



HE ARA KOTAHI
HEI ARA KŌRERO



TE MOTU O POUTOA PĀ

Education Kit

INTRODUCTION -

The activities within these educational kits showcase just a fraction of possibilities and aim to provide a starting place for your class enquiries and learnings. These resources target Years 7 to 10 and aid schools and teachers to maximise the understanding contained within. [Te Takanga o te Wā](#) - Māori History Guidelines have been used as a key reference and guide.

Some local concepts need unpacking from a local hapū and iwi perspective. It is recommended you contact local hapū and iwi elders, and/or leaders as well as those known to hold information about this traditional knowledge. It is also important to remember that these histories are taonga tuku iho of Rangitāne (treasures passed down through the generations). Therefore, please ensure they are treated with respect and be mindful as you are privy to information many Rangitāne descendants are still to learn.

Tai Huki Consult Ltd has had the privilege of providing support and guidance to the He Ara Kotahi, Hei Ara Kōrero project, working with Rangitāne o Manawatū and the Central Economic Development Agency (CEDA) whānau throughout the development of these resources.

This kit contains information to help teachers plan a visit to the Ahimate kāinga site, near Palmerston North, as well as activities for students to complete before, during and after their trip.

It focuses on local, place-based learning and is designed to support the Aotearoa New Zealand Histories curriculum. However, there are also activities relevant for English, Visual Arts and Technology classrooms.

SITE INFORMATION -

Directions:

Crossing the Fitzherbert Ave road bridge away from the city, take a left on Cliff Road and either drive up the hill or walk up via the pathway that starts just across the bridge.

Continue until you reach the carpark at the end of Cliff Road.

Walk onto the grassy area at the far end of the carpark.

Safety Information:

Be careful when walking over the uneven hill terrain. Do not stand too close to the cliff-face.

This is an exposed site when it's raining – bring wet weather gear. If you're walking up the hill, bring plenty of water on hot days.

HISTORICAL INFORMATION -

Te Motu o Poutoa, a pā tūwatawata, was once a formidable presence atop cliffs overlooking the Manawatū River. The cliffs towered 15 metres higher, before the council modified the site to build the access road in the 1960s.

This was the first place in the Manawatū occupied by the people of Rangitāne. It was a stronghold for them from the arrival of the rangatira Poutoa by the 1500s. It remained so until the 1800s – when the Musket Wars, then European land purchases, contributed to the loss of traditional ways of living.

TIMELINE -

c.1400s-1500s: The rangatira Poutoa leads a migration from Tamaki nui-ā-Rua to Tahuna-a-Rua (the ancient name for Palmerston North). Te Motu o Poutoa Pā is the first settlement he establishes. As other pā and kāinga are built, Te Motu o Poutoa remains the main site for defence.

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1820s: The rangatira Te Hirawanu and his sister Whakarongo live at Te Motu o Poutoa Pā – she is a wahine toa and fights in significant battles.

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1830s-60s: Te Hirawanu hosts European visitors on Te Motu o Poutoa Pā. The earliest known is whaler/trader Jack Duff, in 1830. Surveyor John Tiffin Stewart visits in the 1850s, seeking a place to establish a European settlement. Te Hirawanu leads him through the swamp, to a clearing in the forest named Papaioea and enables him to put plans in place to build Palmerston North city here.

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1850-60s: Te Hirawanu is the only rangatira who holds the mana to negotiate land sales in this area with the Crown.

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1864: The Crown purchases the 250,000 acre Te Ahu-a-Tūranga Block, which includes the area of Te Motu o Poutoa Pā and many other pā sites. Te Motu o Poutoa Pā is abandoned. Te Hirawanu is deeply disappointed by the outcomes of the land sales – in particular, the Crown's inadequate payment and broken promises over reserves to be kept for the people of Rangitāne o Manawatū. He withdraws from his major role and moves to the smaller Raukawakawa Pā.

1866-1873: After the Crown declines requests from rangatira to change the reserves, Rangitāne o Manawatū repurchase several wāhi tapu and kāinga.

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1870s-early 1900s: Much of the remaining Rangitāne o Manawatū land is carved up into smaller blocks and granted to different individuals through the Native Land Court. In determining the ownership of Māori land blocks in this way, the court made it easier for Europeans to purchase land from those deemed the owners.

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1880: A parcel of land, including the site Te Motu o Poutoa Pā is on, is sold to farmer John Octavius Batchelar. The rangatira Hoani Meihana tells Batchelar about an urupā and other significant areas on the site. Batchelar makes efforts to protect these places. However, the following generations of farmers are not so careful – the site is damaged by cattle and collectors digging holes, searching for taonga.

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1962-3: The council of the day lowers the pā site by 15 metres to build the access road.

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2008: Rangitāne O Manawatu apply to the New Zealand Geographic Board to have the place name officially changed from Pork Chop Hill to Te Motu o Poutoa. They are successful.

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2020s: Rangitāne O Manawatū have an active role as kaitiaki of the Te Motu o Poutoa site and are working in partnership with Palmerston North City Council to restore it.

