



TE MANA O

Ngāti Rangitihi
TRUST

Ngāti Rangitihi Story

Chapter One: Te Ao Tawhito

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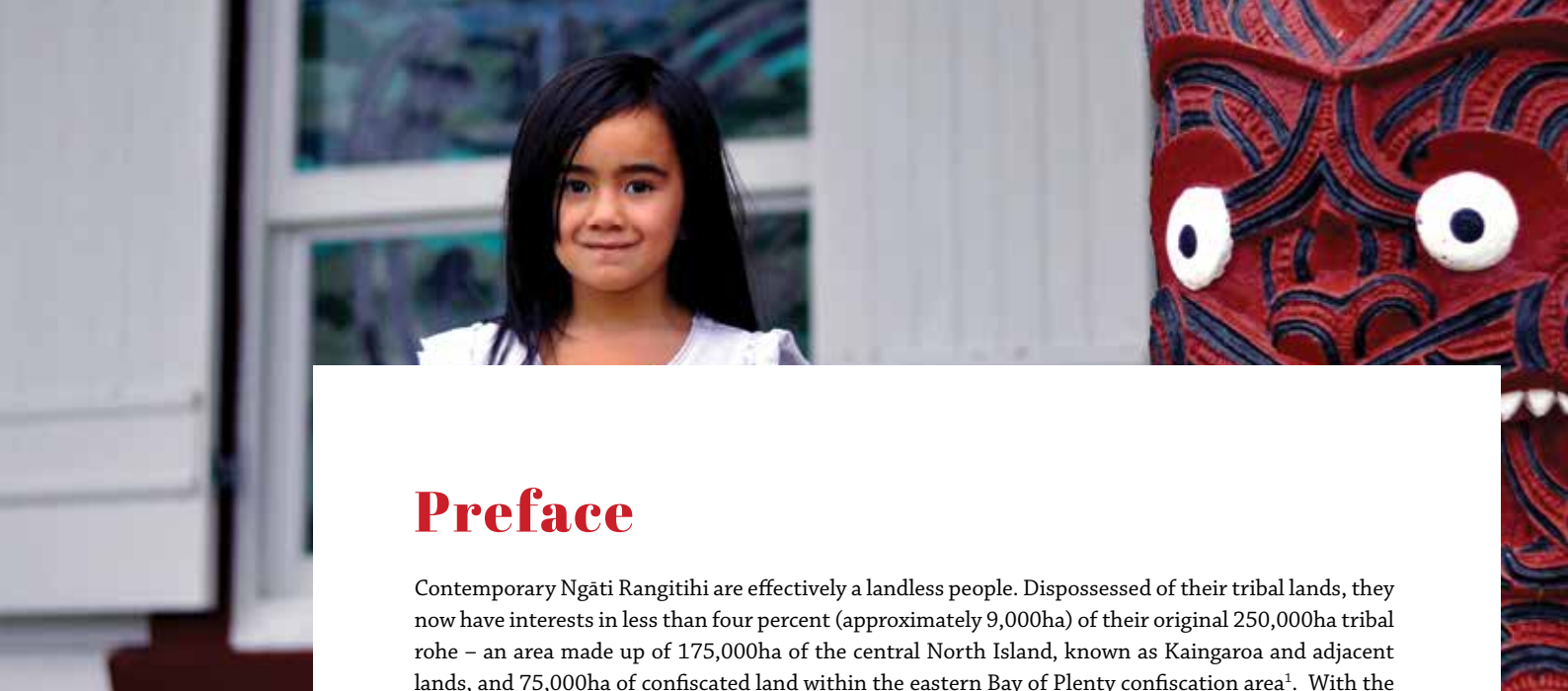
Chapter Two: Whenua Hou





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Preface

Contemporary Ngāti Rangitihī are effectively a landless people. Dispossessed of their tribal lands, they now have interests in less than four percent (approximately 9,000ha) of their original 250,000ha tribal rohe – an area made up of 175,000ha of the central North Island, known as Kaingaroa and adjacent lands, and 75,000ha of confiscated land within the eastern Bay of Plenty confiscation area¹. With the exception of fragments of land at Onuku and Hauani, the rest of the 9000ha is unable to be used for economic benefit due to its status as conservation and reserves land. Forced out of their inland rohe land by the eruption of Mount Tarawera, Ngāti Rangitihī relocated onto what was left of their limited coastal rohe lands at Matatā and Hauani. By the time their inland rohe land was again fit for human habitation the Crown had construed almost all of it as public conservation estate and forestry. Today many Ngāti Rangitihī who choose to remain on their traditional lands lack employment opportunities, exhibit poor health, low survivorship rates, low levels of education, and poor housing.



“During the days of the Ancestors our people were numerous and the land was held against all comers”

Arama Karaka Mokonuiarangi, 1884


¹ Onuku (2,3623ha)
Ruawahia 2B (1,897ha)
Matatā Lot 3 (84ac)
Matatā Lot 104
Rerewhakaitu - 1B2A(95ha), 1B2B1(179ha), 1B2B2(267ha), 1A2A(133ha), 1A2B(1272ha)
Rotomahana Parekarangi 5A(76ha), 5B6(19ha)
Pokohu A3(41ha)
Hauane (2,000ha)



Chapter One: Te Ao Tawhito

Ngāti Rangitihī (pre 1840)

Rangitihī the man is the eponymous ancestor of the iwi that became known as Te Arawa. His eight children became known as the eight beating hearts of Rangitihī (Pu manawa e waru). All of the children became the founders of significant iwi in their own right. His only daughter Tauruao married into Whakatohea and her descendants can be found there.



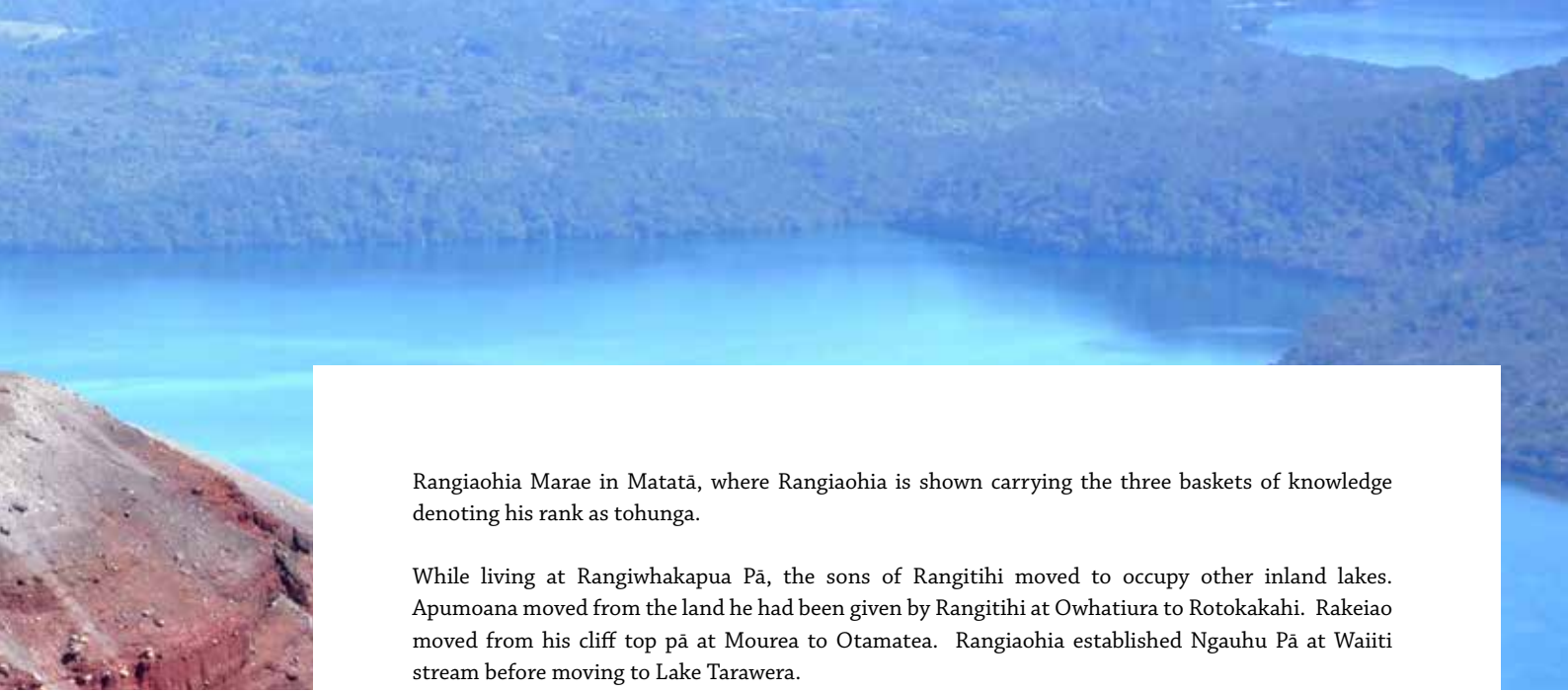
There is some debate about the order of their birth, with Raureti Mokouiarangi listing them in the following order: Ratorua was the eldest, then Tauruao, then Rangihakaekeau, Rangiaohia, Tuhourangi, Apumoana, Kawatapuarangī and Rakeiao². It seems to be generally accepted however that the order should be: Ratorua the eldest, then Tauruao, then Rangiaohia, Rangihakaekeau, Kawatapuarangī, Rakeiao, Apumoana, and Tuhourangi the youngest.

Rangitihī had his children by four wives, with whom he had relationships at the same time. To Manawatokotoko he had Kawatapuarangī, Rakeiao and Apumoana. To Papawharanui he had Tuhourangi. To Kahukare he had Rangihakaekeau, Rangiaohia and Tauruao, and to Rongomaiturihuia he had Ratorua. While the first two children Ratorua and Tauruao were born at Te Koari Pa at Maketu, the remaining children were all born at Pakotore Pā on the banks of the Kaituna River.

As his children grew into adulthood they began to spread themselves into the inland lakes district, initially centred between Rotoiti and Rotorua. Rangitihī, seeing the potential for conflict between his children, divided the area up amongst them. Kawatapuarangī was given Otauwera to Owkata; Apumoana was given Owkata to Owkatiura; Ratorua Owkatiura to Pukeroa. These are the gifts that are known. Nothing is known of how the other children fared. Rangitihī himself seems to have also moved away from Pakotore to Rotorua, establishing Rangihakapua Pā just south of the Ohau Channel. However, he did return to Pakotore before his death prior to being taken to Ruawahia at Mount Tarawera for burial, as one would expect for a man of his status.

While the children of Rangitihī became linked to significant iwi such as Uenukukopako, Rangiwewehi, Pīkiao and Tuhourangi, the descendants known as Ngāti Rangitihī had a specific whakapapa. Those descendants that are Ngāti Rangitihī today are descended from the tribal grouping based in and around Lake Tarawera, namely Rangiaohia and his children. The traditions of Ngāti Rangitihī claim Rangiaohia as the tohunga son of Rangitihī. Along with Apumoana and Rakeiao, they make up the core whakapapa lines of Ngāti Rangitihī today. Contrary to Te Arawa tradition, Ngāti Rangitihī claim that the mana of Rangitihī passed to Rangiaohia. This is most clearly demonstrated on the pouhaki (flagpole) at

²Te Toa Takitini 1 April 1927; p573-p575



Rangiaohia Marae in Matatā, where Rangiaohia is shown carrying the three baskets of knowledge denoting his rank as tohunga.

While living at Rangiwahakapua Pā, the sons of Rangitihi moved to occupy other inland lakes. Apumoana moved from the land he had been given by Rangitihi at Owhatiura to Rotokakahi. Rakeiao moved from his cliff top pā at Mourea to Otamatea. Rangiaohia established Ngauhu Pā at Waiiti stream before moving to Lake Tarawera.

Rangiaohia and his wife Rakauheketara had three children. The eldest Tauahoehowaka remained at Ngauhu Pā when Rangiaohia died. The second son Mahi (who according to tradition inherited the mana of Rangiaohia) continued to live at Moura, Tapahoro and Te Ariki – pā sites he had established with his father. The third child of Rangiaohia was Hinetai, a female. She married Pipito a grandson of Raukawa, and her descendants can be found today in Raukawa ki te tonga.

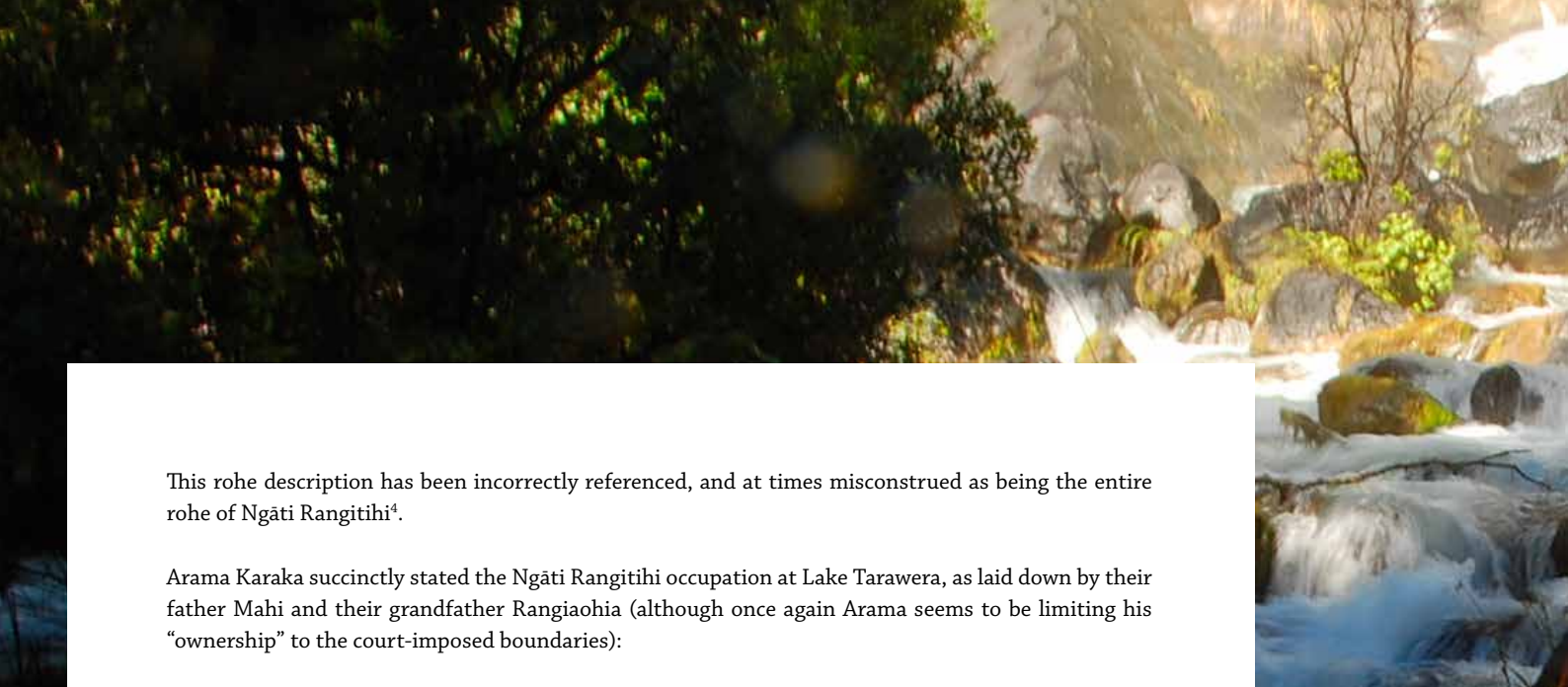
Mahi in turn married Rangitihikahira, the eldest child and daughter of Apumoana. This entrenched their descendants' occupation of the lands in and around Lake Tarawera. Their sons Rongomai, Ihu, Pikia, