

**Overview of the Wairarapa ki
Tararua District Inquiry WAI 863**

and aspects of

**Ngāi Tumapuhiarangi Claim
WAI 429**

**For Te Rūnanga o Ngāi
Tumapuhiarangi ki Wairarapa**

Bob Hill

Introduction

This draft working document focuses on providing Ngāi Tumapuhiarangi with information on the work of Te Rūnanga o Ngāi Tumapuhiarangi ki Wairarapa in relation to progress of its WAI 429 claim to negotiations with the Crown. Included in this overview is the work of the Trustees, post settlement of Okautete School, Ngāumu Forest and aspects of ownership. The contents of the document are:

1. A brief overview of Ngāi Tumapuhiarangi area of interest
2. Progress of the Wairarapa ki Tararua Treaty of Waitangi claim (WAI 863)
3. Waitangi Tribunal Wairarapa ki Tararua report
4. Consolidating relationships
5. Ngāi Tumapuhiarangi Claim WAI 429
6. Ngāti Kahungunu ki Wairarapa and Tamaki nui a rua Trust Deed
7. Ancillary Interests
8. Ngāumu and forestry
9. Trust engagement with constituents
10. Te Rūnanga o Ngāi Tumapuhiarangi ki Wairarapa
11. Okautete School
12. A statistical overview of the Ngāti Kahungunu population group

Brief overview of Ngāi Tumapuhiarangi area of interest

The geology of the Ngāi Tumapuhiarangi area of interest¹ consists of a long coastal platform which varies from a broad 2 km to 3 km flat regions at Whareama, Riversdale and Uriti point, Kaiwhata River Mouth, narrowing at Te Ununu (Flat Point) as the lands to begin to change to rolling to steep hill country. At Waikēkeno and Horewai Point (Glenburn Station) Pahaoa and further south the steep hill country physically drops into the sea, restricting public access is via a narrow strip and in some places no wider than a walking track.

The inland areas are rolling to steep sharp Taipo land features (Tinui, Wainuioru, Te Wharau, Tuturumuri and Pahaoa are examples) where in the early days of pakeha settlement these features were sometimes in conversation referred to as ‘mountain goat country’. Further inland to the Maungaraki Range there are raised areas of fertile lands watered by plentiful and fast flowing feeder streams. Many areas around the Maungaraki are mixed farming and forestry.

The road network tends to be a combination of sealed and gravel nature, with a maze of farming and forestry access².

The main population centres are generally located in the Wairarapa valley close to region’s main railway line. The main centres are surrounded by rural settlements.

1 See www.tumapuhiarangi.co.nz for a description of the claimant area WAI 429 or a copy of the Ngāi Tumapuhiarangi Statement of Claim WAI 429 on www.waitangitribunal.govt.nz .

2 Includes the Ngaumu forest and privately own forest blocks

In general access from Masterton to Whareama and Riversdale, are via good sealed roads. Coastal settlements such as Flat Point, Waikekeno, Pahaoa, Awhea and Te Awaiti are serviced by combination of sealed and gravel roads consistent with the rural environment.

Progress of the Wairarapa ki Tararua Claim WAI 863

This section focuses on progress of the Wairarapa ki Tararua Treaty of Waitangi claim (WAI 863). The content provides a Wairarapa and Ngāi Tumapuhiarangi perspective and includes aspects of the wider WAI 863 Wairarapa ki Tararua case book.

The inquiry district for Wairarapa ki Tararua covers the area from the Manawatu Gorge down the main ranges to the South Wairarapa coast, up the Pacific coast to north of Cape Turnagain following the Tararua District council boundary to north of Norsewood and along the Ruahine Ranges to the Gorge.

In 1996, Paul Goldsmith's Rangahau Whānui District Report, noted that the tribal make up of the people inhabiting the Wairarapa is more complex than the label Ngāti Kahungunu.

He also notes that major chiefs in the Wairarapa ruled over autonomous hapū organisations and at that time there was no unified Ngāti Kahungunu as known in more contemporary times. Goldsmith also points out that Māori at Tūranganui identified themselves as Ngāti Tahu. In the deeds Māori in the region were simply referred to as Ngāti Kahungunu and even in deeds signed by prominent Rangitāne chiefs (Page 2 of district report).

