



Ngati Hineuru
Background to settlement aspirations and expectations

July 2010



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Introduction

We are very pleased to be starting the process by which Ngati Hineuru and the Crown will rebuild their relationship. Ngati Hineuru has been waiting a very long time to have its Treaty grievances heard and addressed and we are heartened to begin the discussions that will see Ngati Hineuru enter into the future with an appropriate base and renewed strength.

This presentation of our Treaty settlement aspirations is the preliminary step in a process that will be finalised for presentation to the Crown in August of this year.

Through this settlement process, Ngati Hineuru seeks to remedy the effects of the past, by restoring the wellbeing of the people and the mana of Ngati Hineuru.

The 6 Pou of the Ngati Hineuru settlement

Over the next few months we will work with the Crown to explore ways in which our settlement expectations can be realised.

Ngati Hineuru will seek the fulfilment of the following 6 pou through this settlement process, in order to move forward into a stronger future:

- Restoration and protection of our cultural heritage and history for our future generations.
- Restoration of the health and wellbeing of our people.
- Recognition of the mana of Ngati Hineuru and restoration of the relativity Ngati Hineuru had with other iwi of the region.
- Reassertion of the presence of Ngati Hineuru through our rohe
- Rebuilding an economic base for Ngati Hineuru.
- Revitalisation and restoration of our role as kaitiaki of our resources and environment.

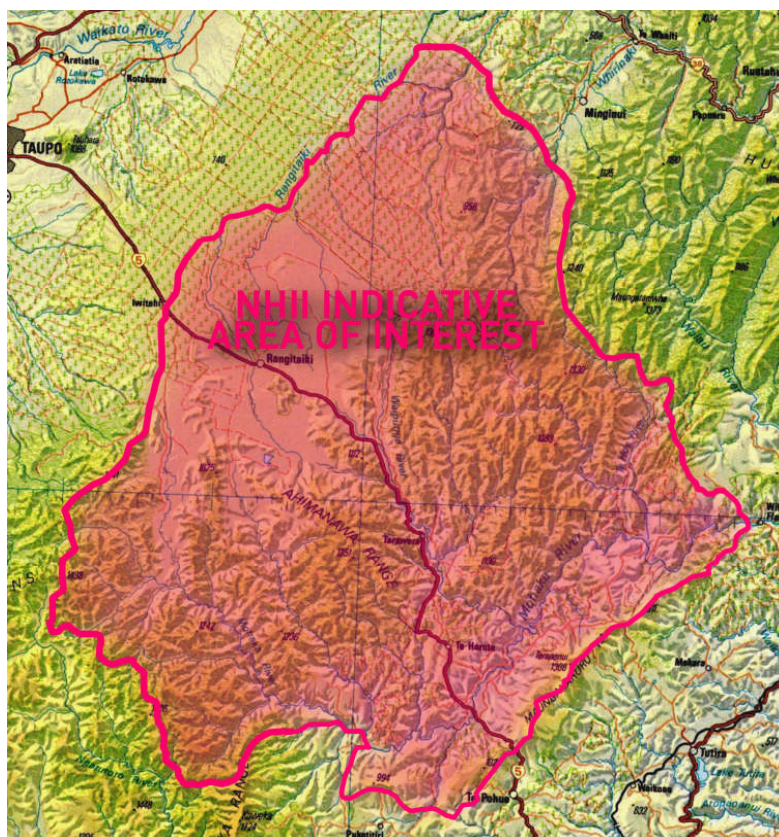
Ngati Hineuru – our people, our rohe and our story

Ko titiokura te maunga
Ko Mohaka te awa
Ko Ngati Hineuru te iwi
Ko te Rangihiroa te tangata
Ko Mataatua te waka

Our people

Ngati Hineuru Iwi Incorporated (**NHII**) has been mandated by the Ngati Hineuru Iwi to negotiate a Treaty settlement to address the Ngati Hineuru historic Treaty claims. NHII has been tasked to negotiate a redress package that is tailored for the people of Ngati Hineuru first and foremost to recognise our troubled history and to reflect the seriousness of our claims.

Our people descend from our eponymous ancestress Hineuru (through her first marriage to Kiripakeke). Ngati Hineuru were originally a section of an early descent group known as Ngati Apa, the descendents of Apa Hapaitaketake (who are today regarded as forming part of Ngati Manawa). Today, however, we are separate from Ngati Apa and Ngati Manawa and are centred on the Runanga-Te Haroto district, with our marae at Te Haroto.



Our rohe

We have a very large rohe that spans across at least four Waitangi Tribunal Inquiry districts. Accordingly, we have participated in the Mohaka ki Ahuriri Inquiry in relation to the raupatu, and also the CNI and Urewera Inquiries over the past 20 years. We are also involved in the Taihape Inquiry (to the extent it is required).

Our traditional korero describes our rohe as within the watershed of the following rivers:

Ripia River to the conjunction with the Mohaka River, to Te Hoe River, to the Hautapu River, to Te Pukahunui Stream, to the Matakuhia Stream, to the Waipunga River, to the Okoeke Stream, to the Tunamaro Stream and back to the Ripia River.

In terms of land blocks, our rohe includes the Mohaka Waikare Blocks, Pukahunui, Runanga 1, Pohokura, Heruiwi Blocks, Runanga Blocks, Whirinaki and Kaingaroa.

Our Story

Today, we find ourselves striving to remedy the effects of having been a decimated people. This has occurred as our claim arises from the most serious of Crown breaches, as it is primarily based in raupatu. We were victims of raupatu from 1863 to 1870 under the New Zealand Settlements Act, the Mohaka-Waikare confiscation in 1867, and the Mohaka and Waikare District Act 1870.

During and after the raupatu, we suffered armed invasion, military attack and destruction of our property. We were burdened with the name “rebels” as a result of our involvement with Te Kooti and the Crown’s unprovoked attacks to our participation in the peaceful Pai Marire movement. Many of our people that managed to survive against the encounters with the Crown were exiled to the Chatham Islands and others had to flee from our main areas to protect themselves.

While we were being held captive in the Chatham Islands, Native Land Court hearings were being held in respect of our lands. As our circumstances prevented us from attending these hearings and having our voices heard, we found that large tracts of our land had been given away to others. Certain areas of our land that had been taken were then given back to us, only to be taken away again. We faced decades of uncertainty about who had rights to occupy the lands. These issues imposed considerable costs on our people over the years, and as recently as the early 1950’s.

Today, there are at least 3,000 people who belong to Ngati Hineuru but we remain mindful for the whakapapa lines that were completely deadened as a result of the unjustified attacks we faced. We estimate that our population would be closer to 10,000 if our people had not been decimated during the darkest, and most oppressive, times of our history. Nevertheless, we owe a great deal to the women of Ngati Hineuru’s history. The impacts would have been significantly worse if they had not fought to stay alive and preserve whatever population they could, at times in hostile lands, until it was safe to return to our rohe. It was the women that maintained the ahi kaa of Ngati Hineuru in the most turbulent times.

These events have caused significant, long-term, economic, social and cultural detriment. Ngati Hineuru wishes to see their people, the iwi itself, and their environment rise again after the desecration that plagues their past. The issues that flow from this troubled history need to be remedied to enable Ngati Hineuru to move into a positive future.



