**1CONTENTS**

1. Ko Ngaa Pakiaka o Te Kaahui o Rauru

[The Origins of Te Kaahui o Rauru](#9yd3jvn3o2eu)

2. He Putanga Ariki Ko Rauru

[The Emergence of A Paramount Chief, Rauru](#39a03s1n3398)

3. Te Tangata Toomua, Te Whenua Toomuri

[Man Goes Before, Land Remains (Man First, Land Last)](#nu4q3e95z6nl)

4. Mana Tangata

[The People Are Our Wealth](#uabvy85zbbg)

5. Kei Roto I Te Ana O Te Raiona

[Inside The Lion’s Den](#pustv9umcks5)

6. Kua Takoto Te Kupu

[The People Have Spoken](#4voaovyp7pst)

7. Rangatahi maa, Maranga Mai!

[Young People, Rise Up!](#9i1fovwaz8bt)

8. Taranaki Maunga, Taranaki Tangata

[Taranaki The Ancestor, Taranaki The People](#62uh09lbkxlv)

9. Whakatipungia Ngaa Raurutanga!

[Ngaa Rauru, Thriving and Excelling Across Generations!](#5g5nkly6cghm)

**THE ORIGINS OF TE KAAHUI O RAURU**

Ngaa Rauru Kiitahi is an ancient people.

It has always asserted its independence as the indigenous people of the land. However, the popular narrative insists Ngaa Rauru Kiitahi came to this land aboard Aotea, commanded by Turi.

Ngaa Rauru Kiitahi were well established in South Taranaki long before the arrival of the Aotea confederation.

Today, Ngaa Rauru Kiitahi is one of eight generally recognised iwi hapuu of Taranaki.

In 2003, Ngaa Rauru Kiitahi were the third Taranaki iwi hapuu to settle their grievances against the Crown under Te Tiriti o Waitangi, following Ngaati Ruanui and Ngaati Tama.

For the small group who spearheaded the settlement, it was clear from the outset this process would not bring about justice.

No words, no redress, no actions could ever compensate for the anguish suffered by their ancestors, nor the hurt that has filtered throughout the generations since.

Right from the start, the consensus was unanimous. The negotiators would strive to achieve three things;

1. to honour their tuupuna for all they had to bear;
2. to provide an economic base and pathway of development for the next generation;
3. to ensure the true and undistorted stories of Ngaa Rauru Kiitahi were told.

In order to understand the treaty settlement journey of Ngaa Rauru Kiitahi thus far, it is necessary first to understand their narrative as a people beyond the Treaty.

My name is Lae Kaatene-Rogan.

My name is Macy Duxfield (Taamou).

This is our story.

**THE EMERGENCE OF A PARAMOUNT CHIEF, RAURU**

The tribe, Ngaa Rauru, emanated from the tree of the Gods, down from the legion of spirits who were not seen but heard, then, through the generations of the Kaahui Rere, and the genealogies of the immediate assembly of elders.

In this respect, they may be regarded as a progeny of both ‘divine and human parentage’.

From the almighty powers of the celestial realm, the cosmic emanations of the divine beings, the world and its creation, the evolution of earth and mankind.

It is there that the principal emerges in the person of Rauru Kiitahi.[[1]](#footnote-0)

*To Ngai-nui, Ngai-roa, Ngai-kaha,*

*Ngai-ariki and Te Uiarei*

*begat Toi-te-huatahi.*

*Toi-te-huatahi and Wairerekiao*

*begat Ruarangi*

*Ruarangi and Rongoueroa*

*begat Rauru!*

But it was a traumatic birth. When Rauru was born, the umbilical cord twisted around his body[[2]](#footnote-1) and neck.

*“As she was trying to remove the umbilical cord from around the baby’s neck, he appeared placid and unfazed, she could not see any problem with the baby at all. Not even a single whimper came from the baby.*

*His mother knew it was a sign. Some divine intervention from above had saved her baby. The baby nearly died because of the umbilical cord, and yet it was because of the cord that continued to feed him, that he lived.*

*It struck the mother to name her baby, Rauru, for these thoughts, being born into this world epitomises life and death. The umbilicord is life and death. These are the two sides of being human.”* - *Mohi Apou, kaumaatua, Ngaa Rauru Kiitahi*

Ruka Broughton drew on a myriad of sources to develop his thesis, ‘Ko Ngaa Paiaka o Ngaa Rauru Kiitahi’. It is highly revered as an authority on the origins of Rauru and his people.

It is said that Rauru was born at Whakataane. He was the eldest of his siblings, Awanuiaarangi, Taha-titi, and Puhikaiariki.

After a time, he grew to adulthood and his people saw how he conducted himself. He was a fit man, a warrior. He was an avid traveller. Many iwi attributed him with the origins of carving. Rauru was a man of one mind, a man of his word. There was no going back on anything he said. This is why he was called Rauru Kiitahi - Rauru of One Word.[[3]](#footnote-2)

From Rauru’s line came Te Kaahui Rere. The first man to fly in the air was Te Ika-waiwaha.

They say when he came into being he was not of human form but a placenta. It was cast into the sea to float upon the waves. It washed ashore.[[4]](#footnote-3)

*“At a place called Waikaramihi. The placenta transformed into a body but according to the stories, there were another people there in that region at Waikaramihi. They retrieved it, tended to it, cleaned it up, and behold, the placenta could be seen moving.*

*It was clear, it possessed divine powers, it was imbued with a life force, and they cared for it. Eventually, it grew powerful, it developed, it prospered, and it flew away. The people of that time named it Te Ikawaiwaha.” - Mohi Apou, kaumaatua, Ngaa Rauru Kiitahi*

Whilst some believed Te Kaahui Rere sprang up from the land at Waitootara.[[5]](#footnote-4) Others believed, *“..they came from the Ngaati Awa and Ngaati Porou areas and neighbouring tribes. And when they came to the West Coast, they travelled by sea, landing at Paatea and Waitootara.”[[6]](#footnote-5)*

On arrival, they were the first to light the fires on the land thus indicating original ownership title. Then followed the setting up of distinct boundaries'. They called themselves Te Kaahui Rere - The Flying People'.[[7]](#footnote-6)

In his thesis, Broughton recalls the conversations among his elders.

According to the elders;

*“Te Kaahui Rere lived on the Paakaraka-Nukumaru Coast at a place called Te Ihonga, which is in the area of Te Kiri o Rauru.*

*From there, those people flew from Te Ihonga to Tapuarau,*

*From Tapuarau to Te Ihupuku;*

*From Te Ihupuku to Piipiitori;*

*From Piipiitori across the river to Pootiki-aa-Reehua;*

*From Pootiki-aa-Reehua to settle on Whatakaaho;*

*And from Whatakaaho, they flew across the river again and inland a bit to Tieke'.*

Rauru had long passed, when a new generation of people came into the area. This was the arrival of Turi, Rongorongo, and the people of the Aotea confederation.

*‘Tis Aotea, ‘tis Aotea*

*Pull the canoes ‘hither,*

*Pull the canoes ashore,*

*Upon the sacred threshold of Ngaa Rauru Kiitahi,*

*Turn your gaze to Pungarehu, to Kaierau,*

*Taipakee,*

*To the two rivers, to Ihupuku, to Piraunui,*

*Rest at Paamatangi…(chant)*

As time passed, the newcomers made South Taranaki home. The children of Turi and Rongorongo settled across the region.

Taaneroroa crossed the Paatea River to inhabit the west.

Turanga-i-mua continued to occupy the southern banks of Paatea.

Tuutawa-whaanaumoana and Tongapootiki ventured further south to Whenuakura and Waitootara.

This is how the people of Aotea came to live and thrive with their kin, Ngaa Rauru Kiitahi.

**Man First, Land Last**

**(Man Goes Before, Land Remains)**

In 1840, the estate of Ngaa Rauru Kiitahi spanned 520,000 acres - land, rivers, seabeds. From the Paatea river, to Te Kaihau a-Kupe, and north to Matemateaaonga.

Te Tiriti o Waitangi amassed support from over 500 signatories across the country but Ngaa Rauru Kiitahi was not among them.

Copies of Te Tiriti were dispersed throughout the North and South Islands, however, no copy made it further north of Whanganui nor south of Kaawhia. But whether or not Ngaa Rauru Kiitahi had signed Te Tiriti o Waitangi was irrelevant. The British Colonial Office ruled that all Maaori were British subjects, and were therefore subject to Te Tiriti o Waitangi.

In 1841, William Spain was appointed the New Zealand Land Claims Commissioner. He was tasked with investigating the New Zealand Company’s land purchases. The Company claimed it had purchased some 20 million acres since 1839, including a 40,000 acre block of land between the Kai Iwi and the Whangaehu Rivers, known as the Whanganui Block.

The Deed of Purchase for the Whanganui Block recorded a receipt of goods in exchange for extremely valuable land.

***16 November, 1839***

***Deed 421 - WHANGANUI BLOCK***

***Purchase of New Zealand Land Company.***

*Know all men by these presents that we the undersigned chiefs of the District of Wanganui, situated on the north shore of Cook's Straits, in New Zealand, have this day sold and parted with all our right title and interest in all the lands, islands, tenements, woods, bays, harbours, rivers, streams, and creeks, within certain boundaries.*

*As shall be truly described in this deed, or instrument unto William Wakefield Esquire, in trust for the governors, directors and shareholders of the New Zealand Land Company of London, their heirs, administrators, and assigns, for ever in consideration of having receipt received, as a full and just payment for the same;*

| *140 White Blankets*  *100 Red Blankets*  *10 Double barrelled Fowling Pieces*  *6 Single barrelled Fowling Pieces*  *30 pea Jackets*  *30 pairs Flushing Trowsers*  *30 fustian Jackets and pairs of Trowsers*  *2 dozen pairs of Shoes*  *6 dozen Shifts and Shirts*  *6 doz red Woollen Shirts and Caps*  *1 dozen Comforters*  *6 Camlet Cloaks*  *2 doz. Petticoats*  *12 duck Frocks and pairs of Trowsers*  *10 doz. Pocket Handkerchiefs*  *30 chintz Dresses*  *200 yards of Calico*  *200 yards of Check*  *50 powder Horns*  *18 powder Flasks and shot Belts*  *18 bullet Moulds*  *1000 Flints*  *20 lead Slabs* | *50 casks of Gunpowder*  *2 casks Ball Cartridge*  *100 Tomahawks*  *18 Cartouche Boxes*  *3 quires Cartridge Paper*  *1 case of Pipes*  *18 Umbrellas*  *30 thrasher Hats*  *2 dozen Hoes*  *4 dozen Axes*  *15 Tinder-boxes*  *3 doz. Tin pots*  *6 doz. Looking Glasses*  *2 lbs Sealing Wax*  *2 lbs. Beads*  *6 doz. Combs*  *3 doz. Shaving boxes*  *2 doz. Slates and 200 Pencils*  *6 doz. Pocket knives*  *6 dozen Razors*  *2 doz. Spades*  *2,000 Fish Hooks*  *50 Iron Pots*  *2 tierces of Tobacco and*  *1 case of Soap…* |
| --- | --- |

*…which we the aforesaid chiefs do hereby acknowledge to have been received by us from the aforesaid William Wakefield.[[8]](#footnote-7)*

Settlers were arriving in their droves to occupy the new lands, despite many of those purchases were being contested by Maaori.

