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Rangitāne o Wairarapa

Rangitāne o Wairarapa

Traditional History

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September 2002

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1. *Introduction.*

This report outlines certain aspects of the traditional history of Rangitāne o Wairarapa, in order to establish the mana whenua of Rangitāne in Wairarapa and to identify specific takiwa occupied by Rangitāne hapū throughout the Wairarapa in the period between 1830-1850.

1.1 *The Structure of the Report*

The report is divided into four main sections:

- *Introduction.* This section sets out the framework for the report, and provides details of the primary and secondary sources used in the report. Some issues of nomenclature are also discussed. Finally, there is a brief discussion about the traditional Rangitāne paradigm of land occupation and use that provides the context for the report as a whole.

- *Rangitāne Origins and Settlements.* This section provides information about the origins of Rangitāne in New Zealand, and the settlement of the Wairarapa district. It also provides information about the relationships between Rangitāne and Ngāti Kahungunu following the Ngāti Kahungunu migrations to Wairarapa during the lifetime of Te Rerewa. Finally, the conflicts between Te Āti Awa, on one side, and Rangitāne and Ngāti Kahungunu that occurred in the period between 1820 and 1840 are discussed.

- *Rangitāne Hapū.* This section provides information about the whakapapa of Rangitāne hapū and the interrelationships between these hapū. The rights of use of Rangitāne hapū to lands and economic resources are also discussed in this section.

- *Rangitāne Economic Activities.* This section discusses the various economic activities undertaken by Rangitāne hapū in the 1840s and 1850s, and provides information about the relationship between Rangitāne and the Wairarāpa environment.

1.2 Primary and Secondary Sources

The primary research sources for this report are written and oral narratives provided by Rangitāne o Wairarapa people. The written sources were produced in Māori and English, and include whakapapa manuscripts, letters, newspapers articles in Māori language newspapers, and minutes of evidence presented before the Native Land Court; these records date predominantly from the 19th century. The oral sources were typically produced in English, at hui, wānanga and in private interviews in the period between 1980-2002.

The primary research material has been reviewed by various authors over the last twenty years including Cairns (1981), McEwen (1986), Ballara (1991 and 1998) and Chrisp (1993). These secondary sources are referred to, for convenience, from time to time. In these texts, various topics are explored in more or less detail. McEwen, for example, examines the waiata and whakapapa of Rangitāne (1986:159-278). Chrisp (1993) discusses the orthodox view of the relationship between Rangitāne and Ngati

Kahungunu in Wairarapa, and traces its origin to an article by S. Percy Smith in 1904. It is not intended in this report to repeat the detailed accounts contained in these texts of specific topics and events, except where it is necessary to provide further information about the mana whenua of Rangitāne in Wairarapa and the relationships of various Rangitāne hapū.

It should be noted that this report is not intended to reproduce or summarise the totality of the traditions and history of Rangitane o Wairarapa; rather, it aims to provide sufficient information for the purposes of the Waitangi Tribunal inquiry into the claims of Rangitane o Wairarapa (Wai 175).

1.3 *Issues of Nomenclature*

Ballara (1991:155-162) has noted that some confusion has existed about the tribal name of Rangitāne. This confusion has arisen because members of Rangitāne hapū in Wairarapa typically referred to themselves by their hapū name in 19th and 20th century narratives and records (Ballara 1991:159) The confusion about the use of the tribal name was compounded by the existence of a small social group in Manawatū who used Rangitāne as their group name in the 19th Century (Ballara 1991:156-157, see also Robertson 2001:85, 89)¹.

¹ Significant tensions existed between Rangitāne hapū in Wairarapa and the Rangitāne people of Manawatū in the late 19th century with regard to rights of use in the Seventy Mile Bush in north Wairarapa. It is likely that these tensions contributed to the issues of nomenclature as the two sides sought to differentiate and assert their interests (Ballara and Scott 1994:7, see also MLC 22 1896:367-368).

In the narratives of Wairarapa Māori, however, identification with recognised Rangitāne hapū (e.g. Ngāti Hāmua) carried implicit identification with Rangitāne as an iwi. Nireaha Tāmaki² provided an example of this in 1898.

I can give the genealogy from Rangitāne to Hāmua

Rangitāne
Kōpūparapara
Kuaopango
Uengarehūpango
Hāmua Awariki Hauiti

The descendants of Hāmua are all Rangitāne. The descendants of Te Awariki and Hauiti are also called Hāmua (Nireaha Tamaki in AJHR 1898 G-2a:68).

Tāmihana and Maaka (1922:6) stated that:

Ko Hamua te ingoa nui o tenei wahanga o te iwi o Rangitane³. (1)

Ballara (1991:160) has also noted that

Every time that Hāmua's genealogy was traced in the Land Court, it was given from Rangitāne. In no cases was it traced from Kahungunu or any other ancestral line.

However, the Crown exacerbated the confusion around the tribal name of Rangitāne by consistently referring to Rangitāne hapū as Ngāti Kahungunu hapū.

Despite their almost complete Rangitāne descent, Ngāti Mutuahi were described in official (i.e. government) lists as a hapū of Ngāti Kahungunu.

Land Court witnesses were firm that they (Ngāti Parakiore) were a hapū of Rangitāne. Official lists proclaimed them to be a hapū of Ngāti Kahungunu (Ballara 1991:220; see also Stirling 2001:345ff).

² See Orange 1993 for biographical and whakapapa information about Nireaha Tāmaki.

1.4 *Land Tenure, Boundaries and Relationships*

It is necessary to briefly establish, at the outset, the framework for understanding issues of land tenure, boundaries and relationships through a Rangitāne paradigm. Rangitāne people, traditionally, did not view land and economic resources as assets which they 'owned'. They saw themselves as people who 'belonged' to the land and had rights to use the land and the economic resources located on the land (see Smith 2001:46, Walzl 2001:12, and Williams 1999:111-114 for further discussions of these concepts). The rights of Rangitāne hapū to use land and economic resources existed on a continuum; at one end of the continuum, Rangitāne hapū had more or less exclusive rights of use, while at the other end, these hapū had limited rights of use that they shared with other hapū.

Figure 1 The Continuum of Rights of Use

Exclusive Dominant Shared Limited

Rangitāne hapū typically did not have fixed boundaries or borders that demarcated, on the ground, the lands and economic resources that they had interests in. Ballara (1991:240) has noted that, in the Papawai area, "witnesses insisted that there were no boundaries between the two hapū". In a further example of this phenomenon, in the hearing of the Tipua Māpuntea block before the Native Land Court it was concluded that

It seems clear from the evidence that their [sic] never was any defined boundary between the descendants of Te Hiha and the hapus associated with them and the Ngati Kahukuraawitia [sic] hapu (MLC 13 1890:290; see also Ballara 1991:240).

³ See Appendix 2 for translations of Māori text.

However, general boundaries were marked by major geographical features such as rivers and mountain ranges.

Hapū had core lands and economic resources over which they exercised more or less exclusive rights of use; from this centre, their interests spread out into lands and economic resources that they shared interests in with other hapū. Within this framework, other hapū and iwi would from time to time claim rights of use to lands and economic resources that were already used by Rangitāne hapū.

Hapū claims to rights of use to lands and economic resources were supported by an intricate network of social and political relationships, based on shared political interests, seasonal trade exchanges, intermarriage between hapu members, and gifts (or *tuku*) of lands and economic resources. The gifts of lands and resources were not necessarily exclusive, i.e. the hapū that made the gifts continued to enjoy rights to use the lands and economic resources that had been gifted. Smith (2001:48) has stated that the “kaituku or grantor retained the rangatiratanga of the lands ceded and had the right to resume occupation”. For example, in the Native Land Court hearing of the Ngā-Waka-a-Kupe block, it was found that

Despite Ngāti Kahungunu conquests and intermarriage, in making a gift of land to Ngāti Kahungunu, Rangitāne had retained their mana over the land of the block and had kept their claims warm through subsequent continuous occupation (Ballara 1998:91, see also Ballara 1991:315-320 and 2.3.2 below).

There was regular and ongoing intermarriage between members of Rangitāne hapū and Ngāti Kahungunu hapū in the Wairarapa (see McEwen 1986:77,86, 92-3 for example). The descendants of these intermarriages may be described as having *aho-rua*, or dual lineages. This position was summed up by Wī Hikawera Mahupuku as he stated

The people who now occupy the land are descendants of both Rangitaane and Ngāti Kahungunu ... Rangitaane and Ngāti Kahungunu were intermingled at that time (MLC 16 1890:205).

Hōri Rōpiha made similar comments about the relationship between Ngāti Kahungunu and Rangitāne in Hawkes Bay and Pōrangahau

E rua nga iwi o Heretaunga nei, ko Rangitane tetahi, ko Kahungunu tetahi. Kua hawhe-kaihe o matou tupuna tae noa ki a matou nei. Ka karangatia matou, e rua ngā iwi ko Rangitane, ko Kahungunu (Rōpiha in McEwen nd:6). (2)

However, a single iwi identity did not emerge through this process. Wairarapa Māori continued to identify themselves in terms of their hapū of Rangitāne and Ngāti Kahungunu throughout the 19th Century. People with *aho-rua* were able to identify with both their Rangitāne hapū and/or their Ngāti Kahungunu hapū, and did so depending on the particular circumstance. It was this situation of *aho-rua* that led to Mahupuku representing a Rangitāne hapū, Ngāti Meroiti, and a Ngāti Kahungunu hapū, Ngāti Hikawera, in the same case before the Māori Land Court in 1890. The two hapū claimed different sections of land within the Ngā-Waka-ā-Kupe block, and Mahupuku gave evidence on behalf of each (MLC 16 1890:10-17, 205-6). Te Whatahoro Jury⁴ provides another example of this phenomenon in the discussion of the rights of use on the western side of Wairarapa Moana; he describes the separate rights of use of Rangitāne and Ngāti Kahungunu hapū around the lake, and then notes

⁴ See Orange 1990 for biographical and whakapapa information about Te Whatahoro.

that the membership and leadership of the two sets of hapū were the same (AJHR 1891 G-4:29-30, see also Rangitakaiwaho 1885 and Ballara 1991:232)⁵.

It seems that in cases where people could claim *aho-rua*, the conscious selection of prominent Rangitāne ancestors as eponymous ancestors for hapū was a mechanism that allowed these people to confirm and maintain an ongoing identification with their Rangitāne whakapapa to a greater or lesser degree⁶.

No te taha Rangitane tenei whakapapa o Hemi hei mihi mai ma era kaumatua ... ki tenei o tatou (Te Puke ki Hikurangi 4/10/1898:5). (4)

No te taha Rangitane enei whakapapa hei mihi mai ma era uri o Rangitane ki to rātou whanaunga kua riro atu nei i a aitua (Te Puke ki Hikurangi 26/10/1899:5; see also Chrisp 1993 for further discussion about hapū identification). (5)

⁵ In lists of owners of the Pouakani block, the Rangitāne hapū of Ngāi Tūkoko is grouped with the Ngati Kahungunu hapū of Ngati Te Rangitāwhanga i.e. there is a single list of owners under the heading of "Ngati Rangitawhanga me ona hapu katoa ... Ngati Hineraumoa, Ngati Te Hiha, Tukoko mera [sic] atu karanga maha" (Te Whāiti MS-Papers-6571-192:8-9). (3)

⁶ Metge (1995:52, 65) has discussed the importance of the selection of a common ancestral name as a symbol of group identification.

2.2 *Different Accounts of the Rangitāne Settlement of Wairarapa*

Whātonga and his descendants eventually left Heretaunga, and settled in the lower North Island around Manawatū, Tāmaki-nui-a-Rua, Wairarapa, and Te Whanga-nui-a-Tara. There are three quite distinct accounts of this process.

2.2.1 *The Tāmihana and Maaka Version*

Some Rangitāne narratives state that Whātonga and his people left Heretaunga after a domestic dispute between Whātonga and Hotuwaipara, and journeyed overland to settle at an area known as Te Tāpere-nui-o-Whātonga (later known as Tāmaki-nui-a-Rua). After some time, Whātonga moved to the Manawatū region and married Reretua, the daughter of Turi and Rongorongo. Tautoki was the first child of this union. He married a woman called Rerekitaiari, and they were the parents of Rangitāne. From Manawatū, the descendants of Rangitāne expanded their occupation overland to include Tāmaki and Wairarapa (Tāmihana and Maaka 1922:1-2).

2.2.2 *The Buick and McEwen Version*

Buick (1975 [1903]:15-18) and McEwen (1986:21-22) provide a different version of this set of events. Both authors have summarised narratives provided by Rangitāne authorities⁷. They state that, after the domestic dispute with his wife, Whātonga left Heretaunga by canoe and sailed down the east coast of the North Island to Wellington. From there, he and his people crossed Cook Strait to the top of the South Island. They then paddled up the west coast of the North Island until they reached the mouth of the Manawatū river. Whātonga travelled inland until he reached the Tāmaki-nui-a-Rua area. It is significant that this voyage of exploration covers all the districts

⁷ Buick (1903) lists Kerei Te Pānau, Ēreni Te Aweawe and Mr. & Mrs. Henry as his informants, while McEwen (1986) lists Wīremu Kingi Te Aweawe and Ranginui Rautahi as his informants.

subsequently occupied by Rangitāne people. At Tāmaki, Whātonga married Reretua. From this point, this version of Rangitāne settlement corresponds with the information provided by Tāmihana and Maaka above. McEwen (1986) also provided information about Ngāi Tara⁸.

2.2.3 *The Best Version*

In the third account, Best (1917-1919) provides details of Rangitāne settlement that were apparently dictated by the famous Wairarapa tohunga Te Mātorohanga⁹ in the Whare Wānanga¹⁰. Best (1917:151-161), in a very detailed narrative, states that Whātonga settled at Nukutaurua, and sent his sons Tara and Tautoki to explore the southern parts of the North Island. Tara and Tautoki identified Wellington as the best place for settlement, and Whātonga and his people agreed to migrate there. After a period of time at Wellington, “Tautoki and his people moved away and settled at Wairarapa” (Best 1918:1). Best then provided detailed information about the Ngāi Tara people.

It seems that the Rangitane settlers did not encounter other iwi in the Wairarapa, as accounts of conflicts with other iwi do not feature significantly in the settlement narratives of Rangitāne o Wairarapa. Ballara (1991:114) has noted that

The descendants of Toi, Whātonga, Tara and Rangitāne were the first inhabitants of Wairarapa remembered by their contact period descendants.

An early anonymous account emphasises this point:

⁸ The close relationship between Rangitāne and Ngāi Tara is discussed in section 3.2.

⁹ See Orange 1993 for biographical and whakapapa information about Te Mātorohanga.

¹⁰ McEwen (1986:23-25) is critical of the accuracy and authenticity of the account provided by Best.

Ka haere mai a Whatonga ratou ko tona iwi, ko Rangitane. Ka haere ki Tamaki, ki Manawatu hoki. Kaore hoki he tangata o te whenua i taua takiwa (Te Waka Māori o Ahuriri 09/07/1864:1; see also MLC 22 1896:369). (6)

Te Rangiōtū (MLC 2 1871:22), Buick (1975 [1903]:18-30), Smith (1904:156) and McEwen (1986:21-22, 32-33) mention fighting between Rangitāne and other iwi in Tāmaki-nui-a-Rua and Manawatū in the period of initial settlement. However, the information they provide is sketchy and inconsistent, and does not materially alter the settlement traditions.

2.2.4 Summary of Common Themes in the Accounts of Settlement

In any society, people and groups maintain independent versions of traditions for a variety of reasons (see Sissons 1991 for examples and discussion). However, the Rangitāne narratives all agree that their ancestors migrated from the Hawkes Bay area to Wairarapa within two generations of the arrival of the Kurahaupō canoe from Hawaiki. These people did not encounter iwi already resident in the Wairarapa, and they assumed mana whenua of the district through settlement.

Rangitāne narratives state that Rangitāne occupied the entire Wairarapa district for a number of generations. In 1867, Te Manihera Te Rangitakaiwaho¹¹ stated that

This land belonged to the Rangitane tribe. It was they who first came and occupied this land (MLC 1-B:255).

¹¹ See Orange 1990 for biographical and whakapapa information about Te Manihera.

In 1888, Manihera Maaka stated that

The whole of Wairarapa in former times belonged to Rangitaane (MLC 7 1888:244-5; see also Rangitakaiwaho 1885:1).

However, it is likely that, initially, the Rangitāne population was sparse and that their settlements were small (Best 1917:154; McEwen 1986:26). McEwen notes that

Almost certainly there was a good deal of movement from place to place in search of seasonal food supplies (1986:26).

In 1904, H.P. Tūnuiārangi¹² provided information about substantial Rangitāne economic activities along the south Wairarapa coast in the early period of settlement.

No mua atu ka nohia [tenei whenua] e tetahi iwi ko Ngai Tara me Rangitane. Ko te wa tera i mahia nuitia ai tenei whenua ki te kai. Ko enei haupu kohatu he mea koha ki o ratou ringaringa (Tūnuiārangi 1904). (7)

Extensive archaeological research has been conducted in this area by Foss and Helen Leach (1979). Their work has provided a detailed account of the lifestyles and gardening, fishing and other economic activities of these early Rangitāne settlers.

2.3 *Ngāti Kahungunu Migrations to Wairarapa*

The Rangitane occupation of Wairarapa was more or less undisturbed for several generations following the period of initial settlement. McEwen (1986:45-50, 52, 58-64, 78-81) describes some skirmishing that involved Rangitāne hapū. He states that:

As no permanent occupation resulted, [these events] did not rank as conquests, but were rather a series of minor engagements (McEwen 1986:81).

However, some 10-12 generations after the initial Rangitāne settlement of Wairarapa, during the lifetimes of the Rangitāne rangatira Te Whakamana and Te Rerewa, there was a series of migrations that impacted significantly on Rangitāne in Wairarapa.