Manawhenua overview: traditional history, land and resources

Who are Ngati Hineuru?

Ngati Hineuru descend from Apa (Apa-Hapai-Taketake), an ancient ancestor who lived near Putauaki (Mt Edgecumbe). Hineuru herself was the daughter of Tukuha and lived about 11 to 14 generations after Apa-Hapai-Taketake”.

A section of Ngati Apa moved to the Pohukura, Runanga, Tatarakina and Tarawera area where they conquered and more or less exterminated the preceding people of the area, Marangaranga, who were at one time a large people and lived over all these lands. These people, who became Ngati Hineuru, occupied and settled these lands, took charge of the wider district and whose descendants now form the group known as Ngati Hineuru. By the eighteenth century Ngati Hineuru were a major group with a number of associated minor hapu: Ngati Paiahi, Ngati Tawhare or Tuwhare, Ngati Hapi, Ngati Whakaekenga and Ngati Whero.¹ These hapu who descend from Hineuru all lived together and never separated.

Ngati Hineuru has been in permanent occupation ever since up to the present day. In each of the three separate Waitangi Tribunal inquiries (Mohaka ki Ahuriri, Urewera, and Central North Island [CNI]) detailed evidence was given by historians, other iwi and by Hineuru themselves regarding their traditional history and boundaries. Other iwi sources such as Tuhoe, Tuwharetoa and others all recognised that Hineuru had a distinct identity.

They were and were always regarded in colonial sources as quite separate from the “Taupo tribes” (Ngati Tutemohuta, Ngati Tahu, Tuwharetoa), although there are some whakapapa connections with these groups. Politically Hineuru was oriented towards nearby Kahungunu groups, their closest neighbours, but their whakapapa connections tie them more particularly to inland Bay of Plenty groups – Ngati Apa, Ngati Manawa, and also to Ngati Whare and Tuhoe.

Through a sequence of descent lines running from Apa, Kahungunu-Rongomaiwahine, Awanuiarangi, Kurapoto and Tuwharetoa, Ngati Hineuru is connected with Ngati Apa and other groups who trace their descent from Apa, Kahungunu, Ngati Awa and other Bay of Plenty tribes, and Tuwharetoa.² By the 19th century Ngati Hineuru had a separate identity distinct from the groups surrounding them” (Ngati Manawa, Ngati Apa, Tuhoe, Ngati Kahungunu, and Ngati Tuwharetoa)³ One of the groups that Hineuru are closest to by whakapapa connections is Ngati Manawa, partly because of the links to Apa but much more importantly because of the marriage between Hineuru and Kiripakeke, who belonged to the Ngati Koro section of Ngati Manawa: according to the Waitangi Tribunal’s *Urewera* report “[t]heir son, Tokowaru, became an important figure in Ngati Manawa history”.⁴

However the principal connection is with with Ngati Apa and today some Hineuru people actually feel closest to is Tuhoe. This may arise from whakapapa relationships and intermarriage, but it could also reflect the realities of geography – Tuhoe are not far away from Te Haroto – and perhaps even more

¹ Ballara and Scott, *Mohaka-Waikare*, 4; 10-11.

² See whakapapa charts attached to evidence of Hori David Kinita, January 1997, Wai 201 Doc#M23.

³ Waitangi Tribunal, *CNI Report*, 64, citing evidence of Rere Puna, 28 February 2005, Wai 1200 Doc#C44, p 2.

⁴ Waitangi Tribunal, *Te Urewera*, pre-publication text, vol 1, 2009, 58.

importantly a shared history during the 19th century, when both Hineuru and Tuhoe fell victim to Crown attack and confiscation.

Hineuru rohe and lands

Ngati Hineuru's traditional boundaries are defined by rivers and mountains: in this respect Titiokura, Maungaharuru, and the Mohaka, Te Hoe, and Waipunga rivers tend to be highlighted.

Hineuru are an iwi who occupy a substantial and strategic position straddling the North Island main divide. Their lands include both sides of the upper Mohaka valley, and the headwaters of the Waipunga river. Their main villages were at Waiparati, Te Haroto, Tarawera and Runanga.

Hineuru's rohe, focused on the upper Mohaka valley and a rich area of forest further inland, was a vast area. They had lands composed of the Tarawera, Tatarakaikina and Waitara districts within the confiscation boundary as fixed in 1867. Ngati Hineuru also had interests in a number of blocks north of the Hawke's Bay provincial boundary: Heruiwi, Heruiwi 4, Kaingaroa 1 and 2, Runanga 1 and 2, Pohokura, Pukahunui, and Whirinaki. The Native Land Court allocated to Ngati Hineuru reasonably substantial interests in three large blocks, Heruiwi 4, Runanga 1, and Pohokura, but they also have interests of varying kinds in the other blocks mentioned as well, usually recognised by being added into the list of owners (as in Heruiwi and Kaingaroa No 1 for example).

Within their northernmost boundary was the Te Hoe river in the Heruiwi area, where Hineuru left her two sons to occupy the land at Heruiwi and it is there that here eldest son, Rangihurutini, is buried.⁵

They also had overlapping interests also in Kaingaroa and Whirinaki blocks to the north of the confiscation line. They had overlapping interests in the Pakaututu and Te Matai blocks adjoining Tarawera. The core part of their rohe, which seems to been in the Te Haroto to Tarawera corridor, was always recognised as belonging exclusively to Ngati Hineuru.

As Moorsom has noted, the only real challenge to this came from Ngati Kahutapere, a Hawke's Bay group who were were granted a majority of the interests in Tarawera by the Crown in 1870 and who later tried to argue that this reflected traditional use and occupation rights – a claim which the Native Land Court soundly rejected in 1925. "It is quite clear", said Chief Judge Jones "that prior to 1867 N'Hineuru were in occupation".⁶

The Tarawera corridor was an area of especially dense settlement. European observers noted that in 1869 (after the confiscation) that from Waiparati to the edge of the plains were deserted kaingas and deserted plantations, "showing that to within the last few months the country has been thickly populated". There had been three main villages, all abandoned at that time in the aftermath of Oamaranui, Te Haroto ("which belonged to the late chief Rangihiroa"), Waiparati ("another deserted Hauhau kainga") and Tarawera ("Nikora's pa").

But there were many many other pa, kainga, cultivations, mahainga kai and urupa – many listed by people in evidence as being used in remembered history and since 1840. The density of reference, of place names, villages, urupa, and resource gathering places in these narratives is very striking. And some of these I refer to relates just to one part of Ngati Hineuru's rohe as seen from the river banks of the Tatarakaikina-Waitara section of the Mohaka river and part of the Waipunga. The landscape is a culturally dense one loaded with a wealth of place names and remembered events.

⁵ Waitangi Tribunal, *Urewera*, pre-publication text, vol 1, 2008, 58.

⁶ (1925) 72b Napier MB 160 (25 June 1925).