The majority of the Company's claims, especially those at Nelson, Wellington and Whanganui, did not appear legitimate. However, Spain did not declare the land sales invalid. He awarded £1000 as further compensation to all iwi that were involved with the purchase.[[9]](#footnote-8)

Within five years, the 40,000 acre block had more than doubled. By the time the Crown completed the purchase in 1848, the New Zealand Company had acquired 89,000 acres at Whanganui - more than twice the amount granted by Spain.[[10]](#footnote-9)

20,000 acres of that purchase sat within the boundaries of Ngaa Rauru.

*It was not in their psyche to actually sell land, so what they actually sold to the Paakehaa was the right to dwell within that block, Whanganui Block, as long as they remained peaceful and respectful to the local people, that was fine. But they weren’t able to do that.*

*When it came to the Kai Iwi Block, they put the price up but you’ve got to remember, every one of those transactions was hotly disputed by one section, supported by another section, and others who didn’t know.*

*So at Kai Iwi they had a visit from Makarini, Donald McLean, the Crown land agent.” - Pootonga Neilson, kaumaatua, Ngaa Rauru Kiitahi*

Donald McLean became the Chief Land Purchase Commissioner in 1853, in a period when Maaori were strongly opposed to selling land.

*“There were people at Kai Iwi who were keen to sell and get some money. There were people at Kai Iwi who resisted the sale.*

*Makarini was informed that the Paakehaa must cease drawing imaginary lines on the land which divide up the people, and the land is not for sale, but there was always a group, and just like the Waitangi Tribunal process, the whole process became very divisive amongst our people.” - Pootonga Neilson, kaumaatua, Ngaa Rauru Kiitahi*

Soon, he began to pay hapuu leaders, with the hope they would persuade other land rights holders to sell their interests too. McLean also promised the leaders individual Crown grants if the purchases were completed. McLean’s actions provoked mounting tension.

Increasing tensions over the sale of Maaori land led to a conference in 1854 between Ngaa Rauru, Ngaati Ruanui and other Taranaki iwi at Manawapou, north of Paatea.

At least 1000 people gathered at the meeting. The purpose was to discuss tribal boundaries and to encourage hapuu to cease selling land to Europeans.

*“They made an agreement to that effect. And the big meeting house they built especially for this gathering was called Te Taiporoheenui. They also had a toki (adze). That toki was the symbol of the agreement of the anti-land league which did exist. There would be no more land sales within Taranaki.” - Pootonga Neilson, kaumaatua, Ngaa Rauru Kiitahi*

But in 1858, Ngaa Rauru withdrew from the Manawapou agreement.

Reverend Richard Taylor resided at Puutiki, Whanganui. He was well respected by Maaori throughout the region. He became the peacemaker between Maaori factions, as well as Maaori and settlers. He also acted as a spokesperson for dealings with the Government.

According to Taylor, some Ngaati Ruanui who had 'a kind of a claim' to Waitootara said they would give it to the Maaori King. Taylor wrote to inform McLean:

*‘This so offended the real owners that although previously they had no intention of selling it, they exclaimed, who are you who presume to dictate to us what we shall do with our lands?’*

Aaperahama Tama-i-parea was one of seven rangatira of Ngaa Rauru who despised the selling of land to the settlers. But when Ngaa Rauru met with the representatives of the Maaori King, they were so incensed at being told what to do with their land that Aaperahama and his son, Pehimana, decided to sell the Waitootara Block to the Government.

McLean granted a £500 deposit for the Waitootara Block in May, 1859. The receipt recorded only 14 signatories.

***DEED FOR ￡500 DEPOSIT***

***WAITOOTARA BLOCK***

*We have received this eleventh day of May 1859, five hundred pounds (£500) the first instalment for Waitotara. We are to receive the balance for the land when the survey is completed and the following boundaries have been marked off; Kai-Iwi thence inland as far as Waitotara. Our having received the money is a guarantee of the cession of this land to the Government of New Zealand.*

*In token of our agreement we have hereto subscribed our names.*

*Signed;*

| *Aperahama Parea.*  *Hare Tipene x.*  *Piripi Poura x.*  *Horopapera x.*  *Reupene x.*  *Hi Katene Te Kuihi x.*  *Aperaniko x.* | *Pehimana Kaitana x.*  *Ihaia Te Hokoiti x.*  *Heremaia Torangi x.*  *Nahona Tu te Konuku x.*  *Motuarama x.*  *Apera Parea x.*  *Reihana Terakuku x.* |
| --- | --- |

*Witnesses to signatures;*

*Edward Thomas Broughton.*

*Alex Cathro.*

*Edward Lewis.*

*Henry Halse, Assistant Native Secretary.[[11]](#footnote-10)*

Before the sale could be finalised, war broke out in north Taranaki in 1860. Unarmed Maaori, mostly women, tried to prevent the Crown’s attempts to survey the Pekapeka Block at Waitara. This was considered an act of rebellion. The Crown proclaimed martial law in February 1860 - the beginning of the first land wars in Taranaki. Ngaa Rauru and other Taranaki iwi rallied to support Te Aatiawa in the war against the Crown.

After 14 months, a peace agreement was reached. The Crown resumed negotiations regarding the Waitootara Block in 1862.

By this time, Ngaa Rauru no longer wanted to sell the land but the Crown continued to negotiate with those who were part of the earlier agreement. Eventually, the sale of the Waitootara Block concluded in July 1863.

Four of the original 14 signatories from 1859 signed again in 1863, alongside an additional 28 signatories.

***FINAL DEED OF WAITOOTARA BLOCK***

***Waitotara-Okehu Block, Whanganui District.***

***1863. 4 July. Whanganui District.***

*This Deed written on this fourth day of July in the year of our Lord 1863 is a full and final sale conveyance and surrender by us the chiefs and people of the tribe Ngaraurau whose names are hereunto subscribed and Witnesseth that on behalf of ourselves, our relations, and descendants, we have by signing this deed parted with and for ever transferred unto Victoria Queen of England, her heirs, the Kings and Queens who may succeed her, and her and their assigns for ever, in consideration of the sum of two thousand five hundred pounds (£2500) agreed to be paid to us of which sum of two thousand five hundred pounds (£2500).*

*Five hundred pounds (£500) was paid us by Mr. D. McLean on the eleventh day of May 1859 and the balance of two thousand pounds. Cash received, 11 May, 1859, £500. has been agreed to be paid to us by Isaac Earl Featherston, Land Purchase Commissioner (on the due execution of the present deed).*

*All that piece of land situated between the Okehu Stream and the Waitotara River, the boundaries whereof are set forth at the foot of this deed and a plan of which land is planned on the back of this deed with its rivers, trees, minerals, lakes, streams, waters, and all appertaining to the said land or beneath the surface of the said land, and all our right title claim and interest therein to hold to Queen Victoria her heirs and assigns as a lasting possession absolutely and forever.*

*And in testimony of our consent to all the conditions of this deed, we have here unto subscribed our names and marks, and some of us have also signed our names on the plan on the back of this deed, and in testimony of the consent of the Queen of England on her part to all the conditions of this deed, the name of Isaac Earl Featherston, Land Purchase Commissioner, is hereunto subscribed and also on the plan.*

*These are the boundaries of the land sold by us. The southern boundary is the sea from the mouth of the Okehu, to the mouth of the Waitotara Rivers. The North Western boundary is the Waitotara River from its mouth to the commencement of Porter's line at Karewarewa. The Northern boundary is Porter's line from Karewarewa to the Okehu River and the Eastern boundary is the Okehu River from Porter's line to the sea. Those portions of land colored red on the map on the back of this deed are not included in the present sale. The boundaries of the portions of land remaining sacred to us are as follows:—*

*1st. The first is called Okehu situated on the banks of the river Okehu and estimated to contain (380) three hundred and eighty acres, surveyed by Mr. Stuart assisted by Te Peina. Their survey poles are also erected.*

*2nd. Named Pakaraka, Puke Ngaio. The upper boundary of this piece of land is Mr. Porter's line. The lower boundary was surveyed by Mr. Porter assisted by Piripi and others. The side lines were surveyed by Mr. Stuart with Piripi and others. The survey poles on the—side were erected by Piripi and Hare. Those on the South Eastern side were erected by Rihari and Motuarama. This block contains (3300) three thousand three hundred acres. This block was formerly of larger dimensions but has now been reduced by Dr. Featherstone. Mr. Porter and Piripi laid off the line reducing it, viz., the lower boundary line.*

*3rd. Named Nukumaru. This block was surveyed by Mr. Stuart, assisted by Hare and Himiona. Their survey poles are standing, the pole in the lake (Waikato) was erected by Hetaraka. The block is estimated to contain (1223) one thousand two hundred and twenty three acres.*

*4th. Named Maneene. Was surveyed by Mr. Stuart assisted by Piripi and Horopapera their survey poles also are erected. It contains (58) fifty eight acres.*

*5th. Named Maraetoa. Situated on the banks of the Waitotara river, surveyed by Mr. Porter with Pirimona and Hakaraia. They erected the survey poles. This piece is estimated to contain (29) twenty nine acres.*

*6th. Named Perekama. Situated between the Waitotara and Ohie rivers. Mr. Stewart, assisted by Hetaraka and Hare, surveyed this block and erected the poles on the Ohie side. Rio, Ihaka, and Hona erected the poles on the Waitotara side. It is estimated to contain (925) nine hundred and twenty five acres.*

*7th. Named Auroa. The boundaries of this block were surveyed by Mr. Stuart assisted by Kereti and Teritiu, their survey poles are erected on the Southern side. The Waitotara river is the boundary towards the South East. It contains (137) one hundred and thirty seven acres.*

*I. E. Featherston. (Te Petitoni.)*

| *Piripi Raikauwhata.*  *Horopapera Te Peka.*  *Hiatata Moronui.*  *Rimitiriu Huai.*  *Ko Te Peina Hura.*  *Ko Maka Toiapiti.*  *Paramena Tn Mauki x.*  *Hohepa te Uri x.*  *Rio Heaeatarangi.*  *Timoti Rehetakao x.*  *Weta te Kou.* | *Heremia Terapahiku.*  *Hapimana te Ouenuku.*  *Motu te Ika.*  *Natana.*  *Werahiko Taipuhi x.*  *Hori Kingi Te Anaua.*  *Neho Teka.*  *Heremaia io Rangi x.*  *Taimona Tamaiukia x.*  *Rora Aweahuru x.*  *Reupena te Tauria.* | *Operariko Rangihikitia.*  *Erana te Ao x.*  *Heroria.*  *Hoane Meti x.*  *Hori Kerei x.*  *Pehira Rebua.*  *Ruihi x.*  *Areti Kohi x.*  *Te Naeroa.*  *Wirihana te Rango.* |
| --- | --- | --- |

*Witness to the signatures and. marks on this Deed -*

*Charles Wm. Broughton.*

*We two, the men appointed by all the Council of Waitotara and Wanganui to receive the payment for this land (i.e. Waitotara) do acknowledge the receipt on this fourth of July one thousand eight hundred and sixty three (1863) of the sum of two thousand pounds (£2000) being the balance due to us for this land and the full consideration money expressed in the deed on the other side, to be paid by I. E. Featherston to us on behalf of Her Majesty Queen Victoria.*

*Piripi Raikauhata.*

*Rio Heaeatarangi.*

*Witness to the payment of the above-named two thousand pounds. (£2000)—*

*Charles W. Broughton.[[12]](#footnote-11)*

£2000 changed hands. 26,638 acres were alienated from Ngaa Rauru through this purchase.

