NGAI TAI

and

[*Governance Entity*]

and

THE CROWN

NGAKINGAKI TE WHENUA

DEED OF SETTLEMENT OF HISTORICAL CLAIMS

Initialling version for presentation to Ngai Tai

[*date*]

PURPOSE OF THIS DEED

This deed –

- sets out an account of the acts and omissions of the Crown before 21 September 1992 that affected Ngai Tai and breached the Treaty of Waitangi and its principles; and
- provides an acknowledgement by the Crown of the Treaty breaches and an apology; and
- specifies the cultural redress, and the financial redress, to be provided in settlement to the governance entity that has been approved by Ngai Tai to receive the redress; and
- includes definitions of –
  - the historical claims; and
  - Ngai Tai; and
- provides for other relevant matters; and
- is conditional upon settlement legislation coming into force.

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DEED OF SETTLEMENT

THIS DEED is made between

Ngai Tai

and

[*Governance entity*]

and

THE CROWN

1 NGĀ KŌRERO TUKU IHO O NGAI TAI – BACKGROUND

NGĀ KŌRERO TUKU IHO O NGAI TAI

Ko te whakapapa o Manaakiao, ka tīmata i a Māui

Māui Tikitiki a Taranga

Papa Tirau mae wa

Tiwaka Waka

Tara nui = Ranginui

Tara roa = Rangiroa

Ngai-Whare-Kiki

Ngai-Whare-Kaka

Ngai-Roki

Ngai-Reka

Ngai-Peha

Ngai-Taketake

Ngai-te-Hurumanu

Toi te Huatahi (Toi Kairākau)

Rauru

Taha-Uri

Taha-Titi

Rua-Tapu-Nui

Tama-ki-te-Hau

Tama-ki-te-Rā

Ruatangiawa

Manaakiao = Tōrerenuiārua

Manaakiao

1.1. Kua takina te whakapapa mai i a Māui Tikitiki ā Taranga ki tō tātau tipuna a Manaakiao. Nā Māui te whenua i hutia ake, arā ko Te Ika a Māui. Nā, kia tahuri rā ngā kōrero ki ngā tātai whakapapa o tō tātau tipuna a Manaakiao ki tōna tipuna, ki te rangatira nei, ki a Toi te Huatahi.

1.2. Ko Toi te Huatahi tētahi tino tipuna i Hawaiki, i Aotearoa anō hoki. Ko tōna ingoa e whakaatu ana he huatahi, arā he taonga tuatahi ia. Tau ana te noho ā te tipuna nei ki ngā moutere o te Moana nui ā Kiwa. Nō tētahi wā ka tīmata he whakataetae tere waka i te hōpuapua o Pikopiko i Whiti. He toa ngā mokopuna a Toi te Huatahi ki ēnei mahi. Ko Whātonga rāua ko Tūrāhui ērā. Ka pai te teretere o ngā waka i te whakataetae. Heoi, ka mau te tokorua nei ki tētahi āwhā whakaohorere, ā, ka ngaro ki te moana. Nā te whai me te rapu a Toi i āna mokopuna, ka tae ia ki Aotearoa nei. Ka tūtaki a Toi me tōna tira rapu i āna mokopuna ki tētahi iwi, he pangopango te kiri, he turi pāraharaha. Ka moea e Toi te Huatahi a Kuraimonoa. Ko tōna pā kāinga kei runga ake i Te Rae o Kōhi, ko Kāpūterangi te ingoa. Ki reira ka huri tōna ingoa ki a Toikairākau, nā ngā kai o te wāhi rā, ko ngā kai o te ngahere. Kārekau he kūmara me wērā momo kai. Ka taunahatia e ia te whenua. I konei hoki ka hua mai āna uri, ko te Tini a Toi, ā, mohoa ake nei. Ka noho rangatira ia. Ko tāna tama a Rauru, koia nei te tātai hekenga o tō tātau tipuna a Manaakiao.

1.3. Ko Manaakiao, te uri o Toi-kai-rākau, te tangata i mau i ngā mātauranga o ōna tīpuna, te tohungatanga ki te mahi kai, te tiaki whenua, me te pupuri tikanga. Nōna te kawa o tō tātau iwi. Nāna hoki i whakatō te ora ki te whenua, nā Tōrerenuiārua i whakatō te mana o te rangatira ki te iwi, me tōna aho ariki nō te waka o Tainui.

Tōrerenuiārua

1.4. Kia tahuri rā ki ngā kōrero mō tō tātau tipuna wahine a Tōrerenuiārua me tōna taenga mai. Ko ia te mātaamua o ngā tamariki a Hoturoa rāua ko Whakaotirangi. Ko tōna ingoa o Tōrere he mea tapaina ki te ingoa o te tuahine o tōna matua, arā, a Hine-Tōrere, i mate i Hawaiki i mua i te hekenga mai o tō tātau waka o Tainui ki Aotearoa. Ko te wāhanga whakamutunga o tōna ingoa, (nui-ā-rua) he whakamaharatanga ki te wāhi i tanumia ai a Hine-Tōrere, he wāhi tuku iho kei tētahi o ngā moutere o Hawai'i I mua noa atu i te wehenga i Hawaiki, i whakakitea kētia e Tōrerenuiārua te whenua hōu, me te kāinga hōu mōna. Koinei tētahi o ōna raukura, ko te whakakite. E rua tekau mā iwa ōna pukenga, nō te kete arorangi. I mua i tōna wehenga i Hawaiki ka kohikohia e ia ētahi taonga nō tōna kāinga ka raua atu ki tōna kete motuhake. He kirikiri, he anga, he kōhatu ētahi o aua taonga, ā, nō te taenga mai ki tōna kāinga hōu i Aotearoa, ka ruia e ia ngā taonga nei ki te ākau kia mau tonu ai te herenga tāngaengae ki tōna kāinga i Hawaiki mōna, mō ōna uri anō hoki.

Te Waka o Tainui

1.5. I a Hoturoa mā e noho ana i Hawaiki, ka itiiti iho ngā kai, ka taumaha rawa ngā moutere i te tangata. Ka pupū ake ngā pakanga i waenganui i ngā iwi. Ko Te Rātōrua tērā, ko Hawaiki mātotoru i te tangata tērā. Nā ngā raruraru mō te whenua, ngā kai, me ngā pakanga i rangirua ai ngā iwi, ā, ka hoki ngā mahara mō ngā kōrero mō tētahi whenua hōu kei tua o te moana waiwai, o Te Moana nui a Kiwa. Ka huri ngā whakaaro o ngā rangatira

ki aua kōrero, ā, ka toko ake te whakaaro ki te whakarite waka hei wehe. Ka puta ko te hekenganui o ngā waka tēnei. Ko tētahi o ngā waka rongonui i hangaia mō taua haerenga, ko tō tātau waka, ko Tainui. He waka i ū ki ngā karakia tapu, i herea ki ngā tikanga tuku iho, ā, i whakarewaina i raro i te maru o ngā tohunga me ngā kaihautu whakatere waka.

1.6. Ko te poro rākau i whakamahia mō te waka, he rākau i tipu ki Maungaroa ki runga ake o te tamaiti whakatahē i tāpukehia ki reira. Ko Tainui te pēpē rā, ko Hinauri rāua Tinirau ngā mātua. Koinei tētahi o ngā take i tapaina ko Tainui te ingoa o te waka. Ko Hinauri, ko Hinekura rānei tētahi o ōna ingoa, he tuahine nā Māui, koinei pū te hononga o te waka o Tainui ki a Māui te māia, Māui te nukurau, Māui te tinihanga, Māui i hī ake i te whenua hōu.

1.7. Tokorima ngā tohunga nā rātau te waka o Tainui i whakarite. Ko Rakataura te tohunga tārai. Ko ia i tohua hei waihanga i te waka. He tohungatanga tārai waka ia nā te toa nei a Rātā. E toru ngā toki i whakamahia e Rakataura, ko Hahau te pō te toki turaki, ko Paopao te rangi te toki wāwāhi, ā, ko Manutāwhiorangi te toki tārai. Ko Mahurangi te kuia, te ruruhi, i tohu, i tuku kōrero āwhina, ārahi hoki ki a Rakataura, i a rātau e waihanga ana i te waka. Ko Rakataura me tōna kāhui tārai waka i mahi i ngā mahi o te waka. Ko Hoturoa tētahi tohunga anō, ko ia me tōna whānau i whakarite ngā kai. Ko Hoturoa me tōna hoa rangatira a Whakaotirangi ngā hāpai ō ki muri. Ko Taikehu te tungāne o Whakaotirangi, ko ia anō tētahi tohunga waihanga i te waka. Nāna te hoe tapu ko Hauhauterangi. Ko Hāpopo rāua ko Whakatau-pōtiki ētahi o ngā tohunga. Ko tētahi o ngā kaiāwhina he hōhonu kakī, he pāpaku uaua, ā, ko tāna mahi he whakaparuparu i a ia i mua i te wā kai, anō nei he pukumahi ia. Ko Kōhitinui tēnei. Ka haere te wā, ka pukuriri a Rakataura, ā, ka patua e ia a Kōhitinui. Ka oti te tārai i te waka. Ka karakia a Rakataura kia neke, kia heke atu te waka ki te moana. Engari tē neke. Nā wai rā, ka karakia a Hoturoa, ā, ka neke, ka rere pai te waka. E ai ki te kōrero, i pēnei ai, nā te patunga a Rakataura i a Kōhitinui. Nā reira, ka noho ko Hoturoa te rangatira o te waka, ahakoa ko ia te kaimahi kai o te iwi.

Tōia, Tainui!

Tapotu ki te moana

Mā wai e tō?

Māku e tō, mā Whakatau e tō.

Whakarongo ake au ki te taha o te rangi,

He tarawai nuku, he tarawai rangi,

Pūhia te ahi, e

Nau mai, e Tāne! ka kau tāua i te awa i Pikopiko i Whiti,

Kia mātakitakina koe, e te tini e te mano,

Nāku koe e tiki atu ki te wao nui a Tāne;

Mīroi, e Tāne, koakoa e Tāne.

Turuturu haere ana te wai

O te hika o Maruānuku

E patua ana mai, e te kōmuri hau

Nā runga ana mai o Waihīhī, o Waihāhā

Te Iranga tēnā o Tainui

Ura te rā, wewero te rā

Ngā tāngata i whakaririka,

Mamau ki te taura

Kia tū mātātorohia atu taku tū mātātoro

Ihu o waka

Tūruki, tūruki,

Paneke, paneke!

Haramai te toki, Haumie, Hūi e, Tāiki e.

1.8. Ka whakarewaina te waka ki te moana ki te whakamātautau, ā, ka āhua pukepuke te rere o te waka. Ka karanga atu a Whakaotirangi. "He tai nui rawa e Hotu." Nā, ka tōia mai ki uta, ka waruwaruhia anō te waka. Nō te hokinga ki tai, ka pai rawa te rere o te waka. Koinei tētahi take anō i tapaina ko Tainui te ingoa o te waka.

1.9. Ko Tainui te waka. Ko Hoturoa te rangatira. Ko Whakaotirangi tōna wahine. Nāna i mau mai te kūmara me te taro. He whānau mahi kai, he ringa makuru. Ko Ngātoroirangi te tohunga ahurewa. I te rerenga mai a Tainui. Ka karanga ētahi i uta, "E Hotu, taihoa e haere, ko Tamatea tēnei." He whakatūpato mō ngā rā e tatū mai ana, i te mea he rā tūpuhi ērā. Ka whakautu atu a Hoturoa, "Tukua māua ko Tamatea ki te moana whawhai ai." Nā, ka haere tonu. Nā ngā karakia a Ngātoroirangi, me te whakapono nui a Hoturoa, ka marino te moana, ka whakapapapounamu, ka kārohirohi ngā wai, kia tae atu ai ki Rarotonga, ki Tangiia. Ka rite te wā kia wehe ai ngā waka. Ka karangatia a Ngātoroirangi e Tamatekapua kia āwhinatia rātau te puta atu ki te moana. Nā ka māmingatia a Ngātoroirangi e Tamatekapua kia noho tonu i tōna waka hei tohunga ahurewa mōna.

1.10. Nō te wehenga o Ngatoroirangi. Ka tū ko Riukiuta hei ārahi i te waka. Anei ngā kaitiaki o te waka. Ko Paneiraira e patu ana i ngā ngaru. Ko Ihe rāua ko Mangohikuroa e ārai ana i waho, ā, e ai ki te kōrero, waru tekau ngā ika taniwha me ngā manu moana nei. Ko Pōngarara tētahi kaitiaki anō i whai, i tiaki i te puhi, ko Tōrerenuiārua. I tere te waka i Te

Moana-nui-a-Kiwa. He haerenga roa, he haerenga tawhiti. He nui ngā tohu ārahi i te iwi nei. Ko ngā whetū, ko te āhua o ngā ngaru, ko te au o te moana, ko te rere o ngā manu moana me te maha kē atu. Kāre e kore, i whakamātauria rātau e ngā āwhā, me ngā rā mārie i ngā wā e pōturi ana te waka. Tērā tētahi wā i uru te waka ki te kohu mātotoru, ki te kohu tātaiore. I reira kē rātau e hurihuri ana i te kore hau. Kāre i kitea ngā whetū, te marama, te rā, ngā ngaru me ngā āhuatanga ārahi i te waka. Ka mau ki reira mō tētahi wā. Ka tukuna e rātau ngā karakia, kāre i roa ka rongona e rātau te tī, tī, tī o tētahi manu. Kātahi ka ti, ti, ti te manu. Ko tētahi he tohu kia huri matau, ko tētahi he tohu kia huri māui. Ko te wā e ngū ana te manu, e tika ana te haere. Koinei ngā tohu ā te manu tīwaiwaka kia puta pai ai te waka ki te ara tika. Nā tēnei āhuatanga, ka noho tēnei manu hei kaitiaki, hei kaiarataki mō ngā whānau. Ka ū anō te waka ki tōna ara tika, ki Aotearoa. Hāngai te ara ki te kuia a Whakaari. Kei tua atu ko Te Paepae o Aotea, kei reira te mauri i waihotia e Tainui waka

Whangaparāoa

1.11. Ka pātata mai te waka o Tainui ki Whangaparāoa. Nō waho mai rānō ka kitea te pōhutukawa e tū ana ki te taha tika, ka mau ki te raukura, ka rukenga ki te wai. Auē taukuri e! I pōhēhē te iwi he manu whero kē te rākau rā. Ka pai, hei raukura hōu, hei titi ki te upoko.

1.12. Ko Taunga Waka tērā, te wāhi i ū ngātahi mai ngā waka. Ka ū te waka ki uta, kāre i roa ki Hāpaua. He wherowhero ngā toka o taua takutai, ko ngā raukura i rukea ki te wai.

1.13. Kātahi ka huri te waka i te take o Tihirau maunga. Ka ū anō ki uta, ka tau te punga, ka here i te waka ki te toka. Ka tapaina taua toka ko Te Haika a Tainui, ā, ko Te Riu o Tainui taua takiwā. I reira hoki te waka o Te Arawa i taua wā, ā, ka rongohia ngā kōrero mō te nekeneke o te taura ki raro iho kia tohua ko wai i tae tuatahi mai. He nui ngā tautohetohe i waenganui i a rātau, ā, kāre rātau i roa i reira, ka haere tonu a Te Arawa.

1.14. Ka tau te iwi o Hoturoa, ka torotorohia te whenua o Whangaparāoa, ka mahi kai, ka nōhia te whenua. Ka rūmakina e Whakaotirangi āna tāpapa kūmara. Ka mahia ngā mahi hei painga mō te iwi. Heoi anō i a rātau e tau nei, ka tipu te aroha i a Taikehu, te kaihoe o te waka ki a Tōrerenuiārua, te puhi o te waka. Ka minamina atu a Taikehu ki tāna irāmutu, engari tē hiahia a Tōrerenuiārua ki a ia nā te mea i te mōhio kē ia ki tōna whenua hōu, me tōna ao hōu. Kua tau kē ōna whakakitenga ki roto i a ia, mō te wāhi ka taunahatia e ia.

1.15. Ko Hotuope te tungāne o Tōrerenuiārua, i werohia ia i roto i ngā tākaro ā ngā tamariki, i ngā mahi whakaparawai. Heoi anō, nō te urutanga o ngā mātua ki roto, kei te mau kē ko ngā rākau whawhai. He tohu tēnei, me mawehe. Ka haere tonu a Hoturoa me tōna iwi.

Te Whitianga mai o Tainui

1.16. Ka hikinuku te tira o Hoturoa ki te rapu nōhanga anō mō rātau. Ka wehe rātau i Whangaparāoa. Ka tere anō te waka o Tainui i Te Moana a Toi te Huatahi. Nō te hipanga iho i tētahi whanga, harakuku ana te waka ki ngā toka o te wai rā. Ka pae, ka mau te waka ki te toka. He puare, he kōhao kei ngā tahataha o te paritahataha o reira, he mea panaia e te hoe kia puta te waka. Nā wai rā, nā tētahi ngaru anō i hiki atu. Ka kawea te waka ki uta. Ka tapaina tēnei wāhi ko Te Whitianga mai o Tainui. Kei reira hoki he riu anō o Tainui.

