

**BEFORE THE** Waikato Regional Council Hearing  
Commissioners

**IN THE MATTER** of the Resource Management Act 1991

**AND**

**IN THE MATTER** of Waikato Regional Proposed Plan Change 1 –  
Waikato and Waipā River Catchments

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**STATEMENT OF JOHN KAATI ON BEHALF OF THE MANIAPOTO MĀORI  
TRUST BOARD IN RELATION TO THE HEARING TOPICS COVERED BY  
HEARING BLOCK 1**

**(Submitter No: 74035, 73730 and 82035)**

**15 FEBRUARY 2019**

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**WELLINGTON**

## INTRODUCTION

1. My name is John Kaati I belong to Ngāti Urunumia, Ngutu and Apakura which are sub-tribes of Ngāti Maniapoto.
2. I am a farmer and reside at the south side of the Kawhia Harbour at Te Waitere near the Wesleyan Missionary Station.
3. I am a trustee for the Maniapoto Māori Trust Board (The Board) and was elected in 2018 for the Kawhia Regional Management Committee. I previously served on the Board between 2007 to 2013 and held the position of Deputy Chairperson.
4. During my time on the Board I was a member on the Board's Ngā Wai o Maniapoto Sub-Committee that engaged with the crown and Waikato-Tainui in relation to extending the co-governance and co-management arrangements to the headwaters beyond the raupatu/aukati boundary of the Puniu to the headwaters at the puna, Pekepeke Spring.
5. I have previously served as a councillor on the Waitomo District Council as a a councillor for six terms between 1986 to 2004 for a period of 18 years.
6. The Board established in 1988 as the recognised iwi authority for Ngāti Maniapoto, and operates in accordance with the Māori Trust Boards Act 1955.
7. The Maniapoto rohe incorporates the eastern boundary along the Rangitotoo-Kahu and the Hurakia ranges; the western boundary with Aotea and Kāwhia harbours and extending 20 nautical miles out to sea; the northern boundary from Raukūmara to the Waipingao Stream; and the southern boundary of the Tūhua ranges. There are also shared boundaries with other Iwi along the Wharepūhunga, Hauhungaroa and Tūhua ranges. Geographically, the area covers the Maniapoto rohe, including the areas commonly known within Te Ao Māori as Te Rohe Pōtae and Te Nehenehenui.
8. The Board also carries out functions, duties, and exercise powers under the Ngā Wai o Maniapoto (Waipā River) Act 2012. The overarching purpose of this Act is to restore and maintain the quality and integrity of

the waters that flow into and form part of the Waipā River for present and future generations and the care and protection of the mana tuku iho o Waiwaia.

9. This statement of evidence has been prepared to provide a context for the Board's position in relation to the Healthy Rivers - Waiora Plan Change 1. In particular I have outlined our aspirations for the Waipā River which is the largest tributary flowing into the Waikato River.
10. Our people are of the view that it is not possible to have a clean Waikato river without a clean Waipā river and the aspirations to achieve this are inextricably linked.

### **Maniapoto Traits**

11. The following points provide a Maniapoto worldview and context for the Commissioners to understand how we think and traits we carry from our tūpuna.
12. "Te Kī Tapu" – The word is sacred. This term was based on an authority specific to Te Mana Whatu Ahuru of Ngāti Maniapoto, handed down through generations from Io the Parentless...to Hoturoa...to Maniapoto and his siblings and representing Maniapoto's status as an Ariki. The word of a Rangatira is sacrosanct, binding not only the leader but his family and his people. In accordance with tikanga, any breach of a ki tapu would have consequences which could include redress being sought or blood being spilt.
13. 1883 - In June, Maniapoto submitted their petition to Parliament. The petition is also from Ngāti Raukawa, Tūwharetoa, and the Whanganui tribes and is an attempt to secure the future of this wider 'Rohe Pōtae' alliance of neighbouring iwi, partly by appealing to the Treaty of Waitangi. It is critical of the **mahi kino** (evil deeds) Native Land Court among other things and requests a law to reform it.
14. Our Maniapoto leaders were clear about self-autonomy within the boundary of Te Rohe Potae and their responsibility as kaitiaki over their taonga. The Crown had breached its promises under the treaty. Today we are looking at addressing water quality issues and it is our

responsibility to whakaohoho ake anō te Mauri o Waiwaia – To reawaken the life force of Waiwaia - The **restoration** of the Waipā River

