

IN THE WAITANGI TRIBUNAL
OF NEW ZEALAND

IN THE MATTER OF: The Treaty of Waitangi Act 1975

AND

IN THE MATTER OF: The Wairarapa ki Tararua Inquiry –
Wai 863

AND

IN THE MATTER OF: The claims of Rangitāne o Tamaki
nui a Rua - **Wai 166**

**STATEMENT OF EVIDENCE OF MANAHI PAEWAI -
TRADITIONAL HISTORY**

McCAW LEWIS CHAPMAN
SOLICITORS
HAMILTON

S R CLARK – PARTNER
AHC WARREN – SOLICITOR
P O Box 19-221
DX GP 20020
PH: (07) 838-2079
FAX (07) 839-4652

Introduction

1. Mihi i roto i te reo Māori

*Ko Ruahine te maunga
Ko Manawatū te awa
Ko Te Rangiwihaka-ewa te tangata
Ko Kurahaupō te waka
Ko Rangitāne te iwi*

2. My name is **MANAHI PAEWAI**.
3. My Rangitāne o Tamaki nui a Rua hapū are Ngāti Te Rangiwihaka-ewa, Ngāti Pakapaka, Ngāti Mutuahi, Ngāti Te Koro and Ngāti Hāmua.
4. My waka is Kurahaupō.
5. My iwi is Rangitāne.
6. I am the named claimant in the Wai 166 Treaty claim on behalf of Rangitāne o Tamaki nui a Rua. The Wai 166 claim is supported by the Rangitāne o Tamaki nui a Rua Incorporated Society. I have previously given evidence in the Wellington Tenths inquiry on behalf of Rangitāne o Te Whanganui-a-Tara. I also prepared an affidavit in support of the Foreshore and Seabed urgent claim. That affidavit has also been filed on the Wairarapa ki Tararua Record of Inquiry.

Whakapapa

7. My whakapapa is set out at page 9 of the whakapapa booklet “He Āta Tātai Tupuna - Tātai Hono Hoki”.

Whānau

8. My mother was Mavis Paraneha Barclay. Her father was Punga Glenville Barclay from Tauranga. Her whāngai mother was Paraneha Hōri Ingo(a) (“Granny Ingo(a)”). Paraneha was the daughter of Hōri Herehere who was a significant Rangitāne tupuna in the 19th century land transactions with the Crown and was involved in other important local issues.
9. I was one of nine children from the marriage of Niki Paewai and Mavis Paraneha Barclay.
10. My father was a direct descendant of Hōhepa and Manahi Paewai who were both prominent in the 19th century with their involvement in transactions involving Tamaki nui a Rua land. My father is also a descendant of Hokimate, who was the sister of Hōri Herehere.
11. I am married to Ataneta Arapera Kani of Ngāti Parakiore. Together we have six children. I also have three children from a previous marriage. Many of our children are named after Rangitāne tūpuna. I have named one of my sons Rangitāne. One of my daughters is named Arapera Waipari. Arapera is named after a direct descendent of Rangitotohu and Ani Tapatu who was a sister of Paora Te Rangiwaka-ewa. My son, Nōpera, takes his name from Eriata Nōpera who was a brother to Arapera Waipari. My son Corey’s second name is Paora Te Rangiwaka-ewa. Paora was the father of Hōri Herehere and Hokimate.

Iwi Involvement

12. With many years of local Māori and community involvement, I became involved in the Iwi authority movement following the 1984 Hui Taumata. I was the chairman of the Kurahaupō Waka Society Authority (a collective of Ngāti Apa, Muaupoko and Rangitāne) from 1987 to 1991.

13. I am a former chairperson of Te Rūnanganui o Rangitāne that is a collective of Rangitāne constituent rūnanga from Wairau, Te Whanganui-a-Tara, Manawatū, Wairarapa and Tamaki-Nui-a Rua.
14. I am currently involved in the political/cultural arm of the Rangitāne o Tamaki nui a Rua Incorporated Society. It is our responsibility to manage the Wai 166 land claim and to monitor all other cultural and political issues impacting on Rangitāne o Tamaki nui a Rua. For example in recent times we participated in the foreshore and seabed debate by attending the hīkoi to Wellington and filing evidence before the Waitangi Tribunal in its urgent inquiry.

Education and Career

15. I was educated at Waipukurau primary school and Dannevirke South School. I attended Te Aute College between 1960 and 1964.
16. In 1990 I received diplomas from the Palmerston North College of Education in teaching and Te Tohu Mātauranga Māori. I also completed papers at Massey University in 1996. I am currently progressing further studies at Massey University.
17. I was employed at Awatapu College in Palmerston North in the early 1990s teaching specifically te reo Māori. I moved to my former college, Te Aute, in 1992 and became Head of the Māori Department. I taught there for 9 years.
18. I am currently employed as a pouako (teacher) at Te Kura Kaupapa Māori o Tamaki nui a Rua here in Dannevirke. I am a pouako in the wharekura section which is the secondary school level of our Kura.

Outline of my Evidence

19. I will present two briefs of evidence during the course of the Wai 166 hearing. This first brief of evidence discusses the Rangitāne o Tamaki nui a Rua traditional history. My second brief of evidence, which will be presented at the end of the Wai 166 hearing, will focus on local expressions of Rangitāne identity. My traditional brief of evidence will address the following topics:

- (a) The Rangitāne Whakapapa Booklet
- (b) The Kurahaupō and Whātonga;
- (c) Rangitāne, the man;
- (d) The Rangitāne hapū of Tamaki nui a Rua;
- (e) The Eastern Rangitāne Alliance;
- (f) Sites of cultural and spiritual significance to Rangitāne o Tamaki nui a Rua;
- (g) Significant Rangitāne tūpuna during the 19th century;
- (h) Rangitāne hapū in the Native Land Court process and outside rangatira;
- (i) Rangitāne identity.

RANGITĀNE WHAKAPAPA BOOKLET – “He Āta Tātai Tupuna - Tātai Hono Hoki”

20. A Rangitāne whakapapa booklet has been filed in order to assist the Tribunal with understanding the many connections that will be made during the course of my traditional brief of evidence and evidence that will follow from other witnesses.

21. The whakapapa booklet has been an ongoing project for the Rangitāne o Tamaki nui a Rua Treaty Claims Management Unit. During the course of my presentation I will be referring to the whakapapa booklet to highlight

at the appropriate juncture the specific whakapapa connection that is being referred to in my evidence.

22. The whakapapa booklet in conjunction with my evidence is attempting to achieve the following:
- To identify the major Rangitāne tūpuna who were responsible for discovering, occupying and developing the Rangitāne identity in Tamaki nui a Rua;
 - To identify the major whakapapa links with other groupings that lived in and around Tamaki nui a Rua at various times;
 - Identify the hapū, tūpuna and events outlined by Rangitāne claimants who gave evidence before the Native Land Court.
 - To identify and explain the whakapapa links of some of those Rangitāne tūpuna who resided in Tamaki nui a Rua during the 19th century;
 - To examine the whakapapa links and hapū affiliations of some of those tūpuna who resided outside of Tamaki nui a Rua and became involved in the transactions involving Tamaki nui a Rua land during the 19th century.

THE KURAHAUPO AND WHĀTONGA

23. The genesis of our iwi Rangitāne commences with the arrival of the waka Kurahaupō, which made its final landfall on the Māhia Peninsula at Nukutaurua.
24. For Rangitāne, the important tupuna was Whātonga, who travelled to Aotearoa in search of his grandfather, Toi.

25. The arrival of the Kurahaupō and of Whātonga commences in Hawaiki and involves Whātonga and his brothers who were involved in an ocean boat race. In the course of the race, Whātonga's waka was lost at sea and never made it back to their home island. After being lost at sea for some time, Whātonga eventually found land and met a rangatira by the name of Rangiātea. Whātonga eventually stayed with Rangiātea and his people.

The Journey of Toi

26. On his home island, Toi the grandfather of Whātonga, grieved for the return of his grandson and decided to search for Whātonga himself. The travels of Toi took him to Rarotonga and other islands close to Rarotonga with no luck. Toi then decided to head further south in search of his grandson. Toi had some knowledge of major land masses in the southern seas and had navigational information, which enabled him to find this land that we know as Aotearoa.
27. Toi eventually found Aotearoa and travelled the length of the country looking for Whātonga. Whātonga, of course, had not arrived on these shores at that particular time. He was still living with Rangiātea and his people. Toi decided to give up his search for Whātonga and remained in Aotearoa, as he was getting old. Toi settled in a place known as Te Kapua o Te Rangi near Whakatāne.
28. The grieving for the loss of Whātonga, and now Toi, continued on Whātonga's home island. The people of Whātonga sent his pet bird in search of Whātonga. A piece of string was tied to the leg of the bird, which symbolised and represented a message asking whether Whātonga was still alive.

The Return of Whātonga

29. The pet bird finally found Whātonga who immediately understood the message that had been sent to him by his people. He sent back his pet bird

to his homeland advising them that he was still alive and well. While living with Rangiātea and his people, Whātonga had married the daughter of Rangiātea and they had had children together.