By the 1860s Hineuru must have had substantial potato cultivations, given that there are numerous accounts of the “abundant” or “large store” of potatoes which, as one newspaper euphemistically put it, “were taken possession of” by the colonial forces and their Maori allies in 1869.⁷

Ngati Hineuru was isolated from the Taupo area by a substantial area of desolate and exposed plains. change in landscape and scenery from Hineuru’s lands (“bush, fern, and grass hills”) and the road to Taupo (“from the southern end of the plains to Lake Taupo, a distance of about twenty-six miles, you travel over nothing but level pumice-stone land, with a few tussocks of grass here and there”⁸).

Because of their widespread interests, Ngati Hineuru have now participated in no less than three separate Waitangi Tribunal inquiries (Mohaka ki Ahuriri, Urewera, and Central North Island [CNI]) and now are involved in the Taihape ki Manawatu Inquiry.

Strategic location

Tarawera was a buffer zone between geographical regions, and only a people who could claim relationships with all of those regions could survive there - Ngati Hineuru was such a people. The complexity of Ngati Hineuru’s links, radiating to Ngati Apa, Ngati Manawa, Ngati Whare, Tuwharetoa Tuhoe, and some Kahungunu groups arose perhaps from Ngati Hineuru’s particular location along a main line of communication between the coast and the interior but also helped support their occupation.

Hineuru’s rohe, although in a mountainous region lying across the main divide, was in an absolutely pivotal position as it lay across the main access routes from Hawke’s Bay to Taupo, Rotorua and the Bay of Plenty. Prior to the confiscation the District Land Purchase Commissioner noted that the route from was a major Maori route running inland from Hawke’s Bay to Taupo (from the Waipunga river down to Tarawera, to the Mohaka river and across the Titiokura saddle to the Kaiwaka and Waiohingaanga (Esk) rivers) with a developed pathway in at least some areas and along which it was possible to meet travelling parties going in various directions. The route was also becoming used frequently by European travellers and traders. Richard Moorson has coined the phrase ‘Tarawera corridor’ as a way of emphasise the particular importance of the Waipunga valley as a communications route between inland Hawke’s Bay and the open expanses of the Kaingaroa plateau further into the North Island interior.

The core zone of Hineuru’s rohe was at the very centre of the principal communications route between Hawke’s Bay and the North Island interior. There were also regional patterns of trade by which inland iwi like Ngati Hineuru traded commodities with coastal groups, building what can be called commercial and economic relationships with neighbours. Traces of this traditional commerce continued to function until quite recently.

Natural resources

Their rohe, notwithstanding its difficult location and harsh winter climate was densely settled with extensive cultivations. The Tarawera area “was a very valuable district”, with “extensive forests prolific in bird life”, and the “flats on the lower parts, which faced the north, were warm and suitable for cultivations”.⁹

The rivers and their beds did not only provide fish. Hangi stones, graded into different types, were collected from the river beds. A range of stone were highly prized and used for adzes, patu and hangi

⁷ *Daily Southern Cross*, Vol XXII, Issue 2888, 27 October 1866, p 5.

⁸ *Daily Southern Cross*, Vol XXII, Issue 2933, 19 December 1866, p 5.

⁹ Grace, *Tuwharetoa*, 189.

stones by many interior Maori".¹⁰ The rivers provided many other resources as well. The forests were also vitally important, providing birds, wild pigs and wild foodstuffs such as pikopiko. Hineuru people hunted on all over Waitara block until the native bush was cleared in recent years and took eels from the streams that ran into the Mohaka. The area was noted in earlier times for its birdlife and was the bird snaring area of Ngati Hineuru. The skyline of Waitara is dominated by the Titiokura-Maungaharuru Range, which was part of the flight path of the titi on its way to and from from Bare Island at Waimarama. Sometimes the titi even nested on the top of the range. Ngati Hineuru's ancestors, including Kura, snared titi at night by raising a net in the air and building a bonfire behind it. The birds attracted by the light would be snared by the net. Hence the name "Titiokura".

Herbert Guthrie-Smith, who was friendly with the Ngati Kurumokihi people of the Tutira area (his main informants were Anaru Kune, Aparahama and Te Hata-Kuni¹¹) places the boundary between Ngati Hineuru and the coastal Kahungunu groups along the ridge-line of the Maungaharuru range. In this area Ngati Hineuru's neighbours to the east were Ngati Tu, Ngati Kurumokihi (also known as Ngai Tataru) and, according to Guthrie-Smith at any rate, a group known as Ngati Rauiri.¹²

In the 1920s and 1930s basic commodities such as flour, sugar, butter and other basic supplies, was supplemented not only by subsistence crops grown at Te Haroto but also by hunting for pigs, kereru and other birds in the forests, and by gathering and preparing pikopiko.

Resources were collected and managed, and were to that extent "owned" by whanau groups, but were swapped around and shared. The iwi, Ngati Hineuru, was the entity within which whanau shared resources and which came together collectively in times of trouble.

A sacralised landscape

A tendency to link particular features of a sacred landscape to well-remembered people and events seems to be very typical of Maori and Polynesian thought, as well as that of many other traditional peoples around the world. This forms an important dimension of both collective identity – the ways in which people relate together – and also individual identity. Particular places were linked with historic events connected with prominent people recalled in whakapapa.

Many people who gave evidence in the various Waitangi Tribunal inquiries spoke about the the sacralised qualities of the landscape, especially of the rivers of the area (notably the Mohaka, Waipunga, Hauturu and Te Hoe rivers) and the mountains (Titiokura, Maungaharuru, Pirinoa).

Hori David Kinita gave evidence in Wai 201 that he was born in the Tataruakina area at Ngatapa – not to be confused with the Ngatapa near Gisborne – near the confluence of the Te Hoe and Mohaka rivers and that he was first "baptised in the Te Hoe river according to Maori protocol" before being baptised again in the same waters according to the rites of the Church of England.¹³ Evidence was also given relating to sacred guardians, kaitiaki, and taniwha who reside in the rivers and on hilltops, and whose names are still remembered.

Some places were regarded as tapu and people would not go there such as certain places of Waitara, of the Tapanui Ridge and other places.

¹⁰ Statement of evidence of Hori David Kinita, January 1997, Wai 201 Doc#M23, para 11 p 4.

¹¹ Herbert Guthrie-Smith, *Tutira*, 1999 reprint, 65.

¹² See map at *ibid*, 66. However the accuracy of this map is very much in doubt. Patrick Parsons has informed the writer that he has little confidence in it (personal communication, Patrick Parsons, Napier, 15 March 2010).

¹³ Statement of evidence of Hori David Kinita, January 1997, Wai 201 Doc#M23, paa 7 p 3.



Ngati Hineuru claims: Raupatu and devastation

Introduction

Ngati Hineuru's history has been crowded and full of incident, especially since 1866. Virtually everything has happened to them. Ngati Hineuru's engagement with the Crown raises practically every kind of major issue there is concerning Maori relations with the colonial state. They were affected by Crown pre-emptive purchasing, by the New Zealand wars, by confiscation, by transportation and exile to the Chatham Islands, by the conflicts with Te Kooti, by the Native Land Court, by Crown purchasing, by tenurial changes in the 20th century, and have had more than their full measure of the social and economic consequences of all these things.

Ngati Hineuru seem to have been a well-known tribe, especially in Hawke's Bay, and their leading chiefs, Nikora Te Whakaunua, Kipa and Te Rangihiroa played an important role in Hawke's Bay politics in the 1860s. Te Rangihiroa, especially, was a well-known person, often mentioned in primary sources and newspapers of the time, who saw himself, and seems to have been seen as, a prominent chief of the Hawke's Bay region. Te Rangihiroa was killed at Petane in 1866 and Nikora Te Whakaunua at Ngatapa in 1869. The Hineuru chiefs, along with a number of others, agreed to assist with the maintenance of peace of peace in the province during the first phase of the New Zealand wars.

As noted Ngati Hineuru are an iwi located in an extensive area straddling the boundaries between Hawke's Bay and the North Island interior. They have interests in many large blocks, including Waitara, Pakaututu, Tarawera, Tatarakina, Pohokura, Heruiwi and Runanga. At the core of their territory was the Tarawera corridor, an area of dense settlement, numerous villages and extensive cultivations up to the time of the confiscation of large sections of Hineuru's lands by raupatu under the New Zealand Settlements Act 1863.

Overview

The start of Ngati Hineuru's ill fortunes began when a number of Hineuru people went to Omaranui in 1866, just outside Napier, where after some days of uncertainty as to their intentions their encampment was overwhelmed by colonial forces and local Maori; many were killed and those who survived were rounded up and sent into exile in the Chatham Islands, 500 miles out to sea, and left there until such time as the colonial government saw fit to allow them to return home.

In the meantime their villages were pillaged by government forces and those who had not gone on the expedition to Omaranui fled into the North Island interior beyond the limits of the Hawke's Bay provincial boundary. In 1867-70 a large part of their lands were then confiscated under the New Zealand Settlements Act.

At this time Ngati Hineuru were scattered, some at various places beyond the boundary, while others, willingly or not so willingly, were with Te Kooti's whakarau and were being pursued through the North Island interior. Having suffered severe losses at Omaranui, more Hineuru people died at Ngatapa and other places, including their chief Te Rangihiroa, who was identified when his severed head was brought into the camp, to be lamented over by his sister; his wife, who was with him when he died, was placed in the custody of Ngati Porou.

Over the next few years the remaining Hineuru lands were transferred to other iwi and sold, often to the Crown, whilst Ngati Hineuru were in no position to oppose or object to its loss.

By this time Ngati Hineuru's fortunes were at rock-bottom; so many of their men had died that Samuel Locke, resident magistrate at Taupo, had come to believe by February 1869 that the tribe was "practically extinct" and much of their land had been confiscated under the New Zealand Settlements Acts.

Despite this the community somehow was able to reconstitute itself and made a remarkable effort to recover what had been lost. Around 1875 the battered remnants of Ngati Hineuru reoccupied their traditional lands at Te Haroto and Tarawera; lacking secure titles, allocation and land use rights were controlled by a marae committee. The people built new homes, re-established cultivations and farms, and also became involved in the sawmilling industry.

A substantial village took shape and in 1898 the community leadership petitioned for, and obtained, the establishment of a Native school. When the school opened in 1900 it had 36 pupils and a great deal of enthusiastic local support. Ngati Hineuru embarked on a concerted campaign to obtain titles to their land at Te Haroto and also to recover the confiscated Tarawera and Tatarakina blocks. Amazingly, they were successful in both of these aspirations. The government reallocated Te Haroto to them by statute in 1910 and agreed also in 1924 to a reinvestigation of the Tarawera and Tatarakina titles (carried out in 1926). It must have seemed to Hineuru at this point that they were making reasonable progress.

Unfortunately things did not turn out well from this point on. The process of title reinvestigation became very long and involved and punitively costly. Whatever prosperity the revived Te Haroto community may have had was certainly over with by the 1930s. By this time the community was in significant difficulties, in a state of extreme poverty and plagued by high rates of TB infection that seem to have been out of the usual range even for those days. Then in 1951, following a royal commission, the Crown decided to go back to the pre-1926 status quo, at least to a significant extent, and the Tarawera and Tatarakina titles were subjected to a major revision. This had significant costs in itself and the long process of investigation and reinvestigation left the community burdened with high survey debts.

Ngati Hineuru and Crown pre-emptive purchasing

The first Crown action which significantly impacted on Ngati Hineuru was the 1851 Ahuriri purchase. The Ahuriri purchase was drawn up by McLean in July and was finalised on 17 November 1851, but its inland boundary was described very imprecisely. In April 1851 a group of Ngati Hineuru led by their chief Te Rangihiroa arrived at Tangoio to protest about the Ahuriri purchase.

Additional payments were finally made to Hineuru for their interests in Ahuriri in 1859, which does point to a long-standing grievance on their part.. According to the Waitangi Tribunal:

[I]t is also doubtful whether all parties with rights in the land were consulted, fully understood, and agreed to the transaction. For example, insufficient effort was made to obtain Ngati Hineuru's agreement; instead, their 'consent' was essentially acquired *ex post facto*, when the transaction was a fait accompli.

Confiscation

The biggest single issue for Ngati Hineuru was the Mohaka-Waiakare confiscation of 1867. Mohaka-Waikare is the 'forgotten raupatu': in fact Hineuru are an iwi who were true victims of raupatu under the New Zealand Settlements just as were the iwi of Taranaki or Tauranga.

The confiscation developed in a sequence of steps, these being the confiscation proclamation of 12 January 1867, the first Mohaka-Waikare deed of May 1868, the second deed of agreement of June 1870, the enactment of the Mohaka and Waikare Districts Act in September 1870, and the Native Land Court decision in July 1882 which confirmed the 1870 owners' lists. Undoubtedly the Mohaka-Waikare confiscation is the most important event in Ngati Hineuru's post-1840 history.

The pretext for the confiscation was the so-called 'battle' of Oamaru in 1866, when a group of Pai Marire supporters encamped at Oamaru was attacked by Crown forces and their Maori allies. Some of those at Oamaru were Ngati Hineuru. Te Rangihiroa, Hineuru's principal chief, was killed at Petane on the same day.

Following this colonial forced led by Whitmore pursued Ngati Hineuru people, Ngati Hineuru lands and kainga were pillaged by colonial forces and the Hineuru food stores stolen. Hineuru people abandoned their homes and cultivations at this time to avoid 'retribution'.

Following the battle of Oamaru, survivors of the battle were transported to the Chatham Islands as military prisoners, in some cases accompanied by their families. The Chathams, 500 miles away from Napier, was already an established military penal colony when the Ngati Hineuru detainees arrived there. The Oamaru detainees had not been given any kind of trial, whether civil or military, a process which the Waitangi Tribunal has found to be illegal. In its *Mohaka ki Ahuriri* report the Waitangi Tribunal found that "[t]he manner in which 'confessions were extracted after Oamaru and the prisoners' indefinite detention on the Chathams without trial amount to breaches by the Crown of its duty of active protection and its duty to act reasonably and in good faith".¹⁴

Subsequently many Ngati Hineuru people were with Te Kooti's whakarau when he led the escape from the Chathams, and from 1868 until 1872 Te Kooti's fate and that of Ngati Hineuru's were intertwined. Having lost so many people at Oamaru and Petane, Ngati Hineuru lost even more in the aftermath of Ngatapa (including their chief Nikora) and in other engagements in which Te Kooti and Ngati Hineuru were engaged.