The significant challenge then is determining and solidifying the inter relationship of whakapapa lines across the Wairarapa ki Tararua claimant region³. Overlapping interest with the likes of Rangitāne, Te Whatuiapiti, Ngāti Kioro, Te Ātiawa, Ngāti Mutunga peoples transitioning to Te Waipounamu (Ngāti Tāmanuhiri, Ngāti Hauti, Rongowhakaata and others) or exchanges with iwi in the Te Tau Ihu o te Waka a Maui area.

For the period leading up to the Wairarapa ki Tararua claimant hearings, there were

- 18 Statement of Claims (SOC) (note later this report refers to 17 claims)
- 83 Research reports
- 3 other papers in proceedings.
- 84 documents relating to legal direction, legal proceedings or where claimant groups may have petitioned the Tribunal on specific items of concern.

The first hearings for claimant groups⁴ took place on the 29 March 2004 commencing with generic evidence being presented to the Tribunal followed by individual hearings at claimant Marae or in the case of Ngāti Tumapuhiarangi, Okautete School. At the end of March 2005 and with the closure of the hearings, work began on the final report to be presented back to claimants.

³ This might issue might be a project for future research, building on existing hapu and iwi evidence

⁴ Judicial Conferences were in most cases held in Masterton, Judge Carey Wainwright presiding

Many of the research reports are significantly detailed, broad and cover for example areas of hapū interest in land, land sales, political pressures, cultural issues, language, disparities, and relationships.

What is interesting is that while the aspects of the research are very detailed very few research documents provide a fullness of whakapapa for claimant groups to build a specific identity case. Many identify tupuna, through short whakapapa lines, but very few provide the broadness of the whakapapa such as does Halbert R⁵ in his publication about the Horouta waka, Mitchell in Takitimu (1972) or whakapapa lines noted by Lambert T., in Old Wairoa, Ballara A in Iwi, Ballara The Origins of the Ngāti Kahungunu, McEwan JM in Rangitāne, or the Ngā Mōteatea (particularly Vol 3) series by Ngata and Hurinui (Waiata 201, 203, 231(page 136&146).

Research writers Crisp T and Smith T both provide an insight into whakapapa links but both writers provide limited insight into how whakapapa for both Kahungunu and Rangitāne might align and connect. Both researchers write from their respective iwi viewpoint, both fiercely maintain tikanga and kaupapa of their iwi.

During 2008-09 work began in bringing together the hapū and whānau groups aligned to the Kahungunu whakapapa. Ngāti Rangitāne as an iwi⁶ had already progressed to point where they could be comfortable with a trust agreement for its constituents. In 2009/10 work began to progress a Trust deed for the Kahungunu collective.

There was little Crown appetite for iwi to *go alone*⁷ in relation to the Wairarapa ki Tararua claim. However the Crown knowing there were overlapping issues, connectivity through whakapapa saw the need to have a collective Wairarapa Tamaki nui a rua agreement and settlement process.

At an OTS meeting with claimant groups in late 2009 at the Copthorne, Masterton it was spelt out quite strongly that there will be no individualised settlements and that any specific settlement outcomes outside of the main settlement will be treated as ancillary and as the Crown will package assets together to be invested in the Trust representing both collectives. However the return of the Okautete School land and buildings to nominated trustees is seen as a separate asset managed by the Ministry of Education and its contractor Opus International.

Waitangi Tribunal Wairarapa ki Tararua report

The Waitangi Tribunal Wairarapa ki Tararua report was released on Saturday 26 June 2010⁸. The three-volume report⁹ covers 17 claims filed by members of Ngāti Kahungunu and Rangitāne hapū and other claimant groups.

The Tribunal grouped the issues raised in 17 statements of claim into six main divisions:

5 See this publication on the history of the Horouta Canoe, Gisborne and East Coast 1999.

6 In the Wairarapa ki Tamaki nui a rua report – Rangitāne form a coherent cluster connected both by whakapapa and take. Page 1075. WAI 1775 and WAI 166 are iwi claims.

7 The Crown also prefers to negotiate with large natural groups. A large natural group is usually an iwi (tribe) or a cluster of hapu (sub-tribes) with a significant population, and a large distinctive claim area (www.ots.govt.nz).

8 Te Ore Ore Marae, Masterton.

9 The three vols are available to purchase through Legislation Direct, Wellington.

1. The relationship between Crown and Māori from 1840 to 1865 with particular emphasis on the pre-1865 Crown purchases.
2. The relationship between Crown and Māori from 1865 to 1900, with particular emphasis on native land laws, the Native Land Court, Crown and private purchases, and the political responses of Māori to these matters.
3. Non-agrarian resources and the environment, with a particular emphasis on the Wairarapa Moana (Lakes Wairarapa and Onoke), rivers, the foreshore and seabed, and environmental management and degradation.
4. The loss of land and resources in the twentieth century, with a particular emphasis on the impact of that loss and the question of what was 'sufficient'.
5. The management of heritage sites of cultural significance, the environment, the coast, and the taking of land for public purposes, whether by central or local authorities.
6. Issues specific to particular groups and whānau not covered in items 1 to 5.

Tribunal found that Crown acts and omissions in this district constituted serious breaches of the principles of the Treaty of Waitangi. In the report and its Statement of Response the Crown acknowledged its nineteenth century land purchase policy acquired the too much Māori land too quickly and without regard to the inevitable plight of the tangata whenua leaving it virtually landless in a part of the country where agricultural enterprise was the principal route to a good livelihood and economic security.

By the end of 2010 if not by early 2011 most claimant groups within the Kahungunu collective had consulted their constituents and elected trustee representatives.

Consolidating relationships

Relationships between Ngāti Rangitāne and Ngāti Kahungunu aligned clusters will continue to be contentious (complicated by claims by Ngāti Rāngitane o Manawatu, Muaupoko, interests added to by Ngāti Rongomaiwahine, Ngāi Te Whatuiapiti). Even with settlements at the lower Wairarapa Moana area where Te Ātiawa and Ngāti Mutunga were reported to have settled. Peoples from the northern coastal regions also settled in the region, Ngāi Tamanuhiri, Rongowhakaata and others during their travels to Te Waipounamu.

For some time Ngāi Tumapuhiarangi has been strengthening its relationship with a number of neighbouring claimant groups. There have been several hui with the neighbouring hapū, Marae and with a number of entities located in the inner Wairarapa valley (for example Akura¹⁰ which is a series of small land blocks to the north of Masterton with one block vested as a Māori reserve).

These groups have elected to be part of the Kahungunu collective.

Lately there have been a number of meetings with the Rangitāne Negotiations Settlement Trust¹¹ representing Rangitāne iwi in relation to progress of the iwi WAI 175 claim. In particular the need to undertake negotiations together is in line with Government settlement policy, the Crown preferring to negotiate with large natural

10 Of interest might be Māori Appellate Court MB55 (2011 Appeal 55) in the matter of Akura Lands Trust 10 February 2011.

11 On 13 August 2010 the Crown endorsed a Mandate Strategy by the Rangitāne Negotiations Settlement Trust <http://www.rangitane.iwi.nz/downloads/AHCW-414667-1-361-V1.pdf>

groups. A large natural group is usually an iwi (tribe) or a cluster of hapu (sub-tribes) with a significant population, and a large distinctive claim area¹².

A number of iwi researchers and key peoples have passionately promoted hapū or in the case of Rangitāne researchers iwi ties. Research work by Smith T (WAI 429), Goldsmith P (Rangahau Whānui Series), McEwen J (Rangitāne) and to some extent claimants such as Te Tau P, Rimene J and others (personal statements to the WAI 863 Hearing) Crisp T and Rimene J in (WAI 175), Griggs R, Paku T, Paku D (personal statements and comments for WAI 429) and all have elaborated an iwi or hapu perspective.

Understanding iwi, hapū relationships is challenge for any researcher but it is worth giving thought to continuing to build on their work and contributing to a stronger understanding of whakapapa and tikanga. Several publications have been mentioned that will begin to give an early insight in whakapapa and whānaungatanga in the Wairarapa and Tamaki regions - Ballara A, Ngāti Kahungunu and Iwi, McEwen J.M, a tribal history of the Wairarapa from a Rangitāne perspective, Halbert R; (Horouta), Mitchell JH. Takitimu, and including academic writings in the Journal of Polynesian Society (JPS).

However a number of claimant groups make no mention of their whakapapa - Jury (Te Whatahoro) claim (WAI 962) is lodged on behalf of the jury Whānau, makes no mention of iwi, but mentions Ngāti Muretu connections and their interests in various land blocks by what is referred to in the document as blood connections.