2.3.1 *Te Whākumu and Ngāti Ira*

The first migration was led by Te Whākumu, of Ngāti Ira of Tolaga Bay. Best (1918:18-56) has provided a detailed account of this migration, which he attributed to “two native accounts given by Wairarapa experts fifty years ago” (Best 1918:19). These two experts were probably Te Mātorohanga and Nēpia Pōhūhū. McEwen (1986:70-73) has summarised this account. According to McEwen (1986:70), Te Whākumu was kin to the Rangitāne chiefs Te Whakamana and Te Rerewā who lived at Te Whārau-o-Kena, near Lake Wairarapa. Following conflicts around Gisborne, Te Whākumu migrated to Wairarapa to settle with his relatives. Ngāti Ira fought with various Ngāti Kahungunu and Rangitāne hapū as they moved south from the East Coast. On arrival at Wairarapa, they engaged in a series of battles against Rangitāne hapū in the Whareama region. After the fighting, Te Whākumu sent some Rangitane captives to Te Whakamana and Te Rerewa to inform them that he and his people simply wished to settle among their kinsfolk. Te Whakamana and Te Rerewa accepted

¹² See Orange 1996 for biographical and whakapapa information about Tūnuiārangi.

the request of Te Whākumu and Ngāti Ira; Te Whākumu married Hineiputerangi, the daughter of Te Whakamana, and Ngāti Ira were settled at Pōtaka, and Te Kawakawa. Some Ngāti Ira people eventually migrated to Wellington (McEwen 1986:72-73).

There was extensive intermarriage between the Ngāti Ira migrants and Rangitāne and, in Wairarapa, the migrants were more or less absorbed into Rangitāne. Ballara has discussed the importance of intermarriage between migrants and tangata whenua, and has quoted a statement by Te Mātorohanga to emphasize this point:

Women were given to the newcomers ... to make one people of the *tangata whenua* with the [new] party (Ballara 1998:138; see also Whakamairu in MLC 18a 1892:56 and Tawaroa in MLC 18a 1892:128 for further Wairarapa examples. See also Durie in Williams 1999:113).

2.3.2 *Te Rangitāwhanga and Ngāti Kahungunu*

The next migration to Wairarapa was led by Te Rangitāwhanga. He was accompanied by a large group of people. This migration is a critical event in the traditional Māori history of Wairarapa, and many different accounts of the migration have been recorded by Rangitāne and Ngāti Kahungunu people (see, for example, Best 1918:13-15, Manihera Rangitakaiwaho in MLC 1B 18xx:254-255, Ngātūere in MLC 1B 18xx:247-248, Tāmihana and Maaka 1922, Te Maari 1888¹³, H. Te Whāiti nd, I. Te Whāiti nd¹⁴, Tūnuiārangi nd, Wakataunga 1891).

It is generally agreed in these accounts that Te Rangitāwhanga and his people migrated to Lake Wairarapa to seek land from Te Rerewa and Te Whakamana after defeat in battle at Te Mata in Hawkes Bay. Te Rangitāwhanga is usually referred as

¹³ See Orange 1990 for biographical and whakapapa information about Piripi Te Maari.

¹⁴ See Orange 1996 for biographical and whakapapa information about Iraia Te Whāiti.

Ngāti Kahungunu. However, he was the nephew of Te Rerewa through his mother, Hinetauirā¹⁵. He also married a Rangitane woman, Haumai-i-te-rangi (Te Whatahoro B51:58)¹⁶.

No hea tena tangata, a Te Rangitawhanga? No Ngati Kahungunu tetahi taha, no Rangitane tetahi taha (MSY-4815:32). (8)

It seems clear that these relationships influenced his decision to come to the Wairarapa, as opposed to migrating to any other district.

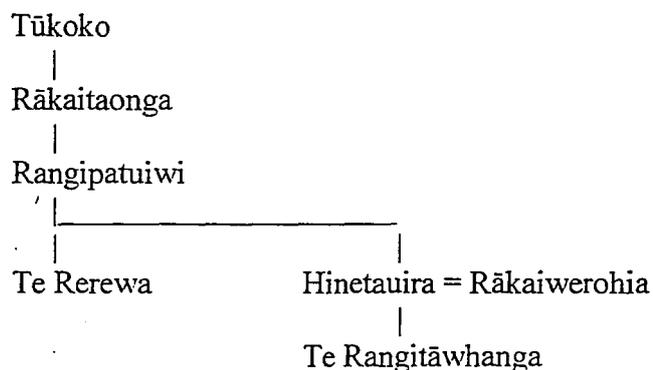
Rangitawhanga escaped ... and was brought by his people to Wairarapa to his mother's friends ... his mother Hinetauirā was a sister to Te Rerewa (Piripi Te Maari in MLC 10 1888:2-3)

Ka heke mai a Te Rangitawhanga rātou ko ona matua ki te ao o te tonga nei, e whai ana mai ki tona taha Rangitaane. Koia tenei tona whakapapa.

Ko Kahukuraiti i a Puakitotara
Ko Hinetauirā i a Rakaiwerohia
Ko Te Rangitawhanga
(Iraia Te Whāiti in MS-Papers 6571-172:2; see also Piripi Te Maari in MLC 4 1883:122, Rangitakaiwaho 1885 and H. Te Whāiti nd). (9)

McEwen sets out an alternative Rangitane whakapapa for Te Rangitawhanga (McEwen 1986:73-74; see also MS-Papers-6571-036:8 and MSY-4815:32).

Whakapapa 2. Te Rerewa and Te Rangitawhanga



¹⁵ The Ngāti Hinetauirā hapū, who traced their descent from Hinetauirā, retained a significant presence in this vicinity in the 19th century. See 3.2 below.

¹⁶ Te Maari even went so far as to state that “Te Rangitawhanga was principal chief of Rangitaane” (MLC 4 1883:125; see also section 3.2 below).

Te Rangitāwhanga approached his uncle and requested land for the migrants from Hawkes Bay. At that time, Te Rerewa was preparing to migrate to the South Island. He indicated that he would exchange land for canoes (Tūnuiārangi nd). Following the exchange, Te Rerewa left Wairarapa and it fell to Te Whakamana to complete the agreement.

The extent of the land that was transferred to Te Rangitāwhanga and the Ngāti Kahungunu migrants by Te Rerewa and Te Whakamana is unclear. Smith (1904:161) implies that land as far north as Masterton was handed over to Ngāti Kahungunu.

Tūnuiārangi, Smith's principal informant (Chrisp 1993), stated that the land exchanged was '*Wairarapa katoa*' (all of Wairarapa). It is possible to interpret this as Lake Wairarapa and the surrounding territory, or the entire Wairarapa district. On the other hand, Iraia Te Whāiti indicated that only lands around Lake Wairarapa were included in the transfer "Ka tae mai, ka tukua o ratou taonga hei utu mo te moana nei" (Te Whaiti in MS-Papers-6571-172:3). Best, citing a "member of the Hiko family of Wai-rarapa", indicates that the land transferred lay between the Tararua Range, the Tauwharenīkau river and the south coast (Best 1918:14). Tāmihana and Maaka (1922:3) simply refer to "ko etahi wahi o te whenua".

It should be noted, however, that Rangitāne retained shared rights of use in the land that had been provided for the Ngāti Kahungunu migrants throughout this period and up to the 19th century (see Tamahau Mahupuku in MLC 25 1899:20, Ballara 1991:315-320 and Smith 2001:46-48 for more information about the rights of parties within traditional *tukuwhenua*)¹⁷.

¹⁷ Tāmatai Te Apatu stated in 1888 that "it was often the practice in the case of lands given to another that the original occupants still lived on it" (MLC 9 1888:48).

McEwen (1986:183) notes that the family of Paratene Te Ōkawhare (fl. 1840-1870) “were direct descendants of Te Whakamana of Rangitāne”. Paratene composed a waiata that clearly identified the ongoing interests of the descendants of Te Whakamana in the lands that were provided for the Ngati Kahungunu migrants

Engari, e tama, no mua tāua ... nā tāua i hoatu ki Pōuri, tipuna o Karauria nei, nā tō tipuna, nā Te Whakamana (McEwen 1986:183; this waiata was cited by Tiriti Pūrākau in the Ngā-Waka-a-Kupe case as he sought to establish his rights in the block). (10)

In 1849, Te Tati [Te Hiko] wrote to Governor Grey from Kaikōkirikiri about land tenure in Wairarapa. He claimed his rights to land from Te Whakamana and Te Rerewa, as well as Te Rangitāwhanga.

Tenei ano te tikanga i pono ai ta matou korero. Kei o matou tipuna, kei nga mokopuna a Te Whakamana, kei nga mokopuna a Te Rerewa, kei nga mokopuna a Hinetauirā, nana a Te Rangitāwhanga, nona tenei kainga a Wairarapa. Ko matou hoki tenei, ko nga mokopuna (Te Tati to Grey 1849 in MS-Papers-0032-0674b). (11)

In the Māori Land Court hearing of the Wairarapa Moana block in 1883, Rangitane witnesses were adamant that Te Whakamana and his descendants retained rights of use:

From Te Whakamana, I claim down to the present time. Te Whakamana never sold¹⁸ this land and his prestige never became lost (Manihera Maaka in MLC 4 1883:125).

What Manihera has stated is perfectly correct. [Te] Whakamana sold part of their lakes to his ancestors. Potakakuratawhiti was the part that was not sold (Karaitiana Te Korou in MLC 4 1883:125).

From Te Whakamana to Raua’s time we have lived there ... I claim through the Rangitane tribe. Rangitane and their descendants are still residing there (Marakaia Tawaroa in MLC 4 1883:128).

¹⁸ It is likely that references to land being ‘sold’ reflect the environment of the Māori Land Court.

Later, in the Native Land Court partition hearing for Pukengaki in 1896, it was concluded that Ngāti Te Whakamana retained rights of use in this area after the tuku made by Te Whakamana.

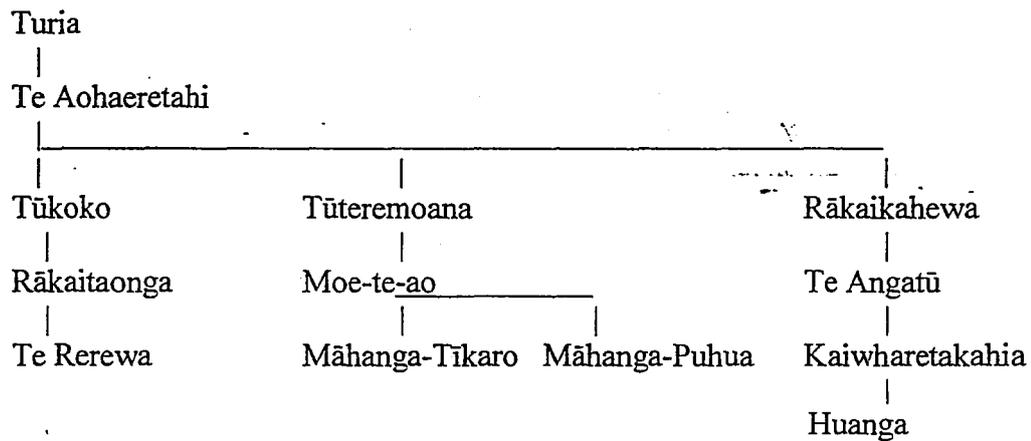
Ko te kereme e kereme nei nga uri a Te Uriwhakapupu¹⁹, ki te titiro iho i heke mai i a Hinetuwawe, matua o Te Whakamana, me etahi atu e ki ana no ratou tetahi wahi whenua kai te tairawhiti o Te Tuatua o te Hiwi o Pukengaki poraka ... i tukuna e Te Whakamana te whenua ki a Rakairangi me etahi atu ... ki te titiro iho, kaore atahi he mea i whakahaeretia kia puta ai nga uri a Hinetuwawe ki waho o tenei whenua. I mau tou to ratou mana (MSY-4815:178-179). (12)

¹⁹ Te Uriwhakapupu also resided at Kohunui, north of Pirinoa (MSY-4815). This claim was led by Hōhepa Āporo of Kohunui.

2.3.3 The Migration of Māhanga to Wairarapa

Māhanga-Tikaro and Māhanga-Puhua were the twin sons of Moe-Te-Ao of Ngāi Tara (McEwen 1986:79)²⁰. They lived at Te Awanga in the Hawkes Bay. McEwen has noted that Māhanga-Tikaro led taua against Rangitāne hapū in the Wairarapa from time to time (1986:78-81), but he did not permanently occupy any lands in Wairarapa.

Whakapapa 3 Moe-Te-Ao and Māhanga-Tikaro



Following conflicts in Hawkes Bay, Māhanga-Puhua decided to migrate to Wairarapa. On arrival at Rangiwihakaoma, Māhanga and his people proceeded inland to Whareama. There, they met Huanga. “Māhanga told Huanga that he wanted to ask Te Angatū for some land, so they went together to Te Angatū’s pa ... at Maungaraki” (McEwen 1986:82). Te Angatū agreed to provide land for the migrants on the Wairarapa coast near Wharaurangi; subsequently, his grandson Te Ikiorangi also provided land for the migrants at Pahaoa (McEwen 1986:82-84).

However, Rangitāne narratives in the Māori Land Court in the 19th Century indicate that Rangitāne hapū retained rights of use of land and economic resources in these districts (see Smith 2001:46-48).

²⁰ Moe-te-ao is the eponymous ancestress of the Ngāti Moe hapū of Papawai (see Section 3.2 for further information).

Te Ikiorangi and Pakuoterangi [were] of Rangitane ... the *take* to the blocks of whenua at Wharaurangi, Hahaia, Te Waikekeno were not derived from Māhanga, but from Te Ikiorangi (Wī Hikawera Mahupuku in MLC 16 1890:215-216).

The *tuku o muri mai* was to Mahanga [boundaries stated]. These boundaries were to indicate where Mahanga and his people were to occupy subject to the occupation of the original owners ... Te Ikiorangi, Takoto o te Rangī and Pakuterangi remained on the land, notwithstanding the 'tuku' (Tamahau Mahupuku in MLC 24 1899:361).

Heard that the land was given by Te Ikiorangi and that the original owners did not leave the land (Renata Manga in MLC 25 1899:57).

E tika tonu ana ngā rohe me taua *tuku* o Te Angatu kia Mahanga, engari i mau tonu te nuinga o ngā whenua i roto i taua rohe kia Rangitane. Heoi nga waahi i riro kia Mahanga, ko ngā waahi i nohoia e ana uri. Hei tohu tenei e mohiotia ai te mau tonu o ngā whenua i roto i taua rohe ki a Rangitane, he maha ngā whenua kei roto o taua rohe kua whakataua e ngā kooti o mua atu i tenei ki ngā tangata o te takiwa no Rangitane o rātou take. Waihoki, ko Te Maipi tetahi poraka kei roto i aua rohe o te *tuku* kia Mahanga i whakataua e te kooti i runga i ngā take o Rangitane ki ngā uri mokopuna o Tumapuhiarangi. Waihoki, he maha ngā iwi e noho ana, e pa ana hoki ki ngā whenua i roto i tenei rohe ehara i te mea i ahu mai i a Mahanga to rātou take ki aua whenua (Wakataunga 1890:51). (13)

WAIKARAPU
NORTH
CO.

WAIKARAPU

WAIKARAPU

Waikake

Whararangi
Hahara

SOUTH
PACIFIC



RESIDENCE

Scale of Distances
Miles
Furlongs
Yards
Feet
Inches

Te Raekaumoana was a prominent Rangitāne rangatira and tohunga. He lived in the Gladstone area about 14 generations after Whātonga, and about 4 generations after Te Rerewa (see Pōhūhū 1930:132 and McEwen 1986:91 for whakapapa information)²¹. During the lifetime of Te Raekaumoana, serious conflict arose between Rangitāne and the immigrant Ngāti Kahungunu in south Wairarapa. There are several versions of the conflict from Rangitāne and Ngāti Kahungunu sources. It is generally agreed in the various accounts that Rangitāne people killed Te Aoturuki of Ngāti Kahungunu. This led to reprisals from Ngāti Kahungunu, who proceeded to attack Rangitāne settlements. The fighting culminated in a major engagement at Ōkahu. At this engagement, the Rangitāne defenders of the pā were heavily defeated by Ngāti Kahungunu. Te Raekaumoana escaped from the pā, and fled north to Tāmaki-nui-a-Rua with the assistance of the supernatural being Rongomai (Hiko in Best 1918:14-15, Koro in Smith 1906, Tāmihana and Maaka 1922:3-5 Tūnuiārangi 1904, Tūnuiārangi nd). From this point, the narratives of Rangitāne and Ngāti Kahungunu diverge.

Tūnuiārangi, giving the Ngāti Kahungunu version of events, claimed that Rangitāne lost mana whenua in the Wairarapa as a result of the defeat.

There was no mana Rangitane left over the district after the numourous defeats they had suffered ...

There was no mana Rangitāne left over the land after Ngatikahungunu [sic] took possession (Tūnuiārangi in MLC 15 1890:162)

Tūnuiārangi repeated and elaborated his account in manuscripts that were submitted to the government sponsored Scenic Preservation Committee and the Polynesian Society. S. Percy Smith, the chair of the Scenic Preservation Committee and president of the

²¹ Ngātuere noted that “Hurunuiōrangi was a house belonging to Te Rangikaumoana”, and that this

Polynesian Society, accepted and promulgated this version of events in an article published in 1904. He concluded there that Rangitāne were "either exterminated or expelled" from Wairarapa (1904:162). Smith's account was substantially accepted by other authors and became the orthodox version of events that was recounted in published histories of the Wairarapa (see Chrisp 1993).

