

Wai 863 #A68

DUPLICATE

# RANGITĀNE O TAMAKINUI A RUA



Pre-contact pou from palisade at Raikapua pa.

## TRADITIONAL HISTORY REPORT

Patrick Parsons and Dorothy Ropihā  
February 2003

## CONTENTS.

SUBJECT	PAGE
1.1 Commissioning body	3
1.2 Scope of Report	3
1.3 Boundaries of research.	3
1.4 Methodology and sources	3
1.5 Themes	4
2.1 Maui-tikitiki-a-Taranga	5
2.2 Kupe, the Navigator	6
2.3 Tamakuku – ancestor of the Manawatu river	7
2.4 Whatonga – the Colonising ancestor	9
3.1 The Era of Tara and Tautoki	11
3.2 Tara and Tautoki separate their Lands	12
3.3 The Heretaunga (Hawke's Bay) Lands	13
4.1 Rangitane – the Eponymous Ancestor	13
4.2 Rangitane – the Dark Ages	16
4.3 Contemporaries of Taraia's Migration	17
5.1 The Ngati Kahungunu Migration	19
5.2 Ngati Kahungunu expansion down the Coast	21
5.3 Contemporary location of Rangitane	24
5.4 Aftermath of Te Aomatarahi's occupation	25
5.5 Contemporary Rangitane expansion	27
5.6 Rangiwhakaewa comes to prominence	28
6.0 The influence of Whatuiapiti	29
6.1 Whatuiapiti falls victim to treachery	32
6.2 Whatuiapiti calls on Rangitane for assistance	33
6.3 Rangitane render further assistance	35
7.0 The gift of Te Angiangi to Whatuiapiti	36
7.1 Rangitane gain a concession	38
7.2 Impact on Rangitane of gift lands	39
7.3 Rangiwhakaewa's descendants	40
7.4 Parikoau, son of Rangiwhakaewa	40
7.5 Tauarohaki and Kapa	41
7.6 Tamaiwaho's gift	41
8.0 The influence of Kapa's descendants	44
8.1 The placement of Te Ruatotara's children	44
8.2 Parakiore's territory	46
8.3 The sieges of Te Reinga-a-Mahuru	47
8.4 The battle of Te Ruru	48
8.5 Exile at Nukutaurua	50

## CONTENTS - (continued)

SUBJECT	PAGE
8.6 Hirawanu Kaimokopuna	50
8.7 The significance of Hirawanu	51
9.0 Post-Treaty occupation of Rangitane	52
9.1 Colenso's census	54
10.0 Crown purchases impact on Rangitane	56
10.1 Significant Rangitane meetings 1852-1869	57
11.0 The Rangitane homelands	58
11.1 Evidence of occupation at Puketoi 6	59
11.2 Evidence of Rangitane occupation at Mangatoro	60
11.3 Evidence of Rangitane timber leases on Tamaki Bl	60
12.0 Rangitane Crown-grants in Tamakinui-a-Rua	61
13.0 Location of hapu of Rangitane in Tamakinui-a-Rua	62
13.1 The descendants of Toarere	62
13.2 The descendants of Hamua	63
13.3 The descendants of Hauiti	63
13.4 Descendants of Te Awariki	63
13.5 The descendants of Hinekura	64
14.0 The borderlands of Rangitane	64
14.1 Waikopiro	65
14.2 Ngapaeruru	66
14.3 Tautane	68
14.4 Oahanga	69
15.0 Issues arising from research	73
15.1 Land leases	73
15.2 Ahika not taken into account	74
15.3 Devaluation of Rangitane's identity	75
15.4 Manipulation of whakapapa	77
15.5 The current identity of Rangitane	79
16.0 Bibliography	80

## ILLUSTRATIONS.

PAGES: (inserted between)

- 2b-3 Map: Boundaries of Tamaki Nui-a-Rua.
  - 5-6 Photos: Te Aho-a-Maui, Te Matau-a-Maui.
  - 6-7 Photos: Nga Hoe-a-Kupe, Nga Ra-o-Kupe.
  - 8-9 Map: Location of ancestors.
  - 12-13 Photo: Hori Herehere.
  - 15-16 Photo: Hoani Meihana.
  - 21-22 Photo: Karamea and Hakikino pa sites.
  - 26-27 Photo: Hori Ropiha.
  - 31-32 Map: Maori archaeological sites on coast.
  - 35-36 Photo: Huru Te Hiaro.
  - 38-39 Photo: Maata Te Opukahu.
  - 43-44 Photo: Nireaha Tamaki.
  - 46-47 Photo: Raikapua and Te Reinga-a-Mahuru pa sites.
  - 52-53 Photo: Hori Niania.
  - 56-57 Map: Crown-grants in and around Tamaki Nui-a-Rua
  - 60-61 Photo: Manahi Paewai.
  - 61-62 Map: Native Land Court Blocks –Tamaki Nui-a-Rua
  - 65-66 Map: Waikopiro Survey map. (detail)
  - 68-69 Map: Tautane Native Reserve.
  - 69-70 Photo: Papauma meeting house, Owahanga river.
  - 71-72 Photo: Old pa site, Kuriwaharoa on Oahanga station.
  - 74-75 Photo: Karaitiana Takamoana.
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## RANGITĀNE O TAMAKI NUI-A-RUA.

### TRADITIONAL HISTORY REPORT.

My name is Patrick Parsons. I live at Poraiti, about 10 kilometres west of Napier. I am a registered secondary school teacher and taught most recently from 1980 to 1990 at Hastings Boys' High School. For the latter part of this period I served as acting head of the Language Department.

Our property bordered the Wharerangi Native Reserve and in my youth I had regular contact with the Ngati Hinepare sub-tribe and their kaumatau. Two of them in particular played a pivotal role in instructing me in the Maori history and customs of the Ahuriri and Heretaunga districts. They were Bob Mokopuna Cottrell and James Waitaringa Mapu, both well-respected for their knowledge of tribal tradition and whakapapa. During the 1970s and up till the time of his death in 1985 aged 91 I worked closely with James Mapu. He fostered my interest in Maori history and much of what I have achieved I owe to his encouragement.

In 1990 the WAI 55 Ahuriri inner harbour claimants commissioned me to prepare a report on the historical background to their claim. This was followed in 1992 by a second commission to prepare a report on customary use and environmental change. In May 1992 at the centennial celebrations at Moteo marae I was inducted into the Ngati Hinepare and Ngati Mahu sub-tribes for my services to their people. I identify as a member of both hapu.

During the last decade I have worked with most marae in Heretaunga, working alongside them to document their history and whakapapa. From 1993 to 1995 I worked on the WAI 299 Mohaka-Waikare confiscation claim preparing five reports on various aspects of the claim. In 1997 I prepared a report on Maori customary interests in the Ahuriri block for the WAI 400 claimants.

Since then I have made the transition to Hawke's Bay regional history for publication, embracing both the Maori and colonial periods. I combine this work with assisting marae, whanau and individuals to research and document their history. I am currently in negotiations to prepare the Maori history of the Hawke's Bay province.

## LIST OF PREVIOUS REPORTS AND PUBLICATIONS:

- 2002 – West to the Annie. (published history with co-authors)
- 2001 – Aramoana coastline. (historical and archaeological report)
- 2000 – Esk Forests: Stoney Creek. (historical and archaeological report on the Tarawera district for Pan Pac Forest Products)
- 2000 – Puketapu. (historical and archaeological report)
- 2000 – Park Island Recreation Reserve and surrounds. (historical survey)
- 1999 – Waipukurau – the History of a Country Town. (published history)
- 1999 – Historical and archaeological survey of Tangoio, Waipatiki and Arapawanui forests. (report for Pan Pac Forest Products)
- 1999 – Maori Interests on the Te Apiti-Ouepoto Coast. (historical report)
- 1998 – Dictionary of N.Z. Biography-Vol 4. Essay on J.T. Blake.
- 1997 – In the Shadow of Te Waka. (published history of the Te Pohue district)
- 1997 – The Ahuriri Block – Maori Customary Interests.(WAI 400 report)
- 1996 – Dictionary of N.Z. Biography- Vol 3. Essay on James Mapu.
- 1995 – Ahuriri Estuary and Surrounds – places of spiritual significance to the Maori. (report for Napier City Council)
- 1995 – Ngati Hineuru - customary usage. (WAI 299 report)
- 1994 – Interests of Kahutapere 11 in the Tarawera district. (WAI 299 rep)
- 1994 – Maori Customary Rights in the Te Pohue district. (WAI 299 rep.)
- 1994 – The Hauhau movement in Hawke's Bay. (WAI 299 report)
- 1993 – Dictionary of N.Z. Biography –Vol 2. Essay on Raniera Te Ahiko.
- 1993 – Mohaka-Waikare ancestral overview. (WAI 299 report)
- 1992 – Traditional Use and Environmental Change in Te Whanganui a Orotu. (WAI 55 report)
- 1991 – The Mohaka Purchase and the Lower Mohaka River. (WAI 119 report)
- 1991 – Te Whanganui a Orotu – traditional Maori history and legal history of the Napier Inner Harbour. (WAI 55 report)
- 1990 – Dictionary of N.Z. Biography – Vol 1. Essays on Renata Kawepo and Rawiri Tareahi.

## DOROTHY ROPIHA

My name is Dorothy Ropiha. I have a Bachelor of Arts degree in Economics and History from Massey University. My first profession was as a Registered General and Obstetric Nurse and Registered Maternity Nurse. I hold a Functional Nervous Disorders Certificate, Orthopaedics, London and Surgical Neurology, Edinburgh Royal Infirmary.

### Work Experience:

- (1) - Fourteen years nursing.
  - Supernumerary Nursing Sister on the 'TSS Captain Cook' with 1045 British Immigrants (1954)
- (2) - Following my Degree I trained as an interviewer for the Household Expenditure and Income Survey for the Department of Statistics and worked for them for twelve years.
- (3) - Independent research work.

### Publications:

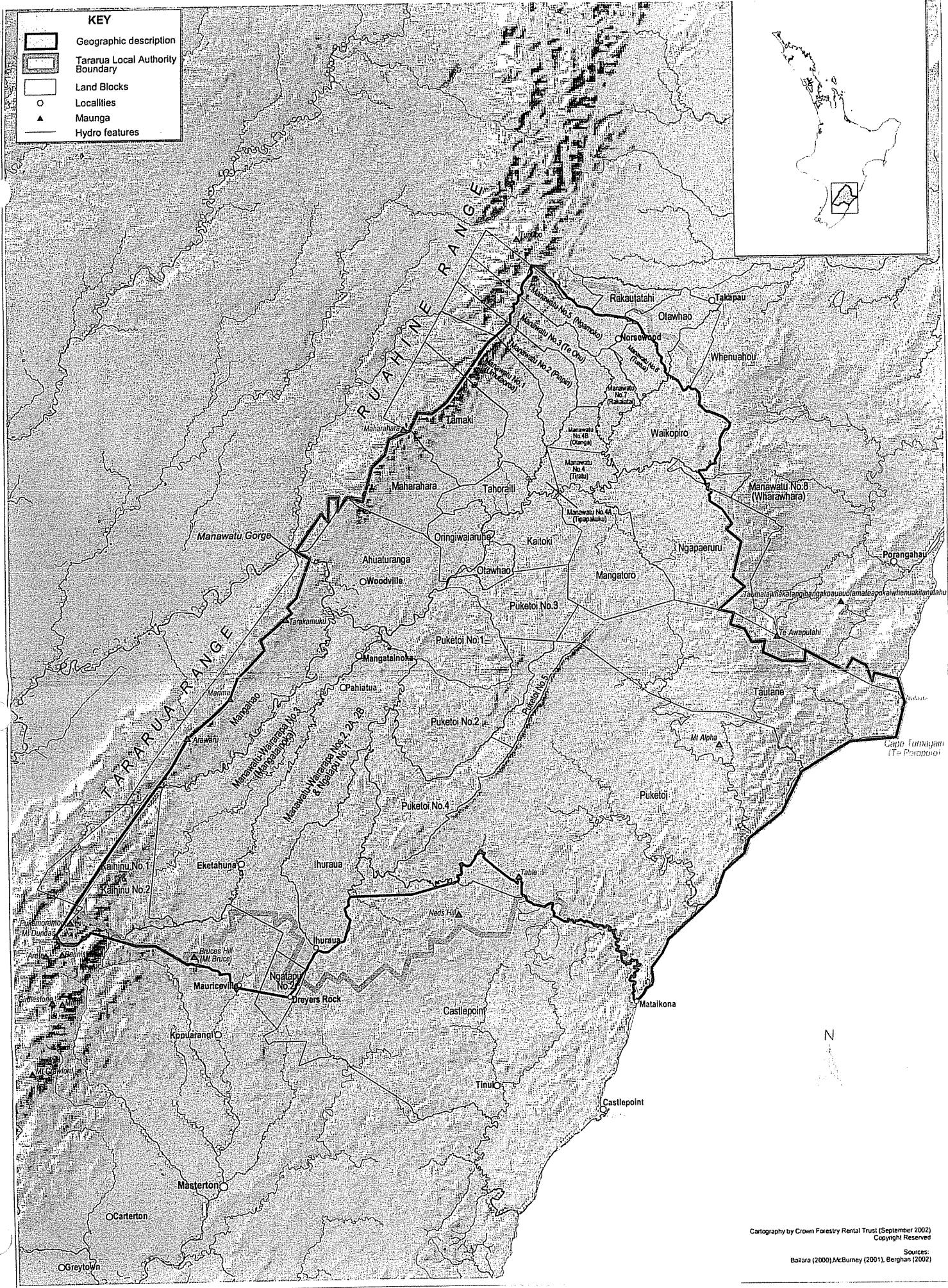
- '101 Years of Ormondville' – centennial history of Ormondville
- 'A Century of Church and People 1884-1984'  
(Centennial Church of the Epiphany, Ormondville)

### Interests:

- Honorary Life Member of Historic Places Trust (Hawkes Bay and Tararua)

### Biographies for the Dictionary of N.Z. Biography:

- (1) Bror Erik Friberg
- (2) Neilsine Paget
- (3) Isabella Flora Siteman
- (4) Pare Takana (Polly Duncan)
- (5) Hohepa Mei Tatere (Doc. Tatere)



## Geographic description of Tamaki-nui-a-Rua aka Seventy-Mile Bush, Tamaki Bush, Forty-Mile Bush

Cartography by Crown Forestry Rental Trust (September 2002)  
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Sources:

## INTRODUCTION.

### *1.1 Commissioning body.*

This report was commissioned by the WAI 166 Rangitāne o Tamakinui-a-Rua claimants both as a traditional history for the tangatawhenua and to complement the document bank being prepared in conjunction with WAI 175 Rangitāne o Wairarapa for a joint presentation to the Waitangi Tribunal.

### *1.2 Scope of Report.*

The function of the report is to examine Maori customary evidence within the rohe of Tamakinui-a-Rua to determine which Iwi hold tangatawhenua status. Particular emphasis will be given to whakapapa, (ancestry) ahika, (permanent occupation) ringkaha, (defence of the land) gifts and physical evidence of occupation: pa sites, cultivations, urupa. (burial sites)

### *1.3 Boundaries of Research.*

The boundaries of the report follow approximately the area managed by the Tararua District Council. (see attached map) Commencing at Arataura on the coast above Te Aho-a-Maui, (Cape Turnagain) the boundary travels in a north-westerly direction to the source of the Manawatu river in the Ruahine ranges. It then follows the summit of the Ruahine range south to the Manawatu gorge, continuing south along the summit of the Tararua range to Mount Dundas. It then follows an irregular course east to the headwaters of the Mataikona river which it follows down to the coast. From Mataikona the boundary follows the coast north-east back to the starting point at Arataura.

### *1.4 Methodology and sources.*

The traditional history of Tamakinui-a-Rua forms the framework for the issues of the Rangitāne casebook. The first task is to identify the primary sources and evaluate them. The history will then be partitioned into themes and the final work will be presented in chronological order to make it accessible to the tangatawhenua. Where appropriate maps, photographs, etc. exist they will be included in the sections they relate to.

The major primary source will be the Maori Land Court minute books. These were a requirement of the Native Land Act of 1865 and they contain statements of evidence from tribal authorities, together with whakapapa and cross-examination. Various contributions on tribal history appear in the Journals of the Polynesian society, (JPS) and a published history of Rangitāne by Jock McEwen establishes a good base.

Where possible surviving elders will be interviewed to make the link between the earlier and more recent history. Often they are the people who can identify old pa sites and the location of places of spiritual significance within the rohe. Efforts will be made to locate and identify wahi tapu on the land from maps, field trips, consultation with tangatawhenua and local land-owners.

### *1.5 Themes.*

- (a) Evidence of pre-Rangitāne tangatawhenua.
  - (b) Colonising ancestors of Rangitāne.
  - (c) Rangitāne – the eponymous ancestor.
  - (d) Ngati Kahungunu migration.
  - (e) Te Aomatarahi's campaign – contemporary Rangitāne location.
  - (f) Whatuiapiti and Rangitāne.
  - (g) Impact of Te Angiangi's gift.
  - (h) 200 years of Rangitāne occupation (1600s – 1800s.)
  - (i) European colonisation – impact on Rangitāne.
  - (j) Evidence of occupation.
  - (k) Spread of Rangitāne.
  - (l) The borderlands of Rangitāne.
  - (m) Issues arising from research.
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## 2: THE ORIGINS OF RANGITANE.

### *2.1 Maui-tikitiki-a-Taranga.*

The earliest ancestor with associations on the Heretaunga/Wairarapa coastline and who traces down to Rangitāne is Maui, or more fully Maui-tikitiki-a-Taranga. Belonging as he does to the era of legend, the stories which surround him are heroic in nature and among the more popular with readers.

Maui was the fifth son of Makea Tutara and his wife, the goddess Taranga. At birth he was discarded, being premature, and was nurtured by the creatures of the sea. When he was cast ashore he was saved by the kindness of his great ancestor Tama-nui-ki-te-Rangi who took him in and looked after him. As an infant he went in search of his mother to confront her and make her acknowledge him as her son. At first she denied him but when he told her his story she knew he was the son of her old age and named him Maui-tikitiki-a-Taranga, or Maui-formed-in-the-top-knot-of-Taranga.<sup>1</sup>

According to Maori tradition Maui was a navigator who came to the shores of Aotearoa in the canoe known to the people of the North island as Nuku-tai-memeha and to those of the South Island as Maahunui. Tribal elders of the East Cape region claim that Maui's canoe is to be seen in petrified form on the summit of Hikurangi mountain. In the South Island tribal historians maintain that their island is Te-Waka-a-Maui and that he fished up Te-Ika-roa-a-Maui while standing in this canoe.<sup>2</sup>

Of relevance to Rangitane are two landmarks on the Heretaunga/Wairarapa coastline. The first of these is Te-Aho-a-Maui, (Cape Turnagain) or Maui's fishing line. The second is Te Matau-a-Maui, (Cape Kidnappers) or Maui's fish hook. The latter is claimed to be the fish hook Maui used to fish up Te-Ika-roa-a-Maui. The mouth of the fish is Te-Whanga-nui-a-Tara, (Wellington Harbour) Lake Wairarapa is one of the eyes and the fins are Taranaki and East Cape.

Maui is of great significance to the people of Rangitāne because they trace their descent from him through another early navigator, Kupe, who also has associations with the East Coast. The following whakapapa or

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<sup>1</sup> Polynesian Mythology by Sir George Grey, p 12.

<sup>2</sup> Legends of the Maori by James Cowan, p 14.

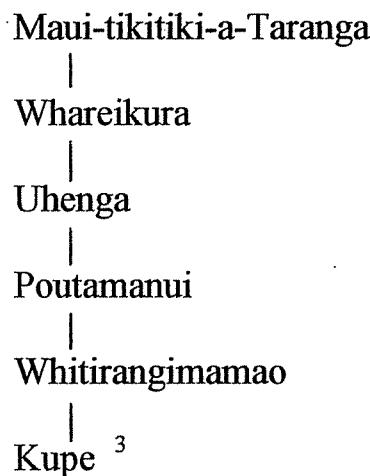


Te Aho-a-Maui - Maui's fishing line. (Cape Turnagain)



Te Matau-a-Maui - Maui's fish-hook. (Cape Kidnappers)

genealogy shows the link between Maui-tikitiki-a-Taranga and Kupe, five generations in direct descent:



## 2.2 *Kupe, the Navigator.*

Although Kupe is a relatively remote ancestor it is apparent that from his era whakapapa lines descending to the tangatawhenua of the Heretaunga/Wairarapa coast firm up and increase in number. He is accredited with the discovery of Aotearoa though modern archaeology suggests this needn't be taken too literally.

The earliest published account of the circumstances surrounding Kupe's voyage appear in Sir George Grey's *Nga mahi a nga Tupuna*, 1854. According to this account a large tree named Aotea was felled by Toto on the island of Rai'atea in the Society Islands. When it fell to the ground it split in two and Toto fashioned a canoe out of each half for his two daughters Kura-maro-tini and Rongorongo. Kura-maro-tini was married to Hotu-rapa, brother of Kupe, and her canoe was named Mata-horua. Rongorongo was married to Turi and her canoe was named Aotea.

Kupe caused his brother to be drowned at sea then went ashore and eloped with Kura-maro-tini. This was the circumstance of Kupe's coming to Aotearoa.<sup>4</sup> The Mata-horua canoe proceeded down the west coast of the North island calling at places such as Whainga-roa, (Raglan) Kawhia, Mokau, Waitara, Patea and Whenua-kura. '*He then proceeded.. to Hataitai (in Port Nicholson) .. then Wairarapa and as far as Te Matau-a-Maui, (Cape Kidnappers) from whence he returned to Te Rimu-*

<sup>3</sup> Kurupo Tareha whakapapa bk. p 46.

<sup>4</sup> JPS Vol XVI. No3, p 160.



Nga Hoe-a-Kupe - Kupe's Paddles. (at lake Waikaremoana)



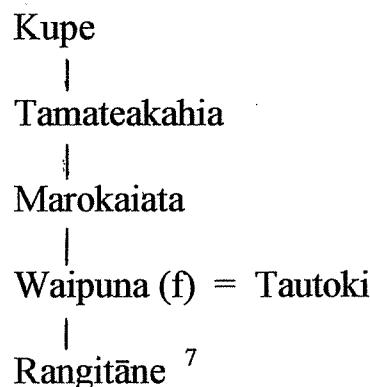
Nga Ra-o-Kupe - Kupe's Sails. (near Cape Palliser)

*rapa (in Cook's Straits)... Kupe settled down at Te Rimu-rapa with his two daughters Mohuia and Toka-haere.*<sup>5</sup>

Some accounts state that Kupe left children in Aotearoa when he returned to Rai'atea. If this was the case adults must have been left to look after them as he is not reputed to have stayed long. Other accounts claim that his grandchildren were amongst the migrants who came to Aotearoa on the Kurahaupo canoe.<sup>6</sup>

As with Maui there are a variety of landforms on the East Coast which commemorate Kupe's explorations. A triangular landform near Cape Palliser carries the name *Nga-Ra-o-Kupe*, (Kupe's sails) and at Lake Waikaremoana are a series of tall rocks known as *Nga Hoe-a-Kupe*, (or Kupe's paddles.) Most of the hapu of the East Coast preserve whakapapa linking them back to Kupe.

The link between Kupe and Rangitāne is documented in various whakapapa books :



### 2.3 *Tamakuku – ancestor of the Manawatu River.*

Another significant ancestor of the Tamaki-Nui-a-Rua and Rakautatahi districts is Tamakuku. All of the Rangitāne people descend from him and his domain embraced both the Ngapaeruru and Waikopiro blocks. *'Tamakuku was a great man on this land. He said the Manawatu was his – the whole length of that river and the land on both sides of it. Tangowhiti, his son, was a great man also. Matuahaka, his son, was the same. He and his father had landmarks on this block [Ngapaeruru] and*

<sup>5</sup> JPS Vol 11, p 149.

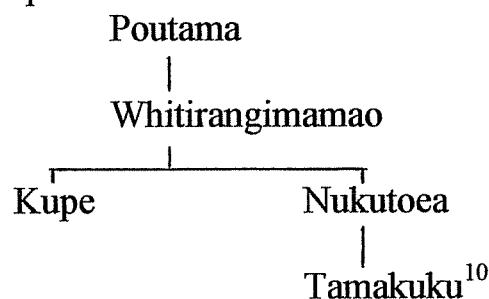
<sup>6</sup> Rangitāne by J. McEwen, p 8.

<sup>7</sup> Rangitāne by J. McEwen, p 26.

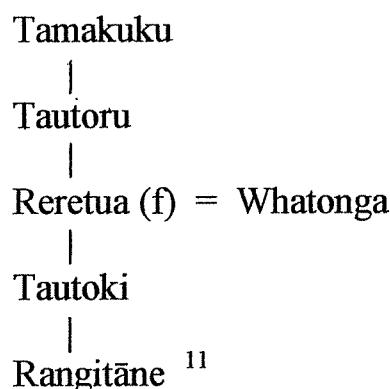
on Waikopiro. "Ngapaeruru a Matuhaka" was how he named this block.<sup>8</sup>

Tamakuku relates intimately to the Manawatu river in Rangitāne tradition. 'Tamakuku, who left a mark on this block [Waikopiro] viz. The Manawatu river. He dug its bed. When Tamakuku obtained great influence he said that he had dug out the bed of the Manawatu and it passed into a proverb.'<sup>9</sup>

The following whakapapa traces the descent of Tamakuku from Poutama and Whitirangimamao. This makes him a nephew of Kupe. The relationship is as follows:



From Tamakuku the whakapapa continues in direct descent to Rangitāne.



A further amalgamation between Tamakuku and Rangitāne took place with the marriage of Hinetakutai, daughter of Rangitāne, to Te Rahekeua, a descendant of Tamakuku through his son Tangowhiti. In succeeding generations other marriages took place between the two lines of descent from Tamakuku.

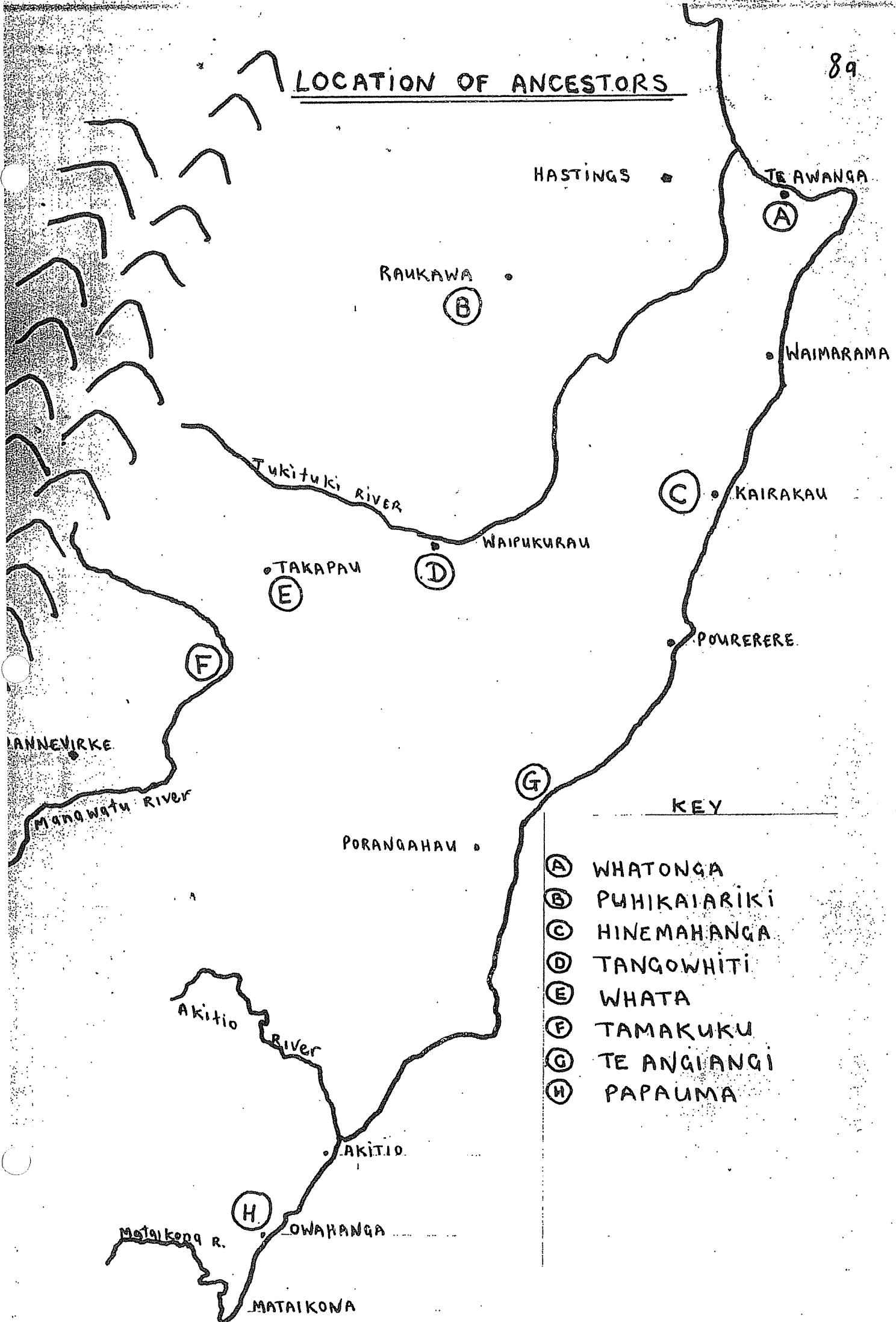
<sup>8</sup> Napier Min. Bk 24, p 236. Ngapaeruru hearing. Ev. Tanguru Tuhua.

