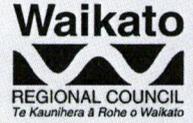


# PROPOSED WAIKATO REGIONAL PLAN CHANGE 1 WAIKATO AND WAIPĀ RIVER CATCHMENTS



Mandatory questions form for submissions on Proposed  
Waikato Regional Plan Change 1 – Waikato and Waipā River Catchments.

**Important: Save this PDF to your computer before answering. Please check or update your software to allow for editing. We recommend Acrobat Reader.**

FORM 5, Resource Management Act 1991

SubForm	PC12016	COVER SHEET	
FOR OFFICE USE ONLY			
		Submission Number	
Entered		Initials	
File Ref		Sheet 1 of	

### THIS FORM CAN BE

Mailed to	Chief Executive, 401 Grey Street, Private Bag 3038, Waikato Mail Centre, Hamilton 3240
Delivered to	Waikato Regional Council, 401 Grey Street, Hamilton East, Hamilton
Faxed to	(07) 859 0998 <b>Please Note:</b> if you fax your submission, please post or deliver a copy to one of the above addresses
Emailed to	healthyivers@waikatoregion.govt.nz <b>Please Note:</b> Submissions received by email must contain full contact details.
Online at	www.waikatoregion.govt.nz/healthyivers

### YOUR NAME AND CONTACT DETAILS - please ensure these details match those on your original submission

Full name: Maxwell E. Hill

Full address: 129 Patuwaia Drive  
Whangamata 3620

Email: \_\_\_\_\_

Phone: 07 86 59 508 Fax: \_\_\_\_\_

### TRADE COMPETITION AND ADVERSE EFFECTS (select appropriate)

- I could /  could not gain an advantage in trade competition through this submission. *I have written 2 books*
- I am /  am not directly affected by an effect of the subject matter of the submission that:
- (a) adversely effects the environment, and
- (b) does not relate to the trade competition or the effects of trade competition. ✓

### PLEASE INDICATE BY TICKING THE RELEVANT BOX WHETHER YOU WISH TO BE HEARD IN SUPPORT OF YOUR SUBMISSION

- I wish to speak at the hearing in support of my submissions.
- I do not wish to speak at the hearing in support of my submissions.

### JOINT SUBMISSIONS

- If others make a similar submission, please tick this box if you will consider presenting a joint case with them at the hearing.

### SIGNATURE OF SUBMITTER - note you can also type your name to certify the above information is true and correct

Signature: Max Hill Date: 28<sup>th</sup> Feb. 2017.

Personal information is used for the administration of the submission process and will be made public. All information collected will be held by Waikato Regional Council, with submitters having the right to access and correct personal information.

**PLEASE CHECK** that you have provided all of the information requested and if you are having trouble filling out this form, phone Waikato Regional Council on 0800 800 401 for help. *I further Submit*

*Please note I have been asked to make a submission on behalf of Monica Matamua*

**Submission on behalf of  
Monica M Matamua**

**Presented by  
M.C. Hill**

**Service address  
Max Hill  
129 Patuwai Drive  
Whangamata 3620  
Phone 07 86 59 508.**

Monica's tribal group are Ngati Hotu, sometimes referred to as the Patupaiarehe.

In the matter of the Waikato River the following needs to be considered:

**Length of the Waikato River**

- 1.00 Refer map Doc # 1451856.  
(River according to Waikato/Tainui starts at north of Lake Taupo).
- 1.01 Refer to submission made by Waikato/Tainui to Waikato Regional Council.  
Draft Long-Term Council Community Plan 2006-2016.  
("It is important to recognise that for Waikato-Tainui the Waikato River means the whole river").
- 1.02 Refer Te Hokioi Newspaper, 1862.  
"What is now the Tongariro River, rising on the eastern slopes of Ruapehu, was also known as the Waikato. The Taupo Maori say that the river enters Lake Taupo at the southern end and, after coursing its way through the "gathered waters" leaves by the present outlet, and then continues on to the sea."

**Note**

**This historical research goes on to state:**

**"The author is of the opinion that the name Waikato is a very old one and was given to the river (from Ruapehu to the sea) by the ancient Maori because of the backing up or "gathering " of the water Taupo crater, soon after its formation, before spilling over into the Waikato basin on its way to the sea."**

(Given that the above historical research is correct then one has to question Waikato/Tainui's version of the history surrounding that of the Waikato River).