Aaperahama's name did not appear on the final deed of sale. He protested, “The land shall not be given up! Never! Never! Never!” He rejected the sale and joined other chiefs at Weraro*a Paa on the Waitootara River.*

*“The Waitootara Block was the catalyst for the real war in South Taranaki. The Waitootara Block was eventually sold by some of our people and others resisted hence the arrival of the Pai Maarire, who became the Hauhau, who became the rebellious savages who needed to be eliminated.” -* *Pootonga Neilson, kaumaatua, Ngaa Rauru Kiitahi*

**THE LOOTING AND PLUNDERING OF SOUTH TARANAKI, 1864 - 1868**

Under the New Zealand Settlements Act 1863, the Crown confiscated land from any Maaori who acted against the authority of the Queen of England. This single Act legalised the theft of Maaori land by the Crown.

In January 1865, General Cameron’s forces, 2000 soldiers strong, advanced north-west from Whanganui to take possession of the Waitootara Block for the Crown.

Governor George Grey was determined to end the Pai Maarire threat in Whanganui and South Taranaki. His immediate concern was to take Weraroa Paa, and its stronghold of 2000 Maaori. Several hundred Hauhau from the Whanganui to Waitara assembled, inspired by the presence of their prophet Te Ua Haumene.[[13]](#footnote-12)

Cameron refused to attack Weraroa. He was critical of what he saw as “colonial land-grabbing” and “the use of Imperial forces to achieve this”.[[14]](#footnote-13)

This led to a breakdown in his relationship with Grey. Grey took it upon himself to lead the advance on Weraroa. He seized and occupied Weraroa in July.

*“Now what happened to our people in that period was what the Government called the ‘bush scouring’ period, which was actually a ‘scorched earth’ policy. And it’s well documented that they went up all the rivers within Ngaa Rauru and Taranaki where the bulk of the population lived. And they destroyed everything, and looted everything. And our people were forced to live in isolation in the bush for years in some cases.*

*The really sad thing is what happened to our people during that bush scouring expedition. There were many of them. They went up the main rivers, more than once they went up there, and harassed and terrorised our people, most of whom had never even participated in the land wars.*

*And it was only when Keepa, Major Kemp, came to Waitootara and found 500 of our tuupuna living on Pootiki-aa-Rehua. And the Paakehaa living in Waitootara saying, ‘If you come back to Waitootara, you’ll be shot on sight’. And they sent a letter to the ones living at Tawhitinui on the Whanganui River, ‘do not come back to Waitootara, you’ll be shot on sight’. Major Kemp had to come as one of the people responsible for the removal of our people from their whenua and he had to talk on their behalf and work on their behalf so that they could come down from their refuge on top of Pootiki-aa-Rehua.” - Pootonga Neilson, kaumaatua, Ngaa Rauru Kiitahi*

Many, displaced from their lands since 1865, pledged loyalty to the Crown so they could return to their homes.

*“Behind me here on this wall is a picture of all the able-bodied men in 1865, arrested to discourage rebellion. In their mind, they hadn't seen the treaty, they hadn’t signed the treaty so rebellion must be a false charge. All the able bodied men in that picture from Waitootara here, were arrested up on Weraroa, the fortified paa on top of the hill before you come down to the Waitootara, and they were taken down south. They were kept as prisoners on a prison hulk in the Wellington Harbour, and then taken down to Dunedin. They were looked down on as rebels and savages and charged with that crime.*

*For me, instead of being branded rebels and savages, they should be given as much recognition as we give the veterans of World War I and World War II. They were patriotic people.” - Pootonga Neilson, kaumaatua, Ngaa Rauru Kiitahi*

**THE CAMPAIGNS OF TITOKOWARU, 1868-1869**

The campaign against the Hauhau continued until the end of 1867.

Meanwhile, a storm was brewing in South Taranaki.

In June 1868, the confiscation of large amounts of land for European settlement led Titokowaru to wage war against the Crown and settlers. Fighting ensued at Maawhitiwhiti, Turuturumookai, Te Ngutu o te Manu, Moturoa, and Nukumaru.

Ngaa Rauru villages and cultivations up the Waitootara River were devastated in retaliatory raids against Titokowaru by government troops. The Crown pushed Ngaa Rauru further and further out of South Taranaki, and pursued them into the interior.

*“You hear a lot about the Waitara end but there is not that much printed or written about the wars here. We know very little about it. We know very little about the hundreds of our people who were driven off into the bush and had to survive, and had all their resources burnt or stolen. So, we really don’t know what they went through and we don’t know how many died in that process. They were harassed by what I would call today, a terrorist government.*

*It all became a terrible - it was a holocaust. It was a damn holocaust that our people went through. What happened to the women and children who were driven off their papakaainga? And their crops burned and everything and they had to live in the bush for years? We don’t know. How many of them died there? This is our history.” - Pootonga Neilson, kaumaatua, Ngaa Rauru Kiitahi*

**CHILDREN KILLED BY MILITIA AT PAAKARAKA, 1868**

On 27 November 1868, a colonial militia led by Lieutenant Bryce and Sergeant Maxwell, encountered a group of unarmed Ngaa Rauru and other Taranaki iwi children at Handley’s Woolshed, near Tauranga Ika marae at Nukumaru. The children were from the Tauranga-Ika Paa, the eldest of whom was about 10 years old.

*“A group of soldiers went inland to chase Ngaa Rauru. Upon their return to Whanganui, they saw some children moving about. They went to see what that movement was. The thought occurred to them to go and bother the children so they went - no it wasn’t to bother them but to scare them. So that’s what happened. Some drew their swords and cut the hand of one of the children. That was the circumstance of one of the wounded. They returned to Whanganui. Eventually, the name ‘Maxwell’ was bestowed upon that place. Now, this Maxwell, he was the person that assaulted our children.” - Mike Neho, kaumaatua, Ngaa Rauru Kiitahi*

In an unprovoked attack the militia fired on the group, pursued them on horseback, and attacked them with sabres. The children were wounded. Two were assaulted and killed.

In February, 1869, Tauranga Ika was abandoned by Titokowaru.

Until 1873, Ngaa Rauru were forbidden to return to their home.

By the time they could come home there was barely anything to come home to.

They were deemed rebels.

The land was gone.

GLOSSARY / PAPA KUPU

kaumaatua = elder

iwi = tribe

hapuu = sub-tribe

papakaainga = village, home base, communal Maaori land

muru = plundering, looting, confiscate

raupatu = to conquer, to confiscate,

**THE PEOPLE ARE OUR WEALTH**

*“There was a waka there. We used to go there regularly, go fishing there, especially in certain times of the year when it was that time to go fishing. I only ever went out on that waka once.*

*The Waitootara County Council told us, “You can no longer camp at Waikaramihi’, and the old people said to me, ‘Well, we want you to go to Wellington and find out what’s going on’.*

*The story they told me was that Rima Wakarua, one of our koroua way back, had gone to Wellington and had these places set aside as reserves. So that’s what I did, I went there but I could find no trace of any of our mahinga kai fishing camps being set aside. So I had to come back, talk to the old people and they said to me, ‘Well, you had better do a research and file a claim for Ngaa Rauru to the Waitangi Tribunal’.*

*I said to them, ‘We’ve got to have a legal entity’. ‘Oh no kei te hee teenaa. Ko wai raatou? Who the hell do they think they are?’ And I said, ‘Well, they’re not going to talk to Ngaa Rauru unless we’ve got a legal entity’. - Pootonga Neilson, Inaugural Chair, Ngaa Rauru Iwi Authority*

***legal entity:*** *noun LAW*

*1. an individual, company, or organisation that has legal rights and obligations.*

*“After many discussions they agreed that yes I can set up a legal entity but if and when there is a settlement, the puutea must be divided between the hapuu, and the legal entity must be thrown away.*

*The qualification for filing a claim was a legal entity. So I set up a legal entity, called the Ngaa Rauru Iwi Authority.” (Circa 1986) - Pootonga Neilson, Inaugural Chair, Ngaa Rauru Iwi Authority*

*“The Ngaa Rauru Iwi Authority has very few assets. There aren’t many assets back home, with the iwi that is. We received a small sum of money from the Sealords Deal claim. A very small sum is received annually, and it is distributed across each of the marae.*

*A meeting was held. At that meeting we explored strategies for building funds over the coming years.” - Mike Neho, Ngaa Rauru Iwi Authority*

*“Te Pahunga and I, he was the chairperson of the IA at the time, and I was the secretary and we were on our way back from a hui, um, and settlements had been bandied about, you know, Ngaati Ruanui had just come through and we were watching all of these things. And he said, ‘You know, should we go there?’ - Carolyn Miri Young, Administrator, Ngaa Rauru Iwi Authority*

*“There were people around our age group that decided that, well no good moaning about it, grumbling about it, let's put our hand up, let's get involved, we’ve got the fire in our belly to do this and we think we got the smarts as well.” - Te Pahunga Marty Davis, Chair, Ngaa Rauru Iwi Authority*

*“At that same meeting, we thought about pursuing a major claim, that is, a treaty settlement. When the meeting ended, we began to prepare that pathway.” - Mike Neho, Ngaa Rauru Iwi Authority*

*“We scrolled through the screeds of paper around how we were going to get there. It was like holey-moley! There’s only a few of us to do this! And it’s going to cost us thousands. I mean, we were a really poohara iwi!” - Carolyn Miri Young, Administrator, Ngaa Rauru Iwi Authority*

*“So, our first task was to seek support from each marae, from the descendants of Ngaa Rauru, to endorse our intentions of pursuing a claim. We travelled around the country, we travelled the country. Five of us went to each of the meetings held in Auckland, Hawkes Bay, Te Arawa, Rotorua, Hamilton, Wellington, Taranaki, Christchurch, and Southland.*

*We went to seek their support. We presented our case to the people and sought their support. At that stage, it was agreed. All of the marae agreed. All twelve marae gave us their support. In those times, many of our matriarchs, our elders strongly supported us.” - Mike Neho, Ngaa Rauru Iwi Authority*

*“We’d go for days around the country. And talking to our uri, all over the place, um, it was, it was daunting.” - Carolyn Miri Young, Administrator, Ngaa Rauru Iwi Authority*

*“Hui. I don’t think I slept in my own bed for three years. Hui, hui, hui, hui all around and not only that, you had to go back around again, and you have to keep communication, and being very clear with our legal teams, about what it is we want.” - Te Pahunga Marty Davis, Chair, Ngaa Rauru Iwi Authority*

*“I believed it was a brilliant thing, it was a good idea. It was something that we needed to pursue to ensure that our mokopuna didn't endure the struggles that we were going through. I supported it 110%.” - Karanga Morgan, Paakaraka Marae delegate*

*“I returned home and it was to go back to my marae. To reconnect and like many of us you get given a job, and one of my jobs was as a delegate.” - Leanne Hamilton-Wiari, Te Ihupuku Marae delegate*

*“We even developed some powerpoints to travel around to the various marae to actually share, hey let’s consider this, is this a good thing, let’s get onboard.*

*We had gone to the extent of creating waahi tapu portfolios for each of the marae so they could discover not only who they were and what their whenua was about but understand the process of where they were going. So it was a form of empowerment rather than dependency so I looked at it from that point of view.” - Karanga Morgan, Paakaraka Marae delegate*

*“I was totally unaware of what governance meant and what that involved, I was happy to go back to my marae and do the mahi there. So learning what that meant, a delegate meant, was part of it, and then the negotiation started.” - Leanne Hamilton-Wiari, Te Ihupuku Marae delegate*

*“There was one issue in particular where they slipped in, tried to slip in, ‘...and the Crown has been fair and reasonable and in its dealings with Ngaa Rauru’, and of course we brought that home and that created a bit of ruction, and in particular for one marae.” - Te Huia Bill Hamilton, Iwi Negotiator*

**fair:** adjective

1. treating people equally without favouritism or discrimination.