We invite you to explore the [He Ara Kotahi, Hei Ara Kōrero website](#) for more information and audiovisual resources on Ahimate kāinga and significant tūpuna.

For further information, contact Rangitāne o Manawatū: tmi@rangitaane.iwi.nz

KEY TERMS/GLOSSARY -

Hapū: Kin group.

Kāinga: Village.

Kaitiaki: Guardians.

Koikoi: A spear with points at both ends.

Kurahaupō: A great voyaging waka. Whātonga sailed it here from Pikopiko-i-whiti, with Haunui-a-Nanaia and other early tūpuna of Rangitāne O Manawatū.

Mana: In a person, a supernatural force associated with power, authority and charisma.

Mana whenua: People with authority over the land, acquired through generations of occupation.

Manu: Bird.

Musket Wars: A series of battles throughout New Zealand during the 1810s-1830s, catalysed by Northern tribes acquiring muskets through trade with visiting Europeans. As more and more tribes experienced the devastation wrought by this new weaponry, or heard about it from others, they all scrambled to gain guns of their own. The Musket Wars resulted in the mass displacement of many people.

Pātaka: Raised storehouse.

Pā tūwatawata: Fortified defensive site.

Palisades: Tall fences of densely bound logs surrounding a pā. Rings of palisades made it difficult for enemies to breach the inner area.

Pari: Cliff.

Patu: A club type of weapon.

Pūhara: Lookout tower.

Rākau: Trees, wood or sticks.

Rangatira: Chief.

Te Ahu-a-Tūranga Block: The 250,000 acre block of land the Crown purchased from Rangitāne O Manawatū in 1864. Encompassed the inland area of the upper Manawatū.

Tahuna-a-Rua: An ancient name for the Palmerston North area.

Taiaha: A staff weapon.

Tamaki nui-ā-Rua: An ancient name for the Dannevirke area.

Tewhatewha: Long weapon, with a flat, axe-like extension at one end.

Tihi: The summit of a hill/mountain.

Taonga: A treasured object.

Toa: Warriors.

Tupuna: Ancestor. / Tūpuna. Ancestors.

Urupā: Burial ground.

Wahine toa: Warrior woman.

PRE-VISIT ACTIVITY: VIDEOS & QUESTIONS -

Oral History Video 1: Haunui-a-Nanaia

[Part one video >](#)

[Part two video >](#)

Watch the videos of Rangitāne o Manawatū representatives talking about Haunui-a-Nanaia, an early tūpuna who named the Manawatū River and many other places in the area.

Then use the following set of questions to consider the story in relation to the relevant Big Ideas from the Aotearoa New Zealand Histories curriculum. Students could engage with the questions individually or as a group discussion

Oral History Video 2: Te Motu o Poutoa Pā

[Watch the video](#) of Rangitāne o Manawatū representatives talking about Te Motu o Poutoa Pā.

Students could then write a paragraph on what they think the pā looked like, based on the descriptions in the oral histories. After visiting, invite students to review their description and reflect on whether they see things differently.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand

EXTRA ACTIVITY -

Watch the [animated graphic novel](#) about Haunui-a-Nanaia. Students could reenact scenes as groups.

Big Idea	Questions
<p>Māori history is the foundational and continuous history of Aotearoa New Zealand</p>	<p>What do you think life in New Zealand was like for Haunui, having sailed from Tahiti on the Kurahaupō waka?</p> <p>In what ways is naming places an act of authority?</p>
<p>Colonisation and settlement have been central to Aotearoa New Zealand’s histories for the past 200 years</p>	<p>Has the settler culture valued the names Haunui bestowed upon the landscape? Are they pronounced and spelled correctly?</p> <p>What do the rivers and other sites from his journey look like today? What modifications have taken place post-European settlement?</p>
<p>People’s lived experiences have been shaped by the use and misuse of power</p>	<p>As aristocratic people, Haunui and Wairaka had attendants who waited upon them. What types of tasks might the attendants have carried out? How might they have interacted with the people they waited upon?</p> <p>In many societies past and present, people marry for reasons other than romantic love. Strategic marriages were common in traditional Māori culture. Why might Wairaka have married Haunui? What could have been the benefits – for herself or her hapū? What do you think her experience of being married to Haunui was like?</p>
<p>People hold different perspectives on the world depending on their values, traditions, and experiences</p>	<p>Can you think of other historic or contemporary examples of violence used as punishment?</p> <p>Do your attitudes towards violence differ from those of Haunui? To what extent do you think our perspectives on violence have changed over time?</p>
<p>People participate in communities by acting on their beliefs and through the roles they hold</p>	<p>What type of role do you think Haunui held within his community, as a rangatira and an early tūpuna to voyage to New Zealand on the Kurahaupō waka?</p> <p>In contrast, what was the place of the attendant Wairaka eloped within the community? Did he have different opportunities to act on his beliefs to Haunui?</p> <p>How has Haunui and his story shaped contemporary Rangitāne o Manawatū tribal identity?</p>

<p>Interactions change societies and environments</p>	<p>Haunui named many places based on his interactions with the landscape. Can you list some of these and explain what Haunui did there?</p> <p>What mark did Wairaka leave on the landscape?</p> <p>The speakers mention the Haast's Eagle. Can you think of other extinct NZ species?</p>
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ON-SITE ACTIVITY: DRAWING

Stand on the site of the augmented reality 360° recreation presented in the He Ara Kotahi, Hei Ara Kōrero mobile tour (the grass at the end of the carpark).