1.17. I a rātau e whakatikatika ana i te waka, ka whakatō a Whakaotirangi he māra kai ki te wāhi e mōhiotia ana ināeanei ko Tokatā. Ka tapaina taua wāhi ko Te Māra a Whakaotirangi. Mai i te wā i ū mai ki uta, ko Whakaotirangi e tiaki ana i ngā purapura kūmara i tōna kete. Ko Te Kete Rukuruku a Whakaotirangi tēnei. Ki ētahi he kete rokiroki, ki a Ngai Tai, ki a Tainui he kete rukuruku. He kūmara kei roto i te kete nei, ko te taro kei tētahi kete anō. Ko ngā kūmara i a ia, he hutihuti, he mānawa, he rekamauroa, he pokerekāhu ngā momo.

1.18. Ka toko te wā, ka rongo a Tōrerenuiārua ki te whenua i kitea e ia i Hawaiki e karanga tonu ana ki a ia. Ka tika mai anō te waka, ā, ka haere tonu te iwi nei.

Taikehu

1.19. Ko Taikehu te tungāne o Whakaotirangi, me tētahi o ngā tino tāngata nō te waka o Tainui, ko ia te kaitiaki o te hoe tapu. I minamina ia ki te tamāhine a Hoturoa rāua ko Whakaotirangi, ki a Tōrerenuiārua. E ai ki ētahi, karekau ia i pīrangi ki te puhi o te waka, ko tāna kē, he matua kēkē whakaaro nui ki te haumarutanga o tāna irāmutu. I noho tonu ia, kia tutuki rānō āna mahi torotoro whenua ki roto mai o Whangaparāoa, kātahi ka whai mai mā raro, kia riro i a ia a Tōrerenuiārua hei wahine māna.

1.20. I te taenga o te waka ki te wāhi e mōhiotia nei e tātau ko Tōrere. I mōhio kau a Tōrerenuiārua, koinei te kāinga mōna. Koinei te wāhi i whakakitehia e ia i Hawaiki rānō. Koinei te kāinga taurikura mōna. Ka tono te puhi o te waka o Tainui ki tōna matua, kia āhei ia te heke me te noho mai.

1.21. Ka whakaae tōna matua. Ka ū ki uta, ki waenganui tonu o te ākau nei, ki Pukeiahunoa. Ka noho mai a Tōrerenuiārua me ngā taonga i waihotia mai e ōna mātua. Ka tipu te harakeke ki te ākau nei ka kīa ko ngā makawe ērā o Tōrerenuiārua. Ka huna ia ki raro i te onepū, kia kore a Taikehu e kite i a ia.

1.22. Ka pātata mai a Taikehu ki te wāhi i reira a Tōrerenuiārua, engari i mua i a ia he toka nunui e tū ana. Kore rawa e taea e ia te whakahipa nā ngā moana nui, kore rawa e taea e ia te whakapiki nā te tūpoupou hoki. Nā reira ka werohia e ia he ana ki te toka mā tōna hoe tapu kia pai ai te hīkoi mā roto, kia tae atu ia ki te wahine nei a Tōrerenuiārua. Ka hoko te tai, ka mahue he ana whakaputa, ko Te Toka Puta a Taikehu tērā. Ka hīkoi tonu a Taikehu, engari auare ake, ko te hā noa o Tōrerenuiārua i rongohia e ia.

1.23. Ka marere a Tōrerenuiārua ki uta. Ka whai ia i te awa o Wainui. Tau ana ki Maraetaha, ka karakia ia kia kotiti ai te ara whai a Taikehu. I te taenga atu a Taikehu, ka pōrarurarū katoa ia, ka taka ā roto. Mōhio tonu ia kua riro atu tōna puhi. Ka oma whakauta ia ki te mātotorutanga o te wao nui a Tāne. Ka pikitia e ia he maunga i te puihi, ka poua e ia tōna hoe tapu ki te whenua, i te kaha mamae. Ko Te Hoe a Taikehu tēnā. Ka mahue ōna kōrero me ōna mahi i te Tairāwhiti. Nā ka hoki ia ki tōna tira o runga o Tainui waka.

Tōrere

1.24. Ko Tōrerenuiārua ka kaukau i ngā au marino o te awa o Wainui. Kātahi ka hiki runga tāna titiro, ka kitea he tāne purotu e tū mai ana, ko Manaakiao tērā. Ka kite iho hoki a Manaakiao i a Tōrerenuiārua, raru ana te uri a Toi te Huatahi i tōna hiahia. I rite anō te aroha o Tōrerenuiārua mō te tangata mārohirohi e tū mai ana i ngā pari tahataha o te awa. Ka

whoatu te mana o te rangatira ki runga i a Tōrerenuiārua. Ka whāngaihia a runga, ka whāngaihia a raro. Ka puta ko Tainui, nā Tainui ko Tairoa, nā Tairoa ko Taimanawapōhatu, nā Taimanawapōhatu, ko Tai. Ko Ngai Tai e tau nei. Ko ngā hapu kārangaranga e kōrero tonutia ana i tēnei wā, ko Ngā Pōtiki me Ngāti Ririwhenua.

1.25. Ko Tōrere te kāinga o ngā uri a Manaakiao rāua ko Tōrerenuiārua. Ko Ngai Tai te iwi. He papawhenua taurikura a Tōrere kei te taha rāwhiti o Ōpōtiki. Ko tōna rohe kei te taha takutai, ā, ahu atu ki ngā pae maunga, tatū atu ki uta. He whetū ki te rangi, ko Kapuārangi ki te whenua. He tohu ki uta, he tohu tai. He whenua tuku iho a Tōrere kei te Moana a Toi te Huatahi.

Te Hononga a Tōrere rāua ko Manaakiao

1.26. I moe a Manaakiao i a Tōrerenuiārua. He ringa makuru a Manaakiao. I mōhio ia, i te tatari hoki ia mō tōna wahine purotu. He āhuatanga nō te wairua tērā. Ko Manaakiao te rangatira o Ngai Tai. Ko ia te whakatinanatanga o tōna ingoa. Manaaki ki te kai, manaaki ki te whenua, manaaki ki te tangata, manaaki ki te ao whānui. Nāna i whoatu i te mana o te rangatira ki a Tōrerenuiārua. Ko ia i manaaki i tōna wahine. Ko ia i whakarangatira i a ia. I noho piri rāua ki te matenga rānō. He mana āki! E kitea tonutia ana rāua i te awa o Wainui. Ko te ariā o Tōrerenuiārua he toka mā, ko Manaakiao he rākau nikau e whakamarumaru i tōna whaiaipō. Ko ēnei tūtohu whenua e tū ana i ēnei rā, hei wāhi whakahirahira mō ngā uri whakaheke katoa o Ngai Tai.

Ngā Taonga i waihotia e ōna mātua

1.27. Ka whoatu e Hoturoa tētahi wāhanga o te waka i whati ki Whitianga, hei taura here ki te waka, hei pou here ki te whenua, hei taura here ki te tangata. Ahakoa ka mahue tāna tamāhine i a ia, ka waihotia te kei o te waka o Tainui, kia kore rawa a Tōrerenuiārua e wareware i ōna hononga whakapapa. Kei te kitea tonutia te kei o te waka o Tainui i ngā arero o ngā amo o te wharenui o Tōrerenuiārua i Tōrere. Mai i te rangi, ki te whenua, mai i te whenua ki te rangi. E mau tonu ana ngā hononga nui ki a Tainui waka. Ko te whāea o Tōrerenuiārua, a Whakaotirangi. Nānā tētahi ineiti kūmara me te taro i takoha ki tāna tamāhine hei whāngai i āna uri whakaheke. Ko te māra o Hawaiki tērā. Ka ruia e Tōrerenuiārua ngā kiri o Hawaiki, ka rumakina ngā purapura i waihotia e tōna whāea ki a ia. Ki korā, tipu ai te māra tuatahi.

1.28. Ka huhua ngā uri, ā, nā te mōhio a Tōrerenuiārua ki tēnei āhua o te tokomaha me te āhua i pā ki ngā moutere, i tīmata rāua ko tōna hoa rangatira a Manaakiao ki te whakarite i tō rāua whenua. Āmua te haere. He koi, he mahi rangatira mō ngā uri whakatipu. Ka puta ko te rohe whaitua o Ngai Tai.

Te Rohe Whenua

1.29. Ka tīmata taku rohe ki te rāwhiti ki Tokaroa. Takahi ana i te one kirikiri ki Te Ana a Hinetekahu, hiki atu i Te Parinui ki a Rakaukatihi, titiro whakaroto ki a Otaitapu, ki Pukehou ki Puketoetoe ki Te Paritū. Heke atu ki a Mangakirikiri, ki te awa o Mōtū, ka rarā te waha o te wai kai roto i te kōpia. Ka ngunguru ana i te wai ko Te Paku e. Whai rawa atu i te awa ki runga ki Tāwharenga, ki te kāinga o Tāhinahina. Whakawhiti atu i te wahapū o te awa o Takapūtahi. Aruarungia te rori ki Peketutu, ki a Taungakākāriki, ki a Maromāuku. Whai

mai i ahau ki Te Rere-i-Kaitaura, wehe atu i te awa mō te Taumatakarete, hōpara ki Te Rewa o Nukuroa ki Tahunatoroa. Takatakahi ana ki Papamoa, ki Mangakākaho, ki Te Ropiha. Hangaia taku tiro i runga i Tūhangaia, ki te hauāurutanga o taku rohe. Kei waho o Tirohanga, ko Tūrangaāniu, kei waho ko Tokangāwekeweke. Ko te rohe whenua i whakatakoto ai a Tōrerenuiārua tēnā.

1.30. Kua whakawhāitihia te hora o te rohe nei, mae anō i tērā wā.

Te Taumata a Apanui

1.31. E ai ki ngā kōrero tuku iho o Ngai Tai, he pae maunga hiranga a Parahaki. Ko Pehitāiri tētahi o ōna tihi, ā, koinei te pā o te rangatira o Ngai Tai, a Te Roroku, he tangata whai mana nui.

1.32. Nō te wehenga atu o te hoa wahine o tētahi rangatira nō tētahi iwi noho tata, ka tae mai ia ki runga Parahaki. Nā Te Roroku ia i manaaki, ā, hei whakapūmau i te hononga whakapapa i waenganui i ngā iwi e rua, ka taumautia e ia ōna tuāhine, a Te Whaaki rāua ko Te Kohepare, hei wāhine mā taua rangatira.

1.33. Hei whakamaharatanga ki tēnei kaupapa whakahirahira, ka tapaina e Ngai Tai te taumata rā ko Te Taumata a Apanui. E tohu ana taua ingoa i te manaakitanga o Te Roroku, me te koha nui i a Te Whaaki rāua ko Te Kohepare, me te hononga whakapapa i whakatōkia i waenganui i ngā iwi e rua, ā, e mau tonu nei tae noa ki ēnei rā.

Tū ana au - nā Te Tāwhiro Maxwell

1.34. Mai i a rāua ka tīmata te toro atu i ngā hononga ki iwi kē. Ka tinaku ngā akaaka whakapapa o Tōrerenuiārua me Manaakiao puta noa i te motu. Ka hou, ka matomato te tipu o ngā uri whakatipu.

Tū ana au

I te aroaro o tōku tipuna

Ko Tōrere-nui-ā-rua

Titiro whakamoana (ki) te ūnga mai o Tainui

Ko Pukeiahunoa

Whiua aku mata ki Te Hānoa

Hīkina whakarunga

Ko Pehitairi

Ka takahi au i ngā tapuwae o Apanui

Ko Te Whaaki, (ko) Te Kohepare

Ko Te Whānau a Apanui e

Ka piki au i ngā pukemānia o Tihirau

Ka titiro whakarunga

Ko Te Roroku, Kaorongārangi

Ko Hinematioro, Te Kani a Takirau

Ka rongo aku taringa i ngā wai karekare

Ko Taupō te moana

Rongomaiteaururangi

Ko Hinemōtu, ko Tūwharetoa

Ka rere ki te tihi o Ruapehu

Pūkanakana ana

Ki te awa Whanganui, ki Ngāti Rauru

Ko Pūtiki te marae

Ngā whakairo tuku iho

Ngā tāonga aroha hī

He taurahere tangata

Ka hoki kōmuri ki te awa o Waikato

He piko he taniwha, he piko he taniwha

Ki Kāwhia te takotoranga o tōku waka

Ka piki au ki te taumata o Taupiri

He rua kōiwi

Ka huri ki te Rāwhiti ki Tauranga Moana

Ki a Ngai te Rangi e

E kīia nei, tūrere atu koutou hī

Ki Hakūrānui

Ka ruku au i ngā wai o ōku tipuna

Puea ake ai ki te ūnga mai o Nukutere

Ka mihi au kia Rongomai

Kia Hanenepounamu

Tūtāmure

Ki a Te Whakatōhea

Ka hoki au ki te mauri o tōku tipuna

Ko Tōrere-nui-ā-rua

Tainui te waka

Wainui te awa

Ngai Tai te iwi e

Ngā Pakanga

1.35. He iwi toa a Ngai Tai kāre i mataku ki te riri, e mōhiotia whānuitia ana ngā wāhine me ngā tāne mō tō rātau whakahirahira me tō rātau mātau ki ngā mahi whakangungu rākau. He pou pakanga hoki a Ngai Tai mō ētahi atu iwi. Hei tauira, i te tutūnga o te puehu ki runga o Toka ā kuku i Te Kaha. Ko ngā hōia o Ngai Tai ka hui i te taha o ngā hoatata hei whakakotiti i te hoariri. Nā ko ētahi atu o Ngai Tai i haere mā runga waka hei kawe kai ki te whāngai, ki te manaaki, ki te tautoko atu i ngā whanaunga. E ono ngā waka i tāraitia hei kawe i ngā kai nei. Ko ngā waka i hangaia mai i ngā poro rākau i tōia mai i te paraka whenua o Kapuārangi.

1.36. I muri tonu mai i tēnei āhuatanga i te tau 1836 ka tau mai tētahi rangatira nō Maketū ki runga o Tunapahore ki te titiro i tēnei āhuatanga o Ngai Tai, o te iwi ringa makuru. Ka whakamīharo atu ia ki ngā mahinga kai. I a rātau i reira, ka manaakihia rātau e Pūtiki, ā, ka nōhia e rātau te whare o Pūtiki, ko Te Kukume a Taitimu te ingoa. Nā te nui o ngā kai i tākohatia ki a ia hei mau ki te kāinga, heoi ka kī katoa te waka i te kai. Nā reira, ko Pūtiki rāua ko Te Rangihuatake i āwhina ki te whakahoki i tētahi wahine, ko Tiraroa te ingoa ki tōna kāinga o Maketū.

1.37. Ko Paripaopao anō tētahi pā matua. Ko Paetawa me Pātaua kei ōna tahataha. Ko ēnei pā e rua ka tiaki i te pā o Ōtūtāmure. Ko Pātaua kei reira te pōhutukawa e tipu ana, koinei te pā o ngā taua. Ko Ōtūtāmure te kāinga, kei raro i te ātaarangi o te pā o Paripaopao. I konei i whānau mai te rangatira nui ko Tūtāmure, te mokopuna a Rongomai. I reira tōna whaea a Hanenepounamu e noho ana, ko rātau katoa. Whānau mai, tipu mai ki konei. I te rāwhiti o taua wāhi ko Te Pākorokoro, i reira i mate te pāpā o Tūtāmure i te pakanga i waenganui i a Ngai Tai me tētahi atu iwi.

1.38. Ko tētahi pakanga nui anō i Te Hānoa, ka tū ngā hoariri ki runga i te hiwi, tatari ai kia tāmatemate a Ngai Tai i te kore kai, i te kore wai me te kore rawa. Ka kite atu rātau e inu wai ana a Ngai Tai mai i ngā kōhatu. Ka kīia he manawa pōhatu, nā te pōhēhē e kai kōhatu ana rātau. Engari he mātanga kē a Ngai Tai ki tōna taiao, me ōna rautaki pakanga. I mōhio pū rātau he rerenga wai kē ka puta i te keri kōhatu i tai. Anā, ka aruarungia, ka karapotihia te hoariri ki tētahi manga pakupaku, ka patua te nuinga. Ko ngā morehu i heria hei pononga. Ko te Waiokōtea tērā wāhi. I kōtea ai te hoariri. Nā te kaha o te iwi nei ki te kakari atu, ka puta te kōrero i ētahi atu, "Kia tūpato i a Ngai Tai he manawapōhatu, he merewhakatopa, he mūrere, he mūrere."