30. It was then with some difficulty that Whātonga advised Rangiātea about the message from his people and indicated reluctantly to Rangiātea that he wanted to return home and wanted to take Rangiātea's daughter and their children with him. Rangiātea agreed on the condition that on his return to his homeland, Whātonga would send a sign to Rangiātea confirming that he and his whānau had arrived safely. Rangiātea advised Whātonga that if he returned at night to his homeland he would send a lunar halo. If he was to arrive during the day he should send back a halo around the sun, which is the solar sun known as kurahau awatea.
31. Whātonga set forth and eventually arrived at an island not far from his homeland. As he had arrived at night he put a halo around the moon. Rangiātea saw this halo, which confirmed to him that Whātonga, his daughter and mokopuna had arrived safely. The lunar halo around the moon was given the name Kurahaupō.

The Kurahaupō and the Search for Toi

32. Whātonga arrived home and despite the happiness amongst his people of his safe return there was sadness because Toi had left the island in search of Whātonga and had not yet returned. Whātonga eventually decided to go in search of Toi and made provision for that journey. He used an existing canoe known as Hauai as his vessel. He renamed the vessel after the lunar halo that he had placed around the moon. Thus the name given to the waka was Kurahaupō.
33. On his journey in search of Toi, Whātonga stopped at many islands. At each island that Whātonga visited, the local people informed Whātonga that Toi had been and gone. Whātonga finally arrived at Rarotonga where the local people informed him that Toi had been there and had lived

amongst their people for some time and had then proceeded to Tiritiri-o-te-Moana (“the southern seas”).

34. Whātonga then set off in search of Toi towards Tiritiri-o-te-Moana.

The Kurahaupō Arrives in Aotearoa

35. Whātonga and the waka Kurahaupō landed initially in the northern part of the North Island. A rangatira aboard the Kurahaupō by the name of Pōhūrihanga remained in the north. Kurahaupō descendants still reside in the Far North today and continue to acknowledge their tupuna Pōhūrihanga.
36. Whātonga and the Kurahaupō then proceeded down the west coast of the North Island and landed at a place called Tonga-Pōrutu on the northern Taranaki coastline. Today the people of Taranaki acknowledge three waka: Aotea, Tokomaru, and Kurahaupō. At Tonga-Pōrutu Whātonga was informed by the local people that Toi had been there and that he was living near Whakatāne at a place known as Te Tai o Toi-te-Huatahi.
37. Whātonga and the Kurahaupō proceeded north again and then down the eastern side of the North Island landing at Whakatāne where they found Toi. Whātonga lived with Toi and his people near Whakatāne for some time until Whātonga informed his grandfather that he was going to move on towards the East Cape.
38. Whātonga travelled around the East Cape and lived at a place called Tūpāroa near Ruatōria. He established a whare wānanga inland from Tūpāroa. That whare wānanga was known as Te Tapere nui o Whātonga located near Mount Hikurangi.

Final Landfall at Nukutaurua

39. Following his stay at Tūpāroa, Whātonga travelled further south and made his final landfall at Nukutaurua on the Māhia Peninsula. Another rangatira aboard the Kurahaupō known as Pōpoto also remained at Nukutaurua. He is the tupuna of a well-known ancestress of the area, Rongomaiwahine. Rongomaiwahine was one of the wives of Kahungunu. The descendants of Rongomaiwahine still acknowledge their waka as Kurahaupō.
40. After residing at Nukutaurua for a period of time, Whātonga moved to a place south of the Māhia Peninsula, known as Te-Kauae-o-Māui (now close to Cape Kidnappers). Whātonga’ whare was situated just inland from Te-Kauae-o-Maui was known as Heretaunga.
41. The name “Heretaunga” referred to the activity of travelling backwards and forwards from Māhia to Whātonga’ new home at Cape Kidnappers.
42. The term “Heretaunga” today has a wider meaning in terms of locality and refers to the entire Hastings district. Having said that, the name Heretaunga owes its origins to the arrival of Whātonga and his people from Nukutaurua to Te Kauae-o-Maui.

The Travels of Whātonga

43. Like many rangatira of his time, Whātonga travelled a lot. He eventually travelled throughout the Tamaki nui a Rua and Manawatū areas. While heading home to Heretaunga from the Manawatū area he discovered the vast forest known by Pākehā settlers as the “70 Mile Bush”. Whātonga named the vast forest Te Tapere nui o Whātonga. The name Tapere is used here in its more traditional meaning. It is still used in the Pacific Islands but is no longer used in that sense in Aotearoa today. It essentially means a district.

44. On his journeys Whātonga met Turi of the Aotea canoe and also during this trip he met and married his second wife in Aotearoa, Reretuā, who is the grandmother of Rangitāne.
45. My understanding is that Whātonga did not remain for any great length of time in the Manawatū and Tamaki nui a Rua areas during those early travels, but in fact returned to reside at Heretaunga. In saying that, after the birth of Rangitāne, Whātonga and his grandson returned to live within Te Tapere nui o Whātonga.
46. Whātonga being the traveller that he was, at some point in time continued on journeys around the lower half of the North Island and his final resting place was Kapiti Island. The full name of Kapiti Island is Te Kapiti waewae o Tara rāua ko Rangitāne.

Other Groups in Tamaki nui a Rua during the Whātonga Era

47. During the time of Whātonga and his grandson, Rangitāne, there were other descent groups living in and around Tamaki nui a Rua. Although I maintain that there were no distinct groups living within Tamaki nui a Rua at the time that Whātonga discovered it and named it Te Tapere nui o Whātonga.
48. Those peoples living in and around Tamaki nui a Rua at that time were coastal people, consistent with many of the early Māori settlers to Aotearoa.
49. One of the descent groups resident on the coast of Tamaki nui a Rua during the time of Whātonga and Rangitāne was the group we know as Te Aitanga a Kupe. This descent group traces its origins from Kupe.
50. There were also other descent groups descending from Nukutoea, the brother of Kupe. These groups were known as Ngāi Matuahakahaka and Ngāi Tangowhiti. These groups were also resident on the coast of Tamaki

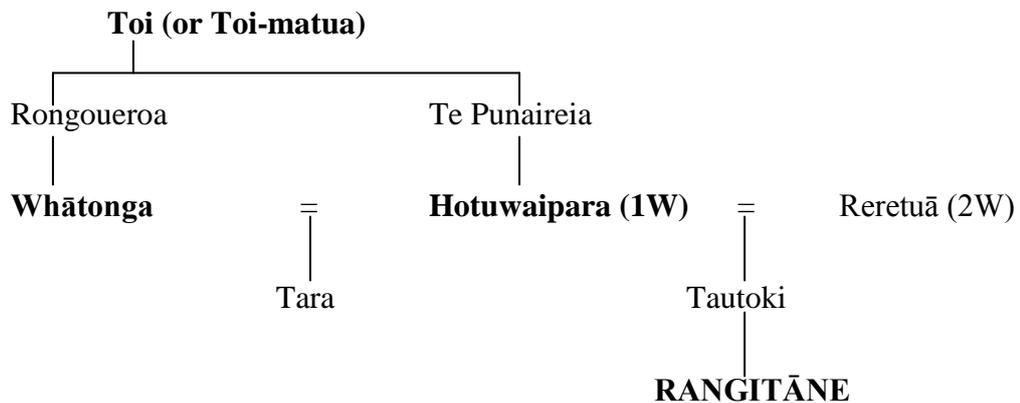
nui a Rua. There are also accounts of them having settlements at Hātuma or Whātuma, Waipukurau.

51. It wasn't long before intermarriage took place between those already resident on the coast of Tamaki nui a Rua and the Kurahaupō people. For example, Tautoki, the son of Whātonga, married Waipuna, a descendant of Te Aitanga a Kupe. Two generations later Hinetakutai the daughter of Rangitāne, married Rāhekeua a descendant of Nukutoea.

(Refer page 15 of the whakapapa booklet, "He Āta Tātai Tupuna - Tātai Hono Hoki").

RANGITĀNE, THE MAN

52. The first wife of Whātonga (that is, in Aotearoa) was Hotuwaipara. From that union, Tara or Tara-ika was born near Heretaunga. Hotuwaipara was also a Kurahaupō descendant. Hotuwaipara was a grandchild of Toi as set out in the following whakapapa:



53. The second wife of Whātonga was Reretuā. Reretuā has Aotea and Nukutoea connections.
54. Through the union of Whātonga and Reretuā, Tautoki, or Tautoki-ihu-nui-a-Whātonga being his full name, was born. Tautoki also had a sister. Her name was Rerekitaiari.

55. Tautoki married Waipuna. Waipuna was a great granddaughter of Kupe. Through the union of Tautoki and Waipuna our eponymous tupuna, Rangitāne was born.

(Refer pages 1 and 15 of whakapapa booklet “He Āta Tātai Tupuna - Tātai Hono Hoki”).