15. The ability to practice kaitiakitanga and contribute tikanga, kawa and mātauranga Māori to decision-making and management processes is important to the people of Maniapoto
16. The rangatiratanga status of Maniapoto as confirmed in Te Tiriti o Waitangi is integral to the mana of Maniapoto and the exercise of kaitiakitanga. The people of Maniapoto expect to exercise a degree of autonomy, authority and influence within the Maniapoto rohe to uphold kaitiaki responsibilities.
17. This below statement of significance was prepared for the Ngā Wai o Maniapoto (Waipā River) Deed of Settlement by me and shares my traditional knowledge and understanding of the connection between Te Mana o Te Wai and Te Mana tuku iho o Waiwaia

 Ancestral authority handed down from generation to generation in respect of Waiwaia, Guardian of the Waipā River.

 Waiwaia's importance to Maniapoto is boundless. The Waipā River, through Waiwaia, provides for its people the necessary instruments of life:

 It's clear running water abound with food of countless descriptions

 Its flat, arable fertile lands growing bountiful crops

 Its waters yielding to river-travelling canoes of varying sizes

 Forests that sustain infinite birds of diverse breeds and colours

 It's clear running waters giving out a spiritual essence in reverence of its people in times of conflict and strife

 Dexterity to sustain life in all shapes and forms

 Waiwaia is the spiritual guardian of all things that are the Waipā River, notwithstanding what it provides and represents to all. (Maniapoto will again stand tall on its river)

18. Fresh water has a deep spiritual significance to Maniapoto. Water is the wellspring of life. Historically, the waters were such that they provided all manner of sustenance to Maniapoto, including physical and spiritual nourishment that has, over generations, maintained the functions of marae and the health and wellbeing of whānau, hapū and Iwi<sup>16</sup>. The health and wellbeing of the people of Maniapoto is closely linked to the health and wellbeing of freshwater resources.
19. The degradation of waterways, declining water quality and the loss of fisheries and mahinga kai is a significant source of distress for Maniapoto. The restoration and protection of the mauri of all waterways is paramount to Maniapoto to ensure the quality and integrity of waterways continues to sustain the health and wellbeing of Maniapoto and the environment.

#### **IMPACTS TO ALL OUR WATERWAYS MUST BE ADDRESSED**

20. There are numerous negative man-made environmental impacts to the water quality of all our water ways within the Maniapoto rohe and beyond. Ngā Wai o Maniapoto is about looking after all our waterways for our mokopuna and future generations. Sustainable environments require strategic planning and wisdom to future proof a way of life that enhances the next generations. We have five simple principles we would like the Commissioners to consider as a mātauranga framework.

#### **Principle one: 'Te Mana o te Wai'**

21. Te Mana o te Wai refers to the quality and integrity of the waters that sustained the physical and spiritual wellbeing of Maniapoto.
22. The continued health and wellbeing of current and future generations and all other living things that depend on water is important to Maniapoto.

- (a) The pollution, degradation and development of the Waipā River have resulted in the decline of its once rich fisheries and other food sources which had for generations sustained the people and their way of life and their ability to meet their obligations of manaakitanga; and the decline has been a source of distress to Maniapoto.
- (b) To Maniapoto, our relationship with the Waipā River, and our respect for it, gives rise to our responsibilities to protect Te Mana o Te Wai and to exercise our kaitiakitanga in accordance with our long established tikanga. Our relationship with the Waipā River and our respect for it lies at the heart of our spiritual and physical wellbeing, and our tribal identity and culture.
- (c) The deterioration of the health of the Waipā River, while the Crown exercised overall responsibility for the management of the Waipā River, has been a source of distress for the people of Maniapoto.
- (d) The Waipā River is a significant contributor to the waters of the Lower Waikato River and will have a significant impact on the effectiveness of the Vision and Strategy, and other arrangements to restore and protect the health and wellbeing of the Waikato River.
- (e) Maniapoto acknowledge that the restoration and maintenance of the Waipā River, as part of a larger catchment, needs to be coordinated with the management of the Waikato River. This whole of river approach is consistent with the desire of Maniapoto to keep intact the mauri of the Waipā River in its entirety.
- (f) The relationship between Maniapoto and the Waipā River is historic, intellectual, physical and spiritual. Historically, Te Mana o Te Wai was such that it provided all manner of sustenance to Maniapoto including physical and spiritual nourishment that has, over generations, maintained the quality and integrity of Maniapoto marae, whanau, hapu and iwi.

### **Principle two: Ngā Wai o Maniapoto**

23. Ngā Wai o Maniapoto refers to all the waterways in the Maniapoto rohe. Maniapoto have a deep-felt obligation to restore, maintain, and protect all waters within the Maniapoto rohe (Ngā Wai o Maniapoto), including the waters that flow into and form part of the Waipā River.
24. The historic degradation of Ngā Wai o Maniapoto and the exclusion of Maniapoto participation in freshwater management has been a source of distress for Maniapoto. Maniapoto participation in co-governance and co-management decision-making arrangements will ensure Ngā Wai o Maniapoto are enhanced and protected.

### **Principle three: Te Mana o te Waipā**

25. This principle refers specifically to the Waipā River and tributaries. The relationship between Maniapoto and the Waipā River is historic, intellectual, physical, and spiritual. The Waipā River is central to the identity and livelihood of Maniapoto, such that, the Waipā River has mana and represents the mana of Maniapoto.
26. Restoration efforts for Te Mana o te Wai and the Waipā River is important to Maniapoto and aims to enhance and protect the mauri of the Waipā River and Waiwaiā, in its entirety.

### **Principle four: Te Mana Tuku Iho o Waiwaiā**

27. Waiwaiā is the spiritual kaitiaki of the Waipā River. Maniapoto has a deep-felt obligation to care for and protect te mana tuku iho o Waiwaiā and to instil knowledge and understanding within Maniapoto and the Waipā River communities about the nature and history of Waiwaiā. It is, therefore, important to Maniapoto to be consulted and engaged for all matters that impact on Maniapoto. Waiwaiā is also known in other rivers within the Maniapoto rohe.

### **Principle five: Kaitiakitanga**

28. Kaitiakitanga is integral to the mana of Maniapoto and requires:
  - (a) restoration of the relationship of Maniapoto with wai.

- (b) restoration and maintenance of the ability of Ngā Wai o Maniapoto to provide for the practice of manaakitanga.
- (c) recognition and respect for the kawa, tikanga, and kaitiakitanga of Maniapoto.
- (d) encouragement and empowerment of active involvement by Maniapoto in the expression of their kaitiaki responsibilities.

### **Kingitanga, Raupatu, War and the Waikato River Settlement**

- 29. Maniapoto hold close kin links to the people of Waikato and the Kīngitangā movement. Subsequent to the signing of the Treaty of Waitangi in 1840, settler pressure for land and growing European settlement concerned our tupuna.
- 30. During that time Maniapoto supported the establishment of a Māori king who would oppose any further sale of land. Maniapoto's affirmation of Pōtatau Te Wherowhero as the first king was expressed at a meeting within our tribal boundaries at Haurua in 1857. This place is more commonly referred to as Te Puna o te Roimata – the wellspring of tears.
- 31. From the consecration of Kīngitangā in 1858, Maniapoto resisted the loss of land and sought the maintenance of tribal authority. In the 1860s they joined the resistance and fought British troops in the Taranaki and Waikato conflicts.
- 32. A renown ancestor – Rewi Manga Maniapoto led the opposition to the British and this culminated in the well-known Battle of Ōrākau in 1864 where in the face of overwhelming odds against a numerically superior British force, and despite a call to surrender, the historic reply was given:

E hoa, ka whawhai tonu mātou, Āke! Āke! Āke!