Rangitāne narratives present a different version of events. It was generally accepted that Rangitāne were defeated at Ōkahu, and that Te Raekaumoana fled north.

However, Rangitāne narratives state that the rights of use to lands and economic resources in south Wairarapa were not extinguished because of the defeat. The Māori Land Court, in summarising the Ngā-Waka-ā-Kupe case, noted that

He tokomaha e kōrero ana, kāhore te mana o Rangitāne ki ōna whenua i ngaro i te raupatu. He tika anō aua raupatu, engari kāhore te whenua i tangohia (Wakataunga 1891:28). (14)

Manihera Te Rangitakaiwaho implied that Rangitāne were able to retain possession of these lands through widespread occupation.

Te Raukaumoana lived at Ōkahu pah and owned the land from his ancestors. I am descended from him ... Before Raukaumoana left this land, it was covered with his offspring ... When Raukauariki's [aka Raukaumoana] younger brothers were killed at Ōkahu, there were many other of his relatives left to hold the land (Rangitakaiwaho, in MLC 4 1883:102 see also MSY-4815:153 for the original Māori language text of this statement).

Tāmihana and Maaka (1922:4-5) state that Te Raukaumoana raised a Rangitāne taua at Dannevirke that returned to Wairarapa and avenged the defeat at Ōkahu in a series of three battles with Ngati Kahungunu.

Ka whakaaetia te tono a Te Raikaumoana kia takitakina tona mate. Ka tae ki te wa i rite ai, ka haere, a, ka tae mai ki Wairarapa nei. Ko te patunga tuatahi, ko Pari-nui-o-Kuaka. Muri iho ko Rakaupahekeheke. Ka hinga. Katahi, ka whai

house was the origin of the name of the Hurunuiōrangī blocks at Gladstone.

atu ano ko Kira tenei. Ka toru ai ngā patunga, ka mutu. Ka hoki a Rangitane, ka ea hoki te mate o Te Raikaumoana me ona taina i Okahu. (15)

Other Rangitāne narratives concur with this version of events.

Kaore a Te Raikaumoana patua ki te pa i Okahu. No muri iho o te whawhai ka mauria ia e tetahi wairua Māori. I rongo au i hoki mai ano a Te Raikaumoana no taua takiwa ka marena ia ki a Hinearoriki. Ehara ia i te mea pana i runga i te whenua ... kaore i hoki iho tona mana i tona hokinga mai, mau tonu, tae noa mai ki tenei ra (Irihapeti in MSY-4815:161). (16)

Ko nga tangata o te hapu o Ngai Taneroa e kereme nei i runga i a Te Atawha e ki ana kai a Te Raikaumoana to ratou take, he tipuna no Te Atawha. Koia tetahi onga tangata nona tenei whenua i te takiwa i a Rangitane me ta ratou ki ano kaore he whenua i riro i a Ngati Kahungunu i te hinganga i te pa i Okahu. Kaore i riro te mana o Rangitane, a, muri iho ka ngakia ano e Te Raikaumoana taua matenga, aa kaore atu hoki he take ke atu i riro ai to rātou mana ... no reira kei te mau tonu to ratou mana, tae noa mai ki tenei takiwa (MSY-4815:170). (17)

The return of Te Raikaumoana to avenge the defeat at Okahu would have had the effect of reinforcing Rangitāne rights in the south Wairarapa. However, it is clear that Ngāti Kahungunu did assume some rights of use of lands and economic resources in the south Wairarapa through these exchanges of lands and through conflict and that Rangitāne shared the occupation of this district of Wairarapa with Ngāti Kahungunu.

2.5 *Conflicts with Te Āti Awa*

Following this major series of conflicts, there were no further major migrations or conflicts that changed the mana whenua status quo in Wairarapa until the 19th Century, although McEwen (1986), Tāmihana and Maaka (1922) and Te Whāiti (MS-Papers-6571-017) record various skirmishes involving Rangitāne hapū. These skirmishes were both internal, i.e. between Rangitāne hapū, and external, i.e. between Rangitāne hapū and other iwi.

Ngati Raukawa, Ngati Toa and Te Āti Awa²² migrated to the Wellington region in the 1820s and took up residence, by force, in Horowhenua, Kāpiti and Wellington. Eventually, Te Āti Awa sought to enter the Wairarapa and occupy lands in this district. The Wairarapa people (both Rangitāne and Ngāti Kahungunu) resisted the encroachments and fought several engagements against Te Āti Awa (see Bagnall 1976:10-15; Tūnuiārangi nd:2-3). Following a significant defeat at Pehikātia, near Greytown, the Wairarapa people decided to withdraw from the district; most people migrated to Nukutaurua, while some Rangitane hapū took refuge with their kin in Manawatū (Ballara 1998:242-243). However, some Rangitāne people from Ngāti Hāmua and Ngāti Te Aomataura stayed behind to keep the proverbial home fires burning and to fight a guerilla rearguard action against the invaders (Best 1918:108, Rangitakaiwaho in MLC 1-H 17/8/1869, Te Whatahoro B51:98).

²² The Taranaki people are referred to here as Te Āti Awa for convenience, although the group included members of Ngāti Mutunga, Ngāti Tama and other Taranaki people.

At some stage of the conflict, Nuku-Pewapewa²³ of Rangitāne and Ngāti Kahungunu raised a taua among the Wairarapa and Hawkes Bay people to repel the Te Āti Awa invaders from Wairarapa. The taua engaged Te Āti Awa at Tauwharerata, near Featherston, and succeeded in capturing the wife and daughter of Te Wharepōuri of Te Āti Awa (Te Uamairangi and Te Kakapi Wharawhara-i-te-rangi respectively). Nuku-Pewapewa and Pēhi Tūtepakihirangi of Wairarapa used the prisoners to negotiate with Te Wharepōuri and Te Āti Awa for the return of Wairarapa to the Wairarapa people. After lengthy negotiations, the arrangements for the return of Wairarapa were finalised at Pitoone in January 1840 (although the process was briefly jeopardised by a Ngāti Hāmua raiding party at Eastbourne that had not been fully informed of the peace-making process). It was agreed in the peace-making that the Wairarapa people would occupy the lands to the east of the Remutaka Range and Te Āti Awa would occupy the lands to the west of the range (for more details, see Bagnall 1976:10-15, Best 1918:102-109, Te Whatahoro MS-Papers-0189-B043:45ff. See also Orange 1990 for biographical details about Nuku-Pewapewa, Te Kakapi and Te Wharepōuri).

Rangitāne and Ngāti Kahungunu hapū returned to the Wairarapa in 1840-1841; initially, they congregated together around Lake Wairarapa. However, over time, they dispersed to their original kāinga, and resumed their traditional rights of use to land and economic resources.

²³ See Orange 1990 for biographical and whakapapa information about Nuku-Pewapewa.

3. *Rangitāne Hapū*²⁴

3.1 *Ngāti Hāmua*

Ngāti Hāmua is the principal Rangitāne hapū in central and northern Wairarapa (Ballara 1991:216ff).

Whakapapa 4 Ngāti Hāmua

Rangitāne = Whakaumu
|
Kōpūparapara = Tuhiarangi
|
Kuaopango = Maioha
|
Uengarehūpango = Paratuwai
|
Hāmua = Hinerongomai
(Anaru nd:134)

Ngāti Hāmua was frequently referred to as an iwi in Rangitāne narratives in the 19th century, although an implicit affiliation to Rangitāne always existed (Ballara 1991:158-160; see also section 1.3 above). In the obituary for Reihana Tawaroa in 1884, for example, he was identified as follows:

No te hapu o Ngati Te Hina, he iwi hoki no Hamua, he mokopuna hoki ia na Rangitane (Te Korimako 15/02/1884:2). (18)

In May 1898, Tamaiwhakakitea of Te Ore Ore sent a letter to the Māori newspaper Te Tiupiri containing a eulogy to Keepa Te Rangihwinui on behalf of “te iwi nui o Hāmua katoa”. He wrote in the eulogy:

²⁴ Hapū names have been bolded in this section for ease of reference.

Tenei ka tuku atu te mihi, te poroporoaki a tenei iwi o Meiha Keepa, a Hamua, i puta mai nei i tetahi wehenga o tona whakapapa i a Whatonga, ara tona taha Rangitaane (Tamaiwhakakitea in Te Tiupiri 24/05/1898:7; see also section 1.3 above). (19)

Ballara (1991:217) has noted that “Hāmua were concentrated in the Te Oreore to Hāmua (township) area, south of the Manawatū gorge” (see also MLC 1 1867: 139-142, MLC 1G 1868:34 ff, MLC 1-H 1869:6-46, MLC 2:1871:1 ff, MLC 3 1881: 226ff, MLC 4 1883: 164ff, MLC 7 1888:244-367, MLC 22 1896:343ff for detailed Rangitāne narratives about their occupation and rights of use in this region).

However, the hapū also had rights of use in southern Wairarapa, at Pahaoa and Lake Wairarapa. Karaitiana Te Korou stated that

The iwi of Hāmua were brought to Pahaoa through the descent of Tumatakokoī and Te Aokauae from that iwi (MLC 15 1890:294).

Ngāti Hāmua gained fishing and birding rights in Lake Wairarapa through their role in defending Wairarapa during the Te Āti Awa invasion in the 1820s and 1830s. These rights were subsequently reconfirmed at a major hui in the 1870s to discuss the ownership and future of the lake (Te Whatahoro MS-Papers-0189 B51:98-99; see also Te Whatahoro in AJHR 1891 G-4:29-30)²⁵.

Ngāti Hāmua people also occupied a fishing settlement at Lake Onoke in the 1840s, in conjunction with their Ngāi Tahu (Wairarapa) kin (Ballara 1998:140)²⁶. Individual members of Ngāti Hāmua had also acquired land rights elsewhere in south Wairarapa:

Pene Pikere has no ‘take’ to the land but he was put in out of aroha by Hemi Te Miha because he was a morehu tangata no Hamua and Ngaitahu. He lived

²⁵ See Te Whāiti (nd MS-Papers-6571-192:12) for details of the Ngāti Hāmua people that were allocated shares in the Pouakani block (viz Wairarapa Moana) as representatives of the hapū.

²⁶ Later, people of mixed Ngāti Hāmua and Ngāi Tahu descent were recorded living at Nukutaīmemeha at Carterton (Phillipps 1944).

in the outer [Whakatomotomo] valley from the return of the heke from Nukutaurua till he died. He had other land about Masterton but he would not return as he preferred remaining with Hemi Te Miha and that was the reason why Hemi put him in the Whakatomotomo title (Iraia Te Whāiti in MLC 23 1896:79).

There were a number of small hapū within Ngāti Hāmua, including Ngāi Tamahau, (Ngāti) Hineteorangi, Ngāti Mātangiuru, Ngāti Te Hina, Ngati Whātui and Ngāti Tāngatakau (Ballara 1991:218 ff, AJHR 1905 G-5:101, McEwen 1986:252, Te Puke Ki Hikurangi 15/09/1911:6; see also Appendix 1 for extensive whakapapa information about Ngāti Te Hina and Hineteorangi). These small hapū exercised rights of use to lands and economic resources throughout central Wairarapa. In the second half of the 19th century, Ngāi Tamahau lived at Kaitekateka, at Te Ore Ore (AJHR 1874 G7:13-15). They also

had interests in the Ākura block, Te Kai a te Atua, [and] the Mapunatea and Te Tipua block at the southern end of the huge, early (1854) Kahutara purchase hapū of Ngāi Tamahau successfully laid claim to the Whangaehu block, some miles east of the Ruamahanga, [and] the Māiriikapua and Matapihi blocks north of Te Oreore. Te Taumatakihuka block was claimed by Ngāti Te Raetea and Ngāti Waipūhoro (Ballara 1991:221-222).

Ngāti Mātangiuru had rights of use to land and economic resources at Taueru, Whangaehu and Weraiti. In the hearing of the Whangaehu block, Wi Paraone stated

I live at Taueru and belong to Matangiuru tribe ... I know the southern portion of this block. It belongs to me. It belonged to Matangiuru (MLC 3 1872:18; see also Tāmihana and Maaka 1922:5, AJHR 1874 G7:13-15).

The hapū of Hineteorangi had rights of use to lands and economic resources at Ōkurupatu, Ākura and Mangaākuta (Ihaka Te Moe in MLC 1-H 1869:46, Manihera Maaka in MLC 7 1888:244-245, AJHR 1878 G2:24-25).

Ngāti Te Whātui and Ngāti Te Hina had rights of use to land and economic resources in the Te Whiti region. In the hearings of the Te Whiti blocks before the Native Land

Court, there was substantial debate between Mākere Waito²⁷ and Ngātūere Tāwhao²⁸ and their respective supporters about the ownership of the blocks²⁹. However, both parties agreed that Ngāti Te Whātui occupied Te Noke (also known as the Te Whiti West block). Mākere stated that “No Te Whatui a Te Noke” (MLC 8 1888:250), and noted that he lived at Te Popo.

Te Popo belonged to my tipunas. They had pa whitaus and tahere manu there ... Te Whatui was the tipuna who lived at Te Popo (MLC 8 1888:277)

Ngātūere provided more information

Te Rangikaumoana was the ancestor from whom Te Whatui derived the land at Te Noke [whakapapa provided] ... Marakaia and his party claimed from Te Whatui and Tangatakau (MLC 8 1888:260-261).

[Hamuera Maraetai] claimed the whole of Te Whiti from Te Whatui. Hamuera agreed that Marakaia should have Te Noke.

Ngāti Te Hina people lived at Whakatikia, near Te Whiti (see 4.4 below). In an obituary for Waata Arama in Te Puke Ki Hikurangi, it was recorded that:

I te 31 o ngā ra o Oketopa kua hori ake nei, ka mate a Waata Arama ki Whakatikia, waahi o Te Whiti-o-Tu, Mahitaone. Ko tetahi tenei o ngā morehu kaumatua o Ngāti Te Hina, o Hamua. He uri ia no Rangitane. (20)

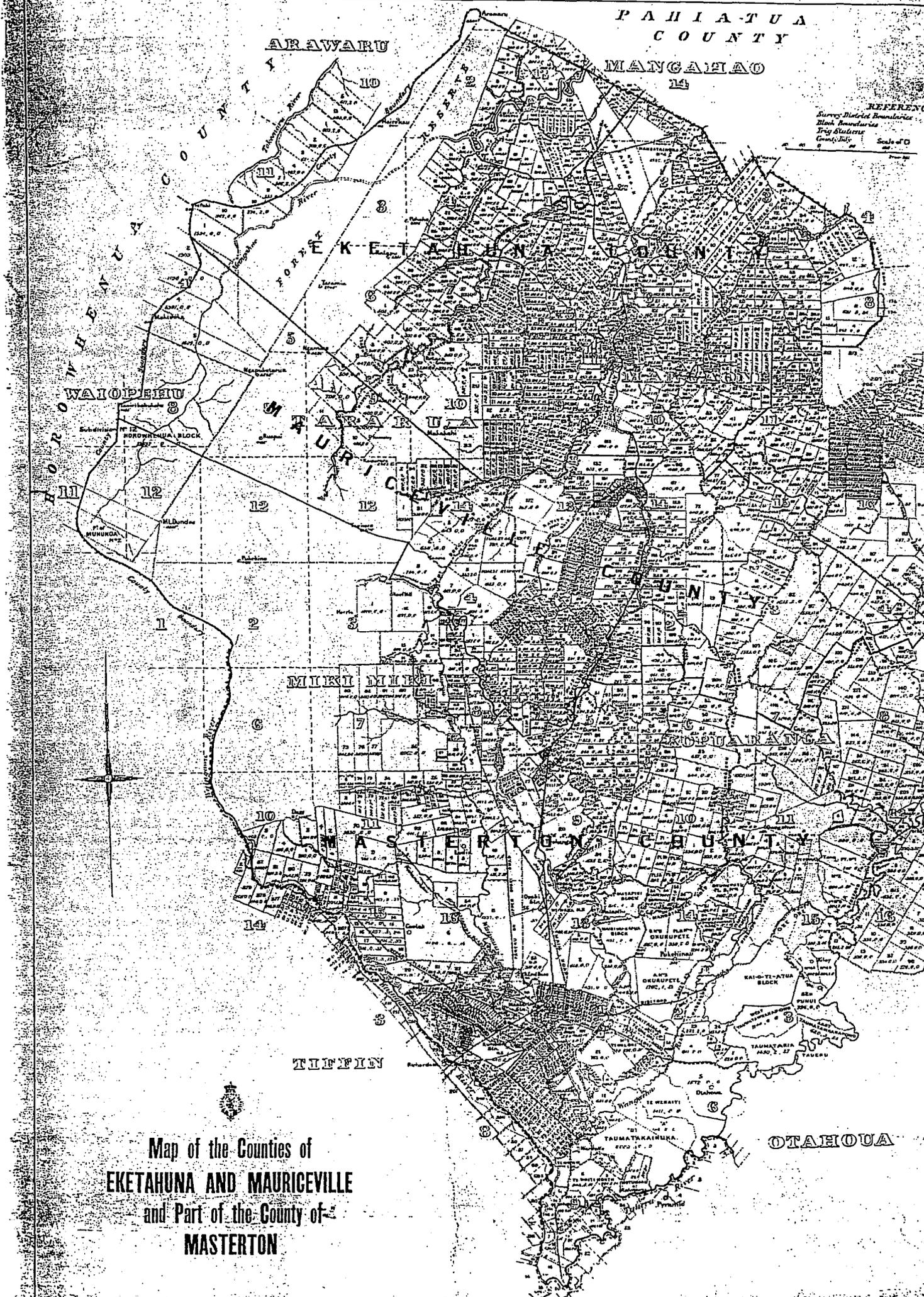
No te Hatarei te 1 o ngā ra o Noema nei ka mate a Hanita Maraetai (te iramutu o Waata Arama). Ko Rawinia Maraetai tona hakui (TPKH 30/11/1911:8; see also Stirling 2001:390 for evidence of Ngāti Hāmua occupation at Te Whiti). (21)

Ngāti Te Hina also lived at Ahipanepane, on the Ruamahanga river near Te Ore Ore, in the 1870s (Stirling 2002:858-859; see also Mātuhi Press 02/12/1903:8 for whakapapa information about Ngāti Te Hina).

