

**TE ROOPU KAIWHAKAHAERE O RUAWAIPU CLUSTER
RUAWAIPU CLUSTER**

**RUAWAIPU: TANGATA WHENUA
SCOPING REPORT
FOR AN ORAL AND TRADITIONAL HISTORY PROJECT**

Prepared for the Ruawaipu claimants in the East Coast Inquiry (Wai 900)
and commissioned by the Crown Forestry Rental Trust

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A INTRODUCTION

i THE SCOPING REPORT

1. This scoping report is the first in a series of steps towards the completion of an oral and traditional history project. The scoping report is designed to determine whether a substantive report is required in the context of the Ruawaipu claims. Our view is that a substantive report is merited for the following reasons:
 - Crucial to many of the Ruawaipu claims is the importance of establishing who Ruawaipu was, her whakapapa, where she came from, who her descendants were, they hapu they established, their rohe and their relationship with other kinship and tribal groups from first settlement of the northern East Coast region to the present; and,
 - To give kuia and kaumatua the opportunity to tell their life story, speak of their relationship to the land and that of their parents and to ensure that the traditions passed to them by their parents and elders are recorded and presented, where possible, with what their ancestors have said in earlier contexts to the Tribunal.
 - This information is essential to the investigation of Ruawaipu claims and cannot be obtained in any other form than through a detailed research project.
2. The project proposed is substantial and is detailed in the last section of this report. There is a considerable volume of documentary evidence to locate and review and a significant number of kuia and kaumatua who have already been identified as possible participants in the interviews and small group discussions.
3. The approach proposed will involve all Ruawaipu claimants as far as possible and in partnership with a small team of researchers who can provide certain technical research skills. We are also particularly mindful of the timeframes which claimants must meet for the East Coast inquiry. The current casebook deadline is 30 June 2008 but in memorandum directions of 12 October 2007, the presiding officer has indicated that hearings are at least 18 months away. Planning this project in the absence of an established timetable is difficult but a balance needs to be achieved between the volume of work which can be contemplated and the need to have the report completed in time to meet the Tribunal's hearing plan. The final scoping report is due to be

submitted on 2 November. This will then require a period of at least four weeks for consultation with the clusters and other Ruawaipu claimants. The Crown Forestry Rental Trust will also have an approval process to work through for the funding required for the project and there will some time taken up commissioning the project.

4. It is unlikely that the project could commence until some time in February or March 2008 in consequence. It is acknowledged that a very significant sense of urgency to commission the project has been expressed by all claimants in the clusters no matter what decisions are made regarding the hearings or direct negotiations. Some claimants would like the project completed sooner rather than later while others have pointed out that additional time will be available given hearings are not anticipated to start for at least 18 months. Whatever the outcome of recent moves by Te Runanga o Ngati Porou to obtain a mandate for direct negotiations, the Ruawaipu oral and traditional history project will be of considerable importance either in the negotiation process or at the hearings.
5. In order to have a report ready for either eventuality and to achieve the balance referred to above, it is suggested that the project have a timeframe of approximately ten to twelve months. This provides a period in which to undertake the research, conduct the interviews and small group discussions, process the recordings and provide them to claimants, counsel and other researchers, analyse all this material, draft the report, circulate the draft report to claimants for feedback and comment, review the draft in light of the feedback and complete the final report for filing. The objective would be to have the oral and traditional history project (including the report) completed by the end of 2008 but with the proviso that further time would be available if required with an absolute deadline of March 2009. Some flexibility will be necessary as the circumstances (and timetable) in which the claimants must produce their evidence could change considerably.
6. For these reasons, we are recommending the project be undertaken by a small team comprising the following:
 - Lead researcher: to co-ordinate the project, direct research, participate in the interviews, small group discussions and wananga and write the report;

- Oral history group: a small team of four to five claimants who will organise, facilitate and participate in the interviews, small group discussions and wananga;
 - Research assistant: to work under the direction of the lead researcher to locate, copy and organise the documentary evidence for the project.
7. The proposed approach outlined below (including the extent of documentary research and interviews/small group discussions) has been developed with this timeframe in mind. It is designed to ensure that the report is sufficiently comprehensive and robust to withstand rigorous cross-examination from the Crown and other claimants.
8. This scoping report and the proposed approach are based on some initial research and a number of hui with claimants in the Ruawaipu clusters (and also with counsel for some unclustered claimants). The emphasis in this stage of the project has been on meeting with claimants to discuss some of the key issues which need to be addressed for their claims. The following work has been undertaken to date:
- Development of a work plan and milestones for the scoping report;
 - Workshop with representatives from both clusters to discuss the nature of the project, issues for consideration, communications and arrangements for hui with claimants (held at Gisborne Hotel on 15 August);
 - Initial searches for Native Land Court minutes;
 - Hui with claimants at Gisborne (held 28 August);
 - Research at the Maori Land Court, Gisborne (relating to the Te Araroa Native Township block title investigation);
 - Collection of some of the minutes of Native Land Court title investigations for the Marangairoa block (which have been supplied to the clusters and counsel);
 - Further hui with claimants at Gisborne and Te Araroa including a brief site visit to Rangitukia (held 10 to 12 August);
 - Hui with Horimatua Evans at Tauranga to discuss the oral history part of the project in particular (on 25 September); and,
 - Preparation of a draft scoping report;
 - Research at the Maori Land Court, Gisborne, Archives New Zealand, Wellington and the Tairāwhiti Museum, Gisborne;
 - Hui with Herewini Kaa and Hikurangi Kaa at Wellington (held 11 October);
 - Sites visits to Lottin Point, Potaka, Hicks Bay, Te Araroa, Rangitukia and Tikitiki;
 - Further work on the draft scoping report;
 - Meetings to discuss the draft report with counsel including Charl Hirschfeld, David Stone, Darrell Naden, Linda Thornton and Karen Feint (by teleconference on 31 October);
 - Hui with claimants to discuss the draft report including Jason Koia, Henry Koia, Lou Tangaere, Barney Dewes, June Evans, Maggie Ryland

(held 26 October), Horimatua Evans (by teleconference on 31 October) and the joint cluster feedback hui (held 27 October); and,

- Completion of the final scoping report taking account of the feedback received.

9. Those claimants who participated in the various hui and the site visits are listed in an appendix to the scoping report. The hui held with various claimants in both clusters have been extremely helpful in identifying and clarifying some of the key whakapapa, traditions and grievances for the Ruawaipu claimants and I am very grateful for the significant co-operation of those who have participated thus far. I particularly appreciate the involvement of Lou Tangaere and Mehua Papuni who have attended all of the hui and to Jason Koia and David Stone for organising the meetings and arranging venues. It is hoped that others who wish to participate will have the opportunity to do so during the feedback hui and site visits which have been included in the work plan. These were held in the period following submission of the draft scoping report.

10. Almost all of the hui and meetings held during the course of the project were arranged by the two clusters jointly or individually. However, there are two claimants in another cluster, Isaac Campbell and Ian Dewes, who also wish to be involved in the Ruawaipu project. They are represented by counsel Barney Tupara who advised that they are happy for Maggie Ryland to address their interests in the project. It will be important to maintain a relationship with them as the substantive project develops and ensure they are included in the oral history project. Their names have been added to the list of possible interview participants as well. It would be highly desirable for a small group discussion involving these two claimants, Ms Ryland and other kaumatua and kuia associated with these claims to be conducted during the project.

ii THE ORAL AND TRADITIONAL HISTORY PROJECT

11. An oral and traditional history report is presented to the Waitangi Tribunal by claimants in support of their claims. It is distinct from technical research in that it is filed by the claimants and, for this reason, the consent of claimants is necessary for the report to be filed. The report is considered independent and expert evidence in the inquiry, but it must tell the story the claimants want told. The purpose of the oral and traditional history report is to present to the Tribunal the claimants' view of themselves to assist the Tribunal in determining who was affected by actions of the

Crown. This story is told through the oral interviews with kuia and kaumatua but also through the documentary records when their tipuna stood up and spoke at different times in the past about who their tipuna were, where they came from and where they lived. The best oral and traditional history reports are those where the modern day stories of identity are related to the whakapapa and evidence given by witnesses in the nineteenth and early twentieth centuries. It shows that what people are saying today have a much longer history and is not simply a more recent invention.

12. This is an important point for the Ruawaipu clusters. Indeed, it is one of the most fundamental issues the oral and traditional history report must address. For many of the Ruawaipu claimants, the relationship between Ruawaipu and Ngati Porou is clear. They identify Ruawaipu as an ancestor who predated Porourangi and, although many may also descend from Porourangi, they see their Ruawaipu whakapapa as independent of Ngati Porou when it comes to the Ruawaipu rohe from the Waiapu river valley northwards. They argue that for many reasons, over the late nineteenth and twentieth centuries, the Ruawaipu whakapapa has been incorporated into the tribal entity known as Ngati Porou who are characterised as the descendants of Porourangi.
13. These Ruawaipu claimants also suggest this is a situation which has arisen because of the special relationship certain Ngati Porou leaders were able to cultivate with the Crown and which has recently gained institutional structure in Te Runanga o Ngati Porou. The runanga was established at a time when the Crown was settling Treaty grievances and this has led to the transfer of some significant assets, especially relating to fisheries and forests, in the Ruawaipu rohe. These Ruawaipu claimants take very strong exception to these developments because they believe resources that once belonged to their ancestors have been vested by the Crown in entities which are not tangata whenua. It is important to observe that these are, at this stage of the project, matters for further research. These are claims put to us by many of the claimants we have met during the course of this project and they need to be considered in relation to the evidence available. We have certainly not reached any conclusions on them other than that there is a significant volume of documentary evidence available to investigate them further.

14. Since these claims involve contemporary interpretations of custom and have major resource and mana implications for the different parties involved, an oral and traditional history report is important to address them. These claims are so important to so many claimants that they want to talk about them in interviews and small group discussions. The oral and traditional history report must focus on questions of identity, of descent, of relationships with others (including Ngati Porou) and of rohe, occupation and resources. It will do so by drawing on documentary records and oral interviews with kuia and kaumatua. Initial research undertaken for this scoping report shows that in the early twentieth century, claims to land in the Native Land Court were asserted on the basis of whakapapa to Ruawaipu. Indeed a very significant volume of evidence was generated in dealing with these claims and it will need to be carefully reviewed in the course of the proposed project.
15. Another key function of the report is to show the relationship between Ruawaipu and the natural resources within their rohe. These resources include land, forests, fisheries and rivers. The report will do this on the basis of evidence of occupation given by tipuna in the Native Land Court when they speak of where they fished, caught birds, lived and died. There will also be heavy reliance on the oral interviews as kuia and kaumatua speak of the things they and their parents did on the land during the twentieth century. This will include discussion of how decisions made by others (such as Crown officials or judges) affected their ability to live on their land and exploit their resources (for survival, for profit or for some other reason). These are the stories which will feed back directly in the claims against the Crown in that the consequences of Crown actions, the basis for the grievances out of which the claims have arisen, can be shown.

B RUAWAIPU: TANGATA WHENUA

i INTRODUCTION

16. This section of the scoping report sets out some basis details introducing the tipuna Ruawaipu and some of her descendants. It is necessarily brief in this scoping report and is certainly not the final word on these matters. A number of traditions have already been spoken of – particularly where she came from and where she settled – and it should be possible to include those in the final report. This includes:
- June Fox’s traditions about Taringaroahau and the strategic marriages designed to bring the whakapapa back to Ruawaipu where her descendants married descendants of Porourangi. Whakapapa have been prepared from those provided by Mr Fox which use coloured highlighting to show this pattern;
 - The traditions relating to Hauti and the migration of Taua and Mahaki to establish Whanau a Apanui at Te Kaha which have implications for Ruawaipu which need to be explored;
 - Apirana Ngata’s account of Ngai Tuere’s expulsion of Nga Oho requires very detailed analysis; and,
 - Some discussion of the whakapapa of Tuwhakairiora and his descent from both Ruawaipu and Porourangi (or in June Fox’s words, ‘everyone is from Tuwhakairiora’) and how this is reflected in traditions about him.
17. This is a selection only but it would be useful to include them in the report as examples of the kinds of traditions associated with Ruawaipu and which need to be more fully set out (with others) in the substantive report.
18. This section sets out a number of Ruawaipu whakapapa as a starting point for further discussion and also so any other whakapapa can be added to the final scoping report. It also gives a preliminary list of hapu and marae to which others can be added. Eru Potaka-Dewes provided feedback on the progress report and would like his marae, Pokai, added as a Ruawaipu marae so that their whakapapa can be acknowledged too. There may be others the clusters wish to add. A section has been set aside to discuss what is known about Ruawaipu and this will, in effect be a brief review of the existing literature on Maori of the East Coast in general. It is entitled ‘Ruawaipu and Ngati Porou’, because much of that literature focuses on Ngati Porou as the iwi embodying the tangata whenua of the East Coast. There are some very significant exceptions, especially Bob and Vivienne McConnell’s research on Te Araroa and Hinerupe, but there are a number of key publications which will require detailed review. This section concludes with a section on the concept of ‘mana whenua’ as it has evolved in

modern day thinking about Maori custom and why caution is required when attempting to use it in Waitangi Tribunal claims to describe special relationships with land.

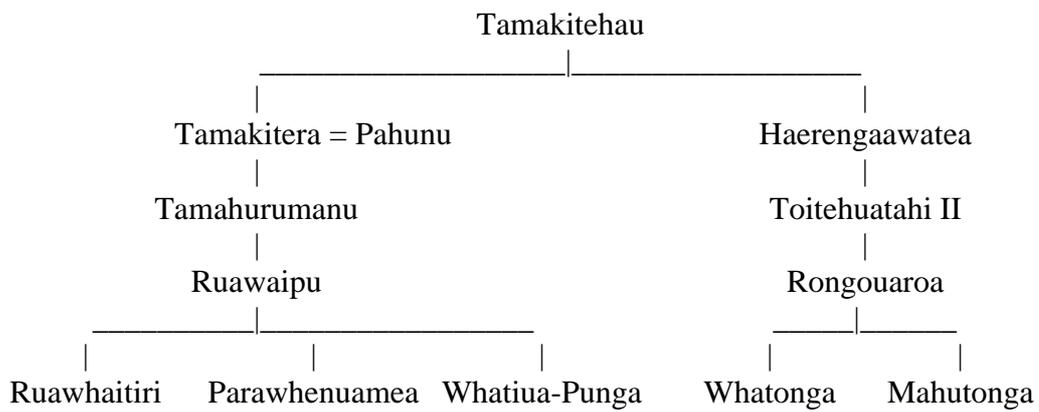
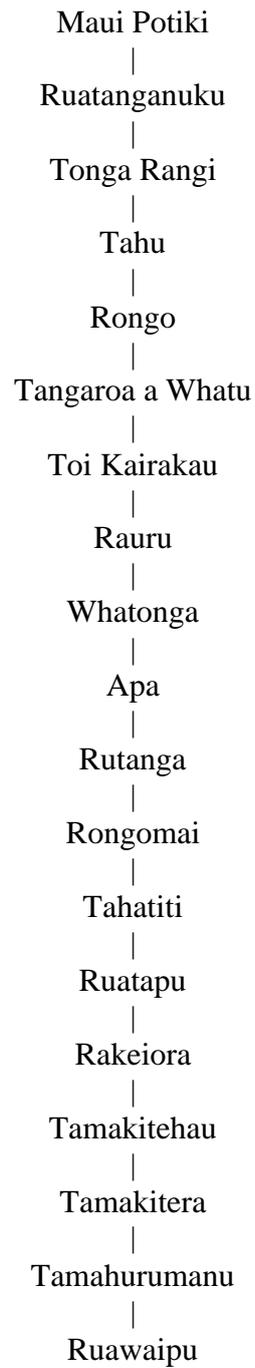
ii WHAKAPAPA

19. The following whakapapa have been provided by the coordinator of the Ruawaipu cluster and are included in this report for the purposes of further discussion. The whakapapa included shows the descent line from Maui to Ruawaipu and subsequent whakapapa show descent lines from Ruawaipu to key descendants who are the ancestors of particular hapu. Whakapapa for the following hapu who descend from Ruawaipu are given in this scoping report:

Te Whanau a Tapaeururangi
 Te Whanau a Te Aotaki
 Te Whanau a Ruataupare
 Te Whanau a Tapuhi
 Te Whanau a Tuwhakairiora
 Te Whanau a Kahu
 Te Whanau a Hinerupe
 Te Whanau a Putaanga
 Te Whanau a Hunaara
 Te Whanau a Hinepare
 Te Whanau a Takimoana
 Te Whanau a Pokai

20. As noted earlier, this list is simply a starting point for further discussion and there may be other Ruawaipu kinship groups which should be added to it as the project continues. It is important for the substantive report to contain key whakapapa and, where there are alternative views about the whakapapa, these will need to be explained and considered. In addition, claimants will also want to present whakapapa in their own evidence and engage in any debate about the alternative descent lines. The oral and traditional history report will certainly address such questions where they appear in the evidence.
21. Whakapapa provided by the claimant groups will obviously be significant but another key source will be the whakapapa presented by witnesses during initial title

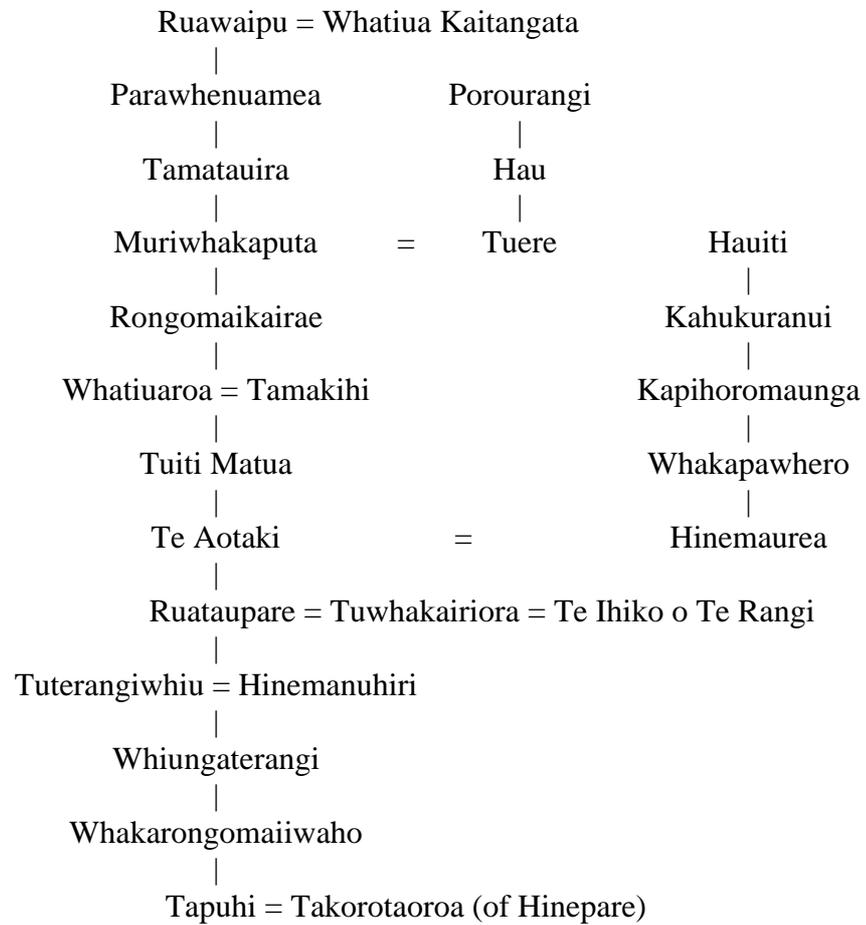
investigations and recorded in the minute books of the Native Land Court. Locating such whakapapa will be an essential task in analysing the minutes. Some whakapapa are recorded by Halbert in *Horouta* and others by Ngata in his *Rauru Nui a Toi* lectures. Halbert's sources are unfortunately unclear and some of the details (such as the gender of Ruawaipu) do not reflect the general consensus of opinion while the whakapapa given by Ngata emphasise the Porourangi lines. Both will, however, need to be considered further. McConnell's *Te Araroa* also contains extensive whakapapa from Ruawaipu – many from the Court minutes – which provide an additional and very helpful source of whakapapa.