56. I understand that Rangitāne was born and raised at Heretaunga. Our accounts say that Rangitāne was buried in a Rangitāne burial cave on Kahuranaki Mountain which is in the Heretaunga district.

57. Like his grandfather, Rangitāne travelled throughout the Tamaki nui a Rua, Wairarapa and Manawatū takiwā.

58. Rangitāne did not necessarily come to prominence during his early years given that there were a number of people senior to him at the time. For example, his grandfather, Whātonga, was still alive, his father Tautoki and his uncle, Tara were also alive at that time.

59. In saying that, the descendants of Rangitāne soon grew in numbers following inter marriage with the descendants of Tangowhiti (the descendants of Nukutoaea), Whata, Ngāi Tahu, Kupe and gradual merging with their tuakana, Ngāi Tara, led to the prominence of Rangitāne in Tamaki nui a Rua.

(Refer page 15 of whakapapa booklet, “He Āta Tātai Tupuna - Tātai Hono Hoki”).

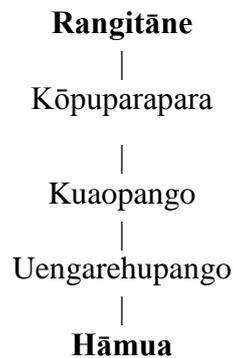
60. Rangitāne himself had two wives, Mahue and Mahiti. From Mahue we know that Rangitāne had Kōpuparapara and possibly Korokawehe. In Pat Parson’s report he refers to a third child known as Hinetakutai. The child of Rangitāne and Mahiti was Whētuki.

THE RANGITĀNE HAPŪ OF TĀMAKI NUI A RUA

61. The development of hapū and the identification of the tūpuna who were used by respective descendants is a very interesting topic. An analysis of the reasons why a particular tupuna came into prominence and was therefore used by future descendants highlights the ongoing process that our people went through in terms of their hapū identification. In Tamaki nui a Rua hapū names relate not only to prominent tūpuna but also related to important historical events.

Ngāti Hāmua

62. The first major Rangitāne hapū that developed interests in the respective Wairarapa and Tamaki nui a Rua takiwā was Ngāti Hāmua. Hāmua is a direct descendant of Rangitāne as outlined in the whakapapa below:



63. Generally, Hāmua's area of influence straddled both the Wairarapa and Tamaki nui a Rua takiwa. His area of influence in Tamaki nui a Rua is the area where there is overlap between the Wai 166 and Wai 175 claims.

(Refer Map 1 of the Rangitāne Map Booklet).

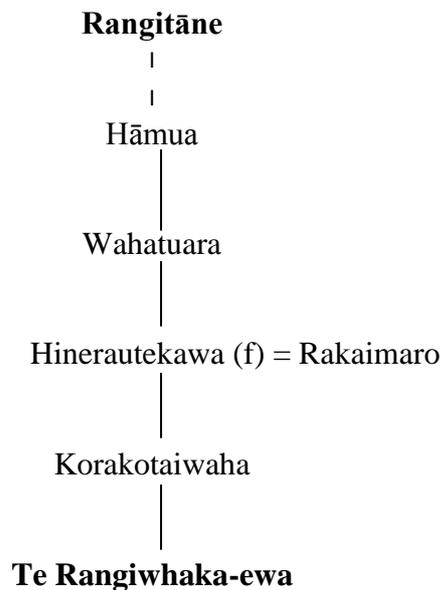
64. Hāmua's son, Wahatuara, is buried on the Puketoi Ridge. He is buried on the boundary between the Puketoi 5 and Puketoi 6 blocks.

65. Hāmua had a kāinga at a place south of Pahiatua originally known as Te Hāwera. In the late 19th century, the local people were requested by the Government to change its name because there was growing confusion with the Taranaki Hawera. The local Rangitāne people at the time chose the name “Hāmua” as it was a traditional kāinga of their tupuna, Hāmua.
66. The links between the descendants of Rangiwaka-ewa at Tamaki nui a Rua and Ngāti Hāmua of the Wairarapa are close. Rangiwaka-ewa had two sons, Parikōau and Tamahau. The descent of Parikōau form the various hapū of Ngāti Te Rangiwaka-ewa at Tamaki nui a Rua. Ngāti Hāmua of the Wairarapa are the descendants of Tamahau.
67. This relationship allowed Raekaumoana to call on the Tamaki nui a Rua relatives of his son-in-law Tamahau to avenge a defeat at Ōkahu on the Ruamahanga river. He consulted the tribal god Rongomai who guided him to Paneatua, a hill near Kōnini at the northern end of the Pahiatua straight.
68. From there Raekaumoana made his way to Raikapua pā at Tamaki nui a Rua where Ngāti Te Rangiwaka-ewa responded to his call and proceeded to Wairarapa and joined with Ngāti Hāmua. They engaged Ngāti Kahungunu at Pari-nui-o-Kuaka, Rakaupahekeheke and Kira and were victorious on all three occasions.
69. Tipene Chrisp and Jim Rimene will give further evidence during the Rangitāne o Wairarapa (Wai 175) hearings in September in respect of Ngāti Hāmua.

Ngāti Te Rangiwaka-ewa

70. I was taught by my mother that the proper pronunciation of Te Rangiwaka-ewa was in fact “Te Rangī Whaka-ewa”. Today a lot of people refer to it as “Te Rangiwakaewa”.

71. Te Rangiwhaka-ewa during his lifetime developed sufficient mana and influence, so much so that generations later we, the descendants of Rangiwhaka-ewa, still refer to him as the principal tupuna who binds those people who claim interests in Tamaki nui a Rua today. Prior to the emergence of other hapū Ngāti Te Rangiwhaka-ewa would have had extensive influence throughout the entire Tamaki nui a Rua takiwā.
72. Te Rangiwhaka-ewa was a direct descendant of Rangitāne and Hāmua but he also had links to Ngāti Tara and the Ngāti Tahu people of Takapau. The whakapapa set out below shows the main lines of descent from Rangitāne to Rangiwhaka-ewa.



(Refer pages 1 and 15 of the whakapapa booklet, “He Āta Tātai Tupuna - Tātai Hono Hoki”).

73. Te Rangiwhaka-ewa had various kāinga in the Tamaki nui a Rua takiwā. His main kāinga during his period of prominence was at Tawakeroa which is part of the Tahoraiti block. Tawakeroa was one of the original clearings in the bush during the time of Te Rangiwhaka-ewa in the 17th century.

74. The whare of Te Rangiwhaka-ewa that was situated at Tawakeroa was known as Aotea. This, of course, is the first of three Aotea whare tupuna in Tamaki nui a Rua. The kāinga at Tawakeroa was known as Titihuia.
75. Te Rangiwhaka-ewa was a contemporary of another well known rangatira during the 17th century, Te Whatuiapiti. Te Whatuiapiti was a product of Te Aitanga a Kupe and Ngāi Tara. Most people in contemporary times mistakenly believe that Te Whatuiapiti was a pure Kahungunu, this is not the case.
- (Refer pages 7 and 15 whakapapa booklet, “He Āta Tātai Tupuna - Tātai Hono Hoki”).*
76. There is a well known kōrero that Te Whatuiapiti in a time of need asked for the assistance of Te Rangiwhaka-ewa.
77. Te Whatuiapiti’s father, Hikawera, went to a pā at current day Dannevirke called Horahanga and made inquiries of the whereabouts of Te Rangiwhaka-ewa . Hikawera was informed that Te Rangiwhaka-ewa was at Tawakeroa. On his arrival at Titihuia, Hikawera indicated that he had come to Te Rangiwhaka-ewa to ask him to assist Te Whatuiapiti to avenge his loss after an invading force from the Wairoa district had driven the Ngāti Whatuiapiti people from its lands in the Napier district.
78. At the time, Hineiti, the younger sister of Te Umuroa, (the mother of Te Rangiwhaka-ewa) was not present. When she returned and heard of the arrival of Hikawera she cried out *“Let me kill him so the sun will turn about and shine upon you”*. Te Umuroa replied *“How shall you use your weapon when the wave of the sea is lying here?”* She was referring to when Hikawera would be under the protection of Te Rangiwhaka-ewa. At the time the women were talking, Te Rangiwhaka-ewa was lying at the door of the whare which is reference to the wave of the sea lying there.

79. The above discussion indicates to me, the mana of Te Rangiwhaka-ewa at that time. The main marae of the Ngāti Rangiwhaka-ewa people today is Makirikiri.

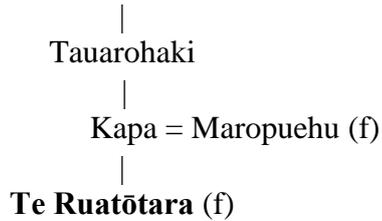
Ngāti Te Ruatōtara

80. Te Ruatōtara had her major area of influence in the northern part of the Tamaki nui a Rua including Rākauātahi which is just outside of the Wairarapa ki Tamaki nui a Rua inquiry district.
81. Te Ruatōtara had a union with a man of Kahungunu lineage named Tutaua who was from Northern Hawkes Bay. From that union, the following children were born: Rangitotohu, Matetapu, Whakawehi, and Te Koro-o-Ngā-Whenua. All of these children became very important tūpuna in Tamaki nui a Rua in their own right. Te Ruatōtara had another marriage to Rauaotea who also had Rangitāne whakapapa links.