## **The National Park Gift**

- 2.00 Refer photo copy of historical account recorded in 1887.
- 2.01 These records start with:  
“The chiefs of those tribes, therefore, came to Court to question the rights of Te Heuheu Horonuku .”  
(And a list of chiefs is so stated).
- 2.02 The records go on to state:  
To the old chief he stressed the importance of re-establishing his mana in the eyes of all who were in Taupo attending the Court, and suggested that to show he was still the great rangatira of former days he make a gift to the Government of the three peaks of the Tongariro Group as a National Park”.
- 2.03 “It was on 23<sup>rd</sup> September 1887 that a proper deed was drawn up in place of that done on foolscap in the Court at Taupo, and duly executed by that chief”.

## **Tuwharetoa’s history**

- 3.00 From the book *Tuwharetoa* written by John Grace published in 1959.  
Chapter Eleven states:

### **“Ngati Hotu**

Ngati Hotu was an ancient tribe that occupied with other clans, most of the central plateau of the North Island and, during the sixteenth century, was in control of the Taupo district. Its domain also extended to Hawke’s Bay.”

Further on in the book *Tuwharetoa* the Ngati Hotu people are describes as:

“Early writers have described Ngati Hotu as a peaceful tribe”.

&

“In the majority of cases they had reddish hair”.

## **A map of the Central Plateau**

- 4.00 Map shows Ngati Hotu occupied all of Lake Taupo and areas to the north & south of the lake.

## **Why Te Heuheu lost his mana**

- 5.00 Letter 16 February 2017 from Monica Matamua to Max Hill states:

“The final and last battle raged against Ngati Hotu by Tuwharetoa took place in 1834 on the southern slopes of Mt Ruapehu at the font the (Te Ringa-Kawai Pa) later named Rangipo 8.

This was the first battle Tuwharetoa lost against my people due to re-enforcements of some 1000 warriors from Manawatu area Ngati-Apa and Ngati-Tama.

With so many losses on Tuwharetoa side a truce was drawn thus ended the wars against us by Tuwharetoa.”

- 5.01 Monica’s letter starts with another important account about the Waikato River where she make mention about a mountain just north of Atiamuri. The mountain is known as:

“—the hill at Atiamuri became known as Kai Kiore Maunga (Mountain).

It becomes clear that Tuwharetoa and their chief during the 1800s had lost their mana as a direct result of a major battle in 1834 were Tuwharetoa lost in battle to Ngati Hotu.

When the facts are put in front of one it is clear Te Heuheu was quite happy to ‘regain his mana’ by giving away the three mountain as a National Park.

These three mountains did not belong to him. And as he was beaten in battle in 1834 then Tuwharetoa lost the Maori right of conquest over the people known as Ngati Hotu.

### **The Treaty of Waitangi**

- 6.00 Was written in February 1840 just six years after the last battle was fought in 1834 between Tuwharetoa and Ngati Hotu.

- 6.01 The pre-amble makes interesting reading – the word Aboriginals is used. And clearly Maori are aware they are not the Aboriginals the tangata whenua

In conclusion Waikato/ Tainui have no rights to claim the river around Atiamuri.

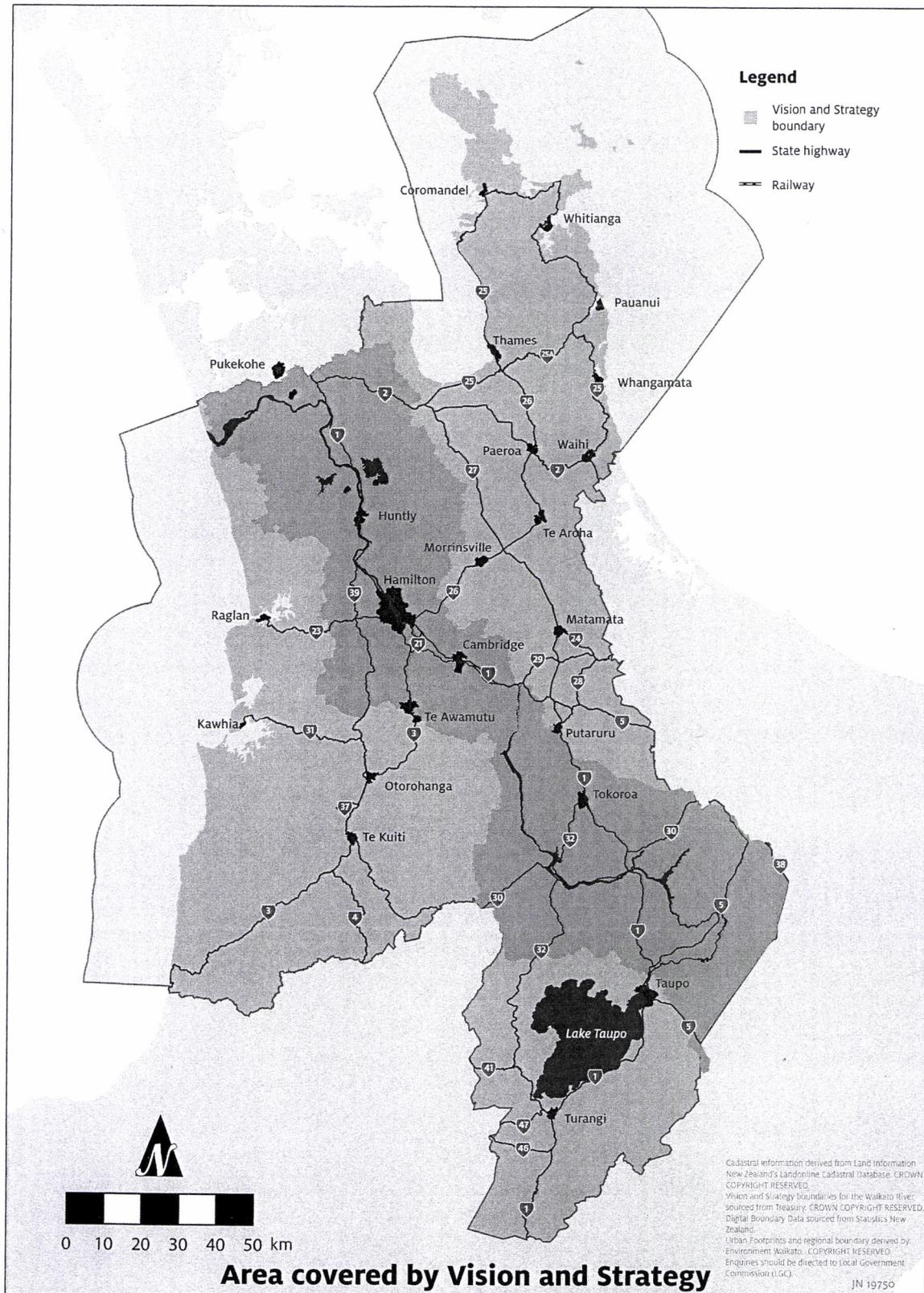
Clearly Waikato/Tainui had a different name for the river and they are unaware that the name Waikato extended right up to Ruapehu.

In September 1864 Waikato Maori sold the Upper Waikato River.

And finally Monica’s people require the right to appoint who they want to over see their interests.

Signed.....*Lee H. H.*.....Dated.....*28/2/2017*.....

# Appendix 2: Area subject to the Vision and Strategy for the Waikato River



WAIKATO REGIONAL COUNCIL	
DATE RVD	27/4/06
TIME	12:34pm
SIGNATURE	<i>[Signature]</i>

Submission to

Environment Waikato

Draft Long-Term Council Community Plan 2006-2016.

Submission from M.Hill.

Objection to the following;

Page 19.

“It is important to recognise that for Waikato-Tainui the Waikato River means the whole river. Waikato-Tainui regards the river as an entire living entity, which includes not just its banks, beds and waters but also its many streams, lakes and tributaries, its catchments and flood plains.” ( present day farms and towns).

Page 20.

“Waikato-Tainui exercises mana-whakahaere over its taonga.” (authority).

Page 20.

“Waikato-Tainui hold a unique status as tangata whenua of the Waikato district.”

1.00.

- i) Under the Treaty of Waitangi Maori can not have authority over natural water ways, nor can they have authority of any other person or that person's property.
- ii) Under the Treaty of Waitangi Councils can not take way rights that were given to the then new settlers, people who are now farmers or urban dwellers.
- iii) The original Treaty spells it out that Europeans would be protected and the Second Article gives white farmers the sole right to run their properties.

2.00.

- i) Maori history is that Maori were not the first people to live in New Zealand and that Maori history is backed up by substantial evidence, such as world maps that prove Europeans had found and settled New Zealand over 800 years before Kupe.

- ii) Therefore Maori are not the aboriginal people of New Zealand.

- \* Under the Treaty all New Zealanders have the same rights.
- \* Ownership of our heritage, rivers etc, must remain for all New Zealanders.
- \* Maori are just as capable of doing damage to the environment. Remember the moa.
- \* Then take a look at Whangamata were pipis have gone green due to long drops.
- \* Even Environment Waikato have been caught polluting the environment.

**Our heritage belongs to all New Zealanders. The Treaty gave the same rights to all.**

# THE NATIONAL PARK 'GIFT'

The chiefs of those tribes, therefore, came to the Court to question the rights of Te Heuheu Horonuku.

Te Rangihwinui Taitoko, more popularly known as Major Kemp, from Whanganui, came and spoke of his conquests and rights to south Taupo; Taupopoki from Te Arawa laid claim to parts of northern Taupo; chiefs from Ngati Kahungunu tried to assert their rights in eastern Taupo; and Ngati Maniapoto said that western Taupo belonged to them—that in fact the whole of Taupo did.

During the Court investigations Te Heuheu Horonuku was ably assisted by his son-in-law Lawrence Marshall Grace, then a Member of Parliament for Tauranga. Grace saw that, in the eyes of the Government and some of the visiting chiefs who had stood by the Crown during the Maori Wars, Te Heuheu Horonuku had discredited the family name, Te Heuheu, by some of his past indiscretions. To the old chief he stressed the importance of re-establishing his mana in the eyes of all who were in Taupo attending the Court, and suggested that to show he was still the great rangatira of former days he make a gift to the Government of the three peaks of the Tongariro Group as a National Park. Certain difficulties, however, presented themselves before this could be done. The greatest was that the country situated to the south of Lake Taupo was occupied by certain sub-tribes of which Horonuku was not a member, and in consequence he had no right, except perhaps by virtue of the fact that he was paramount chief and could be admitted to ownership by mana. The next was that opposition was shown by the tribes in those parts, especially by a chief of Ngati Waewae called Te Huiatahi. However, the majority of those chiefs, in the end, agreed to a suggestion made by Grace that the mountains be vested in Te Heuheu alone to enable their disposal to the Government. Grace then drew up a brief document and it was signed by Horonuku under the name of Te Heuheu Tukino. The Minister of Maori Affairs, the Hon. John Ballance, was at the time at Rotorua, and Grace made arrangements for an interview for Horonuku. Two days later, accompanied by Hori Te Tauri, who represented the tribes from the eastern shores of the lake, they saw the Minister and completed the preliminary stages of the transfer. The actual completion, however, was stood over until details were settled in the Maori Land Court and a Crown Grant was issued to Horonuku. It was on 23rd September 1887 that a proper deed was drawn up in place of that done on foolscap in the Court at Taupo, and duly executed by that chief. It was

II

II

Witnessed by: T. W. Lewis, Under-Secretary for Maori Affairs; J. E. MacDonald, Chief Judge of the Maori Land Court; L. M. Grace, M.P., runholder of Oreti, Taupo; and W. H. Grace, who Translated the document.

When Grace discussed with the chiefs the question of disposal of the mountain peaks, those who consented were mostly from the western and eastern shores of the lake, and from the kindred tribes of Te Heuheu. When the deed was drawn up and signed by Te Heuheu Horonuku many of the chiefs of Taupo had not assented. Letters of objection were immediately sent to the Government. Among the principal objectors were Kingi Te Herekieke and Te Huiatahi, representing a very large proportion of Ngati Tuwharetoa. The signing of the deed concluded the gift.

It will be seen that the moving spirit and inspiration behind the provision of the Tongariro National Park was the son of one of Taupo's pioneer missionaries. It would have been fitting and, perhaps, a sign of appreciation of his services, had the Government when appointing members to the Park Board in recent years offered him a seat, or in some other way recognised his good work.

The mana of Te Herekieke to those mountains was recognised by the people of Taupo and of the Upper Whanganui. Even Iwikau admitted it, during a visit to Potatau, the Maori King, during the closing years of the fifties when he said: "E pehea ana koe ki a Tongariro ka tukuna nei e Te Herekieke Tauteka ki te Kuini? . . . Nona hoki te mimi e rere nei a Waikato<sup>1</sup> ka noho nei hei ingoa mo nga tangata."<sup>2</sup> [What have you to say about Tongariro that is now being given by Te Herekieke Tauteka to the Queen? . . . It is his urine that flows by as the Waikato, a name that has been given to the people.]

When the deed was executed Horonuku wrote to the Minister of Maori Affairs and said,

<sup>1</sup> What is now the Tongariro River, rising on the eastern slopes of Ruapehu, was also known as the Waikato. The Taupo Maoris say that the river enters Lake Taupo at the southern end and, after coursing its way through the "gathered waters" leaves by the present outlet, and then continues on to the sea. The name Waikato means the backing up of river water at its mouth by a strong inflowing tide. The author is of the opinion that the name Waikato is a very old one and was given to the river (from Ruapehu to the sea) by the ancient Maori because of the backing up or "gathering" of the water in the Taupo crater, soon after its formation, before spilling over into the Waikato basin on its way to the sea. An old legend concerning the Waikato and Rangitaiki Rivers appears to support this line of thought.

<sup>2</sup> *Te Hokioi Newspaper*, 1862.

CHAPTER ELEVEN

NGATI HOTU

O Son!  
 We came of ancient night!  
 Of crowd of ancient gods,  
 When nothing was.  
 We came of that before night resolved;  
 Or space, or night or day was known,  
 For we, O son do from the gods descend.

*Ancient History of the Maori*

NGATI HOTU was an ancient tribe that occupied, with other clans, most of the central plateau of the North Island and, during the sixteenth century, was in control of the Taupo district. Its domain also extended to Hawke's Bay. While its origin is somewhat obscure the tribe appears to have been one that traced descent from an ancestor called Hotu-mutu, fifth in line from Toi, a chief who arrived in the Bay of Plenty from central Polynesia during the twelfth century. The genealogical table on the margin gives the relationship.

I

Toi was the ancestor of many tribes that later came to be known under the general name of Tini o Toi. Some of these people were Tini o Awa, Ngati Marangaranga, Tini o Kawerau, Tini o Tuoi, and Nga Maihi, and they all remained in the Bay of Plenty. The Tini o Awa clan later formed itself into several sub-tribes, two of which were Maruiwi, referred to in the next chapter, and Ngati Hotu.

When writing this chapter a certain amount of difficulty was encountered in obtaining reliable information on Ngati Hotu from the present occupants of the Taupo district, mainly because of the old chiefs being reluctant to give genealogical tables showing descent from a tribe defeated and absorbed by their forebears. Instead they gave information that concerned only their conqueror-ancestors. No rangatira is proud of lines from any chief, no matter how important he was in his

\* This and following tables set against the margin will enable the reader to quickly identify the chiefs concerned.

14 - 15 CENTURY TRIBAL AREAS

NGATI  
KAHU PUN GAPUNGA

PRE TOI  
MARUWI BECAME  
TINI O TOI

mataatua pressure saw  
Heke o Maruwi migration  
to Bay View (Hawkes Bay)  
via Rangitaiki to Runanga

MAROA  
NUI A  
TIA

NGATI  
HOTU

LAKE

TAUPO

TIAS LINE

RUAKOPIRI

NGATI HOTU



NGA TORO I RANGI

16-Feb.-2017.

Max Hill  
129 Patuwai Dr.  
Whangamata 3620

\$100.00 cheque.  
FOR 2. BROWN BOOKS.  
TO THE ENDS OF THE EARTH.

Dear Max,

The battle on the hill at Atiamuri became known as Kai Kione Maunga (Mountain) Kione in our traditions was a prominent Ngati-Hotu chief around Taurewa - Ruapehu and down the Whanganui river to Pipiriki where the Marae Kione is today (called Paraweka)

The final and last battle raged against Ngati-Hotu by Tuwharetoa took place in 1834 on the Southern slopes of Mt Ruapehu at their fort the (TE-RINGA-KAWAI Pa) Waiu later named Rangipo 8.

This was the first battle Tuwharetoa lost against my people due to re-enforcements of some 1000 Warriors from the Manawatu area Ngati-Apa and Ngati-Tama. With so many losses on the Tuwharetoa side a Truce was drawn thus ended the wars against us by Tuwharetoa.

The year 1833 saw the Massacre of 600 Ngati-Hotu at Cherry-grove Taumarunui by Maniapoto. The feast was to celebrate their planned last and final feast in this country because TEWHEROWHERO the Maniapoto chief saw that because of cannibalism among themselves their numbers were falling and could eventually be out-numbered by white-people arriving the killing of each other had to stop but it didn't end there cannibalism carried on into the 1850s some say it was still happening in 1883.

Have written to Michael Belgrave telling him to contact you about the foreword for your 3 edition Uni should be all go now & if he received your book.

Kindest regards. Monica M Matama.