TE WHANAU A TAPAEURURANGI



TE WHANAU A TE AOTAKI
TE WHANAU A RUATAUPARE
TE WHANAU A TAPUHI



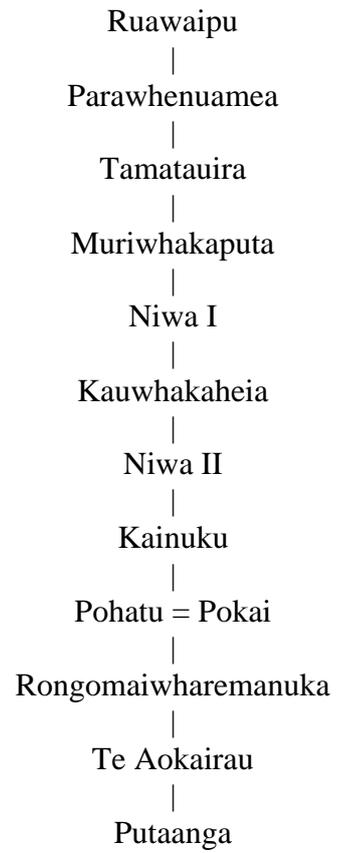
TE WHANAU A TUWHAKAIRIORA

Ruawai
|
Parawhenuamea
|
Tamatauirā
|
Whakarara
|
Tahingarohau
|
Whatumouri
|
Rerepuhitai
|
Tamahinengaro
|
Mokaia Porou
|
Rongomaituarau
|
Ngatihau
|
Tuwhakairiora

TE WHANAU A KAHU

Ruawaipu
|
Ruawhaitiri
|
Uekapuanui
|
Tamatearahia
|
Tamateaupoko
|
Uetaha
|
Tamateakui
|
Kauwhakatuakino

TE WHANAU A PUTAANGA



TE WHANAU A HUNAARA

Ruawaipu
|
Parawhenuamea
|
Tamatauirā
|
Whakarara
|
Tahingarohau
|
Whatumouri
|
Rerepuhitai
|
Tamahinengaro
|
Ngakau
|
Marupapanui
|
Te Aomania
|
Te Ihiko o Te Rangi = Tuwhakairiora
|
Tuhorouta
|
Hunaara

TE WHANAU A HINEPARE

Ruawaipu
|
Parawhenuamea
|
Tamatauirā
|
Muriwhakaputa
|
Niwa I
|
Kauwhakaheia
|
Niwa II
|
Kainuku
|
Pohatu
|
Pokai
|
Rongomaiwharemanuka
|
Te Aokairau
|
Hinepare

iii KINSHIP GROUPS AND MARAE

22. The following lists of hapu and marae have been taken from the Wai 1318 (the Ruawaipu General Legislation claim) claim and, as noted above, are a starting point for further discussions. They not necessarily comprehensive and any suggestions of other hapu and marae which should be added would be welcomed. Further information on all these hapu and marae will, as far as is possible, be collected for the substantive project through documentary research and the interviews/small group discussions for presentation in the report.

WHANAU AND HAPU

Te Whanau a Tapaeururangi	Te Whanau a Hinepare
Te Whanau a Te Aotaki	Te Whanau a Takimoana
Te Whanau a Tuwhakairiora	Tinatoka
Te Whanau a Kahu	Te Whanau a Tapuhi
Te Whanau a Tamakoro	Ngati Putaanga
Ngai Tuere	Ngati Porou (tuturu of the Waiapu valley)
Te Whanau a Rerekohu	Te Whanau a Te Uruahi
Te Whanau a Hinehou	Te Whanau a Hineauta
Te Whanau a Hinerupe	Te Whanau a Uruhona
Te Whanau a Hunaara	Te Whanau a Raikaihoea
Te Whanau a Rerewa	Te Whanau a Pokai
Ngati Hokopu	Ngati Horowai
Ngai Tane	Te Whanau a Karuai
Ngati Nua	

23. Note that Ngati Porou tuturu of the Waiapu valley is identified by some Ruawaipu claimants as a hapu of Ruawaipu who occupied land at Tikapa (southern shore of the lower Waiapu river).

MARAE

Kauwaetangohia	Rahui
Potaka	Taumata o Tapuhi
Awatere	Te Ao Hou
Hinemaurea	Hinepare
Tutua	Ohinewaiapu
Pikitanga	Karuai
Hinerupe	Tinatoka
Matahi o Te Tau	Kakariki
Hurae	Tikapa
Kaiwaka	Te Horo
Putanga	Waiomatatini

iv CARVING AT AUCKLAND MUSEUM

24. Bob and Vivienne McConnell have located, with the assistance of Gail Dallimore, a carving held at Auckland Museum which is identified as Ruawaipu. It may have only recently been found to be Ruawaipu because it is known as a 'carving from Port Awanui' in museum publications. However, 'Ko Ruawaipu' is stamped across the chest of the figure. This is a very significant development because it demonstrates the ongoing significance of Ruawaipu as an key tipuna on the coast. Dr Young has been able to meet with Professor Roger Neich, the curator of ethnology, and view the carving and can confirm that the words 'Ko Ruawaipu' are stamped across the chest/abdomen of the carving. The letters are in three groups 'KOR', 'UAWA' and 'IPU'. Professor Neich advises that this is a standard missionary script. Little is known about the carving and the museum records only record that it was sold to the museum by Edward Walker in the late nineteenth century (though even this date might be inaccurate). A house may have been dismantled around this time for Walker sold several parts of a 'runanga house' to the museum including a poupou and several painted rafters.
25. Bob McConnell has pointed me to a local history of Port Awanui where there is a section on Edward and Eliza Walker by Sharon Olsen. The Walkers owned the Seaview Hotel at Port Awanui in the later decades of the nineteenth century. There was also a note in the museum files indicating a granddaughter of Walker had enquired about a carving. Her name was not given but she was described as the wife of Rev. Gordon Kaa. Claimants were able to identify her as Rosie Kaa of Rangitukia but unfortunately she very recently passed away. Another claimant has indicated her family has a story regarding a Walker who traded in taonga and two other descendants of Walker have been identified who might be able to assist. These are certainly matters which should be pursued in the substantive report. There are plans to commission a taonga report as part of the technical research programme and some liaison with the researcher on that project will be necessary to avoid duplication of effort.
26. In addition to this carving of Ruawaipu at Auckland Museum, D.R. Simmons refers to a related carving of unknown ancestors held at the Museum fur Volkerkunde in Berlin. Investigations regarding the actual location of this carving are ongoing and it

is hoped that it will be possible to provide an image in the near future. It has not been possible to find a Museum fur Volkerkunde in Berlin but the Ethnologisches Museum has been contacted for information. The carving held at Auckland Museum is the right hand amo of what is described as a runanga house. According to Simmons, the left hand amo of the same house is held at the museum in Berlin. Records of the museum in Berlin may provide more information about where the carvings originally came from and how they were acquired by Walker. There may also be some value to be gained from searching relevant newspapers for any articles about the carvings at around the time they were sold by Walker (if this can be determined with some accuracy). This could be co-ordinated with the taonga project referred to above.

27. The claimants are obviously very keen to visit Ruawaipu. The museum is currently completing a building and refurbishment programme and, due to the lack of storage space, the storage rooms are all very full. Professor Neich was unable to give any timeframe for when this situation might be resolved and it is entirely out of his hands. A visit the museum to bless Ruawaipu will be arranged as soon as these matters are resolved. The current storage arrangements also preclude obtaining a photograph of Ruawaipu. A better photo has now been obtained but a quality professional photograph should be arranged once access is possible.

v RUAWAIPU AND NGATI POROU

28. The literature dealing with Maori living in the four river valleys of the Waiapu, Awatere, Karakatuwhero and Wharekahika is, in parts, substantial and provides an important starting point for the further research required. The most significant published work is Bob McConnell's history of Te Araroa.¹ This book, together with at least two other books, *He Taonga Tuku Iho* and *He Taonga Ano*, and a number of smaller publications, such as his souvenir booklet on the opening of the new Hinerupe Marae in 2002, reflect a lifetime of intense research in the region. *Te Araroa* is based on careful research using Native Land Court minutes and other sources, including the essays written by W.E. Gudgeon and printed in the *Journal of the Polynesian Society*, to tell many traditional stories associated with Ruawaipu and her descendants.

¹ Bob McConnell, *Te Araroa: an East Coast Community. A History*, Te Araroa: R.N. McConnell, 1993; Bob McConnell, *He Taonga Tuku Iho. Ngati Porou Stories From the East Cape*, Auckland: Reed, 1999; Bob McConnell, *He Taonga Ano. More Ngati Porou Stories From the East Cape*, Auckland: Reed, 2002.

29. McConnell acknowledges Ngati Porou but prefers to focus on Ruawaipu, arguing that ‘the northerners turn to Ruawaipu to establish their rights to the territory they occupy’.² He repeats the view, ably articulated by many Ruawaipu claimants in the course of this scoping phase of the project, that ‘Tuwhakairiora established his mana over the people while Ruawaipu retained her mana over the land’.³ The Ruawaipu claimants would add, however, that Tuwhakairiora descended from Ruawaipu as well as Porourangi and emphasise that his whakapapa established his relationship with the people and therefore with the land.
30. McConnell explains many of the traditions associated with the descendants of Ruawaipu as they lived on, argued about and entered into alliances (both strategic and conjugal) over the land as well as the more than occasional conflict to resolve disagreements, seek utu, repel common enemies or dislodge outsiders. The focus is on the ancestors associated with the Karakatuwhero and Awatere river valleys. Some of the more famous of these traditions are retold in a more conversational style in *He Taonga Tuku Iho* and *He Taonga Ano*. In *Te Araroa*, frequent reference is made to the Native Land Court minute books and the relationships between the ancestors are illustrated using whakapapa. Photographs of many of the sites are also included. A substantial portion of the book deals with the traditional history of the region prior to the arrival of missionaries (including the period of intense conflict and destruction of life during the 1820s and 1830s). It will be an important reference point for dealing with the traditional history of Ruawaipu in relation to these two river valleys.
31. Later chapters address more briefly, though still in some detail and on the basis of detailed research using a range of sources including missionary records and Native Land Court minutes, the arrival of missionaries, the conflicts of 1865 and the impact of the Native Land Court. The chapter on the conflicts of 1865 has possibly been superseded by more comprehensive research by Monty Soutar and by the planned report on the East Coast wars but it still provides a useful overview which draws on some important sources, including Native Land Court minutes, to explore events which, it is anticipated, had a significant and ongoing impact on Maori relationships in the region.

² McConnell, *Te Araroa*, p. 7.

³ *ibid.*

32. Beyond the work of Bob McConnell, there is one other key local history. Lloyd Lawson's history of Hicks Bay, *Wharekahika*, records important traditions of the people in the Wharekahika river valley.⁴ His sources are not clearly identified and it is possible that many of them were oral but he argues that the area from the Maraehara river to Cape Runaway was established as 'the domain of the Ngati Ruawaipu' by the fifteenth century.⁵ Lawson's book is quite brief, especially in comparison to *Te Araroa*, but it contains a number of very useful traditions about other descendants of Ruawaipu and their relationship with the land and sea at Wharekahika.
33. Some of the traditions given by Lawson are interesting because they differ, sometimes in quite fundamental ways, from traditions recorded elsewhere. A case in point is his account of the death of Tamatearihia at the hands of Nga Oho, his daughter's retreat to Whangara, and the triumphant defeat and return of his grandsons with Ngai Tuere. Unlike the account of Paratene Ngata given by his son in the *Rauru Nui a Toi* lectures, Lawson does not suggest that Nga Oho occupied all the lands of Ruawaipu or that all the descendants of Ruawaipu fled. He also emphasises the leadership provided by Tamateapoko and her sons, assisted by Ngai Tuere, are the key protagonists in the conflict to 'regain the ancestral Ruawaipu lands'.⁶ It was her sons who settled there when the 'Ruawaipu lands' were 'divided among the families of the victors'.⁷
34. There are no sources given for Lawson's account of this conflict and, while it is not at all clear that he has drawn on Native Land Court minute book accounts, it is likely that at least some of his sources are oral. The differences in this particular tradition are significant and perhaps reflect broader differences in interpretations which are brought to the same events. That is, Lawson's oral sources interpret the events in a different way to the interpretation given by Paratene Ngata. Discussions for this scoping phase of the project suggest that such differences are fundamentally about whakapapa and this is an issue which will require further investigation.

⁴ Lloyd Lawson, *Wharekahika: a History of Hicks Bay*, Hicks Bay: L. Lawson, 1986.

⁵ *ibid.*, p. 13.

⁶ *ibid.*, p. 16.

⁷ *ibid.*

35. Certainly, Ngata's account emphasises the importance of Ngai Tuere because of the association with Porourangi. There are hints in his son's rendering that an alternative view is viable. Apirana generally refers to Ruawaipu as the people of Toi (to distinguish them from the descendants of Porourangi), reference is made to Hinengarangara living of the eastern bank of the Awatere river, the land occupied by Nga Oho was located to the west and north of the Awatere river and not over the entire Ruawaipu rohe and the land was divided among her descendants. It is a significant question for further research as to why Apirana, writing in the decade following a number of long title investigations involving just these issues, chose not to consider the re-occupation in his lecture because 'our record must eschew descending into contentious details'.⁸
36. During this scoping phase of the project, claimants have spoken of a clear whakapapa distinction between the people of Toi and the people of Paikea. The people of Toi identify Ruawaipu as their founding ancestor in the northern East Coast while the people of Paikea descend from Porourangi. The extent to which this is reflected in the documentary record is a matter for further research but the differences between Lawson's account and that given by Paratene Ngata would suggest that such a distinction is a possibility. Certainly it would go some way to explaining the very different interpretations of key events in the region.
37. Rongowhakaata Halbert's *Horouta* has a chapter on Ruawaipu and it repeats some well-known traditions associated with her and her descendants. A number of whakapapa are included too. The book also contains detailed maps showing the occupation of the land by tipuna and kinship groups. For some reason, however, Halbert identifies Ruawaipu as a male ancestor though the claimants are largely agreed that she was a woman and all the other traditions recorded describe her as a woman. No explanation has yet been located for this discrepancy but it may require further consideration as the research and interviews progress. An overview of a number of kinship groups of Ruawaipu from Marangairoa to Wharekahika are given in the chapter of Ruawaipu together with brief statements about a small number of wharenui in the area.

⁸ Apirana T. Ngata, *Rauru-nui-a-Toi Lectures and Ngati-Kahungunu Origins*, Wellington: Department of Anthropology, Victoria University of Wellington, 1972, Lecture 7, p. 7.

38. Several post-graduate theses are of some significance for this project. The most important is Monty Soutar's examination of the life of Rapata Wahawaha. Rapata is a key figure in the nineteenth century and the thesis provides a very important and detailed account not just of the conflicts of the 1860s and early 1870s but also the events which shaped his life. The thesis draws on a wide range of documentary evidence including the Native Land Court minute books. The extent to which conflicts in Rapata's early life influenced his conduct when he was an adult, especially in relation to near neighbours, is a question which will have to be considered further. In the time available for preparing this report, it has not been possible to review the entire thesis in detail. Another chapter addresses the period following Rapata's release from captivity to the conflicts of 1865 and two further chapters examine the conflicts of 1865. While they will no doubt provide useful context to the events, Soutar admits that his interpretation of the impact of the conflicts on people in the Waiapu or Awatere river valleys may be limited by his inability to gain access to sources of information held by those people:

It cannot be assumed that because one is Maori or belongs to the tribe concerned that tribal aspirations will be accurately reflected. Researchers may have good access to sources of information among those hapu to which they belong, particularly if they have had an active association with key members of the hapu. But when the research takes them into the domains of other hapu, complications arise concerning levels of access. In keeping with this line of thinking I would have to say that my account of the Turanga and Kahungunu engagements, lack the insights I have provided for the Ngati Porou engagements and are less than researcher who belong to those areas might produce. Similarly, the confidence with which I am able to write about the Hikurangi sub-tribes is far more assured than when describing the political movements within, for example, the Waiapu or Te Araroa regions. Researchers from other hapu will no doubt place emphasis and significance on aspects of the Ngati Porou story that revolve more around their tipuna and hapu, as I have done with Rapata Wahawaha and the sub-tribes of the Hikurangi basin.⁹

39. It will be necessary, therefore, to consider the argument developed by Soutar further in relation to both what claimants have to say in the interviews and small group discussions and draw on the East Coast wars project to be completed as part of the East Coast District Inquiry research programme.
40. Detailed consideration of Soutar's arguments regarding Ngati Porou will also be essential. No more than a very brief introduction is attempted here but two points are worth stating. First, Soutar considers the significance of the term 'kupapa', arguing

⁹ Monty Soutar, 'Ngati Porou Leadership: Rapata Wahawaha and the Politics of Conflict', PhD Thesis, Massey University, 2000, p. ix.

that it ‘is not only an inappropriate label, but is also offensive to Ngati Porou’.¹⁰ He reviews the meanings attached to the term and the way it has been interpreted by historians and concludes it is ‘historically inaccurate’ and ‘demeaning’ to describe Ngati Porou as kupapa when they were attempting to maintain their autonomy.¹¹ He adds that Ngati Porou never described themselves as kupapa. In his thesis, therefore, Soutar identifies ‘those who fought against the Hauhau’ as Ngati Porou. Those Ngati Porou attacked he describes as ‘Ngati Porou Hauhau’. This use of terms is significant and problematic. Soutar conducts no similar assessment of the term ‘Hauhau’ and whether it accurately reflects the aspirations of those who were attacked by Maori forces supporting the Queen and/or the government. This use of terms suggests the latter were normal Ngati Porou whose actions did not require their identity to be qualified with a suffix unlike those attacked at Pukemaire and Hungahungatoroa. People are also divided by their alliances rather than by whakapapa and whether whakapapa was an important factor in how the conflict evolved is a question which does need to be considered further in the substantive report.

41. Soutar draws an interesting distinction when it comes to dealing with the use of the label ‘Ngati Porou’ in the nineteenth century. He gives half a dozen examples which he argues suggest that ‘the name Ngati Porou, in the nineteenth century, referred to a quite specific grouping, whose size and domain of influence was markedly more confined than it is today’.¹² Moreover, ‘it implies that a wider region and group of people than were identified as Ngati Porou in the nineteenth century has been interpolated into the historical account’. However, in acknowledging the possibility that ‘Ngati Porou’ is problematic, Soutar emphasises that these examples are all drawn from documentary evidence:

Maori political and social organisation has always been dynamic and certainly, in the nineteenth century, the assemblage of hapu now known as Ngati Porou were continuing to evolve and consolidate as they faced new challenges and rapid change. When one looks at the written record of social organisation which existed at the beginning of the nineteenth century there appears to be no sense of a cohesive tribal unit along the East Coast. Rather the region seems to have been inhabited by several disparate hapu, almost one to each valley.¹³

¹⁰ *ibid.*, p. 19.

¹¹ *ibid.*, p. 24.

¹² *ibid.*, p. 28.

¹³ *ibid.*, p. 29.