The Anaru claim is another whānau, Marae based claim and focuses various land interests affected by Crown policy. There is no mention of a whakapapa link.

Whakapapa is clearly an area for discussion; for example whakapapa lines to Ngāi Tumapuhiarangi which might include Ngāi Tara, Ngāi Tahu, Ngāi Whatuiapiti, alignments further afield to Rongomaiwahine, and to various key hapū in the Heretaunga and Waimarama (Hastings) region.

This is a role for the whakapapa experts within Ngāi Tumapuhiarangi to articulate.

Ngāi Tumapuhiarangi Claim WAI 429

There were 17 claims¹³ (covering 28 WAI numbers) filed by members of Ngāti Kahungunu and Rangitāne hapū, whanau and other claimant groups.

In April 1994 a claim to the Waitangi Tribunal was submitted by Takirirangi Smith on behalf of himself and Ngāi Tumapuhiarangi regarding the wrongful dispossession of hapū lands and registered as WAI 429.

In 2000 on behalf of herself and Ngāi Tumapuhiarangi another claim was registered by Ryshell Griggs. The Claim was registered as WAI 866.

On 7-8 February 2003 parties representing WAI 429 and WAI 866 went into mediation¹⁴ concerning conflicts and issues arising from both claims. As a result WAI 886 is amalgamated into WAI 429 and the named claimant is Ryshell Griggs.

12 <http://www.ots.govt.nz/>

13 All Statements of Claim for the Wairarapa ki Tararua inquiry lodged with the Waitangi Tribunal are available through www.waitangitribunal.govt.nz.

The WAI 429 claim is extensive covering its traditional region, the local Okautete Native School, fisheries, traditional areas of food planting and gathering through to cultural and tikanga issues.

The claim like Ngāti Hinewaka and Te Hika o Papauma differs to other more clustered claims (Ngā Hapū Karanga) as it focuses specifically on the traditional hapū environment and within its traditionally recognised rohe.

Several detailed and culturally significant research projects were undertaken for the Wairarapa ki Tararua claim. Merata Kawharu & Katie Poledniok in Wairarapa ki Tararua Customary Tenure Overview (2002)¹⁵ provide an extensive overview of the Wairarapa claimant area based on research documents submitted to the Tribunal and CFRT.

More specific and localised examples are research documents by Smith T, Wazel A for WAI 429 and Stirling B for WAI 949 Ngāti Hinewaka¹⁶, Cleaver P, A History of the Purchase and Reserves of the Castle Point Block, supported by a more broad approach by Rigby J, Summary of Wairarapa Crown Purchases, 1853-1854 are examples.

A more scientific but later publication but not submitted to the Tribunal¹⁷ at the time of the judicial hearings is Bruce McFadgen's *Hostile Shores*¹⁸ which notes:

Catastrophic events were shaking New Zealand long before the first Māori ancestors arrived here, and they continue to the present day. The most important events, however, occurred during the fifteenth century AD (Goff & McFadgen 2002), when several major faults ruptured, generating widespread earthquakes larger than any that have been felt in European times, except perhaps the historic Wairarapa earthquake of 1855 (Grapes & Downes 1997), thought to be Magnitude 8.2. These earthquakes were followed by tsunamis that inundated coastal areas and settlements, and by landslips that clogged streams and rivers, killing freshwater food sources. The tsunamis surged ashore as huge waves charged with stones and sand. All that is left today of the settlements in their path are churned-up shell middens intermixed with the waterborne detritus. Few people caught up in them would have survived the massive inundations.

The Ngāi Tumapuhiarangi claim also focused on te reo a takiwa and this was raised by Patricia Bolstad at the hapū Hearing. In essence her personal account might best be captured in these words:

14 Recommendation by Judge Carey Wainwright in November 2002.

15 All Wairarapa ki Tararua research documents are available on www.waitangitribunal.govt.nz

16 The report by Stirling was initially commissioned by Ngāi Tumapuhiarangi in 1996 before the commission was transferred to the Crown Forestry Rental Trust. When initially commissioned this work was solely focused on Ngāi Tumapuhiarangi, however it was clear the research would have a more broad impact, hence the use of the inclusive terms Wairarapa and Wairarapa Māori.