Sketch your own interpretation of what the vista before you looked like in the times of the tūpuna.

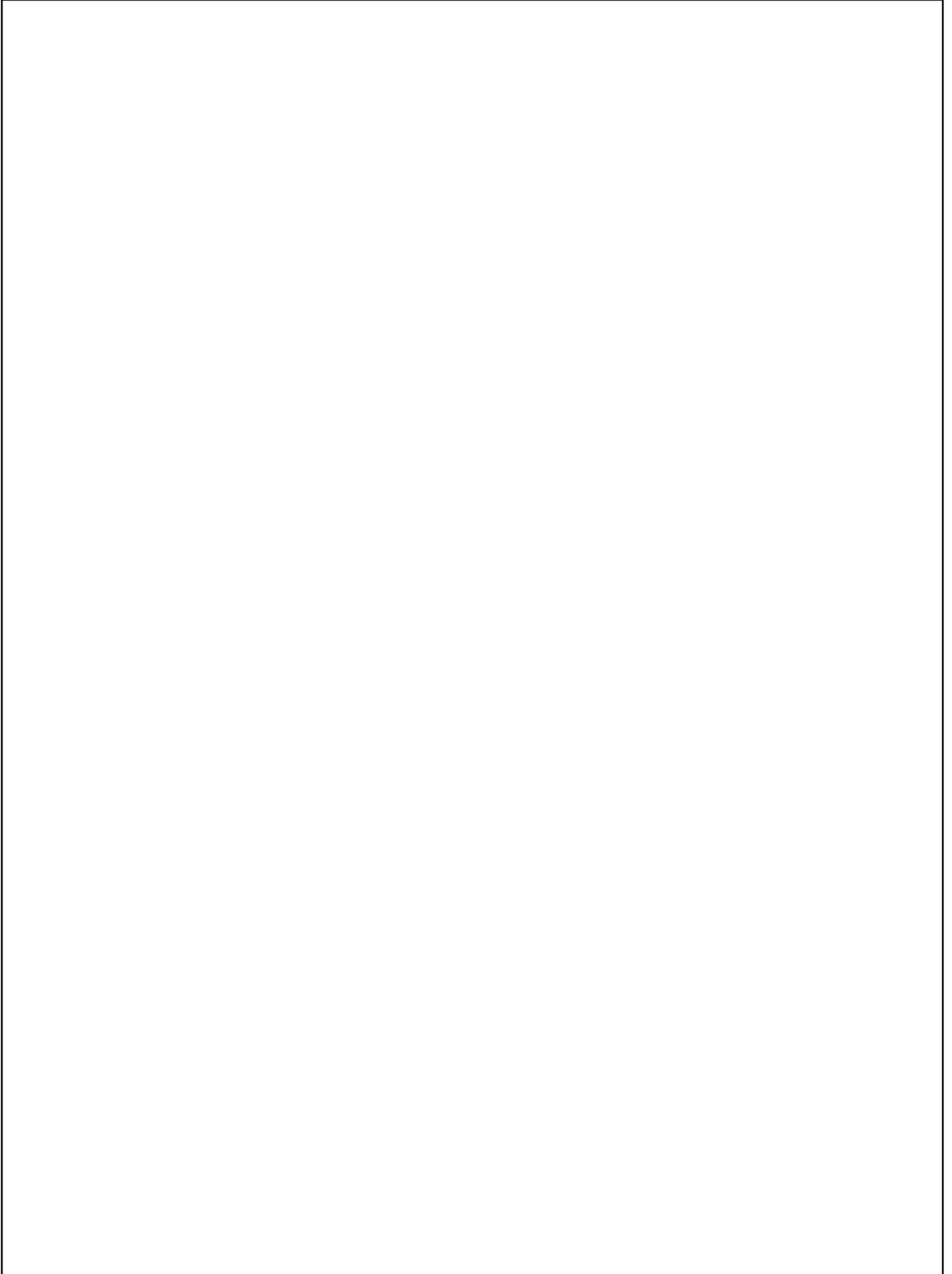
Consider the surrounding kāinga, extensive forest cover, wider river, and abundant wildlife.

In the mobile tour you will see an example of a researched recreation of this vista by one artist. But every artist has their own style, plus oral histories are open to interpretation, so go ahead and interpret the site from your own perspective.

Some features you might like to include:

- **Palisades:** Tall fences of densely bound logs. Rings of palisades made it difficult for enemies to breach the inner area.
- **Trench:** A natural defensive feature that deterred potential attackers.
- **Climbing obstacle:** To slow down passage through the palisades.
- **Three Peaks:** This hill was 15 metres higher and featured three prominent peaks before European land modifications.
- **Pūhara:** Lookout towers stood atop each peak.
- **Weapons depot:** For storing koikoi, patu, taiaha, tewhatewha and other weapons.
- **Tihi:** The house of the rangatira was situated here.
- **Ruahine Ranges:** Feature prominently in the background.
- **Extent of pā:** The inhabited area extended far back from the riverside cliffs, to a densely-forested valley.

ON-SITE ACTIVITY: DRAWING (CONT.) -



EXTRA ACTIVITY:

Refine your artworks using digital technologies or physical media, after returning to the classroom.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- Interactions change societies and environments

ON-SITE ACTIVITY: BINGO -

Look for these items on the Te Motu o Poutoa site and the surrounding area.

As you spot each item, tick its box. Can you find a whole line? If you do, call out 'Bingo!'

A peak of the pā	A harakeke flower/seed pod	Ruahine kāinga site	A native tree	A pari
A log swept into the river	A manu	A rapid	Large river rocks	Fine gravel

ON-SITE ACTIVITY: GROUP ROLEPLAY -

Ask students to roleplay defending Te Motu o Poutoa Pā during the times of the tūpuna.

Things to consider:

How might the tūpuna have delegated responsibility for the defence? What were the rangatira doing? The toa? The whānau?

- Were there things they strived to keep safe?
- What sort of weapons did they have available? What stances might tūpuna have adopted to use them?
- Were there areas where people took shelter?
- What were the strong points of the pā?
- Were there potentially weaker areas that attackers might have tried to breach?

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- People's lived experiences have been shaped by the use and misuse of power
- People hold different perspectives on the world depending on their values, traditions, and experiences
- People participate in communities by acting on their beliefs and through the roles they hold
- Interactions change societies and environments

POST-VISIT ACTIVITY: BUILD A PĀ TŪWATAWATA -

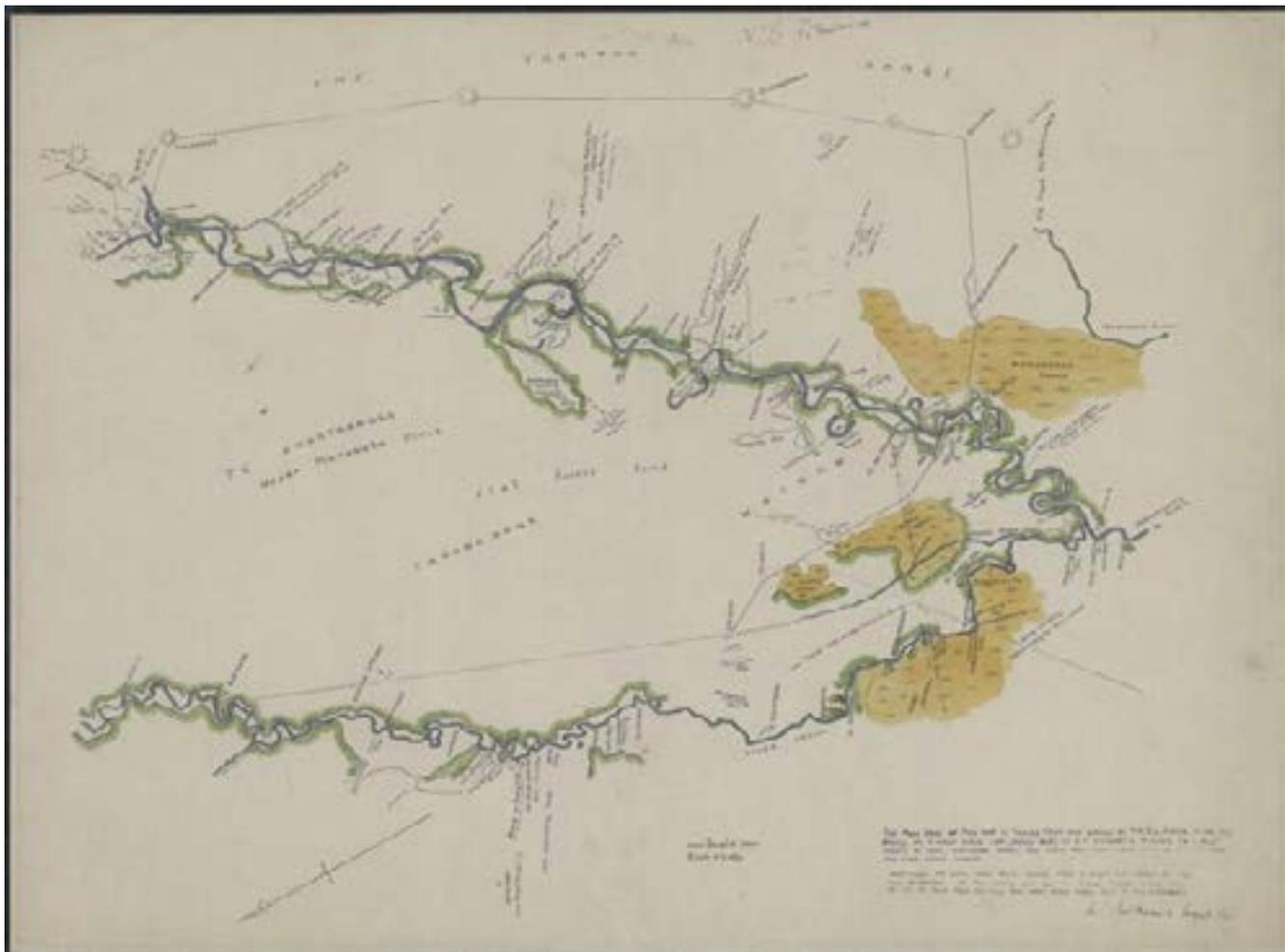
Students build their own model of a pā tūwatawata, using a media of their choice. This could include recycled objects, rākau and other items found in nature, or digital media.

Remember to include the rings of palisades, entranceways, pūhara, pātaka and whare.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- People's lived experiences have been shaped by the use and misuse of power
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- Interactions change societies and environments

POST-VISIT ACTIVITY: TIMELINE RESEARCH & PRESENTATION -



Te Ahu-a-Tūranga, Upper Manawatū Block, by A. E. Williams. Courtesy of Palmerston North City Council.

Students select one event from the Timeline at the start of this document.

Help them to conduct further research, using the Additional Resources at the back of this document.

They could then present back to the class on how their chosen event shaped history.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- People's lived experiences have been shaped by the use and misuse of power
- People hold different perspectives on the world depending on their values, traditions, and experiences
- People participate in communities by acting on their beliefs and through the roles they hold
- Interactions change societies and environments

POST-VISIT ACTIVITY: PERSONAL REFLECTION -

This activity reflects on explorers – early tūpuna like Whātonga, Haunui-a-Nanaia, Matangi, Poutoa, and the Europeans who came into this area centuries later.

Ask students to interview a relative, or somebody else close to them, on places they have lived or that have significance for them. They could then make a digital or hand-drawn map of these places. Alternatively, students could research places one of their tūpuna who lived in the past travelled to.

As we saw in the video activity and graphic novel, Haunui-a-Nanaia named a series of places based on his experiences there. Ask students to consider what names their interviewees might have chosen to give their places, if they were responsible for naming them based on their own experiences and observations there.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- People hold different perspectives on the world depending on their values, traditions, and experiences
- Interactions change societies and environments

YEAR 1-8 ACTIVITIES -

The majority of the activities created for Year 9-10 could easily be adjusted to suit Years 7-8. Knowing your ākonga - adapt, adjust or recreate these activities that will motivate, inspire and enjoy with the tamariki.

As for year 1-6, you may need to carefully align and plan the learning programme for your particular age group.

Otherwise explore the [programme design](#) section of the Māori History website for more teaching & learning ideas.

YEAR 9-10 ACTIVITIES -

Here are some additional activities to extend the learning and experience of [He Ara Kotahi](#), [Hei Ara Kōrero](#). To ensure alignment, they are categorised into the contexts provided within Te Takanga o te Wā. Some of the following activities have been adapted from lessons found on the Māori History website

WHAKAPAPA -

1. The creation story of the [Manawatū River](#):

In a group of 4-5, compose a short song or chant explaining the origins of Te Awa o Manawatū - the Manawatū River. Remember to mention the names of people and places with the main events in the story. To aid the learning and sharing of the song, include hand or body actions (mahi ā-ringa) to demonstrate and support with remembering the words. With your group, perform this to the class.

2. [A story of how the Manawatū River got its name](#):

Compose a series of short chants to form the foundation of a skipping game. Each chant should be a little more difficult than the previous one. Then create a single or double-dutch rope routine to practise the story/chants about how the river got its name. Consider this a teaching tool for Year 1-2 students, and ensure it is simple yet challenging and fun for them.

3. How did I get my name?

Interview your parents or caregivers regarding the origins of your name(s). What is the significance of your name? How did you get your name(s)? Who bestowed these on you? What other interesting kōrero (conversation) is there? Prepare a poem or letter for your future child(ren) explaining the origins of your name. Record you reciting this via audio or video.

TURANGAWAEWAE -

1. Significant places:

The ākonga (students) move around the classroom in small groups, stopping at each station to respond to questions about significant places. Discussion with peers is critical. At each of the four stations, write one of these questions on A3 paper:

- How would you describe the concept of significant places?
- What other concepts would you associate significant places with?
- Give an example of a place of significance and why you think it has significance.
- What does it mean when people view places as having significance?

Students can record their ideas on Post-it notes provided. Groups rotate until they've responded to all questions. Use teacher judgement to determine a sufficient time for groups to spend at each station.