42. To explain the existence of 'Ngati Porou', Soutar relies on 'those who maintain the oral traditions with the tribe' who 'are accurately aware that this was not the case'.¹⁴ The documentary record, which itself merely states the words of tipuna in different contexts in the late nineteenth and early twentieth century, is deficient. Soutar does not explain why this is the case and why he privileges the view of those he does not cite over the views of his own tipuna. He gives examples of conflicts where hapu acted 'as a collective unit' though initial research and statements by claimants about them in discussions would suggest that at least some of those he identifies as involving 'Ngati Porou' are debatable. He also cites Apirana Ngata's focus on Porourangi in the *Rauru nui a Toi* lectures to explain the existence of Ngati Porou.
43. Where the documentary record and the oral tradition differ so markedly, some analysis of the evidence and explanation for the difference is necessary but none is offered by Soutar. The matter is not resolved in the thesis and it is certainly one which will require much greater consideration in the substantive oral and traditional history report. Indeed, Soutar's statement that the 'existence of the wider Ngati Porou group (ie Ngati Porou whanui) pre-dates the contact period and is not a nineteenth century construct as some people speculate'.¹⁵ Not only are the latter speculators not identified nor their views addressed, Soutar goes on to argue that it was the arrival of Christianity in 1837 and the conflicts in 1865 which 'fostered' and 'strengthened' tribal consciousness and identity. This rather suggests that 'Ngati Porou', if not a 'nineteenth century construct', certainly underwent major development during the nineteenth century. These are not necessarily contradictions which Soutar needed to resolve in his thesis, but they certainly need to be explored further in the substantive report.
44. Another post-graduate thesis which focuses more directly on Ruawaipu has been recently completed by Rarawa Kohere.¹⁶ The primary focus of the thesis is Maori development and, in particular, Maori decision making processes. It does have an historical perspective and draws on records associated with the determination of title to the Marangairoa No. 1 block. However, the focus of the thesis was on how

¹⁴ *ibid.*

¹⁵ *ibid.*, p. 32.

¹⁶ Rarawa Kohere, 'Tawakewake. An Historical Case Study and Situational Analysis of Ngati Ruawaipu Leadership', PhD Thesis, Massey University, 2005.

decisions were made. While it provides a very important and useful context relating to the settlement of title to the block, the exercise is very different to an oral and traditional history report. For this reason, the thesis should certainly be drawn on where relevant but further research on the Marangairoa No. 1 will be required to give further detail on the traditions associated with the land and how the block was occupied.

45. Api Mahuika's thesis on Ngati Porou women leaders provides limited details on Ruawaipu and a number of her descendants including Tamateaupoko, Hinepare, Ruataupare and Hinerupe.¹⁷ Much of the thesis is concerned with the social organisation of Ngati Porou. Mahuika describes the general model of Maori social organisation, generally as defined by social anthropologists, before comparing it to Ngati Porou social organisation and identifying differences where they exist. These patterns are illustrated using examples drawn from traditions associated with different East Coast tipuna. One important question which will need to be addressed is how and why certain tipuna are identified as Ngati Porou tipuna and whether their alternative whakapapa lines are acknowledged.
46. There are two key series of essays which will need to be carefully analysed. The *Rauru Nui a Toi* lectures given by Apirana Ngata to the Porourangi Maori Cultural School have already been referred to in this review. The first seven lectures are available in printed form though claimants have referred to at least another six held in private collections and it is hoped that these can be located during the course of the substantive project. The lectures have become one of the key foundation statements of Ngati Porou identity but they also contain information which hint at alternative interpretations of East Coast Maori history. Drawing out some of these comments and examining some of the apparent inconsistencies in the lectures, such as Ngata's editorial comments on his father's Ngai Tuere tradition, will be of some importance.
47. The other series of essays were published in the *Journal of the Polynesian Society* in the late nineteenth century and referred to earlier. Written by W.E. Gudgeon, a judge of the Native Land Court, these essays examine the origins and traditions associated

¹⁷ Apirana Tuahae Mahuika, 'Nga Wahine Kai-hautu o Ngati Porou. The Female Leaders of Ngati Porou', MA Thesis, University of Sydney, 1973.

with Maori kinship groups living on the East Coast from Opotiki to Wairoa. Gudgeon argues:

The name of Ngati Porou does not by any means convey a correct idea of the assemblage of tribes now known under that designation. Porourangi, was indeed one of the progenitors of the tribe; but not the only one, nor, indeed, the chief one.¹⁸

48. He suggests that Ruawaipu, with a number of others, is 'entitled to be enrolled as leading ancestors of this important tribe' and several were descendants of Toi rather than Paikea. He does argue that Te Whanau a Hinerupe, Te Whanau a Rakai, Te Whanau a Hinepare and Te Whanau a Tuwhakairiora can be considered Ngati Porou. He gives a whakapapa from Paikea to Porourangi designed to show the descent lines of all the ancestors of these hapu from the founding ancestor of Ngati Porou and at this point does not acknowledge that they all descend from Ruawaipu too. Nevertheless, '[u]p to the time of Poroumata, we find no trace of the descendants of Porourangi in the district they now occupy' and he adds that the 'Ngati Porou are unable to say how, or in what manner, they first became possessed of their present lands'.¹⁹ In the third essay, Gudgeon changes his mind and states Te Whanau a Tuwhakairiora, Ngati Rakaimatapu, Te Whanau a Kahu (descendants of Tamakoro) and Ngai Tane are all hapu of what he calls Te Whanau a Ruawaipu.²⁰
49. Later in the essay, he describes the land north of the Waiapu as the 'territory of Ruawaipu' and gives the whakapapa showing Tuwhakairiora's descent from Ruawaipu.²¹ The 'ancient territory' of Ruawaipu, Ngai Tumoana and other descendants of Toi occupied by Te Whanau a Tuwhakairiora was 'the sea coast from the East Cape to Cape Runaway and inland to the watershed dividing the Bay of Plenty from the East Coast'.²² Like others, Gudgeon gives some of the key traditions relating to the military prowess of Tuwhakairiora. In relation to the conflict which followed the death of one of Tuwhakairiora's dogs near Rangiahua pa at the East Cape, Gudgeon argues this dispute did not lead to utu because those at Rangiahua, who did not recognise Tuwhakairiora as the husband of Ruataupare, were shamed by

¹⁸ W.E. Gudgeon, 'The Maori Tribes of the East Coast of New Zealand. Part II', *Journal of the Polynesian Society*, 4 (1895), p. 18.

¹⁹ *ibid.*, p. 19.

²⁰ W.E. Gudgeon, 'The Maori Tribes of the East Coast of New Zealand. Part III', *Journal of the Polynesian Society*, 4 (1895), p. 180.

²¹ W.E. Gudgeon, 'The Maori Tribes of the East Coast of New Zealand. Part II', *Journal of the Polynesian Society*, 4 (1895), pp. 28-29.

²² *ibid.*, p. 29.

their actions. In any case, ‘they were the descendants of Tuere and Ruawaipu, by whose aid Tuwhakairiora won all of his battles, viz., the hapus known as Ngati Manu, Ngati Rongotopuni and Ngati Parahiko, men who still own the land they were then in possession of and who claim it by descent from their great ancestor Ruawaipu’.²³

50. Gudgeon concludes that:

From the foregoing account it will be seen that the Whanau a Tuwhakairiora, which so rapidly grew to power and numbers as to become the leading Hapu of Ngati Porou, are of a very mixed race, and have but little of Porourangi in their composition. They are a mixture of Ngai Tuere, Ngati Ruawaipu and Nga Oho, and probably of many other tribes whose very names have been lost.²⁴

51. He adds that it ‘is also clear that they did not owe their footing in the land to any conquest over the aboriginal people, excepting always, that over Ngai Tumoana and Te Whanau a Pararaki, the latter of whom were conquered by Tuterangiwhiu’.²⁵ This outline of Gudgeon’s essay is designed to provide an introduction and is necessarily a summary. There is still considerable analysis to complete particularly as some of the traditions he gives need to be considered in relation to other versions. Gudgeon does not give any sources but it is most likely that his work as a judge of the Native Land Court and the evidence given by witnesses he hearings where he presided is his key source. To that extent, the essays provide an insight into the nature of the evidence given by tipuna as they asserted claims to land and spoke of their relationships and those of their tipuna with the land and other people. It demonstrates that further and detailed research into the significant volume of documentary evidence generated by the Court hearings is necessary.

52. This review is only an introduction to the literature on the northern East Coast and Ruawaipu. There are other general histories available which provide a broader context as well as whanau histories which give more detailed whakapapa down to the recent past (such as the Jose whanau and the Goldsmith Collier whanau). There are also other theses which mention Ruawaipu in passing and a much older thesis which examines Tuwhakairiora. An unpublished manuscript by Leo Fowler, a former director of the Tairawhiti Museum, includes an interview with Arnold Reedy which raises some interesting questions regarding the differing whakapapa from Toi

²³ *ibid.*, p. 31.

²⁴ *ibid.*, p. 32.

²⁵ *ibid.*

(Ruawaipu) and Paikea (Porourangi) which has informed so much of the discussion about the project. Due to the time available to complete the scoping report it has not been possible to review these publications and they are noted here for consideration in the substantive project. Others are listed in the bibliography.

vi THE DANGER OF ‘MANA WHENUA’

53. While claimants may use the term ‘mana whenua’ in describing their relationship with land and other resources, the term has become increasingly problematic in Tribunal inquiries because of its growing association with claims of exclusive rights to defined pieces of land. Too often, debates about who holds ‘mana whenua’ are a consequence of Court decisions which attempt to turn complex relationships into exclusive legal rights to defined and surveyed parcels of land. In this sense, ‘mana whenua’, when mapped on the land, is a product of colonisation. Indeed, prior to 1840, iwi and hapu were not territorial authorities but evolving social entities defined by relationships based on whakapapa and shared and contested histories. To reduce these relationships to a debate about who holds ‘mana whenua’ grossly simplifies tikanga. Moreover, it does so in a way which creates winners and losers without consideration of the past or present relationships between iwi and hapu.
54. The Waitangi Tribunal has on several occasions reflected on the concept of ‘mana whenua’ and found it severely wanting as a mechanism for determining the respective customary interests of different tribal and kinship groups. In discussing the interests of the Marutuahu confederation in the Te Puna – Katikati Blocks, the Tribunal, in its Tauranga raupatu report, observes:

Moreover, as we have indicated above, we believe that assertions of exclusive interests and clear boundary lines between groups are not consistent with Maori custom. We also endorse the Rekohu Tribunal’s concerns about the use of the term ‘mana whenua’, particularly when it is used to assert that one group has exclusive authority within a particular area. Maori custom was characterised by complex overlapping and intersecting interests, so that, in different circumstances, the interests of one group or another might be more significant. The concept of ‘mana whenua’ appears to be a nineteenth-century innovation, which confuses the personal or spiritual quality of mana with the distinct issue of rights to land.²⁶

55. And in the Hauraki report, the Tribunal has written of the problems associated with ‘mana whenua’ and research reports which have the purpose of asserting the ‘mana whenua’ of claimant groups:

²⁶ Waitangi Tribunal, *Te Raupatu o Tauranga Moana. Report on the Tauranga Confiscation Claims (Wai 215)*, Wellington: Waitangi Tribunal, 2004, p. 40.

Such statements are problematic, as indeed is the whole trend in the Treaty claims process to generate a stream of ‘mana whenua reports’, each written to emphasise the claims of a particular iwi, hapu or whanau, and (if only by omission) to diminish the claims of others. Any Maori can of course trace descent from a number of ancestral lines – the lines of four grandparents and beyond. In various social and political situations, including claims to land rights, it is appropriate to emphasise one or more of these. Unbroken occupancy of particular lands can also be demonstrated, though how much Hauraki land remained in unbroken occupancy during the Nga Puhi incursions is doubtful. What we are less comfortable with is the competition to claim ‘mana whenua’ and the use of judgments of the colonial courts to ‘confirm’ it. As previously mentioned, the term ‘mana whenua’ appears to have gained expanded currency as a result of the land court’s pursuit of finite groups of ‘owners’ of land. Maori found themselves in an adversarial environment and began to select evidence with a view to winning the court’s awards. Eventually, land around Whangapoua (as elsewhere) was awarded as a series of surveyed subdivisions of blocks to various clusters of people, who were closely inter-related but chose to emphasise one aspect or other of their lineage and history. This system tended to yield ‘owners’ and ‘non-owners’ in situations where, as have noted, rights were often complex and multi-layered. Whatever the merits or demerits of this system it is scarcely appropriate in our view, to in effect reverse the land court process, and reach court awards backwards (so to speak) as proof or confirmation of the late nineteenth century stretched interpretation of the customary concept of ‘mana whenua’.²⁷

56. Fixed boundaries are a recent development which emerged following contact as colonial authorities attempted to establish absolute boundaries for tribes as part of the process of individualising Maori titles to land. The purpose was administrative convenience as Crown land purchase agents attempted to identify with whom they had to negotiate to acquire land. Boundaries did exist prior to contact but they were not fixed and were frequently renegotiated as circumstances and power relations changed. What must be recognised is that these boundaries, as customary boundaries, were political arrangements established at meetings, usually attended by all interested rangatira, and they had a purpose. They might be designed to prevent conflict, rebalance tribal power relations, or later, to protect land from acquisition by the Crown. They were flexible and subject to renegotiation, sometimes over generations.
57. What these boundaries became when they were adopted by Crown agents or the Native Land Court was frequently very different. They were divorced from the tribal context in which they were established and became a mechanism for including some groups of claimants and excluding others. Kinship groups could only be included in the boundary if they met certain criteria and could be excluded if they could not. The ebb and flow of whakapapa across boundaries was lost in consequence and networks of intermarriage were too often ignored.

²⁷ Waitangi Tribunal, *The Hauraki Report*, Wellington: Waitangi Tribunal, 2006, pp. 66-67.

58. This critical assessment of what is ‘mana whenua’ does not deny that people have a special relationship with particular pieces of land and certain types of resources. It does not deny that the descendants of Ruawaipu have lived on the land, grown their food there and caught fish in the adjacent rivers and off the coast. In fact, it is designed to show that debates about ‘mana whenua’ only continue through generations because it is a concept which has been adapted for the purposes of colonisation. Debates about who has ‘mana whenua’ rarely reflect the special relationships tangata whenua have with land resources based on long histories of occupation to the present. A fundamental part of those relationships involve other kinship groups who likewise base their identity on their whakapapa, their history and their place on the land.
59. Fortress tribes inside absolute tribal boundaries are an invention of the nineteenth century which cast a long shadow over the twentieth century. Yet kuia and kaumatua are the first to acknowledge that – and this is evident in so much of the evidence given by their ancestors to the Court – whakapapa flows across boundaries to constantly destabilise them. Drawing absolute boundaries on the land and determining who lived inside them was the function of the Native Land Court. We do not think that this should be the function of a traditional history report which should explore the complex relationships between kinship groups over land and over time as they are revealed in documentary evidence and oral history sources. And, more fundamentally, it is an exercise neither the Waitangi Tribunal nor the Crown can be involved in because it will only create new injustice and prolong grievance.

C DOCUMENTARY SOURCES

i INTRODUCTION

60. Due to the twelve-week timeframe for this scoping report, and the initial focus on understanding the substantive issues which the project must deal with, the capacity to undertake more extensive research in some areas has been more limited. It has been possible to identify a substantial body of Native Land Court minutes, for example, but it has not been possible to do anything more than skim read a small part of them. In some instances, searches for documentary sources have been more limited than is perhaps desirable. We do not consider that this difficulty will create any ongoing problems either in terms of the approach developed in this scoping report or in the ongoing development of the project. Research which might be undertaken during the scoping report does not need to be repeated during the main stage of the project and so saves time then. That is, there is no overall impact if this research cannot be completed during the scoping report as it can be undertaken once the substantive project is underway.
61. What it affected is our estimate of the time required to complete the work. This risk is largely mitigated because we are able to draw on our experience of working on these types of projects and with similar sources elsewhere. By far the most significant documentary source available to us for this project is the Native Land Court minute books. We have undertaken extensive searching using the minute book index and the result show there is a massive resource there. However, the index stops at 1910 and we have found many of the blocks of Maori land north of the Waiapu river did not come into the Court until after 1900 so hearings for some blocks, including appeals, continued well after 1910. We have therefore undertaken further searches in minute books up to about 1930 to identify other relevant hearings. What we have found are many thousands of pages of evidence given by tipuna about their whakapapa, where their ancestors lived and what they themselves did on the land. This is a rich and diverse source.
62. In addition to these minute books, there are the papatipu minute books, missionary papers, published journal articles and miscellaneous sources such as newspapers (both settler and Maori language). Newspapers are always a problematic source for researchers because searching for relevant material can be a time consuming process

without any success. It will, however, certainly be possible to search for specific items which might be useful in terms of the evidence already prepared for other claimants. In general, we have attempted to make the best use of the time available to us in the searches for documentary sources we have completed. Our view of what can be achieved is based on these searches and the expectation that further source material will be uncovered as more in-depth research is undertaken. This is to be expected in any case and we have certainly planned for it.

ii NATIVE LAND COURT MINUTES

63. As noted earlier, the minutes of the Native Land Court hearings and block committee proceedings recorded in the Court's minute books and the papatipu minute books will be one of the most important sources for the oral and traditional history report. It will certainly be one of the largest with initial searches producing several thousands pages of manuscript. Handled sensitively and with appropriate regard for the circumstances in which the evidence was given, this particular source material will give details of whakapapa and ancestral occupation. What is so significant about this evidence is that it was given by the ancestors of claimants and it is usually so detailed: witnesses speak of the specific places where they caught fish, snared birds, cultivated their gardens or repelled invaders.
64. That many of the blocks of land north of the Waiapu river did not come into the Court until after 1900 increases the volume of evidence because Maori witnesses were by this time giving very detailed evidence and also because disputes about land became much more difficult and time consuming to untangle. Several decades of litigation imposed a huge burden on the participants and probably led to the loss of land to meet the cost of surveys, Court fees and the charges of those representing hapu and whanau. The record which is left, however, is a gold mine for modern day claimants and researchers alike.
65. Initial searching of the Native Land Court minute book index was undertaken early in the project. The extent of the Ruawaipu rohe was discussed at different times during the hui so that all the land affected could be included in the searches. Initially the searches focused on blocks where Ruawaipu was named by witnesses and then extended to include all blocks between the Maraehara river (which flows into the Waiapu river) and the Whangaparaoa river (near Cape Runaway). This was

subsequently extended again to include all blocks north of the Waiapu river extending round to the Whangaparaoa river. Horimatua Evans spoke of the four river valleys which comprise the rohe of Ruawaipu. They are:

- Waiapu;
- Awatere;
- Karakatuwhero;
- Wharekahika.

66. These four river valleys may well be a useful way of providing an overall framework for the substantive report and this will be considered further below. The river valleys, however, provide the starting point for determining where the research using the Native Land Court minutes should be focused.

67. Pohautea has also been referred to by other claimants. This maunga is located on the coast immediately adjacent to the mouth of the Waiapu river. The name of the Maori land which included the site is also Pohautea. Lou Tangaere, in particular, emphasised the strategic importance of this site for the Ruawaipu fishery. Our discussions so far have stressed the fundamental importance of kaimoana to Ruawaipu and this maunga was less important for military purposes and than for providing Ruawaipu with the opportunity to exploit their coastal fishery resources. Others have referred to Reporua, located on the coast to the northeast of Ruatoria, as the southern most site in the Ruawaipu rohe.