(Refer to pages 1 and 28 of the whakapapa booklet, “He Āta Tātai Tupuna - Tātai Hono Hoki”).

82. All of the children of Te Ruatōtara and Tutaua were born at a pā near Waipawa which is in central Hawkes Bay. However, at some stage we do know that they returned to Rākauātahi and Tamaki nui a Rua in the later 1700’s.
83. Their right to return and reside at Rākauātahi and at Tamaki nui a Rua was through their mother, Te Ruatōtara, who was a direct descendant of Rangitāne and Te Rangiwhakaewa.

Rangitāne
|
|
Te Rangiwhaka-ewa
|
Parikōau



84. The children of Te Ruatōtara and Tutaua are important in terms of the Rangitāne traditional history because of their involvement with the Eastern Rangitāne Alliance that was established during the early 19th century that I will discuss later in my evidence.

(Refer page 1 of whakapapa booklet “He Āta Tātai Tupuna – Tātai Hono Hoki”).

85. Te Ruatōtara’s siblings, Turake, Uewhā, and Te Wharekohukohu are tūpuna of many of those Rangitāne who were involved in dealings with the Crown during the 19th century and many of the descendants who live in Tamaki nui a Rua today. A number of those descendants will give evidence for the Wai 166 claim.

(Refer pages 1 and 27 of the whakapapa booklet, “He Āta Tātai Tupuna - Tātai Hono Hoki”).

Ngāti Rangitotohu

86. The eldest child of Te Ruatōtara and Tutaua, Rangitotohu, is a major tupuna for the Rākauātāhi people. The mana of Rangitotohu was enhanced by his involvement with the Eastern Rangitāne Alliance set up by his uncle, Turake.



Te Ruatōtara

|

Rangitotohu

(Refer page 1 of the whakapapa booklet “He Āta Tātai Tupuna – Tātai Hono Hoki”).

87. Because Rangitotohu was the eldest child, Turake stationed him at Rākauātāhi as it was a major entrance into Te Tapere nui o Whātonga. All of the people of the Rākauātāhi area descend from Rangitotohu.
88. Ngāti Rangitotohu remains the major hapū for the Rākauātāhi people today. Their marae is known as Rākauātāhi.
89. Some of the descendants of Rangitotohu moved to the Waipawa district in the late 1870s after the disestablishment of the Eastern Rangitāne Alliance. A section of Rangitotohu descendants who moved to Waipawa became known as Ngāti Mārau following an incident at Te-Rotoa-Tara near Te Aute College. Ngāti Mārau were a hapū who were identified as being involved in the Native Land Court hearings in relation to northern Tamaki nui a Rua lands in the 1870s.

Ngāti Te Koro

90. Ngāti Te Koro are the descendants of Te Koro-o-Ngā-Whenua who was stationed by his uncle, Turake near the Manawatū gorge at Te Ahu-a-Turanga as part of the Eastern Rangitāne Alliance.
91. Many of the descendants of Te Koro-o-Ngā-Whenua resided in the Woodville area.

Rangitāne

|

Te Rangihaka-ewa

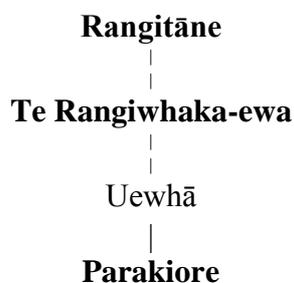
|

Te Ruatōtara
|
Te Koro o Ngā Whenua

(Refer page 1 of whakapapa booklet “He Āta Tātai Tupuna – Tātai Hono Hoki”).

Ngāti Parakiore

92. Parakiore’s main pā was Te Reinga-o-Mahuru near Pāparataitoko. This is where Turake stationed Parakiore during the Eastern Rangitāne Alliance. Parakiore was a very important Rangitāne tupuna and subsequent hapū of Tamaki nui a Rua. His area of influence and interest was principally in the Waikōpiro Block which is the northern part of Tamaki nui a Rua near Norsewood.
93. His father, Uewhā, was a brother of Te Ruatōtara making Parakiore a first cousin to Te Ruatōtara’s children, Rangitotohu, Matetapu, Whakawehi and Te Koro-o-Ngā- Whenua.



(Refer page 1 of whakapapa booklet “He Āta Tātai Tupuna – Tātai Hono Hoki”).

94. Parakiore was a renowned warrior known for his fighting prowess.
95. A known battle that involved Parakiore was when he came from his pā at Te Reinga-o-Mahuru to Te Kātea where Parakiore defeated Ngāi Tahu of the Takapau area at Wharepā.

96. There were other skirmishes involving Parakiore and Ngāi Tahu at Te Ewe-o-Taunoa. This battle was known as Kai te Kōpua.
97. There are pepeha which refer to the fighting prowess of Parakiore. These pepeha are referred to in the evidence of John Meha who is a Parakiore descendant.
98. After the Eastern Rangitāne Alliance was no longer required, the descendants of Parakiore moved from the pā at Te Reinga-o-Mahuru east to places such as Eparaima.
99. Some of the descendants of Parakiore along with their Ngāti Rangitotohu relations moved towards Waipawa in the late 1870s taking up residence at Te Tapairu. The movement of the Parakiore people to Te Tapairu is to be discussed by John Meha.

Ngāti Pakapaka

100. The hapū, Ngāti Pakapaka, relates to an event rather than a Rangitāne tupuna. Nonetheless the hapū, Ngāti Pakapaka, is made up of uri of Te Rangiwaka-ewa.
101. The name Pakapaka came into being during the 1820s and 1830s when there were a number of skirmishes involving outside groups. At this particular time a section of Ngāti Raukawa and Ngāti Tūwharetoa were attempting to get a foothold in the Te Roto-a-Tara area near day Te Aute College and had, in fact, inflicted a serious massacre on the people who were living at Te Roto-a-Tara made up of a collection of Ngāi Te Whatuiapiti.
102. The Raukawa and Ngāti Tūwharetoa faction who had successfully obtained a foothold at Te Roto-a-Tara then proceeded to go on excursions to see whether they could extend their mana to other areas. They ended up

meeting a section of Ngāti Te Rangiwhaka-ewa at Waikareao near Wanstead on the way to Pōrangahau. The Te Rangiwhaka-ewa people were actually living in a fortified pā when the Raukawa and Tūwharetoa faction arrived.

103. A fight between the visitors and the local Te Rangiwhaka-ewa people ensued and one Te Rangiwhaka-ewa rangatira known as Te Ngārara was captured during that battle.
104. Te Ngārara was taken to Paranui pā near Foxton where he was killed and baked for food. The name Pakapaka means “to be baked” and that was adopted by that section of Ngāti Te Rangiwhaka-ewa living at Wanstead at that time, hence Ngāti Pakapaka.
105. After this incident, this faction of Te Rangiwhaka-ewa moved back into central Tamaki nui a Rua where they held interests principally in the Hautōtara, Ōkūrehe, and Kaitoki areas.
106. Kaitoki marae, south east of Dannevirke, is essentially a Ngāti Pakapaka marae.
107. The Rangitāne whakapapa of Te Ngārara is as follows:

Rangitāne
 |
Hāmua
 |
Te Rangiwhaka-ewa
 |
 Kapa
 |
 Wharekohukohu
 |
 Whakamā
 |

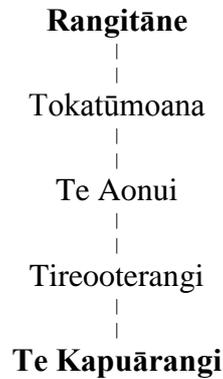
Te Kaiatengutu
|
Te Ngārara

Ngāti Mutuahi

108. Similar to Ngāti Pakapaka, Mutuahi refers to an event as opposed to a Rangitāne tupuna.
109. Ngāti Mutuahi got its name through an incident that occurred during the 1820-1830 period involving Te Hirawanu Kaimokopuna who was a Rangitāne rangatira.
110. The incident involving Te Hirawanu relates to his involvement with Whatanui following the death of Te Momo o Irawaru at Te Roto-a-Tara. Te Hirawanu and his people travelled to Tāngoio and Waimarama on a killing raid. Pareihe, Te Wera Hauraki and Te Hāpuku sought revenge and found Te Hirawanu at his kāinga known as Ngātoto at Te Ruru on the Manawatū River. This is near the present day Kumeroa settlement.
111. Te Wera Hauraki kidnapped Te Hirawanu's son, Haereroa and burnt him on a bonfire, which led to the name Mutuahi meaning "consumed by fire". The people living at the Ngātoto pā at Te Ruru were Ngāti Te Rangihaka-ewa people prior to this incident.
112. The area of influence of Ngāti Mutuahi after this incident extended from Kumeroa in the north to Te Hāwera in the south.
113. Ngāti Mutuahi is one of the hapū today associated with the Makirikiri marae.