2. Tūrangawaewae:

Unpack the word 'Tūrangawaewae' on the board so the students can see the literal meaning: tūranga – standing place; waewae – feet, which can be interpreted as 'a place to stand'. Discuss what they think that means. Why would a 'place to stand' be significant? Make links to ideas such as a sense of belonging and places that individuals, families, communities, hapū and iwi feel strongly connected to and empowered by.

Now, have students connect their understanding of tūrangawaewae to ideas in Activity A - Significant Places. The same groups share two or three responses to the question from their last station and explain why they think it links to tūrangawaewae. Record what is shared on a large classroom graphic organiser. Here's an example organiser:

I think this idea	connects to	because
	Tūrangawaewae Standing place Sense of belonging	

3. Connection to Manawatū:

The Manawatū River is regarded as a tūrangawaewae or a significant place to the Rangitāne people who trace their ancestry back to this area. They include examples of how they express a deep connection to this particular area, one of which is retold through pepeha.

Discuss ways in which individuals, cultures, schools, communities and nations express their connection to a place. Expect a variety of responses like national anthems, school mottos, artwork, songs, dances and much more. Students could learn that pepeha are traditional oral expressions to show a connection or sense of belonging to a place. They are also a unique Māori construct that expresses cultural and collective identity.

Kurahaupō is the waka (canoe)
Tararua is the maunga (mountain)
Manawatū is the awa (river)
Rangitāne is the iwi (people/tribe)

Share understanding of the significance of each reference:

- Who and what is being acknowledged here? Why?
- What does this say about how Māori view their environment and history?
- How does this example of pepeha express a collective identity?

MANA MOTUHAKE -

1. [Crown apology letter to Rangitāne o Manawatū](#) - think, pai and share:

Read to and with the class the letter of apology from the Crown to the Rangitāne people

Think: Allow the students time to reflect on the kōrero. Provide them with a worksheet to respond to the following questions:

- Describe what you heard: record three observations that describe what you heard. Keep this factual.
- Make assumptions: what do you think has happened here? Why might you think this?
- Instant words: list three words, phrases or ideas that instantly come to mind when you listen to the letter of apology.

Pair: In pairs, students now exchange ideas with their partner identifying common ideas and recording them on their worksheets.

Share: Pairs identify the three most important ideas they would like to share with the class. Record these ideas on an A3 sheet of paper.

2. [View and perspective – series of questions OR interview](#)

This activity continues from the previous 'Crown apology'. Ask the ākonga to consider 'walking in the footsteps' of a Rangitāne descendant and answer the following questions:

- How would you feel about the events the Rangitāne people experienced with their land and culture?
- What changes have happened since the arrival of settlers?
- Who now has a say on how this land is used? Is that fair? Why? Why not?
- What impact has sharing this land had on your people?

Reach out to the local marae - Te Hotu Manawa. Write an email requesting an opportunity to visit to hear from someone who was present on this significant day and heard the Crown's apology.

Repeat the questions you responded to above. Seek permission to record the interview.

- Were the responses expected?
- How did you feel?
- What did you learn?

KAITIAKITANGA -

Kaitiakitanga v Sustainability survey

Ākonga will conduct a 'survey' to gauge what their peers know about the kaitiakitanga and or sustainability. Each ākonga will be given time to survey three classmates (informers) who will share two or three ideas about this concept. The surveyor will record that information on a simple activity sheet as shown in the following table. Students will play the role of informer and surveyor during the one-on-one surveying time before moving on to the next person. At the end of the survey, they can share their findings with the class.

Informer	Facts
Name:	1. 2. 3.
Name:	1. 2. 3.
Name:	1. 2. 3.