1.39. He toa rongonui, he ika ā whiro a Tūterangikūrei nō te iwi. Ko tōna mana tiketike me tōna mātau ki ngā rautaki pakanga o Ngai Tai he āhuatanga whakaharahara. E horapa ana te nui o tōna mana, kaua ki roto anake i ngā kōrero tuku iho a Ngai Tai, engari e te tini me te mano. I mōhiotia hoki ia mō te tautoko me te tauawhi i ngā iwi maha o te motu ahakoa te aha. E ai ki te kōrero, i whakahuihuihia ngā tohunga tokoiwa kia hinga ai a Tūterangikūrei. He mārama te whakaatu i tōna kaha me tōna toa rangatiratanga hei kaitiaki mō tōna iwi me ngā iwi huhua, ā, e ora tonu ana ia i ōna uri.

1.40. Ahakoa ngā wā o te wikitoria, ahakoa ngā wā o te hinganga, kāore rawa i memeha te mana me te māia o te iwi. E mau tonu ana te wairua o te whakatauākī, "Pou-tū, pou-hinga! Pou-hinga pou-tū! Tapahia te hinahina e kore e mate, he rite ki a Ngai Tai!", hei tohu mō te manawapōhatu me te toitū o Ngai Tai tae noa ki ēnei rā.

Whare Wānanga

1.41. Ko Rangiata tētahi o ngā pā tawhito o Ngai Tai, ā, ko Rangiuru te whare wānanga i tū ki runga o Rangiata. He wāhi whakahirahira tēnei mō te ako i ngā tikanga tuku iho, ngā mahi mau rākau, me ngā rautaki o te pakanga. He maha ngā rangatira me ngā toa i haere mai ki reira ki te whai mātauranga. E mau ana i ngā kōrero tuku iho, i tae mai hoki a tētahi rangatira nō te Tairāwhiti ki Tōrere ki te whakawhanake i ōna pūkenga. Me te ako i ētahi āhai me ētahi rautaki hōu. Ko ngā wāhine toa a Nohopukepuke rāua ko Mamaerangi ōna tino pou whakaako. Nō muri mai i tōna whakapakari, ka ahu atu ia ki Te Tairāwhiti, mamahi ai i ngā mahi, ka tū hei rangatira mō tōna ake pā harakeke.

1.42. Ko te Whare Maire tētahi momo whare wānanga anō, he whare wānanga mō te hunga whaiwhaiā. I tū hoki te whare rūnanga o te iwi i te wā o ngā rangatira nei, i a Tūterangikūrei, i a Pikitaungahuru, i a Te Aururangi mā ki runga o Te Ngaere, ki te takiwā e mōhiotia ana ināeanei ko Te Iti Kōpara.

Hāhi - Wiremu Kīngi

1.43. He wāhi nui tō te Hāhi Mihinare ki roto i te hītori o Ngai Tai. E ai ki ngā kōrero tuku iho, i haere tō tātau tipuna a Wiremu Kīngi ki te riu o Waiapu, ki Rangitukia. I reira e manaakihia ana te whakapono i taua wā. Nāna aua mātauranga me te hāhi Mihinare i whakahoki mai ki roto o Ngai Tai. Ko Hiona, i Tunapahore, te whare karakia tuatahi i whakatūria mō te iwi. I muri mai ka puta ngā kōrero kua whakarērea e Ngai Tai te Hāhi Mihinare, kua tahuri kē ki tētahi atu hāhi. Nā taua rongo kōrero, ka tae mai tētahi ope nō te Tairāwhiti ki te muru. I taua wā ka tū a Wiremu Kīngi ki te whakautu, ā, ka waiatahia e ia tāna waiata rongonui, "Kāore te mānakonako ka roa nei ko te pō," hei whakaū i tāna ūmanga ki te whakapono. Ko te aronga o āna kupu, ehara ia i te tangata rangirua, ehara hoki ia i te tangata ka whakarere noa i tōna whakapono, pēnei i te wahine pūremu. Engari ka mau tonu ki ngā whakaakoranga i kawea mai e ia ki tōna iwi. Nō reira, ka noho tonu te whakapono me te Hāhi Mihinare hei pou whakahirahira mō Ngai Tai. Nō muri mai ka tū he whare karakia i te taha o te kura.

1.44. Ko te akoranga nui, kia kaha tātau ki te whakapono ki tō tātau Atua, ā, ka mārie. Kia kaha hoki ki te whakaputa i ngā kōrero mō te kaupapa, kaua ko te tangata. He nui ngā wā ka tū kē te taiaha mō te tangata kaua ko te kaupapa.

Mahinga kai

1.45. E matomato ana te tipu o ngā kai ki te rohe o Ngai Tai, ā, he whānui ngā mātauranga o ngā whānau mō te kohi, te tiaki, me te whakahaere i ngā rawa o tō rātau ake takiwā. He kaitiaki ngā whānau mō ngā whenua, ngā awa, ngā repo, ngā ngahere me ngā takutai i noho ai rātau, ā, i whakautehia taua mana e te iwi whānui.

1.46. Ko ngā whānau noho tata, ko rātau ngā kaitiaki, kāre ngā whānau atu i haere poka noa. Ka tatari kia puta te karanga a ngā kuia i noho tata ki ngā mahinga kai. Ka tatari kia mōmona ngā kai. Kātahi ka puta ki te mahi kai. I ngā wā o te kohinga kai, ka mahi ngātahi te iwi hei painga mō te katoa. Ka āta tonoa ngā kaitiaki o ia takiwā i mua i te kohi kai. I mahi kai mō te katoa, kaua ko tō whānau anake. Nā ngā whānau i tiaki te taiao, i manaaki ngā rawa, ā, i whakapūmau ngā tikanga kia toitū ai ngā taonga o te whenua me te moana mō ngā uri whakatipu.

1.47. Me te mea hoki, he wāhi i āta whakaritea mō ngā kuia me ngā koroua, he wāhi mō ngā tāngata whiti tonu i taea te puta ki waho rānō, he wāhi hoki i whakaritea mō ngā tamariki. Hei tauira, ko Te Rua o Tanatiu, he wāhi pai mō tēnei mō ngā koroua pakeke ki te mahi pāpaka, wheke hoki. Hei tauira anō, mena i puta te karanga i ngā whanaunga, ngā hoatata, ka ekehia ngā kōneke ki Tokaroa noho puni ai, hei wāhi whakatā i te haerenga atu ki Mōtū rā.

1.48. Heoi i te nuinga o te wā, ko ngā mahinga kai i noho ki tō mātau ake rohenga. Ko te ako, he noho ki ō ake kāpata kai. Ko tētahi atu o ngā ako, he wāhanga anō ngā rāhui, kia

manaakihia ngā kai. He wāhanga anō hoki tō ngā rāhui mō te matenga o te tangata. Ka whakatūhia he pou ki te ākau, ka raua atu he rimurimu ki runga, ka mana te rāhui. Kua rerekē te tirohanga me te mōhiotanga ā ētahi i ēnei rā.

1.49. He nui ngā kai o ngā kahupapa i te moana. Ko te kete kāwhiu ka mau ki ngā hope hei kohi mātaitai. Puta atu ki Pouwharenga, huri kau noa ki Pāuamāpihi ki te Tokaputa, tāwhana atu ki ngā toka kuku ki Te One rawa, ū mai ai ki Pouaka, ki Te Rangi.

1.50. He niania tētahi o ngā taonga rongonui o Ngai Tai. He kuku iti e whāngaihia ana e te wai Māori me te wai tai. Ko Te Kōpū o Pātiki anō tētahi pātaka kai mahi pātiki ai. Ka hao ika te iwi, ka tao kahawai. I taohia ki te hapi me te kāramuramu, ā, ka kīnakihia ki te kūmara kao. Ka hopu kumukumu, kotahi tonu te kai a te rangatira. Koinei te ika rangatira o tēnei kāinga. Ka mau ko te mangō i tai hei pāwhara, ko te more tērā. Ka puta ngā whānau mā runga poti, he ingoa motuhake tō ia poti mō ngā whānau maha. Ka tere hoki te kahawai i te Tipi o Tamatea, ka mau ko te tāpurapura hei whakamānu i te hiakai.

1.51. Ko te pūriri te taonga pai hei waihanga matau. He taonga tuku iho ngā mātauranga hī ika me te whakahaere rawa mai i tētahi whakatipuranga ki tētahi. Ko te rākau tānekaha hoki i whakamahia, ka āta tiponaponahia te rākau kia tipu ki te āhua e hiahiatia ana mō te matau. I mātau, i mōhio ngā whānau kei hea ngā taunga hī ika.

1.52. Ko te kiokio hei whakatāwara i te hāngi.

1.53. He toitoi tuna te mahi i ngā repo o Te Kurepe, ki Tunapahore i Tāwera rā.

1.54. Kei uta ko ngā pua miro hei hopu i te kererū. Ko Waimanu te puna inu wai o te manu. Ko Korako te rākau taumatua, te rākau miro kōratarata. E kore rawa e pupuhi manu i tēnei rākau. Koinei te kōhanga o te iwi.

1.55. I tipu ngā māra kai, ngā tāpapa kūmara me ngā rongoā o te ngahere puta noa i te rohe.

1.56. Nā te haramai o te Pākehā, ka huri te whenua. I ngā wā o te raumati, ka haramai ki tātahi ki te ākau. I te wā o te makariri ka hoki ki tuawhenua. Kāre i haere ki tātahi i te wā e tūpuhi ana te kai. Ka tatari mō te wā e tika ana kia mahia aua mahi.

1.57. He kaha tonu ngā tīpuna ki te tirotiro ki ngā whetū me te marama i te uma o Ranginui. He mātai hoki i te tātai whetū o Matariki, me te whai i ngā tohu o te rangi me te taiao hei ārahi i ngā mahi pērā i te whakatō kai, te hī ika, me te whakamahere mō te tau hou.

Muru Whenua

1.58. Ka toro atu te mana o te Kāwanatanga ki ngā whenua o Ngai Tai nā runga i te whakataunga iho o ngā rēti me ngā rūri kīhai i whakautua. Ka taka te wā, ka murua hoki te whenua, ka tukuna atu ki iwi kē. Hei tauira, ka whakahaua ngā iwi e noho mai ana ki tō mātau taha uru kia hūnuku atu ki Opape, noho ai. Ka tuhi reta a Wiremu Kingi ki te Minita Take Māori: "E hoa! E mihi ana ki a koe. He kupu tēnei hei whakamōhio atu i a koe ki te kōrero i waenga i a māua ko [tētahi āpiha Karauna] mō ōku whenua [kei] Ōpape". Ka whāki atu a Kingi, i whakatūpatoria ia e te āpiha, "Mehemea ahau ka whai tonu atu, ka muru ia i

ōku whenua katoa." I whiua te kupu nei ahakoa te noho tonu a Wiremu Kingi hei kautautoko i te Karauna.

Whakawhitiwhiti

1.59. Nō te taenga mai o te Pākehā, ka torokaha ngā hononga whakawhitiwhiti a Ngai Tai me te Pākehā. Nā Ngai Tai anō ō rātau ake kaipuke hokohoko i whakahaere, ko Te Wēra tētahi. I tere te waka nei i ngā wā e pai ana te moana, ā, ko Te Pako tōna taunga i te wā kāinga. He maha ōna haerērenga ki Ōpōtiki, ā, tae noa ki ētahi atu wāhi i tawhiti ki te hokohoko. Ko te poaka, ko te rīwai me te kānga ētahi o ngā taonga i whakawhitia e rātau. I te nui haere o ngā kaipuke hokohoko i tae mai ki te takiwā, ka nui haere hoki ngā rawa a Ngai Tai, ā, ka taea e rātau te hoko i tētahi atu kaipuke, ko Hera te ingoa.

Mahi Toi

1.60. Kua roa a Ngai Tai e mōhiotia ana mō te tiketike o ngā mahi toi Māori i ōroko mai i Tōrere. I aua wā, he mahinga kē nō ia rā, ko te tāruke, ko te hīnaki, ko ngā kete mahi, ngā whāriki, ngā mahi whatu korowai, tae atu ki ngā whakairo, ki te tārai waka me te whakatū whare whakairo. I a rātau katoa ēnei pukenga, he ringa makuru. He toa hoki ki ngā mahi a Tānerore rāua ko Hinerēhia.

1.61. Nō te wā i a Kaiwhakaruaki tētahi o ngā tīpuna rongonui o Ngai Tai, nō te ao kōhatu. Nāna i poro tētahi rākau nui i te paraka whenua o Kapuārangi mā te toki tonu hei tārai waka. He nui ngā tauira toi me ngā tauira whakairo i ahu mai i ngā kōrero tuku iho, ngā whenua, me ngā tohu motuhake o Ngai Tai, ā, e kitea tonutia ana aua āhua i roto i ngā mahi a ngā uri o ēnei rā. Ko ngā kuia me ngā koroua o te iwi ngā pou tokomanawa o ēnei mātauranga. E kitea tonutia ana ko ā rātau mahi toi, i ngā papa whakairo o te whare karakia, i ngā pou whakairo o te marae, e tū tonu ana hei tohu whakamaharatanga ki tō rātau pūmanawa me tō rātau aroha ki te iwi.

1.62. He wāhi nui tō te kōhatu ōnewa ki ngā mahi toi me ngā tikanga o Ngai Tai, ā, he taonga i whakamahia mō ngā taputapu, ngā mere, me ngā mahi whakairo. I mau hoki ngā mātauranga o te raranga, te whatu, te tā moko, me ngā mahi mere ki ngā whakatupuranga maha. Nā te hōhonutanga o ēnei mātauranga i tae mai ai ngā kairangahau me ngā ringatoi o te ao ki te hopu, ki te tuhi, ki te whakaū i ngā kōrero o te iwi, tae atu ki a Mick Pendergrast nāna i aro nui ki ngā mahi toi me ngā tauira raranga o tēnei rohe. Nō ngā whenua me ngā tāngata o Tōrere i puāwai mai ai te tini o ngā ringatoi rongonui, ā, e tika ana kia kīia ko Tōrere tētahi o ngā kāinga nui o te toi Māori, he puna mātauranga, he puna auahatanga hoki, e whāngai tonu nei i ngā toi o nāianei me ngā rā kei te heke mai. Ka mahia ngā mahi i runga i te hūmārie.

1.63. "Ngā moemoeā ki tua, ngā ara ki naeānei, ngā tapuwae ki mua." nā Tāwhiro Maxwell

NGĀ KŌRERO TUKU IHO O NGAI TAI

Ko te whakapapa o Manaakiao, ka tīmata i a Māui

Māui Tikitiki a Taranga

Papa Tirau mae wa

Tiwaka Waka

Tara nui = Ranginui

Tara roa = Rangiroa

Ngai-Whare-Kiki

Ngai-Whare-Kaka

Ngai-Roki

Ngai-Reka

Ngai-Peha

Ngai-Taketake

Ngai-te-Hurumanu

Toi te Huatahi (Toi Kairākau)

Rauru

Taha-Uri

Taha-Titi

Rua-Tapu-Nui

Tama-ki-te-Hau

Tama-ki-te-Rā

Ruatangiawa

Manaakiao = Tōrerenuiārua

Manaakiao

1.64. Our narrative commences with the recitation of the line of descent from Māui-tikitiki-a-Taranga to our ancestor, Manaakiao. Te Ika-a-Māui, the North Island of Aotearoa, was raised from the depths of the ocean by Maui. We now turn to the whakapapa connecting Manaakiao to his distinguished ancestor, Toi-te-huatahi.

1.65. Toi-te-huatahi was among the most significant ancestors of both Hawaiki and Aotearoa. His name reflects that he was an only child. He settled upon the islands of Te Moana-nui-a-Kiwa. At one time, a waka sailing regatta was held at the lagoon known as Pikopiko-i-Whiti. Among the competitors were the grandson of Toi-te-huatahi, Whātonga and Tūrāhui, both renowned for their skill in sailing waka. During the competition, however, an unexpected storm arose and the two young men were lost at sea. In searching for his grandsons, Toi eventually arrived in Aotearoa. During that journey, he and his party encountered people with very dark skin. Toi-te-huatahi, a man of chiefly rank, journeyed with his wife, Kura-imonoa. Their pā stood above Te Rae-o-Kōhi, its name is Kāpūterangi. It was here that he became known as Toikairākau, reflecting the abundant forest food resources of the area where cultivated foods such as kūmara were unavailable. He named the land, and in doing so asserted his authority over it. It was here that his descendants were born, establishing Te Tini-a-Toi, whose presence has endured in the region to this day. Toi became an eminent leader, and through his son, Rauru, the direct line of descent continues to our ancestor, Manaakiao.

1.66. Manaakiao, the descendant of Toi-kai-rākau, is the man who acquired the knowledge of his ancestors, including expertise in food production, care of the land, and retention of traditional practices. The traditional protocols of our people originate with him. Through this line came Manaakiao, a descendant of Toi-kai-rākau, who inherited the knowledge of his ancestors. He became the guardian of their mātauranga, preserving knowledge of food cultivation, stewardship of the land, and the continuation of traditional practices. Through him, the customary protocols of our people were maintained and passed from one generation to the next. He also grounded the wellbeing within the land itself, and it was Tōrerenuiārua who embedded the power of leadership within the iwi, with her lines of noble descent from the Tainui confederation.