Te Kapuārangi

114. Te Kapuārangi was a direct descendant of Rangitāne as set out in the whakapapa below:



(Refer page 18 of whakapapa booklet “He Āta Tātai Tupuna – Tātai Hono Hoki”).

115. The people of Te Kapuārangi lived in the area between the Hāmua pā and Paneatua. During the 19th century, their kāinga was known as Tūtaekara and their whare tupuna was named Raupānui. This cluster of people came into prominence during the 19th century. Hanatia Palmer, who is giving evidence, is one of the few Ngāti Te Kapuārangi people living in the Pahiatua area today.

Hapū Names Not in Use Today

116. There are, of course, some hapū that were prominent in traditional times but for some reason are not referred to today as a hapū. One can surmise that in traditional times, a particular ancestor’s descendants identified strongly with that particular tupuna until another prominent ancestor came on to the scene and the process occurred again. This is certainly the case for Ngāti Nganahau. This particular grouping does not exist today and has been superseded by other hapū groupings.

117. Nganahau was the son of Turake which therefore makes Nganahau a direct descendant of Te Rangiwhaka-ewa and Rangitāne.
118. Traditionally, Ngāti Nganahau interests were in the heart of Tamaki nui a Rua takiwā, particularly at Tiratū.
119. There are other hapū names referred to by Nireaha Tamaki during a Native Land Court case involving a block of land in the Mangatainoka area that are no longer in use.
120. Nireaha Tamaki referred to five hapū who had interests in the Mangatainoka block. These five hapū were Ngāti Māwhai, Ngāti Paetaku, Ngāti Te Wahineiti, Ngāti Kurāwhango and Ngāti Tutaiaroa. Like Ngāti Nganahau, the five hapū referred to by Nireaha Tamaki in the late 1900s, (apart from Mangatainoka case) were not used by any other witnesses giving evidence before the Native Land Court. What we do know is that Nireaha himself declared Ngāti Māwhai to be a hapū of Rangitāne and that Paetaku was descended from Te Whakamana and Tara, and Kurāwhango was descended from Rangitāne through Rangirea.

Te Hika o Pāpāuma

121. The ancestress Pāpāuma descends principally from Kupe. Pāpāuma belonged to a group of people known as Te Aitanga a Kupe who held interests on the coastline between Ākitio and Mātaikona.

(Refer page 15 and 20 whakapapa booklet, “He Āta Tātai Tupuna - Tātai Hono Hoki”).

122. The connection to Rangitāne is through Rangitāne’s mother, Te Waipuna, who is a direct descendant of Kupe as set out in the whakapapa below.

Kupe

|

Tamateakahia
 |
 Marokaiata
 |
Waipuna (f) = Tautoki
 |
Rangitāne

(Refer page 15 whakapapa booklet, “He Āta Tātai Tupuna - Tātai Hono Hoki”).

123. Whilst Pāpāuma and Rangitāne were not contemporaries, because of their connections from Kupe there has always been a close relationship between Te Hika o Pāpāuma and Rangitāne of Tamaki nui a Rua often manifested through the Rangitāne tupuna, Hāmua.
124. Pāpāuma’s direct lineage from Kupe whose travels to Aotearoa brought him directly to the Wairarapa coastline, saw Pāpāuma and her descendants retain their identity as Te Aitanga-a-Kupe. Her manawhenua was unquestioned by other early inhabitants on the Wairarapa coast, namely Ngāi Tara and, later, Rangitāne, both descent groups of the Kurahaupō.
125. Pāpāuma had a relationship with Te Rākaihikuroa who was a Ngāti Kahungunu person. An incident where Rākaihikuroa was alleged to have compromised one of his mokopuna led to the relationship between Pāpāuma and Rākaihikuroa deteriorating and Pāpāuma returning to her own Te Aitanga-a-Kupe people and remaining there throughout her lifetime. Because of that fact, Pāpāuma holds mana on the coast and today is known as Te Hika-a-Pāpāuma.

EASTERN RANGITĀNE ALLIANCE

126. During the early part of the 19th century came the anticipated threat of invasion by outside tribes who had acquired the musket. Rangitāne o Tamaki nui a Rua set up a powerful military defence system to provide

safety and protection for its inhabitants. Rangitāne had already suffered as a result of the armed “Amiowhenua Taua” comprising sections of Ngāti Whātua, Waikato, Ngāti Maru and Ngāti Maniapoto who swept through Tamaki nui a Rua in the early 1820s. There was also another armed party from the north under the leadership of Tangi Te Ruru who laid siege to Te Horehore Pā at Takapau and then swept into the coastal regions of Tamaki nui a Rua. As a result of these two excursions, Rangitāne knew it was time to set up a defence system.

127. I have referred to this defence system as the Eastern Rangitāne Alliance. It has also been referred to by other names, such as Ringakaha, which was a name used by Hōri Herehere. The name Eastern Rangitāne Alliance or Confederation I took from an obituary notice that I have located. This obituary notice is annexed and marked “A” to my brief of evidence. The notice relates to Te Atua Ropiha, grandson of Ropiha Te Takou, and compares the defence system within Tamaki nui a Rua to the triple alliance of World War II.
128. During this period of unrest Nukutaurua on the Māhia Peninsula was to provide a place of refuge as the imminent threat of attack became a reality.
129. A myth has developed that during this period 1820-1835, the Tamaki nui a Rua and Wairarapa areas were abandoned by Rangitāne that lived there and they headed towards the safe haven of Nukutaurua. I am aware that some Rangitāne left and headed towards Nukutaurua. I am also aware that many descendants of Rangitāne remained in Tamaki nui a Rua and maintained ahi kā under the protection of the Eastern Rangitāne Alliance.
130. The build up of arms among the northern and western tribes and the migration of some of these tribes to Kapiti and Te Whanganui-a-Tara set a scene of tension and unrest for all of the southern North Island tribes, including Rangitāne and Kahungunu. What must be remembered is that Rangitāne suffered human losses during the invasion by Te Amio Whenua.

131. It was the combination of all these factors that led Turake to decide to set up the Eastern Rangitāne Alliance.
132. The alliance was a group of prominent Rangitāne persons designed to protect the buffer zone of northern Tamaki nui a Rua.
133. Turake approached his nephews, Rangitotohu, Te Koro o Ngā Whenua, Whakawehi, Parakiore and his niece, Matetapu to man the garrisons at the various strategic points in northern Tamaki nui a Rua.
134. Turake had also identified that there was growing unrest about a planned attack on Ngāti Kahungunu living north of Tamaki nui a Rua. This imminent attack involved outside tribal groups including sections of Tūwharetoa, Ngāti Maru, Ngāti Raukawa, Ngāti Maniapoto and others.
135. While the Ngāti Kahungunu people were called back to Nukutaurua, Turake and his people did not want to get caught up in any battles because it was not a Rangitāne issue. Turake had identified that Rangitāne might get caught up in the skirmishes that would occur so decided to set up garrisons at various strategic locations throughout Tamaki nui a Rua to monitor the major gateways of Tamaki nui a Rua.

(Refer Map 13 of the Rangitāne Map Booklet for the following section).

Ko Te Rangitotohu ki te Putanga ki Rākauātahi

136. Turake sent Te Rangitotohu to Rākauātahi to set up his garrison. The garrison at Rākauātahi was strategically very important, given that Rākauātahi was the northern gateway to Te Tapere nui o Whātonga.

Matetapu and Whakawehi at Te Tō-anga

137. Matetapu and Whakawehi had garrisons set up in the hills to the east on the Ngāpaeruru block. The pā was called Te Tō-anga.

Parakiore - 'The Commander in Chief' at Te Reinga o Mahuru

138. Parakiore was the commander in chief of this alliance, resided and established his garrison at a place known as Pāparataitoko. His fortified pā was known as Te Reinga o Mahuru.

Te Koro-o-Ngā-Whenua at Te Ahu a Tūranga

139. Te Koro-o-Ngā-Whenua set up his garrison at probably the most vulnerable place in the Tamaki nui a Rua takiwā, that is the Manawatū Gorge. This was a vulnerable place given that it was a major gateway into Tamaki nui a Rua and was susceptible to Te Rauparaha and his people stationed near Kapiti. This place was known as Te Ahu a Tūranga.

Dismantling the Alliance

140. Through this troubled time Ngāti Te Rangiwaka-ewa remained in Tamaki nui a Rua for the most part to ensure that the buffer zone remained effective. The buffer zone had proved to be effective during this period, although there were the odd skirmishes with outside tribes. There was of course the incident, which led to the hapū name Ngāti Pakapaka and also the confrontation with Pareihe which led to the naming of our hapū, Ngāti Mutuahi.
141. By the 1850s, the alliance was effectively dismantled. It had served its purpose and entered a process of disestablishment. It is of note that upon disestablishment some of the descendants of the garrison unit, who became known as Ngāti Parakiore, Ngāti Rangitotohu, Ngāti Whakawehi

and Ngāti Matetapu, moved out from their posts to places such as Pōrangahau, Eparaima, Pakaroa, Waipukurau and Waipawa.