<sup>9</sup> Napier Min. Bk. 18, p 51. Waikopiro hearing. Ev. Tanguru Tuhua.

<sup>10</sup> Napier Min. Bk. 18, p 7. Waikopiro hearing. Ev. Inia Whangataua.

<sup>11</sup> Napier Min. Bk. 24. P 231. Ngapaeruru hearing. Ev. Tanguru Tuhua.

# LOCATION OF ANCESTORS



## 2.4 Whatonga – the Colonising Ancestor.

There are several versions of the story of Whatonga and in certain details they contradict one other. In the end it comes down to which is the most convincing or which aspects are the more convincing. Most accounts agree that Whatonga made the voyage from Hawaiki to Aotearoa in the Kurahaupō canoe in search of his grandfather Toi. With him on the voyage were the chiefs Ruatea and Popoto. The canoe made landfall at Muriwhenua (North Cape) where they stopped to catch fish.

Proceeding down the West Coast Whatonga received word from the tangatawhenua that a stranger from afar named Toi had settled on the East Coast. Turning his canoe about he retraced his steps and eventually landed at Maketu in the Bay of Plenty. The high chief Matakana made a gift of women to Whatonga and his men upon their arrival. When they enquired about Toi they were directed to a high ridge above Whakatane where Toi was living at his pa Kapu-te-rangi.<sup>12</sup>

Thus were grandfather and grandson re-united and Whatonga remained with Toi for some time. Toi's wife, the grandmother of Whatonga, was Te Huiarei, also known as Kura-i-monoa. Their son, Rongo-ue-roa, married Ruarangi and they were the parents of Whatonga.

In time Whatonga decided to strike out on his own. Some accounts state that his grandfather wanted to settle him on the land near him but that this was resisted by the local people. Others claim he set out in search of unoccupied lands on which to settle.

The following account by Elsdon Best tells of the advice Toi gave to Whatonga and the route he took to Nukutaurua. '*Go to the eastern side of the island, which is but thinly settled, and seek a home on coastal lands, that you may possess two good baskets, that of the ocean and that of the land, inasmuch as food is the parent of the orphan, of women and of children. Quarrel not with such peoples as you may encounter, let peace encompass the land, that women and children may walk fearless and unharmed abroad.*'

*'The party of Whatonga was increased in numbers by some of Toi's folk joining it, as also by the women they had acquired from the aborigines living at Moharuru, a place now known as Maketu. On arriving at Huiarua our travellers resolved to remain there for some*

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<sup>12</sup> Maori Place Names by Johannes Andersen, p 158-60.

time. The hut of Whatonga at that place was constructed largely of trunks of a small tree fern, and was named Tapere-nui-a-Whatonga. After some time the travellers moved on to Maraetaha, [south of Young Nick's Head] and finally to Nukutaurua, where a permanent settlement was made at a place called Taka-raroa.<sup>13</sup>

The following account indicates that Whatonga didn't remain long at Nukutaurua on Mahia Peninsula. 'Here they built their pas, planted the kumara and karaka, and from this centre they extended their settlements and their influence over the country now known as Hawke's Bay. Ruatea, the principal chief, stayed with the larger part of his people at Nukutaurua, but Whatonga, prompted by the adventurous spirit which led him to New Zealand, went further afield, and settled near the present town of Hastings. His pa was one of exceptional strength, and within its palisade stood a house called "Heretaunga," which was known far and wide as a dwelling of great beauty, as beauty is expressed by Maori art.'<sup>14</sup>

Eventually the name 'Heretaunga' was applied to the wider district between Ahuriri and Tamaki Nui-a-Rua. It was while Whatonga was living here, reputedly at Te Awanga, that his wife Hotuwaipara produced his first-born child, a son named Tara. The story of how he went out to Black Reef near Te Matau-a-Maui to get fish for her is widely known. Among the catch was a nohu or porcupine fish and Hotuwaipara cut her hand badly on the spines while preparing it. Shortly afterwards her son was born and he took the name Tara-nohu to commemorate the event.

The cutting of Hotuwaipara's hand caused her to fall out with Whatonga. 'Hotuwaipara was exceedingly angry with Whatonga for supplying her with the fish which had so wounded her dignity and he is said to have set off on an exploration trip to allow her time to recover. He sailed down the Wairarapa coast to what is now Wellington and across Cook Strait to the South Island, where he would have settled but for the absence of tree ferns with which to build houses.'

'He then paddled up the west coast to the Manawatu River and up that river to the vast forests, later known as Forty Mile Bush, which he named Te Tapere nui o Whatonga.'<sup>15</sup> This was the domain of Tamakuku and it is probable that Whatonga met his second wife Reretua during the

<sup>13</sup> J.P.S. Vol XXVI, p 152-153. Elsdon Best.

<sup>14</sup> Old Manawatu by T.L. Buick, p 13-14.

<sup>15</sup> Rangitāne by J. McEwen, p 21.

time he spent here. She was the grand-daughter of Tamakuku. Whatonga's second son, Tautoki, was born of his marriage to Reretua.

### *3.1 The Era of Tara and Tautoki.*

From the various accounts of Whatonga's life, he appears to have shared his time between Mahia and Heretaunga, predominantly at Mahia. He raised his sons Tara and Tautoki with the same spirit of adventure he possessed and the number of exploits they shared together suggests the two half-brothers got on well. There is evidence that they were raised mostly at Mahia and that their influence radiated out from there.

The settlement of Tara's descendants, (Ngai Tara) and Tautoki's descendants, (Rangitāne) indicates that their occupation extended predominantly through Heretaunga, Tamaki Nui-a-Rua and Wairarapa. This mission was undertaken at the instigation of Whatonga who wanted his sons settled on desirable lands in his time. *'Whatonga said to his sons, Tara and Tautoki, "Oh sons, go forth and examine the land. Take but few companions with you, and leave your women and children here, that you may travel quickly."'*

*'Then were carefully chosen the men to accompany them, in numbers thirty twice told. The party came by way of Te Wairoa to Heretaunga (Napier district), then occupied by a tribe of aborigines. After an examination of that district, they came on to Rangi-whaka-oma (Castle Point), thence to Okorewa (in Palliser Bay), thence to Para-ngarehu (Pencarrow Head), from which place they explored the surrounding district, and Tara remarked, "This is a place suitable for us."'*

*'They then went on to Porirua, to Rangi-tikei, thence up the river to Patea, to Tongariro, to Taupo, whence they struck across to Titi-o-kura, and returned by way of Mohaka and Te Wairoa to Nukutaurua, to their home.'*<sup>16</sup>

Whatonga rejoiced at his sons' return after a year's absence and asked them which place they considered the most desirable in regard to food supplies. Both men extolled the virtues of the present-day Wellington harbour which was soon to take the name 'Te Whanganui-a-Tara.' Tara also commented on the Ahuriri district. *'There is another sheet of salt-water much nearer here (Napier Harbour), which receives certain streams from the interior, but those lands would require many people to*

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<sup>16</sup> J.P.S. Vol XXV1, p 153. The Land of Tara – Elsdon Best.

*settle them. However I have claimed the harbour at the point of the island as a resting place for us.”*

“It is well,” said Whatonga, “But do not attempt to occupy much of the land you saw, for you are not numerous enough to do so. It will be well, however, to hasten and lose no time in going to settle on the lands of the salt-water sea (Wellington Harbour), and of the fresh-water sea (Wairarapa Lake).”

‘This was agreed to, and Whatonga accompanied his sons and their followers southward to take possession of and settle on the shores of the harbour discovered by Kupe. Some of Whatonga’s men were left at Nukutaurua to hold those lands, and to protect the people who were dwelling in the open (not in fortified villages).’<sup>17</sup>

### 3.2 Tara and Tautoki separate their Lands.

As the numbers of Tara’s and Tautoki’s followers increased, the time came when they decided to separate their territories. The Heretaunga or Hutt river served as the main boundary. Tara’s portion included Te Whanganui-a-Tara, (Wellington Harbour) Porirua, Mana Island and Kapiti Island. The full name of Kapiti Island was “Te Waewae Kapiti-o-Tara-raua-ko-Rangitāne.” On the mainland his boundary extended up the Hutt river to Te Rere-a-Mahanga on the ranges west of Featherston, north-east along the Tararua range to Taumata-o-Karae and down the Otaki river to its mouth. This region was retained by Tara, his offspring and his people only.<sup>18</sup>

Tautoki and his people moved away and occupied Wairarapa, extending northward to Tamaki Nui-a-Rua and Te Rerenga-o-Mahuru. ‘His boundary then cut across to the Akitio stream, followed that down to the great ocean, then along the beach southward to the Great Harbour of Tara, then ran up the Heretaunga (Hutt) river to its head, then on to Te Rere-a-Mahanga (near Te Toko-o-Houmea), on the range west of Featherston), thence to Nga-Whakatatarā and as far as Kauwhanga. It then ran down to the Manawatu, struck inland to Kai-mokopuna (a mokopeke named from a lizard), where the boundary closed.’<sup>19</sup>

<sup>17</sup> J.P.S. Vol XXV1, p 155. The Land of Tara- Elsdon Best.

<sup>18</sup> J.P.S. Vol XXV11, p 2. The Land of Tara – Elsdon Best.

<sup>19</sup> J.P.S. Vol XXV11, p 1. The Land of Tara – Elsdon Best.



HORI HEREHERE

### 3.3 *The Heretaunga (Hawke's Bay) Lands.*

Historians have had difficulty reconciling the above boundaries of Tara and Tautoki with evidence that their descendants occupied the Heretaunga lands from the Ngaruroro river to Tamaki Nui-a-Rua. McEwen observes, '*Little reliance can be placed upon this account as it was not for some generations that Tautoki's descendants occupied this area and at the time of this alleged partition he and his family appear to have been settled in the Heretaunga district, right outside his supposed boundaries. Ngai Tara, on the other hand, a few generations later, were sparsely settled right along the coast from Cape Kidnappers to Wellington, in the area supposed to be Tautoki's. The boundaries credited to Tautoki are, in fact, approximately the boundaries of the Rangitāne tribe about 200 years after Tautoki's time.*'<sup>20</sup>

Best's account is not without support however. Johannes Andersen writes, '*Te Whanganui-a-Tara, including Porirua, fell to Tara's share, including also the islands of Mana and Kapiti – and hence the latter island is called Te Waewae-kapiti-o-Tara-raua-ko-Rangitane (where the boundaries of Tara and Rangitane join). Mana is Te Mana-o-Kupe-ki-Aotea-roa (the ability of Kupe to cross the ocean to Aotea-roa.) Whatonga, Tara, and Hotuwaipara all died at Kapiti and were buried there in the burial-cave of Ngai Tara.*'<sup>21</sup>

#### 4.1 *Rangitāne – the eponymous ancestor.*

The accounts recorded above make little reference to the ancestor Rangitāne, son of Tautoki, or the settlement of Tamaki Nui-a-Rua. It is worth recording the few existing references to see if they support or contradict Best's version of events. It is immediately apparent that the first account refers to the latter part of Whatonga's life when his grandson Rangitāne is a well-grown boy.

*'The mana of the ancestor Rangitane rested on his descendants and he shared in the conquest [over Ngati Hotu and Ngati Moe] by that circumstance. Rangitane the ancestor lived at Heretaunga. All the ancestors came from the eastward and settled at Heretaunga- they came from Turanga. Whatonga, the grandfather of Rangitane, came from there. "Kurahaupo" was their canoe.'*

<sup>20</sup> Rangitane by J. McEwen, p 24.

<sup>21</sup> Maori Place Names by Johannes Andersen, p 161.

*Whatonga and his wife quarrelled. The former went into [the] bush with Rangitane, his grandson, leaving the wife behind with Tara, the first-born. He took his second wife with him also. He abandoned Heretaunga altogether. Whatonga and his grandson Rangitane went and settled on Rakautatahi which became their principal settlement. Te Koru, Horehore, Tataiwhetu, Te Katea were their pas. These pas are on Takapau and Rakautatahi. Ngati Hotu, Ngati Moe and Ngai Tara were at Tamaki and Mataikona and at lower Manawatu where they had gone, as well as at Wairarapa. They had not all vacated that part, Rakautatahi, when Whatonga went away. Mangatainoka was another place of theirs. They moved off from their former places on Whatonga's approach. They were eventually driven out because of a murder committed by them. They lived at Tamaki until that time and that was when Tawhakahiku and Mangere made conquests. Rangitane after being taken away by Whatonga never returned to this district. [Heretaunga]<sup>22</sup>*

The second reference refers to lands occupied by the ancestor Rangitāne at Tamaki Nui-a-Rua. 'The portion we claim in this block [Ngapaeruru] was occupied by the ancestor Rangitane himself and by his people in their pas which I can show on the land. Raekapua was one pa and Tanatawhaki was another. Pukehou was another. Otupopoto was another. These were all the pas in Tamaki in contradistinction to settlements. I have said the occupation of this block consisted in hunting on it – the pas were immediately outside.'<sup>23</sup>

The third reference speaks of the extent of the lands occupied by Rangitāne. 'In Whatonga's time there was no boundary between this [Ngapaeruru] and the sea coast extending to and including Ahuriri. This is what I have heard. Whatonga was before Rangitane the ancestor – two generations anterior. Otireo was later than Whatonga. Rangitane was grandson of Whatonga. Rangitane had no right to Ahuriri in his time because Whatonga had migrated to the bush. Whatonga had two wives who had issue. The issue of one he did not take inland.'

'Rangitane the ancestor had rights within the boundary from Tukituki that I have given, to Akitio. All the forest land about Tamaki was his. He went to the forest land for a reason. The eastern limit of his land was Tukituki. There were no ancient ancestral boundaries of Rangitane lands.'<sup>24</sup>

<sup>22</sup> NMB 24, p 223. - Ngapaeruru hearing. Ev. Hoani Meihana.

<sup>23</sup> NMB 24, p 222 – Ngapaeruru hearing. Ev. Hoani Meihana.

<sup>24</sup> NMB 24, p 217 – Ngapaeruru hearing. Ev. Hoani Meihana.

A second reference to Rangitāne the ancestor is provided by Tanguru Tuhua. *'Whatonga lived long before this. [Taraia's migration] Whatuwaipara was his first wife. He went to fish and as he got them, handed them to his wife to clean. She cut her hand in the process and was angry. The husband deserted her, she being in the family way at the time. Before leaving her he said to his wife, "When your child is born name it Tara." (fins of fish) That is when Whatonga left Heretaunga and went to Tamaki. His descendants were in Tamaki at the time of the arrival of Taraia.'*<sup>25</sup>

In the third extract of evidence provided above by Hoani Meihana he states that Whatonga had a reason for going to the forest land at Tamaki. He doesn't expand on the comment. He is probably referring to the fact that Whatonga's second wife, Reretua, belonged to the Tamaki district and therefore her grandson Rangitāne had a right to her inheritance. Huru Te Hiaro observed, *'Rangitane originally owned all between Ahuriri to Whanganui-a-Tara and on to Ruahine. That was in Whatonga's time. Rangitane came into existence after that. Whatonga came from over the sea perhaps.'*<sup>26</sup>

Perhaps the above accounts address McEwen's concern (see 3.3) that Ngai Tara seemed to be occupying Tautoki's territory. If Whatonga abandoned Heretaunga for Tamaki Nui-a-Rua when he left his first wife and son Tara, that would leave Tara in occupation. Although Tautoki, the father of Rangitāne, doesn't feature in the above accounts there is reference to him living at Tamaki. *'Matuahaka's descendant Rahekeua marrying Rangitane's daughter made a union of the two people. Hineteororangi, wife of Rangitane, was a descendant of Kupe. Tautoki, father of Rangitane, lived at Tamaki, Otawhao, Waikopiro.'*<sup>27</sup>

After settling his grandson Rangitāne at Tamaki Nui-a-Rua, Whatonga appears to have moved south. Tara as well must have moved south at some stage. Both men are claimed to be buried on Kapiti Island which suggests they both died somewhere in the Otaki district. To further confuse matters a reference from the teachings of Te Matorohanga states that Te Aohaeretahi of Ngai Tara was buried at Kahuranake in Heretaunga in the cave belonging to Rangitāne.<sup>28</sup> Kahuranake is a high mountain across the Tukituki river from Kohinurakau (Mt. Erin) and is regarded as tapu to this day. By tradition it is reputed to have burial

<sup>25</sup> NMB 24, p 230 – Ngapaeruru. Hearing. Ev. Tanguru Tuhua.

<sup>26</sup> NMB 24, p 285 – Ngapaeruru hearing. Ev. Huru Te Hiaro.

<sup>27</sup> NMB 24, p 236 – Ngapaeruru hearing. Ev. Tanguru Tuhua.

<sup>28</sup> Lore of the Whare Wananga by Percy Smith, p 118.

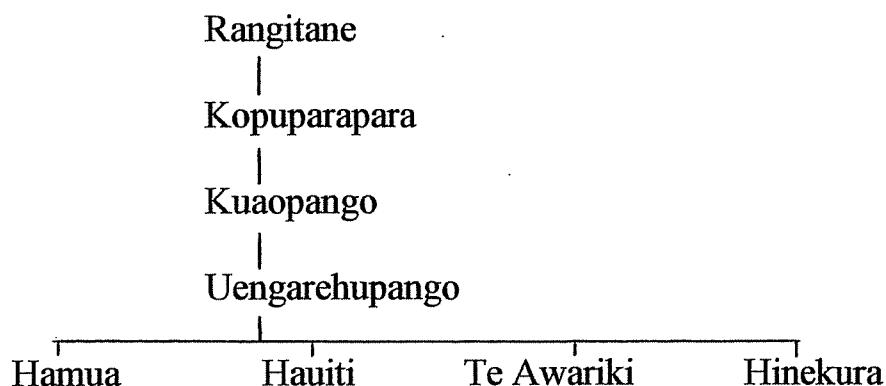


HOANI MEIHANA TE RANGIOTU.

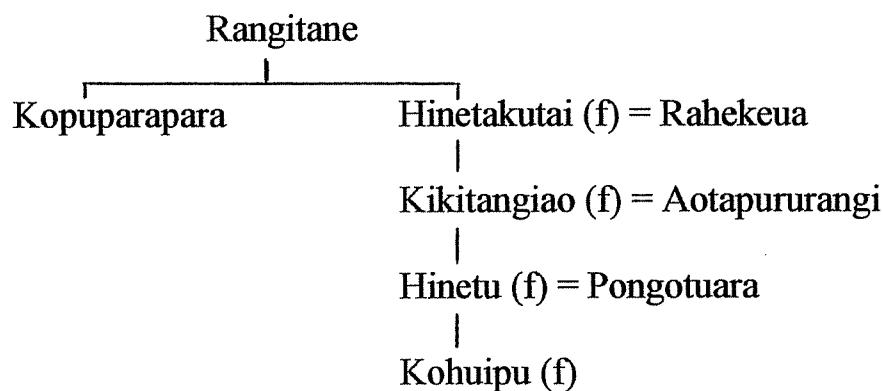
caves on it and it is conceivable that Rangitāne was taken there for burial.

#### 4.2 *Rangitāne – the Dark Ages.*

As with the Dark Ages in Great Britain, so named because little is known about them, there is a corresponding period in the history of Rangitāne that could be described in the same way. More is known about the period 1525 – 1550 when Taraia 1 led a Ngati Kahungunu migration down to Heretaunga from Turanganui. (Poverty Bay) The ancestor Rangitāne was probably living in 1400 which leaves about 125 years unaccounted for. This equates to the generations between Rangitāne and Hamua.

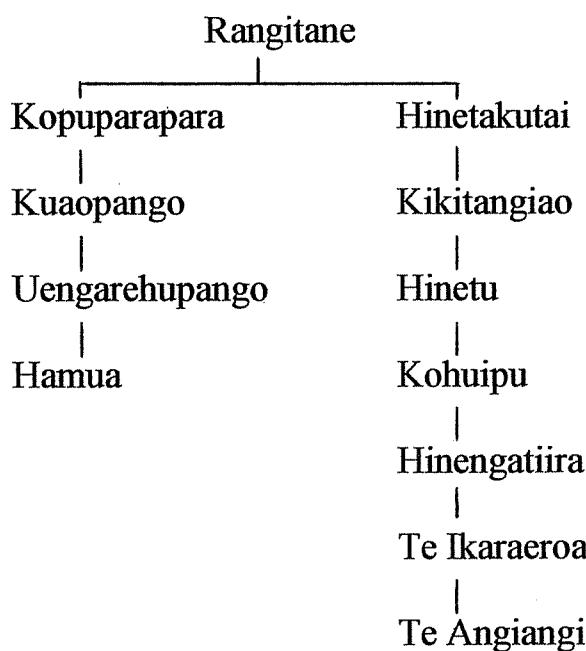


One authority, Tanguru Tuhua of Rakautatahi, referring to the gift of Te Angiangi to Whatuiapiti states, '*Parimahu was the residence of Angiangi at that time, but he lived also at Te Ikatiere. At Tamaki, Hamua, Hauiti, Awariki and Hinekura were the chiefs at that time. There was not any trouble over the gift with these as they were all Rangitane at the time and the gift was made under right from the ancestor Hinetu.*'<sup>29</sup>



<sup>29</sup> NMB 24, p 233 – Ngapaeruru hearing. Ev. Tanguru Tuhua.

Whether Te Angiangi was contemporary with Hamua can be tested by whakapapa.



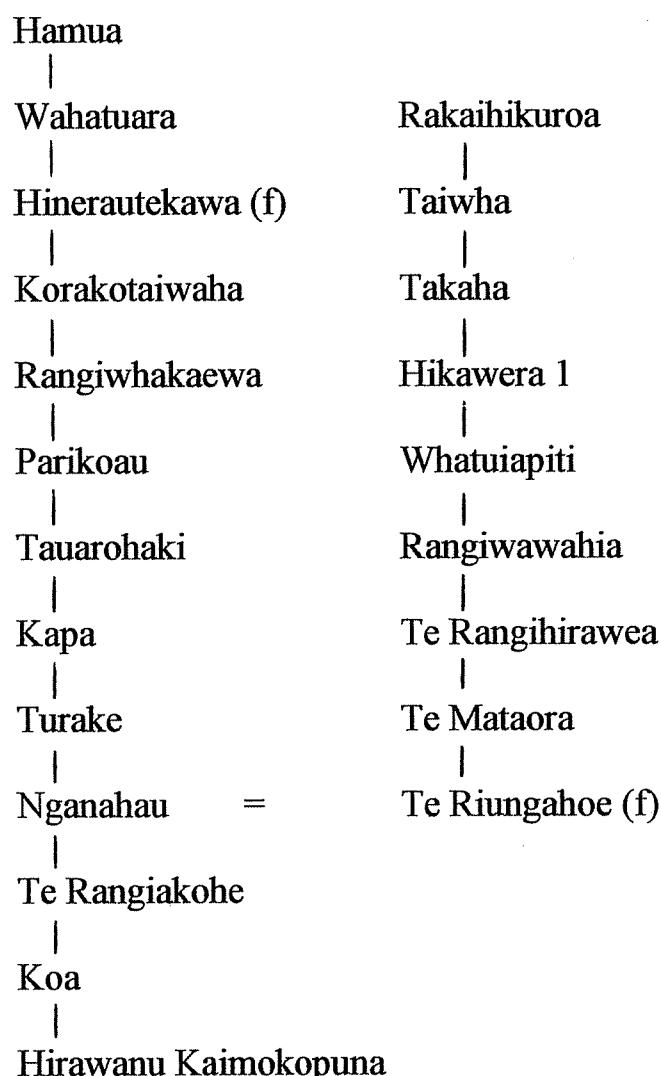
According to the above, Hamua lived three generations previous to Te Angiangi which, while not impossible, makes it unlikely they were contemporaries. Rangiwhakaewa, a descendant of Hamua, is known to have been a contemporary of Te Angiangi and Whatuiapiti as will be seen later. Tanguru's statement could also be referring to the people of Hamua and his brothers rather than the individual.

#### *4.3 Contemporaries of Taraia's migration.*

It should be possible to test which generation of Rangitane was contemporary with the Ngati Kahungunu migration by tracing back from a marriage between the two iwi. An ideal line to follow is one which brings together Rangiwhakaewa, principal chief of Rangitane at the time of Te Angiangi's gift, and Whatuiapiti who is documented as seeking Rangiwhakaewa's assistance against Ngati Kahungunu.

Curiously enough, although the conflicts which arose between the tangatawhenua of Heretaunga and the Ngati Kahungunu migrants generally cite Rangitane as the occupants, not one of the chiefs named comes from the Hamua line. The conclusion to be drawn from this is that these people weren't involved in the well-documented events which culminated in the fall of Te Ikatiere pa. By contrast several of the chiefs named can be traced back to Tara and might be more accurately termed Ngai Tara than Rangitane.

The following whakapapa shows the marriage of Nganahau of Rangitane and Te Riungahoe (f) of Ngati Whatuiapiti. Rakaihikuroa at the top of the Whatuiapiti line was a grandson of Kahungunu. He was father of Taraia 1 and accompanied him on the migration.



Two observations about the above whakapapa are worth making. Firstly it shows the probability that Hamua or his son Wahatuara were still living at the time Rakaihikuroa and his son Taraia 1 migrated to Heretaunga. Secondly it shows that Rangiwhakaewa was contemporary with Hikawera 1, father of Whatuiapiti. It was Hikawera who went to Tamaki Nui-a-Rua on Whatuiapiti's behalf to ask for Rangiwhakaewa's assistance against Ngati Kahungunu.

### 5.1 *The Ngati Kahungunu migration.*

The Ngati Kahungunu migration to Heretaunga, led by Taraia 1 and his father Rakaihikuroa impacted on all the tangatawhenua hapu of the district. It is estimated to have taken place in the period 1525-1550. Problems arose among Rakaihikuroa's people at Turanganui (Poverty Bay) which resulted in an initial migration to Mahia peninsula. While there word reached Taraia that part of his brother Tupurupuru's body had been taken to Wairoa so he led his people there to investigate.

Some of those reputed to have desecrated Tupurupuru's bones fled south to Arapawanui. Taraia and his father formed a two-pronged assault on Arapawanui, Taraia going by canoe and Rakaihikuroa by land. Taraia attacked Rakaiweriweri and his followers at Arapawanui. The survivors fled up the river where they encountered Rakaihikuroa and Tangiahi at Waikoau. This is reputed to have been the impetus which brought Ngati Kahungunu to Heretaunga.<sup>30</sup>

Taraia had nothing to return to Turanganui for. Doubtless he saw the potential to settle in Heretaunga. After an unsuccessful attempt to take the Ngati Whatumamo pa, Heipipi, he laid siege to Ngati Awa at Otatara pa above the Tutaekuri river at Waiohiki. The upper pa fell but Otatara held and he made peace with Turauwha, the high chief. He appears to have gained a concession to settle in the territory because he returned to Wairoa to gather the waiting women and children.

On their return they landed at the Ngaruroro rivermouth. He is said to have taken his people back to Otatara to meet Turauwha but his motives were doubted and Turauwha retreated up the Tutaekuri river to Tuhirangi. Whether Taraia intended to resume his siege is debatable but Turauwha's retreat was a strategic error allowing Taraia to occupy the pa and control the eeling and fishing grounds.

It was Taraia's intrusion on the fishing grounds and timber supplies at the Ngaruroro rivermouth that is claimed to have brought him into conflict with Rangitane. The following account doesn't name any chiefs to identify as Rangitane. *'When Taraia landed on his second coming he lived at the mouth of the Ngaruroro. It was not in a pa. While there he was catching kahawai as they were plentiful there. When a number were caught his people made stages to dry them on. They went to Pakiaka and Wairua for the stakes to make the stages with. Those two places were a*

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<sup>30</sup> JPS Vol 14, No. 2.

*good distance from where Taraia lived. Don't know the names of those who went to cut the stakes. Rangikohea I know was one. He can be traced down from Taraia. Taraia was his father. Hinekura was his mother.'*

*'When they went to cut the stakes Rangitane caught them and killed some and took some prisoners. Some escaped and returned to Taraia and told him what had taken place. When Taraia heard it he crossed the Ngaruroro to this side. It was evening before they all crossed. Taraia's feathers were then put on his head and the place was called Tarahanga. They were moa feathers. The feathers were called 'Te Rau o Piopio' and 'Kowhakaroro.' After the feathers had been put on Taraia went after the Rangitane to Waitahora [on the south side of the Ngaruroro near the present-day Riverbend Christian centre] and found the enemy sleeping. The parties were on opposite sides of the river.'*

*'In the morning Rangikohea got up and repeated an incantation. He then said to his captors that he was the only prisoner. He addressed Taraia when saying so, though not aware of his presence. His object was to induce his own people to rescue him. One told Taraia of what was said and intimated to him that his son was still living. After that they charged Rangitane as it had become broad daylight, and killed them right into the bush. I forget who were killed in that fight on the Rangitane side.'*

*The fugitives ran on and went over to Kapiti and to Whakatu. (Nelson) The whole of the land, from the time of Otatara fight to that of Waitahora, became Taraia's, Te Aomatarihi's and Tumapuhia's. Ngaruroro was the boundary to Taraia. The other side of Ngaruroro on to Tukituki and beyond it belonged to Hika-a-Papauma. His possession extended to Raukawa. South of Tukituki became Te Aomatarihi's and Tumapuhia's from Tukituki to Waimarama. When Taraia and Rangitane were fighting Te Aomatarihi was with former.<sup>31</sup>*

Some accounts claim that Rangitane were present at the siege of Otatara. 'Rangitane were first defeated at Otatara. The chiefs of Rangitane who were killed were Hikaumu and Whatupounamu. The fugitives fled to Waitahora and were followed up. Taraia's party was there defeated and Rangikohea, the son of Taraia, was taken prisoner. The Rangitane were followed to Poukawa and Rangikohea was released, not having been killed by the Rangitane.'<sup>32</sup>

<sup>31</sup> NMB 19, p 79 – Omaha hearing. Ev. Meihana Takihi.