68. This question will be considered further below though is likely to be the subject of discussion in the evidence of witnesses in the Native Land Court. What is clear at this stage is that the tipuna Ruawaipu is referred to in the following title investigations:

Te Araroa Township	Papatarata
Ahirau	Pukeamaru
Maraehara / Kopu	Tangakaka / Pariwhero
Marangairoa	Whangaokeno ²⁸
Mautotara	Wharekahika
Omaika	

69. All of these blocks, with one exception, are located between the Waiapu river and the Whangaparaoa river. The following blocks are also located between the two rivers

²⁸ This spelling is that given in the minute book references and may be inconsistent with modern spelling. It is recorded in the scoping report in this manner to assist future searching.

but there is no reference to Ruawaipu though it is likely that the ancestors given in these lands will be descendants of her:

Aruhemokopuna	Pukekaahu
Ahomatariki	Pukemanuhiri
Angaanga	Pukemanuka
Arataha	Pukerangiora
Aruhemokopuna	Te Rewa
Haupouri	Tangihanga
Hauturu	Tapatu Waitangirua
Herupara	Tapuaenikitia
Hinetiraha	Tapuaeteo
Horonga o Te Kaahu	Taumataomanu
Te Hue	Taurawharonu
Kairapirapi	Te Wharau
Kohukohupaua	Tokata
Mamau	Turitaka
Mangaotawhito	Tutarawananga
Matakaoa	Tutu
Ngaruakirikiriakarua	Tutupukekahu
Okurawahea	Tututohora
Pakihikura	Waihooru
Te Pakira	Waihuka
Papatarata	Wairoro
Paraaumu	Waitauakowhai
Pariwhero	Whakaangiangi
Pikiangiangi	Whakaari
Pipituangi	Whakarei
Pohooterangi	Whangaparaoa
Poroporo	Wharekirirauponga
Potikirua	

70. The table below uses information recorded in the minute book index for eight blocks to show the hapu referred to by witnesses at the hearings and the whakapapa lines used to establish claims to land. This illustrates the descendants of Ruawaipu who were identified as tipuna for particular parcels of land when the claims were being heard by the Court:

Block	Hapu	Tipuna
Ahomatariki	Whanau a Te Aotaihi	Te Atahaia
	Whanau a Tuwhakairiora	Hinerupe
	Whanau a Kahu	Tamakoro
	Uetaha	Tamanuhiri
	Ngati Uepohatu	Tataiterangi
	Whanau a Tamakoro	Uepohatu
	Ngati Rongomai	Uetaha
	Ngati Rakai	
	Whanau a Te Aopare	

	Whanau a Hinerupe Ngati Pirirakau Te Wahineiti Nga Oho Ngai Tuere Ngati Rakai Ngai Tuiti	
Pukeamaru	Nga Oho Ngati Rakai Whanau a Te Aopare Whanau a Kairanui Whanau a Manuka Whanau a Rangiteekhua Whanau a Tuwhakairiora	Manuka Ruawaipu Uetaha
Taurawharona	Whanau a Te Atahaia Ngai Tane Ngati Mahanga Ngati Porou Ngati Putaanga Whanau a Karuai Whanau a Tahe	Kautaharua Putanga
Tikitiki*	Nga Puhi Ngati Putaanga Whanau a Hinehaere Whanau a Hinerupe Whanau a Kaihau Whanau a Te Rahui Whanau a Tahī	Te Aohore Te Aokairau Te Aotarewa Te Aowhariua Hinehaere Huna Makahuri Makahuri Mokai Ngatihau Pokai Porourangi Putanga Putanga Rakaitemania Rakaitemania Rakaitemania Tamaamohia Tuhirewha
Marangairoa§	Nga Oho Ngai Tane Ngai Tapikiwhare Ngai Tuere Ngai Tuiti Ngai Te Whatuiapiti Ngati Atarau Ngati Hokopu Ngati Kahungunu Ngati Kahuteiro	Te Aotaihi Hinekieke Hunaara Te Ihiko Kopuni Mokaiahungia Porourangi Rongoahiahua Ruawaipu Ruawaipu

	Ngati Mahanga Ngati Manu Ngati Nua Ngati Paraheka Ngati Porou Ngati Pua Ngati Puai Ngati Rongotupuni Whanau a Te Aotaihi Whanau a Hikatoa Whanau a Hinerupe Whanau a Hunaara Whanau a Karerekatau Whanau a Karuai Whanau a Kopuni Whanau a Parekawhiu Whanau a Rangiteekehua Whanau a Tapuhi	Taungahiri Toi Tuwhakairiora
Poroporo*	Whanau a Te Kawa	Te Aowharuia Haerenukuao Hukarere Pokai Whaita
Wharekahika§	Nga Oho Nga Puhi Ngai Tane Ngai Tauwahine Ngai Tuere Ngai Tuiti Ngati Hau Ngati Hinewai Ngati Ira Ngati Kuha Ngati Parerangiora Ngati Pirirakau Ngati Porou Ngati Rongomai Ngati Rongotupuni Ngati Warakihi Te Patutahorahora Whanau a Te Aopare Whanau a Te Aowharuia Whanau a Apanui Whanau a Haurangi Whanau a Hineawe Whanau a Hukarere Whanau a Kakatea Whanau a Karuai Whanau a Makahuri Whanau a Pararaki	Hukarere Makahuri Porourangi Te Rangikekeiho Ruawaipu Tahanua Tamanuhiri Tamauahi Tuiti

	Whanau a Puatohimaru Whanau a Puia Whanau a Te Rangiipaia Whanau a Rerekohu Whanau a Te Ruawhare Whanau a Tapaiururangi Whanau a Tumau Whanau a Tuwhakairiora Whanau a Wahakaikura	
Wharikiraponga	Te Wahineiti Whanau a Hinerupe Whanau a Kaihau Whanau a Mokaiahungia Whanau a Tuwhakairiora Whanau a Whaita	Mate Mokaiahungia Tuwhakairiora

71. It should be noted that the index gives all kinship group names and ancestors given in evidence; only some will be Ruawaipu kinship groups and tipuna. Others would have been referred to in the course of evidence (such as the Nga Puhi attacks) but did not pursue claims or have interests in the land other than through strategic marriages. Details on these blocks marked (*) are taken from one of the papatipu minute books; subsequent Court hearings are not recorded in the index because they occurred after 1910. Other blocks dealt with in a similar way include Pohooterangi, Ngaruakirikiriakarua, Hinetiraha, Hahau, Tangihanga and Whakaari. In fact, much of the land on the northern bank of the Waiapu river appears to have been dealt with initially by block committees and subsequently by the Court after 1910. In relation to the Marangairoa and Wharekahika blocks, marked (§), due to the very extensive evidence given, the list of hapu and tipuna given in the table is a selection only.
72. Six other blocks are also located between the Waiapu and Whangaparaoa rivers but no search results were returned for them. They are:
- | | |
|------------|--------------|
| Ngatarewa | Tarata |
| Orangai | Tihiமானো |
| Oruataiaka | Whetumatarau |
73. Bob McConnell advises that one of the Waiapu minute books was destroyed when an inshore steamer sank while travelling up the coast. This situation is quite common elsewhere though further searches will need to be undertaken at the Maori Land Court in Gisborne to confirm that there are no minutes of title investigations for these

blocks. It does appear, however, that the minute book 12 from the Waiapu series is missing.

74. The search results for all the blocks between the Waiapu and the Whangaparaoa rivers show that there is a very substantial volume of recorded evidence given by witnesses in the Native Land Court in these minute books alone. The Wharekahika title investigation runs to nearly 1,000 pages while the minutes for the five parts of the Marangairoa block will be in excess of 2,000 pages. This is a mammoth amount of material to deal with for only two blocks. Even some of the briefer title investigations and related hearings will, altogether, be several hundred more pages. Examples include Ahirau (34 pages), Maraehara and Kopu (267 pages), Mautotara (65 pages), Omaika (91 pages), Papatarata (43 pages), Pukeamaru (48 pages), Tangakaka and Pariwhero (72 pages) and Whangaokeno (104 pages).
75. Moreover, most of the larger blocks in the north of the inquiry district did not come before the Court for the first time until the early twentieth century. This may have been a consequence of rangatira being able to keep the Court out (the role of Mokena Kohere has certainly been identified elsewhere in this regard) or the isolation of the region. Whatever the answer, and it is certainly a question worth considering in the substantive report, this meant that titles to some of the blocks were not settled by 1910. The minute book index relied on for the initial searches stops at this point but there are a number of blocks, including Marangairoa No. 1C, Marangairoa No. 1D and Hahau, where the initial title investigation or subsequent hearings to finalise the title, occurred. Tikitiki and Pohooterangi, already noted, along with many other blocks along the northern bank of the Waiapu river are other examples. The Te Araroa Native Township block, a substantial portion of Whetumatarau, remained customary land until the second half of the 1920s.
76. Further research to identify other later hearings (to around 1930) has undertaken since the draft scoping report was submitted. Additional searches in the Waiapu and Tairawhiti Appellate minute book series have been undertaken and the results compiled into a spreadsheet database which has been circulated widely to claimants and counsel. In addition to the Marangairoa blocks and the Te Araroa township block noted above, extensive minutes for the following blocks were located:

Hahau	Poroporo
Herupara	Tangihanga
Hinetiraha and Whakaari	Tapatu
Hurakia	Tarata
Kairapirapi	Tihiomanao
Kokai	Tikitiki
Mangawhariki	Tokata
Matahiia	Wharekahika
Matakaoa	Whetumatarau
Pohooterangi	

77. There are many volumes of minutes and the number of pages involved run to many thousands. Several of the blocks are located in the Waiapu river valley and so are a formidable documentary source for customary interests in those lands. It should also be noted that some of the hearings are later inquiries regarding titles to blocks of land initially considered by the Court in the nineteenth century (usually in the 1860s and 1870s).
78. The papatipu minutes, described below, only add to the already considerable volume of minutes on the blocks of land which are located north of Ruatoria. This situation provides both opportunities and challenges. Such extensive and detailed evidence of witnesses ensures that the substantive report can be comprehensive and thorough. The challenge is how to manage all of this material to ensure that the key points which need to be made in the report regarding the status of Ruawaipu and her descendants are not overwhelmed by the evidence.
79. Equally important is ensuring that all the relevant evidence is reviewed to provide a rigorous overview and ensure contradictions and complexities are adequately explained. Relying only on the evidence of one witness, the statements of a particular judge or the views of a later writer is always fraught with danger without properly considering alternative or competing views. Indeed, understanding the context of a Court hearing and the dynamics of the competing claimant groups are crucial to interpreting the evidence of witnesses given there and the decision given by the Court. How all this can be done when there is so much evidence available is a significant challenge in designing the oral and traditional history project for the Ruawaipu clusters and one which will be a major focus of my attention over the next three weeks. The evidence of Ruawaipu witnesses recorded in the minute books will be the key documentary source for this report. It would appear that missionary papers will

also be important but, in terms of complexity and quantity, they will be much more manageable.

80. Two further hearings need to be added too. They are in the initial title investigation for Whangaparaoa held at Opotiki in December 1884 where a claim for Whanau a Hinerupe was asserted. It would appear this claim was rejected by the Court but just over twenty years later, in 1907, a further relative interests hearing for Whangaparaoa No. 2 was held at Port Awanui. Whangaparaoa No. 2 include the peninsula out to Tahurua Point (Cape Runaway). The location of the hearing is obviously of some interest and it also appears that some of those involved participated in hearings for land located further east. Though this block is outside the inquiry district at present, research on these two hearings is desirable to ensure a full account of the Ruawaipu rohe is given.
81. This hearing may also be relevant to consider the implications of the alleged boundary agreed between Ngati Porou and Te Whanau a Apanui in 1879. Some of the Ruawaipu claimants have strongly denied that their tipuna were involved in the negotiation of this agreement which involved the Crown even though it affected their rohe. They do not accept that such an agreement has any validity and a very critical assessment of the context in which that agreement was negotiated and concluded is essential. Indeed, it is highly likely that the Court decision which initially denied the descendants of Ruawaipu had any interests in the Whangaparaoa block flowed from this agreement. While the Ruawaipu claimants generally acknowledge that they also descend from ancestors of Te Whanau a Apanui in that part of their rohe and Te Whanau a Apanui descend from Ruawaipu through Hinemahuru, they also want their interests there to be acknowledged. The relative interests hearing at Port Awanui would suggest that they were and further investigation is definitely warranted in the circumstances.
82. The Whangaparaoa block is a special case for which further research is recommended. In terms of a general methodology to manage the substantial volume of minutes which has been located in the estimated timeframe available, the following are our recommendations:
 - Focus initially on all the blocks between the Waiapu and Whangaparaoa rivers;

- Deal first with the evidence given in initial title investigations and appeals up to 1930 (by which time title to most blocks would have been settled);
- Follow up any subsequent hearings (such as relative interests and petitions) where necessary;
- Undertake research on any blocks south of the Waiapu river only where a compelling reason exists for doing so (particularly where a claim is asserted through a Ruawaipu ancestor);
- Draw on research completed for other oral and traditional history reports where relevant and if possible.

83. This approach focuses on the core Ruawaipu rohe, will review thousands of pages of evidence, show who was living where at different times within that core rohe and ensure that one of the key issues for this project – the relationship between Ruawaipu and Ngati Porou – can be properly considered as far as the documentary record is concerned. Including all the blocks south of the Waiapu river would create problems in terms of workload and the timeframe for completing the project. However, as a result of the discussions at the joint cluster hui on 27 October, a number present asked for the inclusion of Tikapa (the general name for the land south of the Waiapu river) and Ohinepoutea. The Tikapa blocks include:

Pohautea	Tikapa a Hinekopeka
Taumata o Te Whatui	Omaewa
Te Herenga	Patikura
Karatau	Putiki
Waiomatatini	Wairoa
Kahariki	Te Ahikouka
Kaiinanga	

84. Some of the claimants referred to the views of their kaumatua in relation to Tikapa and suggested the land should be included for this reason. Eru Potaka-Dewes has also asked for some research to be undertaken on the land of Te Whanau a Pokai as part of this project. Nigs Manuel agreed with this request and emphasised the relationships that bound those living on both sides of the river. Lou Tangaere also spoke of relations on both sides of the river greeting each other sharing the kaimoana. In relation to Ohinepoutea, Barney Dewes referred to valuable mineral resources on the block which were subject to specific claims while Maggie Ryland thought the whakapapa of Ohinepoutea would show the source of the mana.

85. It is likely that there will be extensive minutes for Ohinepoutea as the title investigation as a block committee was elected for this block and the final titles would

not have been settled by the Native Land Court until after 1910. It has not been possible to complete comprehensive searches for all the blocks in the list but Pohautea does not produce any results from the database suggesting this block was also dealt with by the Court after 1910. These further blocks do add to the workload but there are two important points to note. First, they have been included because claimants in the Ruawaipu clusters have requested some further research on them regarding their interests (see point 4 above). Some initial research is warranted which should then be discussed with the cluster to determine whether more research is necessary. Second, there will be some interest from the Uepohatu claimants in these blocks so it might be possible for the research necessary to be shared between the oral and traditional history projects for each of the clusters thus reducing the amount of work for each project. Such coordination is certainly desirable in relation to these blocks. Several claimants also emphasised the importance of acknowledging Uepohatu in the lands where the evidence shows they have interests.

iii PAPTIPU MINUTE BOOKS

86. There are papatipu minute books for several blocks in the Ruawaipu rohe. Papatipu block committees were established by the Maori Land Administration Act 1900 and operated for about five years. They were committees elected to hear claims to land and make decisions on them. There remained rights of appeal to both the Native Land Court and the Native Appellate Court and blocks considered by the committees invariably ended up before at least the first though usually both of these courts. I have been able to locate thirteen papatipu minute books at the Maori Land Court in Gisborne though the series is incomplete. Evidence for the following thirteen blocks are recorded in those minute books:

Ahomatariki	Marangairoa No. 2
Hahau	Te Pakihi
Hineteraha	Te Poroporo
Horoera	Potikitangata
Hurakia	Tikitiki
Manga o Tahito	Whakaari
Mangawhariki	Whakararamu
Marangairoa No. 1	

87. Of these thirteen blocks, ten are located in the north of the inquiry district and therefore could be relevant to these projects. The papatipu minutes are quite extensive and are recorded in te reo. As these minutes could be of use to other

research projects in the East Coast District Inquiry Research Programme and other oral and traditional history projects, further discussions with the Crown Forestry Rental Trust regarding the possibility of a translation project will be necessary. It is anticipated that such a project would selectively translate portions of the minute books. Darrell Naden and Linda Thornton have suggested that claimants may be able to assist in this project by reviewing the minutes and suggesting sections which could be translated.

iv MISSIONARY PAPERS

88. Missionary records – diaries and correspondence – are one of the most important documentary sources for dealing with the pre-1865 period. Missionaries visited the Waiapu valley in 1834. One of them was William Williams who returned again in 1838 and 1839. He established a mission station at Turanga in early 1840 and was responsible for the entire East Coast region from Hicks Bay to Wairoa. It was Williams who brought the Treaty and obtained signatures from leaders living at Rangitukia. A mission station was established there in 1842 and others at Kawakawa and Uawa in 1843. James Stack resided at Rangitukia, George Kissling at Kawakawa and Charles Baker at Uawa. The Waiapu mission station was later taken over by Ralph Barker who was subsequently replaced by Baker. By 1857, Williams was still living at Turanga but there were no missionaries on the East Coast.
89. Two particular sources which have been identified are William Williams' journal and Charles Baker's journal.

v MISCELLANEOUS

90. Other miscellaneous sources for this project include, in particular, newspapers. These are a difficult source to access because searching is time consuming and the results are often disappointing. Selective searching will be undertaken on the basis of research already undertaken. For example, the *E Hoa Taku Aroha* series provides some important pointers for nineteenth century newspaper articles and letters which may be relevant to this project.

D ORAL SOURCES

i OVERVIEW

91. The purpose of the oral history component of the oral and traditional history project is to interview a range of kuia and kaumatua to discuss some of the traditions associated with Ruawaipu and her descendants, record their life stories and obtain evidence about some of the claim issues. As such, the evidence generated by the oral history project will be used for three purposes:
- Contribute to the briefs of evidence given by tangata whenua witnesses at the inquiry;
 - Provide evidence for the technical research programme;
 - Contribute to the oral and traditional history report.
92. Thus, the oral history project has a significance beyond just the report to be produced from the oral and traditional history project. How the contents of the interviews might be managed and made available to the researchers producing technical reports and counsel assisting their clients in preparing tangata whenua evidence is discussed below. It is also important to observe that the oral history project is not just concerned with the traditional history of Ruawaipu but with the broader claim issues to be addressed by claimants in the inquiry and, indeed, with the life stories of the participants. This is an important consideration when determining who should participate which, for the reasons set out below, we consider is a matter for the clusters to decide. However, there is an important research issue which the clusters need to consider in making any decisions and this too is set out in more detail below.
93. The oral history project was discussed at some length during various meetings with the claimants and clusters. The following points were canvassed:
- The issues to be discussed at the interviews;
 - The format of the interviews;
 - The role of claimants;
 - How a record of the interviews would be produced.
94. There was general agreement on the following proposals:
- A preference for small group discussions rather than one on one interviews;

- In some circumstances a one on one interviews may desirable and a combination of both the traditional interview and small group discussions might be a productive compromise;
- A small group of claimants should have a role in facilitating the interviews;
- Discussions would be recorded in some way.

95. These points are addressed further in the final section of this scoping report. We note that some claimants would like the interviews and small group discussions recorded on video and this should be accommodated. The basic minimum standard which would have to be met in every interview or small group discussion would be a good quality, preferably digital, sound recording. There is a preference for people to be recorded in te reo and this should certainly be encouraged to ensure clarity of expression of those participating and to provide an enduring source of information. Where necessary, translations can be provided either by the participant or a facilitator at the interview or small group discussion but it is important that the views of participants are preserved in te reo.

