Ngāti Maniapoto Mana Motuhake (Wai 898, #A110)

Tauariki, Ngaia, Roa, Maniapoto-Anderson, Barrett, Douglas, Joseph, Meredith and Wessels

Answers to Questions of Clarification

Paul Meredith and Robert Joseph

21 October 2013

For Wai 1230 Ngāti Huru

At various points in the report the hapū of Ngāti Maniapoto are variously listed, named and/or discussed. We note that there is no specific mention of the Ngāti Huru Hapū.

1. Are you aware of the fact that Ngāti Huru is a hapū of the Ngāti Maniapoto confederation of hapū whose interests are located in the southern and eastern limits of various Rangitoto-Tuhua, Hurakia, Ketemaringi and Maraeroa blocks within Te Rohe Pōtae Inquiry District?

We acknowledge that Ngāti Huru was one of several hapū names put up in the Native Land Court as part of the claims to the Pukuweka [refer Ōtorohanga MB 29] and Ngairo [refer Ōtorohanga MB 33] parts of the land block Rangitoto-Tuhua. We also note that Ngāti Huru was one of several hapū that claimed to have an interest in the Hurakia part of the Maraeroa land block [refer Waikato MB 28]. We understand Hurakia is the southern part of the Maraeroa Block. Te Paehua Matekau asserted that Hurakia was owned by Ngāti Huru as well as Ngāti Parekaihina, Ngāti Toreihu, Ngāti Ruahine, Ngāti Peehi, Ngāti Rereahu and Ngāti Hinemata. (pps 35-36) Paehua also spoke of pā on the land including Whangaipeke pā at Hurakia belonging to Ngāti Huru and the other hapū he mentioned as owners of that part. (pp. 35-36) Ngahinu te Roore also gave evidence describing herself as Ngāti Huru. She noted she lived at a kainga called Ngapukanohi on Hurakia and had a claim to Hurakia as a descendant of Maniapoto. She also commented that her father and relations had also occupied on the eastern side of the Hurakia range (outside the block) at Poukiore, but there they were known as Ngāti Ha. (p. 84)

We also understand from the brief of evidence by Tame Tuwhangai dated 12th September 2008 that Ngāti Huru is a hapū of Ngāti Maniapoto, Te Roore Te Mangina being a noteworthy tupuna. Te Roore Te Mangina was a grandchild of Huru who in turn was a grandchild of Te Kanawa, son of Urunumia. Ngahinu te Roore is possibly Te Roore Te Mangina but we would need to confirm this with those knowledgeable of Ngahinu te Roore's whakapapa.

2. Why does the report not cover the hapū and whenua interests of Ngāti Huru?

The lack of mentioning Ngāti Huru is an omission on the part of the authors. To some extent we have referenced the more 'widely known' hapū in contemporary times for this part of the rohe.

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Ngāti Maniapoto tradition records a myriad of hapū identities whose presence in historical records waxed and waned over time amid fluid genealogical relationships and shifting political associations to meet changed circumstances. For example, 148 hapū were identified in the Western Māori Electoral Roll of 1949 alone. The Maniapoto Māori Trust Board list today contains 47 hapū.

The written record regarding Ngāti Huru appears to be limited to the above. We note Ngāti Maniapoto voters on the voter and electoral rolls in 1908 or 1949 described themselves as Ngāti Huru. We also note that Ngāti Huru is not recorded as affiliated with any marae listed by the Maniapoto Māori Trust Board.

However, this does not negate the fact that Ngāti Huru was identified as one of several hapū of Ngāti Maniapoto that claimed an interest in the southern limits of the Rangitoto-Tuhua and Hurakia region in the Native Land Court and is today claimed by some of Ngāti Maniapoto as one of their hapū identities.

For Wai 928 Ngāti Raerae

3. At page 730, the Ngāti Raerae Marae Te Rongoroa is listed as one of the Marae in the Tuhua/Hikurangi rohe. At various points in the report, Ngāti Raerae is recognised as a hapū of Ngāti Maniapoto, such as page 138 listing the Ngāti Maniapoto Consistent hapū as at 2005.

On page 131 a map is provided locating the Marae within the Maniapoto rohe. We note that the Ngāti Raerae Marae Te Rongoroa has not been included on the map.

Can you advise why Te Rongoroa has been left out?

This is an omission. Te Rongoroa marae should have been included on the map. The editors apologise to Ngāti Raerae and Te Rongoroa marae.

For Wai 2291 Ngāti Apakura

At page 135 you state "subsequent generations have asserted that the land rights stem from Ngāti Apakura whakapapa although whakapapa records in Native Land Court minutes tend to suggest otherwise. This is complicated by witnesses giving evidence correctly claiming membership to one hapū in one breath, and membership of another in the next."