<sup>32</sup> NMB 24, p 14 – Rakautatahi hearing. Ev. Henare Matua.

Rangitane authorities challenge the claim that Rangitane were involved at the siege of Otatara. '*Rangitane, after being taken away by Whatonga never returned to this district. [Heretaunga] The Rangitane (our ancestors) were not in Otatara pa but the descendants of the first wife of Whatonga were there. Ngai Tara may have been their name but I can't say.*'<sup>33</sup>

In the light of the evidence contained in 4.1 the case for Ngai Tara rather than Rangitane participating at Otatara and Waitahora is more convincing. Even at the time of Otatara the hapu name Ngai Tara was fading from common use whereas Rangitane remained a strong identity and may have been used as an umbrella identity for the descendants of Whatonga.

### *5.2 Ngati Kahungunu expansion down the coast.*

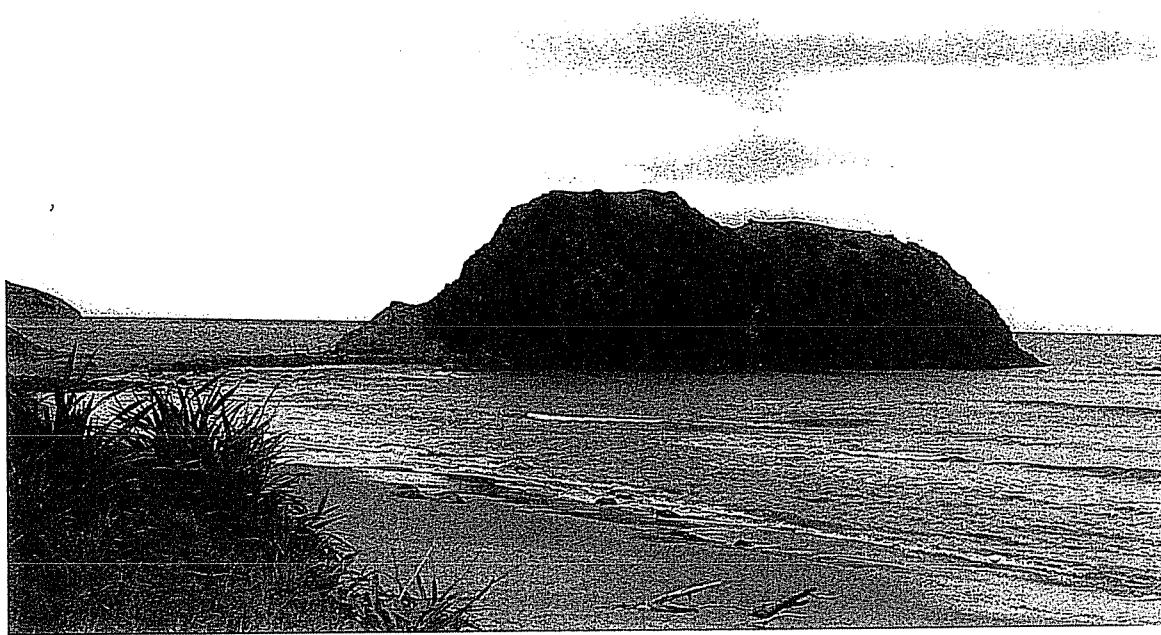
The following version of events names Taraia 1 and Te Aomatarahi as the chiefs who followed up Rangitane after the release of Rangikoheā at Waitahora. '*The fugitives of Rangitane fled to Roto-a-Tara where they were again defeated and Tarawhakarewa escaped. He made a saying to the effect that they could not catch him. Te Ikatiere was where he escaped to and where he resided.*'

*'Te Aomatarahi and Taraia began hostilities again and led their forces to Waimarama and fought and defeated the Rangitane at Matanginui. Whaitirinui, their chief, was killed. Taraia and Aomatarahi spared lives of Kohuipu and Hinengatiira because Taraia had made peace with Tunui at Heipipi, whose descendants those two men [women] were whose lives were spared. They then took Hakikino and Te Karamea pas, again defeating Rangitane. Te Pokutoa, Taipounamu and Pakura were the chiefs killed.'*

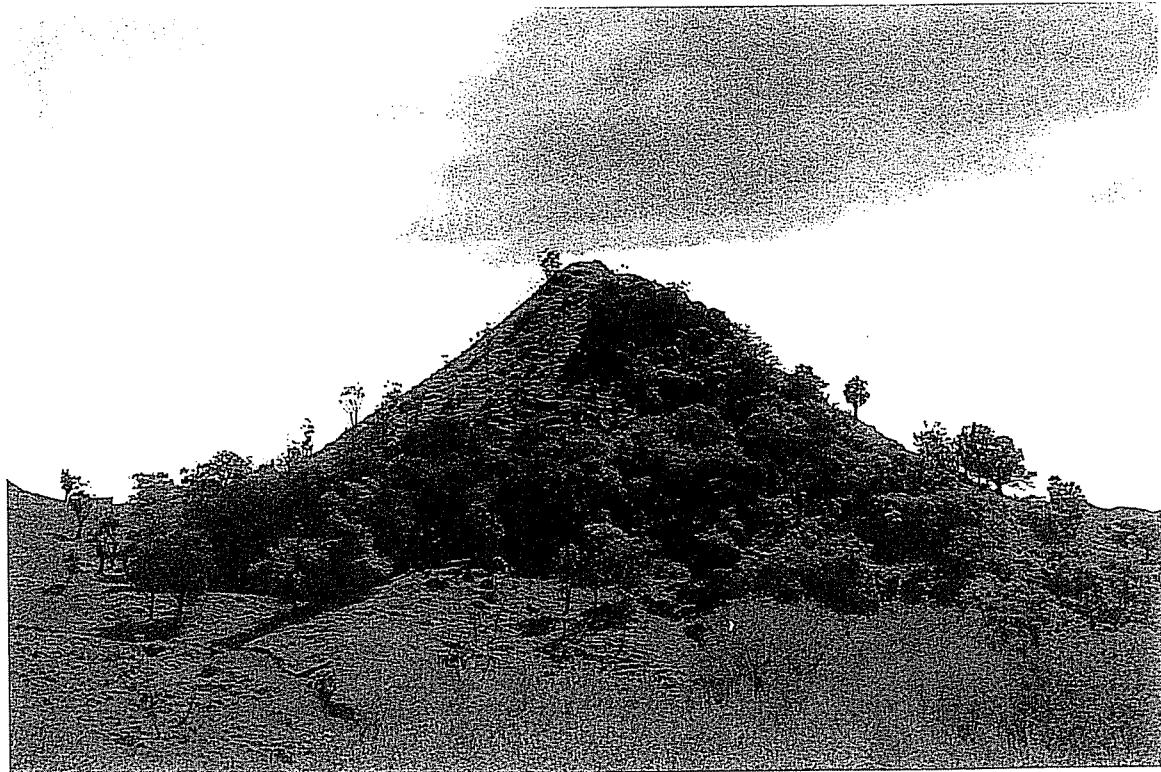
*'Tuteremoana escaped from Karamea and joined Tarawhakarewa at Te Ikatiere. Te Aomatarahi and Taraia followed them up and took Tarawhakarewa prisoner but failed to take the pa. Tarawhakarewa was killed afterwards. The war party then assailed the pa. Tuteremoana and his daughter Moeteao came out and made peace with the enemy and Tuteremoana gave his daughter to Te Aomutua, a companion of Aomatarahi and Taraia. Fighting closed and Tuteremoana went as far as Kapiti. Others of Rangitane went to Wairarapa and Te Ahu-a-*

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<sup>33</sup> NMB 24, p 223 – Ngapaeruru hearing. Ev. Hoani Meihana.



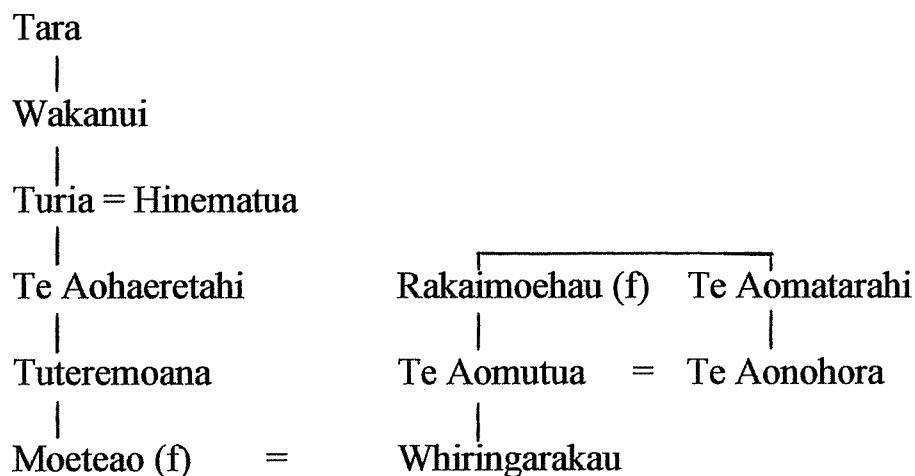
KARAMĒA – an early Rangitane pa site at Waimarama



HAKIKINO – another early Rangitane pa site

*Turanga and some to the other island. That ended the war against the Rangitane.*,<sup>34</sup>

Te Ikatiere pa, the scene of Te Aomatarahi's southern-most confrontation, is located above Aramoana beach between Pourerere and Blackhead. Tuteremoana and his brother Tarawhakarewa belong to Ngai Tara.



Tanguru Tuhua disagrees that Taraia 1 joined Te Aomatarahi in the attacks on Matanginui, Hakokino, Karamea and Te Ikatiere. '*Te Aomatarahi's canoe returned from the Kidnappers and came to Tukituki and went up it. He met Taraia at Tarahanga and a quarrel ensued when former struck at latter with his paddle, but it was warded off by him and he struck Aomatarahi.*'

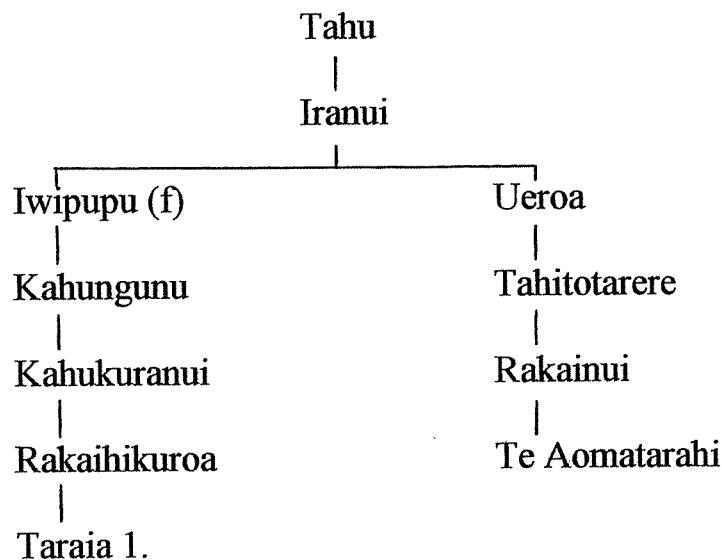
Evidently the dispute concerned Taraia's control of the fishing grounds at the rivermouths. '*Aomatarahi told Taraia that he could have his fishing-place if he got the lagoon at Poukawa. Taraia seized a spear and said he would keep both and the forest at Raukawa as well. They quarrelled and a passage at arms ensued. They then finally separated.*'

*'Te Aomatarahi went via Tautitaha and under Kohinurakau, crossed Tukituki and went up Papa-o-tihi, an ascent, thence to eastward of Kahuranaki, a mountain, and saw fires to inland of Maraetotara stream. He attacked Ngati Hinetu at that place and the descendants of Tunui and defeated them. After that he took Hakokino pa from the same people.'*<sup>35</sup>

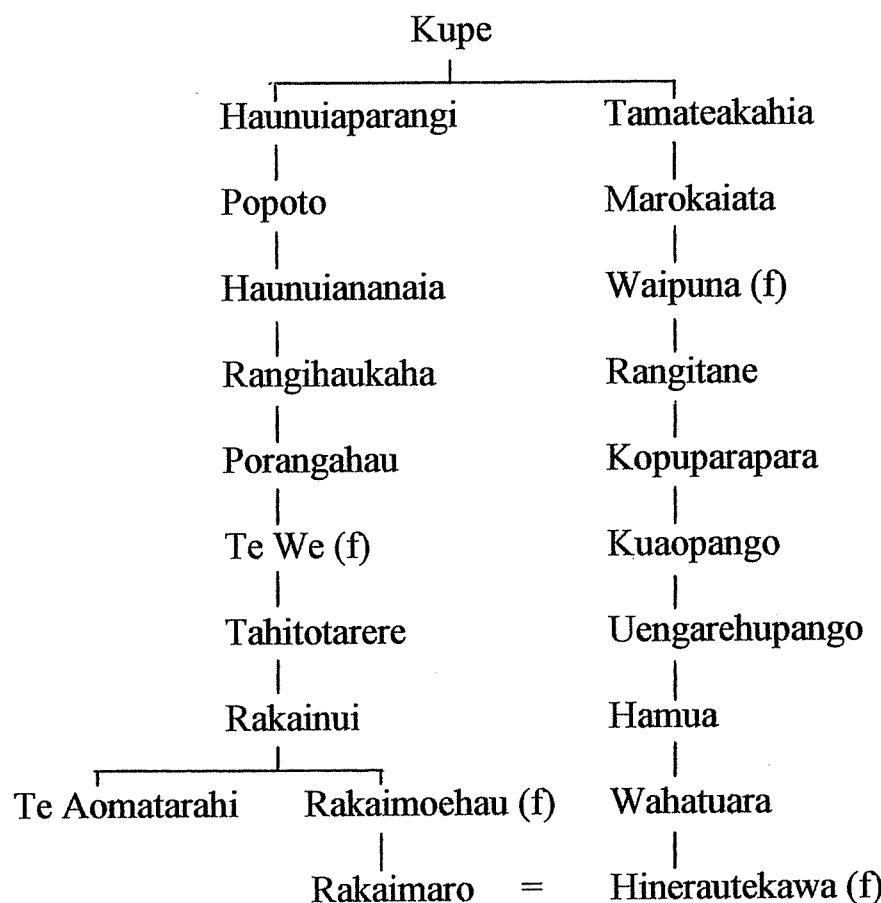
<sup>34</sup> NMB 24, p 14 – Rakautatahi hearing. Ev. Henare Matua.

<sup>35</sup> NMB 24, p 230, 231 - Ngapaeruru hearing. Ev. Tanguru Tuhua.

Although Te Aomatarahi was related to Taraia 1 he was not a descendant of Kahungunu. The relationship came from Kahungunu's mother Iwipupu of Ngai Tahu.



Another significant factor concerning Te Aomatarahi is his relationship to Rangitane through descent from Kupe.



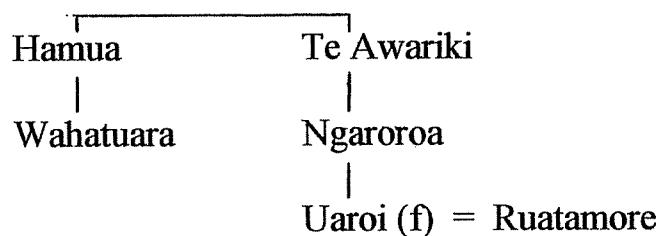
Opinion is divided regarding the mana acquired by Te Aomatarahi as a result of his victories at these coastal pas. Akitio is commonly held as the southern limit of his influence over land and people, the emphasis being towards the coast. The contended issue is how far inland his influence extended.<sup>36</sup> This issue will be addressed in the section on Te Angiangi.

### 5.3 Contemporary location of Rangitane

There is no evidence that the principal lines of descent of Rangitane were present at any of the above encounters. The whakapapa discussed previously demonstrate that it is likely Hamua and his brothers were living at the time yet they don't appear to have participated. This suggests that they were living at Tamaki Nui-a-Rua and were not disturbed by what was going on in the Heretaunga district.

An event which happened at this time demonstrates that the people of Hamua and his brother Te Awariki were in occupation at Tamaki Nui-a-Rua. Te Awariki was murdered by Ruatamore, the husband of his grand daughter. McEwen refers to the occasion. '*Naturally angered by this crime the Rangitāne gathered a war party under the leadership of Ngaroroa, Ruatāmore's father-in-law, and Wahatuarā, the son of Hāmua and father-in-law of Tawake. Te Tini o Ruatāmore assembled under Ruatāmore himself and another of the immigrants from Wairoa named Puaiterangi.*'

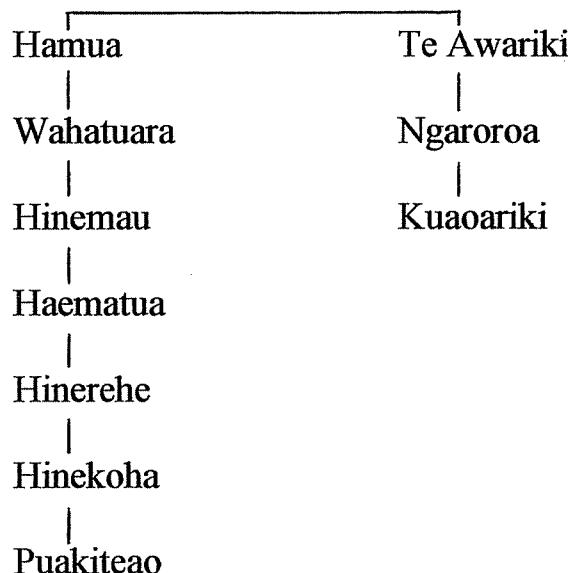
*'A battle took place on the bank of a stream near Takapau and finally Ruatāmore was killed and his people almost annihilated. The stream beside the battlefield was filled with bodies and was given the name Te Wai-kōpiro-o-Ruatāmore, the stream steeped with Ruatāmore (now known as the Waikopiro). From the number of bodies set out on racks after the battle, the name Whatakōkako (stage of crows) was given to a terraced pa nearby, which was later occupied by the Ngati Parakiore hapu of Rangitāne.'*<sup>37</sup>



<sup>36</sup> NMB 11, p 200 – Porangahau hearing. Ev. Henare Matua.

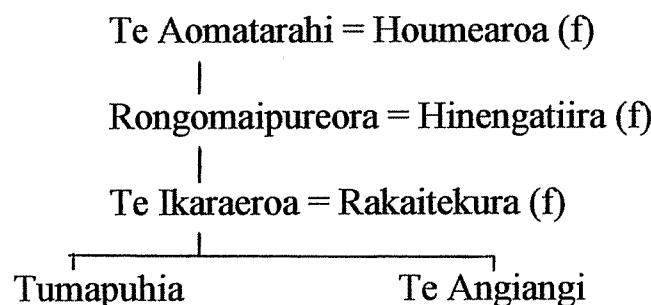
<sup>37</sup> Rangitāne – a Tribal History by J. McEwen, p 36.

Further evidence of the occupation of Wahatuara and Te Awariki at Tamaki Nui-a-Rua is provided in the Puketoi 6 partition hearing. *'I have heard of a post on this land called Kuaoariki – also a post at Wahatuara – at Mangatoro also. This post was called Puakiteao. I heard that Kuaoariki belonged to Te Awariki. Wahatuara himself gave the name to the post Wahatuara. The descendants of Puakiteao named the post Puakiteao. The Wahatuara post was to define the boundary of Rangitane.'*<sup>38</sup>



#### 5.4 Aftermath of Te Aomatarahi's occupation.

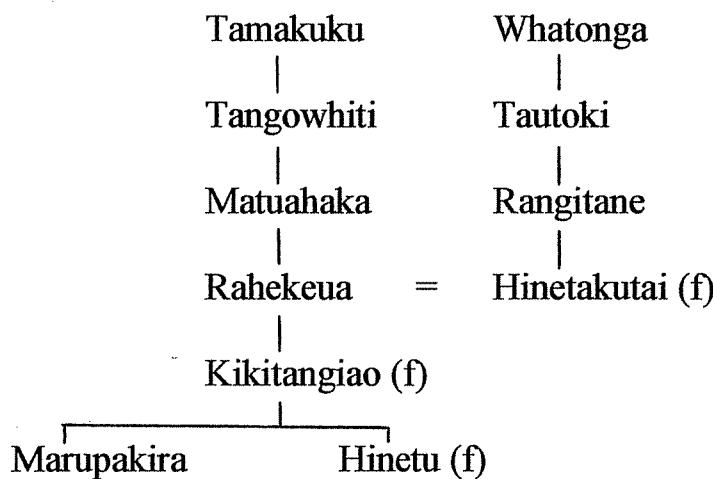
When Matanginui pa fell, Te Aomatarahi spared the lives of Kohuipu and her daughter Hinengatiira. (5.2) Rongomaipureora, the son of Te Aomatarahi, subsequently took Hinengatiira to wife. They produced one son, Te Ikaraeroa who lived at Te Ikatiere and Parimahu. He in turn married Rakaitekura, a woman of mixed Ngai Tara/Ngati Kahungunu descent. Their first two children were sons and between them they inherited a vast territory. Their names were Tumapuhia and Te Angiangi.



<sup>38</sup> Otaki MB 13, p 415 – Puketoi 6 partition. Ev. Hanita Te Aweawe.

They were the principal beneficiaries of Te Aomatarahi's legacy and three uneventful generations passed before they reached adulthood and their father divided their lands. The northern portion went to Tumapuhia and Te Angiangi's territory extended to the south. '*The boundary began at Ouepoto on the coast near Ikatiere and went to Oteka, thence to Manuhiri, thence to Waiwhero, thence to Mangamahaki and thence to Tukituki at Tamumu.*'<sup>39</sup>

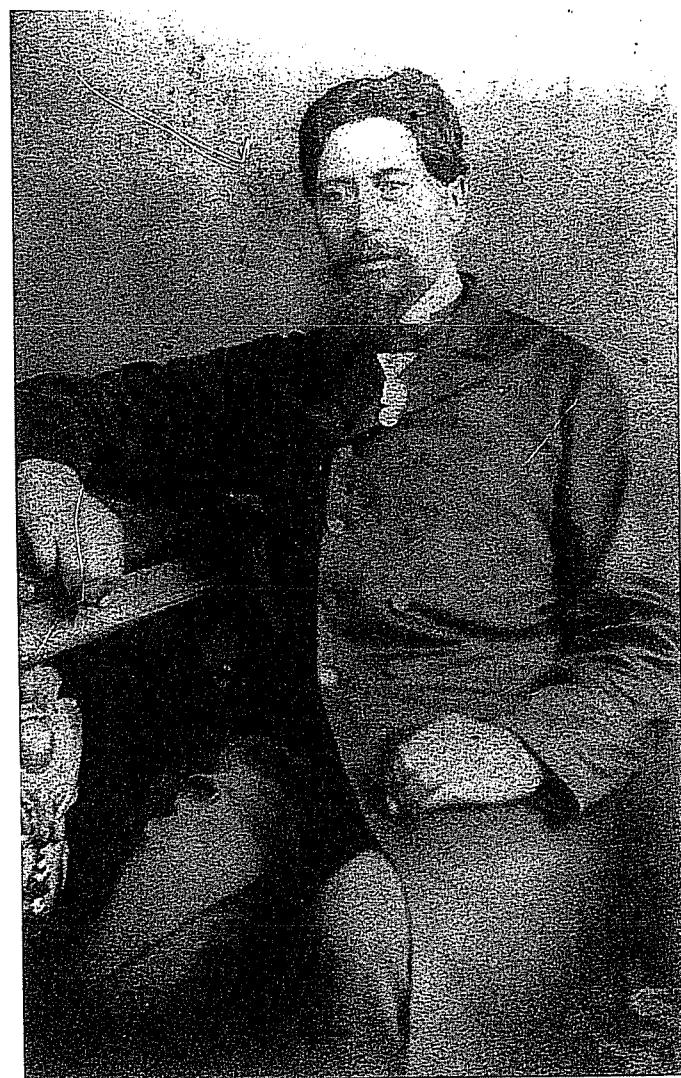
Rangitāne sources state that part of Te Angiangi's inheritance came from his ancestress Hinetu, a descendant of both Tamakuku and Rangitane.



Kikitangiao divided her lands between her son Marupakira and her daughter Hinetu. The lands were south of the Tukituki river in the Waipukurau district. The dividing line was the Mangatarata stream with Hinetu's lands extending eastward towards Tamumu and Omakere.<sup>40</sup> Her share passed to her descendant Te Angiangi.

<sup>39</sup> NMB 24, p 292 – Ngapaeruru hearing. Ev. Henare Matua.

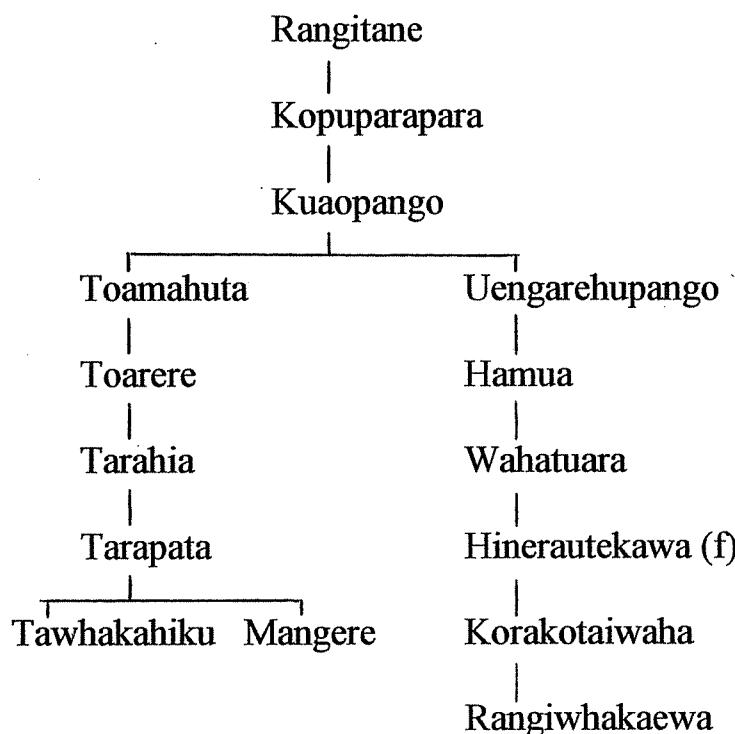
<sup>40</sup> NMB 22A (1), p 111 – Waikopiro hearing. Ev. Tanguru Tuhua.



HORI ROPIHA

### 5.5 Contemporary Rangitane expansion.

Contemporary with the arrival of Te Aomatarahi came a Rangitane thrust for territorial expansion spear-headed by the brothers Tawhakahiku and Mangere. Whakapapa places them during or shortly after the period when the Ngati Kahungunu migration occurred.



Near the head of the Mangatera stream at present-day Umutaoroa they engaged in their first conflict. '*Tawhakahiku and Mangere defeated Ngati Hotu and Ngati Moe, as well as Ngai Tara at Te Umutaoroa. Hence 'Umutaoroa a Tawhakahiku e Mangere.'* Rangitoea and Taruariki were killed. They were chiefs of Ngati Hotu. Others were killed as well. The conquerors took the land, as the survivors fled to Tamaki.'

<sup>41</sup>

Accompanying Tawhakahiku and his brother were representatives of most branches of Rangitane. Among them were the chiefs Tamakere, Rakaumaui and Poutoa, the last two being descendants of Te Awariki. From its beginnings at Umutaoroa the progress of the war party gathered momentum. '*After this check Tāwhakahiku and Māngere abandoned their intention of going through the Manawatu Gorge and they turned southwards. They defeated the Tini o Awa who*

<sup>41</sup> NMB 24, p 228 – Ngapaeruru hearing. Ev. Hoani Meihana.