Tōrerenuiārua

1.67. Our narrative now turns to our revered ancestor, Tōrerenuiārua, and her arrival in Aotearoa. She was the eldest child of Hoturoa and Whakaotirangi, the esteemed leaders of the Tainui waka. Named in honour of her father's sister, Hine-Tōrere, who passed away in Hawaiki prior to the migration of our waka, *Tainui*, to Aotearoa. The latter part of her name, nui-ā-rua, commemorates the place where Hine-Tōrere was laid to rest, a sacred site whose memory has been passed down on one of the Hawai'ian islands. Long before *Tainui* departed Hawaiki, Tōrerenuiārua foresaw the new land that would become her home. This gift of foresight was one of her twenty-nine inherited gifts belonging to *Te kete Arorangi.* Prior to her departure from Hawaiki, she gathered treasured taonga from her homeland, including sand, shells, and stones, placing them within a sacred kete for the voyage. Upon arrival in Aotearoa, she spread these taonga along the coastline of her new home, maintaining the umbilical bond between Hawaiki and the whenua upon which she and her descendants would establish their future.

Te Waka o Tainui

1.68. While Hoturoa was residing in Hawaiki, food resources began to diminish as the population increased and the islands became heavily inhabited. Conflict began to surface among the people, Te Rātōrua, was the name of a battle fought during this time. Due to contention over land, food resources, and also warfare, dissension arose amongst the people, and their thoughts returned to the talk of a new land beyond the great ocean, Te Moana-nui-a-Kiwa. The leadership reflected on these accounts and conceived the idea of preparing vessels for departure. This resulted in the great migration of waka. Among these vessels was our waka, *Tainui.* It was constructed under sacred ritual, bound by traditional practices handed down through generations, and launched under the protection of the spiritual leaders and seafaring captains.

1.69. The timber used to construct the waka came from a tree that grew at Maungaroa, directly on top of the resting place of a stillborn child named Tainui, whose parents were Hinauri and Tinirau. This is one of the reasons the waka was named *Tainui.* Hinauri, was also known as Hinekura, the sister of Māui. This is the provenance of the connection of the Tainui confederation to Māui-the-bold, Māui-the-trickster, Māui who upraised the new land.

1.70. Five tohunga performed the rites over the construction of the waka. Rakataura presided over the construction and was entrusted with building the vessel. He was an expert builder in the tradition of the great Rātā. Rakataura used three adzes, Hahau-te-pō was the felling adze, Paopao-te-rangi was the splitting adze, and Manutāwhiorangi was the shaping adze.

1.71. Mahurangi, a female tohunga, instructed, offered words of assistance, and guided Rakataura as they were building the waka. The wider construction crew carried out the work associated with the waka. Hoturoa was a renowned tohunga, together with his family, for their knowledge and stewardship of the food resources that sustained the people. Taikehu, brother of Whakaotirangi, was another tohunga specializing in karakia. He was the guardian of the sacred paddle, Hauhauterangi. Other tohunga were Hāpopo and Whakatau-Pōtiki. One assistant, Kōhitinui, was noted for appearing industrious without matching action. During preparations he would often dirty himself before meals to give the appearance of hard work. This behaviour angered Rakataura, who eventually killed him. Following this, the construction of the waka was completed. Rakataura performed the incantations to move and shift the waka down to the water, but it would not move. Eventually, Hoturoa performed the incantations, and the waka moved freely. According to tradition, this was connected to the death of Kōhitinui. As a result, Hoturoa became the captain of the waka.

Haul *Tainui*!

Down to the sea.

Who will haul her?

I will haul her; Whakatau will haul her.

I listen

To the side of the sky,

Trouble on earth,

Trouble in the sky

Blow on the fire!

Come then, Tāne,

We two will swim the pass

At Pikopiko-i-whiti,

So that you may be seen

By the crowds, by the multitudes.

I fetched you

From Tāne's great forest;

Mīroi, oh Tāne,

Rejoice, oh Tāne

The water drips

From Maru-a-nuku's person

And is blown

By the breeze

From above

Wai-hīhī, Wai-hāhā,

That was the launching of *Tainui*.

The sun glowed, the sun stabbed,

The men were apprehensive.

Taking hold of the ropes

To stand mātā-torohia atu

Taku tū mātā-toro

In the bow of the canoe.

Turuki, turuki!

Paneke, paneke

1.72. The waka was launched onto the sea for trial and sailed unevenly. Whakaotirangi proclaimed this to Hotu. This is another reason the waka was named *Tainui*. The waka was then hauled ashore, and further refined. When it was returned to the sea, it sailed evenly.

1.73. *Tainui* is the ancestral waka. Hoturoa is its illustrious leader. Whakaotirangi is his wife who brought kūmara and the taro from Hawaiki. Their whānau were known as ringa makuru, their skilled and diligent hands that embodied their deep knowledge of sustaining the food resources of their people. Ngātoroirangi was the principal tohunga. The waka was launched during the Tamatea lunar phase. Some cautioned against departure during this phase, warning of difficult conditions ahead. Hoturoa replied, let Tamatea and I battle it out at sea, and so continued their journey. Through the incantations of Ngātoroirangi, and the great faith of Hoturoa, the sea became calm, and flat like greenstone, stretching across Te Moana-nui-a-Kiwa to Rarotonga, to Tangiia. Ngātoroirangi was asked by Tamatekapua to assist getting the Arawa waka beyond the breakers, and through Tamatekapua's deception, Ngātoroirangi became tohunga ahurewa for the Arawa waka.

1.74. On the departure of Ngātoroirangi, Riukiuta became the tohunga. The following are acknowledged as the kaitiaki of the waka: Paneiraira to break through the waves; he and Mangōhikuroa guided from a distance, and according to tradition, 80 marine kaitiaki and sea birds. Pōngarara is another kaitiaki that followed and protected our Puhi Ariki, Tōrerenuiārua. The waka sailed across the southern Pacific Ocean. It was a long, arduous journey. They navigated by the stars, waves, ocean currents, and the flight of sea birds. At times they were tested by storms, and at other times they drifted in calm conditions. There was a time they became stranded in thick fog with no visible stars, moon, or sun. They were stranded there for a time, and offered incantations. Before long they heard the call of a bird, the fantail, tī, tī, tī. This call signalled turning right, another call, ti, ti, ti signalled turning left, and silence indicated a steady course. The bird became a navigational guide and guardian for the people. The waka maintained its course all the way to Aotearoa ultimately arriving at Whakaari / White Island and beyond to Te Paepae o Aotea, where the mauri was placed into the land by Tainui.

Whangaparāoa

1.75. As the Tainui waka approached Whangaparāoa, the travellers saw the pōhutukawa trees lining the coast. Mistaking their blossoms for red feathers, they reached for their feathered adornments and cast them into the water, believing they had discovered a new source of feathers to adorn rangatira.

1.76. This place became known as Taungawaka Bay, where the waka made landfall together. *Tainui* made landfall at Hāpaua. It is said that the rocks along the foreshore remain red from the casting of their red feathered adornments into the water.

1.77. The waka then continued around the base of Tihirau where it again made landfall. There it was anchored and moored to a large boulder. That boulder is known now as Te Haika-a-Tainui, the anchor of Tainui, while an area close by was named Te Riu-o-Tainui, the valley of Tainui. The Arawa waka was also present, and traditions recount discussions over the positioning of the mooring rope as evidence of which waka arrived first. Although these accounts continue to be shared, Te Arawa resumed its journey.

1.78. Hoturoa and his people explored the lands of Whangaparāoa, establishing food resources, and settling there. Whakaotirangi planted the first kūmara gardens, ensuring a sustainable food source for the people noting the blossoming Pōhutukawa trees. Together they undertook the work necessary to establish their new home. While residing at Whangaparāoa, Taikehu, a member of the Tainui waka and a skilled navigator, developed feelings for Tōrerenuiārua, the Puhi Ariki of Tainui. However, his affection was not returned. Tōrerenuiārua had already embraced her prophecies regarding the place that would be named and claimed by her.

1.79. Hotuope, the brother of Tōrerenuiārua, was wounded while engaged in the pastimes of the young, and military training. By the time the adults intervened, weapons had already been drawn. This was taken as a sign that it was time for the people to separate, and Hoturoa continued his journey with his people.

Te Whitianga mai o Tainui

1.80. Hoturoa and his people continued their journey in search of a place for them to settle. Departing Whangaparāoa, the Tainui waka sailed across Te Moana-a-Toi. As they passed one particular bay, the waka scraped submerged rocks and became stranded. The waka was then brought ashore for repairs. Along the surrounding cliffs are holes and hollows said to have been formed where paddles were braced in an effort to free the waka. This place was named Te Whitianga-mai-o-Tainui. There is also a place named Te Riu o Tainui here, where the waka rested.

1.81. While the waka was being repaired, Whakaotirangi established a food garden at the place now known as Tokatā. At that time it was named Te Māra-a-Whakaotirangi. From the time of their arrival in Aotearoa, Whakaotirangi protected the kūmara seed stock in her kete known as Te Kete-rukuruku-a-Whakaotirangi. While some describe it is a "kete rokiroki", to Ngai Tai and Tainui it is known as "kete rukuruku". In her kete rukuruku were the kumara, and another kete held the taro. The varieties of kūmara she carried included Hutihuti, Mānawa, Rekamauroa and Pokerekāhu.

1.82. As time passed, Tōrerenuiārua once again felt the call of the land that had revealed itself to her long before leaving Hawaiki. With the repairs completed, the people resumed their journey.

Taikehu

1.83. Taikehu, Whakaotirangi's brother, was the custodian of the sacred paddle and an important member of the voyaging party. He fell in love with Tōrerenuiārua, the daughter of Hoturoa and Whakaotirangi. However, according to some accounts, Tōrerenuiārua did not return his affection, regarding him instead as her uncle focused on the safety of his niece.

1.84. Taikehu remained in Whangaparāoa for a time exploring the land before continuing his pursuit on foot carrying his sacred paddle, hoping that Tōrerenuiārua might become his wife. When the waka reached the place now known as Tōrere, Tōrerenuiārua knew this was the land she had foreseen in Hawaiki - a place of peace where she would remain. She then requested permission from her father to disembark and settle there.

1.85. Her father consented. They landed ashore at the midpoint of the rocky shoreline, at Puke-i-ahu-noa. Tōrerenuiārua remained there with the items that her parents left for her. Flax growing along the coast was said to resemble her hair. She concealed herself beneath the sand so that Taikehu would not see her.

1.86. Taikehu approached the place where Tōrerenuiārua had concealed herself, but a cliff stood in his path. The sea prevented him from passing and the cliff face was too steep to climb. In desperation, he struck the cliff with his sacred paddle. The tide turned leaving an open cave now known as Te Toka-puta-a-Taikehu. Despite this, Taikehu did not reach her; instead, he perceived only the essence of her presence.

1.87. Tōrerenuiārua travelled inland, following the Wainui te Awa. Upon reaching Maraetaha, she recited the appropriate invocations so that Taikehu's pursuit would be diverted. When Taikehu arrived, he was overcome with grief and realized he had lost her. He then travelled inland into the depths of the great forest of Tāne, where he climbed a mountain and drove his sacred paddle into the ground in anguish. This place is known as Te Hoe a Taikehu. He left behind his achievements and legacy along the East Coast, before eventually returning to his people aboard the Tainui waka.

Tōrere

1.88. While bathing in the calm waters of the Wainui te Awa, Tōrerenuiārua raised her gaze and saw a handsome man standing on the riverbank. It was Manaakiao, a descendant of Toi-te-huatahi. Manaakiao also saw her beauty, and was overcome with affection. Tōrerenuiārua likewise felt a deep attraction toward him. It was through this union that the authority of leadership was bestowed upon Tōrerenuiārua. Their son was Tainui, Tainui who begat Tairoa, who begat Taimanawapōhatu, who begat Tai from whom Ngai Tai descends. The hapū designations that continue to be spoken of in these times are Ngā Pōtiki and Ngāti Ririwhenua.

1.89. Tōrere is the home of the descendants of Manaakiao and Tōrerenuiārua, and the iwi of Ngai Tai. It is a fertile coastal region east of Ōpōtiki, extending inland toward the ranges. A star glimmers in the sky, Kapuārangi stands firm on the ground. As it is on the land, so it is on the sea. Tōrere is an ancestral landscape within Te Moana-a-Toi, in the Bay of Plenty.

Te Hononga a Tōrere rāua ko Manaakiao

1.90. Manaakiao and Tōrerenuiārua were married. Manaakiao was an expert in all aspects of his environment and the pre-eminent leader of Ngai Tai. Their union had long been foreseen, and its fulfilment was understood to be a matter of wairua as much as of whakapapa. Manaakiao lived the meaning of his name: to care for food resources, to care for the land, and to care for the people, and ultimately care for the world. It was Manaakiao who affirmed Tōrerenuiārua in her leadership. He honoured her, cared for her, and they remained together throughout their lives. Their union exemplified authority exercised through mutual care and respect.

1.91. According to tradition, Manaakiao and Tōrerenuiārua remain present at Wainui te Awa. Tōrerenuiārua is personified as a pale rock, while Manaakiao embodies a nikau palm standing beside her in perpetual shelter. These landmarks remain today as places of deep significance for the descendants of Ngai Tai.

Ngā Tāonga i waihotia e ōna mātua

1.92. Before departing, Hoturoa entrusted Tōrerenuiārua with a section of the Tainui waka that broke away at Whitianga when the waka scraped over the rocks. It was given as an enduring bond to the waka, a pou here anchoring her to the land, and a rope binding her to her people and their shared whakapapa. Although separated from his daughter, Hoturoa left her this portion of the stern of the Tainui waka so that she and her descendants would never lose sight of their ancestral connections. Today, the stern of the *Tainui* continues to be represented in the amo (anterior pillars) of the wharenui Tōrerenuiārua, at Tōrere. Thus from the heavens to the earth, and from the earth to the heavens, the enduring connections to the Tainui confederation remain. Whakaotirangi likewise entrusted her daughter with kūmara and taro from her own kete, ensuring that future generations would be sustained. These were planted in the first garden known as Hawaiki.

1.93. Having witnessed in Hawaiki the consequences of dwindling food resources and increasing population, Tōrerenuiārua understood the importance of preparing for the future. Together with Manaakiao, they carefully established and cultivated the land with foresight and purpose, ensuring that the needs of their growing descendants would be met. Through this stewardship, the traditional estate of Ngai Tai was established.

Te Rohe Whenua

1.94. Our tribal estate commences in the east at Tokaroa. From there it follows the sandy coastline to Te Ana-a-Hinetekahu, ascending Te Parinui to Rakaukatihi. It turns inland to Otaitapu, Pukehou, Puketoetoe and Te Paritū before descending to Mangakirikiri Stream, and the Mōtū River, where the waters ripple through the gorge. Te Paku roars from within the water. Closely follow the river up to Tawharenga Stream, to the settlement of Tāhinahina. Cross over the mouth of the Takapūtahi River. Follow the path to Peketutu, to Taungakākāriki, to Maromāuku. Follow me to Te Rere-i-Kaitaura, divert from the river for Taumatakarete, traverse over to Te Rewa-o-Nukuroa to Tahunatoroa. Marching to Papamoa, to Mangakakaho Stream, to Te Ropiha. My gaze rises to Tūhangaia, to the western border of my traditional territory. Beyond Tirohanga is Tūrangaāniu and

Tokangāwekeweke. This is the traditional estate as set down by Manaakiao and Tōrerenuiārua.

1.95. The extent of this traditional estate has since been diminished.

Te Taumata a Apanui

1.96. According to the traditions of Ngai Tai, Parahaki is an ancestral ridgeline of great significance. At its highest point stood Pehitāiri, the pā of the Ngai Tai rangatira Te Roroku, whose leadership and mana were deeply respected.

1.97. Following the separation of a neighbouring rangatira from his wife, he came to Parahaki in his grief, where he was welcomed by Te Roroku. As an expression of manaakitanga and to establish a lasting whakapapa relationship between the two iwi, Te Roroku arranged his two sisters, Te Kohepare and Te Whaaki, in marriage.

1.98. In recognition of this significant event, Ngai Tai named the headland Te Taumata a Apanui. The name commemorates the manaakitanga of Te Roroku, the generosity of Te Kohepare and Te Whaaki, and the enduring whakapapa relationships forged through this act.

Tū ana au - nā Te Tāwhiro Maxwell

1.99. From Manaakiao and Tōrerenuiārua, relationships with other iwi expanded across the country. Their descendants continued to form new whakapapa connections, creating strong and enduring lines that continued through the generations.