Friend, we will fight on forever, forever and forever!
- 33. Nevertheless, lacking food, water and ammunition, Rewi's forces abandoned the fortification. They retreated across the Pūniu River into Maniapoto territory, along with Waikato people and the second Māori king, Tāwhiao.

34. The Pūniui created a geographical defensive boundary to prevent entry of any European into the district south of the Pūniui River. This formalised the northern reference point of Te Rohe Pōtae (later also called the King Country) and effectively became a de facto state within a state for a period of twenty years.
35. It was not until 1883, after a series of negotiations between the government and such Maniapoto leaders as Wahanui, Rewi and Taonui, that the King Country was made accessible to Europeans. It was also opened to road surveying and the North Island's main trunk railway.
36. The Pūniui was therefore a geographical defensive boundary for Maniapoto and Kīngitangā followers who gained sanctuary in Te Rohe Pōtae. This reference point also demarcated the lands to the north which were so bitterly fought for and eventually confiscated under the New Zealand Settlement Act 1863.
37. The 1995 Waikato Raupatu Lands Settlement Act and the 2010 Waikato Raupatu (Waikato River) Settlement used the Pūniui River as a significant reference point to demarcate the Raupatu boundary and consequently a de facto boundary between the people of Waikato and Maniapoto
38. Insofar as the Waikato River arrangements are concerned, the powers only extended as far as the Pūniui. The inclusion into those arrangements of the upper reaches of the Waipā occurred because it was evident that in order to achieve its objectives a catchment approach would be necessary.
39. This led to the inclusion of Maniapoto and the Waipā River in the Waikato River Settlement which is discussed later.

#### **The inclusion of the Upper Waipā River Catchment - south of the Pūniui River**

40. A key component of the agreement in principle between the Crown and Waikato Tainui signed on 16 December 2007 was the formation of the Guardians Establishment Committee (GEC). The GEC had the lead role and function of developing the Vision and Strategy for the Waikato River

and the Waipā River from the junction of the Pūniu River to the confluence with the Waikato River. By virtue of their interests and association with the Waipā River from its junction with the Pūniu River, Maniapoto were represented by one member on the GEC.

41. On 22 August 2008, the Crown and Waikato-Tainui signed a Deed of Settlement with respect to the Waikato River that provides for co-management in relation to the Waikato River. The overarching purpose of that settlement is to restore and protect the health and wellbeing of the Waikato River for future generations.
42. On 4 September 2008 Maniapoto and the Crown initialled an agreement in principle for co-governance and co-management of the whole of the Waipā River. The terms of the agreement in principle reflect the mana of Maniapoto in respect of the Upper Waipā River.
43. In early 2009, the new Government commissioned an independent panel to review the various co-management arrangements entered into between Waikato River iwi and the Crown. As a result of the recommendations made by the independent panel, the Crown sought to re-engage with Waikato River iwi in respect of co-management arrangements for the Waikato River.
44. This re-engagement led to the signing of a new deed of settlement with Waikato Tainui on 17 December 2009. This deed replaced the deed signed on 22 August 2008 and contained a revised co-governance structure based on recommendations made by the independent panel.
45. On 3 November 2009 Maniapoto and Crown entered into an updated agreement in principle for co-governance and co-management of the Upper Waipā River which, took into account the recommendations of the independent panel while continuing to reflect the mana of Maniapoto in respect of the Upper Waipā.
46. In 2012, the Ngā Wai o Maniapoto (Waipā River) Act was enacted. Preamble clause 22 states: 'Maniapoto and the Crown agree that protective measures are necessary to safeguard the Waipā River from further deterioration and that co-governance and co-management arrangements provide a foundation for the restoration and maintenance

of the Waipā River'. The purpose of the Act is to restore and maintain the quality and integrity of the waters that flow into and form part of the Waipā River for present and future generations.