*fled to Ihuraua and Pahaoa. From Pahaoa the Tini o Awa later migrated to Kawakawa in Palliser Bay and eventually to the South Island.'*

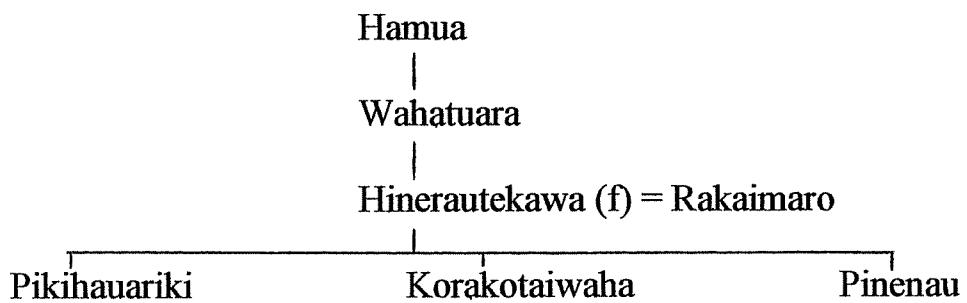
*'Tāwhakahiku and Māngere then attacked a branch of Ngai Tara living in the Pahiatua and Eketahuna districts, their principal strongholds being Tangiawatea and Tūkirihau on the Pahiatua block. Their cultivations were situated on clearings known as Hāwera (now known as Hamua), Tūtaekara (at the confluence of the Mangatainoka and Makakahi streams) and Eketahuna. Tāwhakahiku camped at Te Onerākau near Hāwera and from this base he drove the Ngai Tara out of the district.'*

*'Tāwhakahiku and Māngere then crossed over the Tararua range near the present Pahiatua track and entered the Manawatu district. Coming down to the Manawatu plain from this direction, they took the local people by surprise and were thus enabled to gain a foothold fairly quickly.'*<sup>42</sup>

The success of Tawhakahiku and Mangere represented a substantial territorial gain for Rangitane. Rakaumaui settled at Papaioea clearing (Palmerston North square) while Poutoa established himself across the Manawatu river at Motu o Poutoa. Some of the people displaced at Umutaoroa were believed to be refugees from Taraia's siege at Otatara.

### 5.6 Rangiwhakaewa comes to prominence.

In his generation Rangiwhakaewa rose to become principal chief of Rangitane of the Tamaki Nui-a-Rua district and pivotal to their destinies. The following whakapapa showing his descent from Hamua is contested by some authorities but a convincing case can be made for its accuracy.



<sup>42</sup> Rangitane by J. McEwen, p 51-52.

The point of contention concerned Rakaimaro, a descendant of Whata from the Rakautatahi district. Some whakapapa record him as the son of Hinerautekawa rather than the husband. The following account speaks of the marriage of Hinerautekawa. '*When Rakaimaro had grown up he married Hine-rau-te-kawa of the Rangitane tribe in about 1675. This formed a junction between the Rangi-tane tribe and Te Aitanga-a-Whata, who were Whata's descendants. They were now all permanent residents and lived as one people. Some of the landmarks were named at this stage, such as Te Pokaka, Horehore (the pa), Puena (the peak to the south of the pa), Ruruwhango and Puke-totara.*'

*'Horehore Pa was built to live in at about this time, while the two tribes lived peacefully together but they still retained their distinct tribal names of Rangitane and Te Aitanga-a-Whata. During this generation three sons were born after the marriage of Rakai-maro and Hine-rau-te-kawa. Their names were Piki-hau-ariki, Korako-tai-waha and Pine-nau.'*

*'After the two tribes had lived together for a long time, Korako-tai-waha and his younger brother moved to Tamaki-nui-a-rua in the Dannevirke region and there they eventually had children and grandchildren.'*<sup>43</sup> Rakautatahi kuia Ata Allen provided further details. According to their traditions Pikihauraki remained in the district and lived at Horehore pa. Korakotaiwaha was sent to Tamaki Nui-a-Rua. Pinenau was sent to Owahanga to be with the Kupe people.

Korakotaiwaha married Te Umuroa of Rangitane, Ngai Tara and Te Hika-a-Papauma. There were two children of the marriage, Te Rangiwhakaewa and Kuramonehu. The descendants of Rangiwhakaewa took the hapu name Ngati Rangiwhakaewa and there were several further subdivisions at a later period.

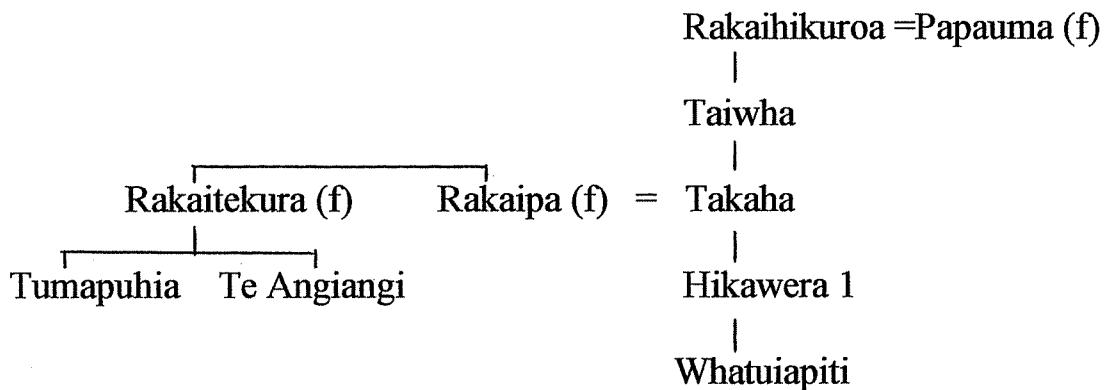
#### 6.0 *The influence of Whatuiapiti.*

Although Whatuiapiti is generally regarded as belonging to Te Hika a Papauma, whakapapa shows that he was also closely related to Tumapuhia and Te Angiangi. Tumapuhia acted as his mentor in his younger years and played a considerable part in his rehabilitation

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<sup>43</sup> Takapau – the Sovereign Years 1876-1976 by Warren Bayliss, p 146.

after he was forced to flee Heretaunga. Whatuiapiti's link to Tumapuhia and Te Angiangi is as follows:



Whatuiapiti was a casualty of the power struggle between Te Hika a Papauma and Te Hika a Ruarauhunga at Heretaunga. These were the issue of Rakaihikuroa by his two wives. After the occupation of Heretaunga, Taraia 1 anticipated a litigation for territory between the two factions and laid down the Ngaruroro river as a boundary between them. Taraia's section was Te Hika a Ruarauhunga and they settled the lands to the north of the Ngaruroro. Te Hika a Papauma occupied the territory south of the Ngaruroro as far as the Tukituki river. A series of fights took place between these two hapu culminating in the death of Taraia at Tahunamoa pa near Waiohiki.

It was left to Taraia's son-in-law Tuwhakawhiurangi to avenge his death. This was accomplished at the battle of Te Kauhanga on the Tukituki river opposite present-day Matahiwi marae. Assisting him were the Ngati Rakaipaka chiefs Tahinga and Pokia from Nuhaka. Te Hika a Papauma were defeated with the loss of Hoko, Kaiahua and others. Whatuiapiti was forced to flee for his life, leaving his wife Kuramahinono and his infant son Rangiwawahia behind. He was still very young and made his way to Wairarapa where he was taken in by his grand-uncle Tumapuhia at Unuunu.<sup>44</sup>

Tumapuhia encouraged him to develop his fighting skills. '*After being there some years in sorrow he began fighting and got a victory at a place called Waingawa. He went and fought another battle at Otaki. The name of that fight was Wharemauku. After winning these two battles he had some thoughts of recovering his own territory. Tumapuhia remarked on his valour and advised him to do so.*'<sup>45</sup>

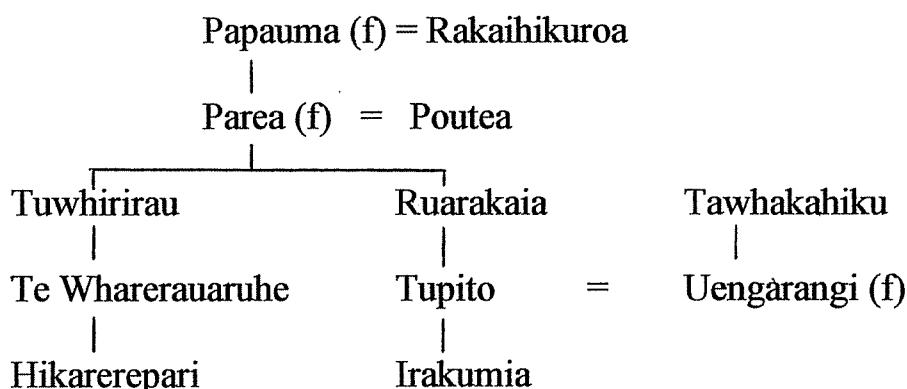
<sup>44</sup> NMB 19, p 91 – Omaha hearing. Ev. Meihana Takihi.

<sup>45</sup> NMB 11, p 251 – Porangahau hearing. Ev. Hamana Tiakiwai.

Assembling his followers Whatuiapiti set off up the coast to Rangiwhakaoma. (Castle Point) It was the misfortune of a local chief, Tupito, to cross the path of Whatuiapiti with a war party of his own and this provoked Whatuiapiti to attack. It wasn't a planned encounter and probably served to sharpen the fighting skills of his men. Tupito was of both Te Hika a Papauma and Rangitane. His wife was Uengarangi, daughter of the Rangitane chief Tawhakahiku. (5.5)

*'Whatuiapiti's party met the Rangitāne at Te Rerenga o Te Aohuruuhuru, a little to the south of the Mataikona river-mouth. In the ensuing battle Whatu captured Tūpahi, the younger brother of Tūpito and dispersed the Rangitāne, who took refuge in Ikapuru pa. This battle was called Waingaromia.'*

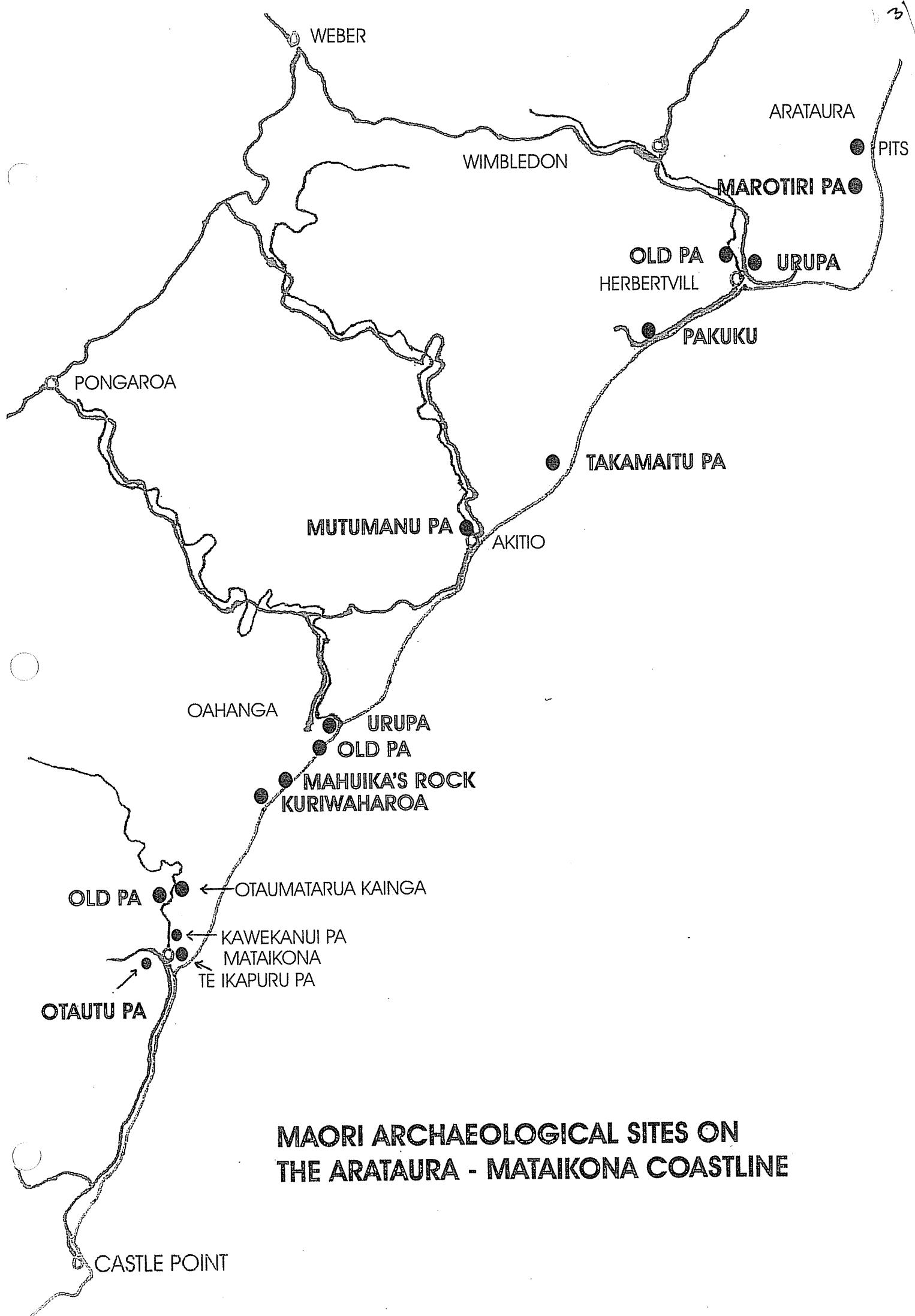
*'Things went badly for the Rangitāne as the Ikapuru pa fell and they retired to the source of the Mataikona river. A further engagement took place there and Wharerauaruhe of Rangitane was killed. His wife Rongopātahi, who was with child, escaped by jumping down a cliff and her child, when born, was named Hikarerepari (Hika the cliff jumper) after this incident. This engagement was called Te Kupara.'*<sup>46</sup>



News of Wharerauaruhe's death soon reached Heretaunga. *'His wife escaped to Rangitane of Heretaunga. She informed them that her husband had been killed. The Rangitane I refer to came from Turanga. Hinepare belonged to them – descendants of Whata, not the Rangitane I spoke about previously. Rangitane then raised a war party. Te Whatuiapiti was stationed at the mouth of the Wainui stream. Rangitane came down the bed of the stream. Their marching made the waters muddy. Whatuiapiti noticed this and marched out to meet them, attacked them and defeated them.'*<sup>47</sup>

<sup>46</sup> Rangitane by J. McEwen, p 64.

<sup>47</sup> NMB 19, p 91 – Omahu hearing (Blake notes) Ev. Meihana Takihi.



Again the leader of the Rangitane troops was Irakumia. McEwen relates that shortly afterwards Whatuiapiti sighted Irakumia at the mouth of the Tautane stream. Irakumia charged and the two forces engaged. Irakumia's son Komerewhenua was captured and he retreated to a hilltop. He saw Whatuiapiti below on the battlefield and called out to him to find the body of his son. Whatuiapiti cut off the head of Komerewhenua and rolled it up in his cloak. He then brought it up to Irakumia, they pressed noses and peace was made.

Two observations are worth making with regard to the above narrative. Firstly they show that Rangitane still occupied territory as far north as Tautane regardless of the boundary established by Te Aomatarahi at Akitio. Secondly Whatuiapiti and Irakumia hongied after the second encounter and peace was made before Whatuiapiti moved on to establish a pa at Marotiri north of Te Aho-a-Maui (Cape Turnagain) above the Poroporo fishing grounds. He didn't take possession of the land. Some sources say Marotiri was previously Irakumia's pa.

### *6.1 Whatuiapiti falls victim to treachery.*

When Marotiri pa was completed Whatuiapiti turned his attention to Ngati Kahungunu who were dividing up the land. *'When it was finished he came to Heretaunga and found at Waipukurau Tupokonui and Tupaka cutting up (dividing) the land. He chased and caught and killed them both at Waipawa and then ate them. There is a mark in regard to this at the junction of Tukituki and Waipawa rivers. When this was over he came on to Pakipaki and killed Muheke. He then went to Waimarama and a fight called Waipuka took place and Ngati Kahungunu were defeated. After that Whatuiapiti went back to his pa Marotiri at Porangahau.'*<sup>48</sup>

Soon after this Whatuiapiti experienced an act of treachery on the part of Ngati Kahungunu. *'Peace was made after Whatuiapiti returned to Porangahau, Ngati Kahungunu having gone there for the purpose. Hine Te Aorangi made peace and invited Whatuiapiti's people to return to his own kainga at Heretaunga.'*<sup>49</sup>

Perhaps Whatuiapiti had misgivings because he didn't take up the offer to return to Heretaunga immediately. Instead he located himself on an inaccessible rocky pinnacle high in the Ruahine ranges west of Rakautatahi. He named the pa Pohatunui-a-Toru. Rongopatahi, the

<sup>48</sup> NMB 18; p 431 – Omaha hearing. Ev. Hamana Tiakiwai.

<sup>49</sup> NMB 19, p 92 – Omaha hearing. Ev. Meihana Takihi.

widow of Wharerauaruhe, killed by Whatuiapiti's men on the Mataikona river, went under his protection there shortly before the birth of her son Hikarerepari.

Meihana Takihi advances the narrative. '*When it was known that he had returned there, people were sent to ask him to come on to Heretaunga and establish permanent peace. When the messengers arrived Whatuiapiti chose out forty women and two men. Pokia and the descendants of Taraia built a house on this block [Omahu] at Tawhitinui and called it Matakakahi to receive them. Pokia was the son of Rakaipaka. Whatuiapiti's elders came with the forty women and two men but he himself remained behind.*' [at Tapuaerau on the northern end of the Ruahines]

*'They were welcomed into the house on arrival. The doors were then shut and they were slaughtered by Pokia, Tahinga, Te Rangitahia, Rangitaumaha, Pango, Ika Te Atia and others. As they were slaughtering the women in the house at Tawhitinui a man on the roof saw [what was happening] through a hole.'* The man was Hikowai, an elder of Whatuiapiti. Te Aokamiti, an uncle of Whatuiapiti, who had accompanied the women, called up to him to inform Whatuiapiti of what had happened. He instructed Hikowai that Whatuiapiti was not to commit murder in return but to fight openly.

Pokia and his men then marched out to attack Whatuiapiti at Ruahine. They found him at Tapuaerau, the pa of a chief named Kape, still sore from recent wounds. Kape's wife saw the shadows of the war party reflected against the rising sun and gave the alarm. Whatuiapiti then sprang out of the house to make his escape. Hikowai called out to him and informed him of the fate of the forty women. Whatuiapiti then retreated to Pohatunui-a-Toru which the enemy were unable to take.<sup>50</sup>

## 6.2 *Whatuiapiti calls on Rangitane for assistance.*

Whatuiapiti held a war council at Pohatunui-a-toru and decided that they needed the support of the Rangitane tribe to avenge their losses. He asked his father Hikawera 1 to go to Tamaki Nui-a-Rua to seek the aid of the high chief Rangiwhakaewa. Hikawera was reluctant to go, afraid he would be killed. Whatuiapiti reminded him that his nose was pressed to that of Irakumia, that he had made peace with Rangitane at Wainui.<sup>51</sup>

<sup>50</sup> NMB 18, p 431 and NMB 19, p 93 – Omaha hearing.

<sup>51</sup> Rangitane by J. McEwen, p 66.

The following account of the meeting is provided by Hoani Meihana. 'Have heard of Hikawera. He was of Ngati Kahungunu. He was sent by Whatuiapiti to Rangitane and came to Tawakeroa, opposite Tahoraiti. The oldest Rangitane chief there was Rangiwhakaewa. He [Hikawera] was sent to raise a war-party to fight certain tribes at Heretaunga. He was sent to Rangiwhakaewa as an independent chief. Aotea was the name of the house in the settlement.'

'The main body of Rangitane wished to kill Hikawera to wipe out old grievances. A woman preceded the main body of Rangitane into the house. Hineiti was her name. She sang a song saying, "Give me this man that I may kill him." Her sister Umuroa deprecated it.'<sup>52</sup> Umuroa was the mother, and Hineiti the aunt of Rangiwhakaewa. Umuroa is reported to have asked her sister, "What will your weapon do against the ocean wave lying there?" She was referring to Rangiwhakaewa who was lying at the door of Aotea to protect Hikawera 1.

McEwen continues the narrative. 'Irritated by the argument, Te Rangiwhakaewa told the women to sit down. He then agreed to go to the assistance of Te Whatuiāpiti. The warriors assembled and Te Rangiwhakaewa told Hikawera to challenge the Rangitāne. Hikawera was filled with admiration at the war dance of Rangiwhakaewa's people and he said, "Ko te maunga tonu o Ruāhine e tū iho nei hei hoa kakari māu ka hinga ai koe." (The mountain of Ruāhine standing here will be a friend in battle for you if you fall) meaning that Te Rangiwhakaewa's would guard him like the Ruāhine mountains.'

'Messengers were dispatched to all parts of Tamaki and the war parties of Te Rangiwhakaewa, Rākairākāhu and Tūtawhanga were brought together under the command of Te Rangiwhakaewa. They formed up and went with Hikawera to Pohatu-nui-a-Toru and joined forces with Te Whatuiāpiti.'

<sup>53</sup>

After Whatuiapiti had outlined his strategy the war party set off for Heretaunga. Ngati Kahungunu were dwelling at Takutai-a-Te Rangi, a palisaded pa on the edge of the Waitanoa bush. Whatuiapiti's forces concealed themselves in a neighbouring stand of bush at Paherumanahi between Omaha and Waiohiki to observe the habits of the enemy. They learned that the menfolk of the pa regularly visited the fernroot grounds at Otatara while the women and children gathered shellfish near Te Puka. (Park Island)

<sup>52</sup> NMB 24, p 212 – Ngapaeruru hearing. Ev. Hoani Meihana.

<sup>53</sup> Rangitane by J. McEwen, p 67.

The following night the forces of Whatuiapiti and Rangiwhakaewa divided into two portions, one taking up a position near the fernroot grounds while the other surrounded Takutai-a-Te Rangi. The men of the pa didn't all go to the fernroot grounds together but in small groups. As they approached the foot of Otatara they were attacked and slaughtered. They were replaced by Whatuiapiti's men who climbed to the fernroot grounds so that the people in the pa would suspect nothing.

When sufficient men had left the pa the war party concealed at Waitanoa rushed the palisades and took it. The name given to the fight at Otatara was Te Aroarotahuri. A second fight took place at the pipi beds on the southern shores of Te Whanganui-a-Orotu. This fight was given the name Te Roropipi. The combined forces of Whatuiapiti and Rangitane were victorious on both occasions. Returning from Heretaunga Whatuiapiti went to Pohatunui-a-Toru while Rangitane went back to their own territory.<sup>54</sup>

### *6.3 Rangitane render further assistance.*

Whatuiapiti appears to have acted as mentor and foster father to Hikarerepari who joined him as an infant at Pohatunui-a-Toru. In return Hikarerepari supported him in his campaigns when he reached fighting age. At some point during the intervening years Hikawera, the father of Whatuiapiti, had been killed by Ngati Kahungunu at Wairoa and his death had yet to be avenged. Some accounts identify the celebration of the baptism of Whatuiapiti's son Te Wawahanga at Poukawa, as the occasion when the journey of retribution was proposed.

*'Hikawera's death was avenged by Whatuiapiti, Rangiwhakaewa and Hikarerepari. The Kauhanga defeat was avenged by Whatuiapiti and the other two I have named. The avenging of the death of Hikawera was the end of all fighting at Heretaunga. Whatuiapiti and Hikarerepari started from Roto-a-Tara, Poukawa and Raukawa as well as from Ruataniwha. Rangiwhakaewa went from Tamaki. He joined the other two at Roto-a-Tara where Rangiwhakaewa was told to come.'*

*'The avenging took place at Turanga. (Gisborne) Kahupongia pa was taken at Turanga. Was not told how Gisborne was reached. Te Uaki-o-Te Rangi was the chief killed at the sacking of that place and others were also killed – a large number. This was long after Whatuiapiti's return from Wairarapa. They went to Turanga for vengeance because*

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<sup>54</sup> NMB 18, p 432-434. Omaha hearing. Ev. Hamana Tiakiwai.



HURU TE HIARO

*Hikawera was killed at Wairoa by Ngati Kahungunu, the people of Turanga ancestry, and he was defeated at Kauhanga by the same people.'*

*'The warparty returned and on arrival at Wairoa they took thence the Ngai Tangimoana as Parari had said, "On your return take your relatives with you in case we should be sought as payment for your acts." Some of them came with Hikarerepari and some with Rangiwhakaewa.<sup>55</sup>*

This was the occasion when Tuhoropunga, chief of Ngai Tangimoana, gave his sister Purerau in marriage to Rangiwhakaewa. *'Ngai Tangimoana thus came here, Tuhoropunga and Purerau also coming with them. Tauai Te Papahuka was the name of that expedition. Whatuiapiti went to live at Roto-a-Tara on arrival. Rangiwhakaewa went with Purerau his wife, and Tuhoropunga, her brother, with Tangimoana and his people to the pa Tawhitinui on Rakautatahi. I point out Tawhitinui. Can't say if it was fortified. When living there Rangiwhakaewa gave the land to his wife and her brother – Rakautatahi I mean.'<sup>56</sup>*

While Rangiwhakaewa and Ngai Tangimoana were living at Rakautatahi his wife Purerau fell pregnant. He went to Whakaruatapu near Matamau to build a house. He called it Tautenganui. He then returned to Rakautatahi and gathered up his wife and part of Ngai Tangimoana and took them to Whakaruatapu to live. This was where he first lived after leaving Tawhitinui.

#### 7.0 *The gift of Te Angiangi to Whatuiapiti.*

The circumstances of Te Angiangi's gift of land to Whatuiapiti suggest that it was a calculated manoeuvre on the part of Whatuiapiti. A feast was staged at Poukawa and the participants were Whatuiapiti and his younger relative Te Rehunga of Ngati Ngarengare.

The following account gives details of the gift. *'After this Whatuiapiti and Rehunga began to collect food for their own use. Whatuiapiti and Rehunga were collecting food for each other. The name of the feast was 'Whareponga.' They had by that feast each repaid the other and Te Angiangi appeared on the scene when Whatuiapiti gave him some of the food he had got from Rehunga. Angiangi partook of some and took the*

<sup>55</sup> NMB 24, p 15 – Rakautatahi hearing. Ev. Henare Matua.

<sup>56</sup> NMB 23, p 294 – Rakautatahi hearing. Ev. Tanguru Tuhua.

*rest to Parimahu and Ouepoto. He told his younger relatives and people to repay this present of food.'*

*'Te Whatuiapiti, hearing of the intention of the people of Angangi to return the feast, was ashamed of such a small present being repaid [and] got all his people as well as Toroiwaho, Hikarerepari, Te Tatu and others to assist him to collect for a large one. Angangi having collected his food at Parimahu invited Whatuiapiti and his brother chiefs to a feast.'*

*'Whatuiapiti took a bundle of flax sticks to represent the piles of food that they had collected. The sticks represented the number of calabashes of food he and his people had collected. Te Angangi placed the food before them and Te Whatuiapiti put the sticks at certain distances and his sticks showed his own feast would be a larger one. Karokaro was the place of Te Angangi's feast.'*

*'When Angangi saw the number of Whatuiapiti's sticks he said, "Is it a fact that you have strength enough to collect such a present?" and the reply was, "Yes, when I came here it was being collected." He was alluding to Rangiwawahia who was collecting his food. Angangi said, "How can a youngster collect so much food?" Whatuiapiti replied, "The callow pigeon can fly up to the pine tree and get its food."*

*'They had the feast and Whatuiapiti departed and invited Te Angangi to follow him. By the time Angangi arrived Whatuiapiti had his feast ready. 'Toreopuanga' represented the bows of a canoe, 'Whakaararaumati' the stern. 'Rurupo,' 'Rurea' and 'Taiwha' were the three centre piles of food. It was a very large canoe. The food extended a mile and a half. Have seen the place. The feast was given on the other side of the lake near Te Aute. The food was presented to Te Angangi.'*

*'After this Te Angangi returned home and told his young people and relations to collect food to repay that feast. They collected and he went to the other island. (South Island) He went to see his relations who had gone there long before — Waipua, Rongomaiwhainga and Hinetewai. He went to get muttonbirds and albatrosses for his feast. His relatives collected the food and he shipped it on his canoes. Two of these together with the crews, and Te Ikaraeora his father, also perished and his own canoe was the only one that landed safely.'*

*'On his return home he asked his relations if they had collected any food. They said, "Yes, but not enough to pay so great a feast as that given to you." He saw the food, took what he could to Whatuiapiti and*

said, "I can't repay you for the five piles of food but I will give land." He gave the land in payment to Te Whatuiapiti and gave the boundaries of it. The land began at Te Upoko-o-Te Haimata, thence to Te Pairahi, thence to Porangahau river and up it to [the] mouth of Mangaorapa, up it to the mouth of Tangarue, up it to Te Horo, thence to Rotoiti, thence to Te Rakaupuhi, thence to Warupara, thence to the east to Te Horo-a-Te Hewai, thence to Raekatia, thence to Horearua, thence to Te Umuopua, thence to Rangitoto, thence to Makaretu, (can't give exact spot) thence up it to its source, thence to summit of Ruahine, thence it went along the boundary of the conquest to Mangatera, thence down it to its mouth at Manawatu, crossing it and then in a straight line to Oporae, thence along Puketoi ridge to Wahatuara, thence to Kaituatawata the source of the Akitio river, down it to its mouth to the sea, thence along the coast to Te Upoko-o-Te Haimata the commencement. The land comprised in these boundaries was the gift of Angangi To Te Whatuiapiti.<sup>57</sup>

### 7.1 Rangitane gain a concession.

When news of Te Angangi's gift reached Rangitane they learned that the boundaries encroached on their territory. They took prompt action to limit the gift. 'When Rangiwhakaewa and his elders, who were living at Tamaki, heard of this gift he sent Rakairakahu and Puakiteao, his elders, to Whatuiapiti and Angangi to ask them to shift the boundary back to Manawatu [river] for the food that had been collected by them for their contribution to the feast. It was agreed to. All assented as all were Rangitane.'

