenu ki runga i ana papa. No tetahi hiwanga ake o tana turi ka kata mai a Maniatemi. Ka mea atu te wahine ra, “He aha tau e kata?” Ka ki atu te kaumātua ra, “Ko to aroaro!” Ka titiro whakapi atu te wahine ra ka mea atu, “E hiahia ana koe?” Ka tungou atu a Maniatemi. I tera ka okioki te wahine, ka matika atu hoki te kaumātua ra. I taua wa tonu ka whakaputa atu a Hikamure. Ka oho te mauri o Maniatemi. Ka mea atu a Hikamure, “Kaua e wehi. Homai te mata-taketake.”

Ka riro mai i a Hikamure te mata-taketake i tana matua. No te matenga o Maniatemi ka puta te mana o te makutu o Hikamure. Na tana makutu ka ngaua e te kuri tetahi ngarara ko Whatumanawa te ingoa. Na taua ngarara i kai te potiki a Whatumanawa, a koi ra te putake o tana ingoa. I muri iho ko te haerenga o Hikamure ki Kaingaroa i te taha hauauru o Taupo, e tata ana ki Tuaropaki me Te Tihoi. I reira ka akina e ia tana

makutu ki nga rakau kahikatea, maroke tonu atu aua rakau. Ka mea atu a Taunga ki tana iramutu, e kore ia e mate i te makutu ahakoa na wai. Ko te hokinga tera o Hikamure ki roto o Waikato ki te whaka-taetae ki a Kiki. Ko Kiki te tino tohunga o te makutu o roto i Waikato; ina hoki tana ingoa, a Kiki-whakamaroke-rakau.¹⁴⁰

86. A SEER'S SONG

(Ngāti -Urunumia, Ngāti -Maniapoto)

BY TE IKATERE

In the first edition explanatory material, other than what had been gleaned by Sir Apirana Ngata from books, was contributed by Te Taite Te Tomo. There were many inaccuracies in Te Taite's account.

For the present edition Tukorehu Te Ahipu and Aihe Huirama gave Pei Te Hurinui some further explanations as to the origin of and motive for this song.

According to Aihe Huirama, Te Ikatere was the author of this song. Some trouble arose when he was living at Kawhia, that is, he was accused of having practised sorcery, and he was told to leave. He left Kawhia and went to the east, to Te Nehe-nehenui (now King Country) to live amongst his own people, the Ngāti -Maniapoto. In his travels he went among the Ngāti -Tuwharetoa of the Taupo district, amongst whom there are many branches of the Maniapoto people. When he reached old age he was asked, by those of his grandchildren who were then living in Kawhia, to go there with them. On the way there and at the place called Tirohanga-Kawhia, where the first view of the sea is obtained, he sang this song.

The following account is by Sir Apirana Ngata: "This song was published in 'Nga Moteatea' (M. 126). It is described there as 'A song by Te Iro after the flight from Matakītaki.' Matakītaki was the scene of the defeat of Waikato by Hongi Hika and his Ngāpuhi force. However, the song does not make any mention of that defeat. The highlight of this song is the account of Hikamure's search for knowledge of witchcraft."

Hikamure was a son of Maniatemi. His mother was Raruatere. At the time when fighting took place between the Kawhia people and the people of Aotea, Hikamure decided to visit his maternal uncle who lived at Taupo, and whose name was Taunga. On account of his home being to the east of Kawhia, he is referred to in this song as "Taunga-of-the-east." The reason for Hikamure's visit to Taunga was to acquire knowledge of witchcraft.

¹⁴⁰ Ibid, at 289.

On Hikamure's arrival at Taupo he was told that Taunga had gone to Te Kahiwari at Nukutaurua (on Te Mahia peninsula). Hikamure then proceeded on his journey as recounted by Te Taite:—

“He came from Kawhia and reached Omawete in Taupo, and was told by Ira-hangore (a seer of Taupo) to proceed towards the east, and he went. At Motutere, Ngahina had a word with him, telling him to continue on his journey. On reaching Opepe, Maihi said to him, ‘Do you now persevere until you ascend Titiokura, where you might get a whiff of the east coast.’ He went on and reached Tatarua-a-kina where Te Rangihiroa addressed him saying, ‘Welcome and stay here for the shades of night are following.’ To this he replied, ‘It is well, when one can speed along from the summit of Maungaharuru (Resounding Mountain)’.”

Reaching Te Kahawari at Nukutaurua, Te Hikamure saw his uncle, Taunga, and told him of the purpose of his visit, for his uncle was a notable seer. The reply was, “Return to your father, Maniatemi, for he is a seer of a higher order than I.” Hikamure thereupon returned to Kawhia.

Hikamure and his wife had to resort to trickery upon his father Maniatemi, before he obtained knowledge of the witchcraft mentioned in this song as *mata-taketake*. When he first asked for it, on his return from the east coast, this knowledge would not be given by Maniatemi; and it was his wife who indicated to him how he could obtain it, when she said to him:—

“Why man! See here! The obstructed nose still seeks this perfume, see!

The cleared nostril can detect from over there!

The breath from this nose will always attract, see!”and she pointed to herself.

Hikamure said, “Yes, that is right.” They then went to the house of Maniatemi. Hikamure secreted himself and his wife stepped up on to the porchway of the house. The wife sat down and commenced to twist some flax fibre on her thigh. Whilst so engaged she lifted her knee and Maniatemi chuckled. “What amuses you?” she asked. The old man said, “Your person.” The woman looked slyly at him and said, “Are you attracted?” Maniatemi nodded. The woman thereupon reclined and the old man moved towards her. At that moment Hikamure disclosed himself. Maniatemi's spirit was startled. Hikamure said, “Do not be afraid. Give me the *mata-taketake*.”

Hikamure acquired the *mata-taketake* ritual from his father. On the death of Maniatemi the full power of witchcraft was manifested in Hikamure. Because of his sorcery a dog bit a reptile called Whatumanawa, a name given to it because it had eaten the child of a man named Whatumoana. Afterwards Hikamure went to Kaingaroa on

the western side of Lake Taupo and situated in the vicinity of Tuaropaki and Te Tihoi. At that place he directed his sorcery at some *kahikatea* trees and they became withered immediately. Taunga then told his nephew that there was no possibility of anyone succeeding in bewitching him, no matter who he may be. Hikamure then returned and went into the Waikato valley to try conclusions with Kiki. Kiki was the most notable seer practising sorcery in Waikato, which had earned for him the name, Kiki-the-witherer-of-trees.

Te taenga o Hikamure me tana ope iti nei ki te kainga o Kiki ka warea a Kiki ki te makutu i nga kai ma ana manuhiri, ko Hikamure kei te makutu i te mahau me te whatitoka o te whare o tera o nga tohunga. Ka maoa mai nga kai kaore a Hikamure i kai, ka tukua ma tana tamahine nga kai, ka karakiatia e ia te *mata-tawhito*, te *whakangungu*, me te *parepare*. Te mutunga o te kai a tana tamahine ko te hokinga mai o Hikamure, ka hoe i roto o Waikato ki runga o Waipa, kei ko tata atu o Pirongia ka u ki uta ka hoki ki Kawhia. I muri tata iho, i taua rangi ano, ka mate a Kiki-whakamaroke-rakau. Mohio tonu tana iwi na Hikamure i makutu; ko te hoenga i runga i o ratou waka ki te whai, kaore i mau.

E ki ana a Apirana whakamarama: “Ko te nuinga o nga korero mo Hikamure kei roto i nga pukapuka a Hone Waiti (*White's Ancient History of the Māori*).

Kei roto ano te waiata nei i te pukapuka a T. Turi p. 44, engari kei te taupatupatu etahi kupu maha, he tohu no te roa o te takanga haeretanga o te waiata nei i te motu.”

Na runga i nga korero mona, i a ia i wehe mai i Kawhia, i puta ai te ingoa o Hikamure i roto i te waiata a Te Ikatere.

Ko te kaupapa ka taia ki raro iho nei na Tukorehu Te Ahipu, he uri no Peehi Tukorehu e huaina i roto i te waiata nei, i korero ki a Pei Te Hurinui.

(Ref.: M. 126; T. Turi 44.)

Kaore hoki taku whakatakariri ki aku mokopuna

E kukume kino nei i au, e.

No mua ra, e Pa ma, te huinga o aku turi,

No taku rangi marohitanga;

5 Ka tuku tenei ka popopopo, ka paewaitia,

Ka rere au ko te reinga, e.

Homai, e Pehirehu, te rongu o te kai,

Kia whakarongo pikare aku taringa, e.

“Takahia e koe i te nuku roa o Omawete,

10 Ko te ara tena i haere ai to tupuna a Hikamure,

Ki te uranga o te ra ki Nukutaurua,
Ki te Kahawari ki a Taunga-ki-te-marangai
Kia homai ana he mata-taketake,” e.

Ka hoki taua nga ngaru e huhuka mai o Rewatu, e.

15 I runga ano taua o nga maunga, e,
Ka whakarongo ki te tangi mai a te karoro,
Ko te tangata i noho mai i te ngutuawa, e.

Ka kite taua i te takupu matai awa
E rere nei, he nihinihi whenua, e;

20 Nga manu a to tupuna, a Kahupaea, e ha!

Ngaparepare ano Ngaparepare,
Ruatemahu ano Ruatemahu,
Tautepawa ano Tautepawa,

Nga whakawehi o te whenua, e ha!

25 Ka tu ra Hurukahu, ka hoka i tana patu

Me aki ki tona uma.

Noho ana mai Ruakatiti

I te aroaro o Aitua, e,

Te tangata i whiua ai au ki nga maunga, e ha!

30 E, ka kite au ko Maramataha,

Ka tu hangai mai a Hurakia,

Whirinaki au ko Tongariiro, e ha!

E whakahuene ana Ruapehu i au nei, e;

Na Paretetaitonga ano nga uhi

35 I maka ki oku turi, e,

Tu te takitaki, e ha!

Oti te hopehope ra!

No mua ra, e Pa ma, i taia ai aku reherehe

Ka pai au te haere i te one i Te Piu, e ha!¹⁴¹

When Hikatamure, with his party, arrived at the village of Kiki, Kiki occupied himself in bewitching the food intended for his guests, whilst Hikatamure directed his powers of sorcery to the porch and doorway of the house of the other seer. When the food was cooked, Hikatamure would not eat, but allowed his daughter to partake of the food, whilst he silently went through the rituals of the *mata tawhito* (ancient incantations), the *whakangungu* (the strengthening ritual) and the *parepare* (the warding-off rite). As soon as his daughter finished her meal, Hikatamure departed and proceeded up the

¹⁴¹ Ibid, at 291.

Waikato and thence into the Waipa; some short distance beyond Pirongia he went ashore and returned to Kawhia. Shortly afterwards, on the same day, Kiki-the-witherer-of-trees died. His people knew straightaway that he had been bewitched by Hikitamure; they boarded their canoes and set off in pursuit, but they never caught up with him.

Apirana in his notes said: "A long account of Hikitamure may be found in John White's *Ancient History of the Māori*. This song is also in the collection by T. Turi p. 44, but there are many discrepancies in the text, which is an indication of the long period of time since the song began to circulate through the country."

It was because he had been accused of witchcraft, when he left Kawhia, that the name of Hikitamure was mentioned in his song by Te Ikatere.

The text recorded hereunder is by Tukorehu Te Ahipu, a descendant of Peehi Tukorehu mentioned in the song, who gave it to Pei Te Hurinui.

(Ref.: M. 126; T. Turi 44.)

My ill-humour is not abated towards my grand-children
For their unseemly dragging of me thither, *e*.
Long ago, O Sirs, my knees were closer together,
Gone is my day of strength and manliness;
5 Comes it now I am discrepit and ignoble,
And am hurrying onward to the Nether-world, *e*.

Tell me O Pehirehu, stories about feasting,
And I will listen like a famished nestling, *e*.

(To me 'twas said), "Take you the long trail to Omawete,
10 That was the pathway trodden by your ancestor Hikitamure
On his way to eastern lands to Nukutaurua,
To Te Kahawari to see Taunga-of-the-east
And procure from him the *mata-taketake*," *e*.

With my memories I now return to the waves frothing at Rewatu;
15 But pause we two on the mountain heights, *e*;
And listen to the welcoming cries of the sea-gull,
He is the one who has stayed on at the river's mouth, *e*.
We will also see the gannet soaring o'er the sea shore
As in its flight it surveys the land, *e*.
20 They are the birds of your ancestor Kahupaea, and I rejoice!
Ngaparepare remains Ngaparepare,
Ruatemahu is still Ruatemahu,

Tautepawa, too, remains Tautepawa
 The feared ones of the land are they, and I applaud!
 25 Yonder stood Hurukahu holding his weapon aloft
 Thence bringing it down close to his breast.
 Recumbent was Ruakatiti
 In the presence of death, *e*
 He was the man who banished me to the mountains tops, *a ha!*
 30 In my wanderings I saw Maramataha,
 With Hurakia athwart (my path),
 And soon I was leaning against Tongariro.
 As if in sulky mood was Ruapehu as I saw it, *e*;
 It was Paretaitonga who restored the tattooing
 35 And retraced them on my knees, *e*,
 Replaced was the thigh design, *a ha*,
 Completed, too, was my waist patterns, see!
 'Tis long since, O Sirs, when my buttocks were decorated
 And I strode proudly along the beach at Te Piu, *a ha!*¹⁴²

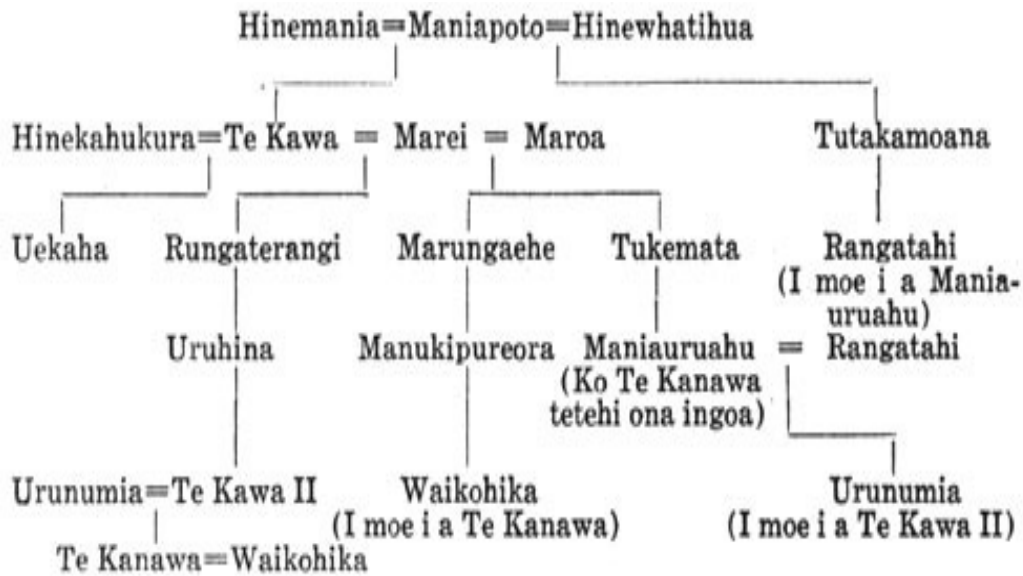
NGA WHAKAMARAMA

Ko etahi o nga whakamarama i raro nei na Apirana; ko te tohu “A.T.N.”

- Rarangi:
- 1. Kaore hoki, etc.—Ki etahi “Taku whakatakariri taku honohonoa.” Na nga iwi o waho nei i kapo pena. (A.T.N.) I te tainga tuatahi “Kaore hoki te whakatakariri ki aku mokopuna.”
- 3. Te huinga o aku turi.—Ki te M. 126 “te hianga o aku turi” (A.T.N.).
- 4. Ka popopopo.—Ki etahi “au ka papapa.” Kei te tika te kaupapa ki te reo o nga iwi o runga i a Tainui (A.T.N.).
- 5. Pehi-rehu.—Ko Pehi Tukorehu, he rangatira nui no Ngāti -Maniaoto (A.T.N.).
- 7. Omawete.—Kei Taupo. Kei reira ka ki atu a Ira-hangore ki a Hikitamure kia haere tonu ki te rawhiti (A.T.N.). I te tainga tuatahi “o Mawete.”
- 9. Hikitamure.—Kua whakamaramatia i runga ake ra. I te tainga tuatahi i penei “Ko te ara tena o to tupuna o Hikitamure.”
- 10. Nukutaurua.—Kei Te Mahia. Ko te whare wānanga i reira ko Ngaheru-mai-tawhiti. Ko ona tohunga onamata ko Ruawharo, ko Tupai, i haramai i runga i a Takihimu (A.T.N.).

¹⁴² Ibid, at 292.

- 12. Te Kaha-wari.—Ki te M. 126 ko Te Kaha-o-Maru. Ko Te Kaha-wari he kohatu kei Waikawa (Portland Island). E kiia ana kei reira a Kahukura, i puta mai i tera whare i Ngaheru-mai-tawhiti (A.T.N.).
- 12. Taunga ki te marangai.—Ki te M. 126 “Ki a Taua ki te marangai.” E kiia ana ko te tohunga tera i tae ai a Hikitamure, ki te kimi i te karakia e kiia nei he matataketake (A.T.N.).
- 14. Rewatu.—He paroro kei Marokopa, Kawhia (A.T.N.). Na Te Taite tenei whakamarama ki a Apirana. E he ana. Ko Rewatu he ingoa no te waka o Powhete-ngu. I haere tahi mai o Po' raua ko Kupe i Hawaiki ki tenei motu. I roto i te moana o Aotea ka whakarerea iho e Kupe, ka mea atu me noho ia i reira a kaua hoki e whai atu i a ia. I te haerenga o Kupe ka tae ki te Whapū e puta ai ki te moana nui ka whiua e ia tana tatua ki te moana ka karakiatia hoki e ia kia kore ai a Po' e whai atu i a ia. I muri tonu i a Kupe, ka tahuri a Pa' ki te hanga i tana waka. Ka tapa te ingoa ko Te Rewatu, ko te hoenga ki te moana nui. I te waahi tonu i whiua ai e Kupe tana tatua ka tahuri te waka, totohu tonu iho ki reira, ka kohaturia me nga tangata tahi o runga. Ka tapa taua waahi i muri mai nei, ko Rewatu.
- 18. I te takupu.—Ki etahi “i te manu nei a te takupu” (A.T.N.).
- 19. He nihinihi whenua.—Ki etahi “he mihimihi whenua.” Na nga iwi o waho tera whakahua. He kupu tika te nihinihi mo te rere a te karoro, he kotiutiu, he topa haere i a ia e titiro ana, e matai ana i te awa (A.T.N.).
- 21. Ngaparepare.—He atua (A.T.N.).
- 22. Ruatemahu.—He atua (A.T.N.).
- 23. Tautepawa.—He atua (A.T.N.).
- 25. Ka tu ra Hurukahu.—I te tainga tuatahi i penei, “Ka tu ra Huru.” Ko te kaupapa i tenei tainga e whai ana i ta Tukorehu Te Ahipu. I te tainga tuatahi hoki ka tuhia enei whakamarama e whai ake nei e Apirana:—
- Ki te M. 126 e penei ana “Ka tu ra Hurukau”; Ki etahi “Ka tu ra Urukehu.” E ki ana a Te Taite ko Huru te tangata nana te tamahine i tukuna e Ruatēpīpi hei wahine ma Te Kanawa-whatu-whereo, ka riri a Huru, ka hoka i tana patu.
- Tokorua nga Kanawa nei, ko Te Kanawa-whatu-whereo, mona te whakatauki, he tuahu tapatai; ko Te Kanawa-whatu-pango, mona te whakatauki, “he waha kai atua.” I puta katoa mai nga raNgāti ra o Waikato, o Ngāti -Maniapoto i a Te Kanawa-whatu-pango (A.T.N.).
- Ki te korero a Aihe Huirama ko Hurukahu te tangata i mea ki te patu i a Te Ikatere i a ia i whakapaea ai ki te makutu.
- E he ana e aru noatu ana hoki nga korero a Te Taite. Ma te whakapapa e whai ake nei ka marama te korero mo nga Kanawa e rua. Konei te whakapapa:—



NOTES

(Some explanations, indicated by A.T.N., are by Apirana.)

- Line: 1. Is not, etc.—In some versions “My ill humour, my vexation.” It was outside tribes who have thus recorded this line (A.T.N.). In the first edition, “Ill-humour is not abated towards my grand-children.”
- 3. My knees were closer together.—In M. 126 “My knees were wayward.”
- 4. My days.—In M. 126 “My days” (A.T.N.).
- 5. Discrepit.—In some versions “Au ka popopo.” “Ka popopopo” in the text is in accord with the Tainui dialect (A.T.N.).
- 7. Pehi-rehu.—Otherwise Pehi Tukorehu, a renowned chief of Ngāti Maniapoto (A.T.N.).
- 9. Omawete.—Is in Taupo. It was there where Ira-hangore told Hikamure to continue his journey to the east coast (A.T.N.). In the first edition “O Mawete.”
- 10. Hikamure.—Already explained in the head note. In the first edition this line was rendered thus, “That was the pathway of your ancestor Hikamure.”
- 11. Nukutaurua.—Is on the Mahia peninsula. The sacred house of learning there was called, Ngaheru-mai-tawhiti. The first high priests who taught there were Ruawharo and Tupai, who came over on the Takitimu.
- 12. Te Kahawari.—In M. 126 “Te Kaha-o-Maru.” Te Kahawari is a rock on Waikawa (now Portland Island). It is said that Kahukura (Uenuku—the rainbow—as a god) abides there, it emerged from the above-mentioned house of Ngaheru-mai-tawhiti.

- 12. Taunga of the east.—In M. 126 “To us two in the east.” It is recounted that he was the seer to whom Hikamure went in his search for knowledge of the ritual known as the *mata-taketake* (A.T.N.).
- A longer account is given of Taunga in the head note to this song.
- 14. Rewatu.—A loud echoing place at Marokopa, south of Kawhia (A.T.N.). The foregoing explanation was given by Te Taite to Apirana. It is incorrect. Te Rewatu was the name of the canoe of Po-whete-ngu. Po' came with Kupe from Hawaiki to this country. In the Aotea Harbour Kupe left Po', and he was told to remain there and not to follow him. When Kupe departed and had reached the outlet of the harbour, he threw his belt into the sea and carried out certain rites to prevent Po' from following him. Immediately after Kupe left, Po' started to make a canoe for himself. He named it Te Rewatu, and set off to reach the open sea. At the exact spot where Kupe had discarded his belt the canoe capsized, and it sank to the bottom of the sea there, where it turned to stone together with all on board. The spot was in later times called Te Rewatu.
- 18. The gannet.—In some versions, “This bird the gannet” (A.T.N.).
- 19. It surveys the land.—In some versions “it greets the land.” Nihinihi (surveys) is an appropriate word as descriptive of the flight of the gannet; that is, it swerves about, and it soars above as it surveys and looks down on the river (A.T.N.).
- 20. Kahupaea.—An ancestor and a descendant of Mango, from whom all the Waikato and Ngāti -Maniapoto people were descended (A.T.N.). The above information was given by Te Taite to Apirana; but there is no trace of this ancestor in the genealogy of the descendants of Mango. The issue of Mango, from whom the majority of the Tainui people descend, is Kaihamu.
- 21. Ngaparepare.—A god (A.T.N.).
- 22. Ruatemahu.—A god (A.T.N.).
- 23. Tautepawa.—A god (A.T.N.).
- 25. Yonder stood Hurukahu, etc.—In the first edition it was rendered as “Yonder stood Huru, etc.” The present text is in accordance with that given by Tukorehu Te Ahipu. The following explanatory note was given by Apirana in the first edition. In M. 126 it is rendered as “Yonder stood Hurukau; in some versions, ‘Yonder stood Urukehu.’ Te Taite states that Huru was the man whose daughter was given away in marriage by Ruatapihi to Te Kanawa-whatu-where, and this angered Huru, and he raised his weapon aloft.
- “There were two persons named Te Kanawa; there was Te Kanawa-whatu-where, of whom there was the saying that he was of the examiners altar; the other was Te Kanawa-whatu-pango, of whom the saying was, ‘He whose mouth devours the gods.’ All the chiefs of Waikato and Ngāti -Maniapoto are descended from Te Kanawa-whatu-pango.” (A.T.N.)

- Te Taite's explanations are incorrect and are also in a garbled form. The genealogy will explain about the two Kanawa. Here is the pedigree:—

(See Māori text for genealogy)

- Ko Waikohika te tamahine i whakaaro ai a Manukipureora raua ko tana wahine, ko Tukitaua, me moe i a Maniauruahu; ara me punarua raua ko Rangatahi. Te haerenga o Waikohika moe ke ana i a Te Kanawa, i te mea e rite mai ana ki a ia, e tai-tamariki ana. Ko Maniauruaha kua kau-matuatia. Te hokinga atu o te tamahine ki te korero mo tana tane, ka puta mai te kupu a Manukipureora, “I tukua atu koe ki a Te Kanawa-whereo, ahu ke ana koe ki tena tuahu tapatai.” Ko Maniauruahu kua tu i nga tuunga raNgāti ra. Ko Te Kanawa he toa taua, a he haere tonu tana mahi ki te pakanga. Ko te korero o mua mo nga tangata haere tonu pera i a Te Kanawa, “ko te kapu tonu o tona ringa tana nei tuahu.” He maha nga tohunga pera o mua; ko ratou nga tohunga hei uiui hei patapatai i nga tauira o roto i nga whare wānanga, a ko ratou hei titiro mehemea kua pai te mau o nga karakia me era akoranga a nga tohunga. Koi ra i huaina ai era momo tohunga “he tuahu tapatai.” I puta mai nga raNgāti ra o Waikato, Ngāti -Maniapoto, me Ngāti -Tuwharetoa i a Te Kanawa me Maniauruahu, ko Te Kanawa-whereo nei tetehi o ona ingoa.
- 27. Ruakatiti.—Ki te M. 126 “Ruatatiti”; ki etahi “Ruatapiki.” No nga puhanga haeretanga ena a te hau i te waiata nei (A.T.N.). E tino he ana te korero a Te Taite i te tainga tuatahi o te waiata i a ia i ki ai, ko Ruatapipi te tangata nana i tuku te tamahine a Huru. Kua korerotia ake nei, na Manukipureora ke te tamahine. Konei te tangata nana te whakapae he makutu a Te Ikatere.
- 30. Maramataha.—Ki etahi “Maramata” (A.T.N.). He awa iti a Maramataha e puta ana ki te awa o Ongarue i raro mai o Waimiha. I heke mai tenei awa i runga o Hurakia.
- 31. Ka tu hangai mai a Hurakia.—Ki te M. 126 “Ka tu whangai i Hurakia” (A.T.N.). I te tainga tuatahi “E tu hangai ana Hurakia.” Ko Hurakia he pae maunga, he waahi patunga manu. Kei reira te mauri o te manu, e haere mai ai nga manu o te tai-rawhiti me nga manu o te tai-hauauru, ka tutaki ki Ketemaringi i runga o Hurakia. Koinei te maunga e whaka-huaina ana i roto i nga whakatapatapa huahua, e mea nei; “Hoki mai te manu ora ki te maunga, oti atu te manu mate ki te Reinga, ko ia!”
- 33. E whakahuene, etc.—Ki te M. 126 “E whakahuene ana Ruapehu.” E ki ana a Te Taite kei te he tera (A.T.N.). E ki ana a Tukorehu e tika ana te “whakahuene.” I te tainga tuatahi “E whakahumene ana.”
- 34. Paretetaitonga.—E rua nga tara o Ruapehu, ko Ruapehu te tara i te tonga, ko Paretetaitonga te tara i te muri. No Hawaiki mai era ingoa (A.T.N.).