### **Te Awa Waipā**

47. Maniapoto do not accept they have ever ceded authority or rights of ownership over the Waipā River, or its tributaries, to anybody. We have never agreed to cede our authority over or rights in the Waipā River or its tributaries.
48. Te Awa Waipā is a taonga to our iwi. Maniapoto have a deep obligation and desire to restore, maintain and protect all of the waters that flow and/or fall within the Maniapoto rohe (Ngā Wai o Maniapoto), whether the waters are above, on or underground. Te Mana o Te Wai (The quality and integrity of the waters) is paramount. The obligation includes the waters that flow into and form part of the Waipā River.
49. The Waipā River is a significant contributor to the waters of the Lower Waikato River and will have a significant impact on the effectiveness of the Vision and Strategy, and other arrangements to restore and protect the health and wellbeing of the Waikato River.
50. The relationship between Maniapoto and the Waipā River is historic, intellectual, physical and spiritual. Historically, Te Mana o Te Wai was such that it provided all manner of sustenance to Maniapoto including physical and spiritual nourishment that has, over generations, maintained the quality and integrity of Maniapoto marae, whanau, hapu and iwi. There are numerous Hapu, Marae, Papakainga that live along the stretch of the Waipā River and have for generations.

### **Co-Management Arrangements**

51. Maniapoto and the Crown maintain their own viewpoints in respect of the Waipā River that converge in the objective to restore and maintain the Waipā River. The parties agree that protective measures are necessary to safeguard the Waipā River from further deterioration, and that the co-governance and co-management arrangements anticipated in our Deed

of Settlement will provide for the restoration and maintenance of the Waipā River.

52. It is our view that the Waipā River has mana and this reinforces the mana of Maniapoto. We maintain that the Waipā River is a single indivisible entity that flows from Pekepeke to its confluence with the Waikato River and includes its waters, banks, bed (and all minerals under it) and its streams, waterways, tributaries, lakes, fisheries, vegetation, floodplains, wetlands, islands, springs, geothermal springs, water column, airspace and substratum as well as its metaphysical elements with its own mauri.
53. Maniapoto acknowledge that the restoration and maintenance of the Waipā River, as part of a larger catchment, needs to be coordinated with the management of the Waikato River. This whole of river approach is consistent with the desire of Maniapoto to keep intact the mauri of the Waipā River in its entirety.
54. Te mana tuku iho o Waiwaia is the ancestral authority handed down from generation to generation in respect of Waiwaia, Guardian of the Waipā River. It is also the obligation for the care and protection of te mana tuku iho o Waiwaia, which extends to instilling knowledge and understanding within Maniapoto and the Waipā River communities about the nature and history of Waiwaia.

#### **Accords with the Crown**

55. Set within the Waipā River Act are the values within our Waiwaia Accord. One such value is Kaitiakitanga, which is integral to the mana of Maniapoto and requires:
  - (a) restoration of the relationship of Maniapoto with the wai;
  - (b) restoration and maintenance of the ability of Ngā wai o Maniapoto to provide for the practice of manaakitanga;
  - (c) recognition and respect for the kawa, tikanga and kaitiakitanga of the marae, whanau, hapu and iwi of the Waipā River; and

- (d) encouragement and empowerment of active involvement by Maniapoto in the expression of their kaitiaki responsibilities.
56. The Accord describes how Maniapoto and the Crown have committed to a new approach of working together in co-governance and co-management through:
- (a) a collaborative approach that reflects partnership;
  - (b) the highest level of good faith engagement; and
  - (c) consensus decision-making as a general rule,
- while having regard to statutory frameworks and kaitiakitanga responsibilities of Maniapoto.
57. Integration of the co-management arrangements must be implemented and achieved at a number of levels and across a range of agencies to be effective, including the Crown and local and regional authorities and within a co-governance framework [JMA/Accords] that reflects the shared aspiration of each of the iwi for whom the Waipā River and the Waikato River have significance.