17 Published after the Wairarapa ki Tararua Hearings

18 October 2007

E kawe ana te korero a mātou tipuna i te whakapono whānui o Ngāi Tumapuhiarangi, kō te reo, te mauri, te hā, te manawa o te ao o Ngāi Tumapuhiarangi

Her personal account and involvement in reo rangatira highlights the urgency of maintaining the mauri and te mita o Ngāi Tumapuhiarangi me tā tātou nei tikanga’

Ngāti Kahungunu ki Wairarapa Tamaki nui a rua Settlement Trust Deed

This settlement Trust represents individuals and collectives of hapū whānui who claim by whakapapa descent from the tipuna Kahungunu. It is still subject to review, the final copy is due for release very soon (date not available at the time of writing this report)

The Trust has been mandated to represent Ngāti Kahungunu ki Wairarapa and Tamaki nui a rua in all matters relating to preparation and pre-settlement processes relating to the claim. The Trust deed stipulates the trust may do all such things it considers necessary or desirable in its sole discretion to perform or otherwise carry out the Trust’s purposes.

Having secured the mandate to represent the casebook region, the Trust’s primary purpose is to best serve the interests of the Wairarapa/Tamaki nui a rua region as a whole. In doing so, the Trustee representatives will:

- Organise, manage, plan, arrange, and oversee the negotiation and pre-settlement processes on behalf of Ngāti Kahungunu ki Wairarapa and Tamaki nui a rua hapū whānui;
- Enter into negotiations with the Crown for a single comprehensive settlement of all historical claims for the maximum collective benefit of Ngāti Kahungunu ki Wairarapa and Tamaki nui a rua hapū collective.
- Discuss, compile and implement an agreed process that allows for the recognition of relative hapū whānui interests that in the opinion of the Trustees will sit outside of any final settlement
- Undertake any other steps necessary to effect the best collective outcome for the settlement of Ngāti Kahungunu ki Wairarapa and Tamakinui a rua historical grievances; and
- Where specific and particular hapū, whanau, or organisational settlement interests are identified, support those particular entities to represent and negotiate those interests in their own right within the overall settlement process.

For the avoidance of doubt, the Ngāti Kahungunu ki Wairarapa/Tamaki nui a rua Trust is concerned only with the preparation and completion of the negotiation and pre-settlement stages of the Treaty settlement process. It does not seek and is prohibited from any further role in the Treaty Settlement package for the region once a Post-Settlement Governance Entity (PSGE) has been established.

Upon the establishment of a PSGE for the region, the Ngāti Kahungunu ki Wairarapa/Tamaki nui a rua Trust is to be disestablished.

The term “post settlement governance entity or governance entity” simply refers to the legal entity that will be used to hold and manage settlement assets and exercise the forms of cultural redress provided in the settlement package. The constitution of the governance entity is a matter for the claimant group to decide. The type of structure may depend on, among other things, the size of the claimant group and the assets and cultural redress they will be administering. It will also depend on the claimant group’s aims following settlement¹⁹.

Ancillary Interests

To ensure specific and particular hapū, whānau, or organisational settlement interests (ancillary interest) are recognised within the overall settlement framework, these interests must be identified and detailed by the affected party or parties.

An ancillary interest can be most readily recognised where:

- The Crown recognises the separate and particular settlement interest of a hapū, whānau, or organisational entity as distinct from the overall collective settlement;
- The Tribunal in its Report Findings and Recommendations details the separate and particular settlement interest of a hapū, whānau, or organisational entity based on the evidence provided at Hearings;
- A hapū, whānau, or organisational entity provides clear and detailed evidence of its specific and particular settlement interest to the Trust and this evidence is incontrovertible;
- A hapū, whānau, or organisational entity provides clear and detailed evidence of its specific and particular settlement interest to the Trust and this evidence is uncontested by any Representative of the Trust and is widely accepted by other hapū, whānau, and claimant groups.

All other settlement interest (outside those above) shall be deemed collective interests until such time as an agreement is reached through a dispute resolution which is set out in Sections 25 and 26 Dispute Resolution of the Trust Deed.

Ngāumu Forestry

The Ngāumu forest is a regional asset in which Ngāi Tumapuhiarangi has expressed a significant interest through its WAI 429 Statement of Claim. A large part of the forest lies within traditional Ngāi Tumapuhiarangi rohe (boundary). It will be treated as an ancillary claim.