²⁷ In identifying herself before the Native Land Court in 1883, Makere stated “ko aku tipuna, no Rangitane” (MSY-4815).

²⁸ See Orange 1990 for biographical and whakapapa information about Ngātūere Tawhirimātea Tāwhao.

²⁹ Mākere Waito claimed ownership of the lands through descent from Te Waipūhoro and Tutawake of Ngāti Rongomaipare (MLC 8 1888:203; see also Appendix 1), while Ngātūere claimed ownership



P A H I A T U A
C O U N T Y

A R A W A R U

M A N A K A U

H O R O W H E N U A
C O U N T Y

REFERENCE
Survey Blocks Boundaries
Block Boundaries
Twp Boundaries
County July 1877
Scale of 1
1 inch = 1 mile

Map of the Counties of
EKETAHUNA AND MAURICEVILLE
and Part of the County of
MASTERTON

O T A H O U A

3.2 *Rangitāne Hapū in South Wairarapa*

A number of Rangitāne hapū retained rights of use of lands and economic resources in south Wairarapa following the transfer of land to, and conflicts with, Ngāti Kahungunu migrants in this district. These hapū include Ngāti Te Whakamana, Ngāi Tūkoko, Ngāti Hinetauira, Ngāti Meroiti, Ngāti Tauiao and Ngāti Moe.

Te Whakamana, the eponymous ancestor of Ngāti Whakamana, was descended from Rangitāne and Ngāi Tara. (Te Whatahoro MS-Papers-0189 B39:97-98, Te Whatahoro MS-Papers-0189 131:120 for Rangitāne; Te Whatahoro MS-Papers-0189 B18:3, 5, 16, Te Whatahoro MS-Papers-0189 B21:24, Te Whatahoro MS-Papers-0189 B38:35. Te Whatahoro MS-Papers-0189 B66:87, Te Whatahoro MS-Papers-0189 131:120 for Ngāi Tara). Te Whakamana lived at Pōtakakuratawhiti (McEwen 1986:77); “Tona whare ko Tapuhikura. Ko tena whare no Rangitane” (Ihaka in MS-Papers-6571-014). Te Whakamana’s descendants continued to occupy and utilise lands in this vicinity through the 19th century.

Te Kaha Nui a Tiki. He papa kumara tenei no nga ra i a Te Whakamana iho rano [sic ra ano], tae noa mai nei ki o matou matua nei. He kirikiri hoki taua wahi, a, he urupa hoki tenei no matou, tae noa mai ki a matou nei. Kei reira a Hone Whakahaurangi e tapuke ana (Ngatuere and Te Hamatua 1888 in MS-Papers 6571-014. This manuscript also contains whakapapa and mahinga kai information about Ngāti Te Whakamana and other hapū, and details about the claim of the son of Hone Te Whakahaurangi, Wi Tutere, about his rights to lands at Potaka based on his descent from Te Whakamana). (22)

The descendants of Te Whakamana also claimed lands at Pukengaki, near Gladstone.

Ko te kereme a nga uri a Te Urikapupu e kereme ana i runga i to ratou take tipuna i heke i a Te Whakamana me etahi o Rangitane, nga tuturu no ratou te whenua (MSY-4815:172). (23)

In 1883, several members of Ngāti Te Whakamana claimed rights of use in Lake Wairarapa in the Native Land Court in the 1880s (see section 2.3.2 above for further details of the claims, and Appendix 1 for whakapapa information about Ngāti Te Whakamana).

In the same Native Land Court hearing, Piripi Te Maari identified Ngāi Tūkoko as his Rangitāne hapū in the south Wairarapa

I claim through Tukoko, my ancestor. Also through Te Rangitawhanga, also through Rakairangi and others ... Tukoko was a permanent resident here. Tukoko belonged to Rangitaone [sic] and N' Kahungunu. Rangitawhanga has two claims (Rangitaone [sic] and N' Kahungunu tribes). Both of these parties have the same claim. Tukoko comes from Rangitaone [sic] ancestors ... From Tukoko down to the present time, we have always resided on this land. I was born there and cultivated there also. I can point out all the places where Tukoko down to myself have lived on this land. Tukoko has a claim to both the lakes in the western side³⁰ (MLC 4 1883:122-123, see also Ballara 1991:226, MS-Papers 6571-036:8 and MS-Papers-6571-118a for whakapapa information. See also Appendix 1).

Tūkoko, the eponymous ancestor of the hapū, was the ancestor of Te Rerewa and Hinetauira (see section 2.3.2 and Appendix 1 for whakapapa information about Tūkoko and Hinetauira)³¹. According to Te Whatahoro Jury, in his evidence before the commission of inquiry into the ownership and use of Lake Wairarapa in 1890-1891, Ngāi Tūkoko had rights of use to extensive lands on the western side of the lake, and around the Tūranganui river.

³⁰ Piripi Te Maari was the leading rangatira in south Wairarapa in the late 19th century and a key figure in the history of the lakes (Crocker 2001). Other leading rangatira, including Manihera Te Rangitakaiwaho and Raniera Te Iho provided "testimony of exactly same tenor" (MLC 4 1883:124).

From Otairā to Pekehōmia was owned by Ngaitukoko [sic]; the principal men were Raniera Te Iho, Hemi Te Miha, Hohaia Te Rangi, Piripi Te Maari, Ngairo Rakaihikuroa and Wi Tamihana Hiko ... From Turanganui to Rahoruru ... another hapu belonging to that locality was Ngaitukoko [sic]; Ngairo and Wi Tamihana were the principal chiefs (Te Whatahoro in AJHR 1891 G4:29; see also Rangitakaiwaho 1885. See Appendix 1 for whakapapa of these rangatira).

Ngāi Tūkoko were recorded as living at Tūrangānuī and Te Pohuehue in the 1870s (Stirling 2001:349; see also Whakatōmotomo Hearing in MLC 23 1896:82-86, 170ff for further information about Ngāi Tūkoko).

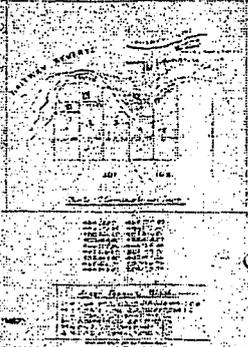
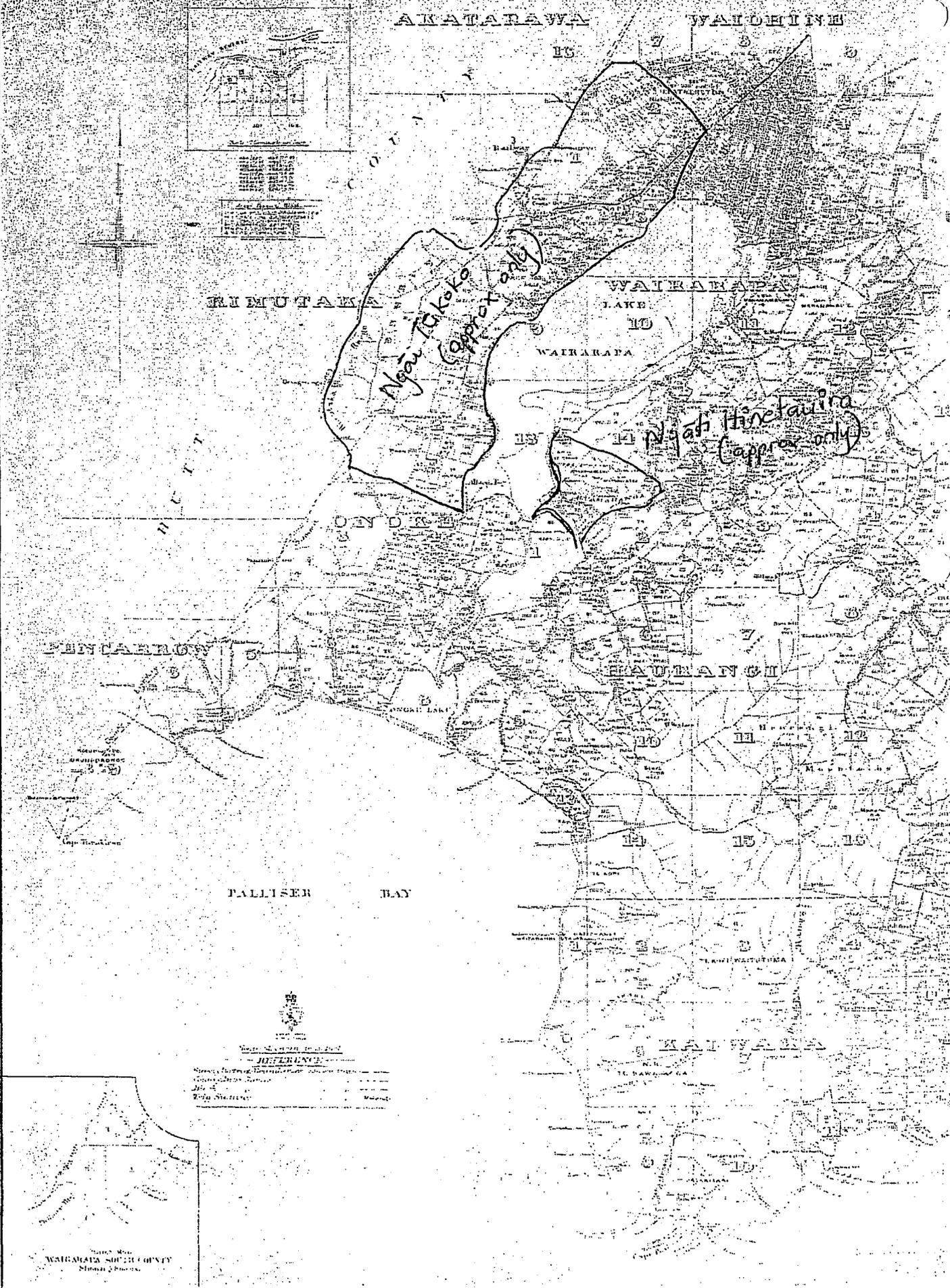
Ngāti Hinetaurā traced their descent from the Rangitāne ancestor Hinetaurā (MS-Papers-6571-038:9; see also 2.3.2 above). The selection of this woman as the eponymous hapū ancestor served to reinforce the connection of the people to Rangitāne (see 1.4 above for further discussion about the importance of hapū naming practices in tribal identification).

Ko Wairarapa, ko te iwi i a ia tēnei whenua ko Rangitane. Ko te rangatira o tēnei iwi ko Kahukuraiti; ka moe i a Puakitota, ka puta ki waho ko Hinetaurā. Te wahine tuarua a Kahukuraiti, ko Te Ruatahōra. Tana, ko Te Rerewa ... ngā iwi i noho i roto [i te pa o Te Whakarako], ko Ngāti Te Rangitawhanga, ko Ngāti Hinerāumoā, ko Ngāti Hinetaurā, ko Ngāi Tūkoko (Rangitakaiowaho 1885:1-3). (24)

Iraia Te Whāiti recorded detailed information about the rights of use of Ngāti Hinetaurā in the vicinity of Lake Wairarapa.

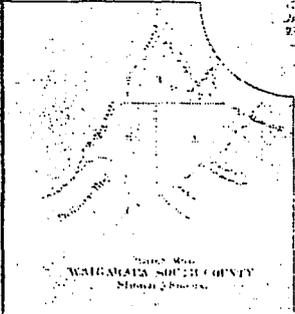
Ka timata i ngā rohe a N[gati] Hinetaurā. Ka rere i roto i Waiohae, ka mau ki Te Ruataniwha, ka mau ki Te Maire, ka mau ki Ngutu Moki, ka whati, ka mau ki Te Poporo, ka mau ki Te Ruaupoko pa tuna, ka ahu ki raro o te awa o Tanekohua, ka mau ki te ngutuawa Paraparawera, ka rere i roto, ka mau ki Hekeawatea hatea, ka mau ki Nga Niho, ka mau ki Kaituna, ka mau ki Mihirau, ka rere i roto i te awa o Mihirau, ka mau ki Paeongutu, ka rere i roto o Mihirau, ka mau ki Te Piro o Rangitikei, ka whati ki Te Mauru, ka mau ki Ngā Kaahu pa, ka mau ki Huritini, ka mau ki Te Huinga, ka rere i roto o Waiohae, ka tutaki i konei ki a Ngāti Hinetaurā. Ka timata i ngā paa o Ngāti

³¹ Tūkoko was described as a member of Ngāti Hinematua in MSY-4815:11 (see 3.3.1 and 3.3.2 for more information about Hinematua).



Scale 1:50,000
Vertical Exaggeration 1:1
Horizontal Exaggeration 1:1
Projection Transverse Mercator
Datum New Zealand
Magnetic Declination 1950 10° 30' E
Magnetic Declination 1960 10° 00' E
Magnetic Declination 1970 9° 30' E
Magnetic Declination 1980 9° 00' E
Magnetic Declination 1990 8° 30' E
Magnetic Declination 2000 8° 00' E
Magnetic Declination 2010 7° 30' E
Magnetic Declination 2020 7° 00' E

Water
Roads
Contours
Spot Heights
Elev. Station



Scale 1:50,000
Vertical Exaggeration 1:1
Horizontal Exaggeration 1:1
Projection Transverse Mercator
Datum New Zealand
Magnetic Declination 1950 10° 30' E
Magnetic Declination 1960 10° 00' E
Magnetic Declination 1970 9° 30' E
Magnetic Declination 1980 9° 00' E
Magnetic Declination 1990 8° 30' E
Magnetic Declination 2000 8° 00' E
Magnetic Declination 2010 7° 30' E
Magnetic Declination 2020 7° 00' E



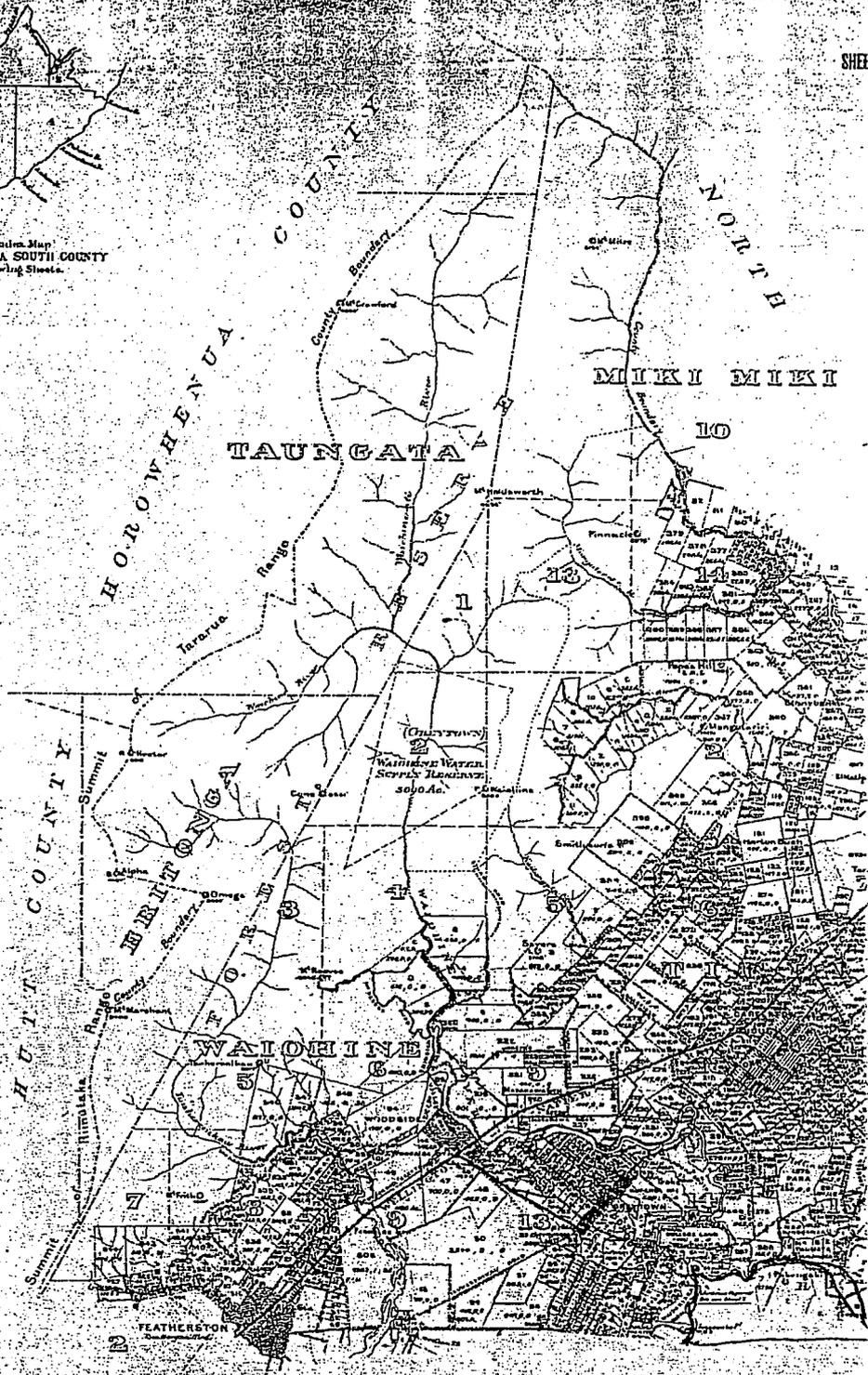
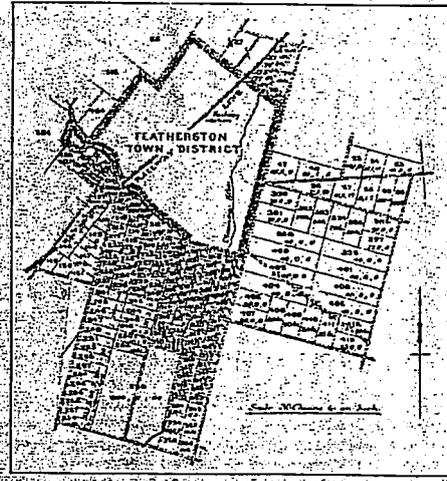
Inset Map
WAIRARAPA SOUTH COUNTY
Showing Streets.