### **The Joint Management Agreement with Councils**

58. The importance of Plan Change 1 for Maniapoto is to ensure the INTENT of the purpose for the Waipā River Act is given effect.

### **The Upper Waipā River Integrated Management Plan**

59. There are 20 legislative acts that have particular regard to Te Ture Whaimana V&S and all of these acts impact on our customary practices in some shape or form.
60. In August 2018 a resolution was made by the Board for the commencement of the Upper Waipā River Integrated Management Plan (**UWRIMP**). The Board intend to bring together the JMA and Accord arrangements, that will clearly identify implemented operational opportunities provided by agencies for Maniapoto and which enable customary activities and support kaitiakitanga.

61. On 3 October 2018 the Board initiated the UWRIMP as part of its co-management arrangements, a letter sent to relevant Ministers, Mayors, Chairperson and Chief Executives listed below;
- (a) Waikato Regional Council
  - (b) Waikato District Council
  - (c) Waipā District Council
  - (d) Otorohanga District Council
  - (e) Waitomo District Council
  - (f) Ministry for the Environment
  - (g) Department of Conservation
  - (h) Ministry of Primary Industries
  - (i) Ministry of Business, Innovation and Employment
  - (j) Ministry of Māori Development
  - (k) Department of Internal Affairs
  - (l) Ministry of Culture and Heritage
  - (m) Land Information New Zealand
62. We would like to emphasise the work done to date by all parties to achieve integrated management of the Upper Waipā. In particular, the huge value that the Waikato and Waipā River Restoration Strategy has provided in guiding and prioritising restoration strategies. WRC has taken an integrated approach with the Waipā Zone Management Plan, Waipā Catchment Plan and with PPC1. These and on-the-ground projects, much of which have been undertaken with Maniapoto, have strongly contributed to the integrated outcomes Maniapoto seeks for the Waipā catchment.
63. Maniapoto continue to support the hearings for PPC1, and ensuring successful implementation of the Waipā plans are key priorities.

64. It is important to understand that this is the first integrated management plan to be initiated in the Waikato Region, it is something that will require agreed practices and methodologies that all parties can be satisfied with. Moreover, that it meets the objectives of Maniapoto by operationalising the Accords and JMA arrangements.
65. The preparation and planning process scheduled within the Waipā River Act will be followed accordingly. A lot of information has already been collated in various plans regarding the Waipā River, therefore the UWRIMP is not intended to duplicate these, but bring them together, linking central and local government strategies in one place. Although we have three years to complete the UWRIMP, it is the Board's intent to align with the PPC1 timeframes and public consultation round by 2020/21.
66. This mechanism is intended to build a framework upon which matters impacting on our people and our natural environment can be better streamlined and integrated to enable our customary activities and support kaitiakitanga.
67. Therefore, looking forward to the completion and implementation of our UWRIMP, I believe that the PPC1 must have particular regard to the UWRIMP. This will be important for Maniapoto as we have expectations in our pending Treaty settlement agreement with the Crown that all our co-management arrangements will be extended across the tribal area of Maniapoto. The UWRIMP will set a platform that will enable our customary activities and support our kaitiakitanga principles across our rohe and in part set the methodology that will assist our 40-year social investment strategy with the whole of government.

## **CONCLUSION**

68. Te Awa o Waipā is a taonga to Maniapoto. Maniapoto have a deep-felt obligation and desire to restore, maintain and protect all of the waters that flow and/or fall within the Maniapoto rohe (Ngā Wai o Maniapoto), whether the waters are above, on or underground. Te Mana o Te Wai (The quality and integrity of the waters) is paramount. The obligation includes the waters that flow into and form part of the Waipā River.