I stand

Before my ancestor

Tōrerenuiārua

I gaze towards the landing place of *Tainui*

Pukeiahunoa

I cast my gaze to Te Hānoa

And raise it higher

To Pehitairi

I tread in the footsteps of Apanui

Te Whaaki, Te Kohepare

It is Te Whānau a Apanui

I ascend the foothills of Tihirau

I look above

To Te Roruku, Kaorongārangi

Hinematioro, Te Kani a Takirau

My ears hear the rippling waters

Of Lake Taupō / Taupōmoana

Rongomaiteaururangi

Hinemōtu, Tūwharetoa

I soar to the summit of Ruapehu

That is glaring fiercely

Towards the Whanganui River, to Ngāti Rauru

Pūtiki is the marae

The heirloom carvings

The gifts of rising compassion

Are bonds between peoples

I return back to the Waikato River

At each bend, an illustrious leader

To Kāwhia where my waka lays at rest

I scale the peak of Taupiri

A resting place of the deceased

I turn to the east to Tauranga Moana

To Ngai Te Rangi

It is said that you flew

To Hakūranui

I dive into the waters of my ancestors

Rise back up at the landing place of Nukutere

I acknowledge Rongomai

Kia Hanenepounamu

Tūtāmure

And Te Whakatōhea

I return to the life force of my ancestor

Tōrere-nui-ā-rua

Tainui is the ancestral waka

Wainui is the river

Ngai Tai are the people

Ngā Pakanga

1.100. Ngai Tai were courageous people who did not shrink from warfare. Both men and women were renowned for their skill in battle and their mastery of traditional weapons, and were often sought as allies by neighbouring iwi in times of conflict. One such occasion was the battle at Tokaākuku, at Te Kaha where the warriors of Ngai Tai supported their eastern neighbours against their enemies while others travelled by waka carrying food to sustain and support allies. Six waka had been constructed earlier and were then utilized for this purpose from timber taken from the Kapuārangi land block.

1.101. Soon afterwards, in 1836, a rangatira travelled from Maketū to Tunapahore to witness the renowned expertise of Ngai Tai. He was astonished by the abundance of their gardens. While here they were cared for by Pūtiki, and stayed in his whare, Te Kukume a Taitimu. Such was the generosity of the gifts presented to the rangatira and his people that there

was scarcely room in their waka for both the provisions and a passenger of his tribe. Pūtiki and Te Rangihuatake therefore accompanied them back, ensuring a woman named Tiraroa was returned home safely to Maketū.

1.102. Paripaopao was another important defensive stronghold, with Paetawa and Pātaua standing on either side to protect the settlement of Ōtūtāmure. At Pātaua stood the pōhutukawa beneath which the warriors assembled. Beneath the shelter of Paripaopao lay Ōtūtāmure, birthplace of the great leader, Tūtāmure, grandson of Rongomai. His mother, Hanenepounamu, also lived there, as did generations of their whānau. To the east lies Te Pākorokoro, where the father of Tūtāmure fell during the battle between Ngai Tai and another iwi.

1.103. In another great battle at Te Hānoa, the enemy combatants stood on the ridge and waited for Ngai Tai to perish from starvation, dehydration and lack of provisions. They noticed that Ngai Tai were drinking from stones. They were then known as stone hearted, due to the mistaken belief that they derived sustenance from the very stones. However, Ngai Tai were experts of their environment and their own battle strategies. They knew well that water would flow if they dug among the stones on the coast. Then, they pursued and surrounded the enemy at a small creek and overpowered the majority of them. The survivors were taken as slaves. That battle was Waiokōtea, where the enemy was forced into a confined space. Due to the power of this iwi in battle, others said about them, "be careful of Ngai Tai, they are stone hearted, their weapons soar, they are cunning, they are crafty."

1.104. Tūterangikūrei was renowned as one of Ngai Tai foremost warriors and military strategists. The esteem in which he was held is reflected not only in Ngai Tai tradition, but also in the accounts of neighbouring iwi, who recount the gathering of nine tohunga to bring about his downfall. Their own traditions bear witness to the formidable opponent they faced and the mana he carried as a defender of not only his own people, but many other iwi across the region, no matter what. Tūterangikūrei also carried the mantle of ambassador for Ngai Tai, travelling among neighbouring iwi as a respected diplomat and representative of his people, and his legacy lives on in his descendants.

1.105. Whether in victory or defeat, the courage and reputation of Ngai Tai endured. The spirit of the whakatauki holds true still, "the towering pillar brought low! The fallen pillar raised again! Cut down the hinahina, it will always return." Like the hinahina, Ngai Tai is not defeated by being cut down; Ngai Tai is defined by its return.

Whare Wānanga

1.106. Rangiata is one of the ancient pā of Ngai Tai, and within it stood Rangiuru, the whare wānanga of the people. It was a place of higher learning where traditional knowledge was preserved and passed from generation to the next. There, students were instructed in customary practices, the disciplines of the art of weaponry and strategies of warfare. Many rangatira and warriors travelled to Rangiuru in search of knowledge. Among them was a warrior of the East Coast who came to Tōrere to refine his skills, broaden his understanding of weaponry, and learn new tactical approaches. His principal teachers were the renowned women warriors, Nohopukepuke and Mamaerangi. Under their guidance he strengthened both his knowledge and his practice. He later returned to the

East Coast, where he applied what he had learned and emerged as a respected leader among his own people.

1.107. Whare Maire was another form of traditional place of learning, where sacred knowledge, ritual practices, and the arts of the tohunga were taught.

1.108. Another important house of higher beings was the tribe's council house, which stood on Te Ngaere, in the area now known as Te Iti Kōpara. It stood there during the time of the paramount chiefs Tūterangikūrei, Pikitaungahuru, Te Aururangi, and their contemporaries.

Hāhi - Wiremu Kīngi

1.109. The Anglican faith played an important part in the history of Ngai Tai. According to tradition, our ancestor Wiremu Kīngi travelled to the Waiapu Valley, to Rangitukia, where he was nurtured in the Anglican faith. He later returned to his people, bringing those teachings home to Ngai Tai. At Tunapahore, Hiona became the first church established for the people. Some time after that people to the east had heard that Ngai Tai had changed faith in favour of another denomination. In response a delegation from the people to the east came to carry out muru. Wiremu Kingi stood before them and sang his well-known waiata, *"The anxiety that has endured for so long, is like the long night,"* affirming his unwavering commitment to the Anglican faith. Through its words he declared that he was neither uncertain nor one who would forsake the faith he had embraced and brought home to his people. But instead, he held onto the teachings that he brought back to his people. The Anglican faith remained an enduring pillar within Ngai Tai. In time, another church was built beside the school.

1.110. One of the enduring teachings was that, if our faith in God remained steadfast, all would be well. Equally important was the instruction to address the matter under discussion rather than attack the person. Throughout history, many conflicts have arisen when people have turned their attention from the issue itself to those speaking of it.

Mahinga kai

1.111. The lands of Ngai Tai were abundant in food resources, and each whānau held extensive knowledge of gathering, protecting and managing the resources within their own area. They were kaitiaki of their lands, the rivers, wetlands, forests and coastal waters, and their authority within those places was recognized and respected by the wider iwi.

1.112. Each whānau exercised responsibility within its own customary area. Others did not simply enter another family's food-gathering places without invitation or acknowledgement. Instead, they waited for the call of the resident matriarchs, who knew when the resources had reached maturity and were ready to be harvested. When the harvest began, the iwi worked collectively for the benefit of all. Those entrusted with each area gathered food not only for their own whānau but for the wider community. In this way, customary practice, environmental care, and collective responsibility ensured that the abundance of the land and sea would endure for future generations.

1.113. Furthermore, a role was deliberately created for the elderly men and women, a role for fit people who were able to go a long way out, and a role was also created for children. An

example is Te Rua o Tanatiu, an accessible place where elderly could gather crabs and octopi. When neighbouring whānau were called upon to assist, they travelled together making camp at Tokaroa before continuing towards Mōtū.

1.114. However, the majority of the time, our food resources were located within our own borders reinforcing the principle of remaining within one's own pātaka kai. Equally important was the practice of rāhui, through which access to resources was temporarily restricted to protect both the environment and the people. Rāhui might also be observed following the loss of life. A post was erected on the coast, adorned with seaweed, to signify that the rāhui was in place. The perspective and awareness of some in modern times has changed.

1.115. There were also many food resources at the various strata of the water column. The seafood basket was held at the hip for the collection of shellfish. They would go out to places like Pouwharenga, Pāuamāpihi, Tokaputa, over to the mussel rocks at Te One, and Pouaka and Te Rangi.

1.116. Among the prized food resources of Ngai Tai was the niania, a small species that grows in both fresh water and salt water. Te Kōpū o Pātiki is another food resource for catching flounder. The people would catch fish by net, and cook kahawai. It was cooked in the earth with certain native flora, and accompanied with dried kūmara. Gurnard were caught, the food of the rangatira. This is an important fish of this place. Shark caught at sea were dried, this is called *more* - rig. Families would venture out on boats, each boat had a particular name for many families. The kahawai also ran at Te Tipi-o-Tamatea, and juvenile kahawai were caught to satisfy hunger.

1.117. The pūriri tree is a good resource for making fishing hooks. Fishing knowledge and asset management is a treasure passed down from generation to generation. The tānekaha was also utilised, the tree was carefully knotted so that it grew in the required shape for fishing hooks and walking sticks. The families knew and were familiar with the locations of the prime fishing spots.

1.118. The kiokio palm-leaf fern was used to flavour the hāngī.

1.119. Eel-bobbing was what they did in the wetlands of Te Kurepe, Tunapahore, and Tāwera.

1.120. Inshore, the miro grove was used to catch wood pigeons. Waimanu is the water spring where the birds would drink. Korako is a well known tree known for its creamy coloured berries, where birds would gather. Birds were never shot in these special trees.

1.121. The food gardens, kūmara beds and forest medicines grew all across the region.

1.122. Due to the arrival of the Pākehā, they altered our tikanga of food gathering. During the summer, Ngai Tai would come to the beach on the coast. When it was cold, they would go back inland. They wouldn't head to the coast while the food was immature. They would wait for the appropriate time to conduct that work.

1.123. Our ancestors were skilled observers of the heavens. They read the stars upon the sky of Ranginui, watched the rising of Matariki, and interpreted the signs of the natural world to

guide the planting of crops, the gathering of food, fishing, and the beginning of each new year.

Muru Whenua

1.124. The authority of the Government reached into the lands of Ngai Tai through the imposition of rates and unpaid surveyed liens. Over time land was also taken and reallocated to other iwi. For example, when the Crown compelled our western neighbours to relocate to Opape, Wiremu Kingi wrote to the Native Minister: "Oh Friend! Salutations to you. This is to inform you of the conversation between me and [a Crown official] about my land [at] Opape". Kingi reported the official had warned him "If I was to persist he would then take my land altogether." This warning was made despite Wiremu Kingi having remained a supporter of the Crown.

Whakawhitiwhiti

1.125. With the arrival of the Pākehā, Ngai Tai established strong relationships of mutual benefit and engaged with Pākeha in trade. Ngai Tai operated trading vessels, including *Te Wēra*, which sailed when conditions allowed and anchored at Te Pako. They travelled regularly to Ōpōtiki, and further afield to trade. Pigs, potatoes, and maize were among the resources they traded. As larger trading vessels increasingly visited the district, Ngai Tai accumulated sufficient resources to purchase another vessel, named *Hera*.

Mahi Toi

1.126. Ngai Tai has long been renowned for the excellence of its traditional Māori arts, many of which flourished in Tōrere. These were not occasional pursuits but part of everyday life. Crayfish pots, eel traps, working baskets, woven mats, woven cloaks, waka, carving, and the construction of carved meeting houses. They had all of these skills, they had hard-working hands. They were also proficient in the recreational pursuits of Tānerore and Hinerēhia.

1.127. Among the renowned ancestors of Ngai Tai was Kaiwhakaruaki, who lived before first contact. He felled a great tree on Kapuārangi block from which a waka was carved. Many examples of Ngai Tai artwork and carvings drew their inspiration from ancestral narratives, the whenua, and symbols unique to the iwi. The elder ladies and gentlemen of the iwi are the central pillars of these areas of knowledge. Their works of art continue to be seen in the carved panels of the church, in the carved columns of the marae, that still stand as commemorative symbols of their talent and their love of the iwi.

1.128. The ōnewa stone, basalt, has a significant role in the arts and traditional practices of Ngai Tai, and it has high intrinsic value utilised for equipment, traditional weapons, and carving. They also retained expertise in weaving, textiles woven of hand-spun fibre, traditional tattoo practices, and making traditional clubs over many generations. Due to the depth of such knowledge, researchers and artists from around the world came to capture, to write and to reinforce the narratives of the iwi, including Mick Pendergrast who focused on art and examples of weaving from this area. A large number of famous artists flourished due to the lands and people of Tōrere, and it is appropriate to say that Tōrere is one of the important homes of Māori art, a source of knowledge, and a source of creativity also, that

continues to sustain the arts of the present, and in days to come. All this is done in humility.

1.129. "The visions of yesterday are today's pathways, and tomorrow's stepping stones." Nā Te Tāwhiro Maxwell.

NEGOTIATIONS

1.130. Ngai Tai gave the Ngaitai Iwi Authority a mandate to negotiate a deed of settlement with the Crown by a voting process that concluded on 22 June 2023.

1.131. The Crown recognised the mandate on 30 August 2023.

1.132. The mandated negotiators and the Crown –

1.132.1. by terms of negotiation dated 1 September 2023, agreed the scope, objectives, and general procedures for the negotiations; and

1.132.2. by agreement dated 2 December 2025, agreed, in principle, that Ngai Tai and the Crown were willing to enter into a deed of settlement on the basis set out in the agreement; and

1.132.3. since the agreement in principle, have –

(a) had extensive negotiations conducted in good faith; and

(b) negotiated and initialled a deed of settlement.

RATIFICATION AND APPROVALS

1.133. Ngai Tai have, since the initialling of the deed of settlement, by a majority of –

1.133.1. [*percentage*]%, ratified this deed; and

1.133.2. [*percentage*]%, approved its signing on their behalf by [the governance entity][a minimum of [number] of] the mandated signatories]; and

1.133.3. [*percentage*]%, approved the governance entity receiving the redress.

1.134. Each majority referred to in clause 1.133 is of valid votes cast in a ballot by eligible members of Ngai Tai.

1.135. The governance entity approved entering into, and complying with, this deed by [*process (resolution of trustees etc)*] on [*date*].

1.136. The Crown is satisfied –

1.136.1. with the ratification and approvals of Ngai Tai referred to in clause 1.133; and

1.136.2. with the governance entity's approval referred to in clause 1.135; and

1.136.3. the governance entity is appropriate to receive the redress.

AGREEMENT

1.137. Therefore, the parties –

1.137.1. in a spirit of co-operation and compromise wish to enter, in good faith, into this deed settling the historical claims; and

1.137.2. agree and acknowledge as provided in this deed.

OFFICIAL OR RECORDED GEOGRAPHIC NAMES

1.138. The place names referred to in this deed that are not official or recorded geographic names, within the meaning of the New Zealand Geographic Board (Ngā Pou Taunaha o Aotearoa) Act 2008, are listed in paragraph 5.5 of the general matters schedule.

2 HE KOHINGA KŌRERO – HISTORICAL ACCOUNT

2.1. The Crown's acknowledgement and apology to Ngai Tai in part 3 are based on this historical account.

TE TIRITI O WAITANGI/THE TREATY OF WAITANGI

2.2. Te Tiriti o Waitangi/the Treaty of Waitangi is recognised as a founding document of New Zealand. A treaty of agreement between Māori and the Crown was signed at Waitangi on 6 February 1840. The text was initially drafted in English and then translated into te reo. The English version of the Treaty confirmed and guaranteed the "full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess...". The te reo draft of Te Tiriti guaranteed Māori "te tino rangatiratanga o o ratou wenua [sic] o ratou kainga me o ratou taonga katoa."

2.3. Ngai Tai rangatira later signed te Tiriti o Waitangi with the expectation that this would be upheld.

2.4. In June 1840, a Crown-commissioned agent brought the Fedarb sheet, a te reo draft of te Tiriti o Waitangi, to the eastern Bay of Plenty aboard the *Mercury*. On 11 June, two Ngai Tai rangatira, Pūtiki and Rangihuatake, signed te Tiriti at Tōrere. A few days later, a third Ngai Tai rangatira, Taku, signed te Tiriti on board the *Mercury*, anchored in Tōrere Bay. After the second signing, the Crown agent presented gifts of two pipes and some tobacco.

2.5. The following account of He Kohinga Kōrero indicates the challenges and vicissitudes that Ngai Tai encountered after signing te Tiriti o Waitangi.

EARLY ENGAGEMENT BETWEEN NGAI TAI AND THE CROWN

2.6. By 1840, Māori in the north-eastern Bay of Plenty had been in contact with European whalers and traders for several decades. Yet, despite these early commercial interactions with Pākehā, there appears to have been limited contact between Ngai Tai and the Crown between June 1840 (when the iwi signed te Tiriti o Waitangi/the Treaty of Waitangi at Tōrere) and 1861-62 (when there were visits by a Resident Magistrate and another Crown official to Tunapahore).