'It was then settled on the request of the two sent that the boundary should be Ruahine to the source of the Manawatu, down it to the mouth of Mangatoro and up it to Oporae The other side of Manawatu [river] was Rangiwhakaewa's. the two messengers put up a post at Tiratu on the other side of the Manawatu and called it 'Pua ki Te Ao.' It indicated that that was the boundary of land given to the two elders sent.'<sup>58</sup>

Other sources state that Rangiwhakaewa's emissaries argued his case on the grounds of his military assistance at Heretaunga and Turanganui. Their representations paid off handsomely as Rangitane retained the lands north of the Mangatera stream as far as the Manawatu river. It was a timely action on the part of Rangiwhakaewa, pre-empting Whatuiapiti's distribution of the gift land to the chiefs who had assisted in gathering the feasts.

<sup>57</sup> NMB 24, p 16 – Rakautatahi hearing. Ev. Henare Matua.

<sup>58</sup> NMB 24, p 17 – Rakautatahi hearing. Ev. Henare Matua.



MAATA TE OPUKAHU

## 7.2 Impact on Rangitane of land gifts.

There is evidence that a section of Rangitane continued to live out at the coast despite the occupation of Te Aomatarahi and that they were still there three generations later when Te Angiangi gifted his land. They lived at Putikiwhetea pa on the north bank of the Porangahau river. Te Angiangi gifted land in this area directly to Manuhiri, a chief from the interior. He had retained it when Whatuiapiti acquired the bulk of his territory. With the gift to Manuhiri came the request by Te Angiangi to be kind to the Rangitane who were living on it.<sup>59</sup>

Manuhiri disregarded Te Angiangi's request and bewitched the Rangitane chiefs Taiurakarapa, Tautake and Rangiamoa at Putikiwhetea. *'The land belonged to Rangitane to whom the inhabitants on it also belonged. Rangitane were living under Angiangi when bewitched by Manuhiri. The pa where the people were bewitched was in the block given to Manuhiri.'*<sup>60</sup>

Details have survived of which chiefs Whatuiapiti rewarded for their assistance in gathering the feasts and which piles of food they contributed to. *'Whakaararaumati' was one of the heaps of food that was not paid for by Angiangi. It belonged to Hikarerepari and Tamaiwaho. 'Toreopuanga' was another heap which belonged to Kaitahi, Taurito, Huingaiwaho, Te Tatu and others. 'Rurupo' was another heap of food belonging to Te Manukiterangaia, Hikataniwha, Tukonohi and others. 'Rurea' and 'Taiwha' were other heaps belonging to Mutu and Kanewai and others. These people all belonged to a hapu called Te Aitanga-a-Tatai. These were the heaps that were not paid for in kind but in land.'*<sup>61</sup>

Some of the lands given for these piles of food bordered on Rangitane territory. They will be discussed later in the text where relevant to Rangitane history. At Tahoraiti there was a clearing in the forest of Te Tapere nui o Whatonga. This section of the forest which stretched from Ngaawapura (Woodville) north to Rakautatahi became known as the Forty Mile Bush in colonial times. Tahoraiti had served as the headquarters of Rangitane since the days of Whatonga and the events of Rangiwhakaewa's era served to consolidate it.

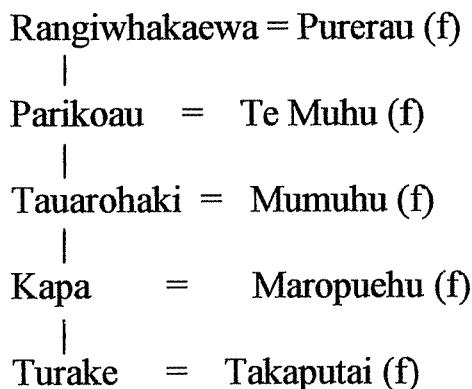
<sup>59</sup> NMB 14, p 59 – Porangahau hearing. Ev. Henare Matua.

<sup>60</sup> NMB 14, p 4 (and NMB 13, p 366) – Porangahau hearing. Ev. Wi Matua.

<sup>61</sup> NMB 18, p 219 – Waikopiro hearing. Ev. Henare Matua.

### 7.3 Rangiwakaewa's descendants.

One of the benefits of whakapapa is that it helps determine sequence and timeframes. Rangiwakaewa is a useful yardstick for measuring the continued occupation of Rangitane because his line of descent is well-documented. While he and his sons Parikoau and Tamahau belonged to the era of the 1600s, his grandchildren belong more precisely to the 1700s. The following whakapapa provides a framework for the narrative.



### 7.4 Parikoau, son of Rangiwakaewa.

Parikoau inherited his father's mana and occupied the lands at Tamaki. He married Te Muhu, predominantly Rangitane with a line of ancestry from Te Hika-a-Papauma. She was a grand-daughter of the celebrated chief Irakumia. In his evidence in the Tamaki subdivision hearing Hori Herehere stated, *'Their ancestor is Rangiwakaewa. I can trace their descent from Rangiwakaewa. All the ancestors of Atenata and Ihiaia lived on the land. I know some of the places that were occupied by them. Te Puta-o-Tauira is an open place and a clearing. Otaria was the name of another clearing. The settlements at that clearing were Te Upokotete – Whatinokoau – Ngahiri-o-Tauarohaki. Tauarohaki lived at that place [Ngahiri-o-Tauarohaki] and also did Parikoau, his father.'*<sup>62</sup>

One account states that Parikoau died in battle. *'Parikoau, son of Rangiwakaewa, was killed to avenge the death of Kahutorua. The same expedition killed Tamaiwaho and Tauarohaki. Noa Huke and Ngai Te Upokoiri told me this. Kahutorua was a Ngati Kahungunu.'*<sup>63</sup> This needs verification as three generations of Parikoau's family are claimed to have perished in the same series of fights concerning Tamaiwaho's gift, namely Parikoau, Tauarohaki and Kapa.

<sup>62</sup> NMB 37, p 10 – Tamaki subd. Hearing. Ev. Hori Herehere.

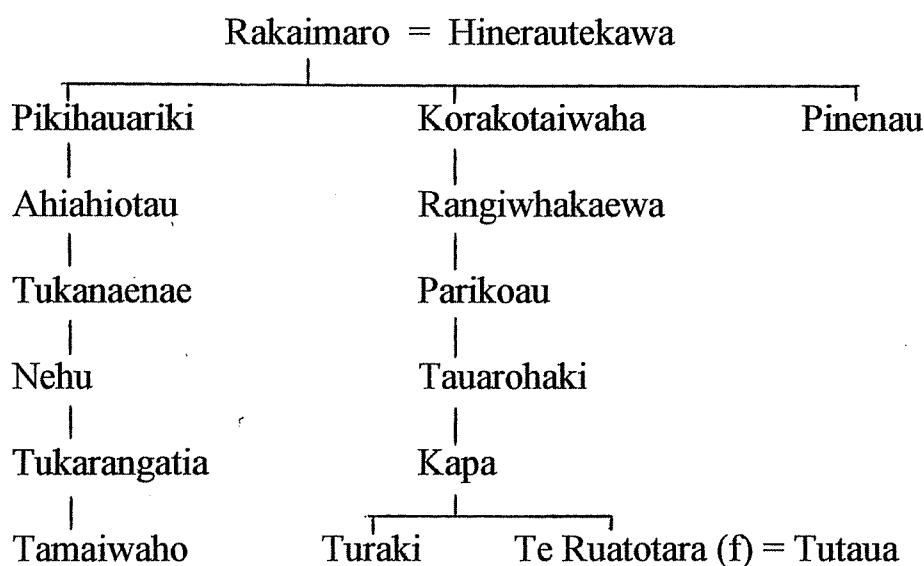
<sup>63</sup> NMB 24, p 213 – Ngapaeruru hearing. Ev. Hoani Meihana.

### 7.5 Tauarohaki and Kapa.

There is little documentation on Tauarohaki. As mentioned above a settlement in the clearing at Tamaki was named Ngahiri-o-Tauarohaki. He married Mumuhu of Ngai Tahu, a descendant of Ririone and there were four children of the marriage – Te Kurairirangi, Hineaotonga, Kapa and Manawa. One account states that he died at Te Paritauira, the first of the Piripiri battles.<sup>64</sup> Kapa, like his father, is not well-recorded in Rangitane tradition. He married Maropuehu of Rangitane, a descendant of Irakumia. They had several children of note, namely Turake, Te Ruatotara(f), Uewha and Te Wharekohukohu.

### 7.6 Tamaiwaho's gift.

Tamaiwaho was one of the chiefs who assisted Whatuiapiti to gather food in the competitive series of feasts with Te Angiangi. He lived at Rakautatahi and was a descendant of Pikihuariki whose younger brother was Korakotaiwaha, father of Rangiwhakaewa.



Of the children of Rakaimaro and Hinerautekawa, Pikihuariki was the one who remained on the homelands at Rakautatahi and lived in the Te Hore pa. (see 5.6) Tamaiwaho is five generations in direct descent from Pikihuariki. He was of both Rangitane and Ngai Tahu descent.

By inheritance from his Rangitane and Ngai Tahu ancestry Tamaiwaho already possessed lands on both sides of the Manawatu river. Most authorities agree that Otawhao and Whenuahou were the

<sup>64</sup> NMB 18, p 2 – Waikopiro hearing. Ev. Inia Whangataua.

lands gifted to him for his assistance to Whatuiapiti. It was a gift of these lands to the Heretaunga chiefs Manawakawa and his son-in-law Te Rehunga which led Rangitane to war and brought about Tamaiwaho's demise.

The circumstances of the gift were similar to Te Angiangi's situation. '*The cause of the gift was the present of food made by Te Rehunga and Manawakawa to Tamaiwaho. The food was given by Tamaiwaho to Te Rehunga first and Tamaiwaho accompanied his present with a request for some seed kumaras. Te Rehunga and Manawakawa gave the kumaras accordingly. The food given on that occasion by Tamaiwaho was rats and fruits. Taro and other things were returned by Te Rehunga and Manawakawa in great quantities. Tamaiwaho was unable to make an adequate return in kind and so gave the land.*'<sup>65</sup>

Tamaiwaho's gift brought down the wrath of Rangitane when they heard that some of their lands had been included in the gift. '*Tamaiwaho was two years thinking how to return the feast in kind, and not being able to do so, gave land to Rehunga and Manawakawa. Otawhao, Tuatua, Te Aurataura and Ngamoko were the lands that I heard of being given to Rehunga and Manawakawa. Angiangi's lands that were given were away from this. I forget the names of them.*'

*'When Rangitane heard of Tamaiwaho's and Angiangi's gifts [note Te Angiangi's gift shouldn't be confused with that of Tamaiwaho] the Rangitane, I mean on both sides of the [Manawatu] Gorge, those and these joined forces and went to Mangatoro from Tamaki and put up a post there at Mangatoro and returned. It was specially a protest against the gift. 'Pua ki te Ao' was the name of the post. [note this was the second post of this name and not to be confused with the earlier one further up the river.] Rangitane returned. The post was put between Tuturewa and the Mangatoro stream, on the Mangatoro block. Don't know particular spot.'*

*'It was cut down both by the parties to whom the land was given and by those who gave it. Rangiaraia, Rangiwetea, Tireo ki te Rangi their grandson, Marama and many other chiefs of Rangitane and followers came from the other side to put up that post. When Rangitane found the post destroyed they went up the Manawatu to Tuhemata and put up another one there. It was also called Pua ki te Ao. The war party went on to fight and came to Kopua and fought there with Ngati Kahungunu and*

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<sup>65</sup> NMB 17, p 274 – Waikopiro hearing. Ev. Hori Niania.

*half-caste Rangitane. 'Pakaroa' was the name of that fight. Forget names of those who fell.'*

*'We defeated Ngati Kahungunu and then attacked Tataiwhetu pa and took it. They attacked Ngahore pa and took it and came on to Waipukurau. Mangatarata was next reached and a fight ensued. Rangitane were victorious again and Tamaiwaho was killed. He was killed for these unauthorised gifts of lands and also because of Angiangi's gift. There was other fighting besides. Many others besides Tamaiwaho were killed for Rangitane followed the enemy to this place, Waipawa, and attacked Moanairokia pa over the river here. Kahutorua, chief of Ngati Kahungunu, was killed. (I reminded Hapuku of it)'*

*Rakautatahi was next reached and after one day found the enemy following them. Rangitane went on and a party encamped on each side of Mangatawai. Next day they went and were still followed. Piripiri was reached on the return journey from Waipukurau and a fight ensued and Rangitane again conquered.<sup>66</sup>*

It was another example of Rangitane's ringakaha, their ability to defend their lands. *'Tamarora, who was killed at Piripiri, belonged to Ngai Tangimoana and so did Paha and Riki. Tutaua, a descendant of Hikarerepari, was also killed there. Also Te Rangiwhitihi, a descendant of Rangitekahutia. Many others were killed there – 50. 160 escaped. Rangitane numbered 800 altogether with the descendants of Tango-whiti.'<sup>67</sup>* Ngati Apa is said to have assisted Rangitane led by their chief Te Hunga o te Rangi. The hapus who took part in the fights were Ngati Te Riponga, Ngai Tangihia, Ngai Tamatea and others. It was on account of these conquests that the descendants of Tangowhiti retained this block [Waikopiro] and the Rangitane the other side of Manawatu river.<sup>68</sup>

<sup>66</sup> NMB 24, p 207 – Ngapaeruru hearing. Ev. Hoani Meihana.

<sup>67</sup> NMB 18, p 2 – Waikopiro hearing. Ev. Inia Whangataua.

<sup>68</sup> NMB 18, p 2 – Waikopiro hearing. Ev. Inia Whangataua.

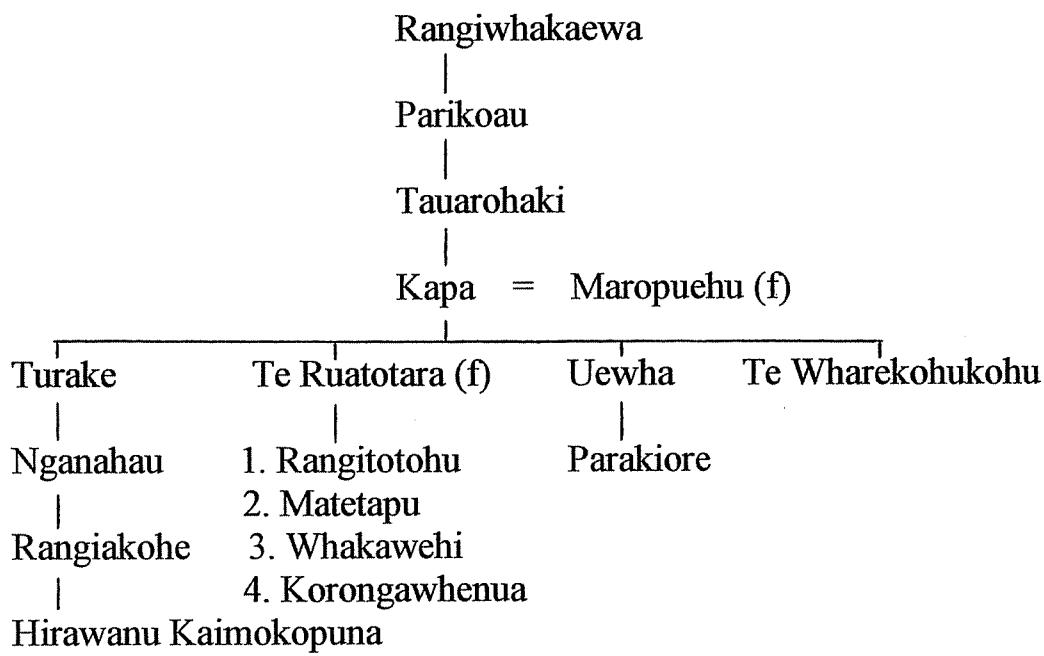


Gottfried Lindauer

NIREAHA TAMAKI

### *8.0 The influence of Kapa's descendants.*

Kapa was a great grandson of Rangiwakaewa. He married Maropuehu of Rangitane and their children and grandchildren were influential in the affairs of Rangitane.



After Piripiri Rangitane returned to Tamaki. '*After our conquest we (Rangitane) lived on this land, Tamaki, close to present settlement of Tahoraiti (Tawakeroa) where we had a large house called Aotea. Rangitane began to live on the other side at Oroua about time of Roto-a-Tara ---*',<sup>69</sup>

Turake represented the senior male line from Rangiwakaewa. '*Turake in his time was a principal man over all the district and on as far as Rakautatahi. I heard that Turake had a right to the Tamaki block. Uewha was younger brother of Turake. Uewha's rights were situated at Rakaiaiatai, Otanga and Tiratu I have heard.*'<sup>70</sup>

### *8.1 The placement of Te Ruatotara's children.*

Te Ruatotara married Tutaua, a grandson of Hikarerepari. '*When Ruatotara was betrothed to Tutaua she came to live at Tukipoho pa near Waipawa. Their children were brought up there viz. Wakawehi, Koroangawhenua, Matetapu and Rangitotohu. About time of the war*

<sup>69</sup> NMB 24, p 221 – Ngapaeruru hearing. Ev. Hoani Meihana.

<sup>70</sup> NMB 37, p 63 – Tamaki partition hearing. Ev. Tanguru Tuhua.

*parties going out to avenge Tamaiwaho's death and that of Kahutorua. Tutaua went out to fight. Kiripunoa and Tamarora went with him. When they came to Rakautatahi they were joined by Takitahi and Paha. Manawakawa and Rehunga had raised the war party. Kapa's death was to be avenged by Tutaua and his children as he was his father-in-law.'*

After Tutaua's death at Piripiri Te Ruatotara wished to marry again. '*Ruatotara wanted to marry again and told her children to return to Tamaki. She fell in love with Rauotea, married him and lived at Roto-a-Kiwa, Raukawa and Whaitirinui. Rangitotohu and his younger brothers returned to Tamaki. Koroangawhenua, Whakawehi and Matetapu went to Tamaki and Rangitotohu remained at Rakautatahi. After Piripiri fight Rangitotohu went to Rakautatahi. Rangiapani told him to remain at Rakautatahi to keep his fires alight there. Turake, brother of Ruatotara, married Rangiapani's child Takapukai at this time.*'<sup>71</sup>

Although Te Ruatotara's husband belonged to Te Hika-a-Papauma it didn't deny them their Rangitane inheritance. '*They were all Rangitane. Tutaua, husband of Ruatotara, was a Ngati Kahungunu. Rangiwhakaewa was of Kahungunu but I can't give his descent. He was considered a Rangitane. Ruatotara's children Rangitotohu, Wakawehi, Korongawhenua and Matetapu would be considered Rangitane as they remained on Rangitane lands and did not go back to their father's people.*'<sup>72</sup>

Authorities differ on who placed Te Ruatotara's sons as the guardians of the exits to the great forest of Te Taperenui o Whatonga. Most agree that their uncle Turake was involved.<sup>73</sup> Some claim that Tutaua, father of the children, participated in the placement. Others maintain it was their cousin Parakiore, son of Uewha. All are agreed however that they were placed and that they held the mana of the exits they controlled. Matetapu is said to have gone to Porangahau.

Hori Niania provides details of the placement. '*Parakiore closed the road at Tamaki and not on this land. [Waikopiro] I know the proverb following:*

1. *Te Rangitotohu kei te putanga ki Te Rakautatahi.*  
(*Te Rangitotohu is at (protects) the exit of the road at Te Rakautatahi.*)
2. *Parakiore kei te putanga ki Paparataitoko.*  
(*Parakiore is at (protects) the exit of the road to Paparataitoko.*)
3. *Te Whakawehi kei te putanga ki Te Toanga.*

<sup>71</sup> NMB 23, p 309 – Rakautatahi hearing. Ev. Tanguru Tuhua.

<sup>72</sup> NMB 24, p 278 – Ngapaeruru hearing. Ev. Huru Te Hiaro.

<sup>73</sup> NMB 37, p 31 – Tamaki Subdivision hearing . Ev. Ihaia Te Ngarara.

*(Te Whakawehi is at (protects) the exit of the road at Te Toanga.)*

4. *Te Korongawhenua kei te putanga ki Te Waha o te Kuri.*

*(Te Korongawhenua is at (protects) the exit of the road at Te Waha o Te Kuri.)- [Manawatu Gorge]*

The probable explanation for these placements was that they acted as a deterrent to any further assaults on Rangitane's boundaries. It is doubtful that Tutaua had a hand in the placements because he died before their mother sent the children back. Also he would not have the authority to place Te Korongawhenu at the Manawatu Gorge which was undisputed Rangitane territory. As a descendant of Hikarerepari his authority would only apply to lands gifted to that ancestor by Whatuiapiti.

### 8.2 Parakiore's territory.

Although there is some disagreement over who settled Parakiore on the land there is universal recognition that he was placed on Waikapiro. *'Hori Herehere was wrong in saying that Parakiore was brought to this land by Ruatotara, Tutaua and Uewha. But I admit that part of his statement where he said that Uewha was his father and that Tutaua, seeing that was a proper person, placed him on this land. His only hapu I heard of were Ngati Rangiwakaewa. Ngati Tuwhirirau he did not take onto the land. Turake, Uewha, Wharekohukohu were the chiefs of Rangitane. Turake did not come onto this land.'*<sup>74</sup>

Paparataitoko is given as the location where Parakiore was placed. *'Did hear of the mana of certain persons set up in this Court. Can't remember any proverbs about it. Parakiore was set up to have mana over Paparataitoko. I think this shows that that man was the owner of this block. He was brought from Tahoraiti by his elders Turake, Uewha, Te Ruatotara and Tutaua. Last-named was Ruatotara's husband and came from Hikarerepari. Parakiore was set up at that place to have mana and to keep back attacking parties from coming on to this block.'*<sup>75</sup>

Parakiore's first wife was Werowero and they had one son, Te Rangikapurotu. They lived in turbulent times and the life of Parakiore is a continuous succession of battles. One of his pas was Te Upoko-o-Hinetu on a bend in the Manawatu river. He built another pa called Tutupapa because Whatakokako was not in a strong position.

<sup>74</sup> NMB 22A(1), p 285 – Waikapiro hearing. Ev. Henare Matua.

<sup>75</sup> NMB 18, p 134 – Waikapiro hearing. Ev. Hori Herehere.



RAIKAPUA PA – ancient fortification of the Rangitane.



TE REINGA-A-MAHURU PA – a Rangitane stronghold.

The great stronghold of Parakiore was Te Reinga-a-Mahuru on the western slopes of the Raekatia range. *'The ditch is 10 feet deep – on a point. I have often been there, before and after the last Court. There is a spring there called 'Raroa Paerikiriki.' The house 'Rongo-o-Kotuku' stood here.'*<sup>76</sup>

It is interesting to note that Parakiore lived into the 1800s. Maata Poraerae who gave evidence in the Ngapaeruru hearing in 1892, lived at Te Reinga-a-Mahuru as a girl and saw both Parakiore and his wife Werowero there. The hapu names Ngati Parakiore and Ngati Kapakapa belong to his descendants.

### 8.3 *The sieges of Te Reinga-a-Mahuru.*

The period 1815–1835 was one of the most turbulent in the history of Rangitane, as was the case in Heretaunga as well. The following account by Rangitane authority Hori Herehere demonstrates the variety of situations which affected Te Reinga-a-Mahuru despite its remote location. *'The pa was last occupied just before Te Ropiha and his relatives fled to Nukutaurua. It was attacked by war parties in former times. Pareihe was one who attacked it. It was not taken. Te Mahuirangi, one of the attacking parties, was killed. He was caught and killed by Takakaha, a man of Ngai Toroiwaho. Te Rangikataepa's daughter was killed by the attacking party. I think it was Hinewairerekohu. Pareihe wanted to kill Rangikataepa by pursuing him from Waipukurau and Whatuma, till he took refuge with our elders at Te Reinga-a-Mahuru.'*

*'This is why he went to Te Reinga-a-Mahuru to live. He lived at Waipukurau under his own mana. At Te Reinga-a-Mahuru he lived under that of Parakiore who assisted him in fighting against Pareihe, that is, his descendants did, ie. Te Rahui and Ropiha. He did not go there because he had a claim.'*

*'Te Heuheu Tukino also attacked Te Reinga-a-Mahuru pa. He found Ngati Parakiore, Ngati Rangiwahakaewa and Ngati Ruatotara in the pa and made peace with Te Rahuinui o Kehu, the grandchild of Parakiore and an elder brother of Ropiha. There were no other hapus in the pa. Te Heuheu went away.'*

*'Te Whatanui also led another party against that pa. He was a great chief of Ngati Raukawa. When he got to the pa he made peace with Te*

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<sup>76</sup> Nmb 22A(1), p 207 – Waikapiro hearing. Ev. Hori Ropiha.

*Ropiha Tako and there was no fighting. Ropiha was grandchild of Parakiore. Ngati Parakiore and Ngai Te Ruatotara were in the pa and my elders were with the attacking party, having joined them at Tahoraiti.*<sup>77</sup>

#### 8.4 The battle of Te Ruru.

Because Tamaki Nui-a-Rua was the access corridor from Manawatu and Wairarapa to Heretaunga, Rangitane attracted considerable unwanted attention. Few of the marauding war parties had Rangitane in their sights but they played reluctant hosts to some dangerous acquaintances and ended up bearing the brunt of conflicts not of their own making. The end result was that a considerable number of Rangitane opted to join the exodus to Nukutaurua under the leadership of Te Wera Hauraki and Pareihe.

The origins of the Te Ruru engagement fall into the above category. Ngai Te Upokoiri and Ngati Raukawa had allied to avenge a former loss against Ngati Kahungunu of Heretaunga. They killed six people at Raukawa and retreated to Manawatu. The following summer Ngati Kahungunu mustered a large war party and went in search of Ngai Te Upokoiri. At Oporae they captured and killed Te Paku. Rapana Te Hauerangi escaped. He belonged to Ngati Mutuahi and was an uncle of Hirawanu Kaimokopuna. The war party then returned because Te Hauerangi had given warning to Ngai Te Upokoiri.

*Ngai Te Upokoiri had access to Manawatu through marriage. ‘They had no lands at Manawatu. Hori Te Kaharoa’s wife Hineipaiea gave us access there. It was the Roto-a-Tara defeat that took those two hapus to Manawatu.’<sup>78</sup>*

Te Whatanui, principal chief of Ngati Raukawa, joined forces with Ngai Te Upokoiri on a retaliatory raid to Heretaunga. ‘After the Roto-a-Tara fight took place when I was a child, Ngati Raukawa, Ngai Re Upokoiri were defeated and sought our assistance. So did Ngati Marau of Rakautatahi. We were then on the other side of Ahu-a-Turanga. Tamaki was not abandoned. Those Heretaunga lands had been abandoned long before. Tamaki was not abandoned because the people were strong to hold it. A marauding expedition of Rangitane, Ngati

<sup>77</sup> NMB 18, p 131 – Waikopiro hearing. Ev. Hori Herehere.

<sup>78</sup> NMB 20, p 422 – Mangaohane hearing. Ev. Raniera Te Ahiko.

*Raukawa and Ngai Te Upokoiri, when they came, killed Paeroa and Kutia.*<sup>79</sup>

As they made their way back to Manawatu, Ngati Kahungunu led by Puhara, Te Hapuku and Pareihe's son Rangihauparoa, followed them up and engaged them at Te Ruru on the Manawatu river near Kumeroa.

*'Ngati Kahungunu retaliated and defeated Rangitane at Te Ruru and my elder sister Wiramina was taken prisoner. It was a Rangitane settlement and Hirawanu Kaimokopuna's little boy was killed. Whakarongo, sister of Hirawanu [his cousin in fact] was also taken prisoner and taken to wife by Hapuku. Hirawanu's wife and younger brother were also killed.'*<sup>80</sup>

Haereroa, the son of Hirawanu was cooked and eaten and this was the origin of the hapu name Ngati Mutuahi. A fine lament was composed by Hirawanu as an expression of his grief.

*'E hika ma, e kei te haurangi au  
He kainga nahaku i te ao e rere  
Koe ao pāraki e riringi mai nei  
I haere mai ra koe i runga o Ahuriri  
I aku tūmanako e whakarei noa nei, e.  
Taku nui, taku tiketike, i te rau o te raro, e.  
Haere ra, e hika, koutou ko o mātua.  
Naku koutou koi kai horatia, e.  
Koi nuku mahoratia ki runga i Takapau-wharanui  
I whiua, i tāia mo Wairokiroki.*

*Friends, I know not what I do.  
My food is the cloud which floats above,  
A cloud from the north sprinkling rain,  
You came from above Ahuriri,  
From my hopes now dashed.  
My great one, my exalted one in the north,  
Farewell, son, to you and your elders,  
You were mine, not to be consumed at random,  
Or scattered about at Takapau-wharanui,  
Driven and beaten because of Wairokiroki.'*

<sup>79</sup> NMB 24, p 212 – Ngapaeruru hearing. Ev. Hoani Meihana.

<sup>80</sup> NMB 24, p 213 – Ngapaeruru hearing. Ev. Hoani Meihana.