- 36. Tu te takitaki.—Ko te whakamarama a Te Wiremu (W.D. 5) he moko te takitaki, i taia ki te kuha o te wahine. E ki ana a Te Taite “Pu te takitaki” ara he uhi i te pueru ka pupu kia maru i te matao. Te ahua ko ta Te Wiremu i tika i runga i te tikanga o te waiata (A.T.N.). E ki ana a Tukorehu Te Ahipu ki ona nei kaumātua, “tu tatakitaki,” ara penei te ahua o te huihuinga o nga maunga ki nga iwi tokomaha o nga waka e tutatakitaki ana ki te take o nga maunga e huaina i te waiata nei.
- 37. Oti te hopehope.—He pena ki te M. 126. E ki ana a Te Wiremu (W.D. 5) ko te hopehope he moko i taia ki muri o te tuara ki te wa ki te hope. E ki ana a Te Taite “whati te hopehope.” I te aronga o te waiata nei kei te tika ta Te Wiremu (A.T.N.).
- 38. No mua ra.—Ki te M. 126 “No muri nei” (A.T.N.).
- 39. Te Piu.—He one kei Rangipo; a he one hoki kei Kawhia (A.T.N.). Na Te Taite tenei whakamarama ki a Apirana. E tino he ana mo te one i Rangipo. Ko te one i te takiwa ki Rangipo, ko Te One-tapu ke te ingoa; kei roto i te patere a Erenora (Waiata Nama 142) e whakahuatia ana:—“Ka tiro tiro ki Te One-tapu,
 - Ka rangaa tonu ki Taupo, etc.”
 - Ko te one i Kawhia, ko Te Piu te ingoa, te mea e huaina i roto i te waiata nei; kei waenganui o Maketu me te pohutukawa i herea ai a Tainui waka i te unga mai ki roto o Kawhia. Mo tenei one te ki nei, “Ata miria tau tamahine me tau tamaiti, kia pai ai te haere i te one i Te Piu,” ara hei matakitaki ma te tini i Kawhia i nga wa ki muri.
- It was Waikohika who was the daughter which Manukipureora and his wife, Tukitaua, wished to marry Maniauruahu that is to be a second wife with Rangatahi. When Waikohika left home, however, she married Te Kanawa instead, he being the one who was more suited to her, being young and of about the same age as she was. On the daughter's return home to tell of her marriage, the remark made by Manukipureora was, “You were sent to Te Kanawa-where, and instead you went to that priest of the examiners' Altar.” Maniauruahu was one who had taken his place as a chief. Te Kanawa was a warrior, and was continually on the war-path. There was a saying in olden times about men continually on the move like Te Kanawa, to the effect that the open palm of his hand was his altar.
- There were many in the priesthood like that in former times, they constituted an order that questioned and examined the scholars to ascertain whether they had acquired the knowledge of the priesthood satisfactorily. That is the real reason why such men were referred to as of the examiners' altar. The chiefs of Waikato, Ngāti Maniapoto and Ngāti Tuwharetoa are descended from both Te Kanawa, sometimes called Te Kanawa-whatu-pango (son of Te Kanawa II) and Maniauruahu who was also named Te Kanawa-where.

- 27. Ruakatiti.—In M. 126 Ruatatiti, and in other versions “Ruatapiki.” This variation is due to the wide circulation of the song—as if blown about by the wind (A.T.N.). Te Taite's account in the first edition is quite wrong as to this name, when he stated that Ruakatiti was the person who had given away the daughter of Huru. It has been explained in the note to line 25 that it was Manukipureora's daughter who was involved, not Huru's at all.
- This man Ruakatiti was the one who accused Te Ikatere (the author of this song) of witchcraft.
- 30. Maramataha.—In some versions “Maramata” (A.T.N.). Maramataha is a small stream which flows into the Ongarue River, a short distance below Waimiha. This stream flows down from the Hurakia range.
- 31. With Hurakia athwart.—In M. 126 “Hurakia stands and confronts (me).” (A.T.N.)
- In the first edition “Standing athwart is Hurakia.” Hurakia is a high range, and formerly a well-known bird-snaring place. The *mauri manu*, bird cult talisman, is on this range, to which birds came from the east and west to forgather at the place called Ketemaringi (The over-flowing kit) on Hurakia. This range is specially mentioned in the bird-cult ritual, from which the following has been taken:—
Chorus—Return, O ye living spirits of the birds to the mountain; leave the spirits of the slain birds in the Nether-world.
- *Solo* (by priestly fowler)—They come on high!

Chorus—To Hurakia up yonder!

- 33. In sulky mood, etc.—This is in accordance with M. 126. Te Taite states that this is incorrect (A.T.N.).
- Tukorehu, however, states that “sulky mood” is correct. In the first edition “E whakahumene ana,” *Is folded up*.
- 34. Paretetaitonga.—There are two peaks on Ruapehu; Ruapehu peak is on the south and Paretetaitonga is the peak on the north. These names were brought from the former homeland of the Māori in Hawaiki (A.T.N.).
- 36. Replaced was the thigh design.—Williams (W.D.S.) explains that this was a tattooing design located on women's thighs. Te Taite states it should be “pu te takitaki,” which means to put on extra clothing to guard against the cold. It would appear from the context that Williams is correct (A.T.N.).
- Tukorehu Te Ahipu states that according to his elders, it should be “tu takitaki” (To meet or come together), that is to say that the gathering together of the mountains was symbolic of the meeting place of the canoe people; people whose tribal lands meet at the base of the mountains mentioned in the song.

- 37. Completed too, was my waist pattern.—This is in accordance with M. 126. Williams states (W.D. 5) that the pattern was tattooed on the waist at the back. Te Taite states “swaying waist.” According to the context of the song Williams was correct (A.T.N.).
- 38. 'Tis long since.—In M. 126 “It was in after times.” (A.T.N.)
- 39. Te Piu.—This is a sandy area at Rangipo; there is also a beach of this name at Kawhia (A.T.N.). The foregoing explanation was given by Te Taite to Sir Apirana.
- It is quite incorrect as to the sandy area at Rangipo, the name of which is Te One-tapu. It is mentioned in the action Song 142 by Erenora:—
“I gaze around at Te One-tapu,

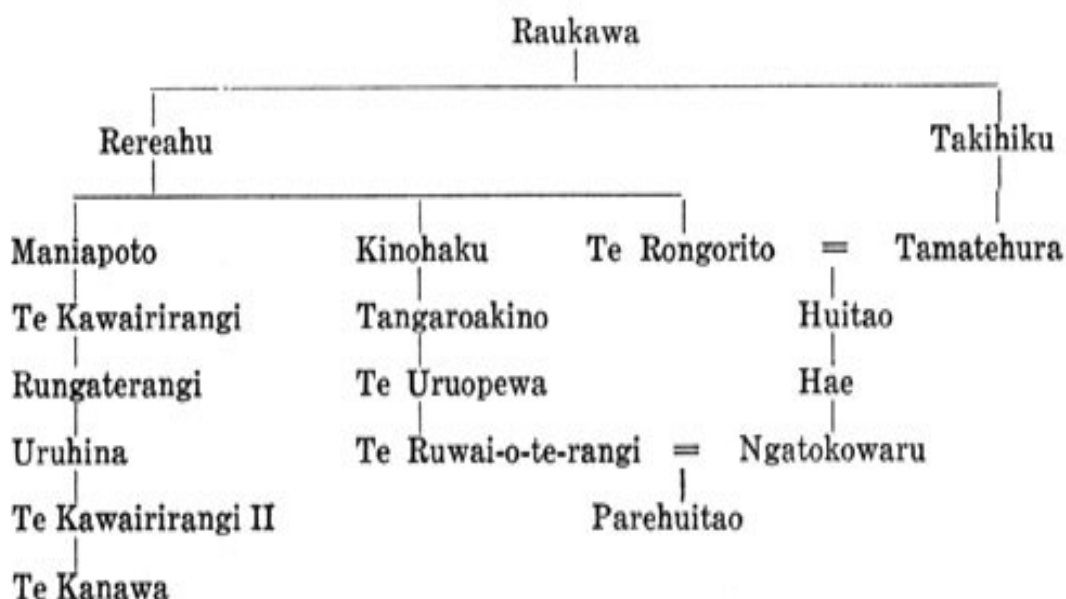
Then hurry onwards to Taupo, etc.”

The beach at Kawhia is the one called Te Piu and it is the one mentioned in this song; it stretches between Maketu and the pohutukawa tree to which the Tainui canoe was moored after entering the Kawhia harbour. It was with regard to this beach the following saying was made: “With every care do thou massage thy daughter and thy son so that they may proudly parade along the beach at Te Piu,” and in days of yore they would have been admired by the multitude who then lived in Kawhia.¹⁴³

HE KUPU TAPIRI

Me hoki ake ano i konei te titiro ki nga whakamarama mo te rarangi nama 25. Ki te korero a Tukorehu Te Ahipu, ko Parehuitao te wahine tuatahi a Te Kanawa; a na te papa o Parehuitao, na Ngatokowaru, te kupu mo Te Kanawa “He tuahu-tapatai, etc.” Na taua kupu ka whakarerea e Te Kanawa a Parehuitao, ka moe ai i a Waikohika. Kaore he uri o Parehuitao raua ko Te Kanawa. Tenei te whakapapa:—

¹⁴³ Ibid, at 296.



ADDENDUM.

The reader is here asked to refer back to the note to line 25. According to Tukorehu Te Ahipu's account, Parehuitao was the first wife of Te Kanawa; and it was the father of Parehuitao, Ngatokowaru, who made the remark about Te Kanawa, "That priest of the examiners' altar, etc." And it was because of this remark that Te Kanawa left Parehuitao, and married Waikohika. Parehuitao and Te Kanawa had no children.¹⁴⁴

71. HE TANGI MO TE WANO¹⁴⁵

(Ngāti -Apakura)

NA RANGIAMOA

(Na Te Taite Te Tomo i whakamarama. Na Pei Te Hurinui i whakatikatika.)

I te tainga tuatahi o te waiata nei i kiia e Te Taite na Rahi tenei waiata. Ki nga korero a Rore Erueti o Ngāti Mahanga me Ngāti -Apakura ko Rangiamoa ke te ingoa o te wahine nana te waiata nei. Ko Ngāti -Apakura he iwi nui tonu no roto i nga iwi o Waikato. Hei tungane whānaunga a Te Wano ki a Rangiamoa, no Ngāti -Apakura ano. He whānaunga i nga whakapapa a Te Wano ki a Rore Erueti.

Ko nga whenua i noho ai a Ngāti -Apakura ko Rangiaohia, ko Ohaupo, ahu atu ki te awa o Waipa i te takiwa ki Pirongia. No muri i te pakanga ki Orakau i te whawhai i

¹⁴⁴ Ibid, at 298.

¹⁴⁵ Ibid, at 237.

Waikato i te tau 1864 ka pana a Ngāti Apakura e nga hoia i o ratou kainga; i muri iho ka murua o ratou whenua. Kaore a Ngāti -Apakura i mau pu i te wa o te whawhai ki Waikato. Kei te pukapuka a James Cowan *The Old Frontier*, nga korero mo te ahua o te noho a tenei iwi i Rangiaohia i nga tau o mua atu i te pakanga; kei reira nga korerotia mo a ratou mahi ahu-whenua.

I te wa i pana ai a Ngāti Apakura ka ahu etehi o ratou ki te takiwa ki Taupo. No Titiraupenga ka mea a Te Wano kia piki ratou i te maunga kia kite mai ano ia i te wa kainga. No runga i Titiraupenga ka mate a Te Wano; ka tanumia ki reira. Te haerenga atu o Ngāti -Apakura i Titiraupenga ka noho ki Waihi me Tokaanu. No reira ka pangia e te mate karawaka, ka matemate to ratou nuinga. Ko Hongihongi Kapara, e tamariki ana i taua wa, tetehi o nga oranga o taua wahanga o Ngāti -Apakura. Na Pei Te Hurinui nga whakamarama i runga ake nei.

Ko te whiti tuatahi o te waiata nei te mea e tino waiatatia ana; e kiia ana hoki e etahi na Te Kooti Rikirangi. Kei te waiatatia ano te whiti tuarua, engari kaore i te whanui te mohio o te tangata ki tera. Ko te whiti tuarua e kore e taea te kawe na etahi iwi ke; a ko taua whiti kei roto i te pukapuka a McGregor (S. 17 and 18) a i etahi hoki e waitohutia i raro nei. Na Apirana enei whakamarama kua tuhia ake nei.

Ko nga whakamarama a Te Taite e puritia ana hei tuhi ki konei ko enei e whai ake nei. Na Takarea raua ko Te Kahui, he tuahine ki a Te Heuheu Tukino, M.L.C., a na Te Iwiheke, he wahine raNgāti ra no Ngāti -Tuwharetoa i korero te waiata nei ki a Te Taite. Ko Wenerata a Te Heuheu he tamahine na Te Heuheu Iwikau, ki te waiata haere i tenei waiata i te rohe o Ngāti -Tuwharetoa; na rira ka pohehetia nana tonu taua waiata.

Ko te kaupapa i raro nei na Te Taite i tohutohu.

(Ref.: S. 1/17 and 18; S. 2, 60; B. 3/161, 4/71; W.L.W. p. 109; T. Turi p. 12.)

E pa to hau he *wini* raro,
He homai aroha,
Kia tangi atu au i konei;
He aroha ki te iwi,
5 Ka momotu ki tawhiti ki Paerau
Ko wai e kite atu,
Kei whea aku hoa i mua ra,
I te tonuitanga?
Ka haramai tenei ka tauwehe
10 Ka raungaiti au.
E ua e te ua e taheke
Koe i runga ra;

Ko au ki raro nei riringi ai
Te ua i aku kamo.
15 Moe mai, e Wano, i Tirau,
Te pae ki te whenua
I te wa tutata ki te kainga
Koua hurihia.
Tenei matou kei runga kei te
20 Toka ki Taupo,
Ka paea ki te one ki Waihi,
Ki taku matua nui.
Ki te whare koiwi ki Tongariro,
E moea iho nei.
25 Hoki mai e roto ki te puia
Nui, ki Tokaanu.
Ki te wai tuku kiri o te iwi
E aroha nei au, i.

71. A LAMENT FOR TE WANO

(Ngāti -Apakura)

BY RANGIAMOA

(Explanations by Te Taite Te Tomo. With corrections by Pei Te Hurinui.)

In the first edition Te Taite Te Tomo gave the authoress of this song as Rahu. According to Rore Erueti of Ngāti -Mahanga and Ngāti -Apakura the real authoress was Rangiamoa. Ngāti -Apakura is one of the principal tribes of Waikato. Te Wano was a male cousin of Rangiamoa, who was also of Ngāti -Apakura. Te Wano was a relative, in the tribal genealogy, of Rore Erueti.

The lands occupied by Ngāti -Apakura were Rangiaohia, Ohaupo and lands extending to the Waipa River in the direction of Pirongia. It was after the Battle of Orakau of the Waikato War in the year 1864 when Ngāti -Apakura were expelled by troops from their homes; and later on their lands were confiscated. The Ngāti -Apakura were never armed and took no part in the Waikato War. In the book by James Cowan, *The Old Frontier*, are given accounts of how these people lived during the years just prior to the outbreak of war; and their farming activities are described.

When the Ngāti -Apakura were expelled, a section of them trekked off in the direction of Taupo. At Titiraupenga Te Wano asked his people to climb the mountain so that he might have a view of the land in the direction of their home. On Titiraupenga, Te Wano

died and was buried there. From Titiraupenga the Ngāti -Apakura went on and settled at Waihi and Tokaanu. There they were afflicted by *karawaka* (some form of epidemic) and most of them succumbed. Hongihongi Kapara, who was an infant at the time, was one of the survivors of this section of Ngāti -Apakura. The foregoing explanations are by Pei Te Hurinui.

The first verse of the text of this song is the one which is generally sung; and has been attributed by some to Te Kooti Rikirangi. The second verse is also sung by some, but there are not many who are familiar with it. The second verse cannot be claimed by other tribes; and this verse was recorded in McGregor's book (S. 17 and 18) and in other collections as noted hereunder.

The explanations by Te Taite which finds a place in these notes are as follows:—It was Takarea and Te Kahui, sisters of Te Heuheu Tukino, M.L.C., and also Te Iwiheke, a lady of the Ngāti -Tuwharetoa aristocracy, who contributed to Te Taite's knowledge of this song. Wenerata Te Heuheu, a daughter of Te Heuheu Iwikau, popularised this song among the Ngāti -Tuwharetoa; and on that account it was mistakenly thought that she was the authoress of the song.

The text given below was contributed by Te Taite.

(Ref.: S. 1/17 and 18; S. 2, 60; B. 3/161, 4/71, W.L.W. p. 109; T. Turi p. 12.)

Gently blows the wind from the north
Bringing loving memories
Which causes me here to weep;
'Tis sorrow for the tribe,
5 Departed afar off to Paerau.
Who is it can see,
Where are my friends of yesteryear,
Who all dwelt together?
Comes now this parting
10 And I am quite bereft.

Come then, O rain, pour down,
Steadily from above;
Whilst I here below pour forth
A deluge from mine eyes.
15 Sleep on, O Wano, on Tirau,
The barrier to the land,
Stretching forth to that home
Which is now forsaken.

Here we now are cast upon
 20 The rocky shores of Taupo,
 Stranded upon the sands at Waihi,
 Where dwelt my noble sire,
 Now placed in the charnel-house on Tongariro.
 Like unto the abode wherein we sleep.
 25 Return, O my spirit, to the thermal pool
 Of renown, at Tokaanu,
 To the healing-waters of the tribe
 For whom I mourn.¹⁴⁶

NGA WHAKAMARAMA

- Rarangi:
- 1. Wini.—Ko te kupu pakeha “wind,” he hau. Ki etahi “he muri raro.” He kupu Māori te *wini* mo teteahi ahua kumara me teteahi ahua harakeke.
- 5. Paerau.—He ingoa kei te Rerenga Wairua.
- 15. Wano.—Kua whakamaramatia i runga ake nei
- Tirau.—He whakapotonga no Titiraupenga. Tirohia nga Waiata Nama 41, 54 me te 319. (Kaore ano te 319 i perehitia.)
- 18. Koua hurihia.—Kua whakarerea o ratou kainga tupu i Rangiaohia me era waahi.
- 20. Toka ki Taupo.—Ko nga pari me nga toka kohatu i nga taatika o te moana o Taupo. E he ana te korero a Te Taite mo te pa o Te Rangiita, he toka kei waho o Waihi. Kei uta ke o Motuoapa te pa o Te Rangiita, kei teteahi taha ke o te moana.
- 21. Waihi.—E tata ana ki Tokaanu, Taupo.
- 23. Whare koiwi.—I haria hoki a Te Heuheu nui ki runga o Tongariro, te matenga ai i te horo i Te Rapa.¹⁴⁷

NOTES

- Line:
- 1. Wind.—The English word “wind,” Māorified. In some versions “he muri raro”; with the same meaning. The Māori word *wini* is the term for a dark variety of kumara, and also a variety of flax with a dark purple edge to the leaf.
- 5. Paerau.—One of the place names associated with spirits' journey to Te Rerenga Wairua, *Leaping place of Spirits*.
- 15. Wano.—Already explained in the head note.
- Tirau.—Abbreviation for Titiraupenga. See Songs 41, 54 and 319.

¹⁴⁶ Ibid, at 238.

¹⁴⁷ Ibid, at 239.

- 18. Now forsaken.—An expression of regret on leaving their homes at Rangiaohia and other places in that locality.
- 20. Rocky shore of Taupo.—In reference to the rock cliffs and rocks on the shores of Lake Taupo. Te Taite was wrong in stating that the pa (fortified place) of Te Rangiita is a rock off-shore from Waihi. Te Rangiita's pa is inland from Motuoapa on the opposite side of the lake.
- 21. Waihi.—A place near Tokaanu, Taupo.
- 23. Charnel-house.—The body of the famous Te Heuheu II was taken to Tongariro after he was killed by a landslide at Te Rapa.

OTHER SECONDARY SOURCES

9) ROHE PŌTAE RESEARCH REPORTS

Much historic research on the Rohe Pōtae has been carried out already by the Waitangi Tribunal and the Crown Forestry Rental Trust. So that we do not duplicate what has already been done or requires re-examination, the team have agreed to list these resources commenting briefly on their value to the report.

- 1) Bassett, H & Kay, R, *The Impacts of the Native Townships Acts in the Rohe Pōtae: Te Kuiti, Otorohanga, Karewa, Te Puia and Parawai Native Townships* (Commissioned by the Crown Forestry Rental Trust for the Rohe Pōtae Inquiry District, November 2009).
- 2) Bennion, Tom ‘*Māori and Rating Law*’ (Waitangi Tribunal Rangahaua Whanui Series: First Release, July 1997).
- 3) Bayley, N, *Aspects of Economic and Socio-economic Development in the Rohe Pōtae Inquiry District (Wai 898) 1840-2008): A Scoping Report* (Waitangi Tribunal, Wellington, 2009):

This project is the first stage in addressing how best to approach the Economic Options and the Social Sector Issues and Socio-economic Impacts projects described as projects 18 and 20 in the Rohe Pōtae inquiry (Wai 898) casebook programme. The broad socio-economic area of inquiry can be conceptualised into two distinctive subthemes. An economic sub-theme addresses issues of the state's role in Māori economic development, while socio-economic sub-themes focus on social services and on socioeconomic impacts of Government action. With this division in mind, the economic element of the scoping report considers how to address the role of the state in Māori economic activity in the district from early engagement with the settler economy to the present day. The overarching consideration is the Government's role in fostering and/or inhibiting the economic activities of the hapū and iwi of the Te Rohe Pōtae district. The scoping report considers how to approach the question of Government involvement

within, and responsibility for, Māori economic development. The second socio-economic element of the scoping report considers how best to research the Government's involvement with the provision of social services to the hapū and iwi of the district from 1840 through to today. The scoping report explores how to approach the relationship between the Government's provision of social services, local concerns and conditions, and the socio-economic conditions of hapū and iwi.

- 4) Michael Belgrave, David Belgrave, Dr Chris Anderson, Dr Alex James, Dr James Millner, Steven Gardiner, April Bennett, *Te Rohe Pōtae Harbours and Coast, Inland Waterways, Indigenous Flora and Fauna, Sites of Significance and Environmental Management and Environmental Impacts Scoping Report* (A Report Commissioned by the Crown Forestry Rentals Trust for the Waitangi Tribunal's Rohe Pōtae District Inquiry, 5 March 2010):

This scoping report was prepared to undertake a preliminary overview of environmental issues relating to the Rohe Pōtae Inquiry District. The report is a multi-disciplinary report which provides in the first part a largely historical overview of the change of the physical environment within the Rohe Pōtae since the beginning of colonisation and more particularly since the opening up of the Rohe Pōtae in the 1880s. Since that time the district has undertaken a very substantial transformation due to the introduction of pastoral agriculture, and in particular the introduction of dairy and sheep farming. Large areas of the district's Indigenous forests have been felled or burnt to allow for agriculture, and have been replaced with exotic forests. This transformation has had a very significant impact on the biodiversity of the district, with a significant impact on fauna which were a key part of the pre-European Māori economy and which remain highly valued by tangata whenua.

The report examines the legislative and policy frameworks which have been used to manage environmental resources from a period where control was held exclusively by tangata whenua, to the growing encroachment of the Crown on resource management, without any reference to Māori needs, Māori worldviews, Māori rights to be consulted or even legal rights to many of the resources involved. In a regime of environmental management governed by Māori law, environmental and resource management were fundamental to the legal systems. However, resource management in a 19th century capitalist economy was subject to almost no legal regulation. Private enterprise, assisted by the state, alone determined resource use, environmental transformation and its consequential destructive impact on fauna and flora. Since about the 1970s, there has been a sustained attempt to reintroduce environmental management and the priorities of sustainability to New Zealand law and policy.

This report examines this transition in terms of mainstream, non-Māori, perception of the environment, the legal regimes for managing the environment and the policy environment on which these rest. The report collected a substantial body of evidence of economic change and its environmental impact on the district, and provides an overview of major features of this transformation. The wide variety of different environmental impacts, without an overarching regime to manage them, means that a variety of disparate activities have been pulled together, described and analysed. These activities range from the introduction of dairying and its intensification over time, with its very substantial impact on water and soil quality, to forestry, mining, quarrying, industrial processes and the impact of the development of towns.

- 5) Crown Forestry Rental Trust, *Catalogue of the Māori-language Document Bank* (Part I Manuscripts, Rohe Pōtae Inquiry District 2008):

This report documents unpublished manuscripts in Māori, which have been copied from collections in the Auckland City Library, Auckland University Library, Auckland Museum Library, Alexander Turnbull Library and Waikato University Library. There is some material in English, such as translations or papers in a collection which are closely associated with a document in Māori. Part II of the Catalogue comprises copies and/or documentation of material in Māori from the 19th century Māori-language newspapers. The documents relate to the 19th and early 20th century history of Māori in the Rohe Pōtae Inquiry District and their interaction with Pakeha and government. Some material is from around the borders of this area, when it has relevance to this inquiry history. The catalogue is not comprehensive of all such material; it represents what could be found in the libraries and the newspapers over the period of research of the inquiry.

- 6) Douglas, T & Innes, C, *Te Rohe Pōtae Land Alienation Interim Report 1840-1908* (Waitangi Tribunal, Wellington, 19 February 2010):

The Rohe Pōtae Land Alienation Project is a project to collect and present basic information about the alienation of Māori land in the Te Rohe Pōtae inquiry district from 1840 to the present day. This preliminary report, the first part of the overall project, presents data on the alienation of Māori land from 1840 to 1908. This information includes the date of alienations, the names and sizes of blocks alienated and whether they were alienated into government ownership, or were sold privately hence there is some very useful information, maps and tables relevant for the Maniapoto oral and historical report. The report further notes that land alienations from 1908 to 2010 will be dealt with in the full version of this report due in May 2011.

- 7) Heinz, A, *Quantifying Māori Land Alienation in the Te Rohe Pōtae Inquiry District* (Wai 98#A11, Waitangi Tribunal Unit, Wellington, October 2008).

Heinz provides a scoping report for a proposed overview of Māori land alienation in the Te Rohe Pōtae district inquiry which is required to tabulate, analyse and map the areas and methods by which Māori land was alienated in the inquiry district between 1840 and 2007. Heinz provides some very useful maps outlining the Rohe Pōtae inquiry boundary vis-a-vis the surrounding inquiry claims and Treaty settlements, and the Rohe Pōtae boundary according to the 1883 Maniapoto Petition and Wahanui in 1886.

- 8) Hutton, J, *The Operation of the Waikato-Maniapoto District Māori Land Board* (Report written for the Crown Forestry Rental Trust (Twentieth Century Māori Land Administration Project, 3 May 1996):

This report contains a case study of the process of land sales in the Waikato-Maniapoto District from around 1909 - 1920. The report provides specific examples of how the land-sale process worked on the ground. The report was concerned with the way that the Waikato-Maniapoto District Māori Land Board operated which is a study of an institutional culture and practice. Further, the report discusses some aspects of the

relationship between the Board and the Native Department, the Crown's funding and staffing of the Board, and the question of the extent to which the Board protected (or not) Māori interests.

- 9) Luiten, Jane '*Local Government on the East Coast: A Scoping Report*', (Commissioned by History Works for the Crown Forestry Rental Trust, October 2007).
- 10) Marr, C, *The Alienation of Māori Land in the Rohe Pōtae (Part 1: 1883-1920, Rangahaua Whanui District 8, December 1996):*

This report has been commissioned by the Waitangi Tribunal as part of the Rangahaua Whanui project for the Rohe Pōtae district. It is based on a research project on Māori land alienations in the district from 1890 to 1920. The focus of that project was Crown purchasing operations of the 1890s. The project was then extended to provide an overview of Māori land alienations from 1840 to 1890. The report is only intended as a preliminary overview of the major types of Māori land alienation of the period and not a comprehensive investigation of each individual land alienation in the Rohe Pōtae (Aotea block). It is recognised that the overall legislative and political framework of the time, including the operations of the Native Land Court, were crucial to Māori land alienations. However it is beyond the scope of this report to investigate these in detail. Instead this report is intended to provide a guide to the major types of land alienation and to what appear to be the major issues arising from these.

The focus of this report is on nineteenth-century alienations of Māori land in the north and western part of the King Country or Rohe Pōtae, known as the Aotea block. The wider King Country or Rohe Pōtae is covered in some detail in a number of other reports produced for, or by, the Waitangi Tribunal. The Waitangi Tribunal *Pouakani Report* deals in particular with nineteenth century land alienations in the Taupouuiatia block in the eastern part of the Rohe Pōtae.¹⁴⁸ The Rangahaua Whanui report for the Whanganui district includes an overview of the alienation of upper Whanganui lands in the southern Rohe Pōtae.¹⁴⁹ Alan Ward's report, 'Whanganui ki Maniapoto' also provides an overview of the whole region.¹⁵⁰ The Evelyn Stokes report for the Ministry of Energy, 'Mokau; Māori Cultural and Historical Perspectives', provides an overview of early alienations in the Mokau region in the south western part of the district.¹⁵¹ While the focus of this report is on what became known as the Aotea block, policies and developments in the wider Rohe Pōtae are also touched on where necessary which makes this report an important source for the Maniapoto oral and historical report.

- 11) Marr, C, *The Alienation of Māori Land in the Rohe Pōtae (Part 2: 1900-1960, Rangahaua Whanui District 8, August 1999):*

¹⁴⁸ Waitangi Tribunal, *The Pouakani Report 1993*, (Wellington, Brookers Ltd, 1983).

¹⁴⁹ Suzanne Cross and Brian Bargh, District 9, *The Whanganui District*, (Waitangi Tribunal Rangahaua Whanui Series, Working Paper: First Release, April 1996).

¹⁵⁰ Alan Ward, 'Whanganui ki Maniapoto', (Report Commissioned by the Waitangi Tribunal, 1992, Wai 48, doc A20).

¹⁵¹ Evelyn Stokes, 'Mokau: Maori Cultural and Historical Perspectives', (Report Commissioned by the Ministry of Energy, 1988).