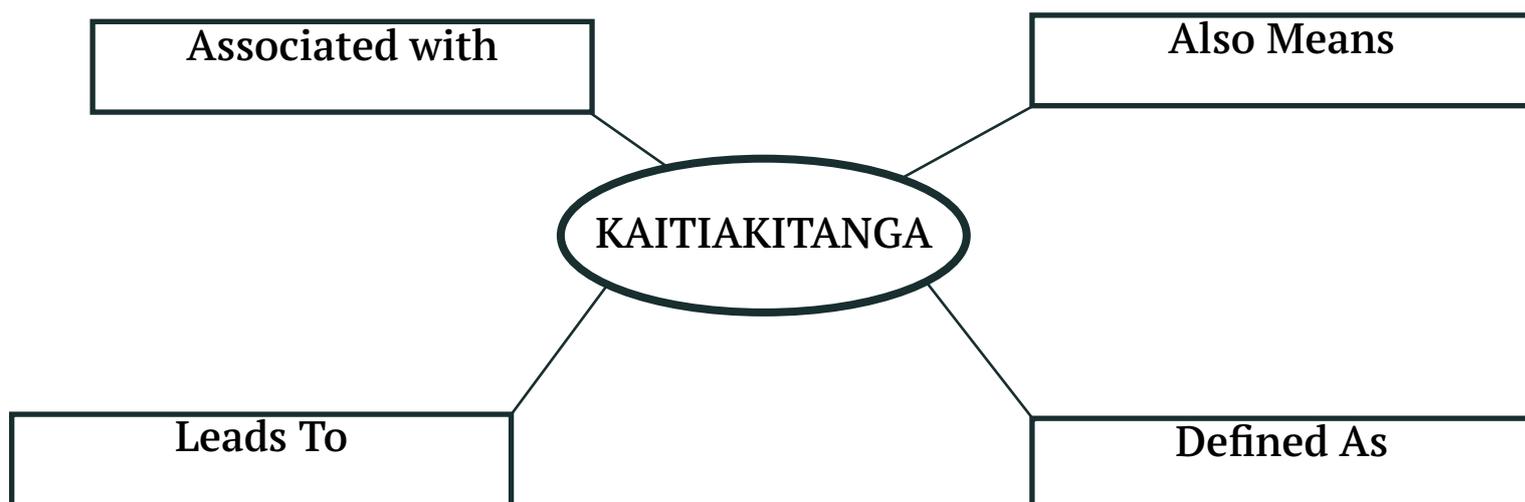
2. Unpack the 'kaitiakitanga' concept

Connect students' understanding of sustainability to the concept of kaitiakitanga. Explain that kaitiakitanga is about guardianship and protection of natural and physical resources of the environment, as well as the preservation of intangible cultural assets such as te reo -the Māori language, knowledge and traditions.

Unpack the word on the board so students see the literal meaning: kai – the person doing the action; tiaki – to guard, to look after; tanga – a suffix that turns the verb into a noun.

Allow students to share their experiences of kaitiakitanga – some may have been involved in sustainability and environmental initiatives with their whānau, iwi, cultural and community groups. Discuss what motivated these groups to exercise kaitiakitanga and the outcomes of those actions.

Direct the attention to a classroom concept definition map like the one in this image and discuss each aspect recording relevant ideas in the process.



3. Preserving taonga (past, present, future)

Notions of kaitiakitanga can be explored through taonga. As stated in Te Takanga o te Wā - Māori History: Guidelines for Years 1–8, taonga and heirlooms are imbued with meaning and mana. Ākonga can bring taonga from home or a local marae and share its story – why it is a special artefact, what it reveals about that student and why it's worth looking after. Create a space like a museum exhibition for students to display their taonga.

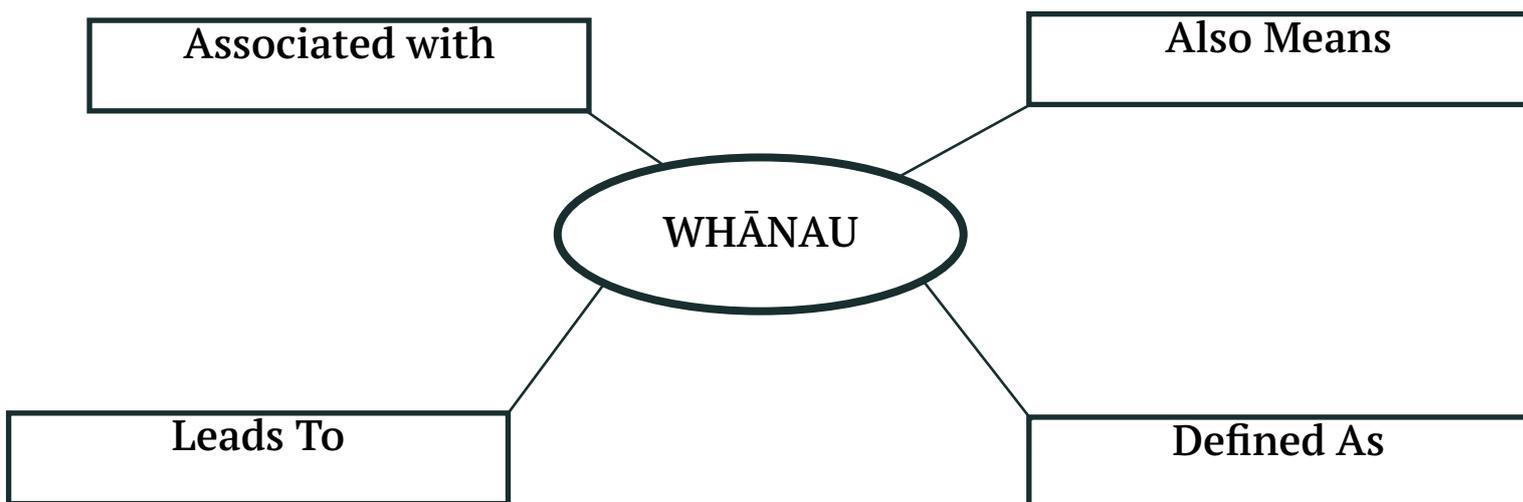
Past, Present and Future

Prompt students to conduct compare-and-contrast exercises using a historical image and a current image of a site, area or taonga from the local community, their personal tūrangawaewae or special place. Have them identify features evidenced in the historical photo that still remain today or features that no longer exist, then predict what it could look like in the future. Students should identify aspects of kaitiakitanga that could be utilised to protect and preserve this place or taonga. They could expand on this concept by discussing the possibility of removing sites from protection if they are reducing in significance. This information can be presented in a past, present and future flow chart.