142. The descendants of Te-Koro-o-Ngā-Whenua effectively remained in the Te Ahu a Tūranga or Woodville/Pahiatua area. They remain their today under the hapū name Ngāti Te Koro. Notable descendants of Te Koro-o-Ngā-Whenua were Nireaha Tamaki, Huru Te Hiaro and Hōhepa Paewai.
143. The importance of the Eastern Rangitāne Alliance for Rangitāne o Tamaki nui a Rua is that since the arrival of Whātonga and his grandson, Rangitāne to Tamaki nui a Rua, the descendants of Rangitāne, have maintained mana whenua and exercised ahi kā. The general notion that all Rangitāne within Tamaki nui a Rua exiled to Nukutaurua during the 1820s is not correct, as Rangitāne descendants remained to protect their whenua.

SITES OF CULTURAL AND SPIRITUAL SIGNIFICANCE TO RANGITĀNE O TAMAKI NUI A RUA

144. There are many sites of cultural and spiritual significance to Rangitāne in the Tamaki nui a Rua takiwā. Time has not allowed me to produce detailed evidence on every site. In saying that, we have produced a photograph booklet and map booklet depicting many sites of cultural and spiritual significance to Rangitāne in Tamaki nui a Rua. In terms this section, I will deal with the following significant sites:

- (a) Te Tapere nui o Whātonga – (the Seventy Mile Bush);
- (b) Our maunga, Ruahine and Tararua; and
- (c) Our awa, Manawatū.

Te Tapere nui o Whātonga (“The Forest”)

145. Perhaps the most important spiritual, cultural and physical feature of our takiwā was Te Tapere nui o Whātonga or as it was known by early settlers, the “Seventy Mile Bush”.

146. Te Tapere nui o Whātonga extended from Rākautātahi in the north to Opaki in the South. Opaki is just north of present day Masterton. To the west Te Tapere nui o Whātonga extended over into the lower Manawatū area and as far west as Ashurst and Palmerston North. However, the greater part of it was east of the Ruahine and Tararua ranges and dominated a majority of the Tamaki nui a Rua takiwā.

Natural Clearings in Te Tapere nui o Whātonga

147. The Tamaki nui a Rua takiwa prior to the 1870s was covered in dense bush. There were natural clearings where our tūpuna set up kāinga after the arrival of our eponymous tupuna Rangitāne into Tamaki nui a Rua. The clearings within Te Tapere nui o Whātonga were ideal for the setting up of kāinga because they offered areas for cultivation and close to the resources such as materials for housing, shelter and clothing, wood for warmth and cooking, medicines for health such as rongoā, native vegetables, fruit and birds for sustenance and providing the raw material for the building of river waka.
148. Primaeval gods of Tāne-Mahuta, of Rongo, of Haumietiketike and indeed, Papatuanuku, would have been ever present in Te Tapere nui o Whātonga. The area was complemented by the great waterway of the Manawatū providing a highway for communication and an access to all its interrelated kāinga.
149. The following natural clearings were situated in Te Tapere nui o Whātonga prior to it being cleared and felled in the 1870s:
- Te Whiti–a-tara
 - Te Whaka-rua-a-tapu at Matamau
 - Piripiri
 - Tawakeroa at Tahoraiti
 - Mangātoro

- Heretaunga on the Māharahara block
- Kumeroa
- Ngaawapurua
- Ruawhata
- Tūtaekara
- Te Hāwera
- Wī Wāka
- Moroa

(Refer Map 6 of the Rangitāne Map Booklet).

Ngā Maunga Whakahihī

150. There are many significant maunga in the Tamaki nui a Rua takiwā. The two dominant maunga are Ngā Pae Maunga o Ruahine and Ngā Pae Maunga o Tararua.
151. Both Ruahine and Tararua generally form the western boundary of the Tamaki nui a Rua takiwā.
152. There is more than one story about the origins of Ruahine and Tararua, but the one Rangitāne o Tamaki nui a Rua offer relates to Kupe. Ruahine relates to two female members of Kupe’s family. With respect to Tararua, the use of the word “tara” is a reference to the female element (Ngā Tara e rua).
153. Other important maunga in Tamaki nui a Rua are:
- Ōpōrae
 - Tuturewa
 - Umutoi
 - Takapari
 - Te Ahu-a-Turanga
 - Wharetiti

- Paeroa
- Ngā Pae Maunga o Puketoi
- Wahatuara
- Raikatia
- Te Whāngai (mokopuna)
- Aruwaru
- Pane Atua

(Refer Map 12 of the Rangitāne Map Booklet).

Ngā Awa o Tamaki nui a Rua

154. There are many significant rivers to Rangitāne in Tamaki nui a Rua. The most significant to our people is the *Manawatū* both in traditional times and today.
155. The source of the Manawatū River is on the *Ruahine* range specifically in the Ngāmoko or Manawatū No. 5 block. The Manawatū is the only river that has its beginnings on the east of the Ruahine range with its mouth ending up on the west coast. The Manawatū has a sister river, Mākāretu, which also has as its source near that of the Manawatū in the Ruahine range but flows north into the Takapau area and joins up with the Tukituki river at Waipukurau.
156. The origins of our river, Manawatū, relate to Tamakuku who is a descendant of Kupe. Tamakuku's mana was such that it is said that he dug out the bed of the northern part of the Manawatū River.
157. The southern part of the Manawatū River within Tamaki nui a Rua was created by a possessed tōtara tree known as Okatia that grew in the southern Puketoi range. Its desire was to get to the sea. Okatia chose to pierce the Ruahine and Tararua range in an attempt to get to sea and headed west and came out a place called Awahou, which is the mouth of the Manawatū River (near present day Foxton). There are many

significant kaitiaki and taniwha situated along the Manawatū River or its tributaries, including:

- Peketahi
- Ruamano
- Mohangaiti

158. There are a number of other significant rivers within Tamaki nui a Rua as follows:

- Waikōpiro
- Mangapuaka
- Mangahei
- Mangamaire
- Mangātoro
- Mangaterā
- Mangatewainui
- Mangatewaiti
- Whakaruatapu
- Tamaki
- Mangatainoka
- Mangahao
- Mākākahi
- Tīraumea
- Mākurī
- Mangaone
- Waitāhora
- Ōtāwhao

(Refer Map 10 of the Rangitāne Map Booklet).

SIGNIFICANT RANGITĀNE TŪPUNA IN THE 19TH CENTURY

159. During the course of the presentation of the technical evidence for this inquiry, many Rangitāne tūpuna were mentioned particularly in their

attempts to create a relationship with the Crown during the 19th century. What is intended by identifying a few Rangitāne tūpuna is to bring them to life for the Tribunal. This is also the purpose of Rangitāne producing the Tupuna photograph booklet, “He Kanohi E Kitea, He hokinga Mahara”.

Te Hirawanu Kaimokopuna

160. Te Hirawanu was a prominent Rangitāne rangatira in the early contact period. Te Hirawanu was involved with the early missionaries that came into Tamaki nui a Rua.

(Refer page 1 of photograph booklet “He Kanohi E Kitea, He hokinga Mahara” and refer page 8 of whakapapa booklet “He Āta Tātai Tupuna - Tātai Hono Hoki”).

161. Te Hirawanu had many kāinga in his day. We know he resided at Hautōtara, Puehutai, Ōtāwhao, Ngātoto at Te Ruru and at Ngaawapurua. His hapū were Ngāti Te Rangiwhaka-ewa, Ngāti Mutuahi and Ngāti Te Koro.

(Refer Map 6 of the Rangitāne Map Booklet for locations of Te Hirawanu’s kāinga).

162. The original name of Te Hirawanu was simply “Kaimokopuna”. He was baptised by the missionaries with the name “Sylvanus” which translates to Te Hirawanu or Te Hirawanui.

163. Te Hirawanu was an ariki of Rangitāne in his time. He was one of a few Rangitāne rangatira at that time still of the old traditional ways and became a mentor to the likes of Nireaha Tamaki who was introduced to the ‘New World’ after 1865 in his dealings with the Crown and the Native Land Court. Te Hirawanu was described by Ihaia Te Ngārara as “a man of rank amongst the people and a kaiwhakahaere of their affairs”.