The government during the 1940s and 50s set about planting the Ngāumu Forest. Ngāumu remained in government ownership until 1989 when the cutting rights were sold.

¹⁹ See www.ots.govt.nz for further information

An important feature of the Wairarapa forest is the role and dominance of Juken Nissho Limited (JNL) who purchased the cutting rights in 1989. Following the purchase of cutting rights the company had by 1992 set up a large processing plant just outside of Masterton. The purchase of the cutting rights plus the processing plant made the company one of the largest forest owners but also a significant employer in the region.

Essentially the forest comprises two parts

- The trees consisting of a number of private owners including JNL.
- The land managed by Crown Forestry Rental Trust (CFRT) on behalf of Maori.

The predominant tree species are *Pinus radiata*, with smaller forest populated by Douglas Fir. There are other exotic species supplementing the main plantations.

CFRT reports that forest rental proceeds held in trust as at 2009 for Ngāumu as being:

	Forest number	Current Yr received	Distributed	Total held in Trust
Ngāumu	51	\$600,000		\$10,200,000

Figures are indicative only. All \$ figures rounded off and quoted from CFRT Annual Report 2009.

This does not mean there will be a \$10,000,000 forestry settlement from the Crown. The figures have yet to be substantiated by either the settlement trust or Ngāi Tumapuhiarangi.

Settlement Trust and engagement with its constituents

At some stage and once the Settlement Trust has firmed up its Trust Deed and this is set in place, a consultation programme will begin. Further information about the consultation programme will be released by the Settlement Trust representatives in due course.

Settlement Trust Legal Advisor

Grant Powell – Powell Webber and Associates

Te Rūnanga o Ngāi Tumapuhiarangi

A significant piece of work for Te Rūnanga o Ngāi Tumapuhiarangi to consider is its current role, the current relevance the rūnanga trust deed and how it sits along side the Settlement Trust and the Post Settlement Governance Entity (PSGE) when created.

The current Trust Deed was developed as a result of the mediation between the two WAI claimant groups (WAI 866 and WAI 429). The agreement from the mediation is that:

The two groups will amalgamate under one WAI number (WAI 429) and a single named claimant.

There will be two working groups

- Te Rōpū Whenua to manage the claim through hearings
- Te Rōpū Kaimahi to develop and set in place a mandated group to manage the affairs of Ngāi Tumapuhiarangi.

A number of questions arise for hapū trustees and members to consider in relation to their hapū trust:

- As the work of the settlement trust progresses in a changing environment, what might be the role and function of the rūnanga in that new and changing environment?
- Does the current role and function of the rūnanga sit comfortably along side the wider settlement Trust deed and meet the needs of the hapū members?
- Is there a duplication of process, and what might these be? If not what other things need to be thought through?
- With the work and activities of the Ngāti Kahungunu ki Wairarapa Tamaki nui a rua Trust Deed and the Trust Deed for Te Rūnanga o Ngāi Tumapuhiarangi ki Wairarapa are considered, are the two documents essentially the same?
- As the negotiations transition into the Post Settlement Governance Entity (PSGE) will Te Rūnanga o Ngāi Tumapuhiarangi ki Wairarapa have a role other than managing the affairs of the hapū?
- Does any future or proposed change to the Ngāi Tumapuhiarangi Trust Deed need agreement across the hapū, keeping in mind there was significant initial input into the Ngāi Tumapuhiarangi Trust Deed

All the original signees to the Ngāi Tumapuhiarangi Trust Deed including an email exchange with Waina Emery in Australia, have been informed or know of the need to review the Ngāi Tumapuhiarangi Trust Deed document, identify the relationship between the Post Settlement process and identify any changes that might need to apply to the hapū trust deed.

Okautete School

On the 30 April 2001 the Ministry of Education officially closed Okautete School. The school was placed within the Ministry's asset bank for offer back or subject to a Waitangi Tribunal claim.

On Friday 22 July, nominated trustees and members of the hapū met with the Māori Land Court²⁰ at Rangimarie Marae, Masterton to:

- Consider setting the land (Part Ngāpuketuru 6) apart as a Māori Reservation.
- Consider vesting the land in the following nominated trustees Reo Walker, Deidre Walker, Cecilie Blumenthal, George Matthews, Te Whetu Waaka, Mary Kerehi, Phillip Paku, Morgan Morris, Denise Rimene and Susan Taylor.