**reasonable:** adjective

1. having sound judgement; fair and sensible.

“*We had to really work hard on that particular one piece of wording that had been in all of the other agreements to deal with because we knew that the Crown had not been ‘fair and reasonable’ in its dealing with Ngaa Rauru, and probably with the other iwi, but all of the other iwi that had settled had had it in there. And there was one in particular, one delegate who said that's a load of rubbish.” - Te Huia Bill Hamilton, Iwi Negotiator*

**load:** ləʊd/ noun

1. [countable]

the total amount of something that something can carry or contain

**rubbish:** /ˈrʌbɪʃ/ noun

1. load of rubbish, nonsense, etc. used to emphasise that something is wrong, stupid, bad, etc.

“*And of course we brought that home and that created a bit of ruction.” - Te Huia Bill Hamilton, Iwi Negotiator*

*“Each time we get an update I’m thinking, how does it match that statement, how does that process match being honourable, that this is a fair process for us.*

*Naive and trusting, you know, when you go into negotiations, is it not about finding common ground, finding understanding.*

*And I trusted, well I naively thought that's what the Crown was doing. That they were gonna go and do their research, we’ll give them some information, they’ll go away to do some research, they’ll come back and put their side of the story to that. And then there'll be negotiations about what that might look like.*

*I naively thought that all this Crown land that was taken for the best of public use, the schools, the post offices, the railway lands, that were not being used in our rohe, they were closed down, I thought give it back, give it back. That's not how it works, that paper isn’t blank on their side.*

*And I think a lot of our people are under that impression, in that ‘well why didn’t we get all our land back? All that land that they said that they stole, why don’t we get it back?’*

*There’s so many other complications around that.*

*As more information came in, I guess we hear more from the negotiating team about some sacrifices, some sacrifices that we were making or that they were suggesting we might consider to make to enable the process to continue with the aim of us reaching agreement. How is that honourable?*

*There was always something that we had to give up to enable us to proceed through the next steps of the process.*

*Yet again we were giving and it didn't feel like an honourable process.” - Leanne Hamilton-Wiari, Te Ihupuku Marae delegate*

*“It took us six months to find some wording because they wanted to have the words ‘fair and reasonable’, and the only way we could work it out was for that to be an aspiration for the Crown, rather than to be a historical record of the Crown’s performance. And so we got through it that way but we had to please people back home on that particular one because although other iwi had accepted it, you know, our people wouldn’t.*

*But that's just an example of how they’d slip in little clauses. You know they’d just slip in little clauses that would, I think, you know you’d think in many ways, that it’s clearing themselves of fault and blame, and presenting them as ‘fair and honourable’ people, and they weren’t.” - Te Huia Bill Hamilton, Iwi Negotiator*

*“With the Crown then coming into the picture what I knew as ‘we go’, swiftly became ego. Where did we fit in the equation of settlement? Things were changing, the rules appeared to be changing and for all the folks that were involved at that time.*

*And I would never ever criticise their commitment to Raurutanga, because our people were passionate about Rauru, Rauru Kiitahi. They are humble people, they are solid people but I didn't agree with some of the decisions that had gone down at that time. I found some of the things were quite challenging for me within my own tikanga, within my own processes of understanding who I was as Rauru.*

*It was slowly starting to challenge those sorts of things.” - Karanga Morgan,, Paakaraka Marae delegate*

*“There were two, maybe three important issues. One was the land. One was the size of the fiscal redress. Another was the rules of the Adoptions Act.*

*The Crown was adamant that Ngaa Rauru adhere to the rules of the Adoption Act.” - Mike Neho, Lead Negotiator*

The Adoption Act 1955[[15]](#footnote-14) acknowledges legally adopted children as Ngaa Rauru Kiitahi descendants, even though they may not have actual genealogical ties to the iwi.

However, the Act does not facilitate for nor does it recognise the tradition of ‘whaangai’ or ‘taurima’.

The negotiation team took great exception to the Crown defining and dictating who was and was not Ngaa Rauru Kiitahi.

“*Ethically and morally we didn’t accept that at all. You’re Ngaa Rauru by toto and that's it.” - Te Pahunga Marty Davis, Chair, Ngaa Rauru Iwi Authority*

*“We fought hard with the Crown over that issue.” - Mike Neho, Iwi Negotiator*

*“When they highlighted the fact of, under the Adoption Act, which is different from ‘whaangai’, you know, those people who are legally adopted to Ngaa Rauru are, for the purposes of the Act, are Ngaa Rauru.” - Te Pahunga Marty Davis, Chair, Ngaa Rauru Iwi Authority*

*“If you were a person of South African descent, why would you be entitled to the benefits derived from the claims? The child is not from us. That is one point that was made.” - Mike Neho, Iwi Negotiator*

*“We said, rubbish, we disagree with it.” - Te Pahunga Marty Davis, Chair, Ngaa Rauru Iwi Authority*

*“We didn’t agree because we have our own understanding of what a whaangai and a taurima is.*

*What we said at that time was that a ‘whaangai’ is a child that resides within the community and lives at the paa, then it is for the paa, the parents of the paa to raise the child, but the child doesn’t reside in any particular house indefinitely.*

*A ‘taurima’, that is different. If a child is ‘taurima’, so and so become parents to that child, they care and grow them throughout their entire lifetime, they are not returned to the home of their biological parents.*

*That was the agreement of our discussions at that time. The Crown didn’t agree. They said, ‘No, you must comply with the Adoption Act’.” - Mike Neho, Iwi Negotiator*

The Crown also provided definitions of what constituted an ‘ancestor’ and a ‘claimant’ in the context of the Deed of Settlement.

**An ancestor means;**

“...an individual who exercised customary rights within the rohe of Ngaa Rauru after the 6th February 1840….[[16]](#footnote-15)

**A claimant is;**

“a descendant of a Ngaa Rauru Kiitahi ancestor, or who is an [legally] adopted member of Nga Rauru Kiitahi.[[17]](#footnote-16)

*“Whaangai didn’t have voting rights. And I didn’t believe, for me, that encroached upon my whakapapa. I have a brother who is whaangai.*

*I chose to withdraw from the whole process of settlement. That didn't mean I wasn't Rauru. It just meant at that time I didn't support where the Iwi, the direction that Iwi was going with the settlement. I found it contradicted us as a people.*

*That didn't mean we didn’t attend other hui. I just felt that I would stick to things that I believed were right and in keeping with us as a whaanau.” - Karanga Morgan, Paakaraka Marae delegate*

*“We agreed in regards to ‘whaangai’. We agreed for the sake of the settlement. The arrangement was that we would sign, then we, Ngaa Rauru, would sit down with the Crown to change that matter so that it would reflect the ideals of Ngaa Rauru Kiitahi pertaining to whaangai.” - Mike Neho, Iwi Negotiator*

*“We put up a hell of a fight and it was virtually a walk away. I can remember the night before we were ready to sign. We said, we will let this go to get the legislation across the line, and tomorrow we’ll change it. This will be the first thing we’ll do.*

*So they weren't willing to change their stance on that. The Adoption Act is a law of the land and you should comply with that. So we wrote it in, agreed with it and wrote it out the next day.” - Te Pahunga Marty Davis, Chair, Ngaa Rauru Iwi Authority*

The following changes were made;

…it is for Ngaa Rauru Kiitahi, in accordance with Ngaa Raurutanga, to determine who is a member of Ngaa Rauru Kiitahi…

…Ngaa Uki o Ngaa Rauru Kiitahi is determined by whakapapa and…

…adoption does not confer whakapapa on an individual…[[18]](#footnote-17)

*Te Karere, 17 May 2002[[19]](#footnote-18)*

*This is the welcome of the Associate Minister of Maaori Affairs to the gathering for the signing of the deed between the Crown and Ngaa Rauru Kiitahi at Kaipoo Marae.*

*But not every member of the iwi was in favour of the agreement. There was some protest when the contract appeared, and the idea that they had not yet been part of the negotiations.*

*“I feel sorry for our relations that do not support today, those that do not really know the small print. They look at the paper, the newspaper of the Paakehaa. And they say this and that. Some of that information is incorrect.” - Mike Neho, Lead Negotiator*

*“Our relations were outside scolding the approaching Crown that they did not support the AIP, the Agreement in Principle. I thought to myself, I was the Chair at that time, why were our relations sitting outside? There was no reason.*

*Come here. Sit down on the orator’s bench and lay down your concerns before the Crown, don’t sit outside, shouting at and rebuking the Crown. Come here. Speak face to face.*

*So I went out. I went out to get them and they came inside. Their speaker sat on the orator’s bench. He was given the first part so that he could speak, and so that he could put forth the reasons why they didn’t agree with the AIP. That was the right thing to do. Don’t growl at them because they have their own points of view. Come here. Lay it out.*

*At the end of that day, it was signed. Was there still a gripe? Yes. Was the dust still being kicked up? Yes. But it had already been settled, and the people of Ngaa Rauru had agreed to the claim. So things must continue, look ahead. But we must not forget to listen to those who do not agree.” - Mike Neho, Lead Negotiator*

*“Up to the time the settlement was signed, Taranaki whaanui never relinquished our self-determination or the fight for our self-determination. They decided to sign the settlement. I resigned as part of the claims process and as a negotiator for the claim, I resigned.*

*My attitude at that time was I need to file a claim on behalf of my own hapuu, Ngaa Ariki. And we want to separate from the Ngaa Rauru Iwi Authority and have our own claim.*

*There were five negotiators on behalf of Ngaa Rauru. Two of us said no, do not sign. The other three signed it. They had a meeting without us two, this was Julian Broughton, who didn’t agree. So they went ahead and signed, and that was that.” - Pootonga Neilson, Ngaa Ariki, WAI772 claimant*

The Wai 772 claim[[20]](#footnote-19) questioned the mandate of the Ngaa Rauru Iwi Authority….

It also alleged Ngaa Ariki were prejudicially affected by the Iwi Authority who were imposing conditions on the hapuu - conditions that were initially imposed on the Authority by the Waitangi Tribunal and the Office of Treaty Settlements.