4. Are you able to identify what land rights you are referring to?

One has to tread cautiously with the Māori Land Court which was fixated on clear demarcated land boundaries as well as associated hapū and tribal boundaries. The Māori Land Court philosophy of individualising title with claimants and counter-claimants promoted contestation around demarcated and rigid boundaries of mana tangata and mana whenua as well as tribal identities the legacy of which Māori to grapple with. The Court processes did not fully appreciate the traditional multiple identities of witnesses who could correctly claim membership in a number of tribes. Claimants often privileged tribal identities in certain times

and spaces such as Land Court hearings while claiming membership of other tribes elsewhere. Furthermore, Māori could correctly acknowledge shared identities.

One such situation was the 1886 Māori Land Court Ōtorohanga Minute Book 2 hearings which refer, inter alia, to adjudicated tribal lists of people for Te Taharoa, Te Awaroa and Rohepotae Blocks. Those people whose names were included in the blocks adjudicated by the Maori Land Court process would have acquired real property rights in the respective blocks that stemmed from their ancestral land rights (such as Ngāti Apakura) by virtue of aboriginal title – pre-existing legal property rights according to Māori custom such as occupation, hunting, fishing, urupā, planting and so on. Hence in the Māori Land Court, certain Ngāti Apakura people asserted land rights that stem from Ngāti Apakura whakapapa in the respective area. However, the Land Court hearings record that many of these same people claimed Kāwhia Moana land blocks but not under Apakura but other tribes and hapū (although some of these hapū were Apakura hapū).

Hence certain Ngāti Apakura rangatira were referred to in the hearings as being Ngāti Apakura such as Aperahama Patere, Hone Arama, Rangiterewai Haupokia (p 106) and Hoani Papita (p 223). On the other hand, other Apakura rangatira are included in Apakura hapū such as Hone Te One (pp 76, 102, 105) and Hone Kaora as Ngāti Hikairo (pp 102, 154), Penetana as Ngāti Waitapu and Ngāti Waikohika (p 315), R.S Barlow as Ngāti Waitapu and Pareterakau (p 315), Hori Te Waru as Ngāti Waitapu and Pareterakau (p 315), and Maata Kaora as Ngāti Waikohika (p 315). However, other Apakura rangatira are included in other tribes such as Te Rauparaha Penetana as Ngāti Korokino and Ngāti Te Kanawa (p 99) and Hone Keeti as Ngāti Ngutu (pp 130-131).

In other Māori Land Court and whakapapa records, many of these same rangatira claim membership to Ngāti Apakura in one breath and another hapū or tribe in the next. Whakapapa however, provides opportunities for choice of membership to multiple tribes and shared identities.

5. Are you able to provide a minute book reference for the Native Land Court minutes that are being referred to, or provide a filed copy of the relevant minutes?

Ōtorohanga Minute Book, (No 2., Waikato-Maniapoto District, 21 Oct 1886) at 70-80; 84-161. Rohe Pōtae, Judge William Gilbert Mair, Partition case type, Te Taharoa Block. Arranging lists; Lists of owners.
Te Taharoa Block was awarded to Ngati Kaiawhi, Ngati Kahu, Ngati Karere, Ngati Amaru, Ngati Toa, Ngati Turonge, and Ngati Maniapoto ; Te Awaroa Block awarded to Ngati Kiriwai, Ngati Te Kanawa, Ngati Tamainu, Ngati Maniapoto, Ngati Hounuku / Ngati Maniapoto, Ngati Korokino ; Kawhia Block awarded to Ngati Ngahia, Ngati Mahuta, Ngati Tepatupo, Ngati Hikairo, Ngati Apakura ; Rohepotae Block awarded to Ngati Maniapoto, Ngati Pourahui, Ngati Rora, Ngati Whakatere, Ngati Makahori, Ngati Uekaha, Ngati Unu ; Ngati Te Kanawa, Ngati Nutu, Ngati Tahinga, Ngati Tera, Ngati Kinohaku, Ngati Werawera, Ngati Peehi, Ngati Urumia, Ngati Rereahu, Ngati Ngutu, Ngati Rungaterangi, Ngati Kauwhakarewa, Ngati Kaputuhi, Ngati Hinewai, Ngati Kahutotara, Ngati Hekeitewa, Ngati Kaikaramu, Ngati Pakorotangi, Ngati Mihi, Ngati Tunae, Ngati Tu, Ngati Rakei, Ngati Hineuru, Ngati Hineuto, Ngati Parahia, Ngati Waiora, Ki Herangi, Ngati Raukawa, Ngati Matakore, Ngati Hikairo, and Whanganui.

For Wai 898 Ngāti Te Wehi

On page 453, you wrote that "Louis Hetet managed one of several flour mills which supported the tribe's thriving endeavors in cultivation and industry up until the 1850s. The first hapū owned flour mill however, operated in Aotea near Kāwhia in 1846."