96. The possibility of holding these discussions/interviews at marae was suggested and, while we do not consider there are any problems with this suggestion, some degree of flexibility would be advisable so they can be undertaken in Gisborne or elsewhere if this is more convenient to the participants. The marae suggested as locations for conducting the small group discussions incorporated the whole of the Ruawaipu rohe:

- Potaka
- Hinepare (Rangitukia)
- Hinerupe (Te Araroa)
- Pokai (Tikapa)
- Matahi o Te Tau

97. As the list in the next section shows, however, many potential participants live elsewhere and it may be necessary for some interviews and small group discussions to be held in other centres so that the people concerned can participate.

ii IDENTIFYING PEOPLE TO INTERVIEW

98. The following names have been put forward as participants in the interviews and small group discussions. It is important to note that this list is not final and for discussion purposes only. The list has been put together on the basis that the people

are willing to be interviewed in the substantive stage of the project though this is indicative only and certainly not a commitment by anyone to participate in the project and give an interview. The number of people to be interviewed and where they reside is a significant resourcing consideration so it would be highly desirable to have as complete a list as possible in the final scoping report.

99. The suggested list of participants has been divided into two tables which are set out below. The list has been divided in this way to reflect the way in which the names were suggested to us. The names included in the list below are those identified at meetings with both clusters in Gisborne on 10 and 12 September 2007:

Name	Expertise	Place of Residence
Campbell, Isasc Te Whareparae		
Dewes, Barney	Kaumatua	Te Araroa
Dewes, Ian Paranihi		
Evans, Horimatua (George)	Kaumatua	Tauranga
Fox, June	Kaumatua	Gisborne
Kaa, Hone	Kaimoana	Auckland
Kaa, Josie		
Kaa, Keri		
Kaa, Kopua		
Kaa, Makere		
Kaa, Pehi	Kaimoana	
Kaa, Willie		
Koia, Bob		
Koia, Bridget		
Kururangi, Kerry		
Manuel, Mate Ohorere		
Ngarimu, Kate		
Pomana, Matiwa		
Ripia, Phil	Kaumatua	Gisborne
Ryland, Maggie	Kuia	Gisborne
Smith, Matekino		
Tangaere, Lou	Kaumatua	Gisborne
Tipoki, Mahora	Kuia	Wellington
Tipuna, Neuneu		

100. The names included in the list below were suggested by Horimatua Evans and is based on work he has done in presenting his Ruawaipu claims to hui held in Auckland, Wellington and East Coast to obtain a mandate to present them to the Tribunal. The people in the list are all descendants of Uetaha and Rongmaitapui who

represent many whanau from the Awatere, Karakatuwhero and Wharekahika river valleys. Mr Evans believes they will provide a solid base for the oral history component of this project. He has also suggested the names in the list because to provide an overall picture of the way in which Ruawaipu has been fragmented by colonisation as people have had to move away from their ancestral lands.

Name	Expertise	Place of Residence
Awatere, Dina Herapaho		Wellington
Bell, Ellen Tina		Te Puke
Brooking, Duncan Oscar		Mt Maunganui
Butterworth, Mere		Tokoroa
Crawford, Newton Henry		Wellington
Dewes, Maria		Te Araroa
Freeman, Henrietta Celia		Tokomaru Bay
Henare, Mere		Henderson
Hianga, Rawinia		Te Araroa
Hokamo, Te Tehu		Hicks Bay
Hokianga, Henereata Nellie		Gisborne
Hooper, Bessy Te Kuhunua		Te Araroa
Kaiwaha, Mere		Welcome Bay
Kauakua, Wiremu		Kandallah, Wellington
Kururangi, Kanarahi		Tauranga
Kururangi, Te Hati		Tauranga
MacIlroy, Pani Te Atarau		Waipuna Bay
Maraki, Jo		Gisborne
Maxwell, John		Wainuiomata, Wellington
Mayes, Mary		Te Araroa
Morice, Ellen Lesley		Tolaga Bay
Mullany, John		Tauranga
Myer, Huia		Matua, Tauranga
Ngata, Erihapeti		Auckland
Nikora, Sue		Gisborne
Pahuru, Tui Terangi		Te Araroa
Parapara, Whaene Tumanakoro		Hicks Bay
Parker, Mohi Te Puriei		Levin
Pepere, Henare Bill		Wainuiomata
Pohe, Hune		Wainuiomata
Potai, Berna Isabelle		Wellington
Ranginui-Pokai, Maheno		Wainuiomata
Rasmussen, Moana		Waipiro Bay
Ruffer, Hine Ann		Tawa, Wellington
Seymour, Mahaki Tunganekore		Weymouth, Auckland
Stainton, George		Mangakino

Tamahore, Pani Poi		Lower Hutt, Wellington
Te Kani, Bill		
Te Ngaere, Cassidy		Wellington
Trafford, Tommy		Wairoeka
Waikari, Brownie		Te Araroa
Waititi-Waikare, Agnes		Porirua
Walker, Jacqueline		Paihiatua
Wills, Rebecca		Wainuiomata, Wellington

101. Mr Evans subsequently asked for a further four names to be added to the list of possible participants. Three were referred to in Ms Feint's memorandum of 26 October 2007 (Apirana Mahuika, Koro Dewes and Monty Soutar) and Mr Evans suggested the fourth, Sir Henry Ngata, during a telephone conference with Dr Young and Ms Feint on 31 October. The suggestion of the three names in the memorandum generated a great deal of discussion at the joint cluster feedback hui on 27 October and remains an issue for the two clusters to resolve. A process needs to be developed by the clusters to determine who should be invited to participate in the oral history component of the project. It is difficult for researchers to contribute to this discussion because it is the claimants who need to make the decisions and, given their knowledge of the potential participants expertise, they are in a better position to do so. In any event, it will be the claimants who know the potential participants, possibly through the oral history group, who will have to make an initial approach to explain the purpose of the interviews and small group discussions and obtain an indicative response as to whether the participants would want to be involved in the project.
102. We do, however, have two points to make. Both should only be considered as advice to the clusters to assist them in their discussions and in reaching final decisions. First, as a matter of priority and to assist with the developing a process for deciding who should be interviewed, further work is required to identify what expertise and experience particular individuals can bring to the interviews and small group discussions. This was not possible during the scoping phase of the project due to time constraints. Second, discussions on the question of who should participate have so far tended to focus on how participants' might contribute to the sections of the oral and traditional history report concerned with tribal identity, whakapapa and traditional history. However, it will also be important to ensure some participants can address other aspects not just of the oral and traditional history report but of the wider claims.

Some participants should have knowledge of the land and how it was administered during their lifetime in all four river valleys.

103. For example, it will be important for some participants to be able to speak of their early lives on the land, what their families did on the land, if they went to school and how they were treated there, the impact of environmental change on the rivers, foreshore and sea and how this affected their communities and so on. It will also be important to ensure that the korero of women is heard and some consideration needs to be given to the gender of the participants. The experience of men and women may differ greatly and the interviews and small group discussions is one of the few ways that any differences can be considered. These are not matters of tribal identity but the clusters should certainly ensure some of the participants can speak with authority on them to provide a broad evidential base for the technical projects and preparing briefs of evidence.
104. In research terms, ensuring that, overall, the participants can address a wide range of subjects is a crucial consideration in developing a process for determining who should be interviewed or invited to take part in the small group discussions. This does not mean that every participant need comment on all the issues as some may be able to speak with authority on certain issues but not on others. This will not be a weakness in the project so long as the clusters ensure that the expertise of the participants taken as a whole will comprehensively deal with the range of topics raised not only by this report but the claims as well.

iii SUBJECTS TO DISCUSS

105. The following list of questions is provided as a guide only. It is not intended that the interviews and small group discussions follow the format set out and the list is designed only to provide an overview of the sorts of topics it would be desirable to address in the interviews. The questions have been divided into five sections:

- Personal;
- Kinship groups;
- Traditions;
- Land occupation/resource use;
- Claim issues.

106. An attempt has been made to achieve a balance which addresses both the traditional history of Ruawaipu (in terms of whakapapa, tipuna, conflicts, occupation) and more contemporary history during the lifetime of the interview participants and their parents.

PERSONAL

- What is your name, what is your age and where do you live?
- Where were you born?
- Where did you live as a child? Where did you live when you left home?
- What is/was your area of expertise? Where do/did you work?

KINSHIP GROUPS

- Can you give your pepeha?
- Tell me about the whakapapa of (hapu/iwi)?
- What would you consider their rohe to be?
- Has this changed over time or during any period of time?
- Who was (name of tipuna)? What were their feats or, alternatively, their misfortunes?
- Are there any whakatauki/ moteatea/ haka or waiata that is relevant to (hapu/iwi)?
- Do they have any offspring that can now be considered an iwi or hapu unto themselves?
- What would you consider their rohe to be?
- Has this changed over time or during any period of time?
- How do they interrelate with other hapu/ iwi of surrounding areas or of the northern East Coast region?
- Are their areas where hapu/ iwi can be considered to live together and/ or are there areas that are contested by (hapu/iwi)?
- What do you consider to be the marae of (hapu/iwi)? Who are they named after? Why are those tipuna remembered?
- Who are considered the rangatira of (hapu/iwi) over time? Why are they considered such?

TRADITIONS

- What battles have (hapu/iwi) been associated with? Why did the fighting take place? What was the outcome?
- What are the traditional practices associated with (hapu/iwi)? This might include being known for the collection of mahinga kai or the use of mau taiaha.
- What are the prominent places within (hapu/iwi)? Why are they prominent? What does the name mean?

LAND OCCUPATION/RESOURCE USE

- What are the pa sites and waahi tapu within (hapu/iwi)?
- Where are the traditional sources of food for (hapu/iwi)? What types of food are collected there?
- How important was collecting food from the bush or the sea?
- How did this change over your parents' lifetime and over your own lifetime?
- What impact did regulations have on the capacity of your family and community to be sustainable?
- How has the community you were born in changed in response to occupation of land and use of resources?
- What changes have you seen in rivers? How did these changes affect you?
- What are the names of Maori Land Court Blocks that are associated with (hapu/iwi)?
- Are you an owner in any of these blocks? Are/were your parents owners in the block?
- Did you or your parents occupy or farm any of these blocks? What challenges did you face in doing so?

CLAIM ISSUES

- Was your whanau affected by the alienation of land, public works takings or consolidation schemes? If so, how, and what were the consequences?
- Has you whakapapa ever been challenged by others?
- How have you or your whanau been affected by the establishment of Te Runanga o Ngati Porou?
- Have you ever suffered prejudice from government officials or others either because you are Maori or because of your kinship affiliations?

- Has your ability to exercise your rangatiratanga been limited by legislation or other actions of the Crown? If so, in what ways?

iv THE ORAL HISTORY GROUP

107. In the ‘Resources and Workload’ section of this report, it is recommended that an oral history group be established to co-ordinate and facilitate the interviews and small groups discussions. It would be desirable for this group to number no more than four or five and they would work closely with the cluster coordinators. The functions of this group would be to:

- Establish a timetable for the interviews and small group discussions;
- Arrange convenient times and locations for the participants;
- Discuss with participants the aims of the oral and traditional history project, the format of the interviews and small group discussions and the kinds of subjects to be discussed;
- Ensure all ethical requirements are met (particularly informed consent and the options available for incorporating the recordings into the evidence and research);
- Arrange for the interviews to be recorded (at least in some digital sound form or on video);
- Attend the interviews and small group discussions and participate in them; and,
- Provide the lead researcher with a copy of the media on which the events are recorded so transcripts or abstracts can be arranged.

108. The oral history group should have two co-ordinators who are responsible for all of the administrative tasks associated with the interviews but should also attend the interviews and participate in them. The remaining two to three members of the oral history group would be facilitators who would attend the interviews and small groups discussions with the co-ordinators to lead the discussions and/or conduct the interviews. It will not be necessary for every member of the oral history group to attend every interview and small group discussion but at least one of the co-ordinators and one of the facilitators should attend (depending on the size of the discussion group or the needs of the participants).

109. Members of the oral history group will have to be selected by the clusters and there would be real benefits in choosing individuals from within the claimant community. The purpose of having a co-ordinator and a facilitator present is to introduce the lead researcher (who should attend the interviews too for the reasons set out below) who

may not be known to the participant and take an active role in the interviews. This will ensure that the participant does not feel threatened by the interview or small group discussion and feels comfortable contributing the knowledge they have to the project. Some claimants have suggested that a professional interviewer, with skills in tikanga and te reo, could conduct the interviews and this could certainly be accommodated especially if the proposed interviewer has some relationship with the claimants. A professional interviewer could be appointed a facilitator, as outlined above, and lead some or all of the interviews and small group discussions in the same manner.

110. A professional interviewer who could bring relevant skills to the project may assist other members of the oral history in ensuring a more refined and focused interview or discussion. This approach would also have real strengths if such an interviewer already had a knowledge of the region and the issues for the claimants. If a professional interviewer were to lead the interviews and discussions, it would still be advisable for at least one other member of the oral history group from the claimant community who is known to the participants to be present for the same reasons set out above. It should also be noted that it might be possible for a professional interviewer to lead some interviews as facilitator and others to be led by a claimant facilitator from the oral history group. The mix of skills and expertise which individuals bring to the oral history group should be used in individual interviews and small group discussions as circumstances require.
111. These options are available to the clusters within the framework suggested. Whichever is selected, we believe the lead researcher should participate fully in the actual interviews and small group discussions so that the research undertaken by the lead researcher can be discussed by kuia and kaumatua during the course of the interviews and small groups discussions. This will ensure that any questions which arise out of the research can be addressed by the participants directly. The lead researcher should not take an active role in organising and facilitating the interviews and small group discussions as this work is the responsibility of the oral history group.
112. In all cases, members of the oral history group would need to be approved providers of the Crown Forestry Rental Trust before they could be contracted. This would

apply to claimant members and any professional interviewers nominated by the claimants. This is an important consideration and needs to be accounted for when the clusters are deciding who to appoint to the oral history group. There could also be the opportunity for the clusters to identify individuals who could develop skills in oral history by participating in the project as a member of the oral history group. Training could be organised for those who wish to become involved. For example, the Oral History Centre at the Alexander Turnbull Library can organise workshops on planning an oral history project, selecting informants, ethical procedures, interview techniques and obtaining clear audio recordings. Taina McGregor, the Oral Historian, Maori, at the centre teaches relevant courses which could be adapted for those involved in the oral history group.

v ETHICAL CONSIDERATIONS

113. Dealing with ethical considerations are an important part of any oral history project and should be addressed in the substantive project. Questions of informed consent of participants and protection of the material generated in the interviews and small group discussions certainly need to be dealt with. Any researcher associated with a university would need to get approval from an ethics committee before the interviews could commence. The approval process involves completion of an application form together with a number of documents designed to protect participants. For example, an information sheet and consent form are both basic requirements. The 'Code of Ethical and Technical Practice' of the National Oral History Association of New Zealand is included as an appendix to the scoping report to provide an overview of best practice in identifying and addressing ethical considerations.
114. In the pages which follow, some of the documents required in an application to the Massey University Human Ethics Committee (MUHEC) has been set out to show what is necessary to meet best practice in relation to ethics. These are examples only and the contents of them, including the names and contact details, are designed simply to illustrate what is required for the project. They do not anticipate any decisions about the development of the project which are yet to be taken. A partially completed application form has been included as an appendix to the report too. It is desirable to go through this process to ensure that all ethical concerns are properly identified and addressed for the purposes of protecting the participants.

115. One point should be noted in relation to what happens to material coming out of the interviews. It is anticipated that the interviews and small group discussions will be recorded, where such consent is given, and so far the clusters have generally indicated that people are comfortable with this proposal. How the transcripts are to be used is an important question to address in relation to ethical considerations. The extent to which the transcripts are to become public documents will affect how they will be stored. This is a matter which the oral history group needs to work through with each participant. Where group discussions occur, the agreement of all participants to a particular course of action would be desirable so that there is no confusion over how the evidence is going to be used.
116. Options include a full transcription of the recordings so the evidence can be made available for tangata whenua briefs of evidence, technical research and the oral and traditional history report. These transcriptions could also be entered on the record of inquiry. An alternative option is for abstracts of the recordings to be prepared. Abstracts would include a time-code index of the recording to make it easier to locate discussion about a particular topic. Copies of the recordings rather than transcription can be supplied to claimants, counsel and researchers who are able to navigate their way to relevant comments using the abstracts. Abstraction is a far less time consuming exercise but it does mean that the end user has to transcribe relevant sections which they want to use. It is anticipated that the Crown Forestry Rental Trust will store the media and transcripts if a secure location is required. If the transcripts are filed with the Tribunal, the media will still be transferred to the trust so they can control access to them.

Ruawaipu Clusters

Oral and Traditional History Project

INFORMATION SHEET

Researcher(s) Introduction

My name is Grant Young and I am principal researcher at The History Workshop Limited and an honorary research associate at the School of Social and Cultural Studies, Massey University, Auckland. I am part of a research team, including Associate Professor Michael Belgrave of Massey University, commissioned by the Crown Forestry Rental Trust to prepare an oral and traditional history report for Te Roopu Kaiwhakahaere o Ruawaipu Cluster and the Ruawaipu Cluster. This report is designed to assist both clusters in presenting their Treaty of Waitangi claims to the forthcoming East Coast district inquiry of the Waitangi Tribunal.

Participant Recruitment

Potential participants in these interviews were identified during the scoping phase of the project in consultations with the clusters. The number of potential participants is X as determined by the clusters.

Project Procedures

The interviews and small group discussions will be recorded and transcribed. The tapes will be transferred to the Crown Forestry Rental Trust for secure storage while the transcriptions will be made available to claimant groups in each cluster to file on the Waitangi Tribunal's record of inquiry as evidence. The report produced from the entire project, including the interviews, will be made available to the clusters. The clusters will arrange for copies to be provided to participants and the claimant groups they are associated with. Counsel for claimants in the clusters will be responsible for jointly filing the report on the Waitangi Tribunal's record of inquiry as evidence and as such it will become a public document.

Participant involvement

Participants will be invited to engage in either one on one conversations with a researcher or in small group discussions facilitated by cluster members who are assisted by a researcher. Sessions will not last longer than two hours but an individual participant may wish to be involved in several sessions.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the project at any time;
- ask any questions about the project at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded;
- ask for the audio/video tape to be turned off at any time during the interview.

Project Contacts

You are welcome to contact any of the people associated with the project who are listed below if you have any questions about the project:

Grant Young

Principal Researcher
The History Workshop Limited
Ph: 0508 439 677 x 9083
Cell: 021 715 917
Email: grant@historyworkshop.net

Michael Belgrave

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School of Social and Cultural Studies
Massey University, Auckland
Ph: 0508 439 677 x 9083
Cell: 027 495 8395
Email: m.p.belgrave@massey.ac.nz

Anita Miles

Research Facilitator
Crown Forestry Rental Trust
Ph: 0800 237 823
Cell: 029 916 7853
Email: anita.miles@cfrrt.org.nz

Compulsory Statements

This project has been reviewed and approved by the Massey University Human Ethics Committee: Northern, Application ___/___ (*insert application number*). If you have any concerns about the conduct of this research, please contact Associate Professor Ann Dupuis, Chair, Massey University Human Ethics Committee: Northern, telephone 09 414 0800 x 9054, email humanethicsnorth@massey.ac.nz.

***Ruawaipu Clusters
Oral and Traditional History Project***

CONFIDENTIALITY AGREEMENT

I (Full Name - printed)

agree to keep confidential all information concerning the project

.....

.....

..... (Title of Project).

I will not retain or copy any information involving the project.

Signature: **Date:**

***Ruawaipu Clusters
Oral and Traditional History Project***

TRANSCRIBER'S CONFIDENTIALITY AGREEMENT

I (Full Name - printed)

agree to transcribe the tapes provided to me.

I agree to keep confidential all the information provided to me.

I will not make any copies of the transcripts or keep any record of them, other than those required for the project.

Signature: **Date:**

Ruawaipu Clusters Oral and Traditional History Project

PARTICIPANT CONSENT FORM

This consent form will be held for a period of five (5) years

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

I wish/do not wish to have my tapes returned to me.