Scale: 40 Chains to an Inch

REFERENCE

Survey District Boundaries shown thus	-----
Block	-----
County	-----
Triangulation	-----
Water	-----
Boundary	-----



3.3 *Other Rangitāne Hapū and Connections*

There are several other Rangitane hapū in the Wairarapa district. Tāmaihana and Maaka (1922:6) list 'nga hapu o Hamua', including Ngāti Te Aomataura, Ngāti Puangina, Ngāi Tūhakeke, Ngāti Putapakaru and Ngāti Whakarore³³. They go on to provide some information about some of these hapū.

Ko te kainga o Ngati Te Aomataura me Ngati Puangina, ko Ngamumutu (Tāmihana and Maaka 1922:7). (28)

They subsequently associated Ngāi Tūhakeke and Ngati Puangina with pā at Waingawa and Toka-a-Uenuku (Tāmihana and Maaka 1922:38). Kuku Karaitiana noted that Ngāi Tuhakeke lived in the Ākura district, and had joined in the gift of land at Ngaumutawa to the Bishop of New Zealand (AJHR 1905 G-5:101). Stirling has noted that

In October 1927, Kōruarua Peneamine and 10 others of the Ngai Tuhakeke hapu of the Hamua iwi petitioned Parliament to object to the location of the school [Hikurangi College] nine miles from the gifted land [at Ngaumutawa] (Stirling 2002:1010; see McEwen 1986:100, 117 for further information about Ngāi Tūhakeke).

Tāmihana and Maaka also refer to Ngāti Te Rangitua as the resident Rangitāne hapū at Ihuraua (1922:23).

He kakari ano tenei i uru ai a N[gati] Te Rangitua, he wahanga ano no Hamua ka noho a Ihuraua ...Ka rongo a N[gati] Te R[angitua], ka hangaia tona pa a Waitawhiti. Tae rawa atu a Te Kawe, e noho mai ana a N[gati] Te R[angitua] i roto i te pa. Ka pakanga, ka mate a Te Kawe me tona nuinga. (29)

Te Rangitua was a descendant of Hinematua (see whakapapa 6 from McEwen 1986:46; see also Stirling 2002:468ff for details of Rangitāne land interests at Ihuraua).

statement of Nireaha Tāmaki in 1.3 above; see also fMS-Papers-6571-01 for detailed whakapapa information).

Rongomaipare, the eponymous ancestor of Ngāti Rongomaipare, was the nephew of Te Raekaumoana. This hapū, also known as Ngāti Te Atawhā, had rights of use to lands and economic resources at Taumatahuihuka, Te Whiti and Hurunuiōrangī (MLC 1-H 1869:103ff, MLC 4 1883:4-20; see MS-Papers-6571-036:30, MS-Papers-6571-038:2ff and Appendix 1 for whakapapa information about Ngāti Rongomaipare). At Hurunuiōrangī, for example, Nāmana Takitakitū stated that

I claim the whole of it [i.e. the Hurunuiōrangī block]. I claim it from my ancestor Te Atawha. He was the owner in former times ... Te Atawha occupied this block, also Parakiore, Te Weia, Te Hangatawhiri, Te Nohotu, also my mother Makareta. These I have named all had houses on the block (MLC 1-H 1869:103; see Whakapapa 6 below)³⁵.

Later, in 1895, Te Whatahoro provided more information about the occupation of Te Atawhā at Hurunuiōrangī.

I rongō au i panaia a Te Atawha e Te Hina, e Matangiuru i Kuripuni, i Taratahi, i Te Rewa, noho rawa atu ko Tauanui. Ka ara tona whare ko Ngā Kuha o Hīneraumoā. Ka tuturu tona noho ki Hurunuiōrangī. Kua oti te karauna [karaati] ki nga uri a Te [A]tawha (Te Whatahoro 1895 in MS-Papers-6571:17:13). (30)

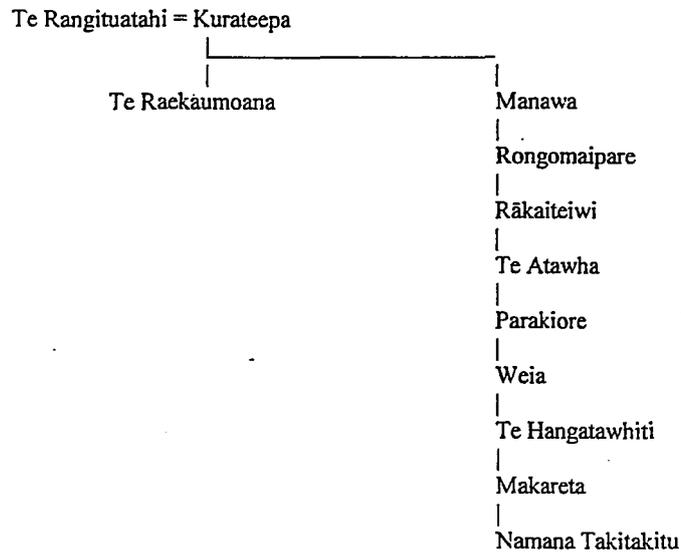
Subsequently, a *Komiti Whiriwhiri* of Wairarapa Māori awarded the eastern side of the Pukengaki block to the descendants of Te Atawha of Ngāti Rongomaipare, based in part on the relationship to Te Raekaumona

I te mea kua ata tirohia e to koutou komiti honore nga korero me nga rohe, na reira ka whakatuturuhia e te komiti ... te taha rawhiti ki a Te [A]tawha, ko te taha hauauru ki a Tumaiteuru (Whakataunga a Te Komiti Whiriwhiri mo Pukengaki Poraka 30/7/[18]95 in MSY-4816:49; see also MSY-4815:164 and

³⁵ In this case, Hamuera Maraetai joined in the claim made by Nāmana. He stated that he belonged to Ngāti Tapatapa (MLC 1-H 1869:106; see whakapapa 5 above for information about Ngāti Tapatapa).

MS-Papers-6571-014 for a list of the 29 members of Ngāti Rongomaipare & Ngāti Te Atawhā that were awarded rights in Pukengaki)³⁶. (31)

Whakapapa 7. Ngāti Rongomaipare



³⁶ The Komiti Whiriwhiri were designed to resolve Māori land disputes outside of the Māori Land Court. In this instance, the Komiti was comprised of Pūrākau Maika, Hamuera Ihaka, Kahu Tutura, P. Koroneho, Raharuhi Tūhokairangi and Tuta Nihoniho.

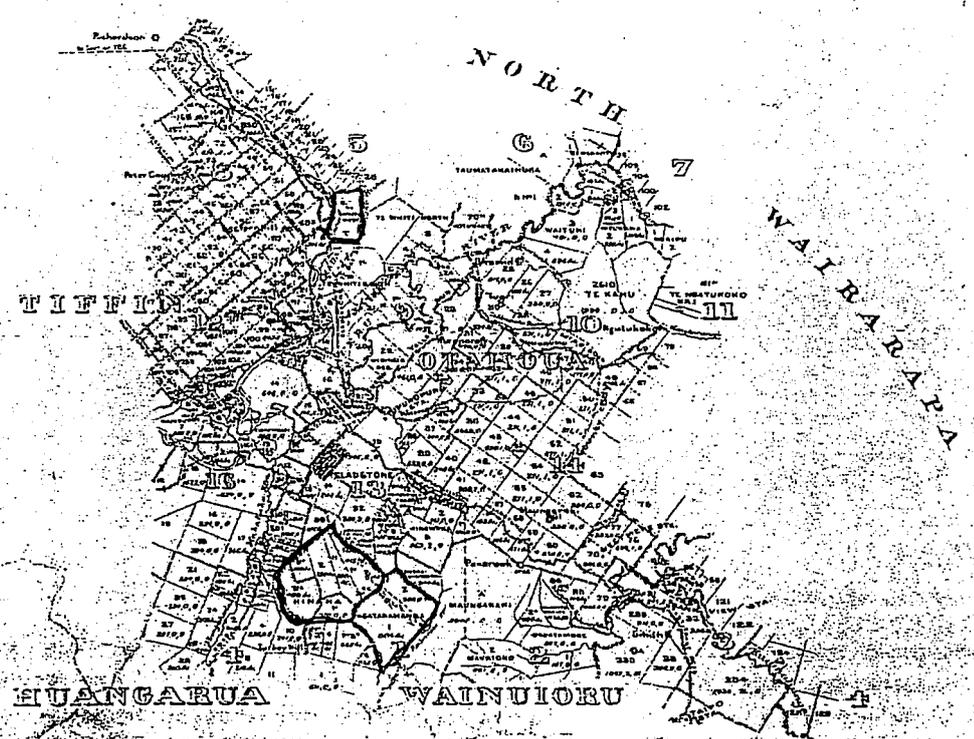


PLAN OF
WAIRARAPA SOUTH COUNTY

Scale: 60 Chains to an Inch

REFERENCE

Survey District	Hawke's Bay	Sheet	10
County	"	"	"
Block	"	"	"
Town Station	"	"	Parapara 0



432.456je
 15.11
 100.7445

3.3.1 The Relationship with Ngāi Tūmapuhia-ā-rangi

Ngāi Tūmapuhia-ā-rangi occupy the region on the Wairarapa coast between Riversdale and the Pahaoa river. For several years, Ngāi Tūmapuhia has identified itself as a hapū of Ngāti Kahungunu. This is, of course, their prerogative. Notwithstanding this, it is important to point out some important connections between this hapū and Rangitāne.

Smith, in research undertaken as part of the Waitangi Tribunal claim of 'Ngai Tumapuhiaarangi me ona hapu karanga' (Wai 429) has identified Hinematua as an important founding ancestor of Ngāi Tūmapuhia (Smith 2001a:12). He subsequently stated that Hinematua was "Rangitane" (Smith 2001b:8; see McEwen 1986:46, 48 for further whakapapa information about Hinematua).

Evidence presented in the Native Land Court in the 19th century indicates that Ngāi Tūmapuhia people continued to value their whakapapa links to Rangitāne, via Hinematua, at that time. In the hearings of the Te Maipi block, Tāmati Te Apatu stated that

The statement is correct that Tumapuhia's descent [was] from Hinematua and Rangitane and that is how he gained the land ... Tukoroua was the paramount owner. He was descended from Ngataierua, the son of Hinematua of Rangitane (MLC 9 1888:18-20).

Tumapuhia had two 'take' to the land through ancestral right through Tukoroua and also through the gift by Tukoroua (MLC 9 1888:41; see Mātuhi Press 10/02/1904:3-4 and McEwen 1986:46, 48, 59-60 for Rangitāne whakapapa links to Tūmapuhia).

In his evidence, Taiāwhio Te Tau provided very similar testimony about the origins of the rights of use of Ngāi Tumapuhia in the Te Maipi district.

My hapu is Ngaitumapuhia ... I derive my right through Tumapuhia. My take is ancestral occupation. Tumapuhia is my ancestor. The 'take' is descended from Tukoroua. He belonged to Ngatihinematua. Hinematua was the original owner of the land (MLC 9 1888:49ff; see also MLC 24 1899:360).

This case was alluded to in the hearing of the Ngā-Waka-a-Kupe block.

He maha ngā whenua kei roto o taua rohe kua whakataua e ngā kooti o mua atu i tenei ki ngā tangata o te takiwa no Rangitane o rātou take. Waihoki, ko Te Maipi tetahi poraka kei roto i aua rohe o te tuku kia Mahanga i whakataua e te kooti i runga i ngā take o Rangitane ki ngā uri mokopuna o Tumapuhiarangi. (Wakataunga 1890:51). (32)

In the hearing of the Te Ununu block in 1911, Rangitauira Hamuerā stated that

The original owners of the land were Rangitane & Ngai Tūmapuhia. The tribe name was Rangitane (MLC 29 1911:354).

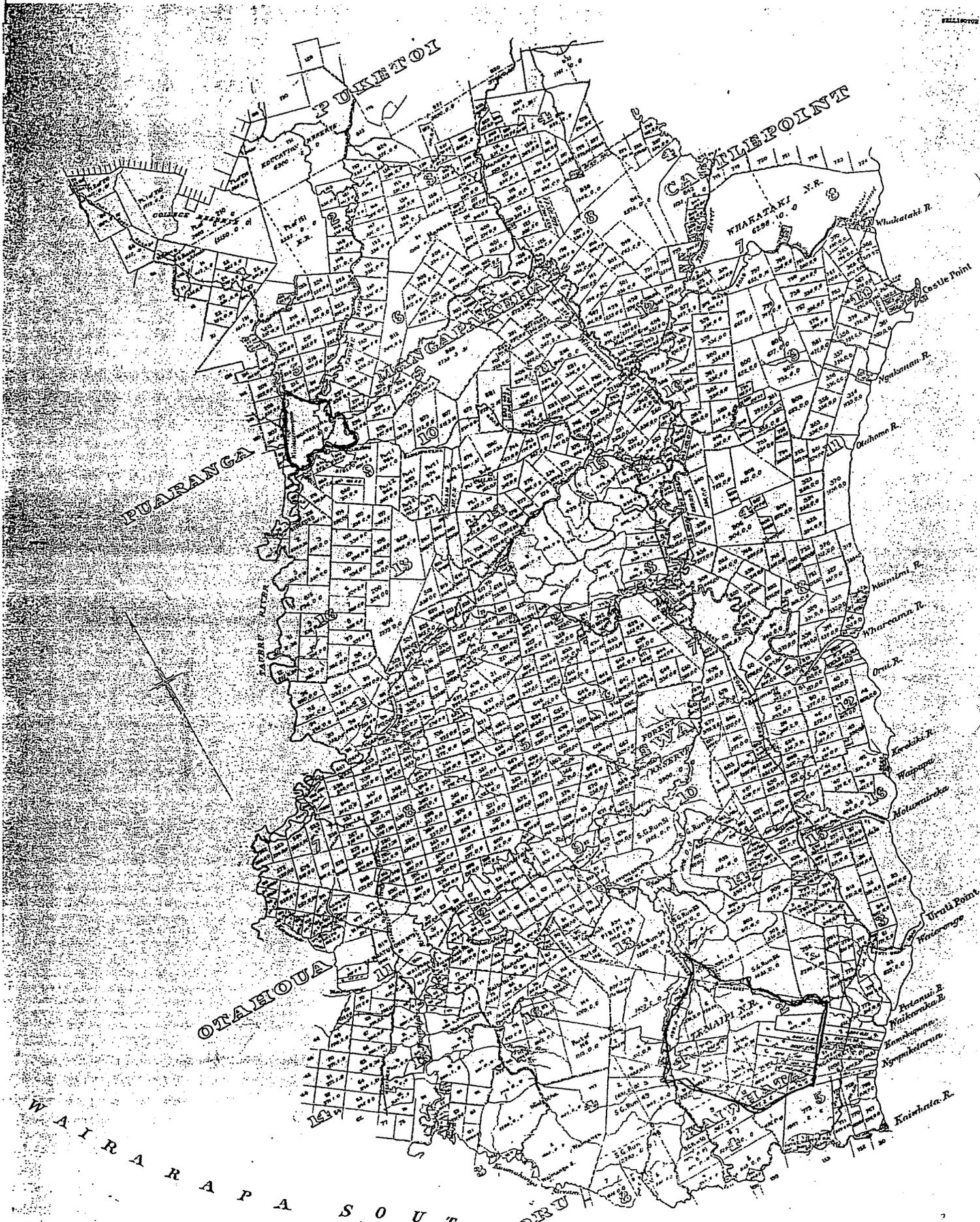
The Te Pohue block in eastern Wairarapa is claimed by Ngāi Tūmapuhia (Smith 2001a). Rangitāne people sought to claim ownership of this block in the Native Land Court in the 1890s; although ultimately unsuccessful in their claims, the evidence presented is of some interest. The Rangitāne claims were based on ongoing occupation and use of the land by Rangitāne ancestors; in particular, the Rangitāne claimants traced their descent from Te Whārau (see MSY-4816:10, 13, 15 for whakapapa information). Ruta Wētere stated that Te Pohue

was not he whenua raupatu or tuku engari e whenua tuturu tonu i heke mai i a Rangitaane te take (MLC 18a 1892:134). (33)

Rangitāne witnesses stated that other groups acquired rights in the area through intermarriage:

All the land formerly belonged to Rangitaane and it was through intermarriage with that tribe that the land has been acquired (Whakamairu in MLC 18a 1892:56; see also 2.3.1; see also MSY-4816:1-20 for an independent Māori account of this hearing that provides the verbatim text of evidence).

Individual families of Ngai Tūmapuhia also traced descent lines from Rangitāne ancestors and hapū. Aperahama Anaru traced the descent of the Anaru and Waaka families from Hāmua and Raekaumoana in several discrete whakapapa (see, for example, MS-Papers-5108/1, Ms Papers-5108/2). He also linked these families to Rangitāne using descent lines from the Ngāti Hikarāhui hapū (see McEwen 1986 for more information about Ngāti Hikarāhui).