2.7. In 1843, a Crown official assisted a missionary in his attempt to establish a boundary between Ngai Tai and the iwi to their west in response to a dispute over land in Waiaua. Ngai Tai kaumātua agreed to the Crown official's request that they relinquish land to the neighbouring iwi 'and make peace' (thereby establishing the boundary between them).

2.8. During the 1840s, an Ōpōtiki-based Church Mission Society missionary periodically visited Tōrere and Tunapahore. A Catholic teacher also provided religious instruction at Tunapahore for a time. In 1848, the Church Mission Society missionary reported that colonisation had brought north-eastern Bay of Plenty Māori in contact with settlers "and knowledge of English law." Noting the peace and industry of Māori in the region, the missionary (who had first visited the Ōpōtiki area in the 1830s) reported in June 1848 that

Ngai Tai had hosted at Tunapahore an estimated 1,000 "professed Christians" including those from neighbouring iwi.

2.9. Many Ngai Tai embraced Christianity and by 1874 Māori catechists were conducting services in the region. Where possible, Ngai Tai Christians baptised their children when clergymen visited their rohe. This adoption of the Christian faith impacted Ngai Tai tikanga, reo, and kawa.

2.10. By the early 1850s, Ngai Tai were trading produce like wheat, corn, onions, potatoes, maize, and pigs, which was shipped to the Auckland market in exchange for items including timber, rope, clothing and tobacco. These products were ferried to and from ships anchored off the coast in canoes and boats. By the 1860s, Ngai Tai owned their own vessel, *Te Wira* [sic].

2.11. Despite its limited contact with Ngai Tai, the Crown promoted legislation aimed at assimilating Māori into European culture. The Native Trust Ordinance 1844 noted the "great disasters" that had befallen indigenous populations following European colonisation elsewhere in the world. The Crown considered the most harmful effects of colonisation could be avoided in New Zealand "by assimilating as speedily as possible" Māori "habits and usages" to those of the European population. The Crown believed this assimilation would be more effectively achieved if it occurred gradually instead of immediately enforcing colonial laws on Māori. Legislation like the Native Exemption Ordinance 1844 included limited provisions relating to crimes and offences that recognised Māori authority and customs. The Crown did not consult Ngai Tai regarding either its assimilationist policies or legislation enacted during this period. Paternalistic European attitudes towards Māori (who came to be seen as a "dying race") prevailed for many decades.

2.12. The New Zealand Constitution Act was passed by the British Parliament in 1852. This legislation established the New Zealand Parliament and provided for a form of representative government. The Act created the House of Representatives, members of which were elected by male voters aged over 21 who either owned or rented property of a certain value. Due to the limited number of Māori who met the householder qualification, the Act effectively excluded Māori women and most Māori men from voting. This was because in 1852 all of the land held by Ngai Tai remained in customary tenure (though in 1843 they had relinquished parts of Waiaua to a neighbouring iwi). Although Section 71 of the legislation provided for the proclamation of "native districts" where Māori custom and law would be officially recognised, this provision was never implemented despite requests from Māori.

2.13. In 1858, the Crown promoted the Native Districts Regulation Act and the Native Circuit Courts Act, which empowered the Governor to create and enforce regulations over defined "Native Districts" in which Māori title "for the time being" had not been extinguished. The Native Districts Regulation Act 1858, which professed to "promote the civilization of the Native Race", provided for regulations to be made "as far as possible with the general assent of the Native population," as ascertained by the Governor. The Act provided for the regulation of a variety of matters including fencing, cattle branding, noxious weed control, public health, house cleaning, and drunkenness. It also empowered the Governor to ascertain, prescribe, and provide "for the observance and enforcement of the rights, duties and liabilities" of Māori iwi and hapū, their communities, and individuals.

Finally, without providing a definition, the Act permitted the Governor to suppress "injurious Native Customs". Ngai Tai consider this latter clause of the Act to be injurious to their mātauranga and wairuatanga.

2.14. Under the Native Circuit Courts Act 1858, the Governor could appoint Resident Magistrates to Native Districts where courts could "hear, determine, and punish" offences committed under the Native Districts Regulation Act and "all Crimes, Misdemeanours, and other Offences whatever." In March 1860 the Governor appointed a Resident Magistrate for Bay of Plenty district.

2.15. After visiting Tunapahore in December 1861 (following an earlier magistrate's visit the same year), the Resident Magistrate reported that Ngai Tai had proposed Wiremu Kingi as an assessor and had a rūnanga. This proposal was possibly a response to a Crown initiative known as "new institutions" or the "Runanga system". The rūnanga system for tribally based governance, overseen by the Crown, was conceived as a response to the Kīngitanga. The Crown envisioned that this would give "practical effect to what is good in that [Kīngitanga] movement" while persuading Māori "to reject whatever in it may be antagonistic" to the British Government.

2.16. The scheme involved a form of Māori local government and a justice system based on village and district rūnanga. These rūnanga were represented by a Māori Assessor, who worked in conjunction with either a Resident Magistrate or a Civil Commissioner. Although rūnanga were ancient assemblies, they began to be revived in Māori communities in the mid-1850s as a response to the new challenges Māori faced. These challenges included increased pressure to alienate land and engage in the settler economy.

2.17. The Magistrate described Ngai Tai as one of the most "orderly and interesting" iwi in the Bay of Plenty. He hoped that a boundary dispute between Ngai Tai and a neighbouring iwi would not force Ngai Tai to leave their large Tunapahore cultivations and relocate to the more confined settlement of Tōrere.

2.18. A Crown official who visited the district the following year described iwi responses to the prohibition of arms and ammunition, a subject of "long and reiterated remonstrance" throughout the Bay of Plenty and especially of Māori based on the coast. His report stated that:

> *Earnest have been their assertions of their single-hearted desire to sit still in peace and quietness, and of their innocence of Pakeha blood—plaintive their petitions to be allowed a little powder "to shoot birds for their children and for their sick!"*

2.19. The Crown official noted the hospitality Ngai Tai extended to travellers and reported that the iwi objected to restrictions on their access to gunpowder. Regarding Crown military operations elsewhere in the country, they questioned why "Christian people who had brought them the Gospel should have found occasion to fight with them so often."

2.20. Nonetheless, the official reported that Ngai Tai did not show "that tone of bitter hostility to the Pakeha and the Queen" observed elsewhere in the district, and, he claimed, "approved very frankly" of the proposed rūnanga system. The official described the Ngai Tai rangatira

Wiremu Kingi as a "quiet gentlemanly", sensible man and his whare as "a perfect model of hospitality."

2.21. By 1862, there was a European trader at Tunapahore, and "ready communication with Auckland" meant coastal Māori including Ngai Tai had ploughs, tools and other European goods. Although Ngai Tai reportedly treated Europeans traders well, the Crown official noted that the main grievance of Māori in the region was Pākehā traders paying low prices for Māori produce on the coast compared to the higher prices charged for goods from Auckland. The Resident Magistrate (who had visited the north-eastern Bay of Plenty the previous year) noted that indebtedness incurred through traders supplying goods on credit was another significant issue for Māori in the region. Traders in the region "often pressed" their goods upon Māori. Debts were secured by future crop returns and, in some cases, the size of the debt was almost equivalent to the yearly crop returns.

2.22. While Ngai Tai were prepared to engage with the settler economy, the Crown official attributed an increased distrust of Pākehā among Māori communities in the region to their awareness of the armed conflict between Māori and Crown military forces in Taranaki. He also noted that, during prayers at Tunapahore, Māori skipped over the portion referring to the Queen. The Crown official considered an additional factor contributing to the distrust of Pākehā was "the long course of comparative neglect" Māori in the north-eastern Bay of Plenty had experienced: "The Missionary and the Magistrate have been almost entirely strangers to them." Furthermore, he noted the "deep misgivings" Māori in the region felt toward Pākehā, into whose hands they saw the wealth of the land rapidly passing.

NGAI TAI AND THE NEW ZEALAND WARS 1863-1871

Ngai Tai and the Kīngitanga

2.23. In July 1863, Crown forces crossed the Mangatāwhiri River and began the invasion of Waikato to suppress the Kīngitanga, a movement founded in the late 1850s with the aim of uniting Māori under a Māori sovereign. The Māori King Movement began to receive growing support among East Coast iwi including Ngai Tai.

2.24. Though Ngai Tai rangatira Wiremu Kingi opposed his people going to Waikato, forty-seven Ngai Tai who were sympathetic to the Kīngitanga cause joined a Tai Rāwhiti expedition of Kīngitanga supporters in 1864 which attempted to reach Waikato via the Rotorua lakes district. During fighting in April at Lake Rotoiti, the Tai Rāwhiti force was repulsed and retreated to the coast at Ōtamarākau where it regrouped and was reinforced for an attack on Maketū.

2.25. However, the expedition was defeated by a force composed predominantly of Māori who supported the Crown at the Battle of Kaokaoroa at Te Awa a Te Atua Beach near Matatā. Two members of Ngai Tai were killed in the fighting. Approximately forty Ngai Tai, including Wiremu Kingi, did not join the expedition to Rotoiti and Maketū, remaining at Tōrere, adhering to his position of not taking up arms against the Crown to protect his people.

Ngai Tai Military Service 1865-1871

2.26. From 1865, Ngai Tai periodically provided military support to the Crown. Wiremu Kingi and Ngai Tai were actively involved in operations against followers of Pai Mārire. Pai Mārire was a prophetic movement which rejected Pākehā religious authority and promised Māori deliverance from European control and autonomy. Pai Mārire followers were involved in the killings of the missionary Carl Völkner and a Crown official, which led to the Crown's invasion of Ōpōtiki.

2.27. Later, Ngai Tai also fought against the prophet and military leader Te Kooti and his followers in the Bay of Plenty. On 22 February 1868, a Crown officer reported that Kingi had resisted a Pai Mārire force that had approached Opape, destroying crops and carrying off tools and implements. Later that year, the Crown temporarily armed thirty-six Ngai Tai. In December 1868, the Crown again armed Ngai Tai so they could resist a possible attack by Te Kooti. The Crown paid Ngai Tai for their military service.

2.28. In January 1869, the Crown recognised Wiremu Kingi's service and leadership by awarding him a captain's commission in the Militia, with Ngai Tai involved in Crown military operations in the months that followed. This included iwi members being armed by a Crown officer in March, and forming part of a Crown force that attacked Tauaroa Pā near Galatea. Thirty Ngai Tai took part in a Crown expedition to Ruatahuna to confront Te Kooti's force in May, where Wi Maehe of Ngai Tai died of wounds received in action at Hukanui Hill.

2.29. In February 1870, the Crown transported Wiremu Kingi and ninety-five armed members of Ngai Tai from Whakatāne to Tauranga aboard the government gunboat *Sturt*. A Crown Commissioner reported that, once there, they formed part of a 150-strong force drawn from four Māori groups who took up positions at Oropi south of Tauranga to protect the women, children and settlements of another iwi from Te Kooti's followers. A senior officer described the force led by Wiremu Kingi as "one of the finest bodies of men I ever saw in the Native Contingent."

2.30. The following month, a Crown officer expressed concern about the security of the Ngai Tai settlement of Tōrere because most of Wiremu Kingi's men were serving in the field, making their pā vulnerable. This service included taking part in an operation "for the purpose of clearing the Waioeka, in pursuit of Te Kooti".

2.31. As hostilities in the north-eastern Bay of Plenty drew to a close, Wiremu Kingi — who was described by his European commanding officer as "one of the best leaders on the East Coast" — advocated reconciliation. During a meeting with the Native Minister early in 1871, Kingi promoted the restoration of amiable relations with neighbours of Ngai Tai who followed Te Kooti, and encouraged the Crown to forgive those it deemed to have been in rebellion.

2.32. Nonetheless, in May 1871 Kingi led an expedition of fifty-three Ngai Tai overland from Tōrere to Tūranganui in search of Te Kooti. The force was accompanied by a single European officer. Kingi intended to return to Ōpōtiki via Waioweka but, after he and his guide fell ill in the middle of winter and supplies ran short, the force emerged at Tūranganui

after twenty-seven days in the bush and returned to Tōrere aboard the *Luna*. Te Kooti, meanwhile, pressed on to Lake Waikaremoana, arriving in late June.

Military Pension Legislation and the New Zealand War Medal

2.33. In 1866, the Crown promoted the Military Pensions Act, legislation which was applicable to both Māori and Europeans. In a parliamentary committee, Donald McLean moved the insertion of a clause that made the legislation applicable to Māori as well as to Europeans. The Act provided for the granting of pensions for officers and men of the colonial forces who had been killed or seriously injured while on active service and, in certain circumstances, to their widows and families. In some cases (including that of Wi Maehe, who was killed in 1869), the Military Pensions Act 1866 provided lower pension rates for Māori than for their European counterparts. This discrimination continued until the enactment of the Defence Act 1909 which ended separate military pension scales for Māori and European veterans.

2.34. With the passage of the Military Pensions Act 1912 and the Pensions Act 1913, both Māori and European veterans who held a New Zealand War Medal were entitled to a yearly pension of £36. To qualify for the New Zealand War Medal, all applicants who served in colonial forces had to have served under fire. While Wiremu Kingi had received his medal in 1874, several Ngai Tai New Zealand Wars veterans had never applied for the award. From late 1913, Māori applicants were unfairly required to have their service under fire validated by a European officer or comrade. This included at least two elderly Ngai Tai veterans, Hoera Katipo and Hemikare Patata, seeking a degree of financial security in their final years.

RAUPATU

1865 Proclamation of Peace and the Invasion of Ōpōtiki

2.35. In September 1865, Governor Grey issued a "Proclamation of Peace" declaring an end to the fighting in Taranaki and Waikato and an amnesty for all those who had been "up to the present time" in arms against the Queen's authority. At the same time, the Crown proclaimed martial law in the Whakatāne and Ōpōtiki districts. The Proclamation of Peace specifically stated that the Governor would take no more lands on account of "the present War".

2.36. However, the Proclamation of Peace excluded Māori involved in the deaths of Völkner, a Crown official, and several others killed between March 1860 and July 1865, and threatened to confiscate land from Māori who harboured those responsible. Ngai Tai were not involved in these deaths, nor did they shelter those who were responsible.

2.37. The Proclamation of Peace and the Crown's declaration of martial law appeared in the Māori language gazette, *Ko te Kahiti o Nui Tireni* in September 1865. On 8 September 1865, only six days after the proclamation, a Crown expeditionary force landed at Ōpōtiki and commenced military operations against Māori the Crown considered had been responsible for the deaths of Völkner and the Crown official. It is unlikely that *Ko te Kahiti o Nui Tireni* reached the eastern Bay of Plenty before the expeditionary force arrived.

2.38. In October 1865, Wiremu Kingi requested that the Crown send an official to administer an oath of allegiance to the Crown. By early December, Kingi and other members of Ngai Tai had sworn the oath and offered support to the Crown in its conflict with followers of Pai Mārire.

1866 Bay of Plenty Confiscation

2.39. In January 1866, the Crown confiscated an area of approximately 440,000 acres in the Bay of Plenty under the New Zealand Settlements Act 1863. The confiscated area extended as far as the Haparapara River in the north-east and included most of the traditional lands of Ngai Tai. This confiscation of Ngai Tai whenua occurred despite the military support given by Ngai Tai to the Crown during its conflict with the followers of Pai Mārire. A September 1866 amendment to the boundary of the Crown's confiscation did not affect Ngai Tai coastal lands, which remained within the confiscation area.

2.40. The Crown's 1866 confiscation of land in the Bay of Plenty did not end the fighting between Crown forces and Māori in the region. By May 1866, Kingi and Ngai Tai soldiers had been provided with arms by the Crown and were assisting the Crown in its pursuit of a Māori fugitive accused of involvement in Völkner's murder.

2.41. On 13 May 1866, Kingi wrote to the Native Minister accusing the "Special Commissioner for Settlement of Opotiki Claims" of acting underhandedly in locating the iwi to the west of Ngai Tai on "my land Opape" without Kingi's knowledge. Kingi told the Native Minister that the Commissioner had threatened to take all his land if Kingi persisted in claiming interests in Opape.

2.42. In an official report, the Commissioner claimed that Kingi had renounced his claim to Opape, which the Commissioner considered a poor one "on account of his people's former misdeeds." The Commissioner noted that Kingi told him Ngai Tai had atoned for this by joining the Crown's search for Völkner's killer. Although the Commissioner did not clarify the nature of these "former misdeeds", he was probably referring to the participation of some Ngai Tai in the 1864 Tai Rāwhiti expedition.

2.43. The Commissioner had initially been instructed not to enforce the confiscation over 57,000 acres in the north-eastern Bay of Plenty and to leave the portion of the confiscation area east of Opape to its Māori owners. In June 1867 an official report described the Crown's enforcement of the confiscation of this area as "technically 'abandoned'".

Compensation Court

2.44. The Crown established a Compensation Court under the New Zealand Settlements Act 1863 to hear applications for compensation (including the return of land) from Māori affected by the confiscation. In March 1867, the Compensation Court began hearings in Ōpōtiki to consider claims in relation to the 1866 Bay of Plenty confiscation.