164. As Te Hirawanu was alive in the 1820s he had contact with the Te Amio Whenua expedition. The sister of Te Hirawanu was captured by members of Te Amio Whenua. She was taken to North Auckland. After the death of his son, Te Hirawanu went to get his sister back as he had heard that she had given birth to a male child.
165. The reason Te Hirawanu went to get his nephew Wirihana was for him to inherit his mantle. The nephew was a grown man by the time Te Hirawanu found him. There were difficulties however internally amongst Rangitāne about bringing Wirihana back to Tamaki nui a Rua to take over the mantle of Te Hirawanu. When he came back Wirihana became Wirihana Kaimokopuna. Te Hirawanu passed away in March 1869 which left Wirihana Kaimokopuna and Nireaha Tamaki to deal with the land issues.
166. There is evidence that Te Hirawanu was opposed to selling Tamaki nui a Rua land to the Crown. Crown attempts to purchase land in the Ngaawapurua in 1858 were rejected by Te Hirawanu who had informed the Crown agent that “he would not sell in the dark”. Te Hirawanu was also strongly opposed to some Manawatū rangatira negotiating and selling southern Tamaki nui a Rua lands stating that Hoani Meihana had acted in direct opposition to the direct desire of the people resident on the land.

Nireaha Tamaki

167. Nireaha Tamaki was a major player in the Native Land Court investigations, specifically in lands in the Pahiatua, Eketahuna and Woodville districts.

(Refer page 3 of photograph booklet, “He Kanohi E Kitea, He hokinga Mahara” and page 8 of whakapapa booklet, “He Āta Tātai Tupuna - Tātai Hono Hoki”).

168. Nireaha was born at Pakawau near Ngaawapurua. His main kāinga were Ngaawapurua and Te Hāwera (Hāmua). His hapū were Ngāti Te Rangiwhaka-ewa, Ngāti Mutuahi, Ngāti Pakapaka, Ngāti Hāmua.

(Refer Map 6 of the Rangitāne Map Booklet for the kāinga of Nireaha Tamaki).

169. As a younger man he was tutored by Te Hirawanu Kaimokopuna. Nireaha was privileged to have received instruction as a young man in terms of local history and whakapapa.

170. Nireaha Tamaki was well known in terms of the case he took to the Privy Council and for the operation of the Ngaawapurua ferry business. These matters have been dealt with in detail by Peter McBurney and will be discussed by other witnesses during the course of our hearing.

Maata Te Opukahu

171. Maata Te Opukahu featured very prominently in the Native Land Court hearings. She was a great granddaughter of Turake.

(Refer page 2 of photograph booklet “He Kanohi E Kitea, He hokinga Mahara” and page 8 of whakapapa booklet “He Āta Tātai Tupuna - Tātai Hono Hoki”).

172. Maata married Paora Te Rangiwhaka-ewa and was very prominent in that family and was the mother of many prominent children. She certainly stood for land retention and for the welfare of her people. She became an owner in some of the blocks in Tamaki nui a Rua after they were investigated by the Native Land Court, for example:

- Kaitoki
- Piripiri
- Umutaoroa
- Mangātoro

173. She was one of the few women who actively participated in the Native Land Court hearings relating to Tamaki nui a Rua land.

Hōri Herehere

174. Hōri Herehere participated with real ability in the Native Land Court sittings and hearings during the 19th century. He had an indepth understanding of local place names and their locations, of local history, of whakapapa and was a member of the Māori Parliament that sat at Pāpāwai.
175. The kāinga of Hōri Herehere were Ōkūrehe on the Mangātoro block and later Hautōtara near the confluence of the Manawatū and Mangaterā Streams. His Rangitāne hapū were Ngāti Te Rangiwhaka-ewa, Ngāti Pakapaka and Ngāti Nghanahau.

(Refer page 5 of photograph booklet “He Kanohi E Kitea, He hokinga Mahara” and page 1 of whakapapa booklet “He Āta Tātai Tupuna - Tātai Hono Hoki”).

176. As the oldest surviving son of Maata Te Opukahu and Paora Te Rangiwhaka-ewa, I suspect that he was expected to be involved in the Native Land Court scene and he certainly was.

Atenata Wharekiri

177. Atenata Wharekiri was the daughter of Hipora and Pōtau. From her mother Hipora she was a descendant of Turake, Puakiteao, Hāmua and Rangitāne. From her father Pōtau she was descended from Uewhā, Te Rangiwhaka-ewa and Tokatumoana.

(Refer pages 1 and 15 of the whakapapa booklet, “He Āta Tātai Tupuna - Tātai Hono Hoki”).

178. Atenata Wharekiri sometimes referred to as “Te Pereki” was a woman of high birth and resided in Tamaki nui a Rua. Her principle kāinga was at Tahoraiti. She had marriages to Hōhepa Paewai and Henare Tītiti and had children from both.
179. Through her rank she had interests in many blocks including Umutaoroa, Tamaki, Tīpapakūkū, Te Ahu a Tūranga, Piripiri, Oringi Waiaruhe and Tahoraiti.
180. She seldom gave evidence at Native Land Court hearings, content to leave that work to others. However, when required to do so, she did so with authority and dignity.
181. At the Tamaki Subdivision hearing held in the Dannevirke Courthouse on 24 January 1895 she identified herself as belonging to the Ngāti Te Rangiwaka-ewa hapū. She further stated that she was at the court in 1870 (probably at Waipawa) but did not give evidence. Her obituary notice read, “*Chieftainess dies – tangi 12 November 1912.*”

RANGITĀNE HAPŪ IN THE NATIVE LAND COURT PROCESS AND OUTSIDE RANGATIRA

182. I have reviewed the following technical reports prepared for this inquiry:
- (a) Tamaki nui a Rua Land Alienation Overview Report by Peter McBurney (#A47);
 - (b) The Block Research Narratives of the Tararua 1870-2000 by Paula Berghan (#A39); and
 - (c) The Land Alienation of the Seventy Mile Bush (Wairarapa) by Stephen Robinson (#A27).

183. I have also reviewed a number of the decisions made by the Native Land Court during the 19th century in respect of Tamaki nui a Rua lands. My particular interest in reviewing this material was to identify those Rangitāne hapū used by claimants in the Native Land Court.
184. Many of the Rangitāne o Tamaki nui a Rua hapū that I have referred to in my evidence were hapū that were used by claimants as a basis for their claim to lands in Tamaki nui a Rua.
185. For example the following Tamaki nui a Rua blocks were awarded to claimants under the hapū Ngāti Te Rangiwhaka-ewa:
- Kaitoki
 - Mangātoro
 - Oringi Wairuhe
 - Tahoraiti
 - Tamaki
 - Tīpapakūkū
186. Claimants using Ngāti Parakiore as their hapū were awarded interests in the following blocks:
- Waikōpiro
 - Wharawhara
 - Ngāpaeruru
187. There were also a number of blocks that were awarded on a “Rangitāne” whānui basis as opposed to hapū. This is particularly the case in southern Tamaki nui a Rua where the influence of Manawatū rangatira Hoani Meihana and Peeti Te Aweawe was significant. In the main, the Manawatū rangatira based their claims using a “Rangitāne” whānui approach and not on a hapū basis. Some southern Tamaki nui a Rua blocks were awarded on a “Rangitāne” whānui basis as opposed to specific Rangitāne hapū of the area like Ngāti Te Koro, Ngāti Te

Kapuārangi and Ngāti Hāmua. The following blocks in Southern Tamaki nui a Rua fall into this category:

- Kaihunu No.1 and No. 2
- Mangahao No. 1 and No. 2
- Manawatū-Wairarapa No. 1 or Eketahuna
- Manawatū-Wairarapa No. 2 or Mongorongō
- Manawatū-Wairarapa No. 2A or Pūkahu
- Manawatū-Wairarapa No. 2B or Pahi Atua
- Ngātapu No.1
- Ngātapu No.2

188. This is also the case for the Mangatainoka block which was set aside by the Native Land Court under “tribal title” for Rangitāne in about 1875.

189. That is not to say that Rangitāne hapū were not referred to during the court hearings and in fact there is evidence for example of Huru Te Hiaro who referred to the hapū Ngāti Te Koro when dealing with the Mangahao No. 2 block.

190. The Native Land Court awards to “Rangitāne” were also a feature in the following Northern Tamaki nui a Rua blocks:

- Puketoi 1 to 5
- Te Ahu a Tūranga
- Māharahara
- Manawatū No.1 (Umutaroroa)
- Manawatū No.2 (Piripiri)
- Manawatū No.3 (Te Ohu)
- Manawatū No. 4A (Tīpapakūkū)
- Manawatū No. 4 (Tiratū)
- Manawatū No. 4B (Te Otanga)
- Manawatū No. 5 (Ngāmoko)

- Manawatū No.6 (Tuatua)
- Manawatū No.7 (Rakaiatai)

Hapū Involved in Pre-Hearing Hui

191. I have read the newspaper article filed by the Crown and put to Peter McBurney during cross examination at Dannevirke in Week 2 of this inquiry. This article provides a report on the various hui held amongst Māori at Waipawa in 1870 and 1871 prior to the Northern Tamaki nui a Rua blocks going before the Native Land Court. (Document #A95 is annexed and marked “B”).

192. The following matters of interest arise out of the newspaper article:

- (a) The participants at these hui and who they represent; and
- (b) The evidence of dispute amongst the participants when faced with the issue of whether to sell Tamaki nui a Rua land.