REFERENCE.
 County Boundaries shown thus: ———
 Survey Districts: ———
 Survey Blocks: ———
 Trigonometrical Stations: M.S. & R.

Plan of
 PARTS OF
 CASTLEPOINT AND MASTERTON COUNTIES.

Scale: 50 chains to an inch.



3.3.2 *The Relationship with Te Hika o Papauma*

Te Hika o Papauma maintained mana whenua over the area between Akitio and Castlepoint on the Wairarapa coast. These people took their hapū name from their ancestor Papauma who was a descendant of Tangaroa and Kupe, and state in their narratives that Papauma married Rākaihikuroa of Ngāti Kahungunu (Pōhūhū 1930:143-144, 153ff)³⁷.

Some members of Te Hika o Papauma also traced their whakapapa from Hinematua.

In 1895, Wirihana Te Oioi and Karaitiana Te Korou stated respectively that

I am a descendant of Hinematua, the ancestor from whom Aporo yesterday traced genealogy ... Te Angatu, one of her descendants, gave away [the] country from Whareama to Wairarapa but [I] don't know to whom [the] gift was made. Tuiri, a descendant of Hinematua, married Punarewa, a descendant of Te Matau. They were both living at Mataikona at the time of marriage (MLC 21 1895:258; see 3.3.1 for further information about Hinematua).³⁸

I can state the nature of my claims. They are ancestral and occupation. Have occupied permanently. My ancestral claim is from Hinematua (MLC 21 1895:291-292).

Extensive intermarriage between Ngāti Hāmua and Te Hika o Papauma occurred over a number of generations (see, for example, MLC 21 1895: 298, Mātuhi Press 18/11/1903:2, 02/12/1903:8, McEwen 1986:48; Orange 1990). These hapū were also allies in military activities:

Katahi te iwi [o] Hamua ka timata ki te haere. Ka haere katoa a Hamua i tena haere ... Ko te patunga tuatahi i patua ki Whakataki. I ahu mai hoki te taua ma reira, a, i uru mai era iwi ki roto ki te taua. Ka patua, ko Nga Koromatua ... Ka poua te pou ki kona, ko Hineitearorangi (Tāmihana and Maaka 1922:12) (34)

³⁷ However, Rākaihikuroa left the Wairarapa in disgrace after committing incest with his mokopuna, Tūroimata (see Te Whatahoro in MS-Papers-0405-12:3-4).

³⁸ Subsequently, Hāmi Pōtangaroa stated that "Tuiri had a right to Mataikona by ancestry and occupation. He married Punarewa, daughter of Te Matau" (MLC 21 1895:309).

N[gati] Te Kokonui were with N[gati] Umu when they were defeated at Taheremaro. It was really the Hamua who defeated them. Turanga and Pakiua were not strong enough (MLC 21 1895:300; see also McEwen 1986:117 for evidence of military alliance)³⁹.

The links between the Ngati Mātangiuru and Ngāti Te Hina hapū of Ngāti Hāmua were particularly strong with the Ngāti Pakiua and Ngati Tūranga hapū of Te Hika o Papauma⁴⁰.

Ka hoki a P[akiua] raua ko T[uranga] ki to raua na kainga. Ka whakaaro raua me tonono mai a Hamua. Ka tukuna mai ta raua karere ki a Te Pohotu, ko Potaka me etahi atu. Ka whakaaetia. Ka hoatu e Potaka tona kahu (he pake) ki te karere. Ka whakawhaiti a Hamua, nga hapu tonu e noho nei. Ka tae ki a P[akiua] raua ko T[uranga], katahi ka kokiritia te pa, ka awhitia. He maha ngā ra, ka horo, ka mate ... Ko te take i tonono mai e Pakiua raua ko Turanga a Te Pohotu raua ko Potaka, he mohio māi he tuakana enei hapū ki a raua. No riera ka whakamanawa mai raua ki konei hei awhina i a raua (Tāmihana and Maaka 1922:21-22 emphasis added; see also MLC 21 1895:250-251, 309). (35)

These military links continued into the 19th century and were activated when Wairarapa was invaded by Te Āti Awa (see 2.5 above).

Ka mutu nga korero a Kokakoka, ka tonono e Te Hamaiwaho a Tuhokairangi kia haere ki te whakaara i nga tangata o Ruamahanga me nga tangata o Rangiwahakaoma. Ko Te Hina, ko Matangiuru nga ingoa o nga tangata o Ruamahanga, ko Hamua me era atu hapu. Ko Turanga, ko Pakiua, ko Te Potangaroa [me] Te Putanga, ko Te Hika o Papauma te hapu no Rangiwahakaoma. Ka tae a Tuhokairangi ki te amio i enei hapu (Tūnuiārangi nd:2). (36)

By the middle of the 19th century, Ngati Hāmua and Te Hika o Papauma shared rights of use to lands and economic resources in northeastern Wairarapa and extensive seasonal movement occurred between Te Ore Ore and the east coast as the people of these hapū accessed the various economic resource in these districts⁴¹.

³⁹ Whakataki is inland from Castlepoint. Hineitearorangi is the name of the famous Rangitāne ancestor (see 3.1 above).

⁴⁰ Ngāti Pakiua and Ngati Tūranga were among the hapū awarded ownership of the Mātaikona reserve north of Castlepoint (MLC 21 1894:51 ff). They also lived at Whakataki in the 1870s (Stirling 2001:349). Anaru (TPKH 30/10/1903:3) and Tāmihana and Maaka also identify Pakiua and Tūranga as Te Hika o Papauma (1922:21).

⁴¹ Rangitāne kaumātua report that this practice continued well into the 20th century (Ngā Uri o Hāmua 2002).

My father and I lived there [Mataikona] at times, not permanently. Tawhitowhenua used to return to Mataikona during the winter months. Nohotakitahi kept his fires alight during his absences (Te Korou in MLC 21 1895:298).

Several members of Ngāti Hamua also lived permanently at Mātaikona and Rangiwihakaoma (Castlepoint), within the the rohe of Te Hika o Papauma.

Hamua were living at Mataikona when we returned from Nukutaurua. They invited us to return (Karaitiana Te Whakarato in MLC21:285).

When we reached Mataikona after return from Nukutaurua we found Hamua there. (Te Korou in MLC 21 1895:293).

Tenei te reta a Matena Ruta o Rangiwihakaoma ... E ki ana a Matene [sic] Ruta ko ia anake o tona iwi o Hamua i waho tonu o te mahi Kingi e noho ana. Ko te nuinga, Kingi katoa (Te Waka Maori o Ahuriri 01/07/1865:1; see also Karaitiana Whakarato in Te Waka Maori o Niu Tirani 08/08/1876:194). (37)

Ngatahuna No. 2 block was part of the Ngatahuna Reserve of 1,552 acres set aside within the Castlepoint Deed in 1853 ... In 1869, title to Ngatahuna No. 1 was awarded to Atareti Matini and nine others of Ngati Hamua, while No. 2 was awarded to Ihaia Whakamairu and nine others of Ngati Hamua (Stirling 2002:461-462).

In the 1840s, the Rangitāne chief Te Retimana Te Korou exercised significant influence in the Castlepoint area:

The natives generally on the coast seem to look up to Te Korou ... and will be guided in a great measure by him (H.T. Kemp in Anon 1948:10).

In the following generation, the leading kaumātua of Te Hika o Papauma, Pāora Pōtangroa, was also recognised as the leader of the Ngāti Hāmua people at Te Ore Ore (Orange 1990). It was through this relationship that Te Hika o Papauma joined with the hapū of Ngāti Hāmua in the gift of lands at Ākura and Ngaumutawa, near Masterton, to the Anglican Church in 1853 (Kuku Karaitiana in AJHR 1905 G-5:101). Ballara and Scott (1994:24-25) have noted that Te Hika o Papauma were awarded shares in Puketoi blocks 1 and 3 in southern Hawkes Bay because of their relationship with Rangitāne.

Huru Te Hiaro claimed the block [Puketoi 1] belonged to Rangitāne alone ... he named forty-one owners including all the principal chiefs of Rangitāne from both east and west of the [Tararua and Ruahine] mountains, and from Wairarapa and the coast around Castlepoint (Ballara and Scott 1994:24; see also Colenso 1886:144 for evidence of this relationship).

4. *Rangitane Economic Activities*

4.1 *Introduction*

This section presents an outline of traditional economic activities undertaken by Rangitāne o Wairarapa hapū to demonstrate the ongoing rights of use to lands and economic resources exercised by Rangitāne hapū in the 1840s and 1850s. It is not intended to be exhaustive, or to replicate detailed work already undertaken, including:

- The archaeological studies of Leach and Leach (1979) about the lifestyles and gardening, fishing and other economic activities of Rangitāne hapū on the south Wairarapa coast;
- The archaeological studies undertaken by members of the New Zealand Archaeological Association and reported in their *Newsletter* between 1959-1986; and
- The studies of customary occupation and use of lands and economic resources by Ngāi Tumapuhia (Smith 2001a)⁴².

It is suffice to note that these works provide detailed evidence of the economic activities of various hapū in Wairarapa (including fishing, birding, trapping of native rats and dogs, foraging and gardening) and that these findings can be logically extrapolated to cover Rangitāne hapū throughout the district⁴³.

⁴² This work has been summarised by Kawharu and Poledniok 2002.

⁴³ This extrapolation is supported by the previous evidence of regular and ongoing interaction and relationships between hapū in Wairarapa.

However, some specific examples of the economic activities of Rangitane hapū are provided by way of case studies; these examples are taken primarily from the Native Land Court hearings of the Ōkurupēti, Ōkurupatu, Te Whiti and Matapihi blocks in the early 1880s. These blocks are situated north and east of Masterton (MLC 3 1881:226ff, MLC 4 1883:164ff)⁴⁴.

4.2 *Eel Fisheries at Lake Wairarapa*

Te Whatahoro provided extensive evidence about the importance of the eel fisheries at Lake Wairarapa within the Wairarapa Māori economy; upwards of 20 tons of eels were extracted from the lake per annum by the various hapū with rights in the lake, including Ngāti Hāmua, Ngāi Tūkoko, Ngāti Hinetauirā and Ngāti Te Whakamana, together with other important food resources.

The importance of the lake to the Natives was the fish that was obtainable – such as eels, flounders, white-bait and kokopu. They also procured ducks and paradise ducks ... Large quantities of the kind [of eels] called hao and kapakopako were dried and stored for several years, two or three years together. The whitbait and kokopu were also dried and kept for several years. Fern-root and korau were also dried for the winter months (Te Whatahoro in AJHR 1891 G4:19; see also MS-Papers-6571-014 for further information about the eel fisheries).

The eels were also an important trade item with other hapū.

The people owning fishing rights in the lake use to interchange presents of eels with them [i.e. coastal hapū] for saltwater fish (Tūnuiārangi, in AJHR 1891 G4:33).

Rangitāne hapū also engaged in eel fishing in other parts of the district. At Pahiatua, Nireaha Tamaki noted that,

Koroingo had an eel pa in Tiraumea stream on this land. Tawhaki had a stream on it called Te Awa a Tawhaki celebrated for its eels ... Moana had a stream near this block called Otuawa where he used to catch eels (MLC 22 1896:362;

⁴⁴ The records of these hearings also contain substantial evidence of Rangitane pā, kāinga, urupā and other wāhi tapu. This information has not been repeated here to maintain the integrity of these sites.

see, for further examples, MLC 3 1881:271, 273, 293-294, MLC 4 1883:165-166 and Stirling 2001:295).

These hapū would also collect other freshwater fish including freshwater koura (see, for example, MLC 8 1888:204).

Throughout inland Wairarapa, freshwater crayfish, mussels [kakahī] and trout were abundant (Ngā Uri o Hāmua 2002).

The large quantities of freshwater koura in the swampy grounds and rivers to the east of modern day Masterton are commemorated in placename of this vicinity viz Mākoura and Kourarau.

4.3 *Coastal Fisheries*

Rangitāne hapū engaged in coastal fishing at various places along the Wairarapa coastline, including Lake Onoke (see Ballara 1998:140), Pahaoa (MLC 16 1890:215-216), Waikekeno (MLC 24 1899) Te Unuunu (MLC 29 1911) and Mātaikona (Mātuhi Press 17/02/1904:2, McEwen 1986, Smith 2001a). These people caught or collected various types of fish and shellfish including hapuku, kahawai, paua, kuku, kūtae and crayfish⁴⁵ from well-known fishing sites that were named and recorded in Rangitāne narratives (see, for example, Tamahau Mahupuku in MLC 24 1899:302 for information about various toka hapuku). They also collected edible seaweeds (see, for example, Mātuhi Press 17/02/1904:1, Tomlins 1981:12, Ngā Uri o Hāmua 2002).

Rangitāne hapū typically caught large amounts of fish to be dried and used in winter months and for trade. In 1843, Colenso observed at Mātaikona that:

⁴⁵ Cairns and Walton (nd) undertook a detailed archaeological study of middens at Whakataki and Mataikona, and found evidence of extensive collection of paua, pupu, limpets and crayfish.

We got a good meal of potatoes and crayfish (of which latter some hundreds were hung up on poles to dry) (Colenso, in Castlepoint Historical Committee 1965:7, see also Walzl 2001:36).

4.4 *Bird-Snaring*

Rangitāne narratives indicate that bird-snaring was a significant economic activity in the heavily forested north Wairarapa⁴⁶ (see, for example, MLC 22 1896:359). In the Ōkurupēti block (north of Masterton), for example, several Miro trees were named and marked as bird-snaring sites..

Te Pirau is a place where we used to snare birds. It is a Miro tree ... Te Akakatua is another bird snaring tree ... There is a Miro tree there. Te Rere-a-Manawatu. It is a bird snaring place ... Pukutokitoki is a Miro tree where birds where snared (MLC 3 1881:236-252)⁴⁷.

There were other birding sites elsewhere in Wairarapa:

I have always heard that the people of Ngai Tamahau used to snare birds on each side of the range called Te Tapuwae o Turangaiwaho (see also Robertson 2001:72, Walzl 2001:35).

Mākere Waito and Ngātūere Tāwhao provided extensive evidence of bird-snaring in the Te Whiti and Weraiti districts in their Land Court evidence (MLC 8 1888:204ff)⁴⁸.

Manuhopu o Tarewamanuka was called through my tupuna [grandfather] catching ... koko [tūi] there (Ngātūere in MLC 8 1888:210)
Can't trace the descent from Wakatika and Wakatakea. These persons were twins and belonged to Rangitane. The rakau tahere are named after them ... my tupunas used these trees (Mākere Waito in MLC 8 1888:245).

⁴⁶ McEwen (1986:228) states that Tautu was responsible for placing [introducing?] huia at Tararua. Tautu was the great-great-grandfather of Rangitāne.

⁴⁷ Witnesses named other bird snaring sites in this block at Te Raururu, Te Pahikaikereru and Te Ahitainga.

⁴⁸ From their evidence, it is clear that Horoeka trees were favoured as bird snaring sites in the Te Whiti region.

Karaitiana Te Korou stated, with reference to lands between Weraiti and Castlepoint, "He mahinga manu naku [sic na aku] tipuna, matua tenei whenua".

Karaitiana Whakarato states that hapū in the Castlepoint area, including Ngāti Hāmua and Te Hika o Papauma, caught large quantities of huia from time to time.

He nui te pouri o enei iwi ki taua Pakeha, ki a Tamati Katerei [Thomas Guthrie], mo tana tiaki i enei ngā hapu, mo to rātou kore hoki e kite i te matenga no te mea i te ngaro rātou ki ro ngahere ki te patu huia, ka mate i muri taua Pakeha. Ko aua huia i mate, 117. (Karaitiana Whakarato in Te Waka Maori o Niu Tirani 08/08/1876:194). (38)

William Colenso provided further information about huia snaring by these people, and the use of the huia as an important trade item.

... this for a long time was his [Pipimoho] annual occupation, once or twice in the year to go to the inland forests from the East Coast (to Puketoi and its neighbourhood) to snare the huia; and this was done to supply the principal chiefs of Hawkes Bay (Colenso 1886:144).

Following Pākehā settlement, lands were specifically reserved from sale at Masterton to ensure ongoing opportunities for bird snaring (McCracken 2001:189, see also Bagnall 1976:29, Best 1977:269). Stirling (2002:475) has noted that various birds were caught around Akura, and that

Potted birds given to kin in Manawatū [by the people at Akura] were reciprocated with the gift to Peneamine's father of a tiki called Te Ngā, which he showed to the court.

Rangitāne hapū also caught and ate indigenous rats.

Ko Ngataierua he maatuaiwi no Rangitane e whakamau ana ki te Tau o Te Koko. He ara tawhiti kiore tenei. Ko tetahi tenei o ngā pua o tenei whenua o Puke ngaki. Tenei ara tawhiti me tenei pua a Tau o Te Koko, no Rangitane. (MS-Papers-6571-017:3. See also MLC 3 1881:251, MLC 21 1895:249, MLC 22 1896:362, Stirling 2002:475). (39)

He manu, he kiore nga kai i kai ai matou i runga i te whenua ... No Rangitane tenei whenua (Namana Takitakitū re Pukengaki Block in MSY-4815:149). (40)

Ko taku tipuna i hopu kiore i Marua (Manihera Rangitakaiwaho re Pukengaki Block in MSY-4815:153).

4.5 *Cultivations*

By the 1840s, all Rangitāne hapū were engaged in gardening traditional and introduced crops. At the large Ngāti Hāmua settlement at Kaikōkirikiri, for example, some 184 people were engaged in cultivating more than 50 acres of land, growing wheat, maize, potatoes and other traditional crops. These people also kept a number of horses, cattle and tame pigs (Kemp 1850, see also Walzl 2001:148). The gardens at Tukuwahine, near Kaikōkirikiri provided seed crops for other hapū:

These persons formed the party that fetched seed potatoes from Ngāti Te Hina at Tukuwahine below Okurupatu on the Ruamahanga and planted them at the clearing at Te Whiti (Mākere Waito, in MLC 8 1888:241).