6. Can you please provide a copy of the page you referred to in footnote 818?

See the full references below on pp 5-7.

7. Is the flour mill in Aotea managed by Louis Hetet?

No. Louis Hetet managed a Maniapoto flour mill Orahiri in Ōtorohanga as per the reference 'Old Te Kuiti' in *King Country Chronicle* (Vol. V, Issue 394, 9 Sept 1911) at 7 (reference below).

8. Is the flour mill in Aotea owned by Ngāti Maniapoto?

No.

9. Did the flour mill in Aotea support Ngāti Maniapoto's agriculture and economy at that time?

It is unclear to the researchers that the flour mill at Aotea supported Ngāti Maniapoto's agriculture and economy at that time but it may have contributed to it in a major way particularly given it was the first flour mill in the area.

10. Is the flour mill you referred to in this page the same flour mill that Andrew Francis and Aroha de Silva mentioned in their respective reports?

If the question is referring to the Aotea flour mill built in 1846 and referred to by Andrew Francis at p 27 and Aroha de Silva at p 104, yes they are referring to the same mill in the report on p 453.

a. Can you please provide a copy of the page you referred to in footnote 818?

One reference is Hargreaves, R.P, 'Maori Flour Mills of the Auckland Province, 1846-1860' in *The Journal of the Polynesian Society* (Vol. 70, No. 2, 1961) at 227-232 which is provided in part below:

Volume 70 1961 > Volume 70, No. 2 > Maori flour mills of the Auckland Province, 1846-1860, by R. P. Hargreaves, p 227-232

MAORI FLOUR MILLS OF THE AUCKLAND PROVINCE 1846-1860

By R. P. HARGREAVES

Mr. Hargreaves, Lecturer in Geography at the University of Otago, publishes some further results of his research on the history of Maori agriculture. He has published two previous articles on nineteenth century Maori agriculture in the June 1959 and December 1960 issues of this Journal.

BY THE MID- and late-1840's most of the wheat-growing tribes of the Auckland Province already possessed numerous small steel mills for grinding wheat and maize, but the capacity of these hand operated machines was limited. [1] Consequent upon the increasing use of spades and other European agricultural tools, the production of grain rose and tended to outstrip the capacity of these hand mills. Allied with this was the fact that they were expensive in terms of labour, as well as tending to break quite easily, and as they could not be repaired by the Maoris themselves the mills had to be carried to Auckland for repairs. Often, however, the tribes would not take the trouble to do this, and would just cast broken steel mills aside. On the other hand an efficient miller could dress the stones of a water- or horse-powered mill himself, and this was an argument in favour of their construction to take the place of the steel mills.

To a large extent the impetus for the erection of flour mills was given by some of the missionaries living in the Waikato. Thus it was at Aotea toward the end of 1846 that the first mill was erected with the encouragement of the Rev. Gideon Smales, the Wesleyan missionary stationed there. [2]

Within the next few years a number of mills were erected around Otawhao (Te Awamutu) with the full support and assistance of the Rev. John Morgan of the Church Missionary Society. It is interesting to note that as early as 1840 Morgan was in favour of the erection of flour mills. In a letter dated Tauranga, 26 October, 1840, he wrote: [3]

I know of no plan that would so tend to check the progress of disease and rescue from destruction the native population, as the erection of wind or water mills . . . If the funds of the Society allowed of it, I should recommend the erection of a mill at every station.

Two other relevant references are 'Progress in Native Civilisation' in the New Zealander (Vol 1., Issue 41, 14 March 1846) at 3; and 'Old Te Kuiti' in *King Country Chronicle* (Vol. V, Issue 394, 9 Sept 1911) at 7 which are provided in part below:

i) 'Progress in Native Civilisation' in *The New Zealander* (Vol 1., Issue 41, 14 March 1846) at 3.

THE anxiety and desire of the natives to acquire knowledge and practice of agricultural pursuits are daily becoming more universal, and numbers of them now travel a long distance from the interior, as well as from the eastern and western coasts, to seek employment on the farms in the vicinity of Auckland, and so to obtain practical information in husbandry, in order to cultivate their own lands. They are apt to learn, and are soon initiated in field labour, to which they are much inclined. During the late harvest, their services have been of essential benefit to many farmers, and they have proved themselves to be excellent ploughmen, reapers, bullock drivers, &c. In clearing and breaking up ground, they are laborious and clever, and they can trench ground as well as any European. As might be anticipated, some of the native districts have advanced more than others, in the practice of European agriculture, producing crops of various grain, more especially wheat, for the purposes of food. But with the natives, as with the European settlers, a productive harvest of wheat, is comparatively no benefit to the resident population, unless there are mills on the spot, to convert it into flour. This very circumstance has much retarded the success of farmers in the neighbourhood of Auckland, where grain might be shipped to other ports; but such disadvantage, would operate still more powerfully, against the farmer in the interior, and indeed, in districts distant from the coast, and without any roads to the capital, would prevent altogether the cultivation of wheat.