The new Māori Land Councils were created pursuant to the Māori Land Administrations Act 1900 as a new system of Māori land alienation in the first 20 years of the twentieth century. They and their successors, Māori Land Boards, were not abolished until 1953 and their powers and duties were transferred to the Māori Trustee. This report outlines some of the major features and the issues of this system.

- 12) Mitchell, J, *King Country Petitions Introduction & Indexes* (Te Rohe Pōtae District Inquiry (Wai 898), Commissioned by CFRT, January 2008):

An 1883 combined Ngāti Maniapoto, Raukawa, Whanganui and Tuwharetoa petition was signed by Wahanui, Taonui, Rewi Maniapoto and 412 others and presented to the New Zealand Parliament. The petition asked Parliament to pass legislation securing Māori ownership of land in the King Country and to abolish the practices of the Native Land Court. Given that a petition to Parliament receives different treatment from ordinary correspondence requests made to Government Officials, it represents a distinct and special kind of historical source. As stated by Parliamentary analyst David McGee, 'By petitioning the House, the citizen is able to express his or her opinion on a subject of some concern and address it in a public fashion to the country's legislators. The act of petitioning may or may not have any practical consequences but it does ensure that the petitioner's concerns are heard and given some consideration by those in authority'. This project includes an index of the petitions and the accompanying document and image banks within the Rohe Pōtae which makes it very useful for the Maniapoto oral and traditional history report. The report also includes a discussion on methodology, suggested possibilities for further research, and a description of how the indexes, document and image banks are organised.

- 13) Stirling, B, *Taupo–Kaingaroa 19th Century* (Overview Project, Volume One, A Report Commissioned by the Crown Forestry Rental Trust, September 2004):

This historic report covers the period from 1840 to the end of the New Zealand Wars, as they related to Māori and Pakeha settlement in the Taupo and Kaingaroa areas. Stirling examines the early settlement of Taupo and Kaingaroa lands from 1867 up to about 1882, at which point a distinctive set of issues arise relating to the Rohe Pōtae and the Tauponuiatia block. The government's role in the pacification and settlement of Taupo and Kaingaroa over this period are also considered, as is the wider political relationship between the government and the tangata whenua, and their political responses to the government's land policies. Stirling adds the detail relating to government and private land purchase practices and land transactions across the Taupo and Kaingaroa districts in the period leading up to the establishment of the Tauponuiatia block in 1886. It also includes more detailed studies of four blocks that illustrate many of the themes and other issues directly relevant to current claim issues: Tatura, the Tauhara blocks, Paeroa blocks, and Kaingaroa No. 2. Stirling then provides a detailed examination of the Tauponuiatia block title investigation, and the political context from which it emerged. The aftermath of protest arising from the hearing, particularly the vexed issue of the western boundary, is also examined in some detail. The most immediate issue in the wake of the Tauponuiatia hearing was the massive programme of government purchasing that was to follow it, even if this programme was hindered a little by the title uncertainties affecting Tauponuiatia West blocks. The huge survey costs arising out of the Tauponuiatia title investigation are also examined. The links between these survey costs and many of the land purchases is outlined and is

detailed in the Okahukura and the Tokaanu township blocks; the latter being not so much a typical block but an important but discrete issue in southern Taupo. The dramatic impact on local Māori of the Tauponuiatia hearings and the wave of purchasing that not so much followed it, but occurred simultaneously with it, is also considered in the report. Living conditions and the government's very limited and tardy assistance with respect to health and education are also considered here. Finally, Ngāti Tuwharetoa's political response to their plight through the 1890s is discussed, particularly their challenge to the Native Land Acts and their active participation in the Kotahitanga movement. The relevance of this report to the Maniapoto oral and historical report is its detailed analyses on the western boundaries of the Rohe Pōtae.

14) Stirling, B, *Kīngitanga to Te Kooti: Taupo in the 1860s* (A Report Commissioned by the Crown Forestry Rental Trust, Wellington, 2005):

This research report has been commissioned largely in response to requests from senior staff at the Waitangi Tribunal that some effort be put into filling a gap in the existing research relating to events in Taupo in the 1860s. In essence, what was sought was coverage with a particular focus on the relationship of Taupo Māori with the Kīngitanga and with the Crown through the 1860s, the extent of any engagement of Taupo Māori with Pai Marire in the second half of the 1860s, and the nature and extent of the relationship between Taupo Māori and Te Kooti at Taupo in 1869. The existing material provides a valuable context for the more specific detail in this report relating to the generally unreported experiences of Taupo Māori in the 1860s. The value of this report in terms of the Maniapoto oral and historic report is in recording the historic events surrounding the western borders of the Rohe Pōtae.

15) Waitangi Tribunal, *King Country/Rohe Pōtae Inquiry Boundary Discussion Paper*, (Wai 898#6.2.2, Waitangi Tribunal Research Unit, Wellington, 2006).

This Waitangi Tribunal discussion paper discusses the boundary of the King Country/Rohe Pōtae district inquiry as an interim boundary for administrative purposes only. This boundary is depicted in the research paper. The inquiry boundary is a key topic of discussion between the Tribunal and counsel at the judicial conferences and hearings for the King Country inquiry. This discussion paper was intended to inform discussion at the conference and hearings. Given that determining an inquiry boundary is a difficult but necessary part of the district inquiry process, they must set some limit on the claims to be grouped for inquiry and claimants, Crown and researchers need to have a clear idea of the area requiring the preparation of oral and technical research and other evidence. However, the task is difficult because some claim areas will inevitably overlap and any boundary will therefore intersect the interests of some claimant groups. It is important to note that inquiry boundaries do not purport to be tribal boundaries. The final decision on the King Country inquiry boundary will be made by the Presiding Officer of the King Country inquiry after a process of consultation with claimant and Crown counsel and after consideration of a number of factors including:

- commonalities in claims;
- the area of the inquiry district;
- the number of claims to be heard; and
- tribal associations with geographical regions (taking into consideration tribal overlap areas, ancestral associations, and historical migrations).

16) Waitangi Tribunal, *Te Rohe Pōtae District Inquiry Final Boundary Description and Maps* (Waitangi Tribunal Unit, September 2007):

This Tribunal report outlines the boundary for the Rohe Pōtae District Inquiry is outlined in Judge Ambler's memorandum-directions dated 4 September 2007 (Wai 898 # 2.5.21). This paper provides descriptions and maps of the inquiry boundary divided into four sections. Section 1 summarises the inquiry boundary and the various extensions.

Section 2 discusses the extensions to the inquiry that relate to particular claimant groups.

Section 3 provides maps of the inquiry boundary and the extensions that relate to particular claimants groups.

Section 4 provides a list of the blocks that adjoin the boundary, both internally and externally. This is provided to clarify which blocks are included in the inquiry, and which are excluded.

A number of appendices are also provided which give relevant background information.

17) Waitangi Tribunal, *Revised Boundary for Te Rohe Pōtae District Inquiry* (Waitangi Tribunal Unit, May 2008):

This paper provides descriptions and maps of the boundaries of the Rohe Pōtae inquiry based on research to date based on historical boundaries. The paper summarises the inquiry boundary and the various extensions, discusses the extensions to the inquiry that are related to particular groups, provides maps to the inquiry and the related extensions, and provides a list of the blocks that adjoin the inquiry boundary both internally and externally.

18) Waitangi Tribunal, *The Ngāti Maniapoto/Ngāti Tama Settlement Cross Claims Report*, (Wai 788, Wai 800, Waitangi Tribunal Report 2001):

This Tribunal report is outcome of an urgent hearing in Wellington from 26 to 28 February 2001 and deals with two claims by Ngāti Maniapoto in relation to the proposed settlement of Ngāti Tama's historical Treaty claims relating to Taranaki. The claimants stated that they have customary interests in part of the area covered by the Ngāti Tama settlement and that they will be prejudiced by the provision of redress to Ngāti Tama within that area before Ngāti Maniapoto's claims have been settled. The Crown and Ngāti Tama agreed to revise the original settlement offer to Ngāti Tama contained in the heads of agreement. By revising the settlement package and endeavouring to meet Ngāti Maniapoto's concerns in certain other respects, the Crown tried conscientiously to meet its obligations as a Treaty partner to both Ngāti Tama and Ngāti Maniapoto. The report noted that if the revised settlement with Ngāti Tama went ahead, the Crown would retain the capacity to provide adequate and appropriate redress to Ngāti Maniapoto when its settlement is negotiated. The Tribunal recommended that the Crown take an active role in trying to facilitate an agreement between Ngāti Maniapoto and Ngāti Tama which could recognise the interests of both groups and ensure that both can be involved in owning and managing the Te Kawau Pā site where both groups had a customary interest.

- 19) Ward, A, *Whanganui ki Maniapoto* (Preliminary Historical Report Wai 48 and related claims, March 1992):

Alan Ward provides in this preliminary historical report a brief but good connected historical background and survey relating to a number of claims affecting the upper Whanganui Murimoto-Rangipo, Tuhua, Waimarino, National Park and the King Country district north to Kawhia and the Puniu River. The claims as at October 1990 embraced two main areas of possible breach of the Treaty:

(i) The compulsory taking of Māori land by the Crown for various purposes such as the Main Trunk Railway, national parks and Native Townships, involving loss of land without consent and with inadequate or no compensation.

(ii) The acquisition by the Crown of vast areas of land through purchase of individual Māori interests, piecemeal, and frequently before the land had passed through the (then) Native Land Court, rather than through the 'free and intelligent consent' of Māori hapū or iwi, that this was in breach of the rangatiratanga guarantee of the Treaty generally and of the Rohe Pōtae agreements of 1883-4 specifically, and to the detriment of the Māori people affected.

(iii) A related issue is the cost to Māori of surveys and legal expenses involved in the Native Land Court process the only process available to Māori to secure recognition of their titles by the received law.

This report provides a connected historical framework against which the various particular claims can be viewed, and further researched in detail. The main focus was on the operation of the Native Land Acts and the Native Land Court since it was through them that the Crown acquired most of the land which is the subject of these claims. The evidence read allows some fairly firm statements to be made - statements which generally support the claimants' position.

10) FAMILY REUNION BOOKS

Family reunion books are another source that warrants researching for the final report. Besides whakapapa information, these resources also provide much whānau and hapū history regarding relationships, land matters, customary practices and the integration of key Pakeha-Māori marriages within Ngāti Maniapoto including the Turner, Hetet, Ormsby, Searancke and Anderson whānau.

- 1) Turner, A. T. M, *Turner Reunion, 9th-11th April, 1982*. (M. Turner, Hangatiki, 1982)
- 2) *Family Re-Union of Louis Hetet & Rangituatahi, January 29th to 31st, 1971* (King Country Chronicle Printers, Te Kuiti, 1971).
- 3) Turner, T. M, *Hetet Reunion Held at Te Kuiti Marae: 31st December 1994 to 3rd January 1995* (T.M. Turner, Te Kuiti, 1995).
- 4) Te Kanawa, H. *Te Whānau a Nga paki [i.e. Ngapaki] Tana Raua ko Jeremiah Ormsby* (H. Te Kanawa, Te Kuiti, 1981).

- 5) Searancke, N. *Geneology [i.e. Genealogy] of the Searancke-Herangi Family*. (N. Searancke, Auckland, 1982).
- 6) Turner, N. and B. Muraahi, *When the Bells Toll* (C & S Publications, Taumarunui 1994).
- 7) *The Geneological [i.e. Genealogical] Records of Thomas Martin Anderson, 1828-1974* (Anderson Reunion Committee, Te Kuiti, 1974).

11) MARAE INVENTORIES

We recommend that an inventory of all Ngāti Maniapoto marae be undertaken. Meeting houses are considered to be the ‘pataka korero’ of tribes. Stories about the construction, ownership, location and relocation of meeting houses feature frequently in the histories of Māori communities. Information should be collected around their origins, stories of any carved figures, associated key tupuna and so forth. Gazette notices for marae are also a useful source of information, particularly for constituent hapū associated with respective marae. An electronic version of historical notices can be accessed through various libraries.

To this end, in November 2006 the Ngāti Maniapoto Marae Pact Trust published its booklet, ‘*Nga Hikoinga o te Ngāti Maniapoto Marae Pact Trust*’ to commemorate its 25 year anniversary for the Trust. The booklet included important historical information for the following marae that may be useful for the final report:

- | | |
|-------------------------|--|
| 1) Te Tokanganui-a-noho | 10) Taarewanga Marae |
| 2) Kaputuhi Pa | 11) Te Ahoroa Marae |
| 3) Mangarama Marae | 12) Te Hokingamai ki te Nehenehenui
Marae |
| 4) Marokopa Marae | 13) Te Kauae Paa |
| 5) Mokau Kohunui Marae | 14) Te Koropatu Marae |
| 6) Motiti Marae | 15) Te Kumi Marae |
| 7) Napinapi Marae | 16) Te Waipatoto Marae |
| 8) Pohatuiiri Marae | 17) Torikapu |
| 9) Reremanu Marae | |

We believe this work should be expanded on to include a stock take of all marae within Ngāti Maniapoto.

- 1) See also Roa, T. and Taarewanga Marae. *Ko te Torohanga o nga Ringa*. (Otorohanga, N.Z., Taarewanga Marae, 2005).
- 2) *Te Tokanganui-a-Noho : centennial programme 1872-1972*. (Marae Board of Trustees, Māori Committee affiliated to the New Zealand Māori Council and Te Tokanganui-a-noho Centennial Committee, Te Kuiti, 1972).
- 3) Barrett-Aranui, H. *A Gossamer of Wisdom: Truths Enshrouded within the Ancestral House of Ngaati Maniapoto*. (Waikato Print, University of Waikato, Hamilton, New Zealand, 1999).

OTHER RESOURCES

Tuaupiki, J, *A Stocktake Report of Maniapoto Literature* (Maniapoto Māori Trust Board, July 2010):

This report was been prepared for the Maniapoto Māori Trust Board. It aims are to assist the Trust Board to locate Maniapoto literature that is relevant to Maniapoto and will contribute to a strategy to support the development of their Strategic Plan for the revitalization of te reo o Maniapoto. All literature in the stock take is within the public domain and is delivered by Maniapoto descendants in te reo o Maniapoto. The document may prove useful for the oral and traditional history report in terms of additional historical and oral resources to consult.

SUMMARY

As mentioned and illustrated above, there is a mountain of primary and secondary documentary sources that illustrate in detail the oral and traditional histories of Ngāti Maniapoto. Furthermore, much of this material is authored by Ngāti Maniapoto historians and tohunga such as Raureti Te Huia, Hari Hemara Wahanui, the Rev. Rapata Emery, Dr Pei Te Hurinui Jones, Tui Adams, Tuti Aranui, Piripi Crown and Shane Te Ruki. These Maniapoto sources offer the rich opportunity to examine Maniapoto history through a Maniapoto lens and perspective. The final oral and traditional history report must consult extensively with these sources first, and then move onto other documentary sources such as the works of James Cowan. In this way, the final report will present to the Waitangi Tribunal the stories of Ngāti Maniapoto claimants the way they want it told. The final report will offer the opportunity for Ngāti Maniapoto claimants to present their view of themselves to assist the Waitangi Tribunal in determining who was affected by actions of the Crown.

D ORAL SOURCES

INTRODUCTION

The purpose of the oral history component of the oral and traditional history project is to interview a range of kaumātua - kuia and koroua – to discuss some of the traditions associated with Ngāti Maniapoto, record their life stories and to obtain evidence about some of the claim issues. As such, the evidence received by the oral history project will be used for three purposes:

- Contribute to the briefs of evidence by tangata whenua witnesses at the inquiry;
- Provide evidence for the technical research programme;
- Contribute to the oral and traditional history report.

Hence, the oral history project has significance beyond just the report to be produced from the oral and traditional history project. How the contents of the interviews might be made available to the researchers producing the technical reports and counsel assisting their clients in preparing tangata whenua evidence is discussed below. It is also important to observe that the oral history project is not just concerned with the traditional history of Ngāti Maniapoto but with the broader claim issues to be addressed by claimants in the inquiry and, indeed, with the life stories of the participants. This is an important consideration when determining who should participate which, for the reasons set out below, we consider is a matter for the Rohe Pōtae cluster groups to decide. However, there is an important research issue which the clusters need to consider in making any decisions and this too is set out in more detail below.

CURRENTLY AVAILABLE ORAL HISTORY RECORDINGS

Before the report discusses the oral history project points, the researchers wish to draw to everyone's attention serious consideration on recordings already available on Ngāti Maniapoto. Locating what recordings are already available on Ngāti Maniapoto leaders (preferably by Ngāti Maniapoto leaders) who have mostly already passed on, will prove to be an additional and invaluable resource for this project. Consequently, an inventory of what material is already in the public (and private if possible) domain on Ngāti Maniapoto needs to be completed and consulted.

To this end, the researchers have located the following Ngāti Maniapoto oral history recordings that are relevant to compiling this oral and traditional history report on Ngāti Maniapoto. Such recordings include actual moteatea from the *Nga Moteatea* series discussed above; Waka Huia documentaries, Alexander Turnbull Library interviews, and

Museum of New Zealand cylinder recordings. Some of these recordings are of Maniapoto leaders such as Raureti Te Huia, Dr Pei Te Hurinui Jones, Robert Emery, Diggeress Te Kanawa, Henare Tuwhangai, Piripi Crown, Te Aue Davis, Kahu Jones, Ana Poa, Te Kore Crown and Wai Teddy (among others). These recordings have been located and are available for inspection and will contribute significantly to the project.

The researchers have organised the section below under various categories for ease of reading and understanding the content and relevance of the oral recordings for the overall Maniapoto oral and traditional history project. For convenience, the oral recordings have been listed under the following headings:

- Nga Moteatea
- Māori Purposes Fund Recordings
- Mervyn McLean and Jeny Curnow Collection
- Museum of New Zealand Recordings
- Alexander Turnbull Library Archives
- Film Archives

1) NGA MOTEATEA

As noted above, the Nga Moteatea series are a collection of scattered waiata pieces from many waka areas around the country. The series is an annotated collection of waiata collected over 40 years by the distinguished Māori leader and scholar Sir Apirana Ngata and was subsequently translated and published by the Maniapoto scholar Dr Pei Te Hurinui Jones. The importance of this resource for the Maniapoto oral and traditional history report is that many of the waiata in the Moteatea series are rich repositories of tribal history and whakapapa. Furthermore, a number of Moteatea were composed by Ngāti Maniapoto and other tribes within and surrounding the Rohe Pōtae.¹⁵² The Nga Moteatea series referred to in this report have been accessed from the pages of the *Journal of the Polynesian Society*.¹⁵³ A number of Maniapoto examples are provided below. The Appendices include a number of other tribal Moteatea relevant to the Rohe Pōtae area. Specific Maniapoto Moteatea that may be of use for this report includes the following:

- 2) Moteatea 41, ‘*He Tangi mo Te Momo – A Lament for Te Momo*’ by Ahumai, Ngāti Tuwharetoa, Paretekawa, Raukawa

¹⁵² The Moteatea presented in this report in the main come from the *Journal of the Polynesian Society* (Volume 66, 1957) Supplement: *Nga Moteatea*, (Part I) at 230-312.

¹⁵³ *Journal of the Polynesian Society* website, <http://www.jps.auckland.ac.nz> (Last accessed April 2010).

- 3) Moteatea 46, '*He Waiata Aroha mo Te Toko (Mahutu) – A Love Song for Te Toko (Mahutu)*' by Puhīwahine, Ngāti Tuwharetoa, Ngāti Maniapoto.
- 4) Moteatea 50, '*He Waiata Tangi – A Song of Sorrow*' by Te Manawa, Ngāti Maniapoto
- 5) Moteatea 52, '*He Tangi mo te Toa – A Lament for a Warrior*' by Te Ori Kai-Rakau, Ngāti Tama, Ngāti Maniapoto
- 6) Moteatea 54, '*He Tangi mo Te Hiakai – A Lament for Te Hiakai*' by Te Riutoto, Ngāti Maniapoto
- 7) Moteatea 55, '*He Waiata Aroha mo Tikaokao – A Love Song for Tikaokao*' by Putea-a-uru, Ngāti Maniapoto
- 8) Moteatea 59, '*He Tangi mo Te Kore – A Lament for Te Kore*' by Paretekawa, Ngāti Maniapoto
- 9) Moteatea 65, '*He Waiata mo Te Aroha Koingo – A Song of Love's Enchantment*' by Wheto, Ngāti Maniapoto
- 10) Moteatea 68, '*He Waiata Aroha – A Love Song*' by Ngāti Te Kanawa, Ngāti Maniapoto
- 11) Moteatea 71, '*He Tangi Mo Te Wano – A Lament for Te Wano*' by Rangiamoa, Ngāti Apakura
- 12) Moteatea 86, '*He Waiata Na Te Tohunga – A Seer's Song*' by Te Ikatere, Ngāti Maniapoto.

Other more brief Moteatea and Karakia references include:

- 1) MPT 1107 for repeated recording. Recorded at Kaitupeka Pa, Taumarunui on 15 February 1955.
- 2) 00.33: He whakatapatapa huahua na te iwi Patupaiarehe. Ko Pei Te Hurinui Jones te kai-waiata. "Ka timata ake..."
- 3) 00.33 - 03.36: He waiata. Ko Hone R. Kati ma nga kai-waiata. "Tuia, tuia Te papa i wai..."
- 4) 03.46 - 06.34: He waiata tenei na Rangiaho, o Ngāti Tuwharetoa. See *Nga Moteatea* Vol I, No. 62A, pp 206 - 209. "Tangihia mai ra te tangi ki te makau..."

- 5) 06.44 - 08.54: He karakia. Ko Hone R. Kati te kai-karakia. "Tuia i runga..."
- 6) 09.02 - 11.36: He waiata. Ko Te Kohinga Taniora te kaiwaiata. See *Nga Moteatea* Vol. 1, No 67, pp 226 - 229.
- 7) 11.42 - 13.29: He karakia na Te Rauparaha (?) He tapatapa waerenga kumara. Na Hone Rangimatiti Kati te whakahua i te tapatapa nei. "Puai te whitu whakatapatapa waerenga..."
- 8) 13.36 - 15.46: Waiata tangi na teteahi wahine o Rangitikei mo tana tane i mate ki Kakariki. Ko nga kai-waiata ko Te Kohinga Taniora, ko Te Waimarama (tana wahine?) hoki. "E muri ahiahi ka kohi..."
- 9) 15.55 - 17.15: He whaikorero na Tukorehu Te Ahipu ki a Wiremu Ngata. Mentions Paratene Ngata and Apirana Ngata.
- 10) 17.17 - 20.20: "Takoto rawa iho..." See *Nga Moteatea* Vol, No. 67. Ko Tukorehu Te Ahipu te kai-waiata.
- 11) 20.26 - 23.24: He patere whakautu, korero taunu mona, na Ngawaero, tamahine a Tukorehu, i moe i a Potatau. See *Nga Moteatea* Vol. IV, No. 319, pp 27 - 8. "E noho ana i te papatai..."
- 12) 23.32 - 25.28: He waiata no Parihaka no te wa i a Te Whiti raua ko Tohu. "Te Tangi a taku ihu e whakamakuru nei..."
- 13) .34 - 28.42: He waiata tangi. See *Nga Moteatea* Vol. III, No 299, pp 430 - 433. "E tomo e koro ki Mirumiru-i-te-po..."
- 14) .49 - 30.59: See *Nga Moteatea* Vol I, No. 82, pp 276 - 79. "Tenei ka noho i te kopa whare..." (Breaks off). [N.B. Ngāti Maniapoto and Tuwharetoa waiata].
Media: 5959

2) MĀORI PURPOSES FUND BOARD RECORDINGS

The Māori Purposes Fund Board collection of tape recordings was recorded in association with the then New Zealand Broadcasting Service by the late Wiremu T. Ngata in the East Coast, Northland and other tribal areas between 1953 and 1958. The collection consists primarily of traditional waiata together with speeches, hymns in Māori and action songs, and runs for approximately 60 hours of tape. In 1952, the Māori Purposes Fund Board decided to record waiata to make a systematic recording of all of the songs by Sir Apirana Ngata in his *Nga Moteatea* series because it was felt that his waiata required taping otherwise his work would be incomplete. Consequently, Ngata's son Wiremu was entrusted with this task. Each recording is assigned a point and tape number

that are used to identify the item in indexes and concordances. A number of relevant recordings in this collection for the scoping report include the following:

MAS 30/ AMPM 82/064: Hui recorded at Kaitupeka Pa, Taumarunui, 15 February 1955. Speakers include Pei Te Hurinui Jones, Te Kohinga Taniora, Hori Parete, Hone Rangimatiti Kati, Tukorehu Te Ahipu, Turau and Marata Te Tomo, Taniora Waimarama, and Wiremu Ngata. Speeches, waiata and action songs were all recorded at this hui.

4) MERVYN McLEAN & JENY CURNOW COLLECTION

The Mervyn McLean catalogue provides information on traditional Māori songs, hui and other events that were recorded by McLean during a series of field trips in 1958, 1962-1964, and intermittently during the 1970s. The recordings are stored in the Archive of Māori and Pacific Music, Department of Anthropology, at the University of Auckland. Like the Nga Moteatea series above, the McLean collection is useful for the Maniapoto oral and traditional history report because the many waiata are rich repositories of tribal history and whakapapa. Furthermore, a number of Moteatea were composed by Ngāti Maniapoto and other tribes within and surrounding the Rohe Pōtae.

McL 100-112 Recorded at Taumarunui, Pei Jones, 7 September 1962:

- 1) Ref. 102 - Paatere, by Ngoki, Ngāti Maniapoto – composed because of derogatory remarks about the composer, composed approximately 1860, refers to Ngoki's whakapapa lines to the Māori Kingi Tawhiao.
- 2) Ref. 111 – Whakatapatapa huahua. An ancient Tainui karakia (ritual) recited by Maniapoto and Tuwharetoa to make birds increase. Maniapoto and Tuwharetoa tribes who live adjacent to the Hurakia Ranges (the tribal boundary) where most of the bird-snaring was carried out.
- 3) Ref. 112 Paatere, Ngawaero, Ngāti Maniapoto, Ngāti Raukawa.
- 4) Ref. 121 Tauparapara. Hone Kati, Ngāti Maniapoto Tauparapara

Mcl 182-186 Recorded at Kaitupeka Pa, Tuara Adams with Rangitori Kati, Ngāti Hari, Ngāti Maniapoto:

- Ref. 182-186: Waiata Tangi and Pao

McL 207 Recorded at Otorohanga, Henare Iti, Ngāti Ruaroa, Ngāti Maniapoto:

- Ref. 207: Waiata Tangi

McL 289-291 Recorded at Otorohanga, Paapara Takiaho, Ngāti Maniapoto:

- Ref. 264-265: Waiata Tangi by M Tairaakena
- Ref. 210: Tauparapara, Karakia, Waiata Tangi by Te Runga Tuti Wetere, Ngāti Hikairo

McL 320-331 Recorded at Otara, Naki Kino, Urunumia, Ngāti Maniapoto

- Ref. 320-331: Waiata Tangi, Whaiaaipo, Aroha by Poumataho, Wareware Hemara Wahanui, Rangioke, Rangi Motu, Putea-a-Uru and Haringa

McL 410-437 Recorded at Mokai, West Taupo, Turau Te Tomo, Ngāti Tuwharetoa; Marata Te Tomo, Ngāti Maniapoto:

Ref. 418 Waiata by Rewi Maniapoto. The waiata was composed by Rewi Manga Maniapoto as follows:

He Waiata

Na Rewi Maniapoto
Propitiated

Tenei ka noho, ka wairuruhi i te awatea
Nou te wairua
E kau torohi mai kia ahau
Me aha e Raukawa
E mauru ai taku ngakau
Me piki e au nga tihi tu ki Huitangiora
Paina ki Rangitoto
Kia Matakore, Rereahu taku hiahia
Kia whakamotuhaketia te kiri koe o te Māori
Kaati au ka huri ka whakapaahitia ki te whare eei

Kaore te aroha pokai tu koe i ahau
Kia aku hoa moenga
Ka pamaomao rawa ki tawhiti
Me hoki muri au, te kupu tawhito kei Pukawa
Me rere a manu tu ana ahau a Hangatiki ra
Ka whakaaio kapua taku titiro ki Te Kuiti
Me ui kau ake te paemene o te tereina
Hei kawē i ahau te whare kooti ki Otorohanga
Kia kite kau atu i a Maniapoto
Ka huri au ii.

5) MUSEUM OF NEW ZEALAND CYLINDER RECORDINGS

One hundred and seventy five song recordings were made during expeditions from the Dominion Museum as it was then called, to Gisborne, Rotorua, the Whanganui River area, and the East Coast from 1919-1923. Numerous other recordings were carried out by the Board of Māori Ethnological Research. The recordings were carried out by Elsdon Best, Johannes Andersen and James McDonald. The Whanganui River expedition may bear some relevance to the oral and traditional history report.