Rangitāne narratives indicate that Ngāti Hāmua had cultivated the staple kumara here, and elsewhere in Wairarapa, for several generations. For example, witnesses in the Native Land Court hearing of the Ōkurupēti block north of Masterton listed several cultivation sites:

I will speak of a cultivation at Te Pahikereru ... Te Kopi is a plantation of mine ... Te Pukewhīnau is a cultivation in the middle of the block ... Te Ana a Te Maihi is another plantation in the middle of the block ... Te Ana a Hauaitu

is a cultivation ... there are cultivations at Te Kopi and Te Rongotake (Keremeneta Maaka in MLC 3 1881:251)⁴⁹.

Tāmihana and Maaka (1922:6-7) also identify kūmara cultivations at Heipipi and along the banks of the Ruamahanga river. Several witnesses in other Native Land Court hearings identified Ngātapu and Mangahao, at the southern end of the Seventy Mile Bush, as significant Ngāti Hāmua cultivation sites (MLC 2 1871:1ff). Te Hāwera (now Hāmua) was also an important cultivation site in the 1840s and 1850s (Kemp 1850, see also Bagnall 1976:28, Stirling 2002: 362, 461 for details about the Ngāti Hāmua gardens at Otawhake (at Ōpaki) and Ngatahuna (near Castlepoint)).

Other Rangitane hapū maintained gardens on the lands that they occupied. At Hurunuiōrangī, for example, Ngātūere noted that

Namana's matuas [i.e. Ngāti Rongomaipare] had kumara mahinga all over the west of the block (MLC 1-H 1869:108).

Arapata Te Haruru described lands in the vicinity of Taueru

Kai tawahi o Taueru etahi kainga, he mahinga kai ... no mua, no ngā tipuna, no nga matua (MSY-4816:12).

Colenso (1881:54) also noted that Rangitāne people at Mātaikona cultivated the taro known as wairuaarangi.

⁴⁹ Other witnesses mentioned these cultivations as evidence of ancestral occupation, and also named Te Motukaikore and Te Waihorotika as other cultivation sites in the small block of approximately 5000

4.6 *Foraging and other Activities*

Rangitāne people also undertook other economic activities. Fernroot and kōrau were collected at various sites. Karaitiana Te Korou stressed the importance of this food in the Rangitāne diet:

This is Okurupeti. It is a hill. This hill is where my ancestors used to dig fernroot on both sides of the ridge. They dug fernroot every year. It was an important fern ground. That hill was like a European store (MLC 3 1881:273)⁵⁰.

Rangitāne hapū also collected hīnau berries in the vicinity of Ōkurupēti.

When the whinau were all in seed, the men used to go and gather them into kits and hence it was called Te Waiwhinau (MLC 3 1881:272, see also MLC 4 1883:165; see also Bagnall 1976:7 for information about the collection of tawa berries by Ngāti Moe).

At Te Whiti, Mākere Waito (MLC 8 1888:226) stated that

Te Pa Karaka. The karaka's growing there were planted by my tupuna, Tutawake [and] Tauraharakeke. We have always gathered the berries growing there (see also Bagnall 1976:2 for information about other Karaka groves planted by early Rangitāne settlers).

She also noted that the local hapū collected and cooked kauru from tī in this area (MLC 8 1888:225; see also Matiaha in MLC 1B 18xx:266).

At Pukengaki, Rangitāne people collected the mokimoki, a plant used for scenting oils.

E rua ngā take mahi kai o taua pahi o Te Weta, he mahi tahere manu, he mahi mokimoki tetahi mahi (Te Whatahoro in MS-Papers-6571-017:14).

acres. See also MLC 4 1883:165ff for details of cultivation grounds in the Matapihi block.

⁵⁰ Witnesses also referred to fernroot sites in the Ōkurupēti block at Te Kopi, Te Rongotake, Mangaruato and Te Kahika.

Traditional foraging and food collection practices continued well into the 20th century
(Ngā Uri o Hāmua 2002)

Flax was an important primary resource for clothing and decorative mats. The following narrative demonstrates some of the resource management practices that were applied by Rangitāne hapū to this important resource.

They used to use the flax for garments, mats etc. They used to make the flax sacred from time to time⁵¹. The flax of that hill was of a superior quality, not like that lower down. That is why it was made sacred (MLC 3 1881:273).

Rangitāne people at Te Hāwera⁵² were in 1850 preparing to “engage in the flax trade, which is now found to be so profitable on that [Manawatū] river” (Kemp 1850). Here, and elsewhere, Rangitāne hapū were seeking to engage in the new economy based on leasing and trade with Pākehā squatters.

⁵¹ This statement refers to a traditional *rāhui*.

5. *Conclusions*

This report has been prepared to provide an outline of certain aspects of the traditional history of Rangitāne o Wairarapa, in order to establish the mana whenua of Rangitāne in Wairarapa and to identify specific takiwa occupied by Rangitāne hapū throughout the Wairarapa in the period between 1830-1850. The key findings can be summarised as follows:

- Rangitāne trace their descent from the Kurahaupō waka. This waka travelled from Hawaiki to Aotearoa and made landfall at Nukutaurua, and the people of the waka settled around Hawkes Bay.
- Within two generations of arriving in Aotearoa, Rangitāne ancestors had settled the Wairarapa district. According to Rangitāne traditions, there were no previous inhabitants in Wairarapa.
- After some time, Ngāti Kahungunu migrated to Wairarapa, led by Te Rangitāwhanga. Rangitāne gifted certain lands in south Wairarapa to Te Rangitāwhanga, but retained mana whenua through the traditional process of tuku.
- During the lifetime of Te Raekaumoana, there was fighting between Rangitāne and Ngāti Kahungunu. Ngāti Kahungunu initially defeated Rangitāne, but Te Raekaumoana subsequently raised a taua and obtained utu for the defeat.
- In the first half of the 19th century, most Rangitāne and Ngāti Kahungunu temporarily abandoned the Wairarapa because of fighting with Te Āti Awa. Ngāti Hāmua contributed to the rearguard action that eventually led to the defeat and ousting of Te Āti Awa.

⁵² Te Hāwera was later renamed Hāmua by Nireaha Tāmaki (Ballara and Cairns 1993).

- Rangitāne hapū re-established their communities and interests in Wairarapa after returning from exile. In the second half of the 19th century, Rangitāne hapū had rights of interest as follows:

Ngāti Hāmua (and related hapū) occupied lands from the Manawatū River in the north to Carterton and Te Whiti in the south; these interests also extended from the Tararua ranges to the Pacific Ocean at Castlepoint and Mataikona. Ngāti Hāmua also had 'outlier' interests in south Wairarapa, at Lake Onoke, Lake Wairarapa and Pahaoa.

Ngāti Hāmua had a close relationship with the Te Hika o Papauma hapū that occupied the territory between Akitio and Castlepoint, based on whakapapa, intermarriage and joint military actions. This hapū acquired interests in lands at Puketoi and elsewhere through their relationships with Ngāti Hāmua and Rangitāne.

Several hapū in the vicinity of Greytown and Gladstone claimed interests in lands based on their descent from Rangitāne ancestors, including Ngāti Tauiao, Ngāti Ruateika and Ngāti Te Atawhā. Ngāti Moe of Papawai also had significant connections with Rangitāne.

On the Wairarapa Coast, south of Castlepoint, Ngāi Tumapuhia maintained interests in lands at Te Maipi, Te Unuunu and elsewhere based on their descent from Rangitāne ancestors (especially Hinematua and Tūkoroua).

Further along the coastline, at Pahaoa, the Ngāti Meroiti hapū of Rangitāne were acknowledged as possessing significant land interests at Pahaoa, Waikēkeno and eastern parts of the Ngā-Waka-a-Kupe blocks.

In south Wairarapa, Rangitāne hapū such as Ngāti Hinetauira and Ngāi Tūkoko were recognised as holding interests around Lake Wairarapa and at the base of the Rimutaka ranges. The members of these hapū were aho-rua; that is, they maintained dual identification with hapū of Rangitāne and Ngāti Kahungunu simultaneously.

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Oral Informants

Margaret (Maggie) Haeata

Duncan Hemi

Te Atuahae Mikaera

Edward (Cook) Rimene

James (Jim) Rimene

Margaret Rimene

Hinerau Te Tau

Iraia Te Rima Te Whaiti

Te Rā Tūtonu Te Whāiti

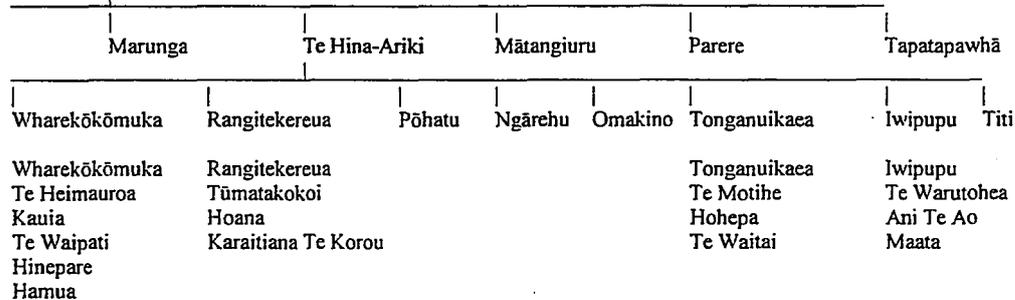
Appendix 1 He Whakapapa

In 1863, Nēpia Pōhūhū dictated the whakapapa of various Rangitāne and Ngāti Kahungunu hapū to Te Whatahoro. In 1909, the manuscript prepared by Te Whatahoro was submitted to the Tānenuiārangi whakapapa committee for consideration. The committee made some minor amendments to the manuscript and ratified it as an accurate record of Wairarapa whakapapa (see Ballara 1998:329 and Simmons 1994 for information about the Tānenuiārangi Committee). The manuscript was published in 1929-1930 in *Te Wānanga*, the journal of the Board of Māori Ethnological Research. Some whakapapa of Rangitāne hapū has been transcribed here.

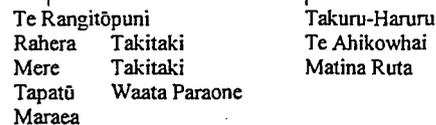
Ngāti Te Hina (1929:195ff)

Tamahau = Hinerangi

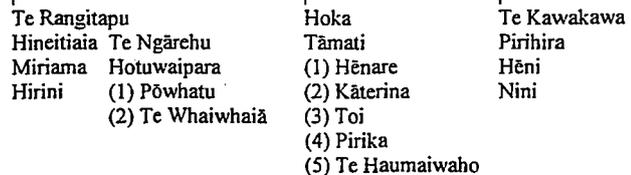
Hinetearorangi = Uateāwhā



Te Pōhatu



Ngārehu



Te Omakino

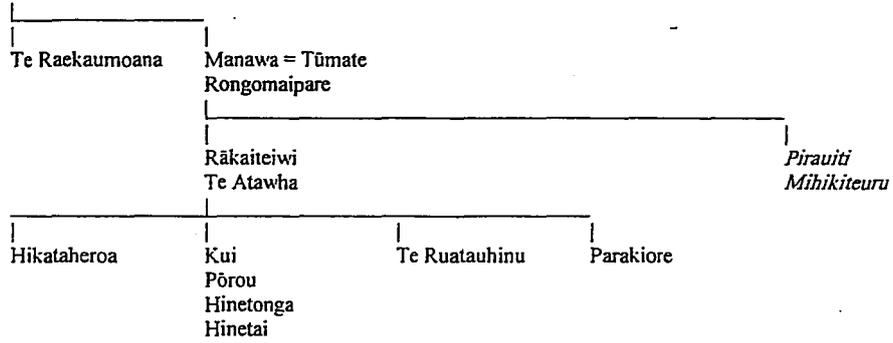


Titi



Ngāti Rongomaipare (1929:198ff)

Te Rangituatahi = Kuratcepa



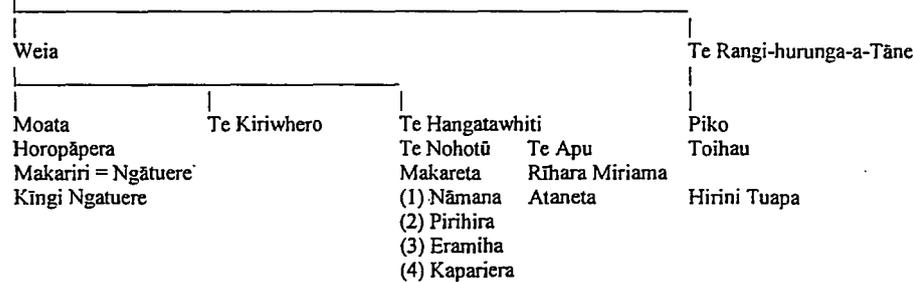
Hikataheroa

- Te Puahou
- Kōrako = Te Mānihi
- Whareatua
- Puakihau
- Kanake
- Te Hinurewa
- Ihaka Ngāhiwi
- Kautu
- Kahotara
- Te Ihiorangi
- Te Rapinga
- Ria = Wārahi
- Mātini Te Ore
- Mātini Te Ore = Raukura

Te Ruatauhinu

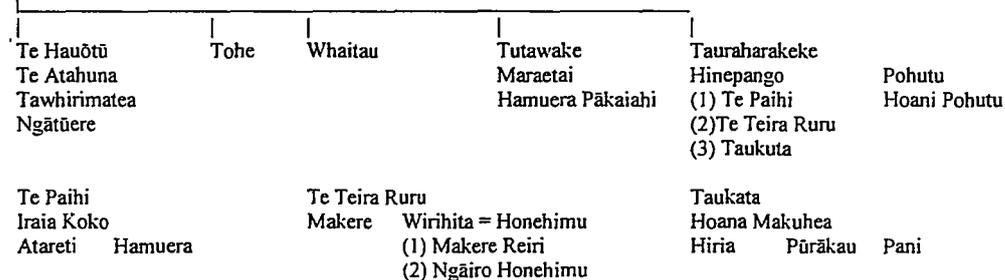
- Te Manawa
- Te Wai
- Te Hōkiwi
- Mahupuku
- Hikawera
- Tiki
- Maata Mahupuku
- Whareraupo
- Mohuru
- Reiao
- Te Iritokitoki
- Te Keepa
- Rāwinia
- Te Naera
- Pita Naera
- Kōpura
- Makareta = Takitakitū
- Nāmana

Parakioro



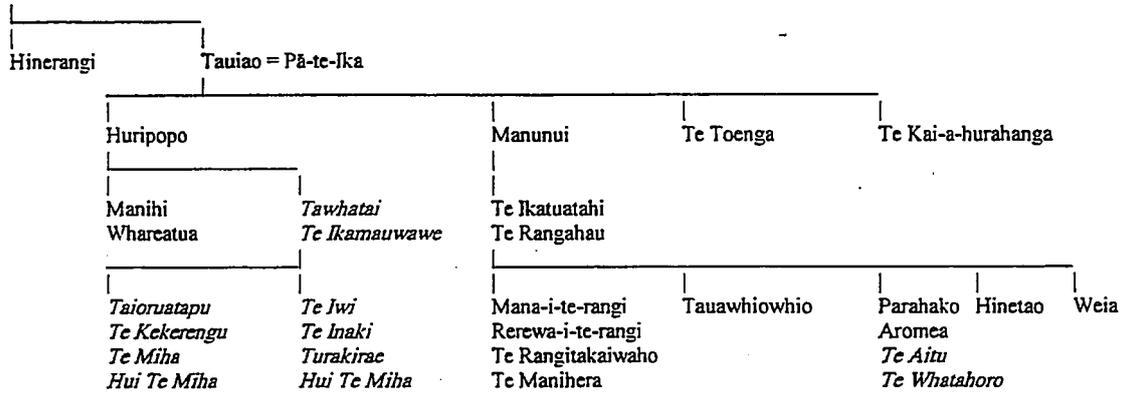
Rongomaipare

Piraiti
Mihikiteuru
Pakaa
Matai = Te Waipūhoro



Ngāi Tauiao (1929:203ff; 1930:167-169)

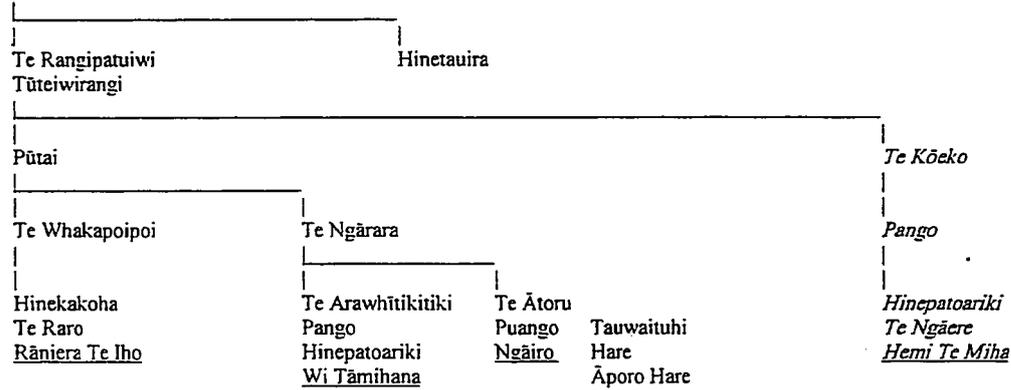
Te Raekaumoana



Ngāi Tūkoko (1929:220; 1930:176)

Te Aohaeretahi = Rākaimoari

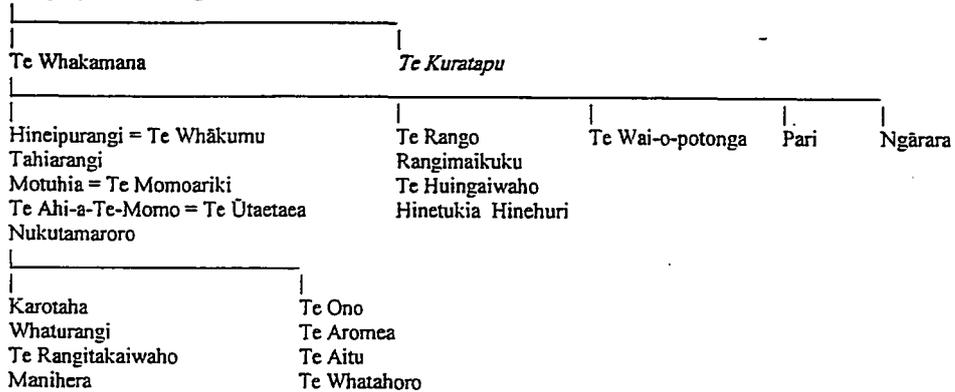
Tūkoko
Rākaitaonga



The underlined names are the rangatira of Ngāi Tūkoko listed by Te Whatahoro in the 1891 Commission of Inquiry into the ownership of Wairarapa Moana (see Section 3.2).