2.45. In July 1867, the Commissioner told the Compensation Court that "on behalf of the Crown he would not interfere with lands at Hakuranui and Torere" in accordance with section 6 of the New Zealand Settlements Amendment and Continuance Act 1865. This section provided for the Crown to abandon its confiscation of land in which compensation had

been claimed. Despite the Commissioner's assurance to the contrary, the 9,458-acre "Waiohoata and Hakuranui" block (which the Compensation Court subsequently awarded to Ngai Tai) was included in the area where the Crown enforced its confiscation.

Compensation Court hearing for Waiaua

2.46. Wiremu Kingi and Mere Wakana applied on behalf of Ngai Tai for the return of land at Waiaua, with the Compensation Court considering Waiaua in March 1867. No plan or acreage of Waiaua was presented in the Compensation Court. Kingi claimed Waiaua through ancestry. His claims were contested by a rangatira from the hapū of the iwi to the west of Ngai Tai. The Court awarded Ngai Tai £75 in scrip as "owners (amongst other persons)" of Waiaua, "the extent and particulars whereof cannot be defined," but did not award Ngai Tai land at Waiaua.

2.47. In September 1867, Kingi testified that the Commissioner had previously stated the Crown had abandoned its claims to land east of Tarakeha. Kingi further stated that the Commissioner had since told him that, if the Court judged in Kingi's favour for Waiaua, the Crown would take land east of Tarakeha after all.

Compensation Court hearing for Waiohoata

2.48. In September 1867, the Court awarded Ngai Tai land at Waiohoata near the boundary of the confiscated block. Testifying during the hearing, Kingi said that some of his people were "Hauhau" opponents of the Crown, and the Court made its judgment in favour of the "loyal portion" of Ngai Tai. Kingi was referring to those Ngai Tai who joined the 1864 Tai Rāwhiti expedition prior to Grey's Proclamation of Peace.

Awaawakino and the Confiscated Lands Act 1867

2.49. The Crown promoted the Confiscated Lands Act enacted in October 1867. The legislation empowered the Governor to grant confiscated land to claimants who had been refused compensation by the Compensation Court or had been awarded less compensation than the Governor considered just and reasonable.

2.50. In 1874, lists of Ngai Tai individuals were gazetted as owners of Awaawakino under the Confiscated Lands Act 1867, and of Waiohoata and Hakuranui under a Compensation Court award. The Awaawakino grant was made under sections 3, 4 and 6 of the Confiscated Lands Act 1867. These sections permitted the Crown to make reserves for "friendly natives", allowed the establishment of reserves for "surrendered rebels", and permitted land grants to be subject to "conditions, restrictions or limitations".

2.51. The Awaawakino block was awarded to 172 Ngai Tai men, women, and children, and was held in trust by Wiremu Kingi Tutahuarangi and seven others.

Awaawakino and Waiohoata titles

2.52. Of the fifty-three women listed among the owners of Awaawakino, all but one (Reita Puhi) were also listed among the owners of Waiohoata. Two other women, Kawena Hako and Keita Pahi, were added to the Waiohoata owners' list. The same seventy-two children

listed among the owners of Waiohoata were also listed among the owners of Awaawakino. Three additional children (Maraea Himiona, Ririwhenua and Tepaea) were also listed among the Awaawakino owners. Twenty-three men were listed among the owners of Waiohoata and forty-four men among the owners of Awaawakino, but the only man with the same name on both lists was Matene Mahunga.

2.53. It is unclear how many members of Ngai Tai were not named among the owners of Waiohoata and/or Awaawakino, but Hoera Katipo — who had served under Wiremu Kingi during an engagement with Te Kooti's forces at Waioeka Gorge in the 1860s — did not appear in either the Confiscated Lands Act 1867 grant of Awaawakino or the Compensation Court award of Waiohoata. The Compensation Court process began the individualisation of Ngai Tai land title and the extinguishing of customary tenure.

2.54. Ngai Tai did not receive legal title to Awaawakino and Waiohoata until 1907. Despite Ngai Tai ownership of a significant portion of their core traditional lands remaining legally tenuous between 1874 and 1907, the iwi continued to occupy this whenua.

NATIVE LAND LAWS

2.55. Prior to the introduction of the Native Land Acts in 1862 and 1865, Ngai Tai held their land in customary tenure which was based on collective ownership in accordance with Ngai Tai tikanga. From the early 1860s, the Crown promoted native land legislation, enabling Parliament to establish the Native Land Court. The Court's purpose was to ascertain the persons who were owners of land according to Māori custom and to convert Māori customary ownership into individualised titles derived from the Crown. The Crown did not consult with Ngai Tai before promoting the Native Land Acts, and Māori were not represented in Parliament at the time they were enacted.

2.56. The costs of attending Native Land Court hearings and securing titles to their land were burdensome to Ngai Tai. Hearings for blocks in the Ngai Tai rohe, including the Tunapahore, Takaputahi, Torere, Kapuarangi and Whitikau Nos. 1 and 3 blocks were held in Ōpōtiki, some 20 kilometres from Ngai Tai homes and cultivations. Hearings for the Mangatū block, in which Ngai Tai also claimed interests, took place in Gisborne, approximately 90 kilometres south of the Ngai Tai rohe. Costs associated with travel and accommodation during Court hearings at Ōpōtiki and Gisborne were compounded by Court fees, survey liens, and other expenses associated with title investigations of Māori lands.

2.57. Survey liens were the most costly aspect of obtaining a title to a Māori land block. In 1903, Hoera Katipo of Ngai Tai told a Crown official that a portion of the funds paid for the purchase of lands in the Kapuarangi block had been "specially collected by us for the survey of 'Tunapahore.'" The following year, Akuhata Takatua and Wetini Taku offered to sell more land from the Kapuarangi block to pay off survey liens on Ngai Tai lands, described as "the burden that is upon us."

2.58. Some title investigations were protracted and divisive, damaging relationships between Ngai Tai and neighbouring iwi. Any individual who claimed an interest in a block of Māori-owned land could lodge their claim when said lands came under investigation by the Court. Ngai Tai had no choice but to participate in the Native Land Court system, both to

protect their land against claims from others and to integrate their land into the modern economy. Between 1881 and 1909, much of the rohe of Ngai Tai passed through the Native Land Court. Ngai Tai asserted interests in eight blocks of this land, and the Courts ultimately awarded them title to 84,736 acres in seven blocks (see figure 1).

Year of first title determination	Block name	Acreage of parent block	Acreage and date of award to Ngai Tai
1881	Whitikau No. 1	10,960	10,960
1881	Whitikau No. 2	655	655
1881	Mangatū	67,048	0
1885	Tunapahore	5,449	850 (1945)
1888	Whitikau No. 3	15,170	15,170
1895	Takaputahi	32,857	32,857
1895	Kapuarangi	32,949	11,474, (1903)
1909	Torere	12,770	12,770
	Total acreages	177,858	84,736

Figure 1: Outcomes of Native Land Court Investigations into Lands in which Ngai Tai Claimed Interests

The Tunapahore Block

2.59. The most protracted, complex, and costly series of title investigations in which Ngai Tai participated concerned the 5,449-acre Tunapahore block. Hearings, appeals, and Royal Commission inquiries concerning the block lasted for 60 years, from 1885 to 1945.

2.60. In 1885, the Native Land Court first investigated interests in Tunapahore. The Court awarded 3,770 acres to a neighbouring iwi and 1,679 acres to Ngai Tai. In 1895, Parliament enacted legislation which authorised a rehearing of the block through the Native Appellate Court. This Court investigated Tunapahore between 1897 and 1898 and awarded the entire block to the neighbouring iwi.

2.61. Angered by the Court's exclusion of Ngai Tai from Tunapahore, Haka Tautuhi and other members of Ngai Tai immediately sought a rehearing. The following year Wiremu Kingi (son of the Ngai Tai rangatira of the same name) and Hoera Katipo contacted Premier Richard Seddon, explaining that their people were "very pouri" [sad] about the loss of their lands in Tunapahore.

2.62. According to Kingi and Katipo, Ngai Tai witnesses had told the Court of three urupā in the block, named Whiroariki, Tokanui, and Whakatipua. They also told Seddon that Ngai Tai had complied with Court orders to exhume "a large number" of remains from Tokanui and Whakatipua to verify their knowledge of the sites, in support of their claim to lands in Tunapahore. "Notwithstanding the above evidence in our favour," they wrote, "the bones of our dead together with their land upon which they slept" had been awarded to another iwi.

2.63. In 1901, the Crown promoted the Native Land Claims Adjustment and Laws Amendment Act which enabled the formation of a Royal Commission to inquire into the Tunapahore block. Over the course of 1902 and 1903, the Commission investigated interests in the block. The Commission partitioned Tunapahore into two blocks divided by the Hawai River, awarding the northern portion (2,628 acres) to members of the neighbouring iwi and the southern portion of 2,821 acres to Ngai Tai.

2.64. Protests against this outcome from both Ngai Tai and the neighbouring iwi resulted in yet another investigation by the Native Appellate Court in 1914. The Court awarded the entirety of the block to the neighbouring iwi. Ngai Tai resumed protesting for recognition of their interests in Tunapahore. In 1924, Uru Reweti sought assistance in the matter from the Crown, writing:

> *This block may well be regarded as our ancestors['] Gallipoli for here some of them fell and are buried. It would be an unpardonable sin against our parents if we did not make an effort to fight for the land that they had won with their blood and where some of them are now buried.*

2.65. Ngai Tai continued to protest during the 1920s and 1930s. In 1936, Uru Reweti again raised the "painful and sorrowful" loss of the three Ngai Tai urupā in Tunapahore with the Crown, noting that appeals to successive Ministers for Native Affairs, Gordon Coates and Apirana Ngata, had failed and that assistance was wanted "while the last of our own elders Wetini Taku is still with us."

2.66. Between 1944 and 1945, a second Royal Commission investigated the Tunapahore block. The Commission awarded 850 acres of the 5,449-acre block to Ngai Tai and the remainder to the neighbouring iwi.

2.67. By the close of the 1945 Royal Commission, Tunapahore had been investigated by the Native Land Court, Appellate Court and two Royal Commissions a total of five times. Ultimately, Ngai Tai were awarded a portion of the block which included the three urupā situated in the western portion of Tunapahore. Members of Ngai Tai (including Hoera Katipo, Te Paea Kingi, Uru Reweti, Wetini Taku, and Haka Tautuhi) had petitioned the Crown at least 10 times to achieve this outcome.

2.68. However, the individualised titles awarded to Ngai Tai for Tunapahore and other lands in their rohe did not reflect their traditional ownership structures or systems of hapū organisation. The damage to relationships created by litigation concerning the Tunapahore block is still felt between Ngai Tai and their eastern neighbours today.

POST-1865 CROWN LAND PURCHASING

2.69. In the 1870s, the Crown conducted a program of large-scale purchasing of Māori land in the North Island to provide land for Pākehā settlers. The Crown instructed its land purchase officer to acquire "as much territory as the Natives can dispose of without injury to themselves."

2.70. By the early twentieth century, the Crown had purchased more than 70,000 acres of land from Ngai Tai. This was a large proportion of the 85,000 acres awarded to Ngai Tai by the

Native Land Court, and the 9,458 acres awarded to them by the Compensation Court. The Crown's purchases in Ngai Tai's rohe included the entirety of the Takaputahi, Kapuarangi No. 1 West, and Whitikau No. 1 blocks, and parts of the Torere, Whitikau No. 2, and No. 3 blocks (see figure 2).

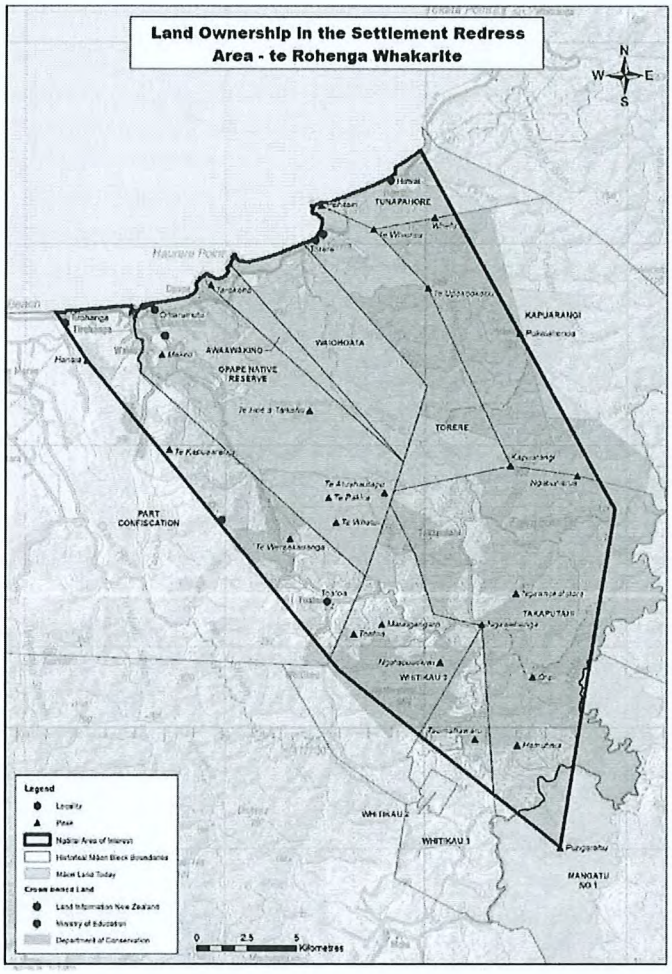


Figure 2: Land Ownership in the Settlement Redress Area – te Rohenga Whakarite showing land blocks affected by Crown purchasing

Advance Payments on the Whitikau No. 1 Block

2.71. During the 1870s, Crown land purchase officers often opened negotiations to buy Māori land by making advance payments to people they believed to be owners before the Native Land Court had investigated or awarded any title for the land. On 6 October 1879, members of Ngai Tai and a neighbouring iwi offered the Whitikau block for sale on the condition that the Crown pay the costs of surveying the block. They also stipulated that the price of the land should be 3 shillings per acre, and that the Crown should pay the sellers £100 as a deposit for Whitikau, which had not yet been considered by the Native Land Court.

2.72. The Crown accepted this offer, and paid £225, 3 shillings and 4 pence for a survey of the lands. It also paid pre-title advances of £50 each to Wiremu Kingi and the rangatira of the

neighbouring iwi to initiate negotiations for its purchase of the Whitikau block. The Crown paid Ngai Tai and the other iwi believing "that both had a claim to the land and jealousy of each other would have stood in the way of the survey being completed, had the money been paid to Ngaitai only."

2.73. In 1881, the Native Land Court awarded the 10,960-acre block (now called Whitikau No. 1) to Ngai Tai. On 29 December 1884, a Crown land purchase officer met with the Ngai Tai owners and paid what the Crown considered to be the outstanding purchase money.

2.74. While agreeing to the price requested by the sellers (3 shillings per acre), the Crown withheld the £50 from its payment to Ngai Tai, the sum it had paid to the neighbouring iwi in 1879 and who were not recognised by the Native Land Court as owners of the block. The official who made the payment for Whitikau No. 1 later reported that Ngai Tai were "perfectly satisfied" with the sale of the block, but also noted that they had objected to the Crown's deduction of £50.

2.75. On the same day that Ngai Tai received the Crown's payment for Whitikau No. 1, Wiremu Kingi and 37 others wrote to the Minister of Native Affairs confirming that they had received £1,544 for the block in addition to the £50 advance paid to Ngai Tai in 1879. However, the total paid by the Crown for the block was £50 less than the sellers would have received at 3 shillings per acre. The Ngai Tai writers protested that it was "not right that we should pay for [the £50]" the Crown had advanced to the neighbouring iwi in 1879.

2.76. On 27 January 1885, a Crown official responded to Kingi's letter, writing that the £100 advance "was paid by the government on the land and it is only right that the land should bear the expense." In February, the Trust Commissioner reported that Whitikau No. 1 owners had lodged an objection to the sale being completed until it was settled whether they were entitled to an additional £50. In March 1885, Wiremu Kingi signed the deed of purchase for Whitikau No. 1 without having received a reimbursement for the £50 advance paid to the neighbouring iwi. By August, the Crown's purchase of the block was completed.

2.77. Ngai Tai retained Whitikau No. 2 of 655 acres, which the Native Land Court had awarded them in 1881. Between 1888 and 1889, the Court also investigated Whitikau No. 3 of 15,170 acres and awarded the block to Ngai Tai. In 1899, the Crown purchased Whitikau No. 2A of 374 acres and Whitikau No. 3B No. 2 of 10,210 acres.