“*I was chairman of Waipapa Marae Trust on behalf of Ngaa Ariki and several other hapuu and iwi who belonged in that area. I persuaded them that we should have our own claim.*

*The Office of Treaty Settlements didn’t allow it and a majority of the members of the settlement body at the time, the Ngaa Rauru Iwi Authority - that I set up in the first place, they agreed with the Office of Treaty Settlements that Ngaa Ariki claims should be amalgamated with the settlement, just like every other hapuu.” - Pootonga Neilson, Ngaa Ariki, WAI772 claimant*

*“The Crown would not allow for one to go it alone, it had to remain with the iwi collective. It wasn’t just Ngaa Ariki. Whenuakura was another who withdrew their support. In the end, at the time it was signed, they agreed. They all agreed with it, Waipapa was one. Some of Ngaa Ariki did not agree but the majority of Ngaa Ariki descendants did. Just like Whenuakura.*

*Consequently, the settlement was signed in 2003. The data showed that 67% of those who were eligible to vote, voted. 96% of those supported. So, there it is. It was mandated by the iwi.” - Mike Neho, Lead Negotiator*

*“The iwi is a spiritual entity that binds us all together. When an issue arises, and the war party comes, the iwi appears, they come to fight on behalf of the hapuu.*

*When the matter is resolved, the iwi go back to sleep, and the hapuu retain their mana motuhake. Their absolute independence. Their absolute self determination - is the Paakehaa term for mana motuhake - self determination. And that belongs to the hapuu, not to the iwi.” - Pootonga Neilson, Ngaa Ariki, WAI772 claimant*

**GLOSSARY / PAPA KUPU**

mahinga kai = food gathering place

mana motuhake = autonomy; self determination; sovereignty; independence

puutea = money

whaangai = to adopt, to nurture; *noun:* an adopted child via customary practice

taurima = to treat with care, foster, adopt; *noun:* a foster child via customary practice

hapuu = sub-tribe

**INSIDE THE LION’S DEN**

*“What I wanted to happen was for it to tell our stories, to honour our tipuna, and to have a development factor in there.” - Te Huia Bill Hamilton, Former Iwi Negotiator*

*“Honouring our tuupuna was a biggie for us, for all of the stuff that they had to bear. And providing for our tamariki, mokopuna.” - Te Pahunga Marty Davis, Former Iwi Negotiator*

*“We said this settlement would not achieve justice but it would acquire a means to a sustainable future.” - Mike Neho, Former Lead Negotiator*

*“Traditionally the Crown made an offer but we told them, the Crown, that we didn't want them to make an offer, that we would table the first quantum, and they agreed to us doing that.*

*One of the unofficial policies that the Crown had and I’m not sure that I can still get the numbers right but we calculated on current values of land and all of that based on what we'd lost, that our settlement was probably in the realm of 3.7 billion dollars and I think we calculated that based on the settlements that had gone before us that they were paying $5 a hectare or an acre for, um what do they call it, illegally possessed land, illegal purchases, and about $25 for raupatu a hectare on that.*

*And so if that was being calculated on us, we figured, and so did the experts in Wellington figure, that we’d be getting about 19 million but we calculated that we were due 3.7 billion based on what was taken on current land value. And so we built up a paper around that and tabled it.*

*We formally tabled a quantum and we put it at $100 million, which I thought was quite ridiculous because there was no way they were going to give it to us.*

*I thought we could get close to 50. We put that in and then they came back with 18 or something like that.*

*At that stage there had been those two big settlements with Ngaai Tahu and Waikato that had $170million but all the other ones, even for areas bigger than ours, I don't think any of them exceeded $42 million and so for us and I think the benchmark that I had in mind, was we’d try and get as much as Ruanui had got for theirs.” - Te Huia Bill Hamilton, Former Iwi Negotiator*

*ONE News story, TVNZ, 2003*

*“An historic apology and tens of millions of dollars is now in the hands of South Taranaki Maaori.*

*Ngaati Ruanui became just the second tribe to hear the Crown say sorry for the confiscation of 90,000 hectares of land. More than 200 people were there to hear it. Maaori Affairs Correspondent, Tini Molyneaux, was with them. (Judy Bailey, news presenter, One News)*

*The final steps to a milestone moment for this Taranaki tribe. A Deed of Settlement, along with an apology from the Crown.”*

*“The Crown profoundly regrets and unreservedly apologises to Ngaati Ruanui.” - Hon. Margaret Wilson, Minister in Charge of Treaty of Waitangi Negotiations*

*This is just the second time the Crown has apologised publicly for its past treatment of Maaori.*

*“The apology will have to be accepted. And now Ngaati Ruanui are focussing on the future.” - Rocky Hudson, elder of Ngaa Ruahine and Ngaati Ruanui.”, Rocky Hudson, Ngaati Ruanui, Ngaaruahine, Te Whakatoohea*

*“Ngaati Ruanui’s claim arises from a long fought battle with the Crown in the mid 1880’s. It resisted selling land in a stance seen to be rebellious. And a year later Crown troops confiscated more than 80,000 hectares in a series of scorched earth policies, which destroyed villages, crops and lives.*

*The cumulative effect of the Crown’s actions in purchasing land in Taranaki created tensions that led to the outbreak of war. Ngaati Ruanui was also at Parihaka during its years of passive resistance.”*

*“The Crown acknowledges the serious damage it inflicted on the prosperous Maaori village of Parihaka and its insult on the human rights of the people.” - Hon. Margaret Wilson, Minister in Charge of Treaty of Waitangi Negotiations*

*“Along with the apology comes $41million dollars, a combination of cash and Crown-owned land.”[[21]](#footnote-20)*

*“And that was a bit of a struggle to get there because when they reached $28million, they said it was full and final.” - Te Huia Bill Hamilton, Former Iwi Negotiator*

**full:** adjective

1. complete.

**final:**  adjective

1. allowing no further doubt or dispute.

Generally, ‘full and final’ is a term commonly used in settlement agreements to signify the resolution of all issues involved in a dispute and the parties shall have no other claims against each other.

*“I think their first amount they tabled was 25, and so we got another $6million out of them. And when they tabled it at $28million as full and final, we had to use a bit of sorcery.” - Te Huia Bill Hamilton, Former Iwi Negotiator*

**sorcery:** noun

1. the use of magic

*“When we entered into the negotiations we agreed that our aims were to revitalise. First of all; tell the stories of our tuupuna. So to honour them and to tell their stories. And then to honour our mokopuna and revitalise Ngaa Raurutanga.*

*And when they put the letter of offer to us they only put one of those things down, and so we didn't say anything to the negotiators, to the office, but we met with the Minister, and we said, ‘Well Minister, well we’ve received this but it's only half the offer. Because we've agreed that we will work to honour the Crown,’ which is what they wanted out of it, ‘and we’ve agreed that we would honour our tupuna by telling their stories, but we also agreed that we would revitalise Ngaa Raurutanga, and there is nothing in there for that.’*

*The director of the Office of Treaty Settlements was embarrassed. And he was speechless. I can remember him standing up and saying, 'But Minister, but Minister, but Minister!'.*

*And that’s all he could say. We were just sitting there smuggly smiling and we said, 'Well, Minister, we can’t find where it says we’re revitalising Ngaa Raurutanga so I presume we haven’t sorted that bit out and so we can sit down and see what that bit is worth'.*

*He was most indignant about it and ‘cause he knew that it was his fault. And it was purely a clerical omission but $3million dollars out of a clerical omission, that's pretty good.*

*There weren’t really strong policy settings for the government on how to do the negotiations as well, so there was an opportunity to create new things.*

*The other expectation that I had is that we would bring our people with us. That we wouldn’t have a negotiation that our people didn’t know about. When we started negotiations we were left with the impression that what was said in the room stayed in the room, and people couldn’t participate. But we did a couple of things that were really really worthwhile that kept up with that kaupapa of our whaanau being involved.*

*The first thing is that we made sure that the government team of negotiators spent time back home so that they got to know the rohe that they were talking about. They had waananga, a couple of waananga. They had one back here, they had one in Hongoeka marae and it was learning about Ngaa Raurutanga, learning about our people. And so we weren’t just things they negotiated with. We were whaanau, hapuu, iwi.*

*There was quite strict rules around being in the A Team and a B Team, and we insisted that one negotiation would happen in Wellington and the next one would happen back here and we have it on a marae and no matter what L.A.W you have, there’s a tikanga that says the marae belongs to everybody so people just came if they wanted to come, they came and they were part of whatever we talked about. And that had a couple of effects.*

*In the end, we had quite a trusting relationship between the crown negotiators and ourselves, and we got on pretty well, as best you can under the conditions. We had some of the junior crown officials, for example, getting quite emotional when the Crown did heavy stuff against us. And on a couple of occasions, cried when their bosses put hard things down for us and they knew what was being put down was government policy but it wasn’t fair so that was one thing.” - Te Huia Bill Hamilton, Former Iwi Negotiator*

*“There is still a long way to go ahead of you. So, you are the reason we are standing here today. We acknowledge you.” - John Clarke, Ngaati Porou, Former Crown Translator*

*“The other thing we insisted on was they have a reo speaker on their team, so that whenever any of our negotiators wanted to koorero i te reo then basically it was over to them to find the translation.*

*And they had a senior justice department official, John Clarke, who was there from Ngaati Porou, and he was really really good to work with. He maintained the mana of us, as well as them in the koorero and because he said it, you didn't have to go through the barriers of, ‘Is this pono?’, and because he said it, it was pono. We’d hear his interpretations and we’d be happy about how he’d expressed them.*

*So that was breaking the mould a bit. So public participation and requiring them to have a reo person on their side was a tactical thing that we did to make sure that we brought our people with us.” - Te Huia Bill Hamilton, Former Iwi Negotiator*

But no matter how genuine the intent, the outcome would always be dictated by process and policy.

*“We were in the negotiating room and we wanted a break because they had just put an offer on how much land they would give us back at Waitotara, Waikaramihi, and they offered us 10 hectares back.*

*They talked about three points that would identify it as sacred sites, which they’d agreed to and they triangulated and it came to about 10 hectares and we were miffed about it because I think there was about 800 hectares for that whole area there. And I think we put a claim in for half of it or something like. We said we wanted 400 of it back and anyway we broke and they went into a room, and we stayed in the main negotiating room but they went into a separate room.*

*I decided I wanted to go to the toilet at that time and just as I was entering the entrance to their room, I heard one of them say, 'So why are we only giving back 10 hectares?'. And one guy said, 'Well, we can get away with it. That's all we have to do'. And I stopped at the door before they saw me and I thought, my god is that how they do it? Anyway, I just looked and I walked past the door, looked in, and I said, 'Really?'*

*And then I went back to our room and I told the rest of the team that and so we brought them back in. We had an interesting 10 minutes after that. And we broke off negotiations and then when we came back the first thing that was in, is that that increased from 10 to 100 hectares without any say.*

*One of the things that was brought home to me, is how they made policy on the hoof. And you had very very junior people in government, you know they may have been senior in their department but in the nature of things, they were junior officials making those decisions about us. Even though we got a hundred hectares back out of 800, I think we were still screwed over.*

*But it was better than the 10 they originally tried to offer us and if we hadn't caught them out in that duplicity, we probably would’ve had to have settled for 10.*

*One of the things that we established as a principle was we’d always come home and tell the people about the negotiations - what happened, what we’d got, and all the rest of it.*

*There were individuals in the iwi who would say, ‘Nope. Forget about it! Drop it! Forget about it.’ And then there were others who would say, ‘Nope. Carry on’. And then there was the bulk of them who you just knew inside of them that they were swaying one way or the other and then they were looking to whoever had dominance as a leader in those times to go forward or not go forward. So those were pretty tense times.*

*I think one of the other, one of the big difficulties we had was that every word that we got in, that was about Ngaa Rauru, or tikanga, or reo, or something like that - we actually had to negotiate it. We had to put it on the table. Explain it. Convince them. Leave it with them. Then come back another time. And they’d accept it or not. And as we got closer to putting the Agreement In Principle together, which is probably the first template to the Deed of Settlement, and then to the legislation, but once it gets into the Agreement In Principle, it's pretty hard to change. And then all of a sudden you’d see these clauses that would slip in and we’d say, ‘How did that get in?’*

*This goes into every every negotiation and it was just you know every word we had had to be negotiated in there and yet there was some standard clause that they'd just put in there, in the agreement and so that's really just an unfair and unbalanced approach to the whole negotiation process and those issues came up.” - Te Huia Bill Hamilton, Former Iwi Negotiator*

*“The biggest thing that frustrated me was, we were stuck under, our population was guaranteed under the census of the time when we started, i think we were in the 99 census, which we didn't realise when we began the process that it was going to be pegged back to a census time, otherwise we would’ve gone around and said “get in that jolly census.” So our numbers were really low. So they put a dollar sign on the head of your population and that’s you, and they won’t go outside it.*

*So that was really frustrating to be told that halfway through the process, our numbers, so we could’ve doubled our numbers and I think doubled our quantum by just that one thing.*

*Conservation, they did a good job on us I felt, at the end of the day.*

*We felt as if conservation at that time was really powerful and we couldn’t make any headway there, anything. Even the establishment of uukaipoo, areas where we could go camping in our own takiwaa and that, you know, 'ohh yes you can do that but not in these parts, not in these times,' you know, and so it was very very frustrating working with conservation to try and get things across the line. For me, that was the biggest thing, and of course the quantum size.*

*We put up the best arguments in the world I would say to you. For instance they wanted us to say, 'Well what is the number?' and we said, well the starting point is actually the same as Ngaati Ruanui, ‘cause there’s no difference in what occurred there and what occurred here.” - Te Pahunga Marty Davis, Former Iwi Negotiator*

*“Always though, you had to be holding out front, why you were doing it, why we were doing it. Because if you lost sight of that, then, you know, you may as well pack your bags up and go home. Not knowing whether or not we were going to make the next milestone, ‘cause they were all about milestones.*

*You know, we didn’t have any say in how it went. There was a process and you have to stick to it. If we wanted to get anywhere, that’s what we had to do. We didn’t like it all the time, you know, it felt like it wasn’t the right thing to do. It felt like we weren’t getting anywhere doing it, but if we wanted to get to where we were going, um, you know, we had to do that.” - Carolyn Miri Young, Former Administrator, Negotiations Team*

The watershed initiative that sets this settlement apart from any other, was the introduction of the accord, Paepae Rangatira.