### 8.5 Exile at Nukutaurua.

Authorities differ on the date of the exodus to Nukutaurua. Various dates in the period 1828-1832 have been put forward. Some of the Ngati Parakiore section of Rangitane went to Nukutaurua. *'Our people then continued their journey to Nukutaurua. This was the time when this country was abandoned by all the tribes except some of Ngati Rangiwakaewa who continued to live on this land and Tamaki. But none of the counter-claimants went from this land. Paora Te Rangiwakaewa, father of Hori Herehere, Wiremu Te Huata, Aperahama Rautahi and others of Ngati Rangiwakaewa lived both on this land, Ngapaeruru and Tamaki. After the return from Nukutaurua this land was never permanently occupied but we used to hunt over it and then our elders told us of the places on it.'*<sup>81</sup>

Ngati Rangiwakaewa were not the only branch of Rangitane who chose to remain on the land in preference to going to Nukutaurua. *'Some of Ngati Tu and Ngati Hauiti remained also. Some of Ngati Hamua as well. They came from Akitio and Wainui because of the attacks of Ngati Awa and Ngati Raukawa. They lived at Te Awakari pa [Porangahau] which they fortified.'*<sup>82</sup>

These people remained at Porangahu until the coming of Christianity. *'Ngati Tu, Ngati Hauiti and Ngati Hamua were also living there. Shortly after Henare's return they left for their own places as Christianity had been introduced.'*<sup>83</sup>

### 8.6 Hirawanu Kaimokopuna.

Through unbroken male descent from Turake, eldest son of Kapa, the chieftainship of the Rangitane of the upper Manawatu river passed to Hirawanu Kaimokopuna. After the battle of Te Ruru he remained at Manawatu spending time both at Tamaki and at the lower end of the river. He died in 1869. William Colenso met him at Otawhao [Kumeroa district] on 1 April, 1846. *'At a quarter past 2 we reached Otawhao, dripping wet. Received most hospitably by Kaimokopuna, the chief of this Tribe, and the principal man hereabouts, upon the upper part of the river.'*

<sup>81</sup> NMB 22A(1), p 211 – Waikapiro rehearing. Ev. Hori Ropiha.

<sup>82</sup> NMB 13, p 395 – Porangahau hearing. Ev. Wi Matua.

<sup>83</sup> NMB 13, p 396 – Porangahau hearing. Ev. Wi Matua.

Te Hirawanu is said to have set up a boundary between the Rangitane identified as Ngati Marau, Ngai Toroiwaho and Ngai Tahu of the Otawhao and Whenuahou districts and the Rangitane of Tamaki. For this reason Rangitane of Tamaki Nui-a-Rua made no claim on those blocks. *'I cut down a totara tree on this land called 'Taupa ki Heretaunga.' It was intended for a canoe but the sale of Waipukurau interfered so we returned, the builder being sick. Kaimokopuna pointed it out to us and told us it was a boundary mark of the land given to Te Rehunga. The tree stood on the banks of the Manawatu. Me and Karaitiana felled that tree.'*<sup>84</sup>

There are several versions of the tree-felling incident. *'Hirawanu's boundary was made on his own authority as a principal chief of Rangitane. He did not consult the hapus on the other side as far as my information from Huru Te Hiaro went. It was Hirawanu's proposed boundary. Both sections of Rangitane know of this boundary and that was how the Rangitane of Tamaki made no claims on the other side of it.'*<sup>85</sup>

The following account is taken from the Tiratu-Tipapakuku District Reunion publication and was provided by Manahi Paewai. It involves Te Whatanui, principal chief of Ngati Raukawa. *'On the way to the pa the party passed a huge totara tree which Te Whatanui was so impressed with that he suggested it be set aside and be commemorated as a fitting symbol of his victories. Following appropriate karakia and ceremony, this huge tree was set apart and was named 'Te Taupa ki Heretaunga.' The felling of this special tree by Karaitiana Takamoana and others in the 1850s without the premission of the tribe led to the perpetrators being ordered off the area by Paora Te Rangiwhakaewa with severe reprimand.'*

#### 8.7 The significance of Hirawanu.

There are many accounts of Hirawanu's standing as principal chief of the Tamaki Nui-a-Rua territory. He was described by Ihaia Te Ngarara as, *'A man of rank amongst the people and a 'kaiwhakahaere' of their affairs.'*<sup>86</sup>

But Hirawanu also represented another dimension of Rangitane. He was the visible presence of Rangitane as an iwi in its own right. He

<sup>84</sup> NMB 22A(1), p 96 – Waikopiro rehearing. Ev. Hamana Tiakiwai.

<sup>85</sup> NMB 24, p 224 – Ngapaeruru hearing. Ev. Hoani Meihana.

<sup>86</sup> NMB 37, p 30 – Tamaki partition hearing. Ev. Ihaia Te Ngarara.



HORI NIANIA

had blood links to other iwi but he identified as Rangitane and was recognised as such by his own people and abroad. The headquarters of his people was at Tamaki where he lived.

### *9.0 Post-Treaty occupation of Rangitane.*

As stated above, some sections of Rangitane chose to remain in their own territory at the time of the exodus to Nukutaura on Mahia peninsula. The Treaty of Waitangi was signed in February, 1840 but those who had abandoned their lands didn't repatriate them in a hurry. There was an understandable reluctance to accept that the signing of a document suddenly removed all the threats to their security that had previously been their way of life.

As late as 1846 when William Colenso made his third journey as resident missionary into Rangitane territory he was greeted with apprehension. After spending the night at Pakuku village at the south end of Wainui beach he set off along the coast towards Akitio. '*Rose early and started; by the way met the Natives of Akitio going to Pakuku, all much afraid of some hostile tribes from the Thames and Waikato district, said to be prowling about, and to have killed 2 or 3 persons: endeavoured to disperse their fears. We continued our march until night, when we halted at Whakaraunui-o-Tawhaki, a place of potato plantations where were a few Natives.*'

*'This morning [the following day] we proceeded on to Mataikona and arrived there at half-past ten. In passing by their chapel, I was grieved to see it inhabited by a herd of hogs and going fast to ruin. The Natives assembled to receive me, after their Native custom; and their chief made a long harangue. Rose and addressed them in reply, and gave them a severe lecturing, for, from my acquaintance with the Natives, I too plainly saw that things were in a poor, dying way. Conversed with Native Teacher, found they were expecting a visit from some hostile parties from Waikato, whose reported nearness had greatly alarmed them;*<sup>87</sup>

Colenso crossed the Ruamahanga river and entered the Seventy Mile Bush for the first time on 24 March, 1846. He wrote in awe of the occasion. '*Dinner over, we crossed the river, and, entering a dense forest, travelled three hours, when we halted for the night by the side of a small stream. This forest appeared to be the most*

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<sup>87</sup> Colenso Journals – 11-12 March, 1846.

*primaeva of any I had seen in New Zealand. The soil, for many feet in depth was only composed of decayed vegetable matter, mostly leaves; and many of the trees were of immense size. The birds were very few - and a death-like silence reigned, not even broken by the solitary owl.'*

Three day's march north through the forest brought Colenso's party to the Rangitane village of Te Hawera. '*This little village with its new chapel (just put up against my coming) standing in the midst of a small plain (the only space we had seen for 3 days) appeared to be delightfully secluded from the world. The eternal forests - "the trees of Jehovah" - stood around; while everywhere the gracefully ever-waving fronds of the fern-trees which skirted the plain, afforded such a delightful contrast to the sombre depths beyond them.*'

*'The Natives had put up a little Taketake, and collected a quantity of soft fern. And soon the old chief Te Hiaro [Karepa Te Hiaro] - dressed in his best attire, anointed with oil and red ochre, and feathered with the elegant snowy plumes of the kautuku (a species of white stork) - presented himself and made a speech suited to the occasion.'*

Together with the people of the neighbouring Ihuraua pa who had travelled over for the occasion, a total of 41 assembled at Te Hawera to meet the missionary - 16 men, 11 women and 14 children. Colenso then continued north to the banks of the Manawatu river. Across the river 150 people were assembled to receive him. Two days later on 1 April he made his way up the river to Otawhao. He recorded, '*At a quarter-past 2 we reached Otawao, dripping wet. Received most hospitably by Kaimokopuna, the Chief of this Tribe, and the principal man hereabouts, upon the upper part of the river.*'

About one and a half miles upstream from Otawhao Colenso visited the small village of Puehutai where he addressed 20 residents. A further three hours walk brought him and his party to Te Hautotara, another small village and the last on the upper river navigable by canoe. Here he remained for four days, overcome by wet and rheumatism. '*The whole country presenting a melancholy appearance from so much water. Wading through water to chapel. Books, clothes, food, etc. mouldy.*'

### 9.1 Colenso's census.

In September, 1891 Colenso gave evidence at the Mangatoro partition hearing. During his evidence he revealed details of a census he had taken at Te Hautotara in 1845. '*On my visits people did not come to me at Hautotara as there was no communication and people were in a state of fear of each other. They came to me from close localities – not from Porangahau though. Hautotara was not a large settlement in those days.*'

*'I saw the following there in 1845 when I took census :- Ihakara Patu (Whaitiri), Paora Te Rarowhakaewa, Aperahama Rautahi, Wi Te Huata, Wikirirohi Rautahi, Ihaka Rautahi, Eruini Rautahi, Hoera Te Rarowhakaewa, Hakaraia Te Taukatoreke, Ihaia Waewae, Pirika Te Kahoki, Herehere, Taurekareka, Tawai, Te Poke, Te Karaka Matai, Hohepa Turiri, Pihere Pene, Hopa Te Whakawhere and Tamati Henare. Ngati Pakapaka and Ngati Poto were the hapus. These were men and boys.'*

*'I have names of females at same place. Arapera Rangiwakaewa, Ngahiha Te Rautahi, Hera Hiahia, Maata Te Opekahu, Konai, Hineiarangi, Kotuku, Pakukai, Pitau, Hakiuru, Tungane, Ihapera Paewai of Ngati Mutuahi and Roka Whakataka.'*

The construction of chapels represented a returning confidence that Rangitane's future lay in the territories they had occupied since the days of their ancestors. On 27 March 1847 Colenso arrived at Hautotara and recorded, '*A new chapel had been put up since my last visit, which, though not a very good one, was made of totara bark, size 12 x 20.*' On 29 March he proceeded to Puehutai. '*I found that a small house had been put up for me, but its being open all round over the wall-plate, and still threatening rain, I preferred my tent. A nice chapel of totara bark had been begun, size 18 x 27, and 8 feet to wall-plate, having a roof of true Church-pitch.*'

A powerful testimony to the impact of Christianity is provided by the dying words of Karepa Te Hiaro, chief of Te Hawera. In early December 1849 he summoned his people close around him and addressed them. '*You well know that I have brought you from time to time much riches. I have obtained for you muskets, powder, hatchets, knives, blankets, shirts, spades, etc. I afterwards heard of the new riches, called Faith; I sought it. I went to Manawatu; in those days a long and perilous journey, for we were surrounded by*

*enemies; no man travelled alone. I saw the few Natives, who, it was said, had heard of it; but they could not satisfy me. I sought farther but in vain,'*

*'I afterwards heard of a white man called Hadfield being at Kapiti, at Otaki, - and that with him was the spring where I could fill my empty and dry calabash. I travelled to this place – to Otaki – but in vain; he was gone; gone away ill. I returned to you, my children, dark-minded. Many days passed by; the snows fell, they melted, they disappeared; the tree-buds expanded; the intricate paths of our low forests were again passable to the foot of the Native man.'*

*'At last we heard of another white man, who was going about over mountains and through forests and swamps, giving drink from his calabash to the poor, secluded Native folk – to the remnants of the tribes of the mighty, of the renowned of former days; now dwelling by two's and three's, among the roots of the big trees of the ancient forests, and among the long reeds by the rills in the dells! Yes; my grandchildren! my, your ancestors, once spread over the country; even as our birds the Koitareke and kiwi once did; but now their descendants are even as the descendants of these birds, scarce -gone – dead – fast hastening to utter distinction!'*

*'Yes; we heard of that white man; we heard of his going over the high snowy range to Patea; we heard of his going up the East Coast, all over the rocks to Turakirae. I sent four of my children to Mataikona to meet him; they saw his face. [Colenso journals – 12 April 1845] Yes, you, you talked with him. You brought me a drop of water from his calabash. You told me, he had said he would come to this far-off islet to see me. I rejoiced; I disbelieved his coming; but, I said, he may. I built a chapel; we waited expecting. You slept at nights, I did not.'*

*'He came; he emerged from the long forest; he stood upon Te Hawera ground. I saw him; I shook hands with him; we rubbed noses together. Yes; I saw a missionary's face; I sat in his cloth house; I tasted his new food; I heard him talk Maori. My heart bounded within me; I listened; I ate his words. You slept at night; I did not. Yes; I listened; and he told me about God, and his son Jesus Christ, and of peace and reconciliation, and of a loving Father's home beyond the stars.'*

*'And now, I, too, drank from his calabash; I was refreshed with his water; and he gave me a book as well as words. And I laid hold of the new riches for me and for you; and we have it now. My children! I am old; my teeth are gone, my hair is white, the yellow leaf is falling from the tawai tree; I am departing. The sun is sinking behind the great western hills; it will soon be night! But hear me; do you hold fast the new riches – true riches. We have had plenty of sin and pain and death; and we have been teased by many, by our neighbours, by our relations; but we have the true riches. Hold fast the true riches which Karepa sought for you.'*<sup>88</sup>

Maata Te Opukahu whom Colenso records in his census, belonged to the Ngati Rangiwahakaewa hapu of Rangitane who remained at Tamaki when other hapu abandoned it for Nukutaurua. Forty-five years later she was to recall, *'I have lived at Piripiri. It is our present permanent kainga. I lived at Hautotara and am doing so now, for I have come from there. I was living at Mangatoro for a long time and then went to Hautotara when I entered Christianity so as to be near the Church.'*<sup>89</sup>

#### 10.0 Crown purchases impact on Rangitane.

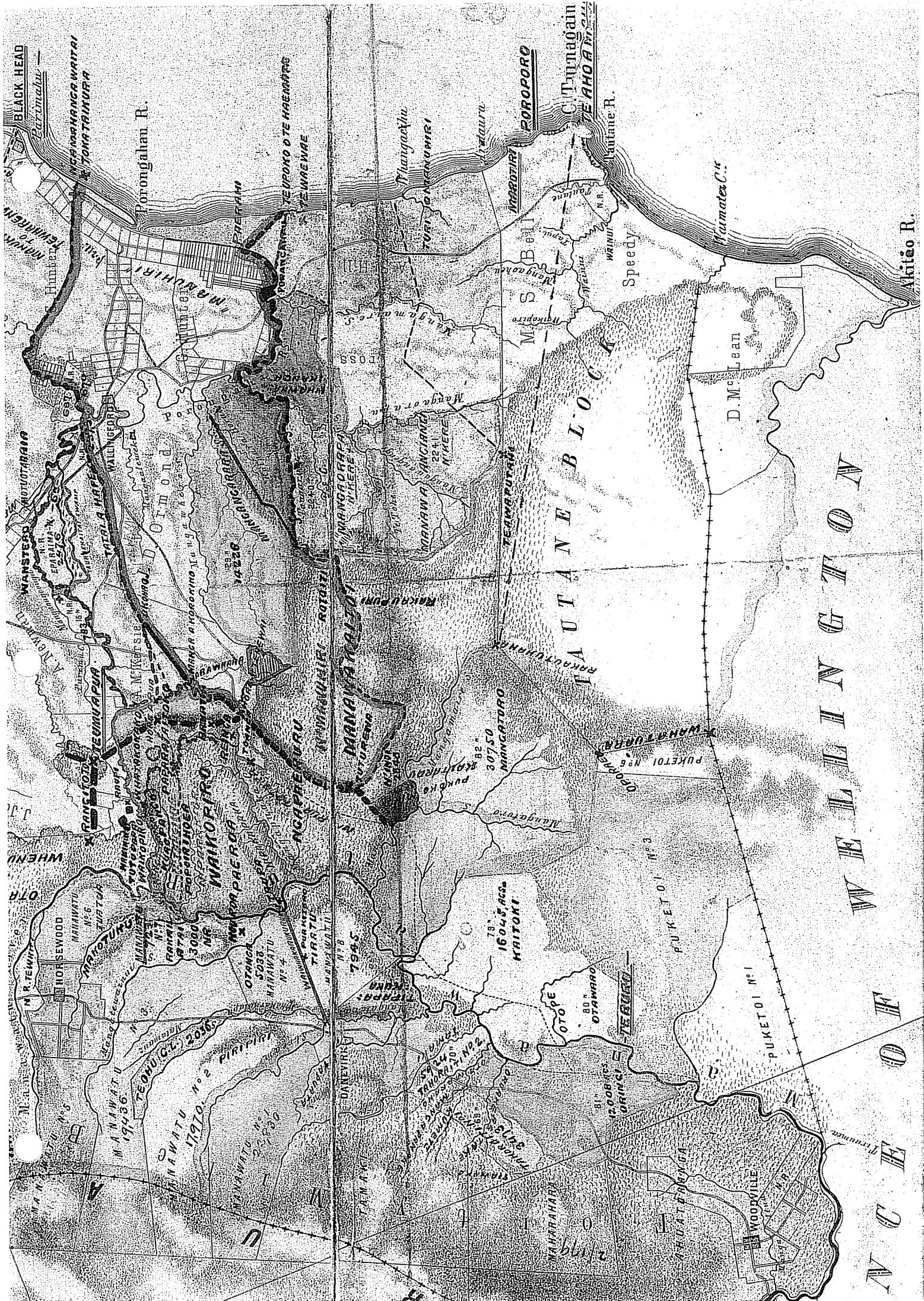
Donald McLean, Government Land Commissioner, had been making overtures to the tribes of the East Coast since 1848, seeking land for colonial settlement. To assist him in his negotiations he engaged the services of Te Hapuku, a prominent chief of Ngati Rangikoianake whose tribal lands were located in the Poukawa district.

McLean's initial success was the acquisition of the 279,000 acre Waipukurau block, also known as Te Hapuku's block, on 4 November 1851. The southern boundary of the purchase extended in a straight line from Parimahu on the coast, over the Tourere range about 8 kilometres south-west of Waipukurau, and down to the Maharakeke river at the southern end of the Ruataniwha plains near the Hatuma limeworks.

The Tautane block was next to fall, on 3 January 1854. The purchase began at Arataura, on the coast above Te Aho-a-Maui. (Cape Turnagain) It extended west in a straight line to Rakautuhaha, then south-west to Oporae peak at the northern end of the Puketoi

<sup>88</sup> Colenso Journals – 4 April 1850 (at Hawera.)

<sup>89</sup> NMB 23, p 56-57. Mangatoro partition hearing. Ev. Maata Te Opukahu.



range. From Oporae it followed the summit of the Puketoi range south to Wahatuara, then turned eastward, roughly in a straight line to the headwaters of the Waimata stream which it followed to the coast between Wainui and Akitio.

The acquisition of Part of Ruataniwha (west of the Hapuku block) on 6 June 1854, Ruataniwha South (west and south of above) on 22 March 1856 and Ruahine Bush block on 13 July 1857 (along the Makaretu stream to the Ruahine ranges) created a solid barrier of Government purchase to the north of the Rangitane lands extending from the coast to the ranges.

The domino-like fall of these blocks to the Government created a dawning realisation amongst Maori that they had been dispossessed of too much of their landed estates. In a letter to McLean dated 15 August 1866, Henry Russell stated that he was distressed by the condition of the Waipukurau Maori, whom he had been treating for influenza and other diseases. He was anxious that the Maori be allowed to retain some of their land and that the chiefs should not lose their influence.

#### *10.1 Significant Rangitane meetings 1852 – 1869.*

Witnesses at Maori Land Court hearings involving Rangitane make reference to key meetings convened to discuss issues relating to their lands. They relate to ancestry, occupation, boundaries, leases, Crown-grants and sales. Not only were the lands of Tamaki Nui-a-Rua vast in extent but they contained a prime asset, as much in demand as land. This was Te Taperenui-a-Whatonga, the Forty Mile Bush, one of the finest stands of native timber to be found anywhere in the country.

There is evidence that these tracts of land were coveted both by Government and neighbouring tribes. Resistance to land sales was increasing and the Government was pressing on with its programme of acquisition while the opportunity lasted. Neighbouring tribes, having exhausted the lands they occupied, began casting envious eyes on those which remained in Native title.

In this climate, Hoani Meihana, a high-ranking Rangitane chief, sought to rationalise the situation. He called the tribal elders to a meeting at Puketotara on the lower Manawatu river. *'Tiweta, Mohi Takawa, Tanguru, (father of Major Kemp) Hapimana Pao, Huhana Ketunga were my informants among Rangitane who came together at*

*Puketotara at my invitation in '52 when I assembled all the old men to give me the history of the land.*<sup>90</sup>

Hoani Meihana spoke of a second meeting at Tamaki Nui-a-Rua where affairs relating to Rangitane lands were discussed. This meeting may have preceded the Land Court sittings of January 1867 when Crown-grants were issued for Otawhao, Tahoraiti, Kaitoki and Mangatoro. *'After the meeting at Puketotara a meeting was called at Puehutai by Hirawanu Kaimokopuna. Puehutai is near Oringi. I went to that meeting. It was called to discuss the leasing of land. It was before '70. Special lands were in view, viz. Mangatoro, Kaitoki and others which I forgot. Karaitiana Takamoana, Henare Matua, Ropiha Te Takou and others were present. Hirawanu was there and so was I.'*

*'Ancestors were named in connection with those lands. They were Rangiwhakaewa and Rangitane. They were spoken of as not being in opposition re the leases. The claims of the ancestor Rangitane were upheld by Aperahama Te Rautahi but there was no rivalry. Rangiwhakaewa was set up and Rangitane was mentioned as giving a right to the lands spoken of in connection with the leases. Both sides mentioned Rangitane. Hikarerepari I did not hear named. Angiangi's gift I did not hear mentioned.'*<sup>91</sup>

A third meeting preceded the Maori Land Court sittings of September 1870 at Tahoraiti. At this sitting, between 8-11 September, Crown-grants were issued for 18 blocks in the Tamaki Nui-a-Rua district. The meeting was separate from the Land Court sittings. On the agenda were issues surrounding who should represent the hapus in the titles.

### *11.0 The Rangitane homelands.*

With the exception of Manawatu 6, (Tuatua) Manawatu 7, (Rakaiatai) and Manawatu 8, (Wharawhara) where interests were shared, all the titles at the Land Court sitting of 1870 were awarded to Rangitane. The above three blocks were affected by Hirawanu Kaimokopuna's 'Taupa ki Heretaunga.' (see note 8.6) The evidence recorded in these early Land Court sittings is limited, frequently only naming the common ancestor from whom their rights derived.

<sup>90</sup> NMB 24, p 210 – Ngapaeruru hearing. Ev. Hoani Meihana.

<sup>91</sup> NMB 24, p 211 – Ngapaeruru hearing. Ev. Hoani Meihana.

The later partition hearings are much richer in detail with many previously unrecorded facets of tribal history being stated and sometimes challenged. Examples of these hearings are the Puketoi No 6 Partition hearing of 1890, (Otaki MB 13) Mangatoro Partition hearing of 1891, (NMB 23) and the Tamaki Subdivision hearing of 1895. (NMB 37) Rangitane witnesses speak of the fortified sites, the cultivations, the urupa and the hunting grounds.

It was Wi Matua who observed in the Porangahau hearing, '*It is because I am an owner of this land that I am so thoroughly conversant with it. Natives know all the marks on their own lands – a stranger would know only what he was shown or observed on travelling. Thorough knowledge of the land implies long residence.*'<sup>92</sup>

### *11.1 Evidence of occupation on Puketoi 6.*

Tawhai gave evidence at the Puketoi No 6 partition hearing. He gave his residences as Tahoraiti and Kaitoki. He identified Ngati Pakapaka as his hapu of Rangitane. '*I was not brought upon this land. I had a house there and cultivated there. I also leased the central portion of the land on the western boundary – it was about four years back to Mr. Hamilton. The term was two years. It was for totara timber. I ceased cultivating on this land in 1874. I was growing potatoes on this land at Onepu. My younger brother was cultivating there in 1874. I have also shot birds on this land and wild cattle and pigs – and caught eels. I have many houses on this land. I have never been disturbed in my occupation of this land.*'<sup>93</sup>

Robert Smith, who worked for George Hamilton for 12 years from 1874, also gave evidence of Rangitane occupation. '*I always understood that this land belonged to Paora's people. [Paora Rangiwhakaewa] I have seen camping whares on this land. The peach trees are outside this land near the Mangatoro stream. I have cut timber near the Mangatoro stream on the portion claimed by the Crown. There was no lease. The people who claimed the money for the timber were Paora Rangiwhakaewa and Ihakara. They used to shoot pigeons on this land and huias. There was a track on the northern boundary. I have seen Manahi Paewai, Hapakuku, Karaitiana Wirihana going on this land with Paora's people.*'<sup>94</sup>

<sup>92</sup> NMB 13, p 408 – Porangahau rehearing. Ev. Wi matua.

<sup>93</sup> Otaki MB 13, p 404 – Puketoi No 6 partition hearing. Ev. Tawhai.

<sup>94</sup> Otaki MB 13, p 410 – Puketoi No 6 partition hearing. Ev. Robert Smith.

### *11.2 Evidence of Rangitane occupation on Mangatoro.*

Hori Herehere belonged to the Ngati Rangiwhakaewa hapu of Rangitane. He was well-verses in Rangitane tradition and knew the places of occupation on Mangatoro. '*Whawhapo was another of our settlements. The same hapus I have already named lived there. Wiremu Te Huata, Paora Rangiwhakaewa, Ihakara Whaitiri, Haira Tamanoho, Hauparoa, Takitaki, Te Ngarara, Te Ohu and others lived there.*'

*'Potahi was a pa of ours. It was palisaded and had earthworks. It belonged to the hapus of ours that I have named and to no one else. Poho-o-Niwaniwa was a settlement and cultivation of ours and the same hapus occupied. Rapana Te Hauerangi, Haira Tamanoho, Te Rangiwhatatiri, Newa, Heni Mokai, Takitaki, Ihakara Whaitiri, Te Ngarara, Te Ohu and others lived there.'*

*'Tihi-o-Tokitoto was a pa – fenced in pa – but no earthworks as it was not a fight[ing] pa. Ngati Rangiwhakaewa, Ngati Putai, Ngati Hautumoana, Ngai Te Whakakore and others occupied there. The individuals were Te Paku, Papa, Te Orua, Kohitiwaru, Te Ura, Te Tahiwi and their children.'*

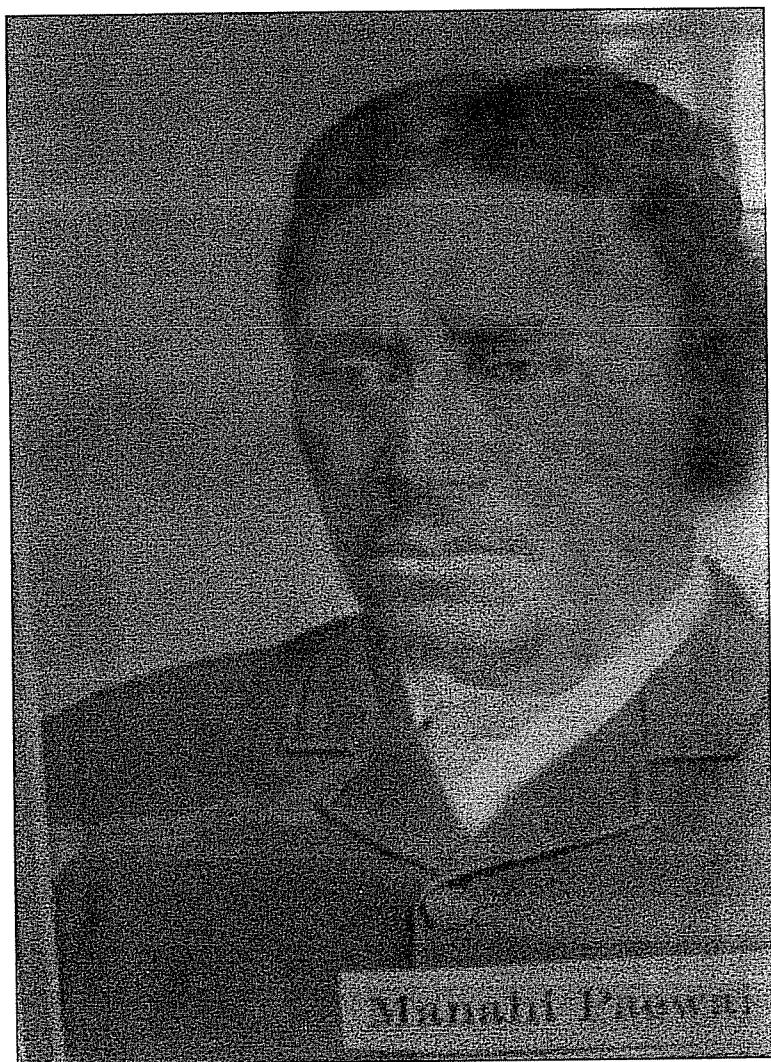
As well as eeling streams and rahui posts and rocks, Hori spoke of the urupa on Mangatoro. '*The burial places were - Poho-o-Niwaniwa. Te Rangiwhatatiri and his elders were buried there. They were of my hapus. Te Ruawhenua was another. Ngapera and Riritu were buried there. They were children of Te Rangiwhatatiri and Te Hokitonga. Ngapira was another. Ngotai and her relatives by marriage were buried there. Ngotai was of Ngati Parakiore. Kaiwaru and Rato were her parents. She left her husband and ran away and came and lived with Hokitonga and that is how she was buried there.*'<sup>95</sup>