Participants at the Hui in Waipawa

193. The document records that there were three hui between 1870 and 1871 at Waipawa. The following references refer to the tribal/hapū make up of those who attended the respective hui.

- (a) At page 2 of the newspaper article it states that the tribes who had assembled at Waipawa in September 1870 were as follows:

“Rangitāne from Manawatū, Rangitāne from Tamaki, Hāmua from Wairarapa... Ngātimutuahi from Tamaki and Tawhakeroa, Ngātiparakiore from Eparaima, Ngāti Pakapaka from Okurehi Tamaki...”

- (b) There is reference at page 11 of the newspaper article of a meeting at Waipawa on 4 April 1871. The following tribes were present:

“Ngātimaru, Ngaitahu, Ngātimutuahi and Rangitāne and all the tribes that own that land were there”.

- (c) There is reference at page 13 of the newspaper article in respect of the meeting of the tribes on 18 August 1871. It states that the following tribes came to that meeting:

“Rangitāne, Ngātimutuahi, Ngaitahu, Ngātiparakiore, and others.”

194. Reference in the article to the hapū Ngāti Pakapaka, Ngāti Mutuahi and Ngāti Parakiore, as well as referring to Rangitāne o Manawatū and Rangitāne o Tamaki may give the impression that these hapū were not Rangitāne hapū. That is certainly not the case. Reference in my view to “Rangitāne” in the newspaper article and in the various Native Land Court decisions referred to in paras 187-190 is in fact reference to those who had based their claims on a “Rangitāne” whānui basis as opposed to a Tamaki nui a Rua hapū basis. The “Rangitāne” whānui claims were in the main made by Manawatū rangatira like Hoani Meihana and Peeti Te Aweawe.
195. Many claimants living in Tamaki nui a Rua whilst claiming descent from Rangitāne used their Tamaki nui a Rua hapū such as Ngāti Te Rangihaka-ewa, Ngāti Pakapaka, Ngāti Mutuahi and Ngāti Parakiore.
196. What the newspaper article highlights to me is that many of those groups present at the hui and participating in the Native Land Court process concerning Tamaki nui a Rua land, were of Rangitāne descent albeit resident outside Tamaki nui a Rua .

Evidence of Dispute Amongst the Participants at the Hui in Waipawa

197. The newspaper article, which is of course is a Crown newspaper, highlights conflict between those groups who attended the various

meetings at Waipawa to decide whether to sell Tamaki nui a Rua land and who would go onto the Crown grants. For example at page 13 and 14 of the newspaper article it records that, “*Ngātiparakiore was the tribe that did not agree to the sale.*” Ngāti Parakiore is of course a Rangitāne hapū. It was those who attended the meetings under the umbrella of “Rangitāne” i.e. (Hoani Meihana and Peeti Te Aweawe) who supported the sale of large tracks of Tamaki nui a Rua land. Therefore conflict existed between two Rangitāne groups. One group was Tamaki nui a Rua hapū and the other being Rangitāne from the Manawatū.

Outside Rangatira

198. Rangitāne argue that the Crown had a policy of dealing with known sellers who resided outside of Tamaki nui a Rua. In that regard, people like Hoani Meihana, Peeti Te Aweawe, Hōri Niania and Karaitiana Takamoana, although having whakapapa links to the tūpuna Rangitāne, did not reside in Tamaki nui a Rua.
199. There is no evidence, for example, of Hoani Meihana and Peeti Te Aweawe using their Manawatū hapū as a basis for their claim to Tamaki nui a Rua. They, of course, as mentioned previously, used the “Rangitāne” whānui scenario as a basis for their claims to Tamaki nui a Rua land.
200. Despite the lack of occupation in Tamaki nui a Rua, both Hoana Meihana and Peeti Te Aweawe were in my view over represented in Crown grants issued by the Court in respect of Tamaki nui a Rua blocks in the 1870s. This was at times at the expense of local rangatira like Aperahama Rautahi, who missed out on being awarded interests in several Tamaki nui a Rua blocks. There is one example of Aperahama Rautahi leaving the Court because he could not compete with Hoani Meihana in terms of whakapapa. Hoani Meihana had been schooled in the whare wananga and knew his whakapapa very well.

201. Tamaki nui a Rua hapū and rangatira, apart from having to deal with the restrictions and effect of the ten owner rule, also had to contend with the influence of outside rangatira impinging on their local rights to land.
202. Those outside rangatira involved in the Native Land Court hearings regarding Tamaki nui a Rua lands had no real connection in terms of occupation. They were willing to alienate lands that they did not reside on or have a real connection with. This, of course, suited Crown policy and was exacerbated by the Crown agents' encouraging outside rangatira to participate in and gain interests in Tamaki nui a Rua blocks. By achieving that the Crown could then secure a sale.

RANGITĀNE IDENTITY

204. The Crown has, in my view, failed to protect the identity of Rangitāne as tangata whenua in Tamaki nui a Rua. Our identity has been affected by the Crown in the following ways:
 - (a) They essentially acquired our entire land base, the very basis that underpins our status as tangata whenua;
 - (b) They used rangatira who were not tangata whenua of Tamaki nui a Rua when negotiating purchase of land within our takiwā. The Crown knew those rangatira were not resident tangata whenua;
 - (c) The Native Land Court failed to adequately investigate who the tangata whenua and principal hapū were when the Crown sought to acquire Rangitāne land. The inadequate investigations by the Native Land Court, the application of the ten owner rule and the use of ground baiting tactics of paying off rangatira alienated those who resided within Tamaki nui a Rua;

- (d) Recording non Rangitāne iwi in sale deeds as the only sellers despite the land being within the Tamaki nui a Rua rohe and owned by Rangitāne, an example of this is the Mākurī block.
- (e) The Crown allowed official documentation such as maps and census to exclude reference to Rangitāne hapū as Rangitāne hapū and on occasion identified Rangitāne hapū as Kahungunu hapū. There are many examples of Ngāti Pakapaka, Ngāti Mutuahi and Ngāti Parakioro being referred to as Ngāti Kahungunu hapū only. This surprises me given that much of the technical research and our traditional evidence that has been filed in support of our claim confirms that a majority of the land blocks within Tamaki nui a Rua were awarded to Rangitāne hapū or “Rangitāne” whānui claimants.
205. How did the Crown get it so wrong given the strong Rangitāne presence throughout the whole process whether it be “Rangitāne” whānui or Rangitāne affiliated hapū of Tamaki nui a Rua?
206. The combination of the above failures by the Crown has resulted to a large degree in the marginalisation of Rangitāne as tangata whenua in their own takiwā. I have witnessed a generation of Rangitāne, non Māori historians, Crown officials and other iwi refer to the domain of Tamaki nui a Rua as the domain of Ngāti Kahungunu only. We have had to fight every inch of the way to establish the right that had been created by our eponymous ancestor and maintained by the likes of Te Rangiwaka-ewa and his descendants.
207. On many occasions, when visiting outside marae, the natural assumption of many people and, in particular, Māori, is that Tamaki nui a Rua is the sole domain of Kahungunu and that their takiwā extends exclusively from Māhia in the north to southern Wairarapa.

Removal of Prejudice

208. The Crown through the settlement of our claim can assist in the process of alleviating the effect of the failure to protect our identity in the following ways:
- (a) Removing the name “Tararua” as a reference to our takiwā. The current local authority name for the area is “Tararua” which, of course, has a connection in terms of the Tararua range but does not incorporate northern Tamaki nui a Rua. The more appropriate name in my view is “Tamaki nui a Rua”;
 - (b) Educational programmes should be implemented that will re-educate the public on the Rangitāne o Tamaki nui a Rua traditional history;
 - (c) Changes must be made to all official maps and documentation that reflect Tamaki nui a Rua as a “Kahungunu only” takiwa and produce accurate material reflecting Rangitāne as an iwi with manawhenua in Tamaki-Nui- a-Rua;
 - (d) Return all Tamaki nui a Rua lands in Crown ownership and provide compensation to enable us to purchase privately owned land to rebuild our tribal estate;
 - (e) Ensure that partnerships with central and local Government and other Crown entities are cemented and based on the principles of the Treaty of Waitangi;
 - (f) Accept that historical census data referring to Rangitāne hapū as Kahungunu were erroneous;
 - (g) Restore our customary kaitiaki status with the moana; and, finally

- (h) Apologise to Rangitāne o Tamaki nui a Rua for failing to protect our identity as tangata whenua.

Conclusion

209. As Rangitāne we know our traditional history. Since the arrival of Whātonga and Rangitāne to Tamaki nui a Rua our people have maintained and exercised ahi kā. It wasn't until the commencement of our relationship with the Crown that our status as tangata whenua was in jeopardy. Our Rangitāne tūpuna wanted a relationship with the Crown and their descendants today still wish to enter into such a relationship but this relationship must be based on the principles of the Treaty of Waitangi and based on the firm acknowledgement that Rangitāne are tangata whenua in Tamaki nui a Rua.