Ngāti Whakamana (1930:231ff, *McEwen 1986:85*)

Rangitapu = Hinerongomai



Te Kuratapu

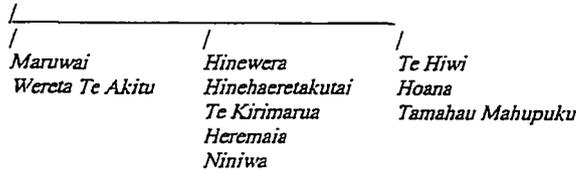
Te Heketangaarangi = Warenga

Tamakaka = Hinetamaunga

Tikaro = Hinekura

Te Waiotekura = Hikawera

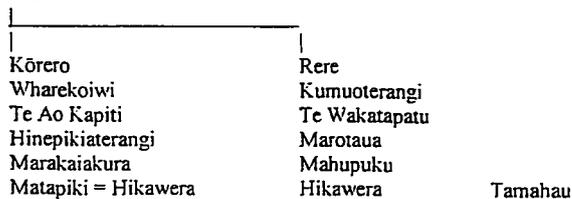
Katotihi = Parekahoro



See also *McEwen 1986:93* for further whakapapa information about Ngāti Te Whakamana.

Ngāti Meroiti (Wi Hikawera Mahupuku in Ngā-Waka-a-Kupe Hearing; *McEwen 1986:86*)

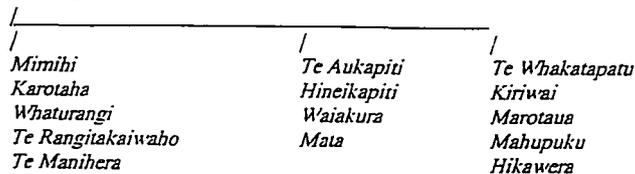
Hineiti
Hinearoto
Kawatakarangi
Uroteao
Mariaha



Meroiti

Rahckeua

Te Wharekoiwi



See also Tamahau Mahupuku in MLC 24 1899:302 and *McEwen 1986:273-274* for further whakapapa information about Ngāti Meroiti.

Hinetearorangi

The following is taken verbatim from whakapapa information recorded by Makere Waito and held at the Alexander Turnbull Library as MSY-4822. This manuscript also contains detailed whakapapa information about Ngāi Tamahau and the descendants of Te Puku, Te Noti, Te Whātui and Tangatakau.

Tautoki Rangitane

1. Tumoana
2. Kopuparapara
3. Te Puehu

Te Puehu Maiao Kohungaiterangi Turaumoā Rangiwhā[ka]pou Te Aonui

1. Kuratepa
2. Te Atuahauaroa
3. Te Kotuku

Kuratepa i a Te Rangituatahi

1. Te Raukaumoana
2. Manawa

Te Raukaumoana i a Hinetearoariki

1. Hinerangi
2. Tauiao

Hinerangi

Hinetearorangi i a Te Ua

1. Te Wharekokomuka
2. Maruinga
3. Hinetu
4. Te Hina
5. Matangiuru
6. Matangitonga
7. Tapatapaawha

Te Wharekokomuka i a Whakahara

Te Heimauroa

1. Te Mataaho
2. Te Matangarara

Te Mataaho i a Te Umutauranga

Te Ruapari i a Poua

Hirataununu i a Hakopa

Ani Kanara i a Tamaihotua

1. Raima (aka Niniwa-i-te-rangi)
2. Moma

Maruinga i a Te Hau

Te Ahuhu i a Te Kikihi

Te Whatarahoraho i a Whakahinga

Hineiwhakina i a Tukunonoho

Tatao i a Maraetai

Hamuera Maraetai i a Rawinia

1. Apikara
2. Haami Te Heke
3. Ani Taane
4. Hiraani
5. Reiri
6. Pane

Reiri i a Makere

1. Heke
2. Hinepikitia
3. Eraina
4. Te Apiti
5. Hoone
6. Mereana
7. Reni

Te Hinaariki i a Tapu

1. Te Rangitekereua
2. Pohatu
3. Te Ngarehutaoroa
4. Te Omakino
5. Tonganuikaea
6. Te Iwipupu
7. Tiitii

Te Rangitekereua i a Kaipaoe

1. Tumatakokoi
2. Te Aokauwai

Tumatakokoi i a Te Whiu

Hoana i a Te Retima[na] Te Korou

1. Irihapeti
2. Karaitiana

Te Aokauwai i a Kaiwaka

Hineiwahaarahia i a Tamaiawe

Tuhokairangi i a Te Kaihau

Anaru Tuhokairangi i a Maata

1. Raharuhi
2. Heeni
3. Wirapeti
4. Mita
5. Piriha

Pohatu i a Konuke

Te Rangitopuni ia Te Nohotutu

Matu i a Te Wharetomo

Meri Te Piki i a Wi Kingi

Tapatu i a Matina Ruta

1. Mihi
2. Maraea
3. Ani

Te Ngarehutaoroa i a Nohotu

Te Rangitapu i a Te Kete

Hineitiaia i a Toihau

Miriama i a Piripi Tuapa

Hirini Tuapa i a Haana Te Harawira

1. Tutewhakairirangi
2. Te Rangitakohu

Te Rangitakohu i a Hamuera Potangaroa

1. Tokatumoana
2. Mimihikiterangi
3. Hoki Haerepu
4. Ngarukino
5. Te Huinga

Te Omakino i a Kino

Tawaroa i a Raua

1. Raniera
2. Marakaia

Raniera Tawaroa i a Raita

Reihana i a Makareta

1. Ripeka
2. Pitihira
3. Te Hemoata

Ripeka i a Hemi Kukopako

Rahera

Marakaia i a Ani Kanara Te Toatoa

1. Mereana
2. Erina
3. Ngawhiro

Mereana i a Kingi Ngatuere

1. Amiria
2. Mercana

Amiria i a Hanita

1. Witinitara
2. Te Uru

Mereana i a Heremaia
Ngawhiro

Tapatapaiawha

Whanatokotoko i a Waihirere

1. Te Anu
2. Honehimu

Appendix 2. Translations of Māori Texts.

- (1) Hāmua is the principal name of this division of the Rangitāne tribe.
- (2) There were two tribes here in Heretaunga, Rangitane and Ngati Kahungunu. Our ancestors were half-castes, right down to us. We are referred to as two iwi, Rangitāne and Kahungunu.
- (3) Ngati Rangitāwhanga and all its hapū ... Ngāti Hineraumona, Ngāti Te Hiha, Tūkoko and the many other kinship connections.
- (4) This whakapapa comes from the Rangitāne side so that those kaumatua can acknowledge this one of us.
- (5) This whakapapa comes from the Rangitāne side so that the descendants of Rangitāne can acknowledge their relation that has passed away.
- (6) Whatonga and his tribe, Rangitāne, came forth. They went to Tāmaki and to Manawatū. There were no people on that land at that time.
- (7) Previously [this land] was occupied by the tribe of Ngai Tara and Rangitāne. That was the time that this land was heavily cultivated for food. These stone walls were gathered up by their hands.
- (8) Where was this person, Te Rangitāwhanga, from? One side was from Ngāti Kahungunu and one side was from Rangitāne.
- (9) Te Rangitāwhanga migrated with his elders to the lands of the south, following his Rangitāne side. This is his whakapapa (see text for whakapapa).
- (10) However, child, we are from an earlier time we gave [the lands] to Pōuri, the ancestor of Karauria here, [it was given by] your ancestor, Te Whakamana.
- (11) This is the custom that confirms the truth of our statement. It resides with our ancestors, the descendants of Te Whakamana, the descendants of Te Rerewa, the descendant of Hinetauria, who bore Te Rangitāwhanga who possessed this district of Wairarapa. We are the descendants.
- (12) [Regarding] the claim that is advanced by the descendants of Te Uriwhakapupu, it is observed that it descends from Hinetuwawe, parent of Te Whakamana and some others. It is claimed that they occupied part of the land to the east of Te Tuatua hill on the Pukengaki block ... this land was gifted by Te Whakamana to Rākairangi and others ... it is noted that nothing whatsoever was put in place to oust the descendants of Hinetuwawe from this land. Their mana remained intact.
- (13) The [information about] the gift of Te Angatū to Māhanga is accurate, however most of the lands within that district were retained by Rangitāne. The places that were acquired by Māhanga were those places occupied by his descendants. To confirm the retention of the lands in that district by Rangitāne, there are many lands within that region that have been awarded to local people,

based on their Rangitāne interests, by previous courts. Te Maipi is one such block within the boundaries of the gift to Māhanga that was awarded by the court to the descendants of Tumapuhia based on their rights from Rangitāne. Indeed, there are many peoples living here, with interests in this district, whose interests in the lands do not derive from Māhanga.

- (14) Many people stated that Rangitāne did not lose mana over its lands through the defeats. The [details of the] defeats are correct, but the land was not alienated.
- (15) Te Raikaumoana's request that his defeat be avenged was agreed to. When the time was right, [they] left and came here to Wairarapa. The first conflict was at Pari-nui-a-Kuaka. This was followed by Rākaupāhekeheke. [The opponents] were defeated. Afterwards, pursuit was made and culminated at Kira. After these three defeats, [it] was completed. Rangitāne returned and the defeat of Te Raikaumoana and his younger brothers was avenged.
- (16) Te Raikaumoana was not killed at Okahu. After the fighting, a Māori spirit carried him away. I heard that Te Raikaumoana returned around the time that he married Hinearariki. He was not expelled from the land ... his mana was not reduced when he returned, but it held fast, right up unto the present day.
- (17) The people of the Ngāi Tāneroa hapū claim from Te Atawhā. They state that their rights derive from Te Raikaumoana, an ancestor of Te Atawhā. He was one of the people that possessed this land during the time of Rangitāne. They say that no land was alienated to Ngāti Kahungunu at the defeat at Ōkahu pā. The mana of Rangitāne was not lost. Later, Te Raikaumoana avenged his defeat and there is no other reason that caused their mana to be lost ... accordingly, their mana is maintained, right up until the present time.
- (18) [He] belonged to the Ngāti Te Hina hapū, part of the Hāmua people, he was also a descendant of Rangitāne.
- (19) Thus is transmitted the acknowledgements and the farewells of this tribe of Meiha Keepa that relates to him through one part of his whakapapa from Whātonga, that is through his Rangitāne side.
- (20) On the 31 of October just passed, Waata Arama died at Whakatikia, at Te Whiti-o-Tū, Masterton. This person was one of the surviving kaumātua of Ngāti Te Hina of Hāmua. He was a descendant of Rangitāne.
- (21) On Saturday, 1 November, Hānita Maraetai died (the nephew of Waata Arama). His mother was Rāwinia Maraetai.
- (22) Te Kaha Nui a Tiki. This was a kumara plot from the time of Te Whakamana right up to [the time of] our parents. It was sand there at that place, and we had a burial ground there right up to our time. Hōne Whakahaurangi is buried there.
- (23) The claim of the descendants of Te Uri[wha]kapupu is based on their ancestral rights that derive from Te Whakamana and others of Rangitāne, the original people who possessed the land.

(24) At Wairarapa, the tribe that occupied this district was Rangitane. The chief of this tribe was Kahukuraiti; [he] married Puakitota, and Hinetauirā was born. The second wife of Kahukuraiti was Te Ruatahōra. Her child was Te Rerewa ... the tribes that lived in [the settlement at Te Whakarako] were Ngāti Te Rangitawhanga, Ngāti Hineraumoa, Ngāti Hinetauirā and Ngai Tukoko.

24(a) [We] begin with the boundaries of Ngāti Hinetauirā. They run from Waiohae, to reach Te Ruataniwhā, Te Maire, Ngutu Moki before breaking off. They reach Te Poporo, and the eel weir at Te Ruaupoko. They go under the river at Tānekōhua and reach the river mouth at Paraparawera. They go through there and reach the lagoon at Hekeawatea, then reach Ngā Niho, Kaituna and Mihirau. They run into the river at Mihirau, reaching Paeongutu, and running on into Mihirau. They reach Te Piro o Rangitikei, breaking at Te Mauru and reaching Ngā Kaahu pā. They reach Huritini, Te Huinga and then run into Waiohae. This is where the boundaries of Ngāti Hinetauirā meet. The pā of Ngāti Hinetauirā begin with Ngā Kaahu, a pā. There is Te Poporo, a camping ground, and Mihirau Pukepuke, a camping ground.

(25) With regard to the case of the descendants of Te Toenga ... they say that they acquired lands through other avenues after the arrival of their ancestors in Wairarapa, these being the avenues. First, the marriage of Pāteika to Tauiao, the daughter of Te Raikaumoana who is considered to be one of the principal owners of the Pukengaki block. Second, through the migration of Hikataheroa and Remunui to reside elsewhere. Third, the descendants of Pāteika lived permanently on these lands.

(26) A pā was built there. The reason for their migration, that is the migration of Kauhi and Pāteika, lay with Tauiao, the wife of Pāteika. That woman was from Rangitāne.

(27) The hapū of Ngāi Tara is from Rangitāne. Rangitāne is the ancestor and Rangitāne is the tribe. Ngāi Tara were the hapū that occupied Wairarapa.

(28) The settlement of Ngāti Te Aomataura and Ngāti Pūangina was at Ngā Mumutu.

(29) This was another conflict that Ngāti Te Rangitua, a division of Ngāti Hāmua that lived at Ihuraua, participated in ... Ngāti Te Rongotua heard and built its pā at Waitāwhiti. When Te Kawe arrived there, Ngāti Te Rangitua were living in the pā. They fought and Te Kawe and his people were beaten.

(30) I heard that Te Atawhā was expelled from Kurīpuni, Taratahi and Te Rewa by Mātangiuru and Te Hina, and thereafter went to live at Tauanui. His house was built there, Ngā Kūhā o Hineraumoa. He lived permanently at Hurunuiōrangi. The crown grant has been issued to the descendants of Te Atawhā.

(31) Because the traditions and boundaries have been carefully reviewed by your honourable committee, the committee now confirms ... the eastern side to Te Atawhā, and the western side to Tūmaiteuru.

- (32) There are many lands within that region that have been awarded to local people, based on their Rangitāne interests, by previous courts. Te Maipi is one such block within the boundaries of the gift to Māhanga that was awarded by the court to the descendants of Tumapuhia based on their rights from Rangitāne.
- (33) It was not land taken in conflict or gifted, but permanent lands where the rights derived from Rangitāne.
- (34) Then the people of Hāmua began to move. All of Hāmua went on that trek ... the first conflict took place at Whakataki. The taua came from that direction and the people of that district joined the taua. There was fighting at Ngā Koromātua ... a post was established there, [called] Hineitearorangi.
- (35) Pakiua and Tūranga returned to their home. They decided to seek assistance from Hāmua. They sent their messenger to Te Pohotū, to Pōtaka and to some others. It was agreed. Pōtaka gave his cloak (a raincape) to the messenger. Hāmua gathered together, the same hapū that are still living here. They went to Pakiua and Tūranga, and they attacked the pā and surrounded it. After many days, the pā fell. The reason that Pakiua and Tūranga asked Te Pohotū and Pōtaka was because they knew these hapū were senior relations to them. That is why they came here to seek help.
- (36) When Kokakoka had finished speaking, Te Hāmaiwaho sent Tūhokairangi to rouse the people of Ruamahanga and the people of Rangiwakaoma. Te Hina and Mātangiuru were the names of the people at Ruamahanga, that is Hāmua and the other hapū. Tūranga, Pakiua, Te Pōtangaroa and te Putanga [were the people and] Te Hika o Papauma was the hapū at Rangiwakaoma. Tūhokairangi visited these hapū.
- (37) There is a letter from Mātina Ruta of Rangiwakaoma. Mātene states that he is the only member of his tribe, Hāmua, that has remained outside of the King movement. The majority are all Kingites.
- (38) These tribes are greatly grieved by the death of that Pākehā, Thomas Guthrie because he cared greatly for these hapū and because they did not see him at his death for they were all away in the bush catching huia. That Pākehā died after. The huia that were caught totalled 117.
- (39) Ngātaierua is a range of hills that belonged to Rangitāne that extends into Te Tau o Te Kōkō. This is rat snaring place. This is one of the food sources of this land at Pukengaki. This rat snaring place and this food source at Te Tau o Te Kōkō belonged to Rangitāne.
- (40) Birds and rats were the food that we ate on this block. This land belonged to Rangitāne.