### *11.3 Evidence of Rangitane timber leases on Tamaki block.*

Manahi Paewai gave evidence concerning timber leases on the Tamaki block. He identified as Ngati Mutuahi and gave his residence as Tahoraiti. '*I know when the land was first let but have only a slight knowledge of it. Was absent at that time. I know more of the next one. I was shown it on my return. It was written in 1883. The rent of the first lease was £300 per annum. I don't know how the money was divided. The first lease was to Mr. Jensen and the next to Mr. Smith*

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<sup>95</sup> NMB 23, p 14. Mangatoro partition hearing. Ev. Hori Herehere.



for £100 per annum. Ihaia and Ataneta got £66: Karaitiana got £34 and in addition he got £200 from the first lease.<sup>96</sup>

## 12.0 Rangitane Crown-grants in Tamakinui-a-Rua.

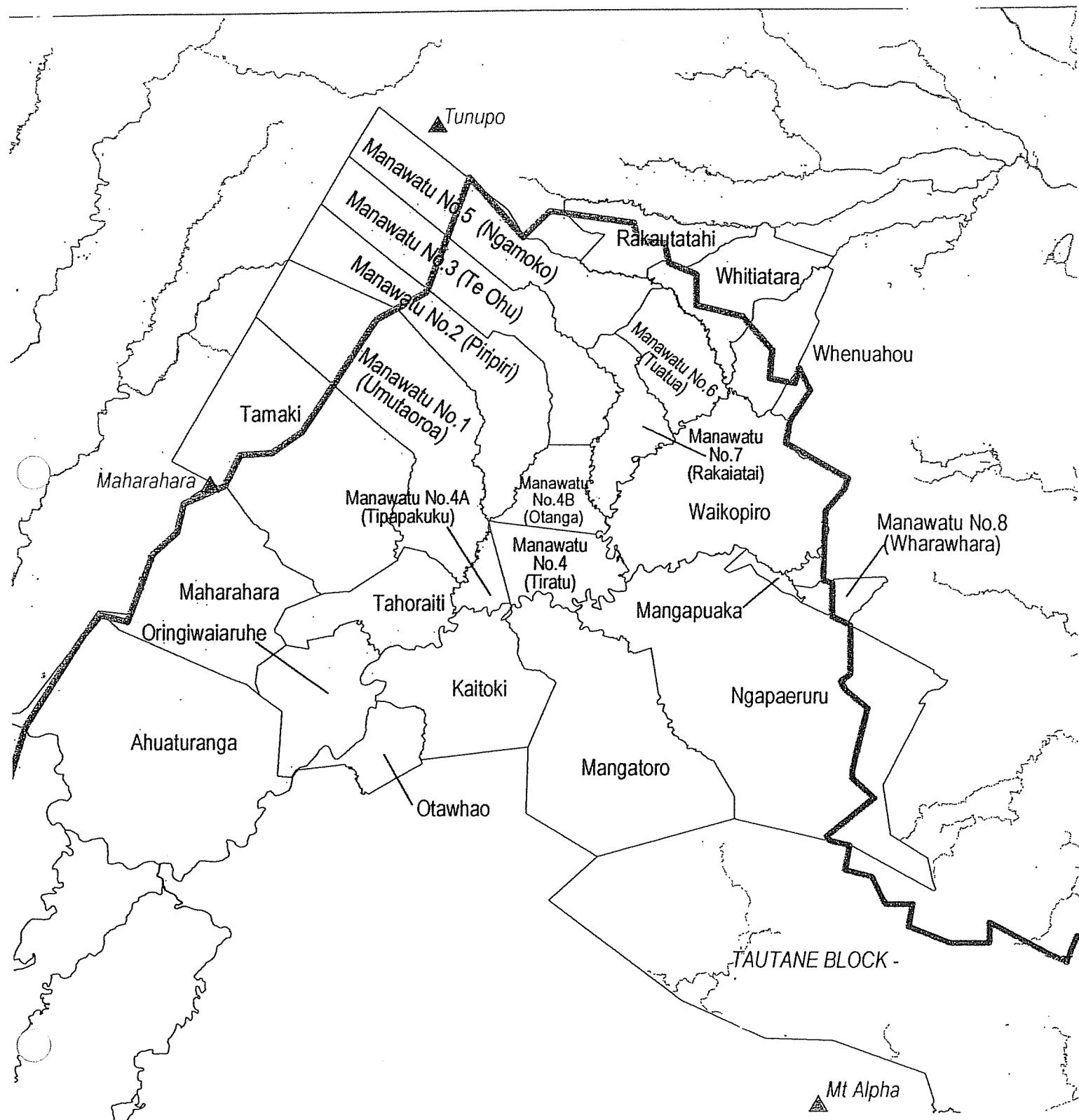
The following is the list of Crown-grants awarded to Rangitane as they appear in chronological order in the Napier Minute Books:

1. Otawhao/Oringi Waiaruhe – 14.1.1867 – awarded under Rangitane and Rangitane associated with Tangowhiti. (Two titles – Otawhao to east of Manawatu river, Oringi Waiaruhe to the west)
2. Tahoraiti – 15.1.1867. Awarded to descendants of Rangiwhakaewa (Tahoraiti 1 – 3473 acres, Tahoraiti 2 – 5924 acres)
3. Kaitoki – 16.1.1867. Awarded to Rangiwhakaewa. (13,400 a.)
4. Mangatoro – 16.1.1867 Awarded to Rangiwhakaewa. (27,639 a.)
5. Puketoi – 8.9.1870. Awarded to Rangitane. (110,000 a.)
6. Te Ahu-a-Turanga – 8.9.1870 Awarded to Rangitane (21,000 a.)
7. Maharahara – 9.9.1870. Awarded to Rangitane. (13,000 a.)
8. Tamaki – 9.9.1870. Awarded to Rangiwhakaewa. (27,000 a.)
9. Manawatu 1 (Umutaoroa) – 10.9.1870 To Rangitane (17,000 a.)
10. Manawatu 2 (Piripiri) - 10.9.1870 To Rangitane (14,000 a.)
11. Manawatu 3 (Te Ohu) – 10.9.1870 To Rangitane (37,000 a.)
12. Manawatu 4A (Tipapakura) – 11.9.1870 To Rangitane.
13. Manawatu 4 (Tiratu) - 11.9.1870 Awarded to Rangitane.
14. Manawatu 4B (Te Otanga) 11.9.1870 Awarded to Rangitane.
15. Manawatu 5 (Ngamoko) – 10.9.1870. Awarded to Rangitane.

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<sup>96</sup> NMB 37, p 14 – Tamaki subdivision hearing. Ev. Manahi Paewai.

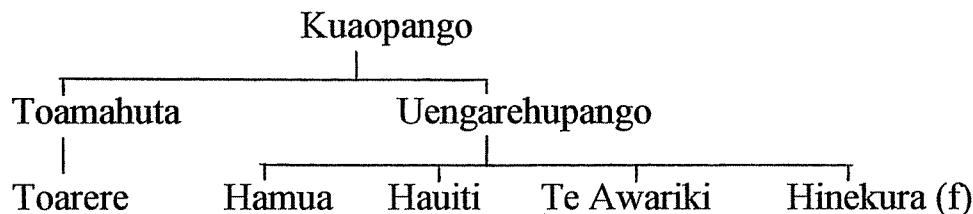
## NATIVE LAND COURT BLOCKS AT TAMAKINUI-A-RUA.



16. Manawatu 6 (Tuatua) – 11.9.1870 Rangitane/Kahungunu.
17. Manawatu 7 (Rakaiatai) – 11.9.1870 Rangitane/Kahungunu
18. Manawatu 8 (Wharawhara) – 11.9.1870 N. Parakiore/Manuhiri
19. Puketoi 1 - 10.9.1870 Awarded to Rangitane (37,000 a.)
20. Puketoi 2 – 10.9.1870 Awarded to Rangitane (28,500 a.)
21. Puketoi 3 – 10.9.1870 Awarded to Rangitane (33,400 a.)
22. Puketoi 4 – 10.9.1870 Awarded to Rangitane.

*13.0 Location of hapu of Rangitane in Tamaki Nui-a-Rua.*

The majority of the hapu of Rangitane who occupied Tamaki Nui-a-Rua at the time of the first Maori Land Court sittings were descendants of Kuaopango, grandson of Rangitane.



However the occupation of the descendants of Kuaopango's five grandchildren is spread over a wide territory including Tamakinui-a-Rua, Wairarapa and the lower Manawatu river. The tangatawhenua of Tamakinui-a-Rua are those hapu who have maintained their ahika down through the generations.

*13.1 The descendants of Toarere.*

The first of Kuaopango's grandchildren is Toarere whose descendant Tawhakahiku, together with his brother Mangere, expanded Rangitane's territory into the Pahiatua and Eketahuna districts. They then crossed the Tararua ranges and occupied the lower Manawatu river. (see 5.5)

One of Tawhakahiku's grandchildren, Irakumia, lived in the Tahoraiti district for part of his life and several of his descendants married into Ngati Rangiwhakaewa. By contrast other lines of descent from

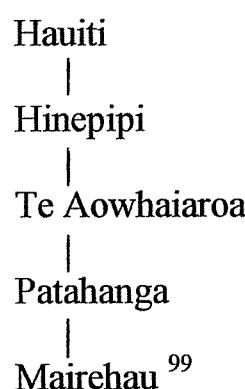
Tawhakahiku form one of the four major hapu of the Palmerston North district through the ancestor Te Rangitepaia.

### *13.2 The descendants of Hamua.*

Hamua is well-represented among the hapu of Tamaki Nui-a-Rua. His grand daughter was Hinerautekawa. Ngai Tahu of Rakautatahi are descendants of her eldest son Pikihuariki. Her second son was Korakotaiwaha. Ngati Rangiwakaewa and further subdivisions like Ngati Mutuahi and Ngati Pakapaka descend from him. These hapu formed the principal resident grouping at Tahoraiti and the surrounding lands. Pinenau was the third son of Hinerautekawa. He had descendants out at the coast from Wainui to Mataikona, one of whom was Henare Matua.<sup>97</sup> Some of his descendants married back into Tamakinui-a-Rua as well.

### *13.3 The descendants of Hauiti.*

Descendants of Hauiti were included in titles both in the Pahiatua and Palmerston North districts. Karaitiana Te Korou claimed an interest in the Pahiatua block under Hauiti.<sup>98</sup> Ngati Mairehau of the Palmerston North district are also descendants of Hauiti.



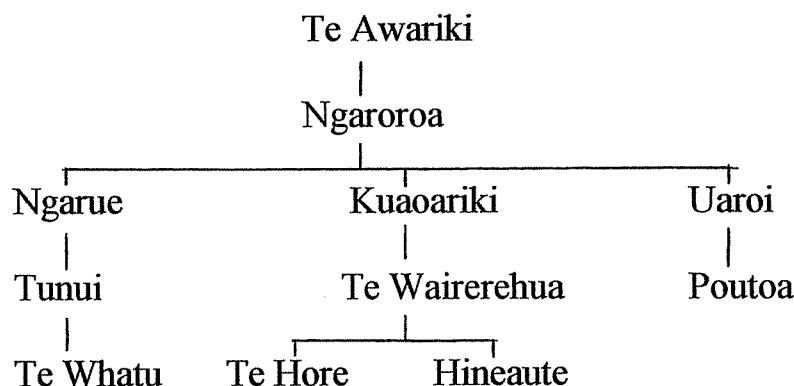
### *13.4 Descendants of Te Awariki.*

The following lines of descent spread the descendants of Te Awariki over a large area:

<sup>97</sup> NMB 2, p14 – Puketoi 5 hearing. Ev. Henare Matua.

<sup>98</sup> Wairarapa MB 2, p 28 – Pahiatua hearing. Ev. Karaitiana Te Korou.

<sup>99</sup> Genealogical Tables compiled by Ian Matheson.



The descendants of Ngarue married into the Waipukurau district and Ngai Toroiwaho is a prominent line of descent. Kuaoariki is commemorated by a post in the form of a rock on the Puketoi range.<sup>100</sup> His grand-daughter Te Hore married Te Rehunga of Ngati Ngarengare and lived at Takapau. Another grand-daughter, Hineautu is the ancestress of Ngati Hineautu of the Palmerston North district. Ngati Horapoto claimed an interest in Puketoi No 6 through the marriage of Wairerehua to Horapoto.

### *13.5 The descendants of Hinekura.*

Hinekura married Ngatoromatahau, a descendant of Tangowhiti. Their son, Ruakuha, married Marutauhea of Ngati Ngarengare. The descendants of this line include Ngai Tahu of Rakautatahi, Ngai Toroiwaho of Waipukurau and Ngati Whatuiapiti.

### *14.0 The borderlands of Rangitane.*

Four major blocks to which Rangitane had customary rights formed a border with government purchases. Two of these blocks, Waikopiro and Ngapaeruru, weren't Crown-granted until after 1890. The third block, Tautane, was an early and dubious Crown acquisition, achieved without the knowledge of the majority of the customary owners. The fourth block, Oahanga, was a partition from the Mataikona Crown-grant dated March 1869. These had all acted as a buffer zone against encroachment into the Rangitane heartlands and their partnership in the tenure of these lands was systematically challenged by the ambitions of others.

<sup>100</sup> Otaki MB 13, p 423 – Puketoi No 6 partition hearing. Ev. Hoani Meihana.

#### 14.1 Waikopiro.

The 26,590 acre Waikopiro block was relatively late to pass through the Maori Land Court, the first hearing taking place in March and April 1889, (Napier Min Bks 17-18) and the rehearing in April and May 1891. (Napier Min Bk 22A, and a duplication of evidence in NMB 22A(1) The western boundary of Waikopiro was the Manawatu river. The north-western boundary was the Whenuahou block and the north-eastern portion was bordered by Crown purchases. Ngapaeruru lay to the south.

The full name of the block is ‘Te Waikopiro-o-Ruatamore’. It refers to the revenge taken against Ruatamore for the killing of the Rangitane chief Te Awariki. Various claimant groups from north of the block set up Te Angiangi’s gift to Whatuiapiti and Whatuiapiti’s gift to those who helped him collect food for the feasts as their right to Waikopiro. Some claimed under Tamaiwaho’s gift to Manawakawa and Te Rehunga.

The Rangitane position was articulated by Hori Herehere. *‘Parakiore was set up to have mana over Paparataitoko. I think this shows that that man was the owner of this block. He was brought from Tahoraiti by his elders Turake, Uewha, Te Ruatotara and Tutaua. Last-named was Ruatotara’s husband and came from Hikarerepari. Parakiore was set up at that place to have mana and to keep back attacking parties from coming on to this block.’<sup>101</sup>*

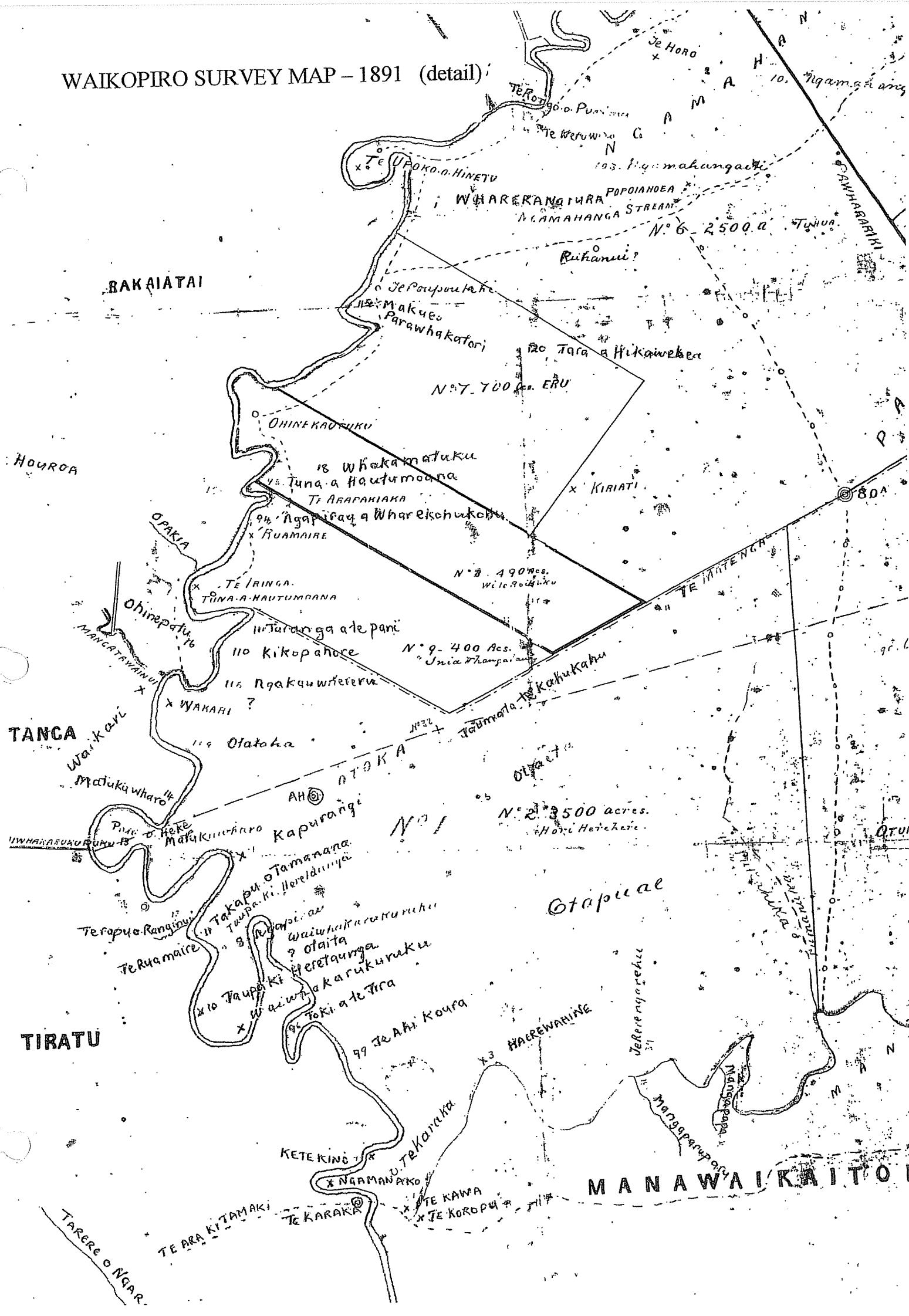
The judgement emphasised Tutaua’s authority as a descendant of Hikarerepari in placing Parakiore on Waikopiro. From a Rangitane perspective the authority came as much from Turake, Uewha and Te Ruatotara as from Tutaua. Evidence suggests (see 8.1) that Tutaua had already been killed before his Rangitane wife sent their sons back to Tahoraiti. The placement of these sons and their nephew Parakiore were all arranged at the same time. Through his mother, Parakiore had a line of descent from Hikarerepari, which made him acceptable to both parties. This may be what Henare Matua meant (8.2) when he described him as a proper person to place on the land.

Other hapu who were awarded interests in Waikopiro were allied to Parakiore but not descendants of Hikarerepari. These were Ngati Ruatotara, Ngati Hautumoana and Ngai Tangihia. It would be equally valid to claim that Rangitane placed Parakiore on the land through his father Uewha, and because his mother was a descendant of Hikarerepari,

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<sup>101</sup> NMB 18, p 134 – Waikopiro hearing. Ev. Hori Herehere.

WAIKOPIRO SURVEY MAP - 1891 (detail):



he would be acceptable to those interests. A test of the validity of this argument is the placement of Korongawhenua, youngest son of Te Ruatotara and Tutaua at the exit from the Manawatu gorge. Tutaua had no authority in that territory to make the placement.

#### *14.2 Ngapaeruru.*

The 56,000 acre Ngapaeruru block was located between Waikopiro to the north and Mangatoro to the south with the Manawatu river for a western boundary. The full name is ‘Ngapaeruru-a-Matuahaka’, named after the son of Tangowhiti. A large, sprawling block, it extends eastward from the Manawatu river about half way to the coast. The Mangangarara, Mangaorapa and Manawaangi blocks, together with the Tautane purchase all border it to the east.

Ngapaeruru underwent two hearings in the Maori Land Court, the first in February and March 1892, (NMB 24, 25) and a rehearing in October and November 1893. (NMB 28, 29A) An interim judgement concerning the boundary claimed by Ngati Ruatotara appears in NMB 28, p 60. The final judgement was delivered on 15 December 1893.

As with the Waikopiro block much of the evidence centres on the relative interests of Rangitane and Hikarerepari of the Te Hika-a-Papauma hapu. A case was set up under Rangitane with Hoani Meihana, Tanguru Tuhua, Hanita Te Aweawe, Nireaha Tamaki and Huru Te Hiaro appearing as the principal witnesses.

Rangitane maintained that Ngapaeruru was their hunting ground and that no one lived there permanently. *‘I went with Hipora’s husband Namana Ngungu to get birds at Tiratu. I have never been on Ngapaeruru to reside but have travelled over it. Forget where we entered and came out. My father and Turaki never spoke of their right to go on the block. No one disputed their right. Rights were not spoken of in those days. Rangitane generally went there. Never heard of any permanent settlements of Rangitane on this block. They simply hunted and returned to their kaingas.’*<sup>102</sup>

Tanguru Tuhua spoke of Rangitane occupation on Ngapaeruru. *‘There was a track on this block called ‘Kaiwhatawhata o Parikoau’ which our ancestors used. ‘Te Motu a Te Rangitataia’ was a settlement on this block belonging to our ancestors. Fern-root and wild cabbage were*

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<sup>102</sup> NMB 24, p 213 – Ngapaeruru hearing. Ev. Hoani Meihana.

*obtained there. A rat track called 'Potoketoke' was on this block between No 12 and No 4, belonging to our ancestors. 'Te Ahimoenga a Puhitahi' was a settlement of ours on this block. From No 13 to No 11 was 'Taurangaika', a track. Turaki and Rangiotu owned 'Te Ahimoenga a Puhitahi' kainga. Koa, mother of Hirawanu, owned the track. 'Rangawhinau' was a settlement. Pakahuruuhuru, father of Hirawanu, owned it.'*<sup>103</sup>

*Ngapaeruru also served as a place of refuge. 'No one resided on this block permanently at any time. They got birds, rats, berries, etc. This block was not lived on as it was mountainous, but it was a place of refuge. Rangitane collected food there alone. If they had heard of Ngati Kahungunu going there for food they would have been killed.'*<sup>104</sup>

*Puketoi and Ngapaeruru were one block before the Courts partitioned them. 'Puketoi and this block was one under Rangitane mana, but the Court has partitioned the area into different blocks. Our rights to this block are under Tireo o Te Rangi in this Court after what the Courts have done. Rangitane rights to this block and Puketoi are not the same. Horapoto was our right in Puketoi. Both were descendants of Rangitane, who had rights on both blocks and his descendants have occupied since his time. I said in Puketoi Court that that land was conquered by Tawhakahiku and Mangere.'*<sup>105</sup>

The judgement of the Ngapaeruru hearing contains a summary of Matiu Meke's case. '*Matiu Meke on behalf of himself and others repudiates the claim preferred by Hori Ropiha, and asserts that the land in question was allotted to his ancestor Te Wakawehi by Te Ruatotara who placed him at Te Toanga to guard that portion of the district, and that the land now claimed became his property in consequence.*'

*'He asserts that all the land to the south-eastward of the Mangapuaka stream, extending as far as the Ngati Manuhiri boundary belonged to the descendants of Te Wakawehi who are now known as the Ngati Ruatotara. He entirely denies the statement made by both Henare Matua and Hori Ropiha that the right to the land was derived from the alleged gift made by Te Whatuiapiti to Hikarerepari and asserts that the land belonged to the Rangitane.'*<sup>106</sup>

<sup>103</sup> NMB 24, p 238 – Ngapaeruru hearing. Ev. Tanguru Tuhua.

<sup>104</sup> NMB 24, p 266 – Ngapaeruru hearing. Ev. Hanita Te Aweawe.

<sup>105</sup> NMB 24, p 267 – Ngapaeruru hearing. Ev. Hanita Te Aweawe.

<sup>106</sup> NMB 29A, p 97 – Ngapaeruru rehearing Judgt.

In the Ngapaeruru judgement Rangitane were represented by Ngati Ruatotara and Ngati Parakiore. The award only related to 8,808 acres of which Ngati Ruatotara received 8000 acres and Ngati Parakiore 808 acres. No significance was attached to the evidence of Rangitane occupation. Ngati Manuhiri were awarded 15,823 acres.

#### 14.3 Tautane.

The 70,000 acre Tautane block is well-documented by historians as is the controversial purchase begun in 3 January 1854 and concluded 3 August 1857. Recalling the circumstances of the purchase Henare Matua stated, '*Remember sale of land to Mr. McLean of lands adjoining this block [Mangatoro]- or rather this district. It was about 1853 or 1854. Those who sold were Rapana Te Hauerangi, Kemara Hawea, Hori Niania, Hirawanu Kaimokopuna, Hoera Wakataha, Te Hapuku, Te Wereta Kawekairangi and others from Wairarapa.*'<sup>107</sup>

A glance at Turton's Deeds, Province of Hawke's Bay, page 497 verifies Henare's statement. The deed of purchase contains 32 signatories including those named by Henare. Among them at least five lived at Tahoraiti and identified as Rangitane. They were Hirawanu, Rapana Hauerangi, Hoera Wakataha, Paora Te Rangiwhakaewa and Heriheri. [Presumed to be Hori Herehere]

During his evidence Henare Matua further states, '*The sale took place at Wellington. When we heard of the sale we objected to it as Tautane, Wainui and Umuopua were included in it. (two blocks) We said it was a secret sale and Te Ropiha said he would cut off the noses of Hori Niania and Te Hapuku as it was through them the land was sold. It was not a threat to the two, but to all engaged. The sale was never completed till 1858 when Mr. McLean came to Mataikona to pay for that block and we were all assembled there. Te Hapuku also came there to get some money, one for Wainui, and distribute it to those who would take it.*'

The fact that Rangitane names appear on the deed of purchase confirms that they had a customary right within the Tautane boundaries, particularly since it contains the signature of the principal chief. Conceivably they had interests from relationships to other hapu but that would require occupation. The nature of the sale, conducted in Wellington, brings into question the integrity of Donald McLean who seems to have paid scant regard to identifying the tangatawhenua.

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<sup>107</sup> NMB 23, p 94 – Mangatoro Partition hearing. Ev. Henare Matua.

HAWKES. BAY

G.I

N. 8

TAUTANE

BLOCK 19

116° 30'

36°

TAUTANE

1052' 0" 0"

BLOCK 10

BLOCK 8

TE HORA

WAIKUI R.

36°

TAUTANE

Crown Grant under Nat. Lands Act to Herare Matua and Herare Raute  
of Ahuriri. Inalienable by sale or lease for more than 21 years, or by mort-  
gage without consent of Governor previously obtained

22nd May 1867.

N° 1673 H.H.T. fol 192

S<sup>d</sup> C Gray.

Te Hapuku's signature on the deed of sale was long a point of contention. He had no known ancestral or occupational links to Tautane and shouldn't have received any of the purchase money. At best his signature could be interpreted as witnessing the transaction.

The western boundary of the Tautane purchase extended south-west from Rakautuhaha to Oporae, a peak at the northern end of the Puketoi range. It then continued south along the range to Wahatuara. It became the eastern boundary to Rangitane lands. It can only be surmised that Hirawanu Kaimokopuna had a say in where the boundary should be. Whether it was an ancestral boundary or a boundary imposed by the purchase is unclear. In his evidence for the Puketoi No 6 block, which borders the purchase, Hanita Te Aweawe states, '*Aperahama Rautahi was beaten on all this land by the Rangitane. The reason this portion was not dealt with was because Hohepa Paewai wanted to close in the line of the Government purchase.*'<sup>108</sup>

#### 14.4 Oahanga.

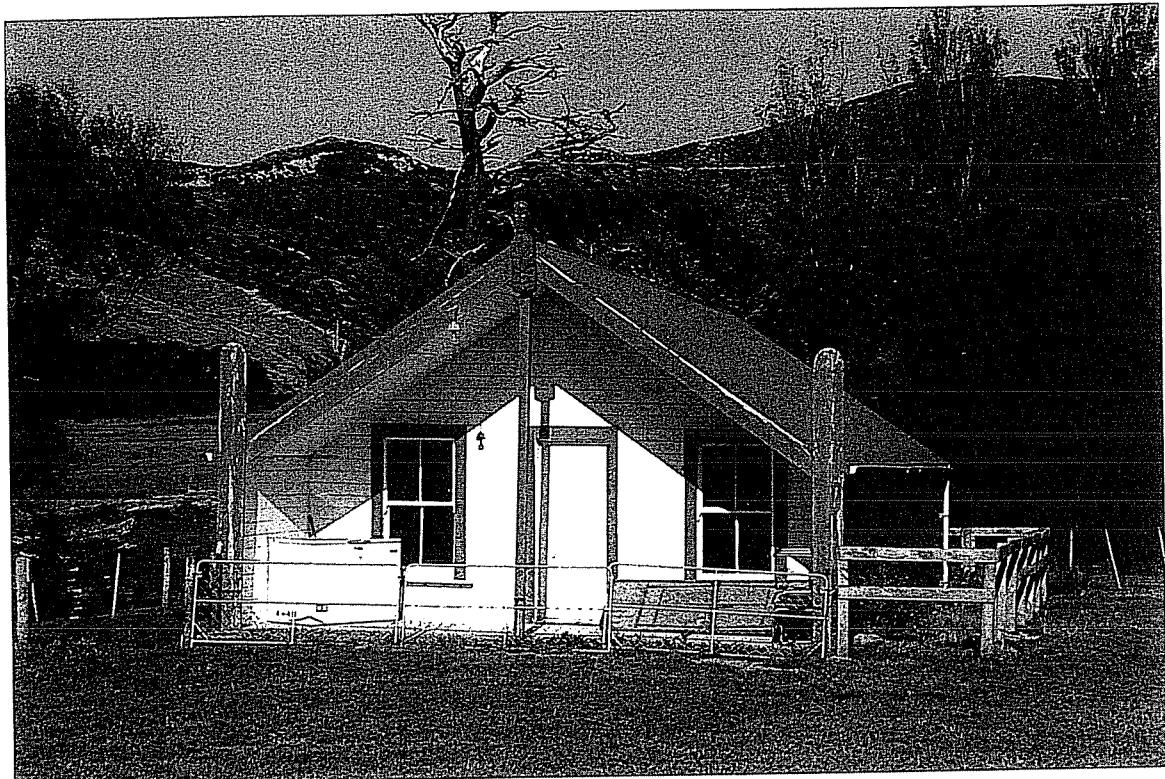
Authorities generally agree that the southern boundary of Te Angiangi's gift to Whatuiapiti was the Akitio river. Beyond this, extending down the Wairarapa coast lay the domain shared by Rangitane and Te Hika-a-Papauma. Collectively they are often referred to as the 'Kupe' people. Their affinity lies in the fact that both descend from Kupe, an ancestor whose associations with this coast pre-date either tribe.