I wish/do not wish to have data placed in an official archive.

I agree to not disclose anything discussed in the Focus Group

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: **Date:**

Full Name - printed

E RECOMMENDATIONS

i STRUCTURE

117. During discussions on the project, a strong preference was expressed for the structure to be organised around Ruawaipu as a kinship group rather than dividing the report into sections on the basis of smaller kinship groups within Ruawaipu. This type of structure should work well as the experience of all hapu and whanau of Ruawaipu is quite similar and it would only make sense to organise the report on the basis of smaller kinship groups if this were not the case. A unified structure will provide a more coherent report and better explain the traditional history of Ruawaipu. This also reflects the whakapapa of Ruawaipu as all claimants identify her as their ancestor.
118. The following structure, in four parts, is therefore, proposed. It will be necessary to modify the structure as research continues and this is suggested as a starting point. It is likely that the first section will be the largest in the report and take up the majority of the time allocated for documentary research. The subsequent sections will draw on the technical reports prepared for the inquiry and undertake supplementary research where necessary. All four sections will contain significant sections based on the oral history component of the project.
1. Introduction
- I. RUAWAIPU**
2. Ruawaipu: Tipuna
 3. Ruawaipu: Tangata Whenua
 4. Hapu of Ruawaipu
 5. The Ruawaipu Rohe: Waiapu, Awatere, Karakatuwhero and Wharekahika (marae, waahi tapu, conflicts)
 6. Use of Resources and Occupation of Land
- II. WAR, PEACE, ISOLATION**
7. The Arrival of the Musket
 8. Missionary Visits in the 1830s
 9. Te Tiriti at Waiapu
 10. Establishing Mission Stations at Kawakawa and Rangitukia
 11. The Place of the Crown in the 1840s and 1850s
- III. CONFLICT AND ITS CONSEQUENCES**
12. Conflict in 1865: the Making of Ngati Porou?

13. The Operation of the Native Land Court

14. The Alienation of Ruawaipu Lands

IV. THE TWENTIETH CENTURY AND BEYOND

15. Ongoing Litigation

16. The Impacts of Title Re-organisation on Relationships with the Land

17. Maori Landholdings in the Ruawaipu Rohe

18. Appropriating the Tangata Whenua?

19. Conclusion

Bibliography

119. Part I will be the largest section in the report and deal primarily with matters of custom and traditional history. It will explain the whakapapa of Ruawaipu and give some of the key traditions about her arrival at Waiapu and her subsequent occupation in the region. It will outline her key descent lines and where the principal ancestors from whom hapu derive their whakapapa settled and occupied. It will use whakapapa to explore some of the key relationships between the descendants of Ruawaipu and how they are connected to neighbouring tribes and kinship groups who trace their whakapapa from different origins. Key traditions explaining how the descendants of Ruawaipu were established as tangata whenua in the region and how they retained that status will be examined. This part will also provide an overview of hapu of Ruawaipu, where they occupied, key sites such as marae and urupa associated with them and any conflicts among them which affected their relationships. Key resources, such as fisheries, forests, and cultivatable land, will be identified and the way in which they were exploited and shared will be considered.
120. Part II will focus on the period from about 1820 through to 1865. It will look at the initial impact of contact with the European world particularly in terms of the arrival of muskets and the period of intense warfare which followed. This warfare was vitally affected by old tribal disputes and rivalries and the extent to which they informed the conflicts of the 1820s and 1830s will be assessed. The arrival of missionaries ended a period of warfare but their initial contact with Ruawaipu was limited. It was in this context that the missionaries bought Te Tiriti to Waiapu where it was signed by some rangatira there. It is very likely that the sources available will be silent as to why they did so, given the relative isolation of the region, but a number of different possibilities

can certainly be considered and the oral history component of the project could be very significant in considering this question too. Once Te Tiriti was signed, a more permanent missionary presence was established at Kawakawa and Rangitukia. The records of the men who lived among the Maori communities in the region will provide an important, if at times limited, perspective on daily life there. Those communities remained largely isolated from other and more destructive forms of colonisation in the twenty years after Te Tiriti was signed. Nevertheless, the role of the Crown during this period will be considered in this part too.

121. Initial research would suggest that 1865 was a turning point for Ruawaipu. The conflict, though perhaps limited when compared to battles elsewhere in the North Island at about the same time, had a profound impact on local communities. Part III will open with an account of the conflicts and the events which followed as complex loyalties were unwound and new relationships established. It will, in particular, consider the extent to which Crown officials were able to establish an effective working relationship with a number specific individuals which may have had the effect of displacing Ruawaipu as tangata whenua. Following the war, the Native Land Court arrived though whether it was able to gain traction in the early years and why a significant area of land from the Waiapu valley northwards had not passed through the Court by 1900 are important questions which require further investigation. The extent to which their continued isolation from colonial settlements or the capacity of local rangatira to retain their influence over their communities will be considered. Finally, this part will provide a summary of land alienated during the nineteenth century and the way in which it was alienated (drawing primarily on the technical reports for this purpose). The Pukeamaru block is a particular example though it could be the only large scale nineteenth century Crown purchase in the Ruawaipu rohe.
122. Part IV of the report will address the experience of Ruawaipu in the twentieth century. The first chapter will look at the ongoing litigation over land in the Native Land Court and the Native Appellate Court. It will explore the nature of the disputes and why the courts were unable to find resolutions to them. It will also consider the cost of this litigation to the claimants especially in terms of subsequent loss of land. What land was retained was then subjected to at least two forms of title re-organisation. The first

was the massive northern Waiapu consolidation scheme which included most of the Maori land north of the Waiapu river. Significant numbers of blocks established in the consolidation schemes were subsequently subject to amalgamation by the Maori Land Court. We have heard from a substantial number of Ruawaipu claimants about the impact of the consolidation schemes in particular on their whanau and communities. This chapter of the report will focus less on the details of the schemes and more on the impact of them on landowners and the people living on the land as it is expected to be an important topic for the interviews and small group discussions.

123. This part will also examine current holdings of Maori land in the Ruawaipu rohe and the final chapter of the report will again consider how the tangata whenua have been affected, over the last twenty years, by the Crown's willingness to negotiate and settle grievances with Ngati Porou. This again will be a key issue coming out of the interview and small group discussions and they will be one of the key sources for this chapter. However, the chapter will also look to draw connections with the past and consider the extent to which Ruawaipu have been subjugated and their status as tangata whenua appropriated by others. The way in which this outcome was given institutional legitimacy by the Crown is of particular significance. Another important question is whether this Tribunal process has provided Ruawaipu with their first opportunity to assert their independence as tangata whenua.
124. Certainly the brief review of Court minutes for this scoping report shows that claimants identified Ruawaipu or her descendants as their ancestors in the early twentieth century. Through the rest of the twentieth century, there was no necessity or opportunity for Ruawaipu to establish an independent identity. At least this was the case until the runanga was established and the capacity of Ruawaipu to participate in establishing this institution and how they have participated in its activities after it was created are also matters for further investigation. This latter question will be addressed through the interviews and small group discussions.
125. A summary of the issues which need to be addressed in the report is set out below. These issues have all been raised by claimants either during the various hui convened to discuss the project or in their claims. They are identified here because they are issues for further investigation and their inclusion in this list in no way indicates we have reached any view on them. The list is not exhaustive either and it is very likely

that further issues will be added as the project develops. The issues set out below are a starting point only. It must also be remembered that some of the issues will be examined only briefly in the substantive report anyway and where possible draw on the technical evidence wherever possible to avoid duplication of research activity. There may also be specific concerns associated with some issues, such as aquaculture, which are mentioned only in passing in this report part of the wider traditional history of Ruawaipu and dealt with in much greater detail in tangata whenua briefs of evidence. These are decisions for individual claimants and the clusters to make as the project develops and claimants prepare their evidence for the hearing. The issues to be considered include:

- Whakapapa of Ruawaipu;
- Key traditions about Ruawaipu's arrival at Waiapu;
- Ruawaipu's subsequent occupation in the region;
- Ruawaipu's key descent lines;
- Principal descendants from whom hapu derive their whakapapa;
- Where these descendants settled and occupied;
- Key relationships between these descendants;
- How these descendants are connected to neighbouring tribes and kinship groups who trace their whakapapa from different origins;
- Key traditions explaining how the descendants of Ruawaipu were established as tangata whenua in the region and how they retained that status;
- Hapu of Ruawaipu, where they occupied, key sites such as marae and urupa associated with them;
- Key resources, such as fisheries, forests, and cultivatable land;
- The impact of muskets and the period of intense warfare which followed;
- Early contact with missionaries;
- Te Tiriti in the Waiapu river valley;
- The role of the Crown in the four river valleys from 1840 to 1865;
- The causes and consequences of conflict in 1865;
- To what extent did Crown officials were able to establish effective working relationships with a number specific individuals which may have had the effect of displacing Ruawaipu as tangata whenua;
- The operation of the Native Land Court after 1865;
- Alienation of land in the Ruawaipu rohe in the nineteenth century;
- Litigation over land in the Native Land Court and the Native Appellate Court in the twentieth century;
- The causes and impact of the Northern Waiapu Consolidation Scheme;
- Current holdings of Maori land in the Ruawaipu rohe;
- Crown management of key resources, particularly rivers, forests and fisheries, in the twentieth century;
- The impact of attempts by recent governments to settle Treaty grievances; and,
- The extent to which Ruawaipu have been subjugated and their status as tangata whenua appropriated by others.

ii RESOURCES AND WORKLOAD

126. The approach proposed would see the project coordinated by a lead researcher who would undertake documentary research, participate in the interviews and small group discussions and write most, if not all, of the report. Due to the volume of records available, the lead researcher would be assisted by a research assistant who would locate, copy and organise the documentary records for the lead researcher. This work would be undertaken primarily in Gisborne, Auckland and Wellington. The research assistant would work under the direction of the lead researcher. A post-graduate research qualification will be essential for this role and some research experience would be desirable as the research assistant will be required to work unsupervised at various times.
127. As noted earlier, an oral history group should be responsible for organising and facilitating the interviews and small group discussions but liaising closely with the lead researcher. The purpose and functions of the oral history group have been explained earlier in this scoping report. To repeat, the functions of this group would be to:
- Establish a timetable for the interviews and small group discussions;
 - Arrange convenient times and locations for the participants;
 - Discuss with participants the aims of the oral and traditional history project, the format of the interviews and small group discussions and the kinds of subjects to be discussed;
 - Ensure all ethical requirements are met (particularly informed consent and the options available for incorporating the recordings into the evidence and research);
 - Arrange for the interviews to be recorded (at least in some digital sound form or on video);
 - Attend the interviews and small group discussions and participate in them; and,
 - Provide the lead researcher with a copy of the media on which the events are recorded so transcripts or abstracts can be arranged.
128. The oral history group should have two co-ordinators who are responsible for all of the administrative tasks associated with the interviews but should also attend the interviews and participate in them. The remaining two to three members of the oral history group would be facilitators who would attend the interviews and small groups discussions with the co-ordinators to lead the discussions and/or conduct the

interviews. The lead researcher must participate fully in the actual interviews and small group discussions so that the research undertaken by the lead researcher can be discussed by kuia and kaumatua during the course of the interviews and small groups discussions. This will ensure that any questions which arise out of the research can be addressed by the participants directly.

129. Dividing the project in these various roles is necessary because of the amount of work (both documentary research and interviews and small group discussions) which needs to be completed. The lead researcher should be responsible for overall coordination of the project and we believe a dedicated project manager is not required because administrative tasks will not be onerous and can easily be shared among the lead researcher, the oral history group and the research assistant.
130. It is essential that the oral history group work in collaboration with the lead researcher but ultimately be accountable to the clusters. As a result, the members of the oral history group will be a matter for the clusters to determine with the assistance of the Crown Forestry Rental Trust. It is anticipated that the oral history group either in its entirety or individual members will be contracted directly by the Trust and, as noted earlier, they will need to be approved providers of the Trust. The research assistant, in contrast, should be appointed by the lead researcher in consultation with the clusters and the Trust. Funding for the research assistant would be included in the contract with the lead researcher (or an associated organisation) and the research assistant will be directly responsible to the lead researcher. The key tasks for the research assistant will be focused on locating, collecting and organising documentary records and it is anticipated that the research assistant will have little or no contact with the clusters. It is for these reasons that it is recommended the lead researcher appoint the research assistant though consultation with the clusters and the Trust will be necessary to ensure there are no objections to the person or persons appointed to this position.

iii TIMEFRAME

131. The following time allocations are recommended for each member of the research team:

Lead researcher	44 weeks (full-time)
Research assistant	22 weeks (full-time)
Interview co-ordinators	16 weeks (full-time)
Interview facilitators	12 weeks (part-time)

132. The work of the oral history group as a whole, to complete the interviews, small group discussions and wananga, should take four months. The two interview co-ordinators would be responsible for dealing with administrative matters relating to the interviews (as set out earlier in the report) but they would have the same role as the two or three interview facilitators in terms of participating in the interviews. A loading has been added to the period they require to do this work to provide for the additional administrative responsibilities. This allocation of time is based on the following:

- The interviews would not necessarily be conducted during a single period of four months but at times convenient for the participants over the entire project timeframe and completed by October 2008;
- A preference for small group discussions over interviews has been expressed by claimants so, though the list of participants is long, a much smaller number will be interviewed individually;
- Transcription and abstraction are not included in the allocation.

133. It would be a major logistical exercise to conduct the interviews in a four month period and this would put unnecessary pressure on both the oral history group and participants. The claimants have also indicated that they have other commitments arising out of the technical research and the Tribunal process which they must meet. The capacity to organise interviews and discussion groups may also be affected by seasonal conditions. Given the project is unlikely to start until next February and there would be benefit in conducting some of the documentary research before the interviews start, it would be late autumn before the first interviews or small group discussions are held. If the oral history project were to be conducted over a four-month period from that time, there may be difficulties, particularly for elderly participants, to be involved during winter.

134. For this reason, it would be best if there were two phases in the project. The first would be during March and April 2008 and the second during September and

October. It might be possible for some interviews and discussion groups to be held involving those resident in Gisborne and Wellington in the intervening period. The evidence from the first phase can be processed (either transcribed or abstracted) immediately and the evidence from the second phase would need to be processed as quickly as possible so it can be included in the oral and traditional history report. While organising the interviews in this way is designed to ensure participation and avoid overloading stretched claimants, there is one particular limitation, and that is the possibility that members of the oral history group are unable to continue working on the project through the two stages. This is a factor the clusters must consider in determining the membership of the oral history group.

135. The time period allocated is based on an estimate of the work required to organise the interviews / small group discussions and conduct them. As noted earlier, the preference expressed by claimants was for group discussions rather than interviews. Interviews will still be necessary where individuals live away from Gisborne or the East Coast. This has been accounted for in the allocation of time and it assumes that the number of individual interviews will be relatively few, as most participants will prefer a group discussion. The time period allocated does not make provision for processing the recordings into a form which can be distributed to claimants, counsel and researchers. This will depend on whether a transcript or abstract is produced. Our preferred option for processing the recordings is for it to be contracted to an organisation which specialises in this type of work as it requires particular skills, advanced equipment and can be very time consuming without both. For this reason, the lead researcher should collaborate with the Crown Forestry Rental Trust to process the recordings.
136. The time allocated to the research assistant is on a full-time basis though this could be spread over a longer period if the researcher could only work part-time. It will also be possible to divide this period among two researchers if necessary. The period allocated to the lead researcher is for the purposes of directing research, undertaking research where necessary, participating in the interviews, analysing the documentary sources and transcripts of interviews/small group discussions, writing the draft report and liaising with claimants to finalise the report.

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 Papatipu Block Minutes of Hearing 3
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 Papatipu Block Committee Minute Book 5
 Papatipu Block Committee Minute Book 6
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 Block Committee Book 1
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 Hurakia Block Minutes of Hearing 3
 Mangawhariki Block Minutes of Hearing 1
 Manga o Tahito Block Minutes of Hearing
 Ahomatariki Block Minutes of Hearing
 Gisborne Native Land Court Minute Book 2
 Native Appellate Court Minute Book 13
 Opotiki Native Land Court Minute Book 1
 Opotiki Native Land Court Minute Book 2
 Waiapu Native Land Court Minute Book 1
 Waiapu Native Land Court Minute Book 2
 Waiapu Native Land Court Minute Book 3
 Waiapu Native Land Court Minute Book 4
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Maps:

Map 1044: Matakaoa County

Map 1048: Waiapu County

Map 1038: Waiapu County

Map 1012: Waiapu County

Map 1032: Waiapu County

Photographs:

010.3: Wharekahika pa, 28 March 1907. See 304.3 for newspaper cutting from the Auckland Weekly News, 14 February 1907

010.13: Hinerupe ablaze, 13 April 1996

025.1: Hui, pre-1900

025.2: Hui, 1900-1999

026: Tangi and urupa

304.3: Hicks Bay and Te Araroa

304.31: Te Araroa (Newell collection)

304.5: Inland Waiapu townships (Ruatoria, Tikitiki)

304.6: Waiapu farms/stations

931: Government staffs

c Auckland War Memorial Museum

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ii INTERVIEWS

a Nga Taonga Korero, Auckland

Speaker	Tame Te Maro
Event	Porourangi Centennial Hui, Waiomatatini
Date	February 4, 5, 6 1989
Reference	897 side 2
Duration	00:18:00
Media	DAT

Speaker	Tame Te Maro
Event	Porourangi Centennial, Waiomatatini
Date	4/5/6 February 1989
Reference	897 side 1
Duration	00:20:00

Media	DAT
Speaker	Tame Te Maro
Event	Porourangi Centennial, Waiomatatini
Reference	901 side 2
Media	DAT
Speaker	Tame Te Maro
Event	Ngati Porou Kaumatua Wananga
Date	1981
Reference	10/2823 (Tape 2)
Duration	00:63:20
Media	MPT
Speaker	Tame Te Maro
Event	Ngati Porou Kaumatua Wananga
Date	1981
Reference	10/2824 (Tape 3)
Media	MPT
Speaker	Tame Te Maro
Event	Omaka Marae Opening
Reference	6006
Duration	00:32:20
Media	CDR
Speaker	Tame Te Maro
Event	Ngata Memorial Lectures
Date	1987
Reference	6066
Duration	00:31:50
Media	CDR
Speaker	Tame Te Maro
Event	Te Kowae Paneke
Date	2004
Reference	6322
Duration	00:51:50
Media	CDR
Speaker	Tame Te Maro
Event	Te Kowae Paneke
Date	2004
Reference	5981
Duration	00:51:30
Media	CDR
Speaker	Apirana Mahuika
Event	Te Reo O Te Maori
Date	1971

Reference 5565
 Duration 00:19:50
 Media CDR

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G APPENDICES

i SUMMARY OF CLAIMS

Te Roopu Kaiwhakahaere o Ruawaipu Cluster

Wai 63

A claim by Lou Tangaere for an on behalf of the Ngati Ruawaipu claimants relating to the impact on Ngati Ruawaipu of Te Runanga o Ngati Porou Act 1987 and subsequent Treaty settlements.

Wai 98

A claim by the trustees of the Te Rimu Trust on behalf of Ngati Porou regarding the alienation of the tribal estate.

Wai 129

A claim by Sue Te Huinga Nikora, Te Atauoterangi II and Wiremu Tamati Kirena (now Sue Nikora) for and on behalf of the Ngati Porou Hikurangi Mountain Lands Claim Committee and Te Awemapara relating to the alienation of the Maraetaha block and the East Coast Trust.

Wai 222

A claim by Thomas William Keelan (now Sue Nikora) for and on behalf of Iri Te Kura, Ngati Rapai and Porourangi hapu claiming mismanagement in the alienation of land in the Te Puia Springs township.