Two applications were lodged by Mr Terry Innis of Innis Land Services²¹.

- (A20110004052) To vest the land known as Part Ngāpuketuru 6 also known as Okautete School to those persons who originally gifted the land for the purposes of the school. Those persons being Piripi Waaka, Tioi Waaka, Manaena Waaka, Maraea Iraia and Hariata Maika.

Subject to the following:

- A memorandum of encumbrance to be created and registered by the Ministry of Education, against Computer Freehold Registrar 83614, until such time as the land is set apart as a Māori Reservation; and
- The land and improvements are to be vested at nil value.

The nominated trustees will work through the development of a Trust deed relating to the future of the school and land.

Statistical overview of the Ngāti Kahungunu population group²²

Successful pathways in compulsory (early childhood through to secondary) and tertiary education (including industry training, wānanga, polytechnics and universities) has an impact on the future of all peoples. In particular Maori learners succeeding in compulsory and tertiary education are a key contribution to the success to Maori as a people and people as Maori. This section provides a statistical population and educational overview for Ngāti Kahungunu ki Wairarapa.

Ko ngā kāwai whakaheke Māori

- At the time of the 2006 Census, 7,440 people, or 1 percent of the total population of Māori descent, belonged to Ngāti Kahungunu ki Wairarapa, an increase from 5,130 people in 2001.
- In 2006, 88 percent of Ngāti Kahungunu ki Wairarapa iwi members lived in urban areas (towns or cities of 1,000 people or more), with 54 percent living in areas with a population of 30,000 or more. In comparison, 84 percent of the total population of Māori descent lived in urban areas, with 65 percent living in areas with a population of 30,000 or more.

20 Application No: A20110004053 (Recommendation for Māori Reservation and appointment of trustees)

21 Innis Land Services was acting on behalf of the Ministry of Education and the Office of Treaty Settlements

22 Stats NZ Iwi Profile

- 6600 iwi members or 89 percent of Ngāti Kahungunu ki Wairarapa were living in the North Island in 2006 and 840 iwi members or 11 percent were living in the South Island.
- In 2006, 37 percent of Ngāti Kahungunu ki Wairarapa were under the age of 15 compared with 40 percent in 2001. In 2006, 34 percent of the total population of Māori descent were aged under 15.
- 24 percent (or 1,782) of Ngāti Kahungunu ki Wairarapa were aged 15–29 years, an increase of 594 people since 2001. The proportion of Ngāti Kahungunu ki Wairarapa aged 30–64 years (35 percent) has increased since 2001 (when the proportion was 33 percent).
- 5 percent of Ngāti Kahungunu ki Wairarapa were aged 65 years and over in 2006.

Te Reo o Wairarapa

- In 2006, 32 percent of the Ngāti Kahungunu ki Wairarapa population who could converse in te reo Māori were aged under 15 years, and 5 percent were aged 65 years and over.
- 1,026 people or 63 percent of the Ngāti Kahungunu ki Wairarapa population who could kōrero Māori were aged 15–64 years.
- 57 percent of Ngāti Kahungunu ki Wairarapa te reo Māori speakers were female and 43 percent were male.

Ko te mātauranga

- 66 percent of Ngāti Kahungunu ki Wairarapa aged 15 years and over held a formal qualification in 2006. This proportion is higher than in 2001 (when it was 64 percent).
- In 2006, 63 percent of the total population of Māori descent held a formal qualification.
- 33 percent of Ngāti Kahungunu ki Wairarapa had a school qualification as their highest qualification in 2006.
- In 2006, 438 people or 10 percent of Ngāti Kahungunu ki Wairarapa aged 15 years and over held a bachelor's degree or higher as their highest qualification.
- Ngāti Kahungunu ki Wairarapa women (70 percent) were more likely than men (61 percent) to have a formal qualification.
- In 2001, 36 percent of Ngāti Kahungunu ki Wairarapa held no formal qualifications. In 2006, this figure had fallen to 34 percent.
- In 2006, 30 percent of Ngāti Kahungunu ki Wairarapa women had no formal qualification, compared with 39 percent of men.
- At the time of the 2006 Census, 57 percent of Ngāti Kahungunu ki Wairarapa aged 65 years and over had no formal qualification, compared with 31 percent of those aged 15–29 years and 33 percent of those aged 30–64 years.

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