The Waitangi Tribunal Tribunal analysed the events at Ngatapa at length in its *Turanga* report, this in the context of a concession by the Crown that unarmed prisoners at Ngatapa were executed by agents of the state and that this was a breach of the principles of the Treaty. The Tribunal found that the Crown's concession was "properly made"¹⁵ but went on to say a lot more about Ngatapa, including the observation that "[t]o be blunt, the Ngatapa executions are a stain upon the history of this country, and it is long past time for them to be put right".¹⁶

The fighting in the autumn of 1869 brought government forces and Te Kooti and his whakarau directly into the Heruwi district, parts of which belonged to Ngati Hineuru.¹⁷ Te Kooti found Hineuru people at Heruwi and took them to Taupo with him as prisoners. On the run from the government and stigmatised as Hauhaus, these unfortunate people now found themselves forced to accompany Te Kooti to wherever it was he was going. This, and the constant military activity on the eastern side of Te Urewera after 1869, meant that remaining Hineuru people at Heruwi judged it unsafe to stay in the

¹⁴ Waitangi Tribunal, *Mohaka ki Ahuriri*, 220.

¹⁵ Waitangi Tribunal, *Turanga*, 245.

¹⁶ Ibid, 247.

¹⁷ Tracy Tulloch, *Heruwi 1-4*, 2001, gives a clear and objective brief account of events.

area and they left the area for Tarawera. Harehare Atarea said that Ngati Hineuru were under pressure from the government as Hauhau supporters and thus left Heruiwi and had not felt it safe to return.¹⁸ Others, more unfortunate, were obliged to follow Te Kooti on his endless journeys through the interior. What happened to them is uncertain. Some may have made it back home in the end. Petera Te Rangihiroa was one who did so. Others would have ended their lives as casualties in yet other battles in the North Island interior. The whole period from Omaranui to the final petering-out of Te Kooti's war in 1872 was a catastrophe for Ngati Hineuru.

Loss of lands

As far as Ngati Hineuru are concerned the legislation confiscated *de jure* the Waitara block and *de facto* confiscated the bulk of Hineuru interests in the Tarawera block and the Pakaututu block. Waitara lay essentially between the south bank of the Mohaka and the Maungaharuru ridge and was an area of significant Ngati Hineuru interests. Waitara was confiscated but not regranted and was retained as Crown land under the Land Acts; some of it was later alienated by the Crown but other parts remain Crown land to this land.

Tarawera was the heartland of Ngati Hineuru's rohe, the "Tarawera corridor". Here the "confiscation" was achieved by essentially granting the bulk of this area to Ngati Kahutapere, a group that – according to some sources – Hineuru had actually *expelled* from these areas some generations previously.

There were 28 names in the 1870 list of grantees for Tarawera, of whom 21 were Kahutapere and seven Hineuru. Tatarakainga block was returned to its Hineuru owners as *defined by the 1870 list*. Ngati Hineuru were mostly taken out of the Tarawera titles following the Royal Commission report of 1951, but this was certainly not because the commissioners believed that Ngati Hineuru were not the customary owners: quite the reverse in fact (that is, the Commission insisted that Hineuru be removed *notwithstanding* the fact that they were undoubtedly the owners of the area under Maori customary law a position recognised by the Native Land Court).

The significance of the loss of Tarawera to the iwi can be seen in the long and tumultuous struggle in which Ngati Hineuru became engaged to have the pre-1870 status quo restored. The loss of Waitara, Tarawera, Pakaututu, Tarawera and Te Haroto reserve blocks was a massive blow struck at Ngati Hineuru by the colonial state.

As to whether the confiscation was justifiable, the Waitangi Tribunal has concluded that it was not. The Waitangi Tribunal found:¹⁹

- There was no 'subtext of threat' to Pakeha settlers either from King Tawhiao or from Panapa and the rest of the Pai Marire followers. The Crown was not justified in perceiving such a threat or in relying upon rumours and misinformation to justify pre-emptive attacks of its own. In particular, McLean did not make reasonable efforts to secure a peaceful outcome at Omaranui, and we have every reason to suspect that Fraser behaved the same way at Petane. The Crown was thus in breach of the principle of partnership and the duty to act reasonably and in good faith.
- Those Pai Marire followers who had come to Hawke's Bay in response to McLean's invitation, and who had acted peacefully and made no warlike preparations, were entitled to have their rights under the Treaty respected. Instead, they were attacked, and in this the Crown breached its duty of active protection.

¹⁸ Ibid, relying on evidence in Heruwi 4 case by Peraniko.

¹⁹ Waitangi Tribunal, *Mohaka ki Ahuriri*, 219-220.

- The Crown had a responsibility, stemming from the acquisition of sovereignty under article 1 of the Treaty, to use its authority to maintain peace. We find that the Crown, in the engagements at Oamaru and Petane, did not exercise its kawanatanga authority with due consideration for the chiefs' rangatiratanga, which was preserved to them in article 2 of the Treaty, and thus it breached the principle of reciprocity.
- Furthermore, while it was proper for the Crown to exercise its peacekeeping role in association with the chiefs, it could not use those chiefs to attack others who were not in rebellion. Though we accept Crown counsel's argument that the Treaty represented a 'promise of order', in preserving that order the Crown needed to act for all its British subjects in New Zealand, irrespective of whether the disputes involved Maori and Pakeha or Maori and Maori. The Crown could not join with one faction to attack another faction that had not breached the peace...
- The indiscriminate excesses of Whitmore's Waiparati expedition were unreasonable and in breach of the Crown's duty actively to protect the rights of Maori, including the rights of those not even involved in the previous engagements.

The Native Land Court and Ngati Hineuru

Ngati Hineuru were involved in a sequence of major Land Court investigations of title and rehearings from 1872 to 1890. The principal cases in which Hineuru were involved were Runanga 1 (adjourned in 1872 and investigated in 1877), Heruiwi (1878), Pukahunui (1878), Pohokura (1885), Heruiwi 4 (1890) and Whirinaki (1890). Taken together these interests amount to a very large area. These cases show that Hineuru undoubtedly have very extensive interests in the Central North Island area.

Ngati Hineuru's experience of the Native Land Court and Crown and private purchasing was similar to that of other groups who felt the brunt of these processes. They were affected by the activities of Crown purchase officers who leased lands as a means of forcing them into the Native Land Court. Large areas were lost to the Crown through purchase of undivided shares, serial partitioning and survey liens. The most noticeable thing about these hearings is their very rapidity and scale in the years after 1877, and very frequently following investigation substantial interests were purchased by the Crown.