“*Margaret Wilson fancied herself as quite a treaty expert and when we put up the Paepae Rangatira, which is about putting into legislation the treaty relationship. I think she enjoyed that because it was new and innovative and it was a practical way of having her treaty thinking applied. And so I think that was one of the advantages.*

*It was after we got it into place that the Labour government of course realised that that would be too resource-intensive if they because the Paepae Rangatira required the Crown to meet with us every year, you know at Rangatira to Minister level to review the health of the relationship which meant work on their part, work on our part, and then time to negotiate it, and so we put that in, and I don't think we would have got it through with another government.*

*That template for the Paepae Rangatira is what the Government, current Government uses for its Maaori Crown relations.*

*Paepae Rangatira is the Crown sitting down with Ngaa Rauru leadership and negotiating a pathway forward, to properly look at the health of the Crown and Ngaa Rauru. That is Paepae Rangatira. Paepae Whakapakari is the section that applies to operations.” - Te Huia Bill Hamilton, Former Iwi Negotiator*

*“An initiative was created within Paepae Rangatira, its name, Te Mata o te Here. It follows on from the idea of a kind of enduring peace agreement.*

*There are five principal objectives of that programme, Te Mata o te Here, the key priorities being; Ko Te Kawa-a Maaui, which is the Indigenous Innovation Business Hub, and secondly, Te Kura I Huna. The Government is supportive of both of these programmes.*

*But it doesn’t end there. Outside of those major programmes the Crown continues to be supportive of other programmes that strengthen our people. Therefore, the benefits that derive from Te Mata o te Here are great.” - Mike Neho, Former Lead Negotiator*

*“I was proud to be a negotiator and I was proud that we got the best settlement I think that we possibly could’ve done. I did some calculations on lands and number of people and all the rest of it, and I think it worked out. We got the second best deal for land per dollar, and the second best deal for people per dollar and so we did pretty well.” - Te Huia Bill Hamilton, Former Iwi Negotiator*

*“The bigger goal and the driver for the likes of ourselves and Bill and all of that, was actually honouring our tuupuna. Getting the story straight in the schools, writing the history properly, so our kids didn’t grow up with a different history, and for us, for the likes of me, that was the key driver.*

*Our tuupuna sitting up on those walls and being spoken about as natives and so on and so forth and that, which wasn’t correct. And so we were hell bent on, the driver was to get that right and then you would get the education, the history of that right.” - Te Pahunga Marty Davis, Former Iwi Negotiator*

*“Money was the last consideration. Our first thought was to pursue a settlement that would strengthen us in our education, our conventions, values, protocols, environment, health portfolios, yes, all of those things.*

*We said this settlement would not achieve justice but it would acquire a means to a sustainable future.” - Mike Neho, Former Lead Negotiator*

**The People Have Spoken**

The 23rd of November 2003 marks the signing of the Deed of Settlement.

The signing took place inside a special room at Parliament, Maatangireia.

*“We were actually on our way to Wellington and we got to Parliament steps and we were going to the Maaori, the Treaty Room to sign, and he stopped me as we were going down the passageway.” - Te Pahunga Marty Davis, Iwi Negotiator*

*“I really didn’t think it was right..” - naa Mike Neho, Lead Negotiator*

*“I said, 'Look, we’ve come too far, you know, we’re there’.” - Te Pahunga Marty Davis, Iwi Negotiator*

*“I saw the Crown smiling and happy, oh here’s Ngaa Rauru, yay, this is a good day for them.” - Mike Neho, Lead Negotiator*

*“He stopped me as we were going down the passageway, and says, 'I’m not signing'.” - Te Pahunga Marty Davis, Iwi Negotiator*

*“I saw the faces of the Crown and thought, nah go to hell!” - Mike Neho, Lead Negotiator*

*“I said bluntly, ‘You don't have that choice. The people have spoken’, hoping that he would sign.” - Te Pahunga Marty Davis, Iwi Negotiator*

*“We were there on the day of the signing and I was feeling absolutely dejected. I was heartbroken because we didn’t achieve what we said we would.” - Mike Neho, Lead Negotiator*

*“He felt like we all did. That we were raped and pillaged in the process. It was an arduous process. There were lots of things that we should not have perhaps agreed to.” - Te Pahunga Marty Davis, Iwi Negotiator*

*“Marty kept pressing me because I was the lead negotiator, you know but I would never agree.” - Mike Neho, Lead Negotiator*

*“We were all feeling the same, but the word that we put through to our people, they went and voted on all of that and agreed. Yeah, 92 something percent of the registered people who voted, said ‘Yes’. I think the highest number of ‘No’s’ were the invalid votes.” - Te Pahunga Marty Davis, Iwi Negotiator*

*“At the start of our journey, the three of us agreed; Marty, Bill Hamilton, and I agreed that if the claim did not equate to the amount that Ngaati Ruanui had received, then we would not agree. That was not a discussion had with the iwi, it was between us three. I saw Marty and he was happy. Bill was sort of happy. But me? I was hurting. Consequently, we signed, we signed. It ended there.” - Mike Neho, Lead Negotiator*

*“Looking at the total process, we understood it really well. It goes in this, and then it has to go through a mandate process, negotiation, deed and so on, and all of this stuff, then you have an apology section.*

*So we ask the question, what does that look like? We’ve seen some and frankly, empty words. So what does that look like? And they said, ‘Oh we’ll draft something up for you’, which they actually did.” - Te Pahunga Marty Davis, Iwi Negotiator*

*“I was the chair of the Iwi Authority at the time. I stood up and said to Margaret Wilson, there is no reason to celebrate this day because 125 acres have come back to us but 560 lost to plunder and confiscation, so is that a reason to be happy? So that was that.*

*[What did she say to you?]*

*‘Oh Mike but that’s a milestone.’ She said a lot of things to commend themselves. That is what they wanted. Through this, the Government, Labour at the time, could be recognised. That is what they really wanted, to be acknowledged for working together with Ngaa Rauru. Not a chance.”- Mike Neho, Lead Negotiator*

*“We looked at it and go, ‘Rubbish! We’re not accepting that.’*

*And they kept hounding us, like, you need to have this apology. We said, ‘No. Not under us, it’s not gonna happen.’*

*Right up until signing. The Minister was Margeret Wilson. The Minister, she was saying, ‘Are they going to do this apology? And the Office of Treaty Settlements, said, ‘No. Not happening, and this is why.’*

*‘No amount of words can…’. Unless you look at the quantum that we set down for you, which is $3 billion. We said look, we're really good at wanting to accept 10% of that 300 million. Got 31. So that's how big we saw that.” - Te Pahunga Marty Davis, Iwi Negotiator*

*“Once we were in agreement, we went to sign the deed. We did not agree to broadcast it to the world like iwi had done previously or those who came after. Many went to parliament and were happy. Our perspective was that there was no reason to be happy.”- Mike Neho, Lead Negotiator*

The full and final settlement meant the resolution of all Ngaa Rauru Kiitahi Treaty claims filed with the Waitangi Tribunal. This included all claims relating exclusively to Nga Rauru Kiitahi and any interests vested in representative entities.

Then came the first reading of the Ngaa Rauru Kiitahi Claims Bill[[22]](#footnote-21) before the Members of Parliament.

Whilst huge support and congratulatory messages circulated the room, it was clear the work for Iwi was far from over.

*“...the proposal to hand over in the settlement a number of properties, one of which is described as a beach site. We will want to find out through the select committee process how that ties in with the Foreshore and Seabed legislation” - Gerry Brownlee, National Party*

*“...My understanding of the Foreshore and Seabed Act is that it covers only the wet part of the beach. I do not believe that it would honour the spirit in which Ngaa Rauru Kiitahi have accepted this settlement just to give them a beach they can enjoy only when the tide is out.” - Pita Paraone, New Zealand First*

*“I am asking, as a matter of principle, that when we are debating written material with both languages, what mechanism there may be for assurance as to the accuracy of the translation.” - Stephen Franks , ACT*

*“In negotiating settlements such as this one, claimants are routinely presented with a ‘take it or leave it’ bottom line from the Office of Treaty Settlements, with the Government prepared to negotiate only on the minor matters.” - Metiria Turei, Green Party*

*“...it is no good saying the settlement is full and final if anything up to 70 percent of the iwi has not voted in favour of such a settlement. It leaves open the opportunity to say that Parliament forced the settlement on the iwi, when future generations consider how well the settlement has treated them.” - Gerry Brownlee, National Party*

*“...the principles of the Treaty of Waitangi…”. “I signal to this House that in supporting this bill going to a select committee, New Zealand First will vigorously seek the removal of that reference from all parts of the bill”. - Pita Paraone, New Zealand First*

*“It is generally assumed that the treaty settlement process is an attempt to resolve the injustices of the past and represents a genuine effort on the part of the Government to bridge the divide between Maaori and Paakehaa, but it is not.”*

*“The Waitangi Tribunal, although it has achieved a great deal through its meticulous report writing and its ability to operate on the proverbial smell of an oily rag, is a creature of statute”. - Metiria Turei, Green Party*

*“My tiipuna, my great-grandparents in particular, farmed in and around Maxwell. They would have been there at the time when a lot of these grievances arose. I want personally to extend the apologies of my own whaanau and tiipuna for the events that caused such hurt and injury to the people of Ngaa Rauru, and to give that apology personally so that I can recognise it on behalf of my own family.” - Murray Smith, United Future*

*“As we all know, the history that underpins this settlement bill is like the history of all the Taranaki and other tribes that suffered raupatu, particularly following military action….*

*It is one of total dispossession, of humiliation, of belittlement, of the loss of life of men, women, and children—sometimes in the most appalling circumstances - and of the suspension of the law so that the Crown could have its way”. - Georgina Te Heuheu, National Party*

*“I join my colleague the Hon. Mark Burton in commending the individual kaumaatua members and negotiators of Ngaa Rauru Kiitahi who have demonstrated commitment, leadership, courage, and integrity in achieving a settlement of the claims of Ngaa Rauru Kiitahi. I say courage, because it is a huge responsibility for this generation of Ngaa Rauru Kiitahi to end the pursuit of their claims and accept redress that we all know is less than the total loss they suffered.”*

*“I move that the Ngaa Rauru Kiitahi Claims Settlement Bill be referred to the Maaori Affairs Committee for consideration, that the committee present its final report on or before 10 May 2005.” - Mita Ririnui, Associate Minister for Treaty Negotiations.*