For some time past, wheat has been cultivated by the natives, residing in a valley called "Beecham Dale," at Aotea, and during the last two years, they have had, each year, about one hundred acres of wheat. At the harvest of last year, these industrious, intelligent natives, experienced their great want of means to convert their grain into flour, and perceived, that, unless the evil was remedied, before the next harvest, their cultivation of wheat was utterly unprofitable and useless. The principal chiefs of the districts,—and whose names are worthy of record,—Paora, Muriwhenua, Hoari Kingi, Te Haratua, and Te Manihera,—about nine months since, determined on the erection of a water mill, and aided by the advice of their pastor, the Rev. Gideon Smales, they have most completely accomplished their object and set amost praiseworthy example to their own countrymen.

The natives, themselves, excavated the ground, brought the stones from Kawhia, and cut them, felled the timber, &c., under the direction of an European mill-wright, Mr. Stewart M'Mullan, by whom the machinery and mill were erected, and to whom the natives paid the sum of *Eighty Pounds* sterling for his services. The mill performs its work well, at the rate of two bushels per hour, and is considered the property in common, of those chiefs and their natives, who assisted and contributed to its erection.

This sensible, laudable act of the natives we mention, with the greatest pleasure. This water corn mill, in the fertile districts of the Waikato and Waipa, amidst a numerous native population, cannot but operate most beneficially; and we sincerely trust, that it will stimulate them to pursue the peaceful occupation of husbandry, so as to secure for themselves wholesome nutritious food, as well as to induce further progress in the habits of social, civilised life.

ii) ‘Old Te Kuiti’ in *King Country Chronicle* (Vol. V, Issue 394, 9 Sept 1911) at 7.

and protecting influence of Taonui Hikaka, the late respected chief of the Ngati Hora tribe, who are the owners of most of the land in Te Kuiti and the neighbourhood. Mr Anderson arrived in the colony in 1848, landing in Wellington and is now 80 years of age. Mr Anderson was also the first postmaster in Te Kuiti, having been appointed about 1883 to the position, which he held for about three years, when the increase of business places round the railway station necessitated the removal of the office to a more central position. Mr Anderson is still able to get about, and from his front door he can watch new Te Kuiti growing day by day.

Mr Lewis Hetet was probably the very first European to settle in the vicinity of Te Kuiti, at Te Paripari. In his time Te Kuiti was unknown as a native settlement, and there was no trouble with the natives. It was at Te Paripari that his sons, Messrs J. T. and George Hetet were born. Mr Lewis Hetet, after residing at Te Paripari for twelve or fourteen years, removed to Otorohanga in about the year 1855, where he carried on flour-milling and general trading up to the time of his death. The remains of the flourmill he worked is still to be seen on the Orahiri stream, from which the water power was obtained.

My first visit to Te Kuiti was in the latter end of 1886. The site of the present township was then covered by high ti-tree and on the west side of the railway there was a big raupo swamp. There were only three buildings—a Government cottage on the (future) railway station, an iron shed on the site of the carved house, and a store just opened by Mr John T. Hetet. The Government cottage and the store are still standing and occupied. Mr Hetet's store was later taken over by Mr Ellis, and during the past twelve or fourteen years has been the property of Messrs Green and Colebrook. The late Mr Perry was then getting materials carted, with which to build a boarding house which he carried on till the time of his death, some six or seven years ago.

The following questions will be discussed in detail at the forthcoming hearings and do not ask for extensive details here:

11. MARK McGHIE, BARRISTER

We seek leave to question the authors of Ngāti Maniapoto Motuhake (#A110) on:

I. The boundary between Maniapoto and Whanganui; (p268-273)
II. The korero on the ope taua from Whanganui and the match of Hinemoana with Turanga Pito; (p364-365); and
III. Wahanui's comments in 1885 to the Native Affairs Committee on the reasons for the gifting of land for the NIMT, and Rohe Pōtae Maori understanding of that 'takoha'. (p679-680)

12. WACKROW WILLIAMS & DAVIES LIMITED

Counsel seeks leave to cross examine the authors of the above report as follows:

I. For Wai 1255 Ngāti Urunumia on the Ngāti Urunumia case study (page 166 – 178);
II. For Wai 1230 on Ngāti Huru presence within the Ngāti Maniapoto rohe;
III. For Wai 987 on Ngāti Hari/Ngāti Urunumia relationships; and
IV. For Wai 928 on Ngāti Raerae interactions within the Ngāti Maniapoto rohe.
V. Ngāti Paretekawa whakapapa
VI. The relationship between Ngāti Maniapoto and Ngāti Hikairo

13. CROWN LAW

I. Source material and methodology
II. Crown acts and omissions.