6) ALEXANDER TURNBULL LIBRARY ORAL HISTORY ARCHIVE

The Alexander Turnbull Library contains a plethora of information that will prove to be very important sources for the oral and traditional history report. Within its walls is a Ngāti Maniapoto and Ngāti Rereahu interview collection (the collection) containing a number of unstructured interviews that were recorded in the Waikato region by John King for the National Film Unit in 1980. The intention was to use the collection for a film 'The Narrowing' which concerned an understanding of Māoritanga by the people of Te Kuiti. The record discusses issues of Māori land, Māori language, and education. The collection focuses on Māori-European relations, and the loss of Māori culture and its subsequent effects. The collection includes 46 5" reels and 27 transcripts. Access to the interview collection requires the written permission.

The Alexander Turnbull Library reference for the Ngāti Maniapoto and Ngāti Rereahu collection is 1.9 Ngāti Maniapoto Interviews - Reference: OHColl-0237. Brief reference details for each interview are provided below for researchers to assess and compile for the full oral and traditional history report.

1.9.1

Record Title	Interview with <u>Mrs Ana Poa</u>
Interviewer(s)	John King
Recording date(s)	Oct-Nov 1978
Reference number	OHInt-0237/10
Quantity	35
Abstract available	

1.9.2

Record Title	Interview with <u>Pei Jones</u>
Interviewer(s)	John King
Recording date(s)	Oct-Nov 1978
Reference number	OHA-1776 OHInt-0237/01
Quantity	1 transcript(s) 3 5" reel(s) 1 transcript(s) transcript(s) available -
Abstract available	transcript(s) available - OHA-1767

1.9.3

Record Title	Interview with <u>Mrs Kahu Jones</u>
Interviewer(s)	John King

Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/02
Quantity 1 5" reel(s) 1 transcript(s)
Abstract available transcript(s) available - OHA-1768

1.9.4

Record Title Interview with Buddy Te Whare
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/03
Quantity 3 5" reel(s) 1 transcript(s)
Abstract available transcript(s) available - OHA-1769

1.9.5

Record Title Interview with Mrs Te Kore Crown
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/04
Quantity 1 transcript(s)
Abstract available transcript(s) available - OHA-1770

1.9.6

Record Title Interview with Mrs Peti Manawaiti
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/05
Quantity 1 transcript(s)
Abstract available transcript(s) available - OHA-1771

1.9.7

Record Title Interview with Eddie Manawaiti
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/06
Abstract available transcript(s) available - OHA-1772

1.9.8

Record Title Interview with Bob Emery
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/07
Quantity 6 5" reel(s) (2 tapes made for transcription) 1 transcript(s)
Abstract available transcript(s) available - OHA-1773

1.9.9

Record Title Interview with Mrs Wai Teddy
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/08
Quantity 7 5" reel(s) (4 tapes made for transcription, tape 2 copied twice)
1 transcript(s)
Abstract available transcript(s) available - OHA-1774

1.9.10

Record Title Interview with Jerry Ormsby
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/09
Quantity 2 5" reel(s) 1 transcript(s)
Abstract available transcript(s) available - OHA-1775

1.9.11

Record Title Interview with Oti Poa and Mrs Tika
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/11
Quantity 2 5" reel(s) 1 transcript(s)
Abstract available transcript(s) available - OHA-1777

1.9.12

Record Title Interview with Bully Hetet
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/12
Quantity 3 5" reel(s) 1 transcript(s)
Abstract available transcript(s) available - OHA-1778

1.9.13

Record Title Interview with Lucy Hetet
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/13
Quantity 2 5" reel(s) 1 transcript(s)
Abstract available transcript(s) available - OHA-1779 37

1.9.14

Record Title Interview with Mr Butch Turner
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/14
Quantity 1 5" reel(s) 1 transcript(s)

Abstract available transcript(s) available - OHA-1780

1.9.15

Record Title Interview with Digger Te Kanawa, Mrs Rora Paki Titi, and Miriami Tahī

Interviewer(s) John King

Recording date(s) Oct-Nov 1978

Reference number OHInt-0237/15

Quantity 2 5" reel(s) 1 transcript(s)

Abstract available transcript(s) available - OHA-1781

1.9.16

Record Title Interview with Jean Nankivell

Interviewer(s) John King

Recording date(s) Oct-Nov 1978

Reference number OHInt-0237/16

Quantity 2 5" reel(s) 1 transcript(s)

Abstract available transcript(s) available - OHA-1782

1.9.17

Record Title Interview with Danny Te Kanawa

Interviewer(s) John King

Recording date(s) Oct-Nov 1978

Reference number OHInt-0237/17

Quantity 2 5" reel(s) 1 transcript(s)

Abstract available transcript(s) available - OHA-1783

1.9.18

Record Title Interview with Mrs Tiny Noble

Interviewer(s) John King

Recording date(s) Oct-Nov 1978

Reference number OHInt-0237/18

Quantity 2 5" reel(s) 1 transcript(s)

Abstract available transcript(s) available - OHA-1784

1.9.19

Record Title Interview with Martha Wi

Interviewer(s) John King

Recording date(s) Oct-Nov 1978

Reference number OHInt-0237/19

Quantity 2 5" reel(s) 1 transcript(s)

Abstract available transcript(s) available - OHA-1785

1.9.20

Record Title Interview with Patsy Taane

Interviewer(s) John King

Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/20
Quantity 2 5" reel(s) 1 transcript(s)
Abstract available transcript(s) available - OHA-1786

1.9.21

Record Title Interview with Mr Tepe Ngaronga
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/21
Quantity 2 5" reel(s)
Abstract available transcript(s) available - OHA-1787

1.9.22

Record Title Interview with John Brown
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/22
Quantity 2 5" reel(s)
Abstract available transcript(s) available - OHA-1788

1.9.23

Record Title Interview with Dr Thompson
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/23
Quantity 2 5" reel(s)
Abstract available transcript(s) available - OHA-1789

1.9.24

Record Title Interview with Teri Hotu
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/25
Quantity 3 5" reel(s)
Abstract available transcript(s) available - OHA-1791

1.9.25

Record Title Interview with Dick Craig
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/26
Quantity 3 5" reel(s)
Abstract available transcript(s) available - OHA-1792

1.9.26

Record Title Interview with Michael and Rae Holland
Interviewer(s) John King
Recording date(s) Oct-Nov 1978
Reference number OHInt-0237/27 39
Quantity 2 5" reel(s)
Abstract available transcript(s) available - OHA-1792

7) FILM ARCHIVES WELLINGTON RECORDINGS

A number of recordings will provide important sources for the Ngāti Maniapoto oral and traditional history report. To this end, the following film sources have been located including within the Film Archives in Wellington:

Waka Huia Programmes

Tokanganui-a-noho. (1989).

Pere Maipi interviews Ropata Emery on the history of Tokanganui-a-noho marae in Te Kuiti. The marae was built by Te Kooti and gifted to the Ngāti Maniapoto people who sheltered Te Kooti from government troops. Suggested audience: primary, intermediate, secondary and general.

Robert Emery (1989)

Eruera Manuera gives an account of his life story, covering taakaro, hi tuna, manu, whakangau poaka, te maunga o Putauaki (15 min.). Looks at the tikanga of moko and the women who recall when this was performed on them (10 min.). Finally, looks at nga whetu as told by Tame Taylor, Ropata Emery (Maniapoto) and Tame Rangitutia (Raukawa).

Diggeress Te Kanawa.

He tirohanga atu tenei ki te tohunga raranga rongonui a Diggeress Te Rangituatahi Te Kanawa. Katahi ano ia kua whakanui i tana huritau waru tekau, ki te marae o Te Tokanganui-a-Noho i Te Kuiti hei te 11 o Poutu te Rangi o tenei tau.

Tokanganui a Noho me te Kooti (1988).

Ko te marae o Te Tokanganui a Noho, na Te Kooti i hanga hei koha ki te iwi o Ngāti Maniapoto. Na runga i te mea kua hunia Te Kooti ma e ratou i nga hoia kawanatanga. Subtitles in English. While Te Kooti was on the run from government troops, the people of Ngāti Maniapoto offered him shelter. The marae of Te Tokanganui-a-Noho was built by Te Kooti, to return their generosity.

Rewi Maniapoto (1988).

Ka korero a Hone Kaa ki a Ropiha Williams me etahi atu kaumātua mo nga ahuatanga ki te kainga ko Torere, i tapainatia ai mo tera o nga tupuna o Ngai Tai ko Torerenuiarua. Ko Rewi Manga Maniapoto he rangatira whakahirahira e ai ki te korero o tetahi o ana uri, ko Ropata Emery. Ko ia te kaupapa o te whakaaturanga nei, me te hitori o te kainga o Te Kuiti.

Robery Emery (1990)

He patapatai i nga kaumātua tokotoru, ko Eruera Manuera, ratou ko Pirihita Pateriki (Patrick), ko Eruera Stirling. Katahi, he korero ki a Tane Taylor ,ratou ko Tame Rangitutua, ko Ropata Emery mo te tirohanga Māori mo te matau kokorangi.

Henare Tuwhangai me te Kingitanga (1990).

He uiuhanga i a Takuta Henare Tuwhangai (no mua i tona matenga), nana he korero mo te Kahui Ariki, me te Kingitanga. An interview with Henare Tuwhangai, just before his death, in which he talks about the King Movement. I te tau kotahi mano waru rau iwa tekau ma iwa i whānau a Henare Tuwhangai ki Morehurehu, maha ona kitenga i roto i tona oranga, a ano hoki o roto i te kingitanga. I tipu ia me nga Pakanga e rua me te takitahi i a Māori raua ko Tauwiwi i roto i nga kura mo te akonga Pakeha. E ata korero ana a Henare Tuwhangai mo enei ahuatanga, ona kitenga katoa, a, ona kura, ona mahi me ona matua, kati ra ano mo tona mataora.

Puhiwahine (1991).

He tirohanga ki tetahi o nga kaitito waiata e mohiotia whanuitia tana mahi e te iwi, no tera atu rautau. A look at a famous 19th century composer, Puhiwahine.

Nga Ana (1993).

He whakaaturanga i te ao o Wahanui Tane, mai i tona tamarikitanga ko tana papa takaro me tana wahi mahi hoki ko nga ana o Waitomo. Na tetahi o ona tupuna aua ana i kitea, na, he wahi whakahirahira tenei mona.

Waimiha (1993).

Na Piripi Crown i korero mo te tenei o nga takiwa ko Waimiha, me te hononga i waenganui i enei tupuna tokorua, ko Ihingarangi raua ko Maniapoto.

Koro Wetere (1995).

He tirohanga ki nga whakatutukitanga o Koro Wetere, koia te Mema o Paremata o Te Tai Hauauru mo nga tau 26. Katahi ano ia ka panui i tana whakanga-riro i te ao torangapu.

Rereahu. (1995).

Ko tēnei hōtaka he tirohanga ki te hapū o Rereahu ki te rohe pōtae. Kei roto i tāua takiwā ko Miringa Te Kakara koia he whare wānanga o mua. Ka titiro hoki ki ngā kaitakitanga o te Rereahu Tiroa Māori Land Block Trust o ngā whenua i whakahokia mai. Tu Rua. Nga Puke. Penapena Rawa - Whenua.

Roa Whānau (1995)..

Hei whakamahara i te ra o VJ, ka kōrerotia e Waka Huia ki ngā tane tokoono o te Roa whānau. Na rātou katoa i hoki ora mai i te Pakanga Tuarua o Te Ao me te Jayforce.

Manu Ariki (1997).

8 Hui-tanguru 1997 - te ra i whakatuwherangia ai nga whare e toru i te marae o Manu Ariki. He hotaka hei whakamohio mai he aha nga tikanga o aua whare. Tohutoa - QSM. Te Kotahitanga Building Society.

Rua. (1997)

Nga korero a Rua Anderson ,a, he korero tautoko hoki mona. Tarapikau. Kai, Te Ao Tawhito. Patupaiarehe. Turamoe.

Te Hononga (2001).

Ka whai a Te Waka Huia i te iwi o Tuhoe i ta ratau haerenga atu ki Maniapoto. Ka timata atu ratau ki Orakau, i reira ka korero ai mo te pakanga o Orakau i te tau 1864. Inaianei kua whakatuhia he tohu whakamaharatanga ki reira hei tohu mo te tautoko atu o Tuhoe ki a Maniapoto.

Taumarunui. (2002).

Te hononga o nga iwi o Ngāti Maniapoto, o Ngāti Tuwharetoa, me Ngāti Hauaroa, nga iwi o Taumarunui.

Kawhia me Aotea moana (2003).

Ko Kawhia moana, Kawhia kai, Kawhia tangata, ko Aotea moana, Aotea whenua, ko te putahitanga mai ko nga tai e rua. Ko te uru pounamu, kei hea te mana o enei pepeha me ona tikanga e pa ana ki te moana me te whenua o taua takiwa i raro i nga nekenekehanga o te kawatanga o tenei tau rua mano ma toru. I tenei wiki kei

te whiti atu a Waka Huia ki te tai hauauru ki roto o Kawhia me Aotea moana ki te korero mo nga tai e rua. Te papa o Whatihua. Whangara mai Tawhiti.

Miki Tautoko Ratu (2003).

Ko Tainui te Waka, Ko Waikato Maniapoto raua ko Ngāti Apakura nga iwi, ko Maraetāua te maunga, ko Tanehopuwai te whenua, ko Huitairoa te tangata. Koinei etahi o nga korero i rongohia e Waka Huia i te ra whakanui i te waru tekau tau o Miki Tautoko Ratu i tu ki roto o Kawhia. Kia ea ai te korero ko Tainui ki uta ko te tonga o te ra ko te kaitiaki ko Mokai Kainga.

Te Aue (2005)

He whakaaturanga tēnei mō Te Aue Davis (Ngāti Maniapoto, Ngāti Uekaha), arā, ōna mahi, ōnā mātauranga raranga, te reo me te mātai whai parawhenua (arā, mahi huakanga me ngā mātauranga tuku iho mai i ngā tūpuna) hoki. He ingoa maumahara tōna mō ngā pakanga muruwhenua o Waikato i ngā rā o mua. I tipu ake ia i runga i tētahi pāmu i te taha o ngā ana o Waitomo. I kuraina ia i Waitomo ēngari kīhai ia i haere ki te kura tuarua. I mahi tōna hoa tāne i ngā tereina tae noa ki te wā i mate ia. E noho ana te tokorua nei ki Tamaki Makaurau mai i te tau 1974. Kei te noho tonu a Te Aue i taua rohe. Ka kōrero ia mō āna mahi raranga, mahi korowai hoki. Ka whakahua ia i ngā pātaka kōrero e pā ana ki ngā rauemi mō ngā mahi nei. Ka tīmata a Te Aue ki te tiro tiro haere ki ngā wāhi me ngā rauemi kei te torutoru haere mō te mahi raranga, me te mahi korowai i ngā takiwā katoa o te motu. Ka kōrero hoki ia mō te aho tapu o te mahi raranga, te rerekētanga o ngā mahi tuitui, te hītori me ngā pūrakau e pā ana ki ōna rohe me ōna tūpuna. I te tau 1984 he mema ia o Te Komiti Pouhere Taonga o Aotearoa. I whiwhi ia i ngā tohu e rima: New Zealand Companion Order of Merit (2005), Individual Art Award nō te Kaunihera, Commemoration Medal (1990), Order of the British Empire (OBE 1993) me Te Waka Toi Award (mō ōna mahi rangahau i ngā rauemi o te Wao Nui a Tāne). Nā ngā mahi a Te Aue i piki ake ngā wairua o ngā uri o te hapū o Ngāti Uekaha. He patapātai i a Te Aue Davis rātou ko Tutunui Te Kawana (Ngāti Maniapoto, Ngāti Uekaha), ko Hutu Davis Anderson (Ngāti Maniapoto, Ngāti Uekaha).

Rereahu (2006)

Ko tēnei hōtaka he tirohanga ki te hapū o Rereahu ki te rohe pōtae. Kei roto i taua takiwā ko Miringa Te Kakara koia he whare wānanga o mua. Ka tītiro hoki ki ngā kaitakitanga o te Rereahu Tiroa Māori Land Block Trust o ngā whenua i whakahokia mai. Ka puta hoki he kōrero mo ngā wāhi whakahirahira o te hapū nei, ko Te Kuiti, ko Miringa Te Kakara (Te Whare Wānanga), ko Kāwhia me Ngā Puke Tū Rua. Ka kōrero hoki ngā uri o Rereahu mō Ihingārangi, Penapena Rawa,

Tauwhao, Maniapoto, Tawhiao (Kingi), Wehitereritanga, Te Kohingataneora, Pakiratutaki, Tutakamoana, Te Marae o Te Koura, Te Marae o Te Hape. He patapātai i a Tahī Pehikino (Rereahu) rātou ko Piripi Ngawhira Te Toopu Crown (Rereahu), ko Norma Rangitutea, ko Te Hererina Haupapa (Rereahu), ko Diggeress Te Kanawa, ko Koroheke Tutaki (Rereahu).

Piripi (1995)

He whakaaturanga mo Piripi Crown, no Rereahu, ki Te Kuiti. He mate rora tona mai i ngā hope, heke iho, na te aituā i a ia e whaiwhai poaka ana. Kei te mahi tonu a Piripi mo Fabia, he kamupene hanga hu, mo ngā tau 21. Ka taea tonutia te whaiwhai poaka.

Miringa (1997)

Ngā kōrero mo te hapū, mō te tupuna hoki, mō Rereahu, e ai ki a Piripi Crown. He kitenga hoki i te wahi i tu ai tēra o ngā whare wānanga tawhito, ko Miringa Te Kakara. Ko te wahi ko Te Whetu Marama o Hinawa.

Other Video Recordings:

King, John, and New Zealand National Film Unit. *Te Kuiti-Tanga the Narrowing*. [Lower Hutt, N.Z.]: New Zealand National Film Unit, 1980. video-recording:

Film Archives Reference Number: F29801 1948

Personal Record. De Castro, Leo. [Unveiling of the Headstone for Tuwhakaririka Potatau Patena]

This film archive is of Māori attending the unveiling of the headstone in memory of Tuwhakaririka Potatau Patena, who died in 1935. Pei Te Hurinui Jones delivers his whaikorero on Te Tokanganui a Noho Marae, in Te Kuiti, as well as many other elders. Many kuia with the moko are seen at the urupā and on the marae. Some Kuia begin to perform an action song. The film includes random shots of those gathered on the marae.

Koha

Television New Zealand. (1985) **Koha**

This programme is about honouring kaumātua of Ngāti Maniapoto at Te Kuiti. In an effort to bring the youth back to the heart of the Iwi, the people of Ngāti Maniapoto have brought their elders back to the marae to communicate the essence of being a part of the

Iwi. They are staging a ball. Interviews: Rovina Taitoko, Molly Wetere, Bob Emery, and Rangimarie Hetet.

Television New Zealand. (2006). Waka Huia, **Rereahu**.

Ko tēnei hōtaka he tirohanga ki te hapū o Rereahu ki te rohe pōtae. Kei roto i taua takiwā ko Miringa Te Kakara koia he whare wānanga o mua. Ka tītiro hoki ki ngā kaitakitanga o te Rereahu Tiroa Māori Land Block Trust o ngā whenua i whakahokia mai. Ka puta hoki he kōrero mo ngā wāhi whakahirahira o te hapū nei, ko Te Kuiti, ko Miringa Te Kakara (Te Whare Wānanga), ko Kāwhia me Ngā Puke Tū Rua. Ka kōrero hoki ngā uri o Rereahu mō Ihingārangi, Penapena Rawa, Tauwhao, Maniapoto, Tawhiao (Kingi), Wehitereritanga, Te Kohingataneora, Pakiratutaki, Tutakamoana, Te Marae o Te Koura, Te Marae o Te Hape. He patapātai i a Tahī Pehikino (Rereahu) rātou ko Piripi Ngawhira Te Toopu Crown (Rereahu), ko Norma Rangitutea, ko Te Hererina Haupapa (Rereahu), ko Diggeress Te Kanawa, ko Koroheke Tutaki (Rereahu).

Haurua / Ted Nepia's 1970 Collection

Kai korero: Ted Nepia e korero mo te whakamaumaharatanga kia Potatau Te Wherowhero, kei Haurua roto o Otorohanga ki Te Kuiti tenei wahi, a, kei reira a Ted e korero ana mo nga parepare me nga wahi kei te kite e ia.

Media: 5642

Kawhia History

Charlie Hovell continues his korero about Kawhia. He speaks about the flour mills being built at Waiherekiki and Oparau and the distribution of wheat around the country. In 1863 when war broke out the whole industry died out, the customs officer was removed and the Kawhia harbour was closed, and no one was allowed to cross the frontier either way. This was broken down by a trader named Ellis who established a store on the frontier line known as Aukati, at a place called Motakotako on the northern shores of the Aotea harbour. This was broken down in 1878 when King Tawhio entered the mission station in Raglan which was under the control of Charlie Hovell's father. In 1880 a track was arranged to allow the main truck line to pass through the King Country and link up with the railway coming from Wellington. In 1886 the first land court to deal with the King Country was held in Otorohanga. The development of Kawhia started roughly about 1903. Charlie Hovell goes on to speak about Kupe and his associates.

Media: 414

Te Kooti at Te Kuiti/ Ted Nepia's collection

The following section contains material collected by Ted Nepia which did not come into Film Archives possession until December 1985. It contains "in-the-field" recordings and may have been the base on which some of the Te Reo o te Māori compiled programmes were based.

At the time of writing 12/12/85, this series is still being auditioned - tape spools were in a dreadful condition and will be replaced. He Ua boxes only are numbered. NB: there are 62 tapes in this series numbering from MPT 6417 to 6469, and each one of these spools are on CD...also note that most of these 62 recordings are undated though we do know that they were recorded in the 70's.....Ope Maxwell. Te Kooti at Mangatu prepares to travel to Te Kuiti to meet Tawhiao at "Taupiri- nui-i-te-Rangi" Marae - then on to Ohiwa - narration by Bob Mahuta.

- interviewed by Leo Fowler and Ted Nepia...meeting house named in the interview as "Mihana te Karaka".

00.00 - 02.13: Kaikorero - Possibly Bob Emery. He korero mo Te Kooti (Breaks in).

02.28 - 15.16: Kaikorero - te haerenga a Te Kooti ki Te Kuiti, ki te tutaki ki a Tawhiao. Taupiri-o-te-rangi he pa i reira; Mangaokewa - te awa e rere ana; Puketoa - kei Waipa tenei waahi; Ko Ngāti Rereahu te iwi o konei; Te Ahoroa - he marae ano kei reira; te whakatu o Miringa-te-kakara whare, ko Te Ra te tohunga i whakatu.

15.30 - 17.04: Kaikorero - Mentions Pakira Tutaki.

17.04 - 17.22: Ted Nepia - he mihi nana ki te kaikorero.

This recording was probably made in the 70's OM. 25 Sept. 2006. most of these recordings are undated and are probably repeats.

Media: 5630

Waiata Moteatea me nga Karakia

See also MPT 1107 for repeated recording.

Recorded at Kaitupeka Pa, Taumarunui on 15 February 1955.

00.00 - 00.33: He whakatapatapa huahua na te iwi Patupaiarehe. Ko Pei Te Hurinui Jones te kai-waiata. "Ka timata ake..."

00.33 - 03.36: He waiata. Ko Hone R. Kati ma nga kai-waiata. "Tuia, tuia Te papa i wai..."

03.46 - 06.34: He waiata tenei na Rangiaho, o Ngāti Tuwharetoa. See Nga Moteatea Vol I, No. 62A, pp 206 - 209. "Tangihia mai ra te tangi ki te makau..."

06.44 - 08.54: He karakia. Ko Hone R. Kati te kai-karakia. "Tuia i runga..."

09.02 - 11.36: He waiata. Ko Te Kohinga Taniora te kaiwaiata. See Nga Moteatea Vol. 1, No 67, pp 226 - 229.

11.42 - 13.29: He karakia na Te Rauparaha (?) He tapatapa waerenga kumara. Na Hone Rangimatiti Kati te whakahua i te tapatapa nei. "Puai te whitu whakatapatapa waerenga..."

13.36 - 15.46: Waiata tangi na tetahi wahine o Rangitikei mo tana tane i mate ki Kakariki. Ko nga kai-waiata ko Te Kohinga Taniora, ko Te Waimarama (tana wahine?) hoki. "E muri ahiahi ka kahi..."

15.55 - 17.15: He whaikorero na Tukorehu Te Ahipu ki a Wiremu Ngata. Mentions Paratene Ngata and Apirana Ngata.

17.17 - 20.20: "Takoto rawa iho..." See Nga Moteatea Vol, No. 67. Ko Tukorehu Te Ahipu te kai-waiata.

20.26 - 23.24: He patere whakautu, korero taunu mona, na Ngawaero, tamahine a Tukorehu, i moe i a Potatau. See Nga Moteatea Vol. IV, No. 319, pp 27 - 8. "E noho ana i te papatai..."

23.32 - 25.28: He waiata no Parihaka no te wa i a Te Whiti raua ko Tohu. "Te Tangi a taku ihu e whakamakuru nei..."

25.34 - 28.42: He waiata tangi. See Nga Moteatea Vol. III, No 299, pp 430 - 433. "E tomo e koro ki Mirumiru-i-te-po..."

28.49 - 30.59: See Nga Moteatea Vol I, No. 82, pp 276 - 79. "Tenei ka noho i te kopa whare..." (Breaks off). [N.B. Ngāti Maniapoto and Tuwharetoa waiata].

Media: 5959

Raureti Te Huia - he korero

00.00 - 07.43: Raureti Te Huia - "He korero ano tenei..." He korero mo Te Rauparaha i te tau 1815, te wa i tu ai te pakanga, o Ngāti Toa me Ngāti Maniapoto, Tuwharetoa hoki, mo te mate o Te Riri-o-Rangawhenua me etahi atu tangata tokorua, i patua ai e Ngāti Toa. Te hekenga a Te Rauparaha ki Taupo, me te tono ki a Te Heuheu kia manaakitia a ia. Ko ta Te Heuheu: "E kore e taea". Ka titoa a Te Rauparaha i tana haka i tenei wa: "Ka mate, ka mate...". He korero whakapapa na Raureti Te Huia.

07.43 - 13.32: English translation of the above. In this war of 1815, Te Rauparaha was defeated. He sought help from Te Heuheu but was refused. Sought refuge on Motuopuhi Island on Lake Rotoaira, inhabited by Te Ririo. Welcomed by Te Rangikowaea and her family. Tuwharetoa set out in pursuit, but Rangikowaea told them all to return home. The haka: "Ka mate, ka mate..." originated here, from this event. Te Ririo was the "tangata puhuruhuru". Te Rauparaha then returned to Kawhia, and in 1816, departed for the south with his people.

13.32 - 21.18: Raureti Te Huia. In English from korero in Māori MPT 1069, he korero mo Rewi Maniapoto, me tetehi whakapapa hoki maana.

Media: 408

Raureti Te Huia.

00.00 - 00.49: "Ko te waiata tenei a Te Taruna, tamahine a Manunui, o Ngāti Tuwharetoa, i tangi ia ki a ratou ko ana tamariki, ko Tuhaha raua ko Tupoto, no te mea kua whakarerea ratou e te matua, e Te Pikikotuku. Kua hoki a Te Pikikotuku ki tana pa, ko Takinikini, i te taha o te awa o Whanganui, i raro atu o Pipiriki. Moe atu ana a Te Pikikotuku i tana wahine, i a Kaihu, ka mahue ratou.

00.49 - 02.54: Waiata moteatea - "Tera te marama whakakau ana mai..." (cf. Nga Moteatea, Vol.II, pp207 - 08).

02.54 - 04.07: He korero whakamarama, whakapapa.

04.07 - 27.40: He korero e pa ana ki Te Awamutu.

I nga tau 1860 - 64: Nga pakanga.

Te tau 1350: Te hekenga mai o Tainui waka ki Kawhia. No te wa i a Tawhao me Tuhinga, ka timata nga raruraru ki waenganui i a Tainui iwi. Ka puta ki nga uri a Turongo ma, ko nga karangaranga hapū hoki o Tainui iwi.

Te tau 1380: Ka timata te kohuru a tetehi ki tetehi, puremu wahine, tahae kai, me etehi atu mahi kino. Ngāti Kahupungapunga i tupu mai i a Takitimu, Mataatua, Te Arawa waka. Tetehi wahanga o ratou i ahu mai i a Te Kurungaituku, o te iwi Maeroero, i haere mai nei i runga i nga waka rau rewarewa. Te pakanga o Ngāti Kahupungapunga me Ngāti Hotu.

Te tau 1835: Hemi Hamurana - he minita.

Te tau 1841: Te Mokena - he minita.

Te tau 1846: Pekapekarau - he mira paraoa i reira.

Te tau 1849: Te putunga mai moni i nga mira.