69. Maniapoto wishes to make known to the hearing's commissioners that, the Crown acknowledges that only Maniapoto can represent Maniapoto interests and;
70. The Maniapoto Māori Trust Board are generally supportive of the Proposed Plan Change 1. However, any future amendments made by Council to the Proposed Plan Change 1, should only be made:
  - (a) To ensure PPC1 has particular regard to the Upper Waipā River Integrated Management Plan.
71. To strengthen the plan; to provide for all matters in this statement of evidence and to align with and give effect to our key Maniapoto and Waipā River related documents such as Ko Ta Maniapoto Mahere mo te Taiao - Maniapoto Environmental Plan, Ko Ta Maniapoto Mahere Ika mo te Waipā, Maniapoto Fisheries Plan for the Waipā and the Maniapoto Priorities for Restoration of the Waipā River and the Waipā Catchment Management Plan.
72. Finally, I want to express that Maniapoto first principles of kaitiakitanga for Ngā wai o Maniapoto is connected to Te Mana tuku iho o Waiwaia. The embodiment of this view is contained in Mauri and Mana o Te Wai which reinforces who we are and what we believe to be Te Mana o Maniapoto.

## ANNEXURE A

### [timelines and events which link this statement to the PPC1]

1820 European traders stationed at both Mōkau and Kawhia harbours.

1830s Maniapoto become active traders. Ngā Tau Rangatira 1830s-early 1850s. 'The Golden Years.' Māori turned in large numbers to cultivations. Much abundance. Maniapoto owned ships, flour mills, cattle, horses, pigs etc. Maniapoto ships include the Rere-wiki, the Parininihi, the Re-wini and the Aotearoa.

Early Europeans who settled permanently in the King Country marry Maniapoto women and are absorbed into the iwi. This includes Louis Hetet, William Turner, William Searancke, Nathaniel Barrett, Thomas Anderson and Robert Ormsby.

Only land sales in the area took place around Kāwhia and that sold to missionaries and settlers.

1834 Wesleyan Methodist missionaries established first at Kāwhia in 1834. This was followed by two more on the Kāwhia Harbour, one on the upper Mōkau River and one at Mōkau itself.

1835 He Whakaputanga o te Rangatiratanga o Niu Tirene. Pōtatau signs in 1839. No other Maniapoto chief signs.

1840 All of Taranaki sold by the several Maniapoto chiefs from Kawhia to the Wesleyan Missionary Society. (6 Jan)

Te Tiriti o Waitangi. Maniapoto signatories at Waikato Heads and Kawhia. Rangatira include: Taonui, Te Ngohi (Rewi's father), Haupokia te Pakaru, Tariki

- 1841 Te Kōpua is the first Wesleyan Mission Station to be established inland in the Maniapoto tribal area and Rev Thomas Buddle is charged with commencing and building the Station.
- John Morgan takes charge of the mission station at Ōtawhao, at Te Awamutu, where he works among Maniapoto and related tribes. This includes separate schools for native and half-caste children.
- 1844 F. Riemenschneider establishes a Lutheran station at Motokaramu (Mōkau)
- 1852 NZ Constitutional Act. Section 71 provides for Native districts. This section is something the Maniapoto claimants would come to regularly cite in their argument for tino rangatiratanga.
- 1857 Te Puna o te Roimata hui at Haurua solidifies Maniapoto's support for the Kingītanga and Pōtatau as the 1<sup>st</sup> Māori King.
- 1858 Rewi raises the King's flag at Ngāruawāhia as Pōtatau is confirmed as King.
- 1860 Pōtatau dies and his son Matutaera is installed as the second Māori King. His dying words to Matutaera remind him of the importance of the support of Maniapoto:
- E muri ara mau ki te Nehenehenui," [afterwards hold fast to te Nehenehenui.] Potatau was referring here to Tāwhiao being able to count on Maniapoto, not only as supporters of the Kingītanga but also as close relatives.
- 1860 Maniapoto emissaries go to Taranaki, and on their return convince Rewi that the resistance of Wiremu Kingi Te Rangitake to land sales at Waitara was justified. Maniapoto fight beside Taranaki people to defeat imperial troops at Puketakauere, near Waitara, on 27 June 1860.