Long-term resident and kaumatua, Henare (Dubby) Power was born at Oahanga in 1922 where he grew up with his brothers and sisters. Today he lives at Pongaroa where he was interviewed in January 2003. He traces his descent from Papauma through his paternal grandmother Pane Wright. His whakapapa includes Rangitane and Ngai Tara as well and he is proud of his tangatawhenua status at Oahanga.

Dubby believes his ancestress Papauma lived at Oahanga. Why else would the links with her be so strong there? He points out that her whakapapa goes right back to Kupe whose landmarks are well-known along the Wairarapa coastline. '*That's what bugs me so much with the controversy over whakapapa and tangatawhenua. We, as the descendants of Papauma, must be tangatawhenua. Our rights didn't come from Rakaihikuroa. Our ahika was already established long before*

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<sup>108</sup> Otaki MB 13, p 417 – Puketoi No 6 hearing. Ev. Hanita Te Aweawe.



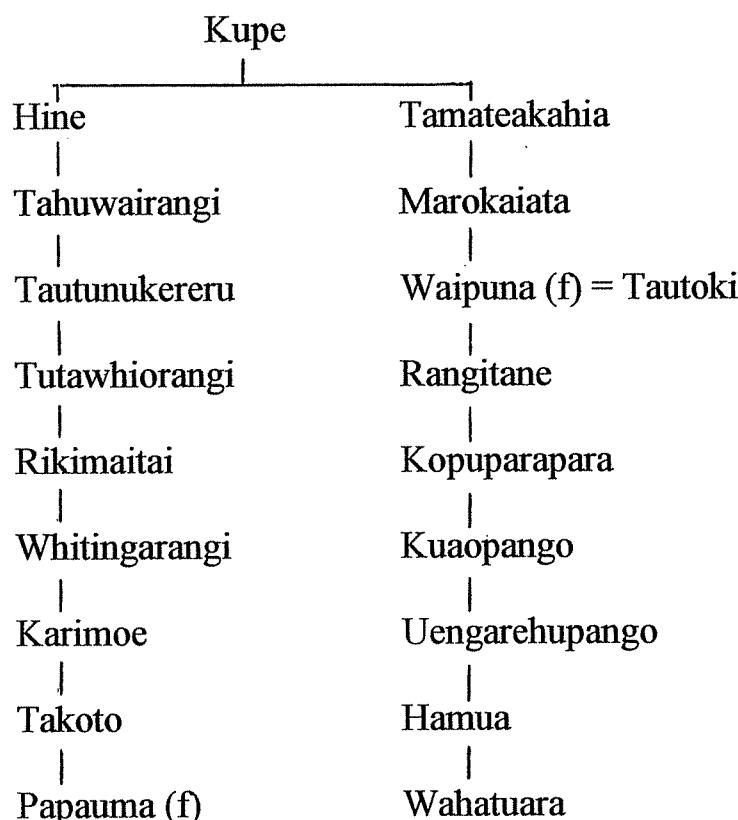
PAPAUMA MEETING-HOUSE – established 1905.



OWAHANGA RIVERMOUTH.

*he came on the scene. A blind man can see we are Papauma from Papauma and we are the tangatawhenua, and that goes right up through Dannevirke and the whole area. And it definitely goes to Poroporo because of the Rautu family. That's where their graveyard is – Poroporo down at Wainui and Herbertville. That's where the road to the urupa is. That urupa is considered a Rangitane urupa.'*

As stated previously Rangitane and Te Hika-a-Papauma share common descent from Kupe:



Rangitane has further links with Kupe. '*Ngapaeruru-a-Matuahaka refers to his killing an owl. Matuahaka's descendant Rahekeua marrying Rangitane's daughter made a union of the two people. Hineteaororangi, wife of Rangitane, was a descendant of Kupe.*'<sup>109</sup>

Traditions surrounding the marriage of Papauma with Rakaihikuroa still survive among the tangatawhenua. Collectively her descendants are known as Te Hika-a-Papauma. Most of them were settled between the Ngaruroro and Tukituki rivers at Heretaunga in the time of Taraia 1. Two of her children, Parea and Takapau, appear to have remained with

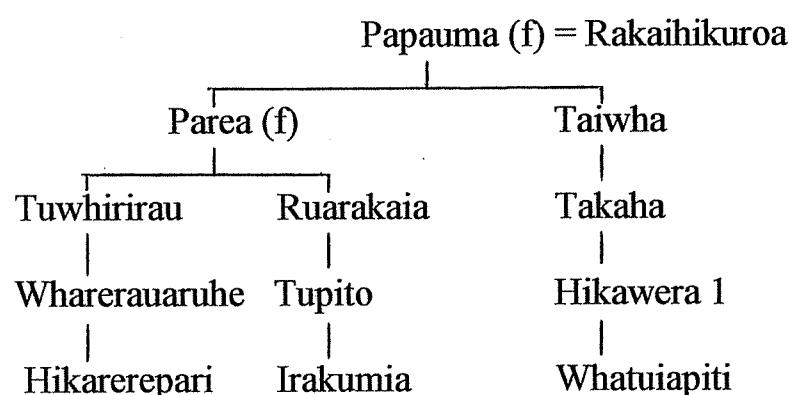
<sup>109</sup> NMB 24, p 236 – Ngapaeruru hearing. Ev. Tanguru Tuhua.

their mother and their descendants are widespread throughout the territory.

Landmarks between Akitio and Mataikona confirm the ancient associations of Rangitane and Papauma with the territory. An early reserve map of the Mataikona area locates '*Kainga a Whatonga*.' A standing rock column on the coast between Oahanga and Mataikona is known as Mahuika's rock. [Mahuika is an ancestor of Kupe]

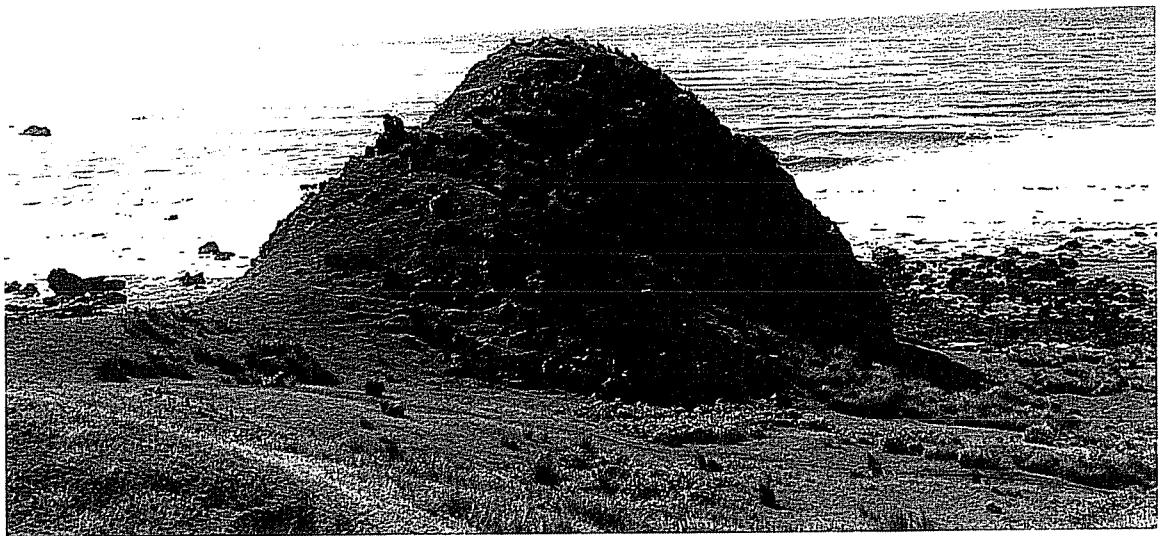
Supporting Dubby Power's statement of a strong bond between Papauma and Rangitane is a statement made by Hori Herehere in the Mangatoro partition hearing. '*Papauma is on this side of mouth of Mangapopatea. It is on a summit above Mangatoro stream. It is a post of wood. It has a curve like a bird's neck. It was put up by Tahiwi and his elder brothers. It was a rahui.*'<sup>110</sup> Although the function of the rahui isn't stated it would have had a purpose and Rangitane were comfortable with it on their land.

Among the descendants of Parea were Tupito, Irakumia and Wharerauaruhe who fought alongside Rangitane against Whatuiapiti at Mataikona and Wainui. Whatuiapiti also had a line of descent from Papauma which may have facilitated the peace-making between Irakumia and Whatuiapiti at Tautane. (see 6.0) Tupito was married to Uengarangi of Rangitane. They were the parents of Irakumia. Wharerauaruhe was married to Rongopatahi of Rangitane. Their son was Hikarerepari.

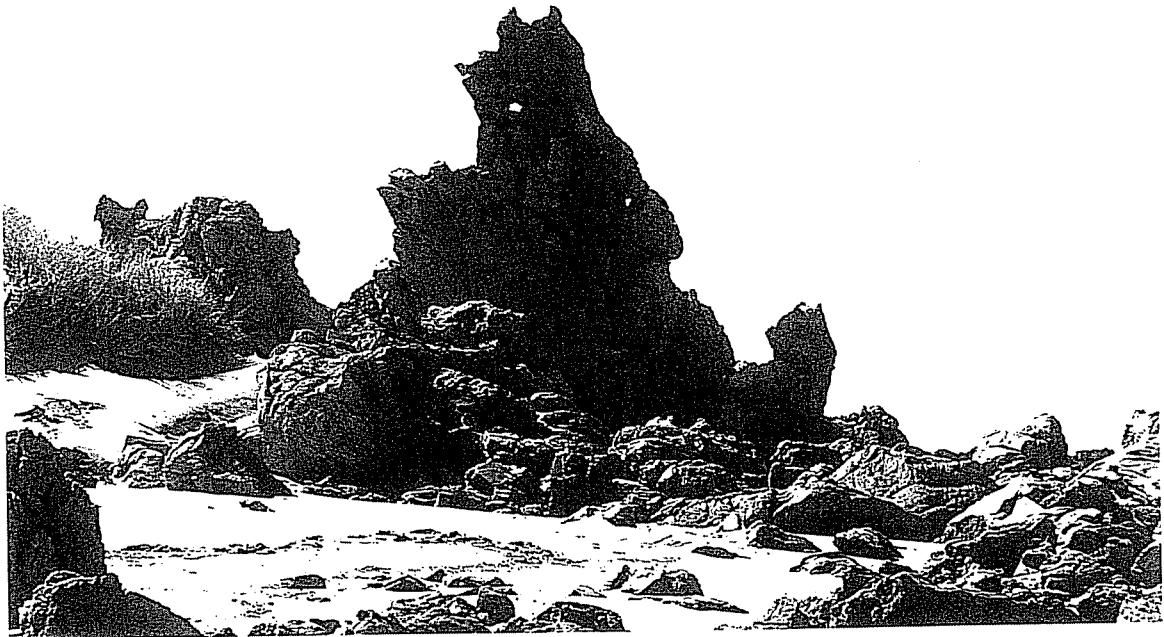


Tradition in Dubby's hapu has it that Papauma's husband Rakaihikuroa fell into disrepute with the people of the area through misdeeds concerning his grand-daughter and was banished. As a result the mana whenua of the Oahanga district remained firmly with Papauma.

<sup>110</sup> NMB 23, p 15 – Mangatoro partition hearing.



○ OLD PA SITE – south of the Owahanga rivermouth.



○ KURIWAHAROA - a coastal rock formation on Oahanga station.

The meeting-house at Oahanga was built in 1905. A big hui was advertised in the Maori newspaper Te Matuhi to be held at Oahanga. It was widely advertised and Take 4 of the hui read, '*Ko nga raruraru i pa atu ki te Hika-o-Papauma, I Aohanga nei.*' After full discussion the assembly made the decision to name the meeting-house 'Papauma' while the stated role of her husband was 'pakoko.'

There is a tekoteko on the meeting-house but Dubby's relatives never told him who it represented. Normally it would represent Papauma's husband but korero among the tangatawhenua was that he was not in favour and spent long periods away. Dubby's late wife was told by one of her aunties that the tekoteko represented Tamatea.

The Aohanga station is still in Maori ownership and includes all the land between the Owahanga river and the Mataikona river. Originally Crown-granted under the title Mataikona in 1869 it contained 18,131 acres and hasn't altered much in size since.

At an interview with kuia Noa Nicholson in March 2003 she was asked where Rangitane's traditional kaimoana grounds were. She is of the Muaupoko branch of Rangitane and married into Rangitane of Tamaki Nui-a-Rua in her late teens. She explained that she went with her husband's people to Akitio, Oahanga and sometimes to Wainui. It was a resource Rangitane shared with Te Hika-a-Papauma and no one ever questioned their right to be there.

Noa said they used to camp at Oahanga and gather koura, paua and kina. The kaimoana was larger than you see now, big kina, big paua shells. On other occasions they went to Akitio. There was a place where they caught sting-rays and they used to gather karengo as well. They also used to get small lemon sharks and hang them up to dry. If they caught plenty of shellfish they threaded them on a string and hung them up to dry.

At Herbertville they would start at the outgoing tide and mahi kai while the tide was right out. They gathered bubus, whetiko and other shellfish. If it was the right time for karengo they got that. Inside the Owahanga river-mouth they also used to net hapuku and kahawai.

Another example of the close ties between Rangitane and Te Hika-a-Papauma was provided by kuia Ata Allen. (5.6) She explained that

Pinenau, youngest son of Hinerautekawa and Rakaimaro, was sent to Oahanga to be with the Kupe people.

Between Rangitane and Te Hika-a-Papauma there are also marriage bonds which don't deny each its own identity, but which each acknowledge as a strengthening of the Kupe link, their common ancestral footing.

### *15.0 Issues arising from research.*

The Tamaki Nui-a-Rua district possessed a vast tribal estate enriched by one of the great primaeval forests of Aotearoa. At the time the Native Land Court was established in 1865 the lands of Rangitane were largely unaffected by Government purchase. By comparison the tribes to the north of Rangitane were reacting to an over-zealous campaign of purchase which had reduced them from landlord to labourer. Covetous glances were being cast over the Rangitane lands. Equally covetous were the Crown-purchase commissioners whose jobs depended on further acquisitions.

In this climate Rangitane had to survive. Their lands straddled the main access routes to Heretaunga which prevented them from leading an undisturbed life. It was a situation they had learned to live with. Yet despite the intrusions, the forces which conspired to undermine them Rangitane held firmly to their ahika. Whether by marriage, by alliance, by war, or by strategic withdrawal they never surrendered their ahika or their identity as Rangitane.

### *15.1 Land leases.*

As early as 1861 a lease was arranged between certain elders of Rangitane and George Douglas Hamilton for the lease of the Mangatoro block. A dispute arose over the lease, led by Hirawanu Kaimokopuna. He opposed the lease and assembled the tribes to look into the matter. The question was arbitrated upon and the lease remained undisturbed. The first year's rental was awarded to Ngati Parakiore and the second year's rent to Hirawanu, according to Native custom. After that the rent went to those who had organised the lease.

Further discontent arose when the block was Crown-granted. Only ten names were allowed in the grant. Hori Herehere challenged the criteria in the Mangatoro partition hearing of 1891. *'Law did not allow more than ten and many suffered. Karaitiana and others were put in because they*

*knew European ways and we allowed them to be put in to look after the land, never thinking we would become sufferers thereby. After the land was Crown-granted those allowed in never lived on the block. Karaitiana, Te Kuru, Apiata, Henare Matua and others had no right to the block.*<sup>111</sup>

A further dispute arose with Hamilton. ‘*My antagonism to the people who I say have no right is not because of the Bank of New Zealand and Mr. Hamilton but because I know they have no right. Prior to Mr. Hamilton leaving block there was a dispute when Mr. Hamilton drove sheep on to Okurehe. It was years ago that we drove those sheep off. That was since the land was put through the Court. That was cause of the late action in Supreme Court. Mr. Hamilton had not left Mangatoro then.*’ (p 27)

Hori Herehere claimed that Mr. Hamilton paid him £60 for Okurehe for sheep to run there. When the property went into Bank the arrangement was not continued. That was why they put the sheep off belonging to the Bank. It appears the Bank held a mortgage.

### 15.2 *Ahika not taken into account.*

Along with ancestry the strongest claim to land according to Maori custom is ahika or long occupation. If a people had continued to occupy the land since the time of their ancestors their claim was solid. Those who merely visited the land or occupied briefly didn’t have the same rights through lack of long occupation. Hori Herehere maintained that Courts weren’t vigilant in this respect. ‘*Ropiha I said had no right to this block and never occupied it. He gave evidence I heard at first investigation of Mangatoro. He said he occupied this block, but it was false. He said his father occupied, but that was also false. No one disputed it as people were ignorant of Native Land Courts at that time and did not know they would suffer by the statement.*’<sup>112</sup>

Apart from the injustice of placing people without occupation in the title there were other consequences as a result. They didn’t have the same attachment to the land because they didn’t live there and were more vulnerable to Government offers to purchase it. This permanently alienated the rightful owners and caused further resentment.

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<sup>111</sup> NMB 23, 21 – Mangatoro partition hearing. Ev. Hori Herehere.

<sup>112</sup> NMB 23, p 24 – Mangatoro partition hearing. Ev. Hori Herehere.



KARAITIANA TAKAMOANA

A good example was the Heretaunga chief Karaitiana Takamoana whose great grandmother had married a man from Heretaunga and abandoned her Rangitane homelands. Resentment over his inclusion in many of the titles is a central theme of the Tamaki subdivision hearing of 1895. He became a wealthy man through sales of his interests. Manahi Paewai outlined the circumstances. '*I can explain the reason why Hohepa Paewai put Karaitiana into so many of the blocks. It was not because he had any 'take' to the land that he was put in, but because he was a man of influence and capable of dealing with the Europeans. The reason that Hirawanu brought him back to the district was owing to his ancestral descent, but he did not remain in the district and afterwards returned to Heretaunga. Karaitiana's ancestor had not a right to all the blocks that Karaitiana was put into.*'<sup>113</sup>

In 1871 Karaitiana entered the House of Representatives as Member for Eastern Maori. His association with Hirawanu Kaimokopuna began about 1852 and he involved himself in the affairs of Rangitane up to the time of his death in 1879. '*Through his Rangitane associations Karaitiana was involved in negotiations for the sale of the areas known as the Forty Mile Bush and the Seventy Mile Bush, near the Tararua and Ruahine ranges in Southern Hawke's Bay and Northern Wairarapa. Government agents had made strenuous attempts to buy the areas throughout the 1860s. Karaitiana was willing to sell, but was determined to get full value for the blocks.*'<sup>114</sup>

### *15.3 Devaluation of Rangitane's identity.*

One of the more invidious processes Rangitane had to contend with through the Land Court system was the erosion of their identity. While it was acceptable for Rangitane with links to Ngati Kahungunu to identify as Kahungunu on lands to the north, they were presented as inferior Rangitane or 'half-caste' Rangitane by the Court and subsequently by their own people.

While Rangitane acknowledged varying degrees of Kahungunu ancestry they maintained their right to identify as Rangitane living on Rangitane lands. They had their own 'tino Rangatiratanga' and weren't dependent on other identities. Other tribal groups had similar bloodlinks to outside tribes which didn't affect their identity. The question must be asked why they were subjected to intense examination on this issue in Court.

<sup>113</sup> NMB 37, p 18 – Tamaki partition hearing. Ev. Manahi Paewai.

<sup>114</sup> Dictionary of N.Z. Biography Vol 1, p 419.

Te Uamairangi, principal chief of Ngai Te Upokoiri in his time, had a Tuwharetoa mother but was never described as a half-caste. Tareha Te Moananui had a Tuhoe mother but it didn't affect his standing as principal chief of Ahuriri. In European terms the British royal family is claimed to have more German blood than English but it doesn't affect the present monarch's status as Queen of England.

Rangitane were scathing of attempts to reclassify them and read it as an attempt to divide them and weaken their hold on their land. Tribal authority Hoani Meihana was examined at length on this issue in his evidence in the Ngapaeruru hearing. The following sample was taken from Blake's manuscripts and includes the Court questions:

*Q; Did you hear any distinction made between Rangitane tuturu and Rangitane half-caste at that Court? [of 1870]*

*A: No I didn't, (ko rawa atu) neither outside or inside the Court.*

*Q: Who were these Rangitane nui who wanted to get into Tiratu?*

*A: Wirihana Kaimokopuna and Peeti Te Aweawe, chiefs of Rangitane. I objected to them as they had been admitted to other blocks. My stopping them kept the others from trying. I passed my share over to Harata Te Hawea. I heard she was Rangitane.*

*Q; Had you ever before these Courts of 1870 heard of Rangitane half-caste?*

*A: No I had not before 1870.*

*Q: What date did you first hear of it?*

*A: In Waikapiro Courts I first heard of the Rangitane half-castes and the conquest being spoken of.*

*Q: Did you never hear before 1870 the Rangitane on the other side of Te Ahu-a-Turanga called Rangitane 'tuturu'?*

*A: No, they were Rangitane from the mouth of the Manawatu to its source.*<sup>115</sup>

Three days later Hoani reiterated his position. '*What I wish to explain to the Court is I was bothered by the questions put to me and there may be an impression that there were two or three sections of Rangitane, but from the mouth of Manawatu to Te Apiti [the Manawatu gorge] and from thence to its source they were always known as Rangitane.*'

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<sup>115</sup> Blake manuscripts, 26.2.1892. (corresponds with NMB 24, p 209)

Hoani Meihana also spoke of a boundary laid down by Hirawanu Kaimokopuna to facilitate division of Rangitane lands. It may refer to the occasion when he set down 'Te Taupa ki Heretaunga.'

*Q: Who were 'that' Rangitane?*

*A: I mean those living at Rakautatahi and Takapau.*

*Q: And 'this' Rangitane?*

*A: Those at Tamaki and those on the west coast down the Manawatu.*

*Q: What was the occasion of this division between the two sections of Rangitane?*

*A: Because I considered that this boundary when layed down would simplify individualisation. Huru and Hohepa told me Hirawanu had said the boundary should start at Whakaruatapu. I don't know where Hirawanu got the boundaries from. The talk was only between ourselves. I think the Rangitane who have a right in Waikapiro have no claim in Ngapaeruru. If they claim as Rangitane I might not object but I would not admit any from Kahungunu.*<sup>116</sup>

The situation was summed up as well as anyone by Henare Tomoana in the Tamaki subdivision hearing of 1895. 'If it was asked in this district to what tribe Karaitiana belonged it would be said to be Rangitane, but if the question was asked in Heretaunga it would be said he belonged to Ngati Kahungunu.'<sup>117</sup>

#### 15.4 Manipulation of whakapapa.

A pivotal figure in the destinies of Rangitane was Rangiwhakaewa, principal chief of his generation. It was he who succeeded in limiting the gift of Te Angiangi. Many of the Tamaki Nui-a-Rua lands were awarded to his descendants. His name was synonymous with Rangitane yet he wasn't immune to the half-caste tag. None of the witnesses who described him thus offered a whakapapa in support of this claim.

When Hoani Meihana was asked if Rangiwhakaewa was a half-caste he replied that he had never heard so. He always heard he was pure Rangitane. Huru Te Hiaro observed, 'These were all Rangitane. Tutaua, husband of Ruatotara, was a Ngati Kahungunu. Rangiwhakaewa was of Ngati Kahungunu but I can't give his descent. He was considered a Rangitane.'<sup>118</sup>

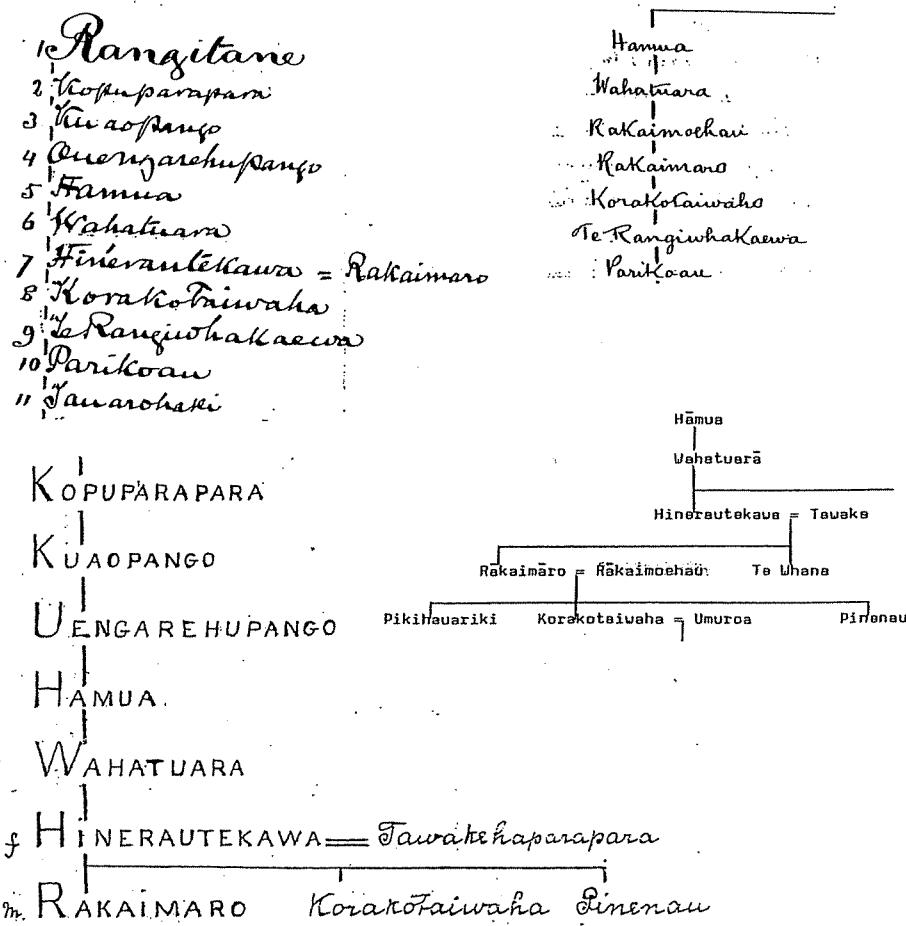
<sup>116</sup> Blake manusc. 1.3. 1892. (corresponds with NMB 24, p 220)

<sup>117</sup> NMB 37, p 58 – Tamaki subdivision hearing. Ev. Henare Tomoana.

<sup>118</sup> NMB 24, p 278 – Ngapaeruru hearing. Ev. Huru Te Hiaro.

By the time the Puketoi No 6 block was investigated in 1890 Rangiwhakaewa was being presented as the conqueror of Rangitane. Rangitane squared off against Rangitane with the branch of the lower Manawatu presented as the conquered section. It was an attempt to alienate them from inclusion in the title. *'This land formerly belonged to Rangitane but when Te Rangiwhakaewa came to this country the mana of Rangitane ceased. Rangitane left this part of the country and went to the west side of Ruahine. Te Rangiwhakaewa seized the land from Rangitane. Te Rangiwhakaewa was a half-caste Rangitane and Ngati Kahungunu. The Rangitane were driven away from this land and my people seized it. Nganahau was a descendant of Turake. The Rangitanes never returned to this land. The reason the land was awarded to them in 1870 was because the Government wished to purchase the land.'*<sup>119</sup>

The following whakapapa extracts concerning Rangiwhakaewa demonstrate the inconsistencies that arose as a result. The one at top left is regarded as accurate.



<sup>119</sup> Otaki MB 13, p 394 – Puketoi No 6 hearing. Ev. Hori Herehere.

### *15.5 The current identity of Rangitane.*

Even in recent years there has been an attempt to reduce Rangitane by legislation to a sub-section of Ngati Kahungunu. This traditional history demonstrates that since the days when Whatonga brought Rangitane to Tamaki Nui-a-Rua, the iwi has maintained unbroken occupation against all the elements of history and politics which conspired to uproot them.

Recently interviewed on the subject Noa Nicholson was adamant that Rangitane held manawhenua of the Tamaki Nui-a Rua district. Tahoraiti had always been their turangawaewae and Rangitane alone was entitled to ‘Tino Rangatira’ status in Tamaki Nui-a-Rua.

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