26 March 1850: Te hokonga o Te Awamutu. Deed 405A.

10 July 1850: Te hokonga o Otawhao. Deed 405B.

15 July 1850: Te hokonga o Te Awamutu Pa. Deed 405C.

Te tau 1852: Ture tuku mana mo Niu Tireni, Section 2 - te tuku whenua kura ki raro i te mana o te pihopa o ia hahi, o ia hahi.

13 July 1855: Te hokonga o Te Tomo. Deed 411.

16 July 1855: Te hokonga o Paiaka Poraka. Deed 412.

Te tau 1856: Te matenga a Rangianewa i Kaipaka. Te tukunga a Waharoa o Rangiaowhia ki a Ngāti Apakura.

22 February 1857: Wiremu Tamehana - te whakatu Kingi Māori.

22 April 1857: Hoani Papita.

14 July 1857: Potatau - e whakaae ana ia koia he Kingi Māori.

10 July 1857: Te hokonga o Harihari.

November 1857: Te hui ki Pukawa, ka noho nga whenua ki raro i te mana o te kingitanga.

19 April 1858: Te hokonga o Whaingaroa, Aotea, Kawhia me Te Akau. Deed 444.

02 June 1858: Potatau, te whakakati heke toto, hoko whenua.

Te tau 1859: Te whakatu Rūnanga i raro i te kingitanga.

Te tau 1860: Te raruraru o Te Ati Awa mo te hoko a Te Teira o Pekapeka Poraka.

27.40 - 28.07: Pao - "He wahine tangohia..."

28.07 - 29.12:

24 April 1863: Pukapuka na Kawana Kerei ki te Rūnanga mo te whawhai i Waitara.

27 June 1860: Ka timata te whawhai, ko Puketakauwere te parekura.

Media: 408

Raureti Te Huia - he korero

Ko te hapū karanga o Raureti Te Huia ko Ngāti Paretekaawa.

00.0 - 04.25: He korero na Raureti Te Huia mo Papatuanuku me ana tamariki, he korero whakapapa.

04.25 - 08.50: He korero whakapapa ano mai Io-Matua-Kore.

08.50 - 13.19: Te matenga o Rewi (aka Manga) Maniapoto, i te tau 1894, i mate ki Kihikihi. Ko ana hapū karanga ko Ngāti Whakaterere me Ngāti Maniapoto. I mate hoki a Kingi Tawhiao ki Parawera, i tanumia ai ki Taupiri.

13.19 - 16.37: English translation of above korero on Rewi Maniapoto and King Tawhiao. Tawhana was a leader of Ngāti Maniapoto in those days also. (Tino nui te pakanga mo te waahi nehunga o Rewi Maniapoto). Ko Te Kohika tetahi tangata e mau koikoi ana, ara ko te rakau o Ngarongokaiwaka. King Tawhiao died in the same year as Rewi Maniapoto (1894).

16.37 - 18.43: Waiata moteatea - "Noho noa i te whare..."

18.45 - 27.24: Korero whakapapa. I te tau 1859 i hui te Rūnanga o Kihikihi i raro i te kingitanga, i Huitangiora Whare, te whare rūnanga i reira. Ka puta te whakahe o te Rūnanga o Tataraimaka mo te hokonga a Te Teira raua ko Kirikumara i te whenua i Waitara. Ko Epiha, ko Raumati i haere ki te tautoko ki te whakahenga, ka urua a Ngāti Maniapoto ki te pakanga o Waitara.

I te tau 1878 i tu te hui i Waitara, ara ko Te Akerama. Koiane te whakamutunga whawhai.

I te ra 26 o Maehe, te tau 1881, ka puta te kawenata a Kawana Kerei, ka tau te maungarongo Ends: "...me te kingitanga mo te iwi Māori."

Media: 408

Te Rauparaha

Recording c.1947 with Raureti Te Huia.

00.00 - 00.31: Korero - "Te Rauparaha used it as a retreat..."

00.31 - 01.15: Te waiata o te Rauparaha . See Nga Moteatea Vol. I, No. 25, pp 92 -95.

01.15 - 02.17: English translation of waiata.

02.17 - 10.05: Raureti Te Huia - He korero e pa ana ki tetahi pakanga o Ngāti Maniapoto me Ngāti Toa, te hekenga iho mai i Kawhia ki Horowhenua etc.

c.1815 i tu ai te pakanga a Ngāti Toa ki a Ngāti Maniapoto mo te matenga o Te Riri-o-Rangawhenua. No enei mahi patu, i a Te Aho-o-te-rangi, i a Whati, ka heke iho ki raro noho ai. He korero-a-whakapapa. (See MPT 1070 - this is a part-copy of that programme).

10.05 - 15.56: Raureti Te Huia - English translation of above korero.

15.56 - 19.57: S. Warbrick - Background to life of Te Rauparaha in English.

Media: 344

Raureti Te Huia.

Description 00.00 - 00.36: "Te putake o Waikato..."

00.36 - 02.01: Waiata pao - "Kuini te kohekohe..."

02.01 - 03.00: Patere - "Hara mai ra, hara mai ra..."

03.00 - 03.18: He korero whakamarama.

03.18 - 03.52: He pao - "Koina te pou..."

03.52 - 12.29: He korero rataka -

2 February 1864: Ka hinga te pa a Waipa, a Whatakata i raro i a Wiremu Wheoro.

11 February 1864: Ka hinga a Waiari Pa.

20 February 1864: Ka noho nga hoia ki Te Awamutu.

21 February 1864: Ka tae a Pihopa Herewini me nga hoia ki Rangiaohia. He Ratapu taua rangi, a, i tahuna nga Māori e nga hoia ki roto i to ratou whare. E karakia ana nga Māori.

11 March 1864: Ka whakaekea ana o ratou pa e nga hoia.

2 April 1864: Ka horo te pa. He nui te parekura o Tuhoe me Ngāti Kahungunu ki konei.

29 April 1864: Ka hinga te 120 o Ngai Te Rangi ki tena pa o Te Keeti i te takiwa o Tauranga.

27 May 1865: Ka tutaki a Wiremu Tamehana raua ko Tianara Keri me Ngāti Haua katoa ki tena pa ki Tamahere, takiwa o Waikato, i tuku ai a Ngāti Haua i a ratou ki raro i te mana o te kuini o Ingarangi. Koia te putake e whakahokia ai e te kawanatanga o ratou whenua katoa ki a ratou i waenganui o Waihou awa me Waikato me Piako.

Nga tau 1865 - 1866: Ka paahitia e Te Paremata nga ture raupatu, e kiia nei he Ture Whakanohonoho Whenua. Ma enei ture i whakahoki etahi whenua raupatu ki nga Māori o te takiwa i piri ki te kuini me nga Māori kaore i hapai patu.

27 - 8 June 1878: Ka tu te hui o Te Akerama ki Waitara, takiwa o Taranaki. Ko nga rangatira i tae ki tenei hui ko Rewi Manga Maniapoto, ko Sir George Grey, ko Karaitiana, ko Wi Tako, ko Metekingi. Ko te putake i whakataua i tenei hui, me mutu te whawhai, me whakatupu te rakau o te maungarongo ki runga i te motu, hei marumaruru mo nga iwi e rua, pakeha me nga Māori.

26 May 1881: Ka tukuna e Kawana Kerei a Rota 112 o te taone o Kihikihi ki Rewi Maniapoto, hei rakau mo te maungarongo ki waenganui i nga iwi e rua. Ka kitea tenei take kei roto i te Pukapuka 102, Wharangi 190, Nama 2782, kei roto i te Tari o Nga Whenua Karauna i Poneke e takoto ana.

Te Tau 1882: I raro i te whenua he maha nga whenua i whakahokia i raro i te Ture 1865 - 1866, i whakahokia ki nga Māori kaore nei i tika ki aua whenua, a, ko etahi hoki o enei whenua kei takoto noa kaore kau ana he tangata o runga.

Te tau 1892: Te tuku mai a Te Arawa, Ngāti Tuwharetoa me Waikato kia hokihoki ki Whanganui. Ko nga tangata i haere ko Te Whiwhi Mokau, Raureti Te Huia, Te Winiata, Te Kapinga, Mita Taupopoki, Whakatau, Whanga, me Paupe (?).

Te tau 1925: Ka takoto te pitihana a Te Wharua Herewini me era atu tokoiwa ki te aroaro o Te Paremata mo nga whenua raupatu o Waikato. Tirohia kei roto i te Pitihana 18, i te tau 1925, kei te pae ra Nama 321.

Te tau 1928: Ka puta te ripoata o te komihana i mea ia, e tika ana kia utua a ia, e te kawanatanga, te moni e 3000 pauna i te tau, hei whakaora i te mate o Waikato i te raupatutanga i o ratou whenua.

Te tau 1928: Ka paahitia e Te Paremata te Ture Whakatikatika Whenua Māori 1928. Na te Tekiona 20 o enei ture, ka ahei te kawanatanga ki te whakatu poari, hei whakahaere i aua moni raupatu.

Te tau 1946: Ka paahitia e Te Paremata te ture e kiia nei ko te Ture Whakatau Kereeme a Nga Māori o Waikato me Maniapoto 1946. Na Tekiona 3 o tenei ture i whakatau te moni e puta ia tau kia 5000 pauna i te tau. Na Tekiona 5 o tenei ture i whakatau i whakatu ko te poari tiaki i nga Māori o Tainui hei whakahaere i nga tikanga o aua moni raupatu o Waikato.

5 June 1947: Ka panuitia ki roto i Te Kahiti o Niu Tireni, te Nama 30, kei reira nga ingoa o nga mema tuatahi o Te Poari o Tainui e korerotia ake nei.

19.14 - 19.38: Waiata - "E tomo e tama i Huitangiora..."

19.38 - 26.08: He korero mo nga rangi, nga whetu te mea. Ko Te Karo he whakaako ki nga taurira mo te makutu me te whakamate tinana.

Media: 408

Kawhia Moana

00.00 - 00.42: Theme music - "Tangihia i muri nei"

00.42 - 01.24: Whai Ngata e korero ana mo tetahi hui i Kawhia mo te raihana kahi kuku me etahi atu mataitai. No inanahi nei i tu ki Kawhia he hui mo te whakahe i te tono a te Pakeha kia tukuna pumau ki a ia te mana o te whakatipu Kutai me te whakatipu Tio ki Kawhia Moana. Ko te kai korero mo tenei ahuatanga ko te kaumātua o Waikato, ko Henare Tuwhangai. Ko te kaikorero ki a ia ko Haare Williams. Ahakoa kei te pa nga korero nei ki te tono a te pakeha, no tera wiki ke i taria ai nga korero

01.24 - 09.50: Haare Williams interviews Henare Tuwhangai

E rua nga whakatauki:

"Kawhia tangata, Kawhia kai, Kawhia moana."

"Kawhia tangata, Aotea whenua, Whaingaroa moana."

09.50 - 10.17: Announcer - "Ko Henare Tuwhangai e whakatakoto ana i ona whakaaro mo te petihana whakahe ki te hoatu pumau e raihana ki te pakeha mo te whakatipu kai ki Kawhia Moana. I taua hui ano i mau a Te Pere Curtis etahi o nga kongakonga korero a Wina Taute, tetahi o nga kaumātua o Waikato i tae ki Auauterangi whare i Maketu Marae, moana o Kawhia."

10.17 - 11.13: Te Pere Curtis i Auauterangi whare, Maketu Marae, Kawhia

11.13 - 15.13: Wina Taute, he mihi. Mentions Pumi Taituha

15.13 - 16.11: Te Pere Curtis

16.11 - 17.22: Announcer (Whai Ngata) and theme music - "He maha ra nga mahi a te pakeha ki o tatou moana kaore rawa atu tatou i te rata. Ko te rahui i nga kai, ko te hoatu he raihana ki etahi kia riro ai te mana pumau o te kohi kai hei hoko, ko te patu i nga taunga ika, ko te tuku i nga paru o nga taone nunui ki te au o te moana ki reira nehu ai. Kei whea tatou a muri nei?"

Media: 5805

King Potatau.

Description Tape is of dubious sound quality.

00.00 - 00.13: He patai na Ted Nepia.

00.13 - 05.34: Kaikorero (unidentified speaker). He korero mo te tuku mana, tuku tangata, tuku whenua ki raro i te kingitanga. He korero mo te puna wai, no Potatau, ko Waimako te ingoa. He wai whakaora tenei ma te turoro. He patai ta te kaikorero ki a Ted, "E whea nga wai o te tangata?"

05.34 - 08.15: Ko te ahua o te korero e whai ake nei, e rite ki te panga. Na te kaikorero ano enei i whakatakotoria ki mua i te aroaro o Ted Nepia:

Ko te ingoa o te wahine nei, he kuia no te iwi naka, ko te ingoa ko Parekura. Ka moe a Te Aitanga-huia, ka moe i a Kaputuhi, ka puta ake ki waho (ko) Manuaruaaho (to mua), i muri (ko) te wahine nei, a Parekura. Nana ratou. Ka moe a Manuaruaaho i a Hinewai, ka puta ki waho ko Parewai ano, i muri ko Torepako. Nana ano te iwi nei. No reira, kua marama koe ki te taumata o tenei, he tangata, engari he taniwha ano tona e rapa i raro ra. Ko te whakawairuatanga tenei o te ahuatanga o te mana o nga tupuna i runga i te tangata i roto i nga wa ki muri. I tenei rangi - nothing (kaare kau).

08.32 - 08.45: Nga kahu o te kohatu. Ko Muriaroha te ingoa o te kohatu nei. (Tera pea kei roto i te puna wai nei, a Waimako?).

Waikato Maniapoto

Welcome to Waikato Maniapoto to Kaputuhi and also featuring a group from the Cook Islands.

Media: 11146

Miringa Te Kakara

An interview with Bill Barton of Auckland, kaumātua of Ngāti Maniapoto, who returned to the whare Miringa Te Kakara after fifty years. His previous visit had been in 1928, during a visit by the King Te Rata Mahuta. This whare stands between Benneydale and the Pureora forest in the King Country. It was built for Te Kooti and is in the shape of a cross, made of totara thatch, with bark walls and roof, dovetailed with no nails.

Media: 908

Pei Te Hurinui Jones - The King Movement I.

Interviewer [unidentified] Interviewing Pei Te Hurinui Jones.

Points raised in interview: The ponga dining hall is named. It was built at a time when it was difficult to obtain galvanised roofing iron. Te Puea succeeded in obtaining it from

Arkie, Manager of the Farmers Trading store at Ngaruawahia. Ngaruawahia was where the first Māori King was accorded his status (Potatau Te Wherowhero).

A spring is still located on the marae grounds and was used in days gone by as a communal spring for drinking water. Today it is used for keeping surplus eels to keep them alive.

After the Land Wars, the second King, Tawhiao, lived in the King Country, at one time was in Te Kuiti, and later on at Hikurangi, near Otorohanga. Hikurangi was the ancestral land of the King, through his connection to Ngāti Maniapoto. Tawhiao then moved to Aotea, which is approximately 2 miles north of Kawhia Harbour, then moving to the foot of Pirongia Mountain. Just before he died, he moved again to Parawera, near Kihikihi.

His son Mahuta made Ngaruawahia his headquarters. Mahuta lived at Waahi, on the western side of the Waikato River, dying there. His son Te Rata also lived and died there in 1933. His son, Koroki, lived a while at Waahi and then moved to Ngaruawahia.

Jones mentions the significance of naming the marae Turangawaewae which came from King Tawhiao. Although he was reared in Ngaruawahia and then moved after the wars, he left a legacy to his descendants, that Ngaruawahia be the eventual settlement, the footrest of the King Movement.

The present site of the marae was confiscated land, sold to a European. The people of Ngaruawahia bought it back for 1200 pounds. Pei talks of a visit by Lord and Lady Bledisloe to Ngaruawahia to see Te Puea who took them on a tour of the area. He then explains the meaning behind the design of the flag called Te Pahi o Matariki, and mentions Peha Wharekura.

Explains the significance of anniversaries involving the King Movement and dates when each King assumed their role. Talks about action songs and haka competitions at the Coronation Hui, explaining the judging system. Mentions Paraire Herewini and Hemi Tumai, who were responsible for the Turangawaewae Silver [Brass?] Band.

Media: 69

Pei Te Hurinui Jones - The King Movement II.

-Significant places and events in the Waikato-Maniapoto tribal area.

- Significant people of that area and land details. Mentions Otaki district, Matene Te Whiwhi, Topia Turoa, Te Heuheu Tukino, Te Kani-a-Takirau, Karaitiana, Te Hapūku, Tanirau, Hauauru, Titokowaru, Te Wherowhero.

Media: 68

Tainui Waka - Lecture.

Story of the Tainui Canoe. Lecture given by Dr. Pei te Hurinui Jones at Hamilton Teachers Training College.

An introduction to Dr. Jones on his personal background is given by a Mr Jenkins before Dr. Jones gives his talk on Tainui. The Tainui area stretches from North of Auckland city to far south of the Taumarunui district, then from Rangitikei down to Porirua, and continues to explain further tribal boundaries and names to his audience. Dr Jones goes into great detail about several colonies of Tainui people in the North. Still on the origin of

the Māori, he speaks of the similarity of blood groups between Māori and American Indian. Talks of land confiscation, and says that the Land Court keeps good information on Tainui affairs and other tribal affairs. It is also said that the Tainui brought birds for special rituals thus allowing the birds to flourish in the forests where they were released. Dr. Jones was thanked by Maurice Raureti and Professor James Ritchie.

Media: 92

Tainui Waka - Lecture.

Dr. Pei Te Hurinui Jones continues from DAT 92 Item 3.

Dr. Pei Te Hurinui talks about dialects, and gives his version of the original place of the Tainui people. Otutaina is one of the islands where they came from. Talks about rituals in connection with birds and fish. Quotes one of the rituals chants to the fish then gives the translation. Gives time of the year of the voyage of Tainui and gives a good argument against Andrew Sharp's view that the Māoris came to New Zealand by accident.

Question Time: Talks about origin of Polynesians, refers to Peter Bucks book "Vikings of the Sunrise." goes into great detail on possible origin, and talks of Thor Hyderdahl's expedition.

Media: 92

8) OTHER RESOURCES

The following resources from Shane Te Ruki will also be invaluable resources for the oral history report.

Shane Te Ruki, *Toitū te Puoro: Songs of Te Rohe Pōtae*, (Accompanied with traditional Moteatea CD):

This book is an authoritative account of Maniapoto waiata Tawhito. It is a compilation of 19 Ngāti Maniapoto waiata with English translations. Each song has a brief history of its composition and an audio CD. The CD features Ngāti Maniapoto tupuna performing the waiata in their original, traditional format.

Shane Te Ruki, *He Wai Kōwharawhara-Tuatahi, He Kohikohinga Kupu Mō Ngāti Maniapoto* (2003):

This report is a definitive study of the language structure of Ngāti Maniapoto and is a firsthand glimpse and example of the enormity of the varied form and character of the language.

Shane Te Ruki, *Te Kete Kōrero He Kohinga Kōrero Kaumātua Ngā Tūpuna Taketake o Ngāti Maniapoto: The Founding Ancestors of Maniapoto* (Maniapoto):

This book is a collection of stories from Piripi Nga Whira Crown. It is his explanation and account of the lives and the world of our ancestors. His knowledge is inherited from his parents and grandparents, who were of a generation well versed in the stories of Maniapoto ancestors, and who were knowledgeable in the customs and traditions of Ngāti Maniapoto.

ORAL HISTORY PROJECT

Having discussed currently available Maniapoto recordings for the oral history project, the report will now discuss briefly the important points that need addressing during the various meetings with the claimants and clusters. The researchers need to canvass the following points:

- The issues to be discussed at the interviews;
- The format of the interviews;
- The role of claimants;
- How a record of the interviews will be produced.

It is suspected that a general agreement will be reached based on the following proposals:

- A preference for small group discussions rather than one on one interviews;
- In some circumstances, one interview may be desirable and a combination of both the traditional interview and small group discussions might be a productive compromise;
- A small group of claimants should have a role in facilitating the interviews;
- Discussions need to be recorded in some way.

These points will be addressed further in the final version and section of this scoping report. Some claimants prefer interviews and small group discussions recorded on video and this will be accommodated to, among other things, maintain a tribal oral record. The basic minimum standard which would have to be met in every interview or small group discussion would be a good quality, preferably digital, visual and/or sound recording. There will be the option of course for people to be recorded in te reo and this would certainly be encouraged and accommodated to ensure clarity of expression of those participating and to provide an enduring source of information. Where necessary, translations should be provided either by the participant or a facilitator at the interview or small group discussion but it is important that the views of participants are respected and preserved in te reo.

The possibility of holding these discussions/interviews at marae is suggested but some degree of flexibility would be advisable so the discussions/interviews can be undertaken in Hamilton, Te Awamutu, Otorohanga, Te Kuiti, Taumarunui, Mokau, Bennydale and elsewhere if this is more convenient to the participants. The researchers suggest that the marae locations for conducting some small group discussions incorporate the whole of the Ngāti Maniapoto rohe and cluster groups:

- Maniapoto ki Te Raki Regional Claims Forum (Northern Maniapoto) – Te Kotahitanga Marae; Otorohanga
- Maniapoto ki Waenganui Regional Claims Forum (Central Maniapoto) – Te Tokanganui-a-noho Marae, Te Kuiti
- Tuhua Hikurangi Regional Management Committee comprising:
 - iii) The Regional Forum (Maniapoto ki Te Tonga Regional Claims Forum) - Ngapūwaihaha Marae, Taumarunui and
 - iv) Te Hauauru Claimant Collective - Waipapa Marae, Kawhia.

Furthermore, given that many potential participants live elsewhere, it may be necessary for some interviews and small group discussions to be held in other centres so that people concerned can participate.

Identifying People to Interview

The researchers need compile a list, in consultation with Maniapoto clusters, hapū and whānau groups, including names of participants to participate in the interviews and small group discussions. It is important to note that this list will not be a final list but will be for discussion purposes only. The list needs to be compiled on the basis that the people are willing to be interviewed in the substantive stage of the project though this is indicative only and certainly not a commitment by anyone to participate in the project and give an interview. The number of people to be interviewed and where they reside will be a significant resourcing consideration so it would be highly desirable to have as complete a list as possible in the final scoping report.

It is the intention of the researchers to obtain a list of Maniapoto participants who are experts in whānau and hapū areas of interest to the Rohe Pōtae inquiry, and who are both willing and able to participate in a discussion/interview.

The suggested list of participants below is at this time merely a tentative list based on those who have presented evidence in the Waitangi Tribunal Rohe Potage (Wai 898) ‘Ngā Kōrero Tūku Iho’ hui to hear oral traditions from hapū and iwi groups from across the King Country region.

Koro Wetere	Harold Maniapoto	Rovina Maniapoto-Anderson	Tom Roa	Shane Te Ruki	Manga Ormsby
Thomas Te Whiwhi Maniapoto	Jenny Charman	Te Ra Wright	Hazel Coromandel-Wander	Morehu McDonald	Rore Stafford
Mihirawhiti Searancke	Louis Reihana Rangitaawa	Waitiahoaho Te Ruku	Mararoa Wirihana Te Kata Frews	Bunny Chamberlain	John Kaati
Koko Tae Kukutai	Philip Crown	Harry Kereopa	George Searancke	Karu Kukutai	Rawiri Bidois
Tata Henry	Jock' Hoani Mana Roa	Miki Apiti	Bossey Raungangaanga	Te Mamae Apiti	Davis Te Kaha
Karen Mahara	John Honepehimana Mahara	Syd Tutaeo	Tom Moke	Gordon Lennox	Connie Hepi
Kaawhia Te Muraahi	Louis Te Hitiri Paerata	Parehinga Rorason	Amiria Emery	Bob Elliot	Taohua Te Huia
Rovina Hawke	Monika Kapua	Frank Thorne	Audrey Wilkinson	Nancy Mahara –Awhitu	Phillip Mahara
Verna Tuteao	Peggy Willison	Tutemahurangi Te Uira	Mamae Takerei	Ray Fenton	Homai Uerata
John Kaati	Tucsen Tiata	Patrick Maikuku	Kahu Hohaia	John Arama Tata Henry (Hone);	Alan Rupe/Roubay
John Forbes	Grey Henry	Lou Rangitaawa	Rawinia Brownlee-Hughes	Mariata Reihana King	Miria Te Kanawa Tauriki
Chris Tuapiki	Walter Tata	Hinekaukura Tuti Aranui	Jean Green	Jack Cunningham	Ngaro Caroline
Roger Pikia	Aroha Apirana	John Henry	Piko Davis	Rongo Jones	Thea Priestly

The people in the list need to be descendants of Maniapoto who represent the many hapū and whānau of Ngāti Maniapoto. The list of people needs to be a solid base for the oral history component of this project. Another important factor is to ensure that the voices of Ngāti Maniapoto kaumātua, women, rangatahi and mātāwaka are all represented in the

discussions/interviews so that they are as representative of the people as possible. Some consideration needs to be given to the gender of the participants. The experience of women and men may vary greatly and the interviews and small group discussions is one of the few ways that any difference can be considered. These are not matters of tribal identity but the clusters should certainly ensure some of the participants can speak with authority on them to provide an evidential base for the technical projects and preparing briefs of evidence.

A process needs to be developed by the Ngāti Maniapoto clusters to determine who should be invited to participate in the oral history component of the project. It is difficult for researchers to contribute to this part of the discussion because it is the claimants who need to make the decisions and, given their knowledge of the potential participants' expertise, they are in a better position to do so. In any event, it will be the claimants who know the potential participants, possibly through the oral history group, who will have to make an initial approach to explain the purpose of the interviews and small group discussions and obtain an indicative response as to whether the participants would want to be involved in the project.

What is also required is to identify what expertise and experience particular individuals can bring to the interviews and small group discussions. This is not possible during the scoping phase of the project due to time constraints. The other important factor is to query how participants might contribute to the sections of the oral and traditional history report concerned with tribal identity, whakapapa and traditional history. It is additionally important to ensure that some participants can address other aspects not just of the oral and traditional history report but of the wider claims. Some participants should have knowledge for example, of the land and how it was administered during their life time in the Rohe Pōtae.

In technical terms, ensuring that, overall, the participants can address a wide range of subjects is a crucial consideration in developing a process for determining who should be interviewed or invited to take part in the small group discussions. This does not mean that every participant needs to comment on all the issues as some may be able to speak with authority on certain issues but not on others. This will not be a weakness in the project so long as the clusters ensure that the expertise of the participants taken as a whole will comprehensively deal with the range of topics raised not only by the final Ngāti Maniapoto oral and traditional history report but the claim as well.

Subjects to Discuss

The following list of questions is provided as a guide only. It is not intended that the interviews and small group discussions follow the format set out and the list is designed

only to provide an overview of the sorts of topics it would be desirable to address in the interviews. The questions have been divided into five sections:

- Personal
- Kinship groups
- Traditions
- Land occupation/resource use
- Claim issues

An attempt has been made to achieve a balance which addresses both the traditional history of Ngāti Maniapoto (in terms of whakapapa, tūpuna, conflicts, occupation) and more contemporary history during the lifetime of the interview participants and their parents and grand-parents.

As listed earlier, we think it important for any report to allow claimants to articulate their own hapū identity. Such information might include:

Te Ingoa o te Hapū

What is the name of your hapū? What is the significance of the name? Was your hapū known by another name/s in previous times?

Te Pepeha o te Hapū

What is the pepeha of your hapū? What is your ancestral mountain and waterway?

He Whakapapa

What are the major whakapapa/whānau lines of descent of the hapū?

Te Rohe

What is considered to be the rohe of the hapū? It is not necessary to give hard and fast boundaries but rather the general area/s. Where were people living? Where did they exercise various customary rights?

He Hekenga?

What, if any, were the migratory movements of your hapū? What were the circumstances of the migration/s?

Nga Tupuna/Rangatira

Who were the prominent tupuna/rangatira of the hapū at particular periods in history? What were their feats and/or misfortunes?

He Whakatauki/Moteatea/Haka/Waiata

Are there any whakatauki/ moteatea/ haka or waiata that is relevant to your hapū?

Te Whakawhānaungatanga i waenga i nga hapū me nga iwi

What are the relationships with other neighbouring hapū and hapū/iwi throughout the Rohe Pōtae region and beyond? How are they linked by whakapapa, geography, history etc.

He Mahinga Kai

What sort of fishing, hunting and gathering rights were exercised by the hapū and where were they exercised? Did the hapū share land and resources with other hapū? If so, on what basis.

He Kaitiaki

Is there any kaitiaki/taniwha associated with the hapū? If so, what is the significance of these kaitiaki/taniwha?

He Pa/Kainga

Where were pa and kainga located?

Nga Tamariki a Tane, a Haumietiketike, a Tangaroa hoki

Are there any native flora and fauna associated with the hapū?

He Parekura

What major conflicts have the hapū been involved in? Who were they allied with and what were the circumstances of the fight?

He Wāhi Tapu

What are the wāhi tapu within the hapū where ancestors were buried?

He Wāhi Tupuna ano

What are other historical sites of special significance to the hapū? Why are they special?