The years from 1877-1893 were full of incident in the Native Land Court as far as Ngati Hineuru were concerned. Ngati Hineuru in many cases had objected to the investigations and opposed to cases going ahead, but had to participate in hearings in widely scattered places, including Taupo, Matata, Whakatane, and Hastings. Ngati Hineuru were awarded large interests in Runanga 1, Heruiwi 4, Pukahunui, and Pohokura, and were also included in the ownership lists in Heruiwi and Whirinaki based on lines of descent from Apa. The sudden rush of cases after 1877 is explained by the Crown's interference in the workings of the Court by suspending its operations in the Central North Island by means of two proclamations (August 1873 and September 1874), preventing the Court from sitting until 1877. With the lifting of the proclamation came a destabilising flood of cases, in large part driven by the activities of government purchase officers carried out during the period when the proclamations were in force.

Later loss of lands at Tarawera and Tatarakaia

The tenurial problems with respect to the Tarawera and Tatarakaia blocks should be bracketed with the 1870 confiscation as they definitely are a lengthy and extraordinarily complex postscript to the Mohaka-Waiakre confiscation of 1867.

In 1924 the Crown agreed to pass legislation allowing the Tarawera and Tatarakaia blocks to be reinvestigated on the basis of Maori custom. Having taken this step, the government was convinced by a Royal Commission in 1952 that it should not have done so, with the result that fresh legislation was passed undoing the reinvestigation and returning things to the pre-1870 lists, subject to complicated adjustments to protect the interests of current occupiers. That is it, in a nutshell. To Ngati Hineuru themselves the endless petitions, enactments, reinvestigations, appeals, partitions, cancellation of petitions and so forth that all this generated were utterly bewildering and extremely costly. The community of Te Haroto was torn apart by endless disputation over land, titles, and forestry royalties that divided neighbours and families.

The principal point that lies enmeshed in the tangled tenurial history is that at no time was the Crown prepared to compensate one side or the other out of Crown land. Always it was a matter of readjustment to the disadvantage of one side or the other. The Crown had at its disposal a large amount of land in Hineuru's rohe with the Waitara block, which it had confiscated and retained, or alternatively with areas purchased by the Crown in adjacent blocks in the interior. According to the Waitangi Tribunal:²⁰

In accordance with the principle of redress, the Crown was obliged to compensate those dispossessed by the 1870 agreement awards with Crown land elsewhere, or with other resources. Instead, the Crown passed legislation in 1924 that, on the Native Land Court's investigation of customary titles, allowed those dispossessed in 1870 or their descendants to get land already awarded to the 1870 grantees. In our view, the Crown could not under the Treaty put one group of Maori in possession of land at the expense of another group; it could not resolve the grievance of one group by creating a grievance for another group.

In short the Crown did nothing to assist Ngati Hineuru to actively protect its lands: rather it confiscated them, regranted large areas to other peoples, and also purchased other areas as cheaply as it could. The consequence of which is that today Ngati Hineuru is largely landless.

Social and economic trends

Ngati Hineuru were severely affected by the loss of their lands as a result of the de facto confiscation of most of their lands in the Tarawera corridor. Nevertheless Ngati Hineuru made a concerted effort to re-establish themselves at Te Haroto. They were able to obtain clear titles to the Te Haroto reserve, and built up a community managed collectively by means of a marae committee. The community had a number of impressive community leaders, including Petera Te Rangihoroa, Frederick Sullivan and Hape Nikora.

Nevertheless the community was a poor and struggling one, hampered by difficult tenurial problems, underemployment and poor health. To make a living most people were involved in a mixture of hunting and resource-gathering in the forests, subsistence horticulture, and seasonal work, principally in shearing gangs, which provided cash for basic communities like tea, flour and sugar. As the tenurial problems continued to build up in the 1920s and 1930s the community was burdened by

²⁰

Waitangi Tribunal, *Mohaka ki Ahuriri*, 356-7.

the heavy costs of the endless hearings and petitions, and the same problems also prevented the community from gaining access to funds generated from the sale of timber-cutting rights, which sat in a bank account in Wellington while the community laboured under the problems of poor housing and the endless scourge of tuberculosis.

Surveys of the community done in the 1930s reveal it to be in an appalling state. Little help was available from the state – in fact throughout Hawke's Bay province Maori health care was underfunded and inadequate, notwithstanding the dedication and abilities of a handful of doctors and district nurses. The establishment of sawmills in the area no doubt brought welcome employment and gave the community something of a reprieve, but when the mills closed in the 1940s it was the end of Te Haroto as a substantial community.

The devastating impact of land loss and political marginalisation undermined the iwi power base so that by the end of 1880's Ngati Hineuru were effectively excluded from participation in the New Zealand economy and so lost the ability to retain what land they had managed to keep. In some instances, Ngati Hineuru's reputation as 'rebels' and a threat saw them deliberately excluded from the Native Land Court process throughout their extensive rohe.

But it was not merely land loss and economic and political marginalisation that had devastating effects on the iwi. The iwi's broader economic base was also decimated. The iwi was no longer in a position to access and manage its resources and benefit from its location on the trade routes. It had also lost access to significant natural resources.



Settlement aspirations and expectations: the 6 Pou

Throughout our history Ngati Hineuru have faced great challenges, and though we are strong in spirit these challenges have weakened our position as a people. Prior to the 1860s, Ngati Hineuru were a tribe with an extensive rohe that was both strategically well positioned and rich in natural resources. Our chief Te Rangihiroa was one of the most prominent rangatira in the Hawkes Bay region. An inspiring leader, his death in 1866 was the first step in a systematic campaign by the Crown and other Iwi to suppress Ngati Hineuru and their leadership. The two decades following Oamaru saw a complete reversal of fortune.

Today Ngati Hineuru are essentially landless; by various means, our once extensive rohe has all but disappeared. Ngati Hineuru were confined to Te Haroto. The Te Haroto block was reallocated to Ngati Hineuru in 1910 and since then has been occupied by the Iwi; however, in its current state, it cannot support our people. In many ways Te Haroto is a metaphor for Ngati Hineuru: formerly flourishing, it has been battered and assailed by forces beyond our control, it survives, but tenuously. Just like Ngati Hineuru, we believe Te Haroto has great potential, and we regret that because of the current lack of economic and social opportunities so many of our people have been displaced from their traditional lands.

The landscape of our rohe shapes our identity. The maunga Titiokura watches over Te Haroto. Our traditional lands are a physical connection to our whakapapa; we draw strength from the land, yet it is difficult for us to look around our rohe and see how much has been lost; to regain kaitiakitanga over our lands is very important to us. The spirituality of Ngati Hineuru has always been strong. Located at Te Haroto is the whareniui blessed by Te Kooti and a dining hall, Piriwiritua, opened and blessed by Tahupotiki Wiremu Ratana in the 1930s. Yet we find that in the context of modern society, these values are not enough to sustain us.

As it stands, Ngati Hineuru currently have no economic base. Te Haroto provides inadequate opportunities, particularly for our younger people, and as a result the population of Ngati Hineuru residing there has dwindled. Yet because of our historical, cultural and spiritual links with Te Haroto, its restoration is critical to our restoration.

As a direct consequence of our tumultuous history Ngati Hineuru were physically, emotionally and spiritually displaced. Just as one seeks to find resolve with a parent so too does one seek to find resolve with their heritage, their ancestry, and their whenua. **Whatungarongaro te tangata toi tu whenua** *As man disappears from sight, the land remains.* This Whakatauki demonstrates the holistic values of the Maori, and the utmost respect of Papatuanuku, the mother of the earth.