1861 Rewi leads an unsuccessful attack on a redoubt at Huirangi.  
(Jan)

1863 Maniapoto support Waikato at the Battle of Rangiriri. (July)

New Zealand Settlements Act and Suppression of Rebellion Act which leads to the confiscation of Māori land in Taranaki and Waikato. Maniapoto would go on to support restoration of Waikato's confiscated lands.

1864 The invasion of Rangiaowhia and the sacking of that settlement.  
(Feb)

The Battle of Ōrakau led by Rewi Maniapoto. (April)

King Matutaera and circa 2600 Waikato refugees retreat across the **Puniu** river to their Maniapoto relatives.

Aukati - **Puniu** river was now a powerful symbol of the European's confiscation line but also of the border for the rangatiratanga of Maniapoto over Te Nehenehenui. Me puru te Pākehā. Maniapoto guarded and protected the aukati

1883 'Te kapua taimaha a Te Paraihe'. Bryce putting on the pressure to open up the King Country.

Government to proceed with surveying land at Kawhia despite Tāwhiao objection.

Government also threatening to open up the 50,000 acres it had supposedly purchased at Mōkau.

A big Maniapoto hui planned at Totoro to discuss proposals for Bryce but this gets flooded out.

After meeting at Te Kuiti, Wahanui, Rewi mā meet with Bryce at Whatiwhatihoe and agreement made.

16 March - an exchange of letters. Bryce is to go on with the railway exploration but his hands are not to 'spread out', that is,

that he merely undertakes the exploratory survey for a suitable route for the railway line. There also to be no surveys in their district until the question was fully discussed and that Maniapoto intended sending a petition to parliament to establish their own rūnanga or committee for their lands. The first part of the so called 'Sacred Compact'. Wahanui later refers to this as 'te ki tapu'.

Charles Hursthouse, the surveyor for the railway line, imprisoned by Te Māhuki and his supporters. Wahanui incensed. Rescued by Te Rerenga and Te Kooti and their men. Eager to secure their pardon.

Bryce travels through King Country with Te Rerenga Wetere as guide.

In June, Maniapoto submit their petition to Parliament. The petition is also from Ngāti Raukawa, Tūwharetoa, and the Whanganui tribes and is an attempt to secure the future of this wider 'Rohe Pōtae' alliance of neighbouring iwi, partly by appealing to the Treaty of Waitangi. It is critical of the mahi kino Native Land Court among other things and requests a law to reform it.

Government response is the Native Lands Amendment Bill and the Native Committees Bill. Wahanui states these do not go far enough to allow them to effectively manage their own affairs.

At a meeting in Nov with Bryce, Wahanui, Rewi, Taonui and others agree to a survey of their external boundary. Exchange of letters with Assistant Surveyor-General Percy Smith in Dec. Cost is £1600 which Wahanui states Maniapoto to pay so Government has no claim on land. They just want one survey and would themselves look after internal land matters.

1884 Kawhia committee set up under the Native Committees Act. Limited self-management of local affairs. First Chair is John Ormsby who is himself dissatisfied with its limited powers.

Native Land Alienation Restriction Act 1884 reasserts the Crown's right of pre-emption in the King Country. Gives the Crown a monopoly on the purchase of Native land.

In April, Wahanui protests the sale of liquor within the region. Blue Ribbon movement circulate a petition which is signed by 1400. A letter from Wahanui and others accompanied the petition, which asked that Governor Jervois not in anywise permit a Publican's License.

Later that year a proclamation is issued under the Licensing Act prohibiting the issue of publicans' licenses within their district.

Wahanui travels to Wellington and speaks before both the Lower and Upper Houses of the Legislature to press Maniapoto's case for administration of their territory. Wahanui referred to Parliament as sacred: "he mea tapu tenei Paremete", and "he tapu hoki ana mahi me haere i runga i te pono me te tika." [its work should be sacred and should be undertaken with truth and equity.] Hence any agreements with Ministers would be considered sacred or tapu.

1904 Te Kawenata o Maniapoto me ōna hapū maha – an attempt to unite a divided tribe and perpetuate Maniapototanga as the foundation of its identity.