Wai 526

A claim by Horimatua (George) Evans for Te Whanau o Te Atarangi Tukino regarding the consolidation of Hoia Station into two blocks, the impact of this action on the economic viability of the pastoral unit, arrangements to develop the land and the exclusion of owners from the scheme.

Wai 971

A claim by Horimatua (George) Evans for and on behalf of the descendants of Rongomaitapui and Uetaha (Te Whanau a Hinerupe) regarding the Wharekahika block, the individualisation of title to the lands of Te Whanau a Hinerupe and the impact of the Northern Waiapu Consolidation Scheme.

Wai 973

A claim by Phillip Hiroki Ripia for an on behalf of Hohepa Joseph Ripia and Robert Reginald Ripia Eagle, children of Erana Pera Manene Ripia (nee Powhiro) and Manu Frederick Ripia of Te Whanau a Umuariki of Ngati Uepohatu on behalf of themselves and their whanau regarding the alienation of the tribal estate and the mental health system.

Wai 1185

A claim by Barney Dewes on behalf of himself and his whanau relating to the consolidation of Wharekahika A1 and the alienation of the tribal estate.

Wai 1273

A claim by Maunga Paringatai on behalf of himself and his whanau of Ruawaipu and Uepohatu relating to the determination of title to Tokararangi A.

Wai 1277

A claim by Mariah Wharepetiti Brooking McClutchie on behalf of the descendants of Te Pora Puipui and Charles and Jack Brooking relating to the acquisition of land by the Crown in the Whakaangi block to settle soldiers returning from the First World War and the failure to provide lands for Maori soldiers returning from that war.

Wai 1317

A claim by Alice Lorraine Jamieson (McClutchie) on behalf of the descendants of her tipuna Harata Henihana regarding the consolidation of Wharekahika 1 and dispossession of the whanau of the claimant from their ancestral lands.

(UTC) Ruawaipu Cluster

Note: the summary of claims provided below has been prepared from a summary provided by the cluster co-ordinator but final responsibility for the description rests with the authors of this report. These are summaries of the claims only and may not address directly all aspects of the claims.

Wai 39: Flora and fauna, foreshore and seabed and other prejudices

A claim by Herewini Kaa and Eru Potaka Dewes for and on behalf on Ngati Porou (to be amended to Ruawaipu) regarding oil and petroleum. The Crown has permitted and continues to permit third parties to prospect and explore for petroleum resources without consulting with or obtaining the consent of East Coast iwi. The Crown has failed to ensure that the legislation and minerals programmes relating to petroleum resources are consistent with the principles of the Treaty of Waitangi.

Wai 298: Whanga o Kena

A claim by Natasha Koia for and on behalf of the descendants of Wikiriwhi Matauru, Pineaha Koia, Ripeka Tahuru, and Hapi Haerewa against the Public Works Act and the acquisition of Whanga o Kena island by the Crown.

Wai 1187: Ruawaipu Ohinepoutea B

A claim by Bob Kaa in respect of Ohinepoutea B land block on behalf of the shareholders and others. The Crown has directly taken and has allowed the continued taking of valuable resources such as the gravel from the rivers directly adjacent to the block. This taking of the resources was done without permission and without consultation. Taking gravel has directly led to erosion and damage problems to the Raparapaririki and Mangapoi streams and the Waiapu River. It has also resulted in the changing of the river's natural course, which has directly damaged the mauri and wairua of the streams and river. The owners of the block have not been compensated for the gravel taken or the damage caused, or for the damage that the erosion has caused to the river fishery.

Wai 1265: Ruawaipu Crowns Minerals Act 1991

A claim by Whetu Akuhata Brown for and on behalf of the whanau and hapu of Ruawaipu concerning the expropriation of minerals (oils, petroleum, gold, silver, zinc sulphur) by the Crown through legislation affecting Ruawaipu property rights over minerals.

Wai 1267: Ruawaipu Te Runanga o Ngati Porou Act 1987

A claim by Kiri Harmer on behalf of the whanau and hapu of Ruawaipu that the legislation (with other legislation) restricts the economic, social, and cultural development of Ruawaipu, subsequently causing alienation of Ruawaipu whanau and hapu interests in their property rights protected under the Treaty of Waitangi.

Wai 1268: Ruawaipu Raupatu (East Coast Land Titles Investigation Act 1866)

A claim by Te Matekino Takotoroa Koia for and on behalf of the whanau and hapu of Ruawaipu concerning the New Zealand Settlements Act 1863 and the East Coast Land Titles Investigation Acts 1866 and 1867. The claim alleges colonial terrorism and how England, despite warning the colonial government not to enact land confiscation legislation, failed to protect the claimant's tipuna (murder and incarceration) as a result of the 1860s legislation.

Wai 1269: Ruawaipu Resources (QMS)

A claim by Tony Evans for and on behalf of the whanau and hapu of Ruawaipu. The claimant states the Fisheries Settlement 1992 is not a Ruawaipu settlement and the Quota Management System excludes a customary development component for Ruawaipu.

Wai 1270: Ruawaipu Resource Management Act 1991

A claim by Henry Akuhata Brown for and on behalf of the whanau and hapu of Ruawaipu alleging the RMA does not have the right to regulate over the resources of Ruawaipu.

Wai 1271: Ruawaipu Economic Effects

A claim by Korina Te Kani for and on behalf of the whanau and hapu of Ruawaipu regarding Crown actions which acquired wealth, power and prosperity at the expense and sufferance of the claimants' tipuna.

Wai 1272: Ruawaipu Active Protection (kaitiakitanga)

A claim by Rapata Kaa for and on behalf of the whanau and hapu of Ruawaipu against the Crown for failing to actively protect the tino rangatiratanga and kaitiakitanga of Ruawaipu over waterways, foreshore and seabed, territorial seas, fisheries and taonga.

Wai 1274: Ruawaipu Pukeamaru Lands

A claim by Willy Evans (Rangihuna) alleging the alienation of Ruawaipu lands in particular the Pukeamaru block and also the loss of rangatiratanga over the lands, forests, fisheries, resources and taonga tuku iho.

Wai 1284: Ruawaipu Incarceration

A claim by Soraya Stender for and on behalf of the whanau and hapu of Ruawaipu concerning the wrongful incarceration of Ruawaipu tipuna and the failure to provide

for Ruawaipu to maintain their own judicial institutions causing the assimilation and breakdown of the whanau and hapu.

Wai 1285: Income Tax and Revenue

A claim by Stephen Beach for and on behalf of the whanau and hapu of Ruawaipu concerning the economic and social impact and loss due to tax and revenue legislation.

Wai 1286: Ruawaipu Maori Development

A claim by Lena Cross for and on behalf of the whanau and hapu of Ruawaipu concerning the Ministry of Maori Development Act 1991 (TPK) and its failure to monitor, report and provide high quality advice to the Crown regarding prejudices and detrimental impacts on Ruawaipu.

Wai 1287: Ruawaipu Maori Land Court

A claim by June Evans for and on behalf of the whanau and hapu of Ruawaipu concerning the actual legitimacy and status of the Maori Land Court and its jurisdiction.

Wai 1288: Ruawaipu Rangatiratanga

A claim by Te Maria Lil Stender (Karawhata) for and on behalf of the whanau and hapu of Ruawaipu concerning the Electoral Act 1993 and the Local Government Act 2002.

Wai 1289: Ruawaipu Colonisation

A claim by Teo Waimatao Crawford Stender for and on behalf of the whanau and hapu of Ruawaipu concerning the social and cultural effects of assimilation and colonisation suffered through Crown policy and legislation.

Wai 1290: Ruawaipu Matauranga

A claim by Coralie Te Nahu concerning the Crown's education legislation and its impact on the identity and awareness of the claimant.

Wai 1291: Ruawaipu Lands (New Ulster)

A claim by Christine Beach for and on behalf of the whanau and hapu of Ruawaipu concerning the profits accrued by the colonial government and the Crown over the purchase of customary land.

Wai 1292: Ruawaipu Native Land

A claim by Willy Evans (Rangihuna) for and on behalf of the whanau and hapu of Ruawaipu concerning the Northern Waiapu Consolidation Scheme and Native Land Court administration affecting the claimants' tino rangatiratanga.

Wai 1300: Te Whanau a Tapaeururangi o Ruawaipu

A claim by Bill Te Kani (and others) for and on behalf of the whanau and hapu of Tapaeururangi relating to hapu autonomy and sovereignty over lands, forests, fisheries, minerals and self governance.

Wai 1301: Ruawaipu Ethnic Suppression

A claim by Simon James Koia alleging the suppression of the Ruawaipu identity by Crown intervention through the creation of the ‘Ngati Porou Kawanatanga governance model’ and asks that all assets and interests vested in Te Runanga o Ngati Porou encroaching upon the Ruawaipu rohe be transferred to the whanau and hapu of Ruawaipu.

Wai 1316: Ruawaipu Rangitukia Station

A claim by Kopua Kaa for and on behalf of Wi Paati and his descendants and the direct descendants of Ruawaipu concerning prejudices and loss of tino rangatiratanga due to land amalgamation through Crown policies such as the Maori land development scheme in the 1970s.

Wai 1318 Ruawaipu General Legislation

A claim by Jason Koia and Reg Rangihuna for and on behalf of the whanau and hapu of Ruawaipu against Queen Elizabeth II (sovereign representative of England) alleging that various acts, legislation, practices and omissions by the Crown have breached Te Tiriti o Waitangi and that the English version of the Treaty is not the legitimate document.

Wai 1319: Ruawaipu Te Whanau a Kahu

A claim by Wetini Akuhata against the Crown for failing to actively protect Te Whanau a Kahu tino rangatiratanga and allowing the New Zealand parliament to impersonate a sovereign.

Wai 1320: Ruawaipu Supreme Court Act 2003

A claim by Jason Koia and Wetini Akuhata for and on behalf of the Ruawaipu indigenous people alleging the New Zealand parliament did not have the power to extinguish their rights to English courts and common law protection and that the Supreme Court was designed to protect parliamentary sovereignty denying the claimants’ right to justice.

Wai 1321: Ruawaipu Rivers

A claim by Justin Renata and Wetini Akuhata for and on behalf of the rangatahi of Ruawaipu claiming rivers have been taken by Crown actions and legislation and that the Crown should renounce any and all such presumed ownership over the rivers of Ruawaipu.

Wai 1322: Ruawaipu Maori Affairs Act 1953

A claim by Justin Renata for and on behalf of Te Whanau a Hinerupe of Ruawaipu. Claiming the Act was designed to assimilate and extinguish the manawhenua of Hinerupe.

Wai 1323: Ruawaipu Forestry

A claim by John Porter for and on behalf of the Ruawaipu people claiming the Ruawaipu people have been adversely affected by the destruction of native forests, the introduction of exotic forests, and various legislation relating to forests.

Wai 1324: Ruawaipu Conservation Act 1987

A claim by Mateohorere Manuel for and on behalf of the kaitiaki of Ruawaipu alleging that Crown legislation established a foreign kaitiaki and restricts and prevents Ruawaipu from exercising their kaitiakitanga.

Wai 1325: Ruawaipu ki Te Araroa (Township)

A claim by Henrieta Tichborne for and on behalf of the whanau and hapu of Ruawaipu ki Te Araroa alleging that the Reserves and Other Lands Disposal Act 1913, which vested the Te Araroa township in the Crown as the Te Araroa domain to hold in trust for the leisure and benefit of the landowners, was theft.

Wai 1326: Ruawaipu Public Works

A claim by Mehua Koia – Papuni and June Papuni for and on behalf of the whanau and hapu of Ruawaipu ki Tikitiki to lands taken under public works legislation including the police station, linesman cottage, roads and township.

Wai 1334: Ruawaipu Customary Fishing Regulations 1998

A claim by Wiremu Kaa for and on behalf of the descendants of Pineaha Koia, Wikiriwhi Matauru, Hape Haerewa and Ripeka Tahuru of Ruawaipu to Te Omanga (Ranfurly Bank) alleging the customary fishing regulations have prejudiced the claimants' tino rangatiratanga.

Wai 1335: Ruawaipu Constitution Act 1986

A claim by Arnold Ruka Dewes for and on behalf of the mokopuna of Ruawaipu alleging constitutional legislation, such as the New Zealand Constitution Act 1986, protects parliament's economic and political power and sovereignty over natural resources that belong to Ruawaipu.

Wai 1336: Ruawaipu Letters Patent 1983

A claim by Robert Clarke for and on behalf of the whanau and hapu of Ruawaipu alleging the Letters Patent protect the assumption of parliamentary sovereignty and that parliament is neither the Crown and nor sovereign.

Wai 1337: Te Whanau a Kahu Queen's Chain

A claim by Tony Evans for and on behalf of Te Whanau a Kahu of Ruawaipu rejecting any suggestion of a cession by Te Whanau a Kahu of a strip or margin to the Crown known as the Queen's chain and that the Crown does not own it or the foreshore and seabed.

Wai 1338 Pakihi (Marangairoa Blocks)

A claim by Mehua Papuni-Koia, Sarah and Noeline Poi for and on behalf of the descendants of Pineaha Koia, Wikiriwhi Matauru, Hape Haerewa and Ripeka Tahuru of Ruawaipu alleging that actions of the Crown have prejudiced the claimants' whakapapa to and rangatiratanga over Pakihi.

Wai 1403 Akuhata Whanau

A claim by Sonny Akuhata Brown concerning the Whetumatarau workers dwellings which were acquired under the public works for the Matakaoa Council.

Wai 1404: Te Whanau a Pokai Human Rights Legislation

A claim by Trevor Te Maro for and on behalf of Te Whanau a Pokai of Ruawaipu asserting Te Tiriti o Waitangi is a humanitarian covenant between two sovereign nations, and that human rights legislation is designed to protect parliamentary sovereignty while giving parliament power to breach the fundamental rights and freedoms of the claimant's people.

Wai TBA: Ruawaipu Parliamentary Discrimination

A claim by Arahia Koia alleging the Crown has breached its active protection fiduciary duties under Te Tiriti by failing to respond to a petition to remove the discrimination.

Wai TBA: Ruawaipu Treaty of Waitangi Act 1975

A claim by Jason Renata for and on behalf of the future generations of Ruawaipu claiming prejudice that the Treaty of Waitangi Act 1975 breaches the Treaty by failing to recognise tino rangatiratanga and focuses on principles defined by the Crown which created a Tribunal with no powers to protect and enforce claimant Treaty rights.

Wai TBA; The Estate of Neho Kopuka

A claim by Mehua Papuni-Koia and Henry Koia for and on behalf of the descendants of Pineaha Koia regarding the administration of a will to the estate of Neho Kopuka by the Native Trustee and others.

Wai TBA: Ruawaipu Crowns Treaty of Waitangi Settlement Policy

A claim by Jason Koia that the Crown is failing to provide fair redress and compensation, extinguishing tino rangatiratanga and breaching Article Two by settling with iwi authorities.

Ruawaipu Claims in Other Clusters**Wai 858**

A claim by Isaac Te Whareparae Campbell on behalf of the descendants of Tuta Nihoniho and the hapu of Te Aowera, Te Aitanga a Mate, Kapohanga a Rongo, Rongo I Te Kai, Rongo Haere and supported by Ngati Uepohatu, Te Whanau a Tuwhakairiora, Te Whanau a Rautaupare, Rauru nui a Toi, Te Whanau a Tinatoko and others relating to the alienation of the tribal estate, particularly the land now known as Makarika Station.

Wai 1123

A claim by Ian Paranihi Dewes on behalf of Te Aitanga a Mate, Te Aowera, Whanau Rakairoa and Ngati Porou ki Harataunga relating to the interests of hapu of Waipiro Bay in Harataunga (on the Coromandel Peninsula). This claim will now be dealt with as part of a Hauraki settlement but the claimant would like these interests acknowledged in the East Coast inquiry too.

Wai 1279

A claim by Ian Paranihi Dewes on behalf of the descendants of Maraki Tautuhi and Marae Kahu and the people of Ruawaipu relating to land acquired by the Crown in

the nineteenth century, particularly Te Papatipu o Te Ngaere (the Maori land block which surrounds and includes Hikurangi).

Wai 1280

A claim by Ian Paranihi Dewes on behalf of Te Aitanga a Mate, Whanau Rakairoa, Ngai Taharora and Iri Te Kura relating to perpetual leases over land inland from Waipiro Bay and at Wharekahika.

Wai 1281

A claim by Ian Paranihi Dewes on behalf of Te Aitanga a Mate, Whanau Rakairoa, Ngai Taharora and Iri Te Kura relating consolidation of titles to land located inland from Waipiro Bay and at Wharekahika.

ii HUI AND OTHER DISCUSSIONS

The attendance lists below set out consultation with claimants in preparing a scoping report for an oral and traditional history project for the Ruawaipu claimants.

In addition to the hui and meetings noted below, written feedback on the draft report was received from Henry Koia and Karen Feint on behalf of Horimatua Evans. Eru Potaka-Dewes also provided feedback on the progress report in a telephone conversation on 2 October 2007.