Displacement has caused the depreciation of tikanga Maori, its values and important protocols which are crucial to the survival of whanau and hapu. Displacement has resulted in the replacement of customary Maori values and tikanga with pakeha rules and processes, creating tension and instability for many Maori organizations leading to poor outcomes.

The emotional lineage caused by the loss and grief suffered by our tupuna is filtering through the generations, and our elders today are sad as they struggle with a generation who look Māori, but can not speak their language and know little or nothing about their heritage and traditions. This is perpetuated by dwindling whanau support systems, unemployment and anti-social behaviours.

The connection is even more tenuous for countless rangatahi who are far removed from, and thus out of touch with, the tribal origins of their parents and grandparents. In the city they are separated from their marae and all the traditions that constitute their tribal identity. They generally do not have their elders to guide and instruct them in 'being Māori'. Because they have not grown up within the tribe they do not have the same sense of yearning to 'go back home'.

It is difficult for Ngati Hineuru to turn our minds to what has been lost, precisely because it goes so far beyond that which is material such as land, resources, and the consequent economic opportunities. These losses are hard to bear in their own right, but we feel we have been undermined culturally as well; our identity, our mana and our health have suffered. This process has been a journey of discovery for many of our people as we learn our own history and for this reason we consider the concepts of restoration, revitalisation and re-education as fundamental to the future of Ngati Hineuru.

Breaches of Te Tiriti O Waitangi

The displacement and demise of Ngati Hineuru as facilitated by the Crown in breach of the principles of Te Tiriti O Waitangi are;

- The failing to actively protect the interests of Ngati Hineuru by placing them in a position injurious to their interests.
- Failing to protect Ngati Hineuru rights and interests in land and taonga, failing to protect their integrity of their life and culture and their relationships with other hapu and customary law.
- The partitioning process which operated to the disadvantage of Ngati Hineuru by allowing individuals to sell land, causing community divisions, undermining traditional social structures and facilitating alienation of land to the Crown.
- Ngati Hineuru often having to relocate themselves for the hearings, which burdened us further with substantial food and accommodation costs and court fees.
- The Crown having no fair and reliable system of valuation in place until the procedure for obtaining independent valuations from the Valuations Department in 1905. The Crown purchases for Runanga No 1 block in 1883-84 was at a rate of less than one shilling per acre, a significant undervaluing.
- The Crown using various methods to privilege itself in comparison to private purchasers, thus depriving Ngati Hineuru of the opportunity to sell at market values. Discriminating between its Maori and Pakeha subjects.
- The Crown using various techniques designed to force Ngati Hineuru into selling land, such as payment of tamana and withholding rental payments on leases.
- The Crown taking advantage of Ngati Hineuru poverty during the late 19th century to buy large areas of land cheaply and to the detriment of Ngati Hineuru.
- The Crown failing to establish adequate protection mechanisms or alternatively ignored or circumvented those that did exist.
- The Crown took intentional and purposive steps to undermine Ngati Hineuru Rangatiratanga treat us in a prejudicial manner and acquire our resources for its own benefit.
- Many other breaches of Te Tiriti O Waitangi.

6 Pou of Ngati Hineuru

We are Ngati Hineuru, we are a people strong in spirit, we claim our rights to our customs, to our heritage, to our ancestors, to our land.

Ngati Hineuru requires the fulfilment of the following 6 pou through this settlement process, in order to move forward into a stronger future:

- Restoration and protection of our cultural heritage and history for our future generations.
- Restoration of the health and wellbeing of our people.
- Recognition of the mana of Ngati Hineuru and restoration of the relativity Ngati Hineuru had with other iwi of the region.
- Reassertion of the presence of Ngati Hineuru through our rohe
- Rebuilding an economic base for Ngati Hineuru.
- Revitalisation and restoration of our role as kaitiaki of our resources and environment.



Restoration and protection of cultural heritage and history for future generations

With the loss of land and destruction of our communities, people were displaced, our culture and traditions have been severely damaged. Ngati Hineuru suffered a significantly reduced population through the extent of lives we lost.

We have been stripped of our sense of self, of our people and of our community today.

We still carry the burden of being labelled “rebels” today, and the mana of Ngati Hineuru has faced unsubstantiated challenges over the years by our more powerful neighbours or, at times, by the ill-informed public at large. The baseless attacks from some of our neighbouring iwi has been the effect of an incorrectly written version of our history that was created to better suit those who had the power to write it. Our history has also been incorrectly recorded in publicly available information, including on monuments and memorials, on many occasions over the years. Consequently, our actual history has almost been deleted from existence.

To remedy these effects, we seek to have the heritage of our culture and our history restored to a healthy state and then safeguarded for current and future generations. Through this redress, we need a consolidated place or places, where our people can have access information about their history and culture so that they can begin to restore their self esteem and pride.

Teaching of our history and our cultural practices will form an integral part to the sustainability and success of this pou in our settlement. We wish for the correct Ngati Hineuru history be taught in schools and for wananga to be established to disseminate the correct version of the past. Additionally, we need to recognise the important role held by women in our history and to give recognition to some of the important activities they partook in for example, by protecting the weaving styles and techniques by teaching them to the younger generations.

We also wish to see memorials (including plaques and monuments) in the wider Hawkes Bay region amended where necessary, so that the true history and strength of our people is reflected.

Rebuilding our strength and our pride

We feel that this could be achieved through cultural and historical information revitalisation funding to:

- Commemorate the difficult Ngati Hineuru history and commemorate the contribution made by Ngati Hineuru to the development of the wider region;
- Create a cultural and social revitalisation centre to rebuild the self-esteem of the Ngati Hineuru people;
- provide education about the true history and traditional practices of Ngati Hineuru; and
- provide for the restoration and protection of the taonga of Ngati Hineuru including our marae.

Restoration of the health and wellbeing of our people

The unnecessary loss of life resulted in the ending of many and entire whanau and lines of whakapapa, and has caused our population today to be a third of what it should be. Following the raupatu period, our living conditions and wellbeing were further eroded while our impoverishment continued to rise.

The loss of our land began our decline into poverty and heightened the effects of the harsh environmental conditions at Te Haroto. Consequently, our people suffered the effects of poor health, including tuberculosis, as living and housing standards plummeted. This did not only affect us in a physical sense – our cultural and spiritual identity was also degraded as result of our situation. Many of our people today remain in an impoverished state and their health and wellbeing has suffered accordingly.

Creating physical and spiritual wellbeing

Once we have created a sound base for Ngati Hineuru, our people will be able to flourish again. By restoring housing standards in our area and by providing essential social services including health clinics, we hope to improve the physical, and subsequently the cultural, health of our people.

Accordingly, we seek:

- funding to establish papakainga and kaumatua housing that achieves an acceptable base standard;
- funding to establish health centres as well as wananga about our traditional teaching techniques; and
- a relationship with the appropriate government agencies with regard to social services.