Marae

What are considered to be the marae of hapū? Who or what are the wharenui named after? Why are those tupuna or events remembered?

Personal

What is your name, age, and where do you live?

Where were you born?

Where did you live as a child? Where did you live when you left home?

What is/was your area of expertise? Where did/do you work?

Kinship Groups

Can you give your pepeha?

Tell me about your whakapapa of Iwi/Hapū?

What would you consider their rohe to be?

Has this changed over time or during any period of time?

Who was the (name a tupuna)? What were their feats, misfortunes?

Are there any whakatauki / moteatea/ or waiata that are relevant to your Iwi/Hapū?

Do they have any offspring that can now be considered an iwi or hapū unto themselves?

What would you consider their rohe to be?

How do they interrelate with other hapū/iwi of surrounding areas or of the Rohe Pōtae?

Are their areas where hapū/iwi can be considered to lie together and/or are there areas that are contested by hapū/iwi?

What do you consider to be the marae of hapū/iwi? Who are they named after? Why are those tupuna remembered?

Who are considered the rangatira of hapū/iwi over time? Why are they considered such?

Traditions

What battles have your hapū/iwi been associated with? Why did the fighting take place? What was the outcome?

What are the traditional practices associated with your hapū/iwi? This might include being known for the spearing of birds, rongoa, and the use of mau taiaha.

What are the prominent places within your hapū/iwi? Why are they prominent? What does that mean?

Land Occupation, Resource Use

Where appropriate, what are the pa sites and wāhi tapu within your hapū/iwi?

Where are the traditional sources of food for your hapū/iwi? What types of food were/are collected there?

How important was collecting food from the bush and rivers?

How did this change over your parents' life time and over your own lifetime?

What impact did laws and regulations have on the capacity of your whānau and community to be sustainable?

How has the community you were born in changed in response to occupation of land and use of resources?

What changes have you seen in rivers? How did this affect you?

What are the names of the Māori Land Court blocks that are associated with our hapū/iwi?

Are you an owner in any of these blocks? Are/were your parents owners in the block(s)?

Did you or your parents occupy or farm any of these blocks? What challenges did you face in doing so?

Claims Issues

Was your whānau affected by the alienation of land, public works or consolidation schemes? If so, how, and what were the consequences?

Has your whakapapa ever been challenged by others?

How have you or your whānau been affected by the establishment of the Māori land trusts, incorporations or trust boards in your rohe?

Have you ever suffered prejudice from government officials or others either because you are Māori or because of your kinship affiliations to Ngāti Maniapoto?

Has your ability to exercise your rangatiratanga been limited by legislation or other actions of the Crown? If so, in what ways?

THE ORAL HISTORY GROUP

It is recommended that an oral history group be established to co-ordinate and facilitate the interviews and small group discussions. It would be desirable for this group to number no more than five perhaps and that they work closely with the cluster coordinators. The functions of this group would be to:

- Establish a timetable for the interviews and small group discussions;
- Arrange convenient times and locations for the participants;
- Discuss with participants the aims of the Ngāti Maniapoto oral and traditional history project, the format of the interviews and small group discussions and the kinds of subjects to be discussed?
- Ensure all ethical requirements are met – particularly informed consent and the options available for incorporating the recordings in to the evidence and research;
- Arrange for the interviews to be recorded at least in some digital sound form or on video;
- Attend the interviews and small group discussions and participate in them; and
- Provide the lead researcher with a copy of the media on which the events are recorded so transcripts or abstracts can be arranged.

The oral history group should have two coordinators who are responsible for all of the administrative tasks associated with the interviews but should also attend the interviews and participate in them. The remaining three members would be facilitators who would attend the interviews and small group discussions with the co-ordinators to lead the discussions and/or conduct the interviews. It will not be necessary for every member of the oral history group to attend every interview and small group discussion but at least one of the coordinators and one of the facilitators should attend depending on the size of the discussion group or the needs of the participants.

Members of the oral history group will have to be selected by the clusters and there would be real benefits in choosing individuals from within the claimant community. The purpose of having a co-ordinator and a facilitator present is to introduce the lead researcher (who should attend the interviews too) who may not be known to the participants and to take an active role in the interviews. This will ensure that the participants do not feel threatened by the interview or small group discussions and feel comfortable contributing the knowledge they have to the project. It would be advantageous that a professional interviewer with skills in tikanga and te reo Māori conduct the interviews and this should be accommodated especially if the proposed interviewer has some relationship with the claimants. A professional interviewer could be appointed a facilitator and lead some or all of the interviews and small group discussions in the same manner.

The oral history group will also need to have an understanding and knowledge of the Rohe Pōtae region and the issues for the Maniapoto claimants. It should also be noted that it might be possible for a professional facilitator to lead some interviews as facilitator and others to be led by a claimant facilitator from the oral history group. The mix of skills and expertise which individuals bring to the oral history group should be used in individual interviews and small group discussions as circumstances require.

Ultimately, options are available to the cluster groups within the framework suggested. Whichever is selected, we believe the lead researcher should participate fully in the actual interviews and small group discussions so that research undertaken by the lead researcher can be discussed by kuia and koroua during the course of the interviews and small group discussions. The lead researcher should not take an active role in organising and facilitating the interviews and small group discussions as this work is the responsibility of the oral history group.

In all cases, members of the oral history group would need to be approved providers of the Crown Forestry Rental Trust before they can be contracted. This would apply to claimant members and any professional interviewers nominated by the claimants. This is an important consideration and needs to be accounted for when the clusters are deciding who to appoint to the oral history group.

Ethical Considerations

Dealing with ethical considerations is very important for any oral history project and should be addressed in the substantive project. Questions of informed consent of participants and protection of the material generated in the interviews and small group discussions certainly need to be dealt with. Any researcher associated with a University would need to get approval from an ethics committee before the interviews could

commence. The approval process involves completion of an application form together with a number of documents designed to protect participants. For example, an information sheet and consent form are both basic requirements. The 'Code of Ethical and Technical Practice' of the National Oral History Association of New Zealand is included as an Appendix to the scoping report to provide an overview of best practice in identifying and addressing ethical considerations.

Furthermore, some of the documents required in an application to the Waikato University Human Ethics Committee have been set out to show what is necessary to meet best practice in relation to ethics particularly with Māori. These are examples only and the contents of them, including the names and contact details, are designed simply to illustrate what is required for the project. They do not anticipate any decisions about the development of the project which are yet to be taken. It is desirable to go through the process to ensure that all ethical concerns are properly identified and addressed for the purposes of protecting the participants.

It is anticipated that the interviews and small groups discussions will be recorded where such consent is given but what then happens to the recorded material? How the transcripts are to be used is an important question to address in relation to the ethical considerations. The extent to which the transcripts are to become public documents will affect how they will be stored. This is a matter which the oral history group needs to work through with each participant. Where group discussions occur, the agreement of all participants to a particular course of action would be desirable so that there is no confusion over how the evidence is going to be used.

Options include a full transcription of the recordings so the evidence can be made available for tangata whenua briefs of evidence, technical research and the oral and traditional history project. These transcriptions could also be entered on the record of inquiry. An alternative option is for abstracts of the recordings to be prepared. Abstracts would include a time codex index of the recording to make it easier to locate discussion about a particular topic. Copies of the recordings rather than the transcription can be supplied to claimants, counsel and researchers who are able to navigate their way to relevant comments using abstracts. Abstraction is a far less time consuming exercise but it does mean that the end user has to transcribe relevant sections which they want to use. It is anticipated that the Crown Forestry Rental Trust and respective hapū and/or whānau will store the media and transcripts if a secure location is required. If the transcripts are filed with the Waitangi Tribunal, the media will still be transferred to the trust so they can control access to them.

The next section includes samples of an Ethics Application Proposal, and an Ethics Participation Consent Form from te Pua Wānanga ki te Ao Māori – The School of Māori and Pacific Development at the University of Waikato. These samples are provided here

as a guide for the oral history group. We have also included a code of ethical and technical practice in the Appendices.



SAMPLE

Te Pua Wānanga Ki Te Ao

(School of Māori and Pacific Development)

Application for

Human Research Ethics Committee Approval 2009

Before applying for approval applicants must familiarise themselves with the Ethical Conduct in Human Research and Related Activities Regulations 2008 in the University Calendar.

This form is to be completed by staff and students doing research **prior to** the collection of any data. If no people are involved in the research as participants, completing this form is unnecessary. Applications should also be made for research which re-analyses individual data which was collected for another purpose.

Upon completion of this form please forward to the Reception at SMPD. Occasionally further information will be requested. Upon approval of this research project, a signed copy will be returned to you for your records. If the research method is amended in any way from that which has been approved, the Application for Ethical Approval from the Human Research Committee must be resubmitted, noting the change.

The SMPD Human Research Ethics Committee is establishing procedures for reviewing the ethical appropriateness of proposed research particularly as it affects Māori and indigenous peoples. The Codes of Ethics of a number of academic groups have been used for guidance.

PERSONAL DETAILS

Name of Applicant: _____

Address: _____

Please notify the Convenor of any changes of address.

Alternative Contact details: _____

Ph: _____ Email/fax: _____

Ethnicity: _____ Male / Female (Please circle)

ACADEMIC DETAILS

Degree: _____

Course: _____

Department: _____

Lecturer / supervisor: _____

Proposed start date of field research: / /

Proposed completion date of field research: / /

CHECKLIST

**** Only** submit this application form when the checklist is complete (insert additional pages if required). All forms **must** be delivered to or posted to SMPD Reception with the following details:

SMPD HREC

School of Māori and Pacific Development

Private Bag 3105

Hamilton

Personal details

Academic Details

Participant Consent Form

Signatures (where required)

Research Information Sheet

RESEARCH INFORMATION

Briefly outline the research topic:

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Brief outline of Research Methods for Ethical Review:

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The following questions address specific aspects of the research method related to ethical considerations.

Part 1. Refers specifically to the criteria for participation

- 1 Who will be the participants?
- 2 How many participants will there be?
- 3 How will the participants be
 - (a) Selected
 - (b) Recruited

- 4 Will participants be selected on the basis of their ethnicity, culture, gender, sexuality and/or in other ways which will exclude some people. YES / NO

If **YES**, explain how the selection process ensures that no person or group will feel offended by either their inclusion in or their exclusion from the research.

- 5 Will any participants differ from the researcher in any significant way relevant to the research? e.g. culture, ethnicity, gender, sexual orientation, etc?
YES / NO

If **YES**, what procedures will be used to ensure that involvement in the research is culturally safe and non-offensive for the participants?

- 6 Will the research make comparisons between groups of participants on the basis of their culture, ethnicity, gender, sexual orientation, religion or ethical belief? YES/ NO

If **YES**

- (a) How will the individuals be categorised into specific groups?
- (b) What has been done to ensure that the participants will regard the categories as suitable and appropriate?
- (c) What steps have been taken to ensure that neither the conduct of the research, nor its outcomes, will unfairly affect the participants?

7

- 8 How will participants give their consent?

- (a) When will this consent be given?

9 How will the participants be informed of:

(a) the right to withdraw from the research at any stage?

(b) the conditions for withdrawal?

10 If the participants are unable to give consent on their own behalf what provisions are being made to obtain consent?

Part 2. Refers to the research methodology

11 Where will the research be carried out?

12 What procedures will be carried out?

(Please attach interview, questionnaire or survey items. These may be in draft form).

13 Are there any potential risks or discomforts to participants?

14 What steps have been taken to preserve confidentiality?

15 Who else will see any information provided by the participants which is linked to the participants' names?

- 16 Are you associated with the participants in any way that might influence the ethical appropriateness of your conducting this research (e.g. employer/employee, supervisor/worker, personal relationship etc) YES / NO
- 17 Will participants receive material benefits from the research, such as payment of any kind for taking part, or reimbursement of expenses? Please specify. (NOTE: Researchers in the SMPD are encouraged to consider 'koha' to participants.)
- 18 What provision is there to provide participants information about the outcome of the research?
- 19 What will happen to the data after the completion of the research?
- 20 What has been done to ensure that the research procedures are not likely to be insensitive or cause offence (e.g. to specific ethnic, gender or age groups) or as not to waste the time of the participants?

Part 3. Refers to concealment of information

- 21 Does the research involve any concealment of information or deception. YES / NO

If **YES**, please answer the following:

- (a) What is the justification for the use of such procedures? Include an explanation of why other, non-deceptive procedures could not be used.
- (b) How will you obtain consent from participants to waive their right to prior information on the nature and purpose of the study?
- (c) How will you ensure that all participants are given full explanation of information withheld and the reasons it was withheld as soon as practicable?
- (d) How will participants be debriefed about the deception?

Applicant's Signature: _____ **Date:** / /

Supervisor's/Lecturer's Approval

Staff members carry full responsibility at all times for the ethical appropriateness of all graduate and undergraduate research under their supervision, even when this research has been submitted for ethical review.

I have read the ethical review, and in my opinion, this research is ethically sound. I consider that this student has the necessary background and experience to carry out this research ethically under my supervision.

Supervisor's/Lecturer's Name: _____

Supervisor's/Lecturer's Signature: _____

Department: _____ **Date:** / /

SMPD Human Ethics Committee Approval

Name: _____

Signature: _____

Department: _____ **Date:** / /

Name: _____

Signature: _____

Department: _____ **Date:** / /

Name: _____

Signature: _____

Department: _____

Date: / /

SAMPLE Research Information Sheet

General Notes:

- Use clear and simple language
- Technical terms should be avoided where possible
- Each participant should retain a copy of the information sheet
- The following information should be included as a guideline.

There are two parts to this information sheet.

Part A: Information about the research study:

Points to Cover:

- 22 Who is/are the researcher(s)?
- 23 Where can they be contacted?
- 24 What is the research study about?
- 25 What will the participants have to do and how long will it take?
- 26 What does the researcher expect the major outcomes from the research will be (e.g. publications, dissertations)?
- 27 What will happen to the information collected?
- 28 What degrees and kinds of confidentiality and anonymity will be required for this research?

Part B: Declaration to Participants:

The following statements might be considered:

- Individuals will not be identified in any publication/dissemination of the research findings without their explicit consent.
- All information collected during conversation/meetings/interviews will only be viewed by the researcher, and his/her supervisor if requested, and remain strictly confidential

If you take part in the study you have the right to among other things to:

- Refuse to answer any particular question, and to withdraw from the study up to the time of submission.
- Ask any further questions about the study that occurs to you during your participation.
- Be given access to a summary of the findings from the study, when it is concluded.

Researcher's Name: _____

Researcher's Signature: _____

Contact details: _____

Date: / /

SAMPLE Participant Consent Form

You may use the following consent form or design your own.

Each participant must be supplied with a copy of their completed consent form.

Research Project Title: _____

1. I have read the Information Sheet for this study and have had details of the study explained to me.
2. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.
3. I also understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in the study.
4. I agree to provide information to the researchers under the conditions of confidentiality set out on the information sheet.
5. I wish to participate in this study under the conditions set out in the Information Sheet.
6. I would like my information: (circle your option)
 - a) returned to me
 - b) returned to my family
 - c) other(please specify).....
7. I consent/do not consent to the information collected for the purposes of this research study to be used for any other research purposes. (Delete what does not apply)

Participant's Name: _____

Participant's Signature: _____

Date: / /

Contact details: _____

Researcher's Name: _____

Researcher's Signature: _____

E RECOMMENDATIONS

- 1) We recommend that a full oral and traditional history report of Ngāti Maniapoto be carried out to investigate fully the customary rights, complexities and challenges around the (Wai 898) Ngāti Maniapoto Treaty of Waitangi claims.
- 2) A substantive Ngāti Maniapoto claims oral and traditional history report is merited for the following reasons:
 - Crucial to many of the Ngāti Maniapoto claims is the importance of establishing who Ngāti Maniapoto me ona hapū are, their origins, their key tupuna, their rohe, and their relationship with other kinship and tribal groups
 - To give kaumātua the opportunity to record more fully given the tight timeframes the Waitangi Tribunal's oral history hearings, to ensure that the traditions passed on to them by their parents and grandparents and elders are recorded and presented, where possible and appropriate, with what their ancestors have said in earlier contexts;
 - This information is essential to the investigation of Ngāti Maniapoto claims and cannot be obtained in any other form than through a detailed research project.
- 3) We recommend that one oral and traditional history report be undertaken for all of Ngāti Maniapoto. We considered whether one report should be produced for each cluster or even each hapū but were wary of the duplication of material, the practicalities involved, and the impact this might have on the tribal identity of Ngāti Maniapoto.
- 4) In the main, we recommend that the substantive report should essentially be a collection of Maniapoto/Tainui's voices telling Maniapoto stories. Any attempt to understand the multi-dimensional traditions, histories and relationship complexities should, where possible, be engaged with Maniapoto informants and Maniapoto scholars. The numerous Maniapoto sources offer the opportunity to

- examine Maniapoto history as seen through Maniapoto eyes, especially when writing in their cultural present. Their ‘Native voice’ provides the important Indigenous perspective on their history.
- 5) We do not seek to de-emphasize European accounts despite the fact that so many are culturally constructed texts that present eyewitness accounts filtered through in most cases Darwinist eyes. European accounts present a necessary European perspective on events, encounters and interpretations which we suspect will be picked up in other reports particularly those relating to Maniapoto-Crown relations. We do however single out the writer James Cowan noted for his books on colonial history and Māori ethnography. We recommend Cowan’s works as useful sources of Maniapoto history. In the main however, we believe the substantive report should essentially be a collection of Maniapoto/Tainui’s voices telling Maniapoto’s stories.
 - 6) We recognise that a traditional history of Ngāti Maniapoto is a massive undertaking. We have struggled with the amount of material and the demands of other work commitments. We strongly recommend therefore that a Ngāti Maniapoto research team be put together with some sort of overall leadership and supervision. A research team member could then be allocated a specific topic (e.g. Te Ohaaki Tapu, Maniapoto te tupuna and so on), and be charged with producing a research paper. These papers could then be all collated and edited as a collection of papers or even as chapters for an edited book on the oral and traditional history of Ngāti Maniapoto. We believe there are a number of suitably qualified people within Maniapoto to carry out this work. We believe it is too much for one or two individuals but that a collective effort could produce a significant written resource that is more widely owned.
 - 7) The substantive report cannot tell each hapū’s full history. The resourcing and timeframes will not allow for this. However, we have noted the brief (up to five pages) but valuable marae histories produced by a number of marae in the Ngāti Maniapoto Marae Pact Trust’s *Nga Hikoinga o te Ngāti Maniapoto Marae Pact Trust*’ in 2006. We recommend that this work be expanded to include all marae

- within Ngāti Maniapoto. From a pragmatic perspective, marae have a geographic, socio-political and legal basis from which to commence discussions around identity, respective hapū and whānau, whānaungatanga, rohe, hekenga, tūpuna, rangatira, whakatauki, waiata, haka, pepeha, mahinga kai, kaitiaki, taniwha, pa and kainga, pakanga, wāhi tapu, historical sites, significant community flora and fauna, other traditions, and Treaty of Waitangi claims.
- 8) Specific Maniapoto issues that require further research include Ngāti Maniapoto whakapapa, the rohe boundaries, cross boundary disputes between other tribes and within Maniapoto hapū, the relationships between Raukawa, Rereahu and Maniapoto, the names and numbers of Maniapoto hapū, Maniapoto and Pakeha-Māori, the Treaty of Waitangi and trade, Maniapoto involvement in the New Zealand Wars, the political status of the King Country after the battle of Orakau, the effects on Maniapoto of the Waikato raupatu grievance in 1865, the role of the Kingitanga in the Rohe Potāe, te Ohaaki Tapu, the Native Land Court, and the loss of Maniapoto control over lands, waterways, fisheries, forestry, and other taonga within the Rohe Potāe.
 - 9) In order to have a report ready for the Waitangi Tribunal, it is suggested that the project have a timeframe of approximately twelve months. This provides a period in which to undertake the research, conduct the interviews and small group discussions, process the recordings and provide them to claimants, counsel and other researchers, analyse all material, draft the report, circulate the draft report to claimants for feedback and comment, review the draft in light of the feedback, and complete the final report for filing. The objective would be to have the oral and traditional history project (including the report) completed by the end of October 2011 but with the proviso that further time would be available if required by the end of December 2011. Some flexibility will be necessary as the circumstances (and timetable) in which the claimants must produce their evidence could change considerably.
 - 10) There is a considerable volume of documentary and recorded oral evidence to locate and review and a significant number of kaumātua who have already been identified as possible participants in the interviews and small group discussions.

- 11) We believe that the full report should explore the traditional history up until the ‘Te Kawenata o Maniapoto 1904’, which we mark as a watershed in Ngāti Maniapoto’s tribal identity. We also suggest that consideration be given to the commissioning of a social history of Ngāti Maniapoto in the twentieth century to complement the traditional history.
- 12) We recommend that an inventory of what oral history material is already available in the public (and private if possible) domain on Ngāti Maniapoto needs to be completed and consulted such as the *Nga Moteatea* series; Waka Huia documentaries, Alexander Turnbull Library interviews, and Museum of New Zealand cylinder recordings.
- 13) We recommend that oral history interviews and small group discussions be carried out and recorded to produce a good quality, preferably digital, visual and/or sound recording. There will be the option of course for people to be recorded in te reo Māori and where necessary, translations should be provided either by the participant or a facilitator at the interview or small group discussion but it is important that the views of participants are respected and preserved in te reo Māori.
- 14) The researchers recommend that a list be compiled, in consultation with Maniapoto clusters, hapū and whānau groups, of people to participate in the interviews and small group discussions. The list of Maniapoto participants are those who are experts in whānau and hapū areas of interest to the Rohe Pōtae inquiry, and who are both willing and able to participate in a discussion/interview.
- 15) We recommend that the people to be interviewed need to be descendants of Maniapoto who represent the many hapū and whānau of Ngāti Maniapoto. Another important factor is to ensure that the voices of Ngāti Maniapoto kaumātua, women, rangatahi and mātāwaka are represented in the discussions/interviews so that they are as representative of the people as possible.
- 16) Careful consideration needs to be given to the gender of the participants. The experience of women and men may vary greatly and the interviews and small

group discussions is one of the few ways that any difference can be considered. These are not matters of tribal identity but the clusters should certainly ensure some of the participants can speak with authority on them to provide an evidential base for the technical projects and preparing briefs of evidence.

17) The possibility of holding these discussions/interviews at marae is suggested but some degree of flexibility would be advisable so the discussions/interviews can be undertaken in Hamilton, Te Awamutu, Otorohanga, Te Kuiti, Taumarunui, Mokau, Bennydale and elsewhere if this is more convenient to the participants. The researchers suggest that the marae locations for conducting some small group discussions incorporate the whole of the Ngāti Maniapoto rohe and cluster groups:

- Maniapoto ki Te Raki Regional Claims Forum (Northern Maniapoto) – Te Kotahitanga Marae; Otorohanga
- Maniapoto ki Waenganui Regional Claims Forum (Central Maniapoto) – Te Tokanganui-a-noho Marae, Te Kuiti
- Tuhua Hikurangi Regional Management Committee comprising:
 - v) The Regional Forum (Maniapoto ki Te Tonga Regional Claims Forum) - Ngapūwaiwaha Marae, Taumarunui and
 - vi) Te Hauauru Claimant Collective - Waipapa Marae, Kawhia.

18) Furthermore, given that many potential participants live elsewhere, it may be necessary for some interviews and small group discussions to be held in other centres so that people concerned can participate.

19) A process needs to be developed by the Ngāti Maniapoto clusters to determine who should be invited to participate in the oral history component of the project. In any event, it will be the claimants who know the potential participants, possibly through the oral history group, who will have to make an initial approach to explain the purpose of the interviews and small group discussions and obtain an indicative response as to whether the participants would want to be involved in the project.

- 20) Another important factor is to query how participants might contribute to the sections of the oral and traditional history report concerned with tribal identity, whakapapa and traditional history. It is also important to ensure that some participants can address other aspects not just of the oral and traditional history report but of the wider claims. Some participants should have knowledge for example, of the land and how it was administered during their life time in the Rohe Pōtae.
- 21) In technical terms, ensuring that, overall, the participants can address a wide range of subjects is a crucial consideration in developing a process for determining who should be interviewed or invited to take part in the small group discussions. This does not mean that every participant needs to comment on all the issues as some may be able to speak with authority on certain issues but not on others. This will not be a weakness in the project so long as the clusters ensure that the expertise of the participants taken as a whole will comprehensively deal with the range of topics raised not only by the final Ngāti Maniapoto oral and traditional history report but the claim as well.
- 22) It is recommended that an oral history group be established to co-ordinate and facilitate the interviews and small group discussions. It would be desirable for this group to number no more than five perhaps and that they work closely with the cluster coordinators.
- 23) The oral history group should have at least two coordinators who are responsible for all of the administrative tasks associated with the interviews but should also attend the interviews and participate in them. Members of the oral history group should be selected by the clusters. It might be possible for a professional facilitator to lead some interviews as facilitator and others to be led by a claimant facilitator from the oral history group. The mix of skills and expertise which individuals bring to the oral history group should be used in individual interviews and small group discussions as circumstances require. The oral history group will also need to have an understanding and knowledge of te reo, tikanga and

mātauranga Māori, Maniapoto history, the Rohe Pōtae region and the issues for the Maniapoto claimants.

- 24) We recommend that dealing with ethical considerations is very important and should be addressed in the substantive project. Questions of informed consent of participants and protection of the material generated in the interviews and small group discussions need to be dealt with. An appropriate ethics approval process needs to be completed that includes a number of documents designed to protect participants such as the Waikato University Human Ethics Committee application provided in this report which shows what is necessary to meet best practice in relation to ethics particularly with Māori. It is desirable to go through such a process to ensure that all ethical concerns are properly identified and addressed for the purposes of protecting the participants.
- 25) It is recommended that the interviews and small groups discussions be recorded where such consent is given and the resulting transcripts be stored somewhere appropriate. This is a matter which the oral history group needs to work through with each participant. Where group discussions occur, the agreement of all participants to a particular course of action is required so that there is no confusion over how the evidence is going to be used.
- 26) Options include a full transcription of the recordings so the evidence can be made available for tangata whenua briefs of evidence, technical research and the oral and traditional history project. These transcriptions could also be entered on the record of inquiry. An alternative option is for abstracts of the recordings to be prepared. Abstracts would include a time codex index of the recording to make it easier to locate discussion about a particular topic. Copies of the recordings rather than the transcription can be supplied to claimants, counsel and researchers who are able to navigate their way to relevant comments using abstracts.
- 27) It is anticipated that the Crown Forestry Rental Trust will store the media and transcripts if a secure location is required but this option requires the consent of the respective groups. If the transcripts are filed with the Waitangi Tribunal, the

media will still be transferred to the trust so they can control access to them. The option should also be available for the transcripts to be stored with the respective whānau and hapū.

28) Some material may not be available for public inspection which should be respected by all involved in compiling the oral and traditional history report. This option should be outlined in the ethics participation process. Participants will be informed of this right and other rights such as, among others, consent to how their evidence is used and stored, the right to withdraw at any stage of the interview/small group discussions process, and the right to retain their information.

29) The following structure, in four parts, is proposed. It will be necessary to modify the structure as research continues and this is suggested as a starting point. It is likely that the first section will be the largest in the report and will take up the majority of the time allocated for documentary research. The subsequent sections will draw on the technical reports prepared for the inquiry and will undertake supplementary research where necessary. All four sections will contain significant sections based on the oral history component of the project.

i. Introduction

ii. Maniapoto

- Tainui Te Waka
- Maniapoto te Tangata
- Nga Hapū of Maniapoto
- Te Rohe o Maniapoto

iii. War, Peace, Isolation

- The Arrival of the Musket
- Missionary Visits in the 1800s
- Te Tiriti o Waitangi 1840
- Maniapoto Trade

- Establishing Mission Stations in the Maniapoto Rohe
- The Place of the Crown in the 1840s and 1850s
- Kingitanga

iv. Conflict and its Consequences

- Conflict in 1863-1864: The New Zealand Wars – Rangiaowhia, Orakau
- The Rohe Pōtae
- The North Island Main Railway
- The Operation of the Native Land Court
- The Alienation of Maniapoto Lands and Resources

Bibliography

F BIBLIOGRAPHY

The Team have drawn on the *Te Rohe Pōtae Bibliography* by Ann Beaglehole, Jane Luiten's *Research Guide to Local Te Rohe Pōtae (King Country) Historical Sources* and Jane McRae and Paul's work on an inventory of *Te Reo Māori Sources*. In addition to these aids, the Team have been collating relevant material from the following research institutions visited and primary, secondary, oral, Māori language, electronic and private sources consulted:

Alexander Turnbull Library/National Library

The Team has noted that there are a number of documents that have not been captured by bibliographical/inventory work to date, e.g. John Ormsby/Wahanui correspondence 1883 held in the Māori Purposes Fund Board collection. Paul Meredith has full access to this collection. Paul is also aware of recordings of Maniapoto personalities for a television programme in 1979 held in the Turnbull but not catalogued. Paul is working towards obtaining copies of this and other restricted material with the assistance of the Maniapoto Māori Trust Board.

The Team have also been utilising the Library's electronic collections to identify other relevant material e.g. the Manuscripts & Pictorial website, Papers Past, Matapihi. The material will be progressively added to the working bibliography.

University of Waikato Library

Robert Joseph is working with the Pei Te Hurinui Jones Collection. The collection, in particular, holds a significant collection of Ngāti Maniapoto whakapapa.

Māori Land Court, Hamilton

The team have been working with relevant Otorohanga Native Land Court Minute Books in electronic format. The minute books are a major source of traditional history, although these should be read with a critical eye. The Team believe approaches should be made to the Māori Land Court for electronic copies of relevant Minute Books for researchers and claimants. There has been some reluctance from the Court to release these in the past but there may be a changing attitude. Paul and Robert have discussed this with representatives of the Maniapoto Māori Trust Board and strongly recommend this be followed up by CFRT.

National Archives

Paul has visited the National Archives to consult a Napier Minute Book. The Minute Book contains a major whakapapa of Ngāti Maniapoto prepared by a Stockman from Piopio c1951. The researchers will be consulting claimants with a view that copies of this whakapapa be made available for research purposes. A copy of this minute book is also held by the Waikato University Library. Robert is inquiring into this resource.

Auckland University Library

The Auckland University Library has indexed all Waka Huia programmes. The Team has identified all relevant programmes for Maniapoto and Apakura. The Library has provided a brief synopsis for each, by and large, in te reo Māori. The team will translate these.

The Team is also working through the Journal of Polynesian Society and the Early New Zealand Books collections online to identify relevant material. For example the JPS hold a Maniapoto whakapapa from Io down to Maniapoto prepared by Wahanui.

Sound Archives, Radio New Zealand

The Team has identified all relevant recordings, including a significant collection from Raureti Te Huia of Ngāti Paretekawa. There are also recordings by Pei Jones and a tour of parts of the King Country by Ted Nepia. The team plan to visit Sound Archives in Auckland to identify any material not on the online index.

New Zealand Electronic Text Centre, Victoria University of Wellington

The Team have consulted the Centre's collection and in particular note the work of James Cowan writing on Maniapoto subject matter in the Railways magazine. All relevant articles are yet to be identified. Maniapoto/Apakura are fortunate that many of the journal articles of Cowan were related to the King Country e.g. The Romance of the Rohe Pōtae, 1901.

Ormsby Homestead, 16 Ormsby Crescent Otorohanga.

This was the house of John Ormsby who was an important Maniapoto leader at the turn of last century. The house holds a significant collection of photos. It is unclear whether all the written records that the households have been transferred to the Otorohanga Museum. Some copies are held by the Waikato University. The Team are hoping to visit this house and are working with contacts to facilitate this.

John Whitley's *Ancient History of the Maori* and the Maori Affairs magazine – *Te Ao Hou* will also prove to be useful resources for this project.

The University of Waikato Library Māori Collection will prove useful for additional research for this report including the following collections:

- Transactions and Proceedings of the New Zealand Society;
- Ormsby Papers;
- Māori Bibliography; and
- Index of Māori Names.

LINZ

Paul Meredith and Robert Joseph have also met with Tutahanga Douglas and discussed his contract work with the Waitangi Tribunal identifying relevant maps in the Hamilton LINZ office. The Team in particular are interested in the original survey maps which often contain identification of sites of historical significance as discussed in the minutes of the Native Land Court hearings. The Team are already in possession of such maps for the Ouruwhero, Kakepuku and Otorohanga blocks.

Te Papa

The Team have a collection of the Burton photos held by Te Papa. The Burton brothers travelled through the King Country in 1884 taking a number of photos of kainga and key figures.

Taonga

Our research to date has been confined to oral and video sources, secondary and primary written sources and images. Another source of traditional history of course is that represented in Taonga. We have not yet to date seen an inventory of Maniapoto/Apakura taonga held in museums and private collections. We include here the whakaairo in Maniapoto/Apakura meeting houses. The Team will be discussing the need for such an inventory with claimants and welcome CFRT's thoughts on the usefulness of such an inventory.

Nga Moteatea

The Team is working through the Nga Moteatea collection and the Mervyn McLean collection to identify relevant Maniapoto/Apakura waiata. Pei Te Hurinui Jones has provided much historical information associated with these waiata. The Team is also aware of Shane Te Ruki's work - *Toitū te Puoro: Songs of Te Rohe Pōtae*.

In terms of the traditional historical research, the bibliography in Appendix 2 is organised according to logical themes and chronological organisation including primary and secondary resources, relevant bibliographies for the Ngāti Maniapoto and Ngāti Apakura OTHSR, archival material in public institutions – National Archives, National Library, the Māori Land Court, nineteenth century manuscripts, Niupepa Māori, Papers Past, Te Ao Hou, the Dictionary of New Zealand Biographies, relevant Journal of the Polynesian Society articles, the Nga Moteatea series, the correspondence between Sir Apirana Ngata and Sir Peter Buck in Na Tou Hoa Aroha relevant to the scoping report, and other public information sources such as the censuses and the Hauauru Māori Electoral Rolls of 1908, 1914, 1919, and 1949 which provide valuable personal Maniapoto and Apakura constituency information within the respective dates e.g. personal tribal affiliations, places of residence, and vital hapū information.

In terms of the oral history research, the bibliography moreover lists useful oral and video recordings, online resources, useful maps, photographs and other Maniapoto and Apakura taonga that play an important part in the Ngāti Maniapoto and Ngāti Apakura oral and traditional history report (OTHR).

Te Ao Hou

Te Ao Hou / The New World was a bilingual quarterly published by the Māori Affairs Department operating from 1952—1976. The quarterly provided interesting and informative reading for Māori homes where questions of interest to Māori were discussed. Articles ranged from agriculture through recipes to wood carving and other crafts, as well as biographically important obituaries. Distinguished contributors included Pei Te Hurunui Jones, Hirini Mead, Reweti Kohere, Joan Metge, Maharaia Winiata, Turoa Royal, and others. The contents of this quarterly are obvious for the scoping report in terms of the whakapapa and other stories on Maniapoto and Apakura. The significance of this resource for the OTHSR is, inter alia, with some of the references include direct information and whakapapa on Ngāti Maniapoto and other tribes. Te Ao Hou also includes obituaries of tribal members who were tohunga whakapapa such as the Number 11, 1955 volume which records:

HORI TANA REWI MANIAPOTO

Hori Tana Rewi Maniapoto, aged 83, died at Otorohanga last February. Known also as George Turner, he was the adopted son of the famous Rewi Maniapoto to whom he was related.

His talent was oratory and his mission in life the advancement of his race. Until recently, he would travel through the country alone to speak on Māori questions. He would appear suddenly in some isolated district, address the people, then

disappear to turn up several days later in a place hundreds of miles away. [emphasis added].

He was one of the leading figures in the establishment of the Tainui Trust Board. In his earlier days he fought for the continued prohibition of liquor from the King Country, but in recent years he came to believe that this state was retarding the country.

WHARE MAHITI HOTU

A chief of the Maniapoto tribe and one of the most noted authorities on Māori genealogy, Whare Mahiti Hotu, of Oparura, died recently, aged 89. [emphasis added].

Born early in the Māori wars near Te Kuiti, Mr Hotu became a disciple of Te Whiti in the Parihaka episode in 1881, and later took part in a raid on Te Kuiti's first store.

Mr Hotu was a fine orator in Māori and was an authority on land titles. He was awarded the O.B.E. in 1952 for his work among the Māori people.

In terms of relevance for the scoping report, given Te Ao Hou lists who the tohunga were within Ngāti Maniapoto and other tribes, it could be a good idea to politely and respectfully seek assistance from the whānau of these tohunga today regarding significant information relevant to the OTHSR. Furthermore, it would also be prudent to search for more information in our resources, both written and oral, to find out if any information has been recorded by and on tohunga such as Hori Maniapoto and Whare Hotu and others. Other relevant articles for the scoping report in Te Ao Hou include:

- 'HAERE KI O KOUTOU TIPUNA' from No. 11 (July 1955)
- 'KI TE ETITA' from No. 36 (September 1961)
- 'HAERE KI O KOUTOU TIPUNA' from No. 16 (October 1956)
- 'Bringing the Mail Ashore One Hundred Years Ago' from No. 2 (Spring 1952)
- 'PUHIWAHINE – MĀORI POETESS' from No. 30 (March 1960)
- 'HAERE KI O KOUTOU TIPUNA' from No. 30 (March 1960)
- 'PUHIWAHINE — MĀORI POETESS' from No. 31 (June 1960)
- 'HEIRLOOMS OF TURANGAWAEWAE' from No 3. (Summer 1953)
- 'Māori Schools Centennial' from No. 62 (March 1968)
- 'WAIKATO OF A HUNDRED TANIWHAS' from No. 17 (December 1956)
- 'HAERE KI O KOUTOU TIPUNA' from No. 51 (June 1965) Mrs Puhī Ratahi
- 'WOMAN beats THE MEN' from No 3. (Summer 1953)
- 'NEWS IN BRIEF' from No. 7 (Summer 1954)
- 'DICTIONARY IN THE MAKING' from No. 11 (July 1955)
- 'PUHIWAHINE — MĀORI POETESS' from No. 28 (September 1959)
- 'HAERE E KUI, HAERE KI NGA TUPUNA!' from No. 51 (June 1965) Mrs Puhī Ratahi

- 'Interest in New University' from No. 52 (September 1965)
- 'HAERE KI O KOUTOU TIPUNA' from No. 9 (Spring 1954)
- 'KOROTANGI, THE SACRED BIRD' from No. 37 (December 1961)
- 'HAERE KI O KOUTOU TIPUNA' from No. 70 (1972)
- 'THE WHAKAPAPA OF PUHIWAHINE' from No. 34 (March 1961)
- 'FIRST SESSION OF NEW COUNCIL' from No. 48 (September 1964)
- 'PUHIWAHINE — MĀORI POETESS' from No. 29 (December 1959)
- 'NEWS IN BRIEF' from No. 15 (July 1956)
- 'HAERE KI O KOUTOU TIPUNA' from No. 17 (December 1956)
- 'HAERE KI O KOUTOU TIPUNA' from No. 61 (December 1967)
- 'DEATH OF PRINCESS TE PUEA' from No. 2 (Spring 1952)
- 'TWO MĀORI AUTHORS' from No. 2 (Spring 1952)
- 'LEAGUE WOMEN MEET' from No. 11 (July 1955)
- 'News in Brief' from No. 16 (October 1956)
- 'TE AO TAWHITO: KA TAHURI' from No. 32 (September 1960)
- 'NEWS IN BRIEF' from No. 37 (December 1961)
- 'WAITITI MEMORIAL' from No. 55 (June 1966)
- 'People and Places' from No. 72 (1973)
- 'People and Places' from No. 73 (July 1973)
- 'HOUSING: AN URGENT PROBLEM' from No. 27 (June 1959)
- 'The Farm that won THE AHUWHENUA CUP' from No. 6 (Royal Tour)
- 'HAERE KI O KOUTOU TIPUNA' from No. 21 (December 1957)
- 'M.W.W.L. CONFERENCE' 1958 from No. 23 (July 1958)
- 'HAERE KI O KOUTOU TIPUNA' from No. 24 (October 1958)
- 'HAERE KI O KOUTOU TIPUNA' from No. 25 (December 1958)
- 'NEWS IN BRIEF' from No. 35 (June 1961)
- 'Inia Te Wiata' Here on a Visit from No. 39 (June 1962)
- 'Leadership Conference' at Auckland from No. 45 (December 1963)
- 'The Tohunga and the Taniwha' from No. 59 (June 1967)
- 'HAERE KI O KOUTOU TIPUNA' from No. 49 (November 1964)
- 'THE TRIBE THAT MADE A MILLION' from No. 37 (December 1961)
- 'TAINUI TUATAHI' from No. 30 (March 1960)
- 'KOROTANGI' from No. 12 (September 1955)
- 'WILL THE LEAGUE STAND ON ITS OWN FEET?' from No. 29 (December 1959)
- 'REVIVAL OF MĀORI LEADERSHIP?' from No. 36 (September 1961)
- 'TRANSCRIPTIONS OF AUTHENTIC MĀORI CHANT' part one from No. 48 (September 1964)
- 'PEOPLE AND PLACES' from No. 48 (September 1964)
- 'Waikato Visit to the East Coast' from No. 62 (March 1968)
- 'Unveilings at Mokai' from No. 69 (1971)
- 'HAERE KI O KOUTOU TIPUNA' from No. 48 (September 1964)
- 'HAERE KI OKOUTOU TIPUNA' from No. 64 (September 1968)
- 'Another Successful MWWL Conference' from No. 5 (Spring 1953)
- 'A Brief Return to the Past' from No. 17 (December 1956)
- 'Books about New Zealand' from No. 17 (December 1956)

- ‘THE SONS OF PUHIWAHINE’ from No. 30 (March 1960)
- ‘PUHIWAHINE - MĀORI POETESS’ from No. 33 (December 1960)
- ‘HAERE KI O KOUTOU TIPUNA’ from No. 38 (March 1962)
- ‘Waitangi Day’, 6 February 1964 from No. 47 (June 1964)
- ‘MR BILL KOHI Of Otorohanga’ from No. 54 (March 1966)
- ‘SONGS OF THE MĀORI’ from No. 11 (July 1955)
- ‘TE RAUPARAHA Part 1: Kawhia and the Journey South’ from No. 30 (March 1960)
- ‘WAIKATO TANIWHARAU’ from No. 18 (May 1957)
- ‘KO TE MAHI O TE PIUPIU THE ART OF MAKING PIUPIU’ from No. 21 (December 1957)
- ‘... Stretched Out in the Waikato Valley ...’ ‘An Invitation ...’ from No. 73 (July 1973)
- ‘JUDEA MEETING HOUSE IN RETROSPECT’ from No. 16 (October 1956)
- ‘Te Kīngitanga’ from No. 17 (December 1956)
- ‘United States Indians’ from No. 18 (May 1957)
- ‘HAERE KI O KOUTOU TIPUNA’ from No. 45 (December 1963)
- ‘No Colourbars in Music’ A Tale of Old New Zealand from No. 61 (December 1967)
- ‘Fragments of a Childhood’ from No. 69 (1971)
- ‘HAERE KI O KOUTOU TIPUNA’ from No. 71 (1973)
- ‘Mahinarangi and Turongo’ from No 3. (Summer 1953)
- ‘Te Haerenga Mai o Te Māori’ from No. 38 (March 1962)
- ‘1901 The Māori Gave His Best’ Visit of T.R.H. the Duke and Duchess of Cornwall and York from No. 6 (Royal Tour)
- ‘TUWHAKAIRIORA’ Na Mohi Turei from No. 5 (Spring 1953)

Niupepa Māori

The Niupepa Māori collection¹⁵⁴ consists of over 17,000 pages taken from 34 separate periodicals from 1842 to 1932. There were three main types of niupepa published; government sponsored, Māori initiated, and religious. The Niupepa Māori is an invaluable resource providing an insight back in time to the daily challenges and lives of the people. The obvious use for the scoping report is the Maniapoto whakapapa, discussions on various Maniapoto hui, obituaries, trade, war, settlements, disputes and other private and public discourse as it influenced Maniapoto tupuna. Some references on Maniapoto include the following:

- *Te Toa Takitini* 1921-1932: No. 88: s24 ; No. 4: 7; No. 88: s16; No. 90: s163; 88: s13; No. 94: 1010; No. 88: s52; No. 7: 16; No. 90: s162; No. 93: s204; No. 88:

¹⁵⁴ Further information about the Niupepa Collection can be found in Jenifer Curnow, Ngapare Hopa, and Jane McRae (Eds.). *Rere Atu Taku Manu! Discovering History, Language & Politics in the Māori Language Newspapers*. (Auckland University Press, 2002).

- s15; No. 79: 754; No. 88: s10; No. 88: s35; No. 88: s9; No. 88: s39; No. 53: 341; No. 88: s41; No. 92: 968;
- *Te Waka Māori o Niu Tirani* 1871-1877: Volume 13b, No. 7: 80- 99; No. 8: 118; No. 6: 82-83; No. 8: 114; No. 6: 81; No. 6: 87; No. 6: 79;
 - *Te Wānanga* 1874-1878: Volume 5, No. 27: 335; No. 31: 383; Volume 5, No. 4: 43;
 - *Te Paki o Matariki* 1892-1895: No. 8: 3 No. 5: 2.
 - *Piwharuroa* 1903-1913: No. 88: 9; No. 93: 2; No. 137: 4;
 - *Te Kopara* 1913-1921: No. 58: 5; No. 56: 12;
 - *He Kupu Whakamarama* 1898-1902: No. 36: 2; No. 36: 11; No. 32: 8;
 - *The Māori Messenger - Ko te Karere Māori* 1855-1860: Volume 7, No. 9: 10
 - *Te Karere Māori* 1861-1863: Volume 2, No. 8: 16
 - *Te Puke Ki Hikurangi* 1897-1913: Volume 3, No. 23: 2, 3; Volume 4, No. 12: 2

Papers Past

The Papers Past collection within the New Zealand National Library contains more than one million pages of digitised New Zealand newspapers and periodicals. The collection covers the years 1839 to 1932 and includes 52 publications from all regions of New Zealand. This collection is an obvious resource that needs to be searched methodically for the scoping report. Some relevant Maniapoto information from the collection for the scoping report includes the following:

- East Coast Telegrams. *Daily Southern Cross*, 11 May 1875
- Maniapoto. *Wanganui Herald*, 27 July 1877
- Town Edition. Taranaki Herald Office, Friday, December 22, 5 P.M. *Taranaki Herald*, 22 December 1882
- A Dying Chiefs Request. *Poverty Bay Herald*, 22 February 1894
- Death Of Rewi. *Wanganui Chronicle*, 25 June 1894
- Death Of Noted Chief. *Otago Witness*, 9 July 1896
- Waikanae. *Wellington Independent*, 21 December 1860
- A Historical Greenstone. *Evening Post*, 9 March 1910
- The Daily Southern Cross. *Daily Southern Cross*, 27 February 1869
- Waikanae. *Taranaki Herald*, 5 January 1861
- Late New Zealand News. *Poverty Bay Herald*, 10 April 1919
- The Burial Of Rewi. *Otago Witness*, 5 July 1894
- A Pathetic Incident. *Manawatu Herald*, 24 February 1894
- A Rowdy Native. *Waikato Times*, 6 July 1886
- The Death Of Rewi. *Hawera & Normanby Star*, 25 June 1894
- Death Of A Chief Of Ancient Race. *Taranaki Herald*, 18 June 1904
- Opening Mokau. *Taranaki Herald*, 16 February 1882
- Te Kooti's Meeting-House. *Star*, 28 April 1893
- The Native Minister In The King Country. *Wanganui Herald*, 3 November 1882
- Proclamation Of The King. *Hawke's Bay Herald*, 6 January 1864

Journal of the Polynesian Society

Founded in 1892, the Polynesian Society's aim was the scholarly study of past and present New Zealand Māori and other Pacific Island peoples and cultures primarily through the *Journal of the Polynesian Society*, a quarterly publication begun at the Society's inception and enduring to the present. The early issues of the Journal contain a rich repository of Indigenous texts and traditions contributed by Pacific peoples, as well as by missionaries and other sojourners, often published in local languages with English translations. Among its pages are numerous articles on Maniapoto and even some on Apakura. The Journal includes over 100 articles on Maniapoto by distinguished Maniapoto scholars such as Pei Te Hurinui Jones; and 60 articles on Apakura. Some relevant articles on Maniapoto for the scoping report include:

- Supplement: Nga Moteatea, Part I, p 152-230
- Supplement: Nga Moteatea, Part I, p 230-312
- Genealogies as a basis for Māori chronology, by J. B. W. Robertson, p 45-54
- Tribal and state-like political formations in New Zealand Māori society, 1750-1900, by P. Cleave, p 51-92
- Some problems in the study of Māori genealogies, by Leslie G. Kelly, p 235-242
- Māori genealogies, by Pei Te Hurinui, p 162-165
- The Patu-paiarehe. Notes on Māori folk-tales of the fairy people. Part II, by James Cowan, p 142-151
- Ngakuraho Pa, Hangatiki, by Leslie G. Kelly, p 101-105
- Supplement. Nga Moteatea, by Apirana T. Ngata, p 297-420
- Te Rangikaheke, Wiremu Maihi: A book describing the murder of Te Hunga, the history of the wars formerly carried out between the tribes of Rotorua and Waikato, by J. Curnow, p 128-178
- Orongokoekoea pa, by Leslie G. Kelly, p 145-151
- Correspondence, p 153-156
- Land purchase methods and their effect on Māori population, 1865-1901, by M. P. K. Sorrenson, p183-199
- The toa taua or warrior, by Lieut.-Col. W. E. Gudgeon, p 238-264
- A lament for Tupoki, by his sister, Te Maro-Pounamu, translated by D. F. G. Barclay, p 51-54
- Māori migrations to New Zealand, by W. E. Gudgeon, p 212-232
- The tangata whenua; or, aboriginal people of the central districts of the North Island of New Zealand, by W. E. Gudgeon, p203-210
- Te Waharoa of the Ngātihaua, by L. W. Melvin, p 361-378
- Imagery, symbolism and social values in Māori chants, by S. M. Mead, p 378 - 404
- Cognatic descent groups and the contemporary Māori: a preliminary reassessment, by Steven Webster, p 121-152
- Māori women in traditional family and tribal life, by Berys N. Heuer, p 448 - 494

- Māori-European relationships and the role of mediators, by B. Kernot, p 171 - 178
- Two letters from Ngaati-Toa to Sir George Grey, p 261-276
- Notes and queries, p 167-172

Some relevant articles on Apakura for the scoping report include:

- ‘The significance of New Zealand tribal tradition’, by J. B. W. Robertson, p 39-57
- ‘Genealogies as a basis for Māori chronology’, by J. B. W. Robertson, p 45, 54
- ‘Supplement’. Nga Moteatea, by Apirana T. Ngata, p 297-420
- ‘The toa taua or warrior’, by Lieut.-Col. W. E. Gudgeon, p 238-264
- ‘Wars of the northern against the southern tribes of New Zealand in the nineteenth century:’ Part VI, by S. Percy Smith, p 21-49
- ‘The role of tribal tradition in New Zealand prehistory,’ by J. B. W. Robertson, p 249-263
- ‘The cognitive aspect of culture change’, by Erik Schwimmer, p 149 - 181
- ‘History and traditions of the Taranaki coast’. Chapter XVIII, The defence of Otaka or Nga-motu, p 25-38
- ‘Imagery, symbolism and social values in Māori chants,’ by S. M. Mead, p 378 - 404
- ‘Some of our contributors,’ by Dr. Robert E. Bell, p 90-92
- ‘Notes and queries,’ p 167-172
- ‘Some problems in the study of Māori genealogies,’ by Leslie G. Kelly, p 235-242
- ‘Kahuwera pa, Bay of Islands,’ in 1937, by Leslie G. Kelly, p 20-26
- ‘The legend of the Korotangi,’ by George Graham, p 138-140
- ‘History and traditions of the Taranaki coast:’ Ch. XV contd. Ati-Awa return to Taranaki, p 157-182
- ‘The tohunga Māori’, by Lieut.-Col. Gudgeon, p 63-91
- ‘The tipua-kura, and other manifestations of the spirit world,’ by Lieut.-Col. Gudgeon, p 27-57

Ngata, Apirana & Jones, Pei Te Hurinui, *Nga Moteatea: The Songs* (Scattered Pieces from Many Canoe Areas, collected by Sir Apirana Ngata and translated by Pei Te Hurinui Jones, A. W Reed, Polynesian Society and Auckland University Press, 1928)

A number of Ngāti Maniapoto, Apakura and surrounding tribal Moteatea are included in these volumes which provide invaluable context for the scoping report including whakapapa, nga pakanga, inter and intra-tribal relationships, important tribal events and so on. Some Maniapoto and Apakura Moteatea include the following:

- ‘He Tangi ki tona Whenua’ Na Te Rauparaha, A Lament for his own Land, by Te Rauparaha (Vol. 1, 1928) at 92-95;
- ‘He Tangi Whaiaipo’, Na Hema, (Vol. 1, 1928) at 100-101;
- ‘He Waiata mo Kiora’, Na, Ranginawenawe, ‘A Song for Kiora’ (Vol. 1, 1928) at 118-119;
- ‘He Tangi mo Te Momo’, Na Ahumai (Vol. 1, 1928) at 136-139;
- ‘He Waiata Tangi’, Na Te Manawa (Vol. 1, 1928) at 158-161;
- ‘He Waiata Aroha’, Tainui, (Vol. 1, 1928) at 162-165;
- ‘He Tangi mo te Toa’ Na, Te Oro Kairakau, (Vol. 1, 1928) at 166-169;
- ‘He Tangi mo te Kore,’ Na, Paretekawa, (Vol. 1, 1928) at 188-89;
- ‘He Waiata Tangi mo te Toa’, Na, Matangi Hauroa, (Vol. 1, 1928) at 226-229;
- ‘He Waiata Aroha,’ Na, Te Taite Te Tomo, (Vol. 1, 1928) at 230-131;
- ‘He Waiata Aroha,’ Na, Topeora, (Vol. 1, 1928) at 234-235;
- ‘He Tangi mo Te Wano’, Na, Rangiamoa, (Apakura) (Vol. 1, 1928) at 236-239;
- ‘He Waiata Na te Tohunga’, Na Te Ikatere, ‘A Seer’s Song’ (Maniapoto) (Vol. 1, 1928) at 288-297;

Books and Reports

- Athanasius, Tuheka Hetet, Paratene Ngata, Gilbert Mair, and New Zealand. Māori Land Court. Waikato-Maniapoto District. *Te Rangituatahi Te Kanawa Manuscripts a Māori Genealogy of Waikato Tribes*. [Salt Lake City, Utah]: Genealogical Society of Salt Lake City, 1973. Microform)
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- Ballara, A. *Iwi*, (Wellington: Victoria University Press, 1998).
- Barrett-Aranui, Hinekahukura, *A gossamer of wisdom: truths enshrouded within the ancestral house of Ngaati Maniapoto*, (University of Waikato, Waikato Print, Hamilton, 1999, ill).
- Bass, May, *The Northwest King Country: a history of the land and its people*, (researched and written for Waikato Conservancy, Department of Conservation, The Conservancy, the Department, Hamilton, 1993, 96 p., ill).
- Beaglehole, A, ‘Te Rohe Pōtae Bibliography’ (Waitangi Tribunal, August 2008).
- Binney, J. *Redemption Songs: A Life of Te Kooti Arikirangi Te Turuki*, (Auckland: Auckland University Press/Bridget Williams Books, 1995).
- Buckeridge, C.R., *Reflections of the Aotea*, (P. W. Buckeridge, Raglan, 1985), 40 p., ill.
- Burchell, Tufnell Gifford. *Orakau Commemoration, 1864-1964 : Kihikihi Centenary*. (Te Awamutu, N.Z.: Te Awamutu Jaycees, 1964).
- Burns, Patricia, *Te Rauparaha: A New Perspective*, (Wellington, 1980).
- CFRT, ‘Rohe Pōtae Inquiry District, Cataloguing of the Māori Language Document Bank’ (Part 1, Manuscripts, 2008).
- Cleaver, P and Sarich, J, ‘Railways and Hapū/Iwi of the Te Rohe Pōtae Inquiry District 1880-2008’ (Report Commissioned by the Waitangi Tribunal for the Rohe Pōtae District Inquiry, Wai 898, November 2008).

- Cowan, J. *The New Zealand Wars*, (2 vols. Wellington: Government Printer, [1922]1983).
- Cowan, James. *Book of the Māori Chiefs*. Wellington, N.Z.: Texas Company (Australasia), 1933).
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 - Ngāti Maniapoto leader, interpreter, land officer, writer, translator, genealogist. Pei Te Hurunui Jones, O.B.E, author and scholar, comes from one of the leading families of the Ngāti Maniapoto and Waikato tribes. Mr Jones was educated at the Ongarue Public School and at Wesley College, Mount Roskill, Auckland. Throughout his life he worked with Princess Te Puea Herangi and other leaders of the Kīngitanga and for nearly 20 years he was in the Native Department and was officer in charge of Native land development, Employment Promotion and Housing in the King Country from the inception of these schemes. In 1940 Mr Jones resigned from the Native Department to take over the practice of his brother M.R Jones as a native agent and licensed interpreter, when the latter was appointed private secretary to the Minister of Native Affairs. He has been a life-long student of Māori lore, traditions, genealogies and songs and has compiled and assembled data for a comprehensive history of the Tainui tribe. Mr Jones was a successful track athlete, representative footballer and tennis player. He was Māori lawn tennis champion on four occasions and was the first secretary and treasurer of the New Zealand Lawn Tennis Association.
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- Content: Ko Tainui te Waka, Ko Waikato Maniapoto raua ko Ngāti Apakura nga iwi, ko Maraetaua te maunga, ko Tanehopuwai te whenua, ko Huitairoa te tangata. Koinei etahi o nga korero i rongohia e Waka Huia i te ra whakanui i te waru tekau tau o Miki Tautoko Ratu i tu ki roto o Kawhia. Kia ea ai te korero ko Tainui ki uta ko te tonga o te ra ko te kaitiaki ko Mokai Kainga.
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Waitomo

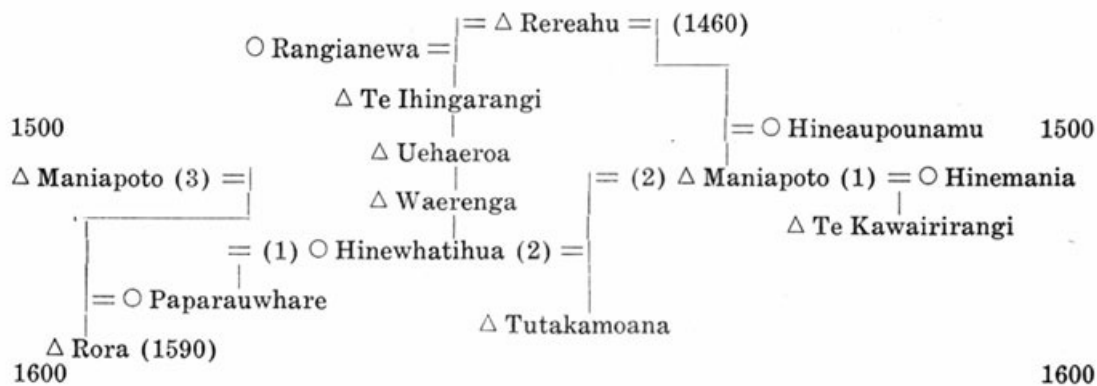
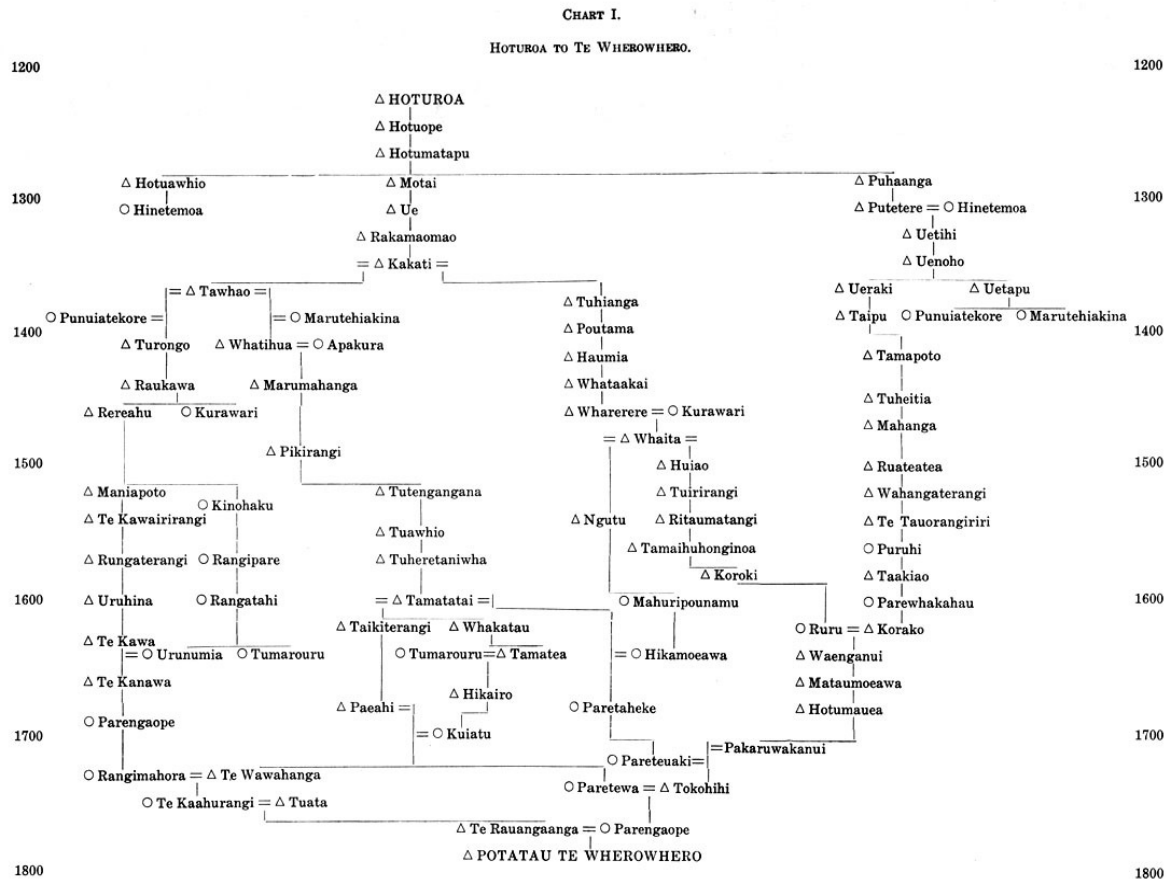
- Morgan, Vaughan, *A history of Waitomo: Māori and Pakeha side by side*, Outrigger Publishers, Hamilton, 1983, 104 p., ill.
- Neal, Colleen and Shaw, Ken, *Kawhia South: the districts of Kinohaku, Te Anga, Marokopa, Kiritehere*, Kinohaku Book Club, Te Kuiti, 1996, 338 p., ill.
- Historical and genealogical study of the locality New Zealand Historic Places Trust, *Waitomo County, Otorohanga County*, Wellington, 1989, ill.
- *Waitomo County, Otorohanga County*, New ed., New Zealand Historic Places Trust, Wellington, 1989, 132 p., ill
- *Waitomo District*, New Zealand Historic Places Trust, Wellington, 1983, 95 p.

Electronic Resources

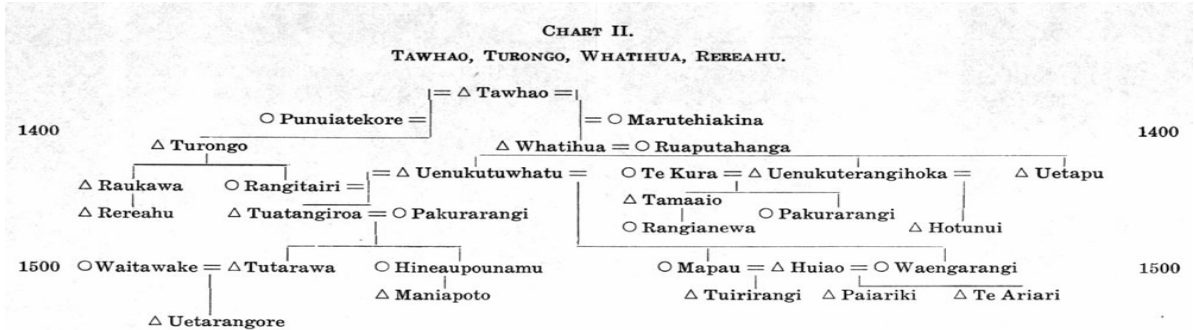
- www.aoteaharbour.co.nz/history [Ngāti Te Wehi History]
- www.aoteamoana.co.nz/history/whakapapa/ [Ngāti Te Wehi Whakapapa]
- www.nzhistory.net.nz/media/interactive/waikato-manukau-treaty-copy [signatories to Waikato-Manukau version]
- <http://www.teara.govt.nz/1966/M/MāoriTribalHistory/TeRauparahasFeats/en> [Kawhia early 19th century history]
- <http://www.teara.govt.nz/en/Ngāti-maniapoto/4/3> (Late Dr Tui Adams talking on the Maniapoto rohe)
- www.ngātihikairo.iwi.nz
- www.kaputuhi.org [Kaputuhi Pa]
- www.maniapoto.iwi.nz [Maniapoto Maori Trust Board].

APPENDICES

Appendix 1: Ngāti Rora and Other Tainui Whakapapa Tables¹⁵⁵



¹⁵⁵ All of the following whakapapa tables are taken from Roberton, J.B, 'Genealogies as a Basis for Maori Chronologies' in *Journal of the Polynesian Society* (Vol. 65, No.1, 1956) at 45-54.



In the accepted version Mapau and Waengarangi have the same mother as Tuatangihoa. In Chart I it can be seen that Huiao could not be earlier than 1500, and Rangitairi could not be much later than shown unless several discrepancies in ages are made elsewhere. To make Rangitairi mother of Mapau and Waengarangi puts her at the extreme limit of child bearing or beyond. Uenukutuwhatu is more generally known as Uenukuwhangai. Pei Jones maintains that Uenukuterangihoka was Uenukuwhangai, but the above version was vouched for by Rore Eruti and all the Kawhia authorities. L. G. Kelly shows Hotunui as a son of Uenukutuwhatu, but the above is supported by a well known tradition.

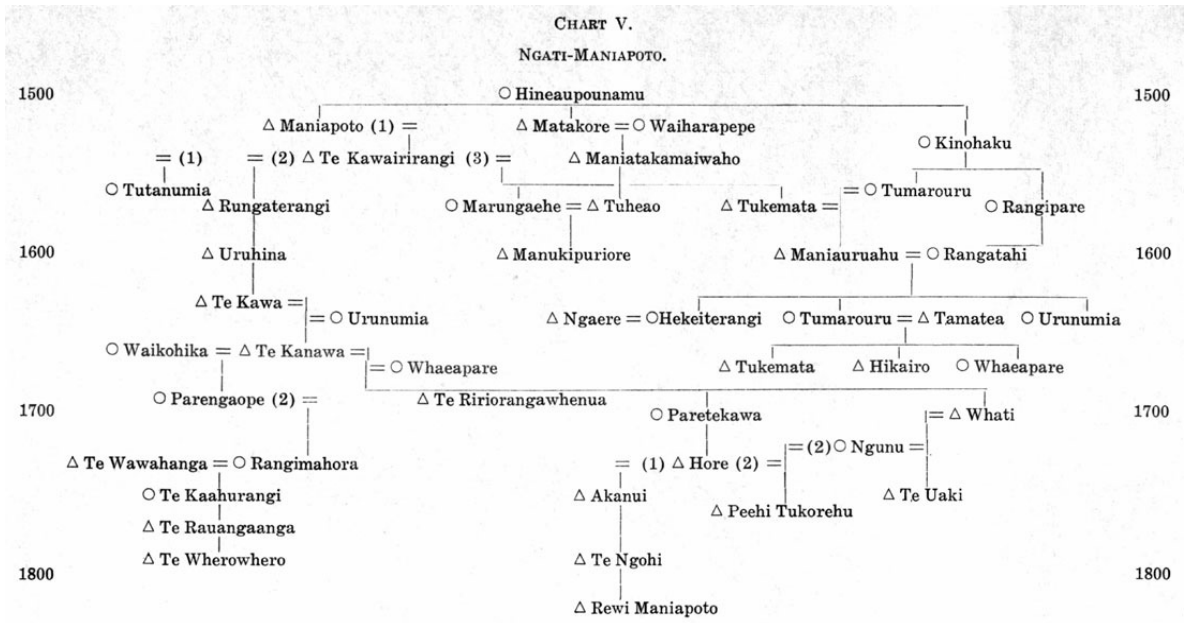
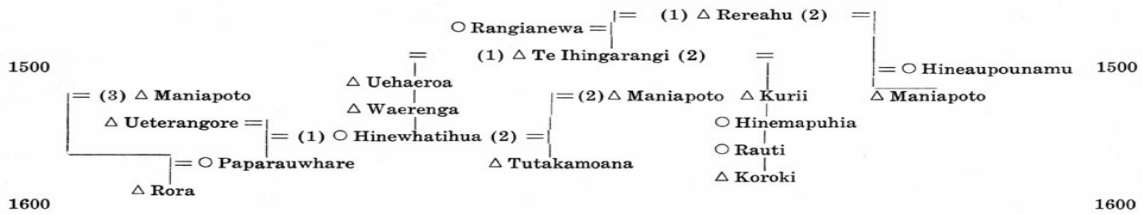


CHART IV.
NGATI-RAUKAWA.

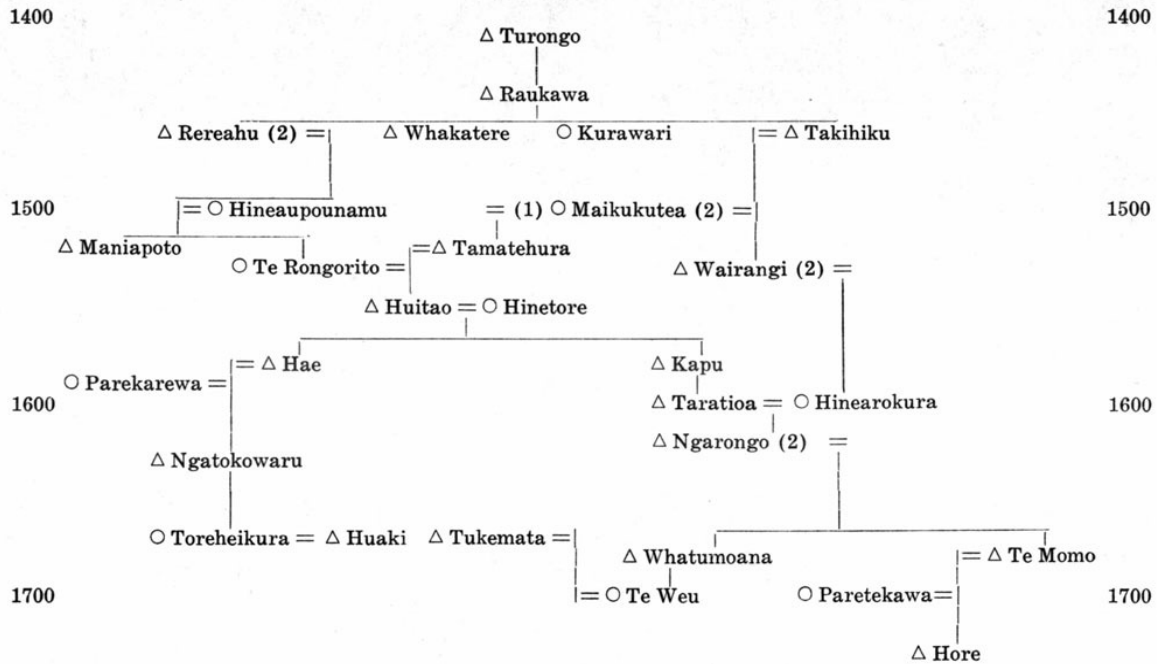
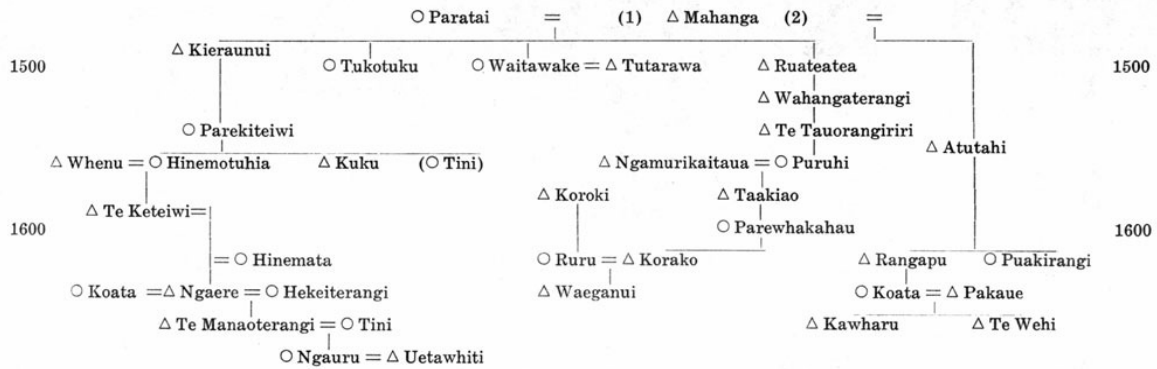
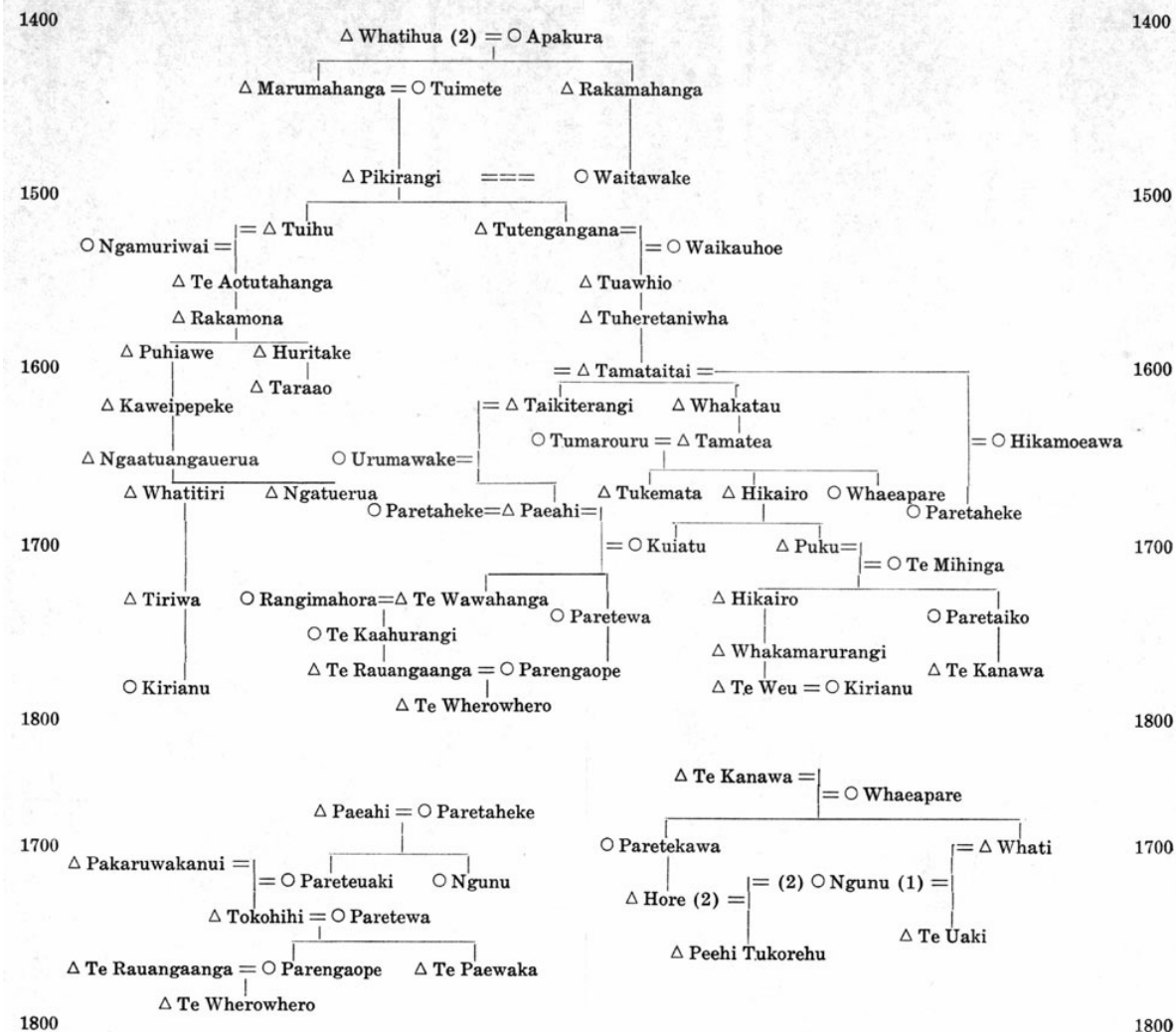


CHART X.
MAHANGA.



Kuku, son of Parekiteiwi, is supposed to be the same Kuku that married Kahuroro and Tomirikura (Chart XIII). This seems unlikely if not impossible. It will also be noted that Te Manaoterangi married two sisters, Tini and Waipaia, sisters of Kuku, and also generally supposed to be daughters of Parekiteiwi. It is not to be supposed that a man could marry full sisters of his great-grandmother, so there must be a mistake here. Probably Kuku, Tini and Waipaia belong to another family not recorded, and Tini and Waipaia were transferred with Kuku when he was confused with the earlier man of the same name.

CHART VIII.
NGATI-APAKURA.



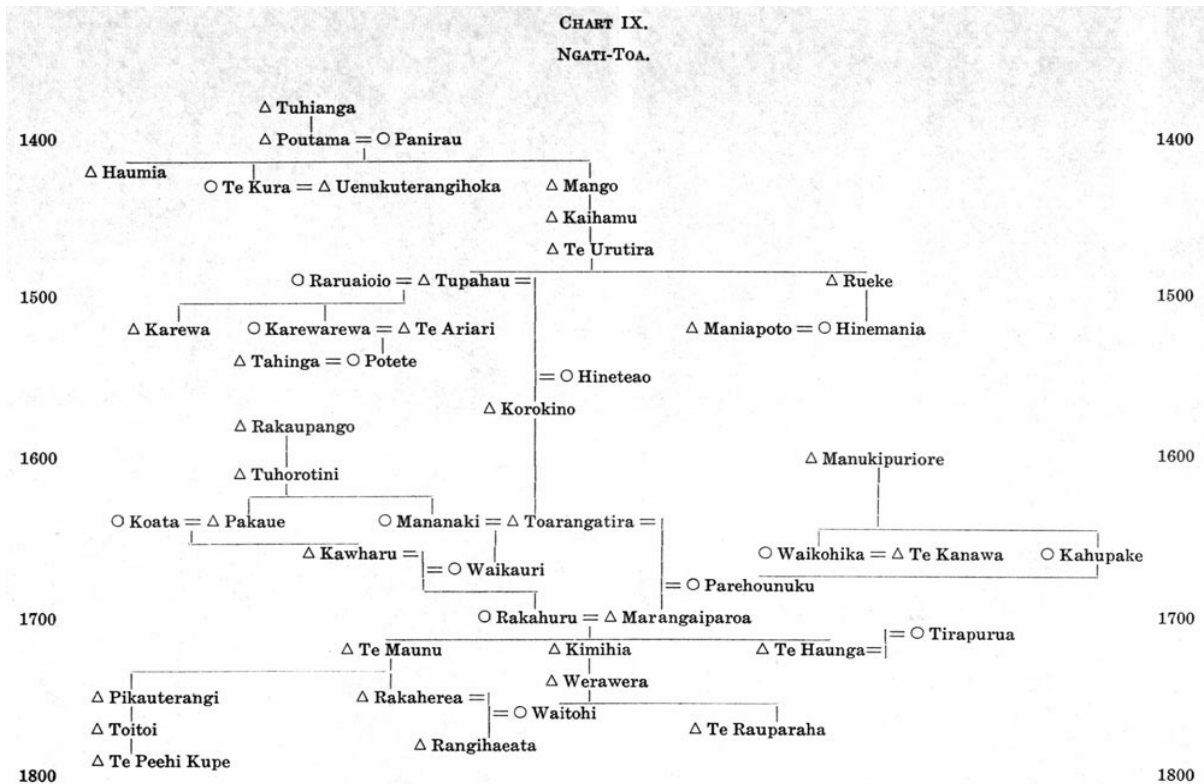
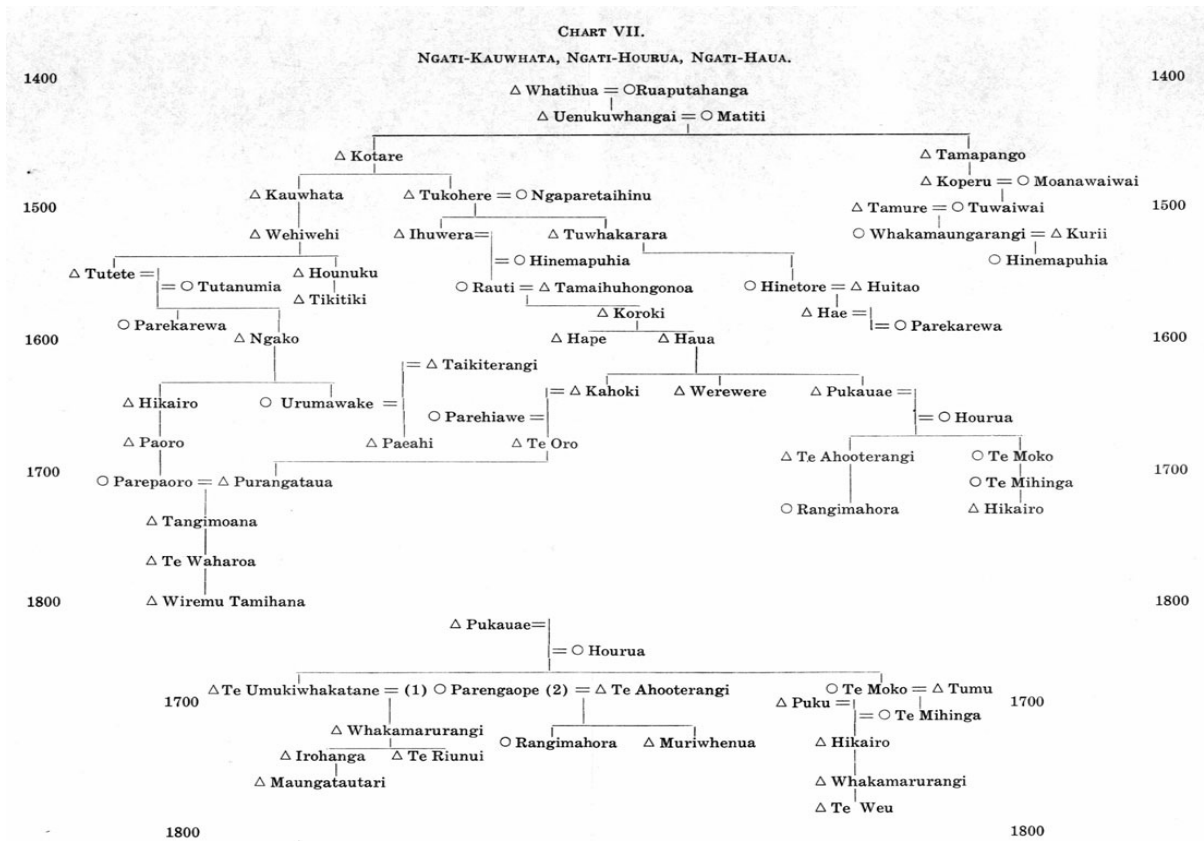


CHART XI.
TAMAINUPO, TUTEIWI.

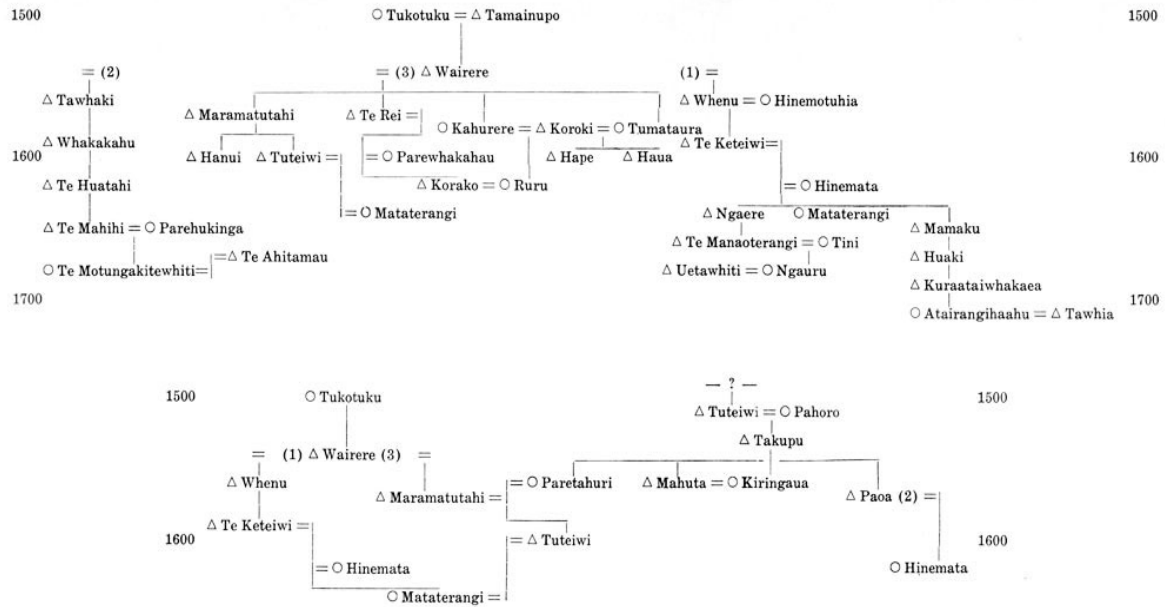


CHART XII.
NGATI-MAHUTA.