TELECONFERENCE WITH HORIMATUA EVANS AND KAREN FEINT TO DISCUSS FEEDBACK AND DRAFT REPORT, 31 OCTOBER 2007

Present:

Horimatua Evans
Karen Feint

JOINT CLUSTER FEEDBACK HUI, GISBORNE COSMOPOLITAN CLUB, GISBORNE, 27 OCTOBER 2007

Present:

Henry Koia
Reg Rangihuna
Jason Koia
Maggie Ryland
Lou Tangaere
Mehua Papuni
Linda Thornton
Barney Dewes
Jason Renata
Trevor Te Maro
Mary Te Maro
Sharon Sturm
Nigs Manuel
Joanne Heberd
Coralie Te Nahu
Christine Beach
Lena Cross
Sonny Akuhata
Jackie Walker
Richard Brown
Rapata Kaa
Albert Beach
John Akuhata-Brown
Busby Akuhata
Bob Kaa

Kopua Kaa
Henry Akuhata
Phil Ripia
Catherine Brown
Arahia Koia
Henrietta Tichborne
June Papuni
Bear McGarva
Stephen Beach
June Renata
Justin Renata
Bridget Koia
Mo Koia
Karen Feint
Anita Miles
Lil Stender Karawhata
Soraya Karawhata

**MEETING WITH COUNSEL TO DISCUSS DRAFT REPORT, JAIMAICA
CHAMBERS, AUCKLAND, 24 OCTOBER 2007**

Present:

Charl Hirschfeld
David Stone

**MEETING WITH COUNSEL TO DISCUSS DRAFT REPORT, TAMAKI
LEGAL, AUCKLAND, 23 OCTOBER 2007**

Present:

Darrell Naden
Linda Thornton

**SITE VISIT TO TE ARAROA, RANGITUKIA AND TIKITIKI, 19 OCTOBER
2007**

Present:

Sonny Akuhata
Mehua Papuni
Jason Koia
Bear McGarva
June Papuni
Henry Akuhata
Barney Dewes
David Stone

Nigs Manuel

SITE VISIT TO LOTTIN POINT AND HICKS BAY, 18 OCTOBER 2007

Present:

Sonny Akuhata
 Mehua Papuni
 Jason Koia
 Bear McGarva
 June Papuni
 Henry Akuhata
 Barney Dewes
 Graham Smith
 Matekino Smith
 David Stone

HUI WITH A WELLINGTON BASED CLAIMANT IN THE RUAWAIPU CLUSTER, DAME MALVINA MAJOR RETIREMENT HOME, KARORI, WELLINGTON, 11 OCTOBER 2007

Present:

Herewini Kaa
 Hikurangi Kaa

HUI WITH HORIMATUA EVANS, TAURANGA, 25 SEPTEMBER 2007

Present:

Horimatua Evans
 Te Hati Kururangi
 Karen Feint
 Anita Miles

MEETING WITH COUNSEL FOR RUAWAIPU CLAIMANTS IN THE TE URU KARAKA CLUSTER, GISBORNE, 12 SEPTEMBER 2007

Present:

Barney Tupara

**HUI WITH CLAIMANTS IN TE ROOPU KAIWHAKAHAERE O
RUAWAIPU CLUSTER, ATARETA POANANGA'S HOME, GISBORNE, 12
SEPTEMBER 2007**

Present:

Lou Tangaere
June Fox
Phil Ripia
Barney Dewes
David Stone
Jason Koia
Atareta Poananga

**HUI WITH BOB AND VIVIENNE MCCONNELL AND CLAIMANTS IN THE
RAUWAIPU CLUSTERS, BOB AND VIVIENNE MCCONNELL'S HOME, TE
ARAROA, 11 SEPTEMBER 2007**

Present:

Lou Tangaere
Mehua Papuni
Linda Thornton
Jason Koia
Bob McConnell
Vivienne McConnell
Barney Dewes

**HUI WITH CLAIMANTS IN THE RUAWAIPU CLUSTERS, PORTSIDE
HOTEL, 10 SEPTEMBER 2007**

Present:

Lou Tangaere
Mehua Papuni
Maggie Ryland
Jason Koia
Linda Thornton

**HUI WITH CLAIMANTS IN THE RUAWAIPU CLUSTERS, PORTSIDE
HOTEL, 28 AUGUST 2007**

Present:

Barney Dewes
Lou Tangaere
June Fox

Mehua Papuni
Jason Koia
Linda Thornton

**INITIAL MEETING WITH THE CO-ORDINATOR OF TE ROOPU
KAIWHAKAHAERE O RUAWAIPU, 24 AUGUST 2007**

Present:

David Stone

**INITIAL HUI WITH REPRESENTATIVES OF THE RUAWAIPU
CLUSTERS, GISBORNE HOTEL, 15 AUGUST 2007**

Present:

Henry Koia
Atareta Poananga
Lou Tangaere
Henrietta Tichborne
Jason Koia
Darrell Naden
Barney Dewes
Henry Akuhata
John Porter
Mehua Papuni
Tatt Koia
Bridget Koia

**iii NATIONAL ORAL HISTORY ASSOCIATION OF NEW ZEALAND
ORAL HISTORY CODE OF ETHICAL AND TECHNICAL PRACTICE**

Archives, sponsors and organisers of oral history projects have the following responsibilities:

- To inform interviewers and people interviewed of the importance of this Code for the successful creation and use of oral history material
- To select interviewers on the basis of professional competence and interviewing skill, endeavouring to assign appropriate interviewers to people interviewed
- To see that records of the creation and processing of each interview are kept
- To ensure that each interview is properly indexed and catalogued
- To ensure that preservation conditions for recordings and accompanying material are of the highest possible standard
- To ensure that placement of and access to recordings and accompanying material comply with a signed or recorded agreement with the person interviewed
- To ensure that people interviewed are informed of issues such as copyright, ownership, privacy legislation, and how the interview and accompanying material may be used
- To make the existence of available interviews known through public information channels
- To guard against possible social injury to, or exploitation of people interviewed

Interviewers have the following responsibilities:

- To inform the person interviewed of the purposes and procedures of oral history in general and of the particular project in which they are involved
- To inform the person interviewed of issues such as copyright, ownership, privacy legislation, and how the material and accompanying material may be used
- To develop sufficient skills and knowledge in interviewing and equipment operation, e.g. through reading and training, to ensure a result of the highest possible standard
- To use equipment that will produce recordings of the highest possible standard
- To encourage informative dialogue based on thorough research
- To conduct interviews with integrity
- To conduct interviews with an awareness of cultural or individual sensibilities
- To treat every interview as a confidential conversation, the contents of which are available only as determined by written or recorded agreement with the person interviewed
- To place each recording and all accompanying material in an archive to be available for research, subject to any conditions placed on it by the person interviewed
 - to inform the person interviewed of where the material will be held
- To respect all agreements made with the person interviewed

ORIGINS

The National Oral History Association of New Zealand (NOHANZ) Te Kete Kōrero-a-Waha o e Motu was established as a result of the first national oral history seminar organised in April 1986.

OBJECTIVES

- to promote the practice and methods of oral history
- to promote standards in oral history interviewing techniques, and in recording and preservation methods.
- to act as a resource of information and to advise on practical and technical problems involved in making oral history recordings.
- to act as a co-ordinator of oral history activities throughout New Zealand.
- to produce an annual oral history journal and regular newsletters.
- to promote regular oral history meetings, talks, seminars, workshops and demonstrations.
- to encourage the establishment of NOHANZ branches throughout New Zealand.
- to improve access to oral history collections held in libraries, archives and museums.

CODE OF ETHICAL AND TECHNICAL PRACTICE

National Oral History Association of New Zealand
Te Kete Kōrero-a-Waha o Te Motu
P.O. Box 3819
WELLINGTON
2001

Human Ethics Application

FOR APPROVAL OF PROPOSED RESEARCH/TEACHING/EVALUATION INVOLVING HUMAN PARTICIPANTS

*(All applications are to be typed and presented using language that is free from jargon and
 comprehensible to lay people)*

SECTION A

1. **Project Title** Ruawaipu Clusters Oral and Traditional History Project
Projected start date for data collection 5 November 2007 31 December 2008
Projected end date

In no case will approval be given if recruitment and/or data collection has already begun.

2. **Applicant Details** *(Select the appropriate box and complete details)*

ACADEMIC STAFF APPLICATION (excluding staff who are also students)

Full Name of Staff Applicant/s Michael Peter Belgrave
School/Department/Institute School of Social and Cultural Studies
Campus (mark one only) Albany Palmerston North Wellington
Telephone x 9083 **Email Address** m.p.belgrave@massey.ac.nz

3. **Type of Project** *(mark one only)*

Staff Research/Evaluation:	<input checked="" type="checkbox"/>	Student Research:	<input type="checkbox"/>	If other, please specify:
Academic Staff	<input type="checkbox"/>	Qualification	<input type="checkbox"/>	
General Staff	<input type="checkbox"/>	Credits Value of Research	<input type="checkbox"/>	

4. **Summary of Project**

This project is to be commissioned by the Crown Forestry Rental Trust for the Te Roopu Kaiwhakahaere o Ruawaipu Cluster and the Ruawaipu Cluster and is designed to produce a report for claimants in both clusters to present to the forthcoming East Coast district inquiry of the Waitangi Tribunal. The clusters are an administrative entity comprising a significant number of claimants who are linked by a common whakapapa and wish to have their claims that the Crown has breached the principles of the Treaty of Waitangi heard by the Waitangi Tribunal. The report produced during the course of this project will form a core part of the evidence presented by claimants in the Ruawaipu clusters. In methodological terms, research will be undertaken in two key areas. One is documentary records, particularly minutes of Native Land Court hearings, which are available to any person. The other is oral interviews primarily through small discussion groups involving kaumatua and kuia identified by the clusters. The discussions will revolve around whakapapa, tipuna, kinship groups and life experience including employment activities, family relationships, marae involvement and connections with the land.

5. **Attachments to this Application**

- Information Sheet (one)
- Translated copies of Information Sheet

- Consent Form (one)
- Translated copies of Consent Form
- Transcriber Confidentiality Agreement
- Confidentiality Agreement
- Evidence of Consultation

SECTION B: PROJECT INFORMATION

General

6 I/we wish the protocol to be heard in a closed meeting (Part II). Yes No
(If yes, state the reason in a covering letter)

7 Does this project have any links to other MUHEC or HDEC application/s? Yes No

If yes, list the MUHEC or HDEC application number/s (if assigned) and relationship/s.

8 Is approval from other Ethics Committees being sought for the project? Yes No
If yes, list the other Ethics Committees.

9 For staff research, is the applicant the only researcher? Yes No
If no, list the names and addresses of all members of the research team.
Grant Young
School of Social and Cultural Studies
Massey University, Auckland

Project Details

10 State concisely the aims of the project.

11 Give a brief background to the project to place it in perspective and to allow the project's significance to be assessed. (No more than 200 words in lay language)

12 Outline the research procedures to be used, including approach/procedures for collecting data. Use a flow chart if necessary.

13 Where will the project be conducted? Include information about the physical location/setting.

14 If the study is based overseas, specify which countries are involved. Outline how local requirements (if any) have been complied with.

15 Describe the experience of the researcher and/or supervisor to undertake this type of project?

16 Describe the peer review process used in assessing the ethical issues present in this project.

Participants

17 Describe the intended participants.

18 How many participants will be involved?

What is the reason for selecting this number?

(Where relevant, attach a copy of the Statistical Justification to the application form)

19 Describe how potential participants will be identified and recruited?

20 Does the project involve recruitment through advertising? Yes No

(If yes, attach a copy of the advertisement to the application form)

21 Does the project require permission of an organisation (e.g. an educational institution, an academic unit of Massey University or a business) to access participants or information? Yes No

22 Who will make the initial approach to potential participants?

23 Describe criteria (if used) to select participants from the pool of potential participants.

24 How much time will participants have to give to the project?

Data Collection

25 Does the project include the use of participant questionnaire/s? Yes No

(If yes, attach a copy of the Questionnaire/s to the application form and include this in your list of attachments (Q5))

If yes: i) indicate whether the participants will be anonymous, (i.e. their identity unknown to the researcher). Yes No

ii) describe how the questionnaire will be distributed and collected.

(If distributing electronically through Massey IT, attach a copy of the request letter to the Director, Information Technology Services to the application form. Include this in your list of attachments (Q5))

26 Does the project involve observation of participants? If yes, please describe. Yes No

27 Does the project include the use of focus group/s? Yes No

(If yes, attach a copy of the Confidentiality Agreement for the focus group to the application form)

If yes, describe the location of the focus group and time length, including whether it will be in work time. *(If the latter, ensure the researcher asks permission for this from the employer).*

28 Does the project include the use of participant interview/s? Yes No

(If yes attach a copy of the Interview Questions/Schedule to the application form)

If yes, describe the location of the interview and time length, including whether it will be in work time. *(If the latter, ensure the researcher asks permission for this from the employer).*

29 Does the project involve audiotaping? Yes No

30 Does the project involve videotaping? Yes No

31 If taping is used, will the tape be transcribed? Yes No

If yes, state who will do the transcribing.

(If not the researcher, a Transcriber's Confidentiality Agreement is required – attach a copy to the application form. Normally, transcripts of interviews should be provided to participants for editing, therefore an Authority For the Release of Tape Transcripts is required – attach a copy to the application form. However, if the researcher considers that the right of the participant to edit is inappropriate, a justification should be provided below)

32 Does the project require permission to access databases? Yes No

(If yes, attach a copy of the request letter/s to the application form. Include this in your list of attachments (Q5))

(Note: If you wish to access the Massey University student database, written permission from Director, National Student Relations should be attached).

33 Who will carry out the data collection?

SECTION C: BENEFITS / RISK OF HARM (Refer Code Section 3, Para 10)

34 What are the possible benefits (if any) of the project to individual participants, groups, communities and institutions?

35 What discomfort (physical, psychological, social), incapacity or other risk of harm are individual participants likely to experience as a result of participation?

36 Describe the strategies you will use to deal with any of the situations identified in Q35.

37 What is the risk of harm (if any) of the project to the researcher?

38 Describe the strategies you will use to deal with any of the situations identified in Q37.

39 What discomfort (physical, psychological, social) incapacity or other risk of harm are groups/communities and institutions likely to experience as a result of this research?

40 Describe the strategies you will use to deal with any of the situations identified in Q39.

41 Is ethnicity data being collected as part of the project? Yes No

If yes: i) will the data be used as a basis for analysis? Yes No

ii) justify this use in terms of the number of participants.

(Note that harm can be done through an analysis based on insufficient numbers)

If no: i) justify this approach, given that in some research an analysis based on ethnicity may yield results of value to Maori and to other groups.

42 If participants are children/students in a pre-school/school/tertiary setting, describe the arrangements you will make for children/students who are present but not taking part in the research.

(Note that no child/student should be disadvantaged through the research)

SECTION D: INFORMED & VOLUNTARY CONSENT (Refer Code Section 3, Para 11)

43 By whom and how, will information about the research be given to potential participants?

44 Will consent to participate be given in writing? Yes No
(Attach copies of Consent Form/s to the application form)

If no, justify the use of oral consent.

45 Will participants include persons under the age of 16? Yes No
If yes: i) indicate the age group and competency for giving consent.

ii) indicate if the researcher will be obtaining the consent of parent(s)/caregiver(s). Yes No

(Note that parental/caregiver consent for school-based research may be required by the school even when children are competent. Ensure Information Sheets and Consent Forms are in a style and language appropriate for the age group)

46 Will participants include persons whose capacity to give informed consent may be compromised? Yes No

If yes, describe the consent process you will use.

47 Will the participants be proficient in English? Yes No

If no, all documentation for participants (Information Sheets/Consent Forms/Questionnaire etc) must be translated into the participants' first-language.

(Attach copies of the translated Information Sheet/Consent Form etc to the application form)

SECTION E: PRIVACY/CONFIDENTIALITY ISSUES (Refer Code Section 3, Para 12)

48 Will any information be obtained from any source other than the participant? Yes No

If yes, describe how and from whom.

49 Will any information that identifies participants be given to any person outside the research team? Yes No

If yes, indicate why and how.

50 Will the participants be anonymous (i.e. their identity unknown to the researcher?) Yes No

If no, explain how confidentiality of the participants' identities will be maintained in the treatment and use of the data.

51 Will an institution (e.g. school) to which participants belong be named or be able to be identified? Yes No

If yes, explain how you have made the institution aware of this?

52 Outline how and where:

i) the data will be stored, and

(Pay particular attention to identifiable data, e.g. tapes, videos and images)

ii) Consent Forms will be stored.

(Note that Consent Forms should be stored separately from data)

53 i) Who will have access to the data/Consent Forms?

ii) How will the data/Consent Forms be protected from unauthorised access?

54 Describe arrangements you have made for the disposal of the data/Consent Forms when the five-year storage period (ten years for health-related research) is up?

(For student research the Massey University HOD Institute/School/Section / Supervisor / or nominee should be responsible for the eventual disposal of data)

(Note that although destruction is the most common form of disposal, at times, transfer of data to an official archive may be appropriate).

SECTION F: DECEPTION (Refer Code Section 3, Para 13)

55 Is deception involved at any stage of the project?

Yes No

If yes, justify its use and describe the debriefing procedures.

SECTION G: CONFLICT OF ROLE/INTEREST (Refer Code Section 3, Para 14)

56 Is the project to be funded in any way from sources external to Massey University?

Yes No

If yes: i) state the source.

ii) does the source of the funding present any conflict of interest with regard to the research topic?

57 Does the researcher/s have a financial interest in the outcome of the project?

Yes No

If yes, explain how the conflict of interest situation will be dealt with.

58 Describe any professional or other relationship between the researcher and the participants? (e.g. employer/employee, lecturer/student, practitioner/patient, researcher/family member). Indicate how any resulting conflict of role will be dealt with.

SECTION H: COMPENSATION TO PARTICIPANTS (Refer Code Section 4, Para 23)

59 Will any payments or other compensation be given to participants?

Yes No

If yes, describe what, how and why.

(Note that compensation (if provided) should be given to all participants and not constitute an inducement. Details of any compensation provided must be included in the Information Sheet)

SECTION I: TREATY OF WAITANGI (Refer Code Section 2)

60 Are Maori the primary focus of the project?

Yes No

If yes: Answer Q61 – 64

If no, outline: i) what Maori involvement there may be, and

ii) how this will be managed.

61 Is the researcher competent in te reo Maori and tikanga Maori? Yes No

If no, outline the processes in place for the provision of cultural advice.

62 Identify the group/s with whom consultation has taken place or is planned and describe the consultation process.

(Where consultation has already taken place, attach a copy of the supporting documentation to the application form, e.g. a letter from an iwi authority)

63 Describe any ongoing involvement of the group/s consulted in the project.

64 Describe how information resulting from the project will be shared with the group/s consulted?

SECTION J: CULTURAL ISSUES (Refer Code Section 3, Para 15)

65 Other than those issues covered in Section I, are there any aspects of the project that might raise specific cultural issues? Yes No

If yes, explain. Otherwise, proceed to Section K.

66 What ethnic or social group/s (other than Maori) does the project involve?

67 Does the researcher speak the language of the target population? Yes No

If no, specify how communication with participants will be managed.

68 Describe the cultural competence of the researcher for carrying out the project.

(Note that where the researcher is not a member of the cultural group being researched, a cultural advisor may be necessary)

69 Identify the group/s with whom consultation has taken place or is planned.

(Where consultation has already taken place, attach a copy of the supporting documentation to the application form)

70 Describe any ongoing involvement of the group/s consulted in the project.

71 Describe how information resulting from the project will be shared with the group/s consulted.

72 If the research is to be conducted overseas, describe the arrangements you will make for local participants to express concerns regarding the research.

SECTION K: SHARING RESEARCH FINDINGS (Refer Code Section 4, Para 26)

73 Describe how information resulting from the project will be shared with participants.

(Note that receipt of a summary is one of the participant rights)

SECTION L: INVASIVE PROCEDURES/PHYSIOLOGICAL TESTS (Refer Code Section 4, Para 21)

74 Does the project involve the collection of tissues, blood, other body fluids or physiological tests? Yes No

(If yes, complete Section L, otherwise proceed to Section M)

75 Describe the material to be taken and the method used to obtain it. Include information about the training of those taking the samples and the safety of all persons involved. If blood is taken, specify the volume and number of collections.

76 Will the material be stored? Yes No

If yes, describe how, where and for how long.

77 Describe how the material will be disposed of (either after the research is completed or at the end of the storage period).

(Note that the wishes of relevant cultural groups must be taken into account)

78 Will material collected for another purpose (e.g. diagnostic use) be used? Yes No

If yes, did the donors give permission for use of their samples in this project? *(Attach evidence of this to the application form)* Yes No

If no, describe how consent will be obtained. Where the samples have been anonymised and consent cannot be obtained, provide justification for the use of these samples.

79 Will any samples be imported into New Zealand? Yes No

If yes, provide evidence of permission of the donors for their material to be used in this research.

80 Will any samples go out of New Zealand? Yes No

If yes, state where.

(Note this information must be included in the Information Sheet)

81 Describe any physiological tests/procedures that will be used.

82 Will participants be given a health-screening test prior to participation? Yes No

(If yes, attach a copy of the health checklist)

Reminder: Attach the completed Screening Questionnaire and other attachments listed in Q5

SECTION M: DECLARATION *(Complete appropriate box)*

ACADEMIC STAFF RESEARCH

Declaration for Academic Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. My Head of Department/School/Institute knows that I am undertaking this research. The information contained in this application is to the very best of my knowledge accurate and not misleading.

Staff Applicant's Signature Date:

STUDENT RESEARCH

Declaration for Student Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

The information contained in this application is to the very best of my knowledge accurate and not misleading.

Student Applicant's Signature Date:

Declaration for Supervisor

I have assisted the student in the ethical analysis of this project. As supervisor of this research I will ensure that the research is carried out according to the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Supervisor's Signature Date:

Print Name

GENERAL STAFF RESEARCH/EVALUATIONS

Declaration for General Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Line Manager. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. The information contained in this application is to the very best of my knowledge accurate and not misleading.

General Staff Applicant's Signature Date:

Declaration for Line Manager

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Line Manager's Signature Date:

Print Name

TEACHING PROGRAMME

Declaration for Paper Controller

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the teaching programme as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. My Head of Department/School/Institute knows that I am undertaking this teaching programme. The information contained in this application is to the very best of my knowledge accurate and not misleading.

Paper Controller's Signature Date:

Declaration for Head of Department/School/Institute

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Head of Dept/School/Inst Signature Date:

Print Name