News Story, Te Kāea, Whakaata Māori 2005

*“Greetings one and all.*

*Paepae Rangatira is a unique section within the settlement between Ngaa Rauru Kiitahi and the Crown.*

*Ngaa Rauru believes wholeheartedly this is an example to progress Crown and Hapuu Iwi relations everywhere.*

*However, the immediate concern perhaps before them is its obligations closer to home.” Niwa Milroy, te kaiwhakataki moo Te Kaaea, Whakaata Maaori.*

*“Five submitters sit before the Maaori Affairs Select Committee to express their concerns about the Ngaa Rauru Kiitahi Claims Settlement Bill.”*

*“No one can say, ‘Here is a child. This child is from Ngaa Rauru.”*

*“I am aware that the settlement is full and final.”*

*“I oppose this bill in its entirety.”*

*“Waitootara is my river. At each bend, a Paakehaa, at each bend, a Paakehaa. That is the real problem for Ngaa Rauru at this time.”*

*“Whanganui’s claims will not be impeded by Ngaa Rauru’s progress.”*

*The definition of territorial rights is the challenge put on the table by Te Ruunanga o Tuupoho. It is common knowledge shared by Ngaa Rauru Kiitahi and Te Ruunanga o Tuupoho but the concern is how that definition sits with the Crown.*

*“The Whanganui narrative is that its jurisdiction goes to Kai Iwi and Whangaehu. Our thoughts, and concerns, is what the Crown’s perspective is.” - John Maihi, Te Ruunanga o Tuupoho*

*“The ‘right foot’ knows its ‘left’, and we have discussed it together in meetings. We have established among ourselves that ‘they’ are also us.” - Mohi Apou, Ngaa Rauru Kiitahi*

*And then there is the hapuu of Ngaa Ariki who want to submit their own claim WAI772, independent of Ngaa Rauru Kiitahi, so that the territorial rights of their hapuu are not taken by them but they strongly believe this has already happened.*

*“What is a landless people? No people. No land, no people. Because the self-determination and the strength of the people lies within the hapuu but the land will never return to the hapuu. A small amount of land may come back to this thing, the governance entity, but what is that?” - Pootonga Neilson, Ngaa Ariki* [[23]](#footnote-22)

The bill was eventually read a third time before the House.

The Deed of Settlement signed by Ngaa Rauru Kiitahi and the Crown in 2003, became law in 2005.

Almost 20 years on, Whanganui iwi is now set to head into their own land settlement negotiations.

And those Ngaa Rauru Kiitahi hapuu with outstanding interests south of the Kai Iwi stream, are preparing for their claims to be heard too.

*“With the Ngaa Rauru settlement, just got to understand that at that time, Ngaa Rauru was really keen to get on with things and go through Treaty settlement. But at that time Whanganui Iwi were still focussed on settling Te Awa Tupua, so they were in no position whatsoever to even start thinking about land claims, so we were in that context. One iwi wants to settle, the other iwi was nowhere near ready. And it just so happens that our hapuu, of Tamareheroto, etc., we’re located in that crossover area.*

*Our hapuu down the southern end of Ngaa Rauru is Ngaati Tamareheroto, Ngaati Iti, Ngaati Pukeko. We have Ngaati Kauika in Castlecliff and our older people Ngaa Aruhe. We go from Te Kaihau a-Kupe at the river mouth, the Whanganui River mouth and coastal-inland wise, we go to the Ookehu Stream. We follow the Ookehu Stream inland. We also follow the watershed on the Whanganui side, so our hapuu rohe is within that area. And coast-inland wise, the Ngaati Pourua, Ngaati Taahau hapuu estate. We’ve got bones in this land, we’ve got waahi tapuu, waahi tuupuna. Goes right to Te Kaihau a-Kupe.*

*There were gentlemen agreements made in those decades that leadership, high level leadership, were aware of, but hapuu weren’t necessarily aware of, that hapuu didn’t even necessarily agree to.*

*The agreement was, well, Ngaa Rauru will look after any Whanganui interest north of the Kai Iwi Stream, Whanganui would do the same for Ngaa Rauru south of the Kai Iwi Stream.*

*What I understood though was that there would come a time after settlement, after Ngaa Rauru Settlement, at a time when Whanganui Iwi was ready, that remaining part of us would be addressed.*

*In a way, it’s felt – the more we sort of talk about this issue, the more it feels like we’ve been left out. We’ve been quite left out of the Ngaa Rauru Settlement. And really been forced to wedge our way into the Whanganui Land Settlement, which hasn’t always been easy.*

*It’s a constant journey of relationship building and trying to be involved, be included with wider hapuu of Whanganui that believe that Ngaa Rauru have settled, and so why are we involved in this space, in the Whanganui Land Settlement space.*

*And challenging that, that we’re perhaps double dipping, which isn’t the situation at all. Anyone that knows the Ngaa Rauru Settlement knows that there was no land returned to our hapuu this side of the Kai Iwi Stream.*

*The thing I do love about the Whanganui Land Settlement approach to Treaty negotiations is that they are really all about empowering hapuu. And they’re under no misapprehension that Tamareheroto, Ngaati Kauiki belong to Ngaa Rauru Kiitahi and Whanganui whakapapa. So that’s great. And that’s what Te Kaahui o Rauru is doing for us as well. They are empowering us as hapuu to say what the direction will be and what ways can they help, and they do.*

*The other benefit with being involved in the Whanganui Land Settlement is that there’s a focus on getting land back. It’s a land settlement, so land needs to come back. Whenua is a big issue for us, so that’s why we’re so excited to be involved - excited, but apprehensive about being involved with the Whanganui land settlement because now we have an opportunity that just wasn’t open to us before.*

*Happy about the opportunity but worried that in the future our uri might look at this involvement of our hapuu within the Whanganui Land Settlement as somehow, our way of saying we don’t want to belong to Ngaa Rauru Kiitahi anymore, which is absolutely not true. That really saddens me that that perception may eventuate or may be out there because it’s so untrue.*

*And I think that if people understood, that on a hapuu level, we’ve had to fight to have our issues from Kai Iwi to Te Kaihau a-Kupe heard by the Crown and recognised somehow and compensated somehow, that they would understand, perhaps, why we’re involved.*

*Our hapuu, we belong to Rauru. We belong to Rua Tipua. We belong to Paerangi one and two, and Paerangi and Rua Tipua are the rootstock tuupuna for Whanganui iwi. So we have a right to be involved in this settlement.*

*I’m really hoping that Ngaa Rauru holds fast with their southern boundary, as being Te Kaihau a-Kupe. And I also hope that Whanganui holds fast to wherever they say their boundary is and that they both recognise us as being the hapuu within that area.” - Raukura Naani Waitai, Ngaati Pukeko, Ngaati Iti.*

**YOUNG PEOPLE, RISE UP!**

*I am Raimona Tapiata*

*This is Taiaroa Neho sending salutations*

*I am Parekaia Tapiata*

*My name is Shae Rogan*

*I am Arapera Tapiata*

**WHAT DOES NGAA RAURUTANGA MEAN TO YOU?**

*All things Wai-o-Turi*

*Identity*

*Identity*

*Many hands make light work.*

*Genealogy*

*Taranaki Maunga and Te Rere o Kaapuni*

*Our koorero, like all of our stories about different places around our rohe.*

*When I am far away I think about going back home, and every time I return it’s like my spirit is revitalised, and my body and mind is energised.*

*It is the environment, family, the tribe, the people.*

*My Ngaa Raurutanga stems directly from my hapuutanga, from my Wai-o-Turitanga. It is standing on the marae, the responsibilities of the marae, everything that I carry in my world.*

**WHAT IS IT LIKE TO BE A RANGATAHI IN THE WORLD TODAY?**

*Poor*

*Easy*

*Frustrating*

*Exciting*

*Strong*

*Times have changed from moving into those deficit thought patterns, into those opportunistic thought patterns.*

*It’s not, you know, how it used to be. It’s a lot harder to buy houses.*

*Doors are open for the youth.*

*Us two have had a fortunate upbringing.*

*Fervently nurtured in the language and the Maaori world, as well as tradition, therefore, yes, I think the foundation was very solid.*

*It’s hard when there are no pillars of strength to depend on.*

**IN YOUR IDEAL WORLD, WHAT WOULD AOTEAROA LOOK LIKE?**

*It would be Our-Tearoa*

*Beautiful*

*Maaori*

*Love*

*Self-determination*

*Speaking Maaori would be the primary language*

*It’ll be our people driving the Hiluxes. It’ll be our young people driving the Mercedes.*

*Make Aotearoa more ‘Maaori’. I can see clearly the benefits of that kind of world.*

*Maaori is the spoken language but we’d still speak English, with the knowledge that it is another skill that a person can benefit and gain influence.*

*It’d be our whaanau owning all of these hundreds and thousands of acres.*

*It would be our whaanau looking after the land - restoring the wetlands, restoring the whenua.*

*It’ll be our people speaking our own language on our own whenua, rather than being tenants in our own land.*

*I am thinking of the saying, ‘Grow tender young shoot for the world destined to you. Take hold of the tools of the foreigner’.*

*Broader New Zealand is slowly changing, opening their hearts and their world to the traditions of our ancestors. Perhaps in time.*

*People would love one another. That’s it.*

**WHAT WOULD NGAA RAURU KIITAHI LOOK LIKE, IF YOU WERE IN CHARGE?**

*Successful*

*Considerate*

*Solid*

*Care*

*Beautiful*

*If I was in charge, it would just be about home ownership.*

*Teaching people how to buy their homes, teaching our people how to use their little piece of whenua that’s been left to them instead of just overgrown with weeds for 45 years and nobody knows what to do with it.*

*I would never ever want to be in charge. I’m quite happy with a tea towel at the back and playing the rakuraku and doing a waiata.*

*When you take on those types of responsibilities, it is fine to wear your independent hat but you should know you are moving on a united view. You are not representing a marae, or concerned for individual benefits or that of a few but rather to see what can benefit the many.*

*One thing I’ve seen are the conflicts. And in those conflicts some of our relations turn to challenge the person rather than to address the issue. Despite the disagreements we must still take care of one another.*

*We talk about succession planning, and like getting this new generation to take over these roles but when there’s, say for my generation for example, when they get into these roles, are people actually listening to them? Are there elders, who put them in, do their succession plan and brought them up through here, are they listening to these new leaders? I don’t know. I don’t think so.*

*It wouldn’t look like a hierarchy. It would look more like a transparent…maybe four triangles but one would not sit on top, and one would not sit underneath. They would just connect to allow it to flow in a Maaori way.*

**WHAT ARE YOUR ASPIRATIONS FOR THE FUTURE?**

*I am the barrier preventing the realisation of my dreams.*

*The wellbeing of my family, hapuu, and my iwi.*

*Maaori institutions of learning.*

*Thriving*

*To live, to be well*

*Ultimate dreams for Ngaa Rauru Kiitahitanga is just be strong, be bold, and be resolute in all aspects.*

*There is one mountain, there is one word, there is one purpose.*

*Perhaps, the upbringing of my offspring will be similar to what was exemplified by my parents in the Maaori world - the Maaori language, tradition, and constantly returning and connecting to marae.*

*There is more work to be done. Getting people back on the marae, getting our people learning the reo, our waiata, our pakiwaitara. All those types of things I think are really important moving forward.*

**TARANAKI THE ANCESTOR,**

**TARANAKI THE PEOPLE**

Ngaa Maunga o Taranaki includes Taranaki Maunga, and the Pouaakai and Kaitake Ranges.