Restoration of the mana of Ngati Hineuru

Our manawhenua has been subjected to ongoing and systematic assault since the mid nineteenth century. This has been carried out through Crown interventions such as the capture and exile of the Oamaru prisoners to the Chatham Islands in 1866; and the confiscation of large tracts of Ngati Hineuru land under the New Zealand Settlements Act from 1867-1870.

The Crown has also undermined the mana of Ngati Hineuru by more covert means such as simply ignoring their interests in their traditional lands through mechanisms such as the Native Land Court. This failure to acknowledge Ngati Hineuru as an iwi with authority has been carried through from the past to the present, and not just by the Crown and local government but by other iwi in the region. We feel that our people are dispossessed and the mana of the iwi has suffered greatly as a result.

We need to be able to move forward from the position we are in now, and to move forward from the lingering bad memories of Crown interaction and engagement. We seek to reinstate trust and goodwill between us and the Crown and lay the foundation for a positive relationship founded in true partnership. We also wish to use this opportunity to build a relationship with local authorities and relevant third parties for example, the Napier and Te Papa museums.

Part of the necessary aspect of restoration of our mana is the restoration of the relativity Ngati Hineuru had with other iwi of the region. Consequently the total scope of our settlement has to adequately reflect the iwi's loss and grievances as well as restoring the 1840 relativity.

Rebuilding relationships

In order to move forward and for us to start having input in protecting our rohe, our taonga and our especially sacred sites, we seek to achieve the following:

- To develop protocols with the key central government agencies to establish relationships and to create processes for future interaction, including with respect to social services available in our rohe; and
- relationship redress in respect of local authorities and third parties.

Reassertion of the presence of Ngati Hineuru through our rohe

Ngati Hineuru enjoyed being one of the key iwi in the region, and being regarded by other groups as a critical iwi to forge relationships with for the provision of natural resources and to enable passage to the coast. We used to be centred on the strategic location that was known as the “Tarawera corridor” and formed lasting relationships with our whanaunga in light of what we could provide.

By the mid 1800s however, we had been branded “rebels” and the bulk of our population had been either exiled to the Chatham Islands, or been forced to flee elsewhere out of the main centres. By the time enough of the Ngati Hineuru population had returned, we found that a large proportion of our land had been given away, which was followed by decades of uncertainty concerning the occupation rights to our lands. The prime position we had once enjoyed was taken away from us and we were relegated to a more minor iwi status.

Since then, we have seen Ngati Hineuru often being excluded as an iwi from publicly available material including census material and Te Puni Kokiri’s “Te Kahui Mangai” (directory of iwi and Maori organisations). Accordingly, we wish to use this Treaty settlement as an avenue to reassert ourselves and our presence throughout our rohe, including through the central North Island. We seek recognition by the Crown of our mana through physical means including through the return of lands and the erection of physical structures, as well as through the provision of recognition based Treaty settlement redress.

Return of our lands

We seek the return of certain Crown land with cultural value, including in the central North Island are within our rohe to cement our presence by owning sites that are of such significance to us.

Recognition of our presence

We seek recognition and protection of our highly significant sites located on conservation lands. We wish to ensure that our values are upheld and promoted in the management of these conservation lands. Overlay classifications are one means of providing this recognition. Enhanced input and participation in the management of these conservation lands may also be appropriate for those sites of high cultural and conservation value.

Presence through physical structures

We seek to have boundary markers around the Ngati Hineuru rohe. Additionally, we seek to have pou and Kohatu, or plaques and memorial material placed on our key sites again, so that correct information about Ngati Hineuru is readily available.

Other forms of recognition of our presence

Through the settlement we seek:

- statutory acknowledgements, deeds of recognition and overlay classifications, as appropriate, so that local authorities and other entities recognise, and are aware of, our historical and/or cultural association with certain key sites;
- protocols over our rohe with the key agencies;
- name changes to rectify errors that are currently in place with respect to some of our sites;
- the placement of information boards on certain particularly sacred sites;
- restoring the relativity that Ngati Hineuru had with regard to other iwi in the region; and
- Adequate recognition of the mana of Ngati Hineuru throughout our rohe.

Revitalisation and restoration of our role as kaitiaki of our resources and environment.

Our natural environment, as the source of our sustenance and nourishment, forms another of our key cornerstones. Our maunga, which include Titiokura, Maungaharuru and Pirinoa, are sacred to us as are the many streams and rivers that flow through our rohe and are recognised through our pepeha. The rivers and streams provided us with eels and fish and the Mohaka and Te Hoe rivers are examples of two of our most plentiful rivers. The Waipunga and the Hauturu rivers are also particularly significant to us. We also sourced Hangi stones and reaped the benefits of the wood from the Matai, Rimu and Totara trees as firewood or as building materials. Our forests were also vital to our sustenance – we hunted pigs, kereru and titi as well as other birds, and this was also our source for pikopiko.

We used our abundance of natural resources to sustain ourselves and also to share with our whanaunga in recognition of our relationships with our neighbours. Today we find that many of our resources are depleted or degraded and we are not able to assist with their management, or we find that we are unable to access these resources.

Reviving our natural taonga

Our resources generally

We would very much like to investigate active co-management of all natural resources, not just rivers and streams in our rohe. We wish to be involved in co-management of conservation land within our rohe, including with respect to the forest parks in our rohe.

We want access to our traditionally used plant life through cultural materials harvest plans to provide for the collection of culturally significant materials. We need to restore and protect these materials, and we need to ensure access is more freely available to them.

We also wish to see our native flora and fauna species be replenished and protected.

Our once plentiful resources, including our fisheries and bird life, are today constrained, and are not readily accessible by us. Accordingly, we wish for our settlement to rejuvenate any threatened species, and to provide access and involvement in management of these species.

Rebuilding an economic base for Ngati Hineuru

Our turbulent and troubled history began with the unprovoked attacks on our people and was exacerbated by the loss of large areas of our land, much of which was through raupatu.

The people of Ngati Hineuru feel that we were completely invisible to the Crown at that time and were let down by the Crown's aggressive procurement of our lands. We are also saddened by the lack of assistance we received in the subsequent years when our living standards fell so dramatically and our community was forced out of our traditional rohe just in order to survive.

Among other things, these events have meant that we have not had the opportunity to be a position to consider, let alone pursue, any economic opportunities to date.

Context of our settlement aspirations and expectations

Our aim is for achieve a settlement that fulfils our needs by providing redress of a level that can begin to mitigate the effects of the raupatu and that recognises our extensive rohe and considerable forestry interests. We feel this could be delivered through the 6 pou of the Ngati Hineuru settlement.

In order to regain our begin rebuilding an economic base Ngati Hineuru seeks to purchase, or purchase and leaseback as appropriate, any available Crown properties and quantum.

In terms of forestry assets we wish to have available to us Crown Forest Licensed (**CFL**) land in our rohe and related assets.

Going Forward

We now want to explore in detail with Ngati Hineuru iwi these broad settlement aspirations to find out what specific redress iwi members want. We will then discuss these further with the Crown in order to achieve 6 pou for Ngati Hineuru.

Once the 6 pou are secured, Ngati Hineuru will be able progress past our devastating history to regain our strength and vitality.