Valuation of Timber, Kapuarangi No. 1 West and the Takaputahi blocks

2.78. In 1903, a Royal Commission awarded the Kapuarangi No. 1 West block of 11,474 acres to Ngai Tai. In March of 1906, Ngai Tai offered to sell the block, which contained a "large timber area," to the Crown. While there was timber on the block, it was not included in the Crown valuation. The Commissioner of Crown Lands considered that 3,000 acres in the east of the block was "fairly good," but that the balance was "very poor and too broken for settlement."

2.79. Crown officials debated an appropriate price to offer Ngai Tai for Kapuarangi No. 1 West and settled on 5 shillings per acre for the block, amounting to £2,868 and 10 shillings. Ngai Tai owners accepted this offer. The following year, in 1907, the purchase of Kapuarangi No. 1 West was completed and the block was gazetted as Crown land.

2.80. In June of 1911, Hoera Katipo, Wetini Taku, and other members of Ngai Tai offered to sell the Takaputahi block of 32,857 acres to the Crown if it paid for both the land and the milling timber within the block. It contained, according to the writers, valuable native timber species such as kahikatea, rimu, tōtara, miro and matai. They sought to sell the land as they had family holdings elsewhere which could be worked advantageously with the proceeds of the sale.

2.81. In November 1911, a Crown valuer investigated the Takaputahi block and found that rimu suitable for milling was "plentiful" along the banks of the Takaputahi River. However, he deemed the timber too inaccessible to have any value. In February 1912, Takaputahi owners resolved to sell the land to the Crown for 30 shillings per acre. Later that month the Crown countered with an offer of 20 shillings per acre.

2.82. On 6 March 1912, Katipo and other members of Ngai Tai wrote to the Crown seeking clarity about whether it intended to meet their terms for the sale of Takaputahi:

> *…such a spot as is referred to in the term The Great Forest of Tane ("Te Wao-nui a Tane"). Here forest trees of all kinds abound, including the Totara. Here the hills are neither fern-clad nor Manuka-clad; neither are these found in the valleys; all is forest primeval.*

2.83. Katipo and the other writers wished to know what the Crown was prepared to offer "as a fair price for the soil and the milling-timber [sic] thereon" in Takaputahi, as they had felt "deprived of the value of the timber" in the Crown's purchase of Kapuarangi No. 1 West.

2.84. At a second hui on 25 March, Takaputahi owners resolved to sell a 12,518-acre portion of the block, which was under lease, for 25 shillings an acre and the remaining 20,339 acres for £1 (20 shillings) an acre to the Crown. The Crown accepted these terms, and in April 1912 completed its purchase of the Takaputahi block.

2.85. The Crown did not mill the native timber on the Kapuarangi No. 1 West and Takaputahi blocks. Eventually, in 1979 the Crown designated the Kapuarangi No. 1 West block as conservation land, which it remains today. Similarly, the majority of Takaputahi has also been designated as conservation land and retains that status today.

ECONOMIC DEVELOPMENT

The Torere Development Scheme

2.86. The Government Advances to Settlers Act 1894 provided for the Crown to lend money to farmers to assist the development of their lands. The Act did not provide for advances to be made to owners of multiply owned land and, as the Native Land Court made most awards to multiple owners, many Māori were effectively excluded from the scheme.

2.87. The Crown gave Ngai Tai little support to develop their land before the 1920s. In 1920, Parliament empowered the Native Trustee to lend Maori Land Board funds to develop Māori freehold and vested land. During the 1920s, the Waiariki District Maori Land Board provided some assistance for Ngai Tai dairy farmers. However, the Crown recognised that the level of assistance provided by the Board was inadequate for the development needs

of Ngai Tai. By 1929, Ngai Tai farmers were making "the strongest and most insistent" demands for assistance in the development of their lands. In the same year, Native Minister Apirana Ngata began promoting Crown-managed development schemes which provided Crown funding for the development of Māori owned land. Ngata sought to provide Māori farmers with the resources needed to convert idle, unoccupied, or under-producing lands into pasture, primarily for dairy farming. His overarching goal was to address the risk of intensifying rural poverty, cyclical debt, land loss, unemployment, and poor health outcomes by providing Māori communities with access to modern farming methods.

2.88. From 1929, the effects of the Great Depression made economic development extremely challenging, but assistance more urgent. In 1931, the Crown established the Torere Development Scheme, initially consisting of 20 blocks gazetted in April.

2.89. Under the provisions of the Native Land Amendment and Native Land Claims Adjustment Act 1929, and the conditions set out in the 1931 gazettal, no owner was entitled (except with the consent of the Native Minister) to interfere with or obstruct the carrying out of any development work on their lands included in the Torere Development Scheme. The 1929 Act also empowered the Native Minister to declare areas subject to development, which temporarily suspended all owners' rights.

2.90. In December 1931, a further 49 blocks were added to the scheme, bringing the amount of land included in the scheme to approximately 3,300 acres. Other blocks were added to the scheme in the following years. With the exception of two parts of the Tutaepakura block, all lands included in the scheme were partitions of the Torere, Awaawakino, and Waiohoata blocks.

2.91. In 1931, 976 acres of land were in pasture at Tōrere, with this figure rising to 1,394 acres by 1933. In 1932, Hori Mio was appointed foreman of the scheme at the unanimous request of Tōrere farmers. Their community was reportedly hard-working, progressive, and well-led.

2.92. Through the Tōrere scheme, the Crown provided funds to members of Ngai Tai for the purchase of stock, manures, grass seed, fencing materials, and other farming necessities. The funds advanced became debts charged against the lands included in the scheme. In 1931, the loans of six farmers were secured by the assignment of 1/3 of their cream cheques (the income derived from milking their cows) and the loans of two farmers were secured by the whole of their cheques.

2.93. Between 1932 and 1933, Crown expenditure on the Tōrere scheme more than doubled, rising from £2,474 to £5,850. These expenses included buildings and accommodation, plant and equipment, draining, the eradication of noxious weeds, fencing, fertilizer, grass seed, dairy stock, sheep, scrub cutting, roading, and surveys.

2.94. As much of the Ngai Tai rohe consisted of steep hill country, farming was largely confined to flat and terraced lands near the coast. In February of 1932, a Crown official observed that Tōrere was among other development schemes which shared "a common problem — a limited area of good land and a relatively large population." By March 1932, 3,382

acres had been brought under the Tōrere scheme, 3,000 acres of which a Crown official considered suitable for dairy farming.

2.95. Some Ngai Tai farmers struggled to manage ragwort (an introduced noxious weed) on their farms in the development scheme. In 1937, Parliament acknowledged the "high incidence of ragwort" on the land blocks within the Torere Development Scheme. Both farmers and the Crown considered ragwort to be a bane to the dairy industry owing to its poisonous effects on cattle.

2.96. In April 1932, the Inspector of Noxious Weeds sought the prosecution of several Ngai Tai farmers from the Torere Development Scheme for "failing to keep their lands free of ragwort and other noxious weeds." Before the magistrate, Hori Mio argued that the "Department for the Development of Maori Lands" should have been prosecuted instead of the accused, as "the lands affected were under the control of [that] Department." Despite this argument, the magistrate found the farmers guilty and ordered them to pay costs.

2.97. In October of 1932, Ngata described Tōrere as among the "most difficult" schemes due to a need for "raising the standards all round," including the reconditioning of pastures, and improvements to infrastructure and herds. Indeed, in the early 1930s at least one Ngai Tai farmer, Miki Honatana, considered the parcel of land he was farming to be too small to effectively develop under the scheme and reportedly "walked off" his holding.

2.98. During the Great Depression of the 1930s, the Crown used development schemes to provide much needed employment and economic relief. In 1933, 37 people were employed maintaining flood and erosion-prone access roads, draining, and clearing lands under the scheme.

2.99. In July of 1933, Ngata noted that butter fat prices remained low and as Tōrere remained "purely a dairying scheme—all the eggs are in one basket." He noted that the Crown had taken over the scheme from the Waiariki District Maori Land Board "with a load of debts to the Board and Stock and Station Agents." The Tōrere scheme also faced problems due to the unit system, applied in areas where holdings were small and widely-scattered. The system required the inspection of lands before the release of funds, and its "defects" were apparent in the timing of work and in the poor state of fences, farms, and pastures.

2.100. In 1936, the Board of Native Affairs acknowledged that the repeated flooding of Wainui te Awa in the mid-1930s further exacerbated the problem of ragwort proliferation in riverside land blocks within the Torere Development Scheme. The Board observed that ragwort was "being continually brought down [to the Wainui te Awa flats] by floods from the higher country [...] and the seeds deposited on the river-flats."

2.101. By 1938, the area developed into pasture at Tōrere amounted to 2,145 acres, on which 38 farmers had been settled, with 31 engaged in dairying and all reportedly "making fair progress." The scheme was then supporting 91 adults and 133 children, some of whom were reportedly "in a very sound financial position." In the same year, Whareparoa Rewharewha of Tōrere had improved his pastures, stock, and crops to such a high standard that he was named joint winner of the Ahuwhenua Cup, awarded to development scheme farmers "of outstanding merit."

2.102. In 1938, however, at least seven Tōrere farmers were unable to derive enough income from their lands included in the scheme to sustain themselves. Their petition to the Crown for relief sent in May read:

> *We are all small farmers and beginners as well, therefore we find things hard in view of the fact that our herds were small, and our income small, and the Native department was deducting 40% from our cream cheques leaving us 60% to exist on. At the same time we were forced to use part of the 60% left to us on implements and other expenses on our farms, which you will find, to account for the hardship amongst us.*

2.103. The petitioners also claimed they were "unable to get work as well as get labour to do our work under the scheme." They included, alongside their names, the modest number of cows they had milked for the year ending 30 April 1938, ranging from 10 to 23 cows.

2.104. Other Tōrere scheme farmers required supplementary work to support themselves and their whānau. In February of 1939, Tōrere farmer Timi Kauta appealed to the Crown on behalf of himself and another farmer, Mr. Davis, for work building houses in Tōrere under the Public Works Department. Both were the heads of large families, working small farms, and "unable to make ends meet" without income from building work, which they had relied upon in the past:

> *We as qualified carpenters & joiners with more than 20 years experience behind us find that our services are not required any more. We fail to see why we should be put on the shelf to allow outside men to work, as we rendered valuable help to the scheme by building its houses in the past years.*

2.105. In a 1942 review of 40 units within the Torere Development Scheme, the registrar of the Rotorua Native Department described the scheme as "probably one of our worst unit areas."

2.106. The need to address the growth of ragwort across the Torere Development Scheme placed additional financial burdens on Ngai Tai farmers. From 1945, more Tōrere scheme farmers faced prosecution for failing to adequately manage ragwort on their holdings. Those convicted were fined and ordered to pay court costs. However, some individuals were successful: in 1946 Tōrere farmer Heemi Lawson placed fourth for the Ahuwhenua Trophy after mention was made of the work he had done breaking in country previously infested by ragwort.

2.107. In the late 1940s, dairy farmers within the scheme began keeping flocks of up to 100 sheep to graze sprouting ragwort, avoiding the need for chemical spraying. The introduction of sheep onto these farms in Tōrere incurred significant costs to Ngai Tai farmers. Fences needed to be constructed to protect the sheep from stray dogs, and accommodating grazing sheep reduced farmers' cattle numbers (and thus their dairy earnings). In 1946, reporting to Parliament on the control of ragwort on development scheme lands, the Native Minister noted that some Tōrere farms had to be amalgamated with other unit holdings owing to their inability to be successfully farmed as independent holdings.

2.108. In 1952, a Crown official reported that although Ngai Tai farmer Maunsel Maxwell was the nominated occupier of Torere Section 61, and the lessee of Torere Section 17, he had not occupied Torere Section 17 for two years. Torere 61 had only 60 acres in grass, the balance of 241 acres being mostly steep hill and bush country. A property inspection report noted that "owing to its inaccessibility and the smallness of useful areas [the lessee] could not make economic use of it." Following Maxwell's departure, a dwelling, cowshed, and machinery remained on the land. The officer recommended that all stock and chattels on both sections be sold to reduce outstanding debts charged against the lands.

2.109. Between 1950 and 1967, the Crown released 15 blocks from the Tōrere scheme. In 1968, it released 30 blocks, and between 1971 and 1992 it released a further 23 blocks. Once released by the Board of Native Affairs, development scheme blocks were returned to the control of the Māori landowners.

2.110. Some development scheme farmers and their whānau benefitted from access to financial assistance and modern farming methods, developing their lands into profitable holdings. Ultimately, however, the Tōrere scheme brought mixed results for Ngai Tai. The shortage of land suitable for farming in their rohe saw others placed on small, unproductive holdings. Some development scheme farmers struggled to earn enough to support themselves and their families, manage pest species, and service their debts to the Crown.

TWENTIETH CENTURY ADMINISTRATION OF NGAI TAI AFFAIRS

District Maori Land Boards

2.111. District Maori Land Councils were established pursuant to the Maori Land Administration Act 1900. In 1901, the Crown established the Waiariki Maori Land Council, which oversaw the administration of most of the land within the Ngai Tai rohe. The Council's responsibilities included determining customary land titles and approving any new sales or leases of Māori land in the district. Each district's Maori Land Council was composed of two or three elected members (all of whom were to be elected by the Māori of the district "out of their number"), two or three Crown-appointed members (only one of whom was required to be Māori), and a president (who in practice was invariably Pākehā).

2.112. In 1905, the Crown replaced Maori Land Councils with Maori Land Boards, thereby further diminishing Ngai Tai's decision-making power over their land. The determination of customary land title returned to the Native Land Court. Unlike the Land Councils, members of the Land Boards were not elected by Māori and instead were appointed directly by the Crown. Furthermore, only one of three Board members was required to be Māori. Before the 1930s, the primary task of the Maori Land Boards was supervising the alienation of Māori freehold land.

2.113. In 1905, Hemi Karepatata and Akuhata Takatua (the latter of whom signed on behalf of Ngai Tai) sent a petition to the Native Minister requesting that some of their lands be incorporated into the Tairawhiti (or "East Coast") District rather than the Waiariki District. The following year, several members of Ngai Tai reiterated this request, explaining that it would be "more convenient" for their records and titles to be lodged with the Native Land Court Office in Gisborne. The petitioners also emphasised that they had "greater affinity with the tribes between Wharekahika and Gisborne" in terms of their landed interests,

whakapapa, and matters of tribal welfare "than with the other tribes in the present Waiariki District". The Crown did not accept these requests from Ngai Tai, and the petitioners' lands subsequently remained within the Waiariki District.

2.114. Ngai Tai raised the issue of district boundaries again in 1909. In April, Matenga Taihuka and Tamarangi Kingi wrote to the Native Minister explaining that 200 Tūranga-based Māori owners of the Takaputahi and Tunapahore blocks were experiencing great difficulties in obtaining rent payments owed to them from the Waiariki District Maori Land Board. The majority of the Takaputahi owners were Ngai Tai. The major problem facing the Māori owners of both blocks was that "the amount [of rent] payable to each does not warrant the expense of a journey to Opotiki." The petitioners had raised this issue with the Waiariki District Maori Land Board, who replied that the 200 owners in Tūranga "must go to Opotiki (to get the rent-monies), and if they do not get there within 30 days, they will not be paid at all". The petitioners subsequently urged the Native Minister to authorise the local Tairawhiti District Maori Land Board to receive and distribute these rents to the owners living in Tūranga.

2.115. In late 1909, the President of the Tairawhiti District Maori Land Board wrote to his counterpart at the Waiariki District Maori Land Board to discuss the matter of rent payments to the Māori owners of Takaputahi who were living in Tūranga. The Waiariki Board President explained his understanding of the arrangement that had supposedly been reached between the relevant parties: namely, that the Tairawhiti Board had agreed to receive the money from the lessees of Takaputahi and, upon payment of a commission by the Māori owners, would distribute the latter's rents at Tūranga. In January 1910, the Tairawhiti District Maori Land Board affirmed this position to the Secretary to the Lessees of the Takaputahi block, setting the commission rate at 2.5%. As of 27 May 1910, the Tairawhiti Board had not received a list of the Tūranga-based owners showing "the proportion of rent payable to each".

2.116. In a 1911 letter to the Native Minister, Wetini Taku and Hoera Katipo confirmed that the leases for 12,000 acres of the Takaputahi block had since been "absolutely cancelled" because "the lessees went bankrupt ('pakaru, broken')." Taku and Katipo maintained that the cancellation of the leases left Ngai Tai "at liberty to sell Takaputahi". They explained that the proposed sale of the land to the Crown "has been widely discussed (and accepted) by our home people, Ngaitai." The Crown's subsequent purchase of Takaputahi from Ngai Tai was finalised in April 1912 (see Economic Development section).

Local Government: Horouta Maori Council

2.117. In 1900, the Crown proclaimed the establishment of the Horouta Maori Council under the provisions of the Maori Councils Act. Māori councils were authorised to enact and enforce regulations addressing sanitation and public health issues. The Horouta Maori Council was elected by eligible Māori landowners (including those living in Tōrere and Tunapahore) and was required to include no fewer than six Māori councillors. Although no Ngai Tai members were elected as councillors, the first election of Horouta Maori Council members was held in March 1901.