Through the Deed of Settlement it was made clear, Ngaa Rauru Kiitahi would not receive further financial or commercial redress relating to the confiscation of Ngaa Maunga o Taranaki.

There would, however, be an opportunity to negotiate with Crown cultural redress and an apology that would recognise the traditional, cultural, historical and spiritual significance of Ngaa Maunga, to all iwi hapuu of Taranaki.[[24]](#footnote-23)

After more than 150 years, Ngaa Iwi o Taranaki are finally able to settle their grievances relating to Ngaa Maunga.

Let’s take a quick look at the history.

In 1770, Captain James Cook renamed Taranaki Maunga, Mount Egmont, after John Perceval, the 2nd Earl of Egmont, the first Lord of Admiralty. The Earl had never even set foot in Aotearoa, New Zealand. He likely wasn’t even aware of the honour since he died the same year.

Nearly a hundred years later in 1865, Taranaki Maunga, including the surrounding ranges, was confiscated by the New Zealand Government under the New Zealand Settlements Act 1863. This law allowed for the Government to confiscate land from any iwi who ‘rebelled’ against the Crown, without compensation.

In 1881, the land around the basin of the mountain was made into a forest reserve. The Pouaakai and Kaitake Ranges were later added to the reserve. In 1900, the reserve was gazetted as Egmont National Park, the second national park in New Zealand. Fast forward to 1987, the names Taranaki and Egmont were both granted official status by the New Zealand Geographic Board.

The New Zealand Geographic Board is the country’s national place naming authority responsible for official place names in New Zealand, its offshore islands and continental shelf, and the Ross Dependency of Antarctica.

By 2017, all eight iwi hapuu of Taranaki were ‘in a position to negotiate’ the confiscation of Ngaa Maunga o Taranaki.

Key elements of the collective redress deed and legislation agrees;

* to declare Ngaa Maunga o Taranaki as a legal personality;
* the vesting of all available Crown-owned land in Ngaa Maunga into that legal personality;
* the establishment of a joint governance programme;
* an official name change for Egmont National Park to Te Papakura aa Taranaki, including more than 100 other geographical features within Nga Maunga;
* a set of Maunga values;
* and the repeal of the Mount Egmont Vesting Act 1978[[25]](#footnote-24)

These affairs will be managed by Te Toopuni Kookoorangi.

Te Toopuni Kookoorangi is a joint governance entity, comprising Ngaa Iwi o Taranaki and Crown appointments that will represent the legal personality of Taranaki Maunga and Te Papakura a Taranaki.

Taranaki and its surrounding mountains and ranges do not thrive in isolation of Te Kaahui Tupua. Te Anga Puutakerongo also acknowledges the longstanding links Ngaa Iwi o Taranaki have with other iwi and their interests in Tongariro and Whanganui National Parks.

Protecting the unique identities of all maunga is paramount.

**NGAA RAURU,**

**THRIVING AND EXCELLING ACROSS GENERATIONS!**

Today, Ngaa Rauru Kiitahi has a population of just over 5,500 descendants.[[26]](#footnote-25)

There are 12 marae and 14 hapuu throughout the Ngaa Rauru Kiitahi region.[[27]](#footnote-26)

Within the northern paahuki, Te Kei o Pahitonoa are four marae; Wai-o-Turi, Whenuakura, Waipapa and Te Wairoa Iti.

The marae of Te Paahuki o te Awa are centrally located; Te Ihupuku, Kaipoo, Takirau, and Tauranga Ika.

And Te Paahuki ki te Tonga thrive in the south; Paakaraka, Taipakee, Te Aroha and Kai Iwi.

*“I do not believe it is possible to settle the Treaty of Waitangi here in Aotearoa. It cannot be settled. As I said earlier, there is no such term in the original document, of settlement or treaty settlement, there’s no such term there so this is a fiction of the Paakehaa.” - Pootonga Neilson, Ngaa Ariki*

*“We felt as if we owed it to the next generation, not to pass this mahi on to them, but to make a solid stance and a difference for them.” - Te Pahunga Marty Davis, Ngaati Ruaiti*

*“I think post-settlement has been a lot more difficult than pre-settlement, really. Because there are so many more challenges, so – it’s just a minefield of challenges out there. And really around the best thing to do. Everybody wants a bite of the pie really.” - Carolyn Miri Young, Ngaati Ruaiti, Ngaati Maika*

*“You always wish you had got more out of it but I think we got enough to establish a portal to grow and develop our iwi, and how well we do that is another question.” - Te Huia Bill Hamilton, Ngaati Hine Waiatarua*

*“The bottom line really is, to be able to say to my mokopuna, hoki mai ki te kaainga kei reira too whenua. Our people don’t have the resources for such things and the saddest part for me is our rangatahi don’t even dream of going back to the whenua.*

*I’ve had them say to me, oh we don’t want to live at the paa. But it’s a lifestyle that my dad dreamed of, that I dreamed of, and it’s impossible now. So that’s really a sad aspect of the whole settlement process. It was very divisive right from the beginning.” - Pootonga Neilson, Ngaa Ariki*

*“In time, our descendants will sit in these roles at Te Kaahui o Rauru. If we nurture them with these sentiments, ‘Ngaa Raurutanga - thriving and excelling across future generations’, without a doubt, those descendants who follow after me, Marty, Bill, or whoever, Ngaapari and others, they too will sit and say, these are our long term goals.” - Mike Neho, Tumu Whakarae, Te Kaahui o Rauru*

1. Broughton, R., 1983, ‘The Origins of Ngaa Rauru’ (English translation), Chpt 2; Pg 5:1 [↑](#footnote-ref-0)
2. Broughton, Rauru, 2023 - Feedback in email [↑](#footnote-ref-1)
3. Broughton, 1983, 'The Origins of Ngaa Rauru Kiitahi', Chpt 3; Pg 12: pp 4 [↑](#footnote-ref-2)
4. ibid, Chpt 4; Pg 20; pp 2 [↑](#footnote-ref-3)
5. Wai 772, Neilson, P. [↑](#footnote-ref-4)
6. Broughton, 1983, 'The Origins of Ngaa Rauru Kiitahi', Chpt 1; Pg 3: pp 6-7 [↑](#footnote-ref-5)
7. ibid, Chpt 1; Pg 3: pp 6-7 [↑](#footnote-ref-6)
8. Turton, Rev. H. Hanson, Deed 421, Whanganui Block 1839’, in ‘[Maori Deeds of Old Private Land Purchases in New Zealand, From the Year 1815 to 1840, with Pre-Emptive and Other Claims](https://nzetc.victoria.ac.nz/tm/scholarly/name-423919.html)

   <https://nzetc.victoria.ac.nz/tm/scholarly/tei-TurOldP-t1-g1-g1-g13-g3.html> [↑](#footnote-ref-7)
9. He Whiritaunoka: The Whanganui Land Report Volume 1, Waitangi Tribunal Report 2015; Pg 235:6 [↑](#footnote-ref-8)
10. ibid; 7.6 (NB: He Whiritaunoka, 2015 states 89,000 acres, not 86,000 as specified in Ngaa Rauru Kiitahi DOS. However, this may not have any bearing for Ngaa Rauru Kiitahi). [↑](#footnote-ref-9)
11. Receipt for £500, first instalment - Waitotara-Okehu Block, Whanganui District, 11 May, 1859

    <https://nzetc.victoria.ac.nz/etexts/Tur02Nort/Tur02Nort0267.gif>; Pg 246:10 [↑](#footnote-ref-10)
12. Waitotara-Okehu Block, Whanganui District; 4 July 1863

    <https://nzetc.victoria.ac.nz/tm/scholarly/tei-Tur02Nort-t1-g1-g2-g1-g6-t2-g1-t1.html>; Pg 245 [↑](#footnote-ref-11)
13. Cowan, James ‘The New Zealand Wars: A History Of The Maori Campaigns And The Pioneering Period: Volume Ii: The Hauhau Wars, (1864–72)’, Chapter 5: Cameron's West Coast Campaign, Pg 46:1 [↑](#footnote-ref-12)
14. 'Duncan Cameron', URL: https://nzhistory.govt.nz/people/duncan-cameron, (Ministry for Culture and Heritage), updated 8-Nov-2017 [↑](#footnote-ref-13)
15. Adoption Act 1955 (Version as at 06 October 2023)

    <https://www.legislation.govt.nz/act/public/1955/0093/latest/DLM292661.html> [↑](#footnote-ref-14)
16. Agreement In Principle for the Settlement of Nga Rauru Kiitahi Historical Claims, Pg 16; pp 73 <https://www.govt.nz/assets/Documents/OTS/Ngaa-Rauru-Kiitahi/Ngaa-Rauru-Kiitahi-Agreement-in-Principle-for-the-Settlement-of-Historical-Claims-16-May-2002.pdf> [↑](#footnote-ref-15)
17. Ibid; Pg 15-16; pp 72 [↑](#footnote-ref-16)
18. Ngaa Rauru Kiitahi Deed of Settlement, 27 November 2003, Pg 12-13; 1.11; 1.11.1; 1.11.2. <https://www.govt.nz/assets/Documents/OTS/Ngaa-Rauru-Kiitahi/Ngaa-Rauru-Kiitahi-Deed-of-Settlement-27-Nov-2003.pdf> [↑](#footnote-ref-17)
19. Wilcox, J. (Reporter), 17.05.2002, ‘AIP Signing at Kaipoo Marae’, Te Karere, TVNZ, Ngā Taonga Sound & Vision, New Zealand (Ref: TZP257766). [↑](#footnote-ref-18)
20. Registered but denied by the Crown.

    <https://publicaccess.nz/Downloads/archives/treaty_claims_register_500.html> [↑](#footnote-ref-19)
21. Molyneux, Tini (Reporter), 2003, ‘Ngaati Ruanui Deed of Settlement at Pariroa Paa’, One News, Te Reo Taataki, TVNZ, Ngā Taonga Sound & VIsion, New Zealand.(Ref: TZP272932). [↑](#footnote-ref-20)
22. Ngaa Rauru Kiitahi Claims Settlement Bill — First Reading, 08 February 2005 <https://www.parliament.nz/en/pb/hansard-debates/rhr/document/47HansD_20050208_00000813/ngaa-rauru-kiitahi-claims-settlement-bill-first-reading> [↑](#footnote-ref-21)
23. Hemopo, Karley (Reporter), 2005, ‘Maaori Affairs select committee hearing for the Ngaa Rauru Kiitahi Claims Settlement Billi’, Te Kāea, Whakaata Māori, Māori Television Service. Ngā Taonga Sound & Vision, New Zealand (Ref: F85450). [↑](#footnote-ref-22)
24. Te Anga Puutakerongo Record of Understanding 2017

    <https://www.govt.nz/assets/Documents/OTS/Taranaki-Maunga/Taranaki-Maunga-Te-Anga-Putakerongo-Record-of-Understanding-20-December-2017.pdf> [↑](#footnote-ref-23)
25. Te Anga Puutakerongo Record of Understanding 2017

    <https://www.govt.nz/assets/Documents/OTS/Taranaki-Maunga/Taranaki-Maunga-Te-Anga-Putakerongo-Record-of-Understanding-20-December-2017.pdf> [↑](#footnote-ref-24)
26. Ngā Rauru Tāngata - Statistics, Te Whata 2018

    <https://tewhata.io/nga-rauru/social/people/demographics/> [↑](#footnote-ref-25)
27. Ngaa Marae o Ngaa Rauru Kiitahi

    <https://www.rauru.iwi.nz/ko-wai/our-marae> [↑](#footnote-ref-26)