WHANAUNGATANGA -

1. Whānau concept – think, pair and share

Ākonga will share what whānau or family means to them. In pairs, they share and record each other's ideas onto a concept definition map as shown in the diagram.

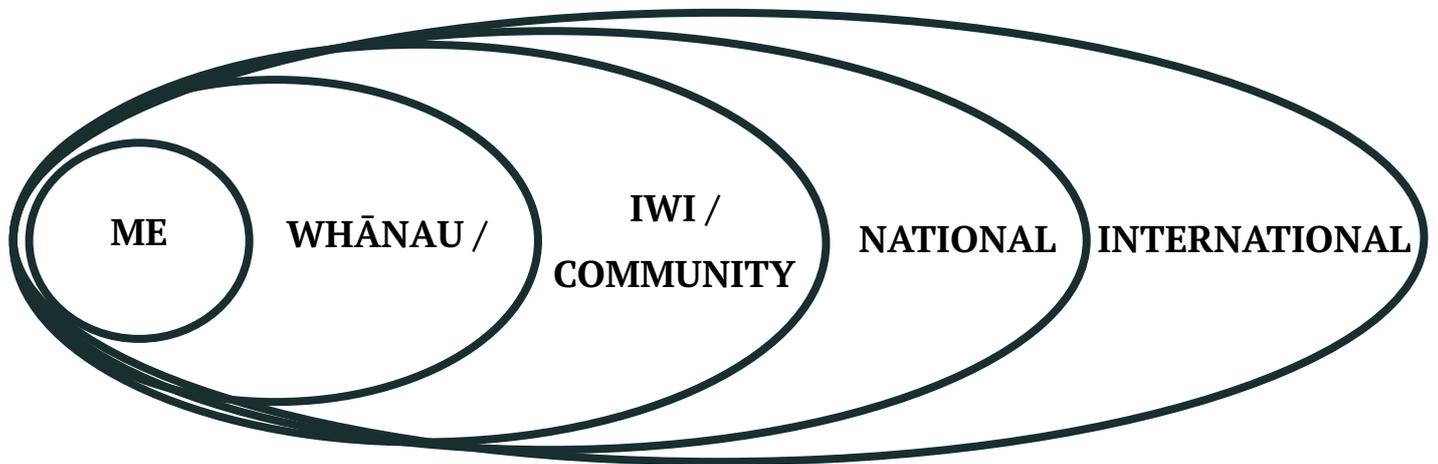


This particular map requires students to define whānau in their own words, to think of comparison words or terms, and other concepts that their understanding of whānau might lead to. Conclude this activity by sharing some of their ideas with the class.

2. Relationships and connectedness grid – importance to Māori

Explain how whanaungatanga encompasses relationships and connectedness to immediate family, extended family and larger groups such as iwi, hapū, communities and cultures.

Provide each student with an activity sheet utilising the concept map illustrated in the diagram. Each circle represents a collective context. Have students show how they are connected to each context. For example, in the family circle, they could write the names of family members, both immediate and extended. This could also include significant family events or places. Their connection to the community, iwi and hapū could be various groups such as school, kapa haka, church, sports or dance or events.



On a national scale, they may be part of a representative team or have participated in national competitions with their school, community or iwi and hapū groups. Globally, the students may have whakapapa links to other countries, or their ancestors may have represented New Zealand in the world wars.

Expand on the activity by having the students think about the individual and collective rights and responsibilities in each context. Then have students list at least three responsibilities and rights. Redirect the focus to how much responsibility they feel for what takes place around them in their: family, school, town, country, and in the world? List at least three responsibilities you feel for each level.

Students should also identify rights and responsibilities that different groups have to one another in each context. By engaging in this activity students should develop an understanding that they live in a world with interacting systems in which the actions of any individual element affects others.

ADDITIONAL RESOURCES -

Online Resources:

Digital NZ database of archival documents, historic photographs and heritage artefacts <https://digitalnz.org/explore>

Karaitiana, Karla. 'How Rangitanē's Long History of Partnership has Shaped Manawatū', Manawatū Standard, 5 February 2022, <https://www.stuff.co.nz/manawatu-standard/news/300510960/how-rangitans-long-history-of-partnership-has-shaped-manawat>

NZ History <https://nzhistory.govt.nz/>

Palmerston North City Council, 'Ahimate Reserve', <https://www.pncc.govt.nz/Parks-recreation/Parks-and-reserves/Ahimate-Reserve>

Rangitāne O Manawatū Treaty Settlement <https://www.tearawhiti.govt.nz/te-ka-hui-whakatau-treaty-settlements/find-a-treaty-settlement/rangitane-o-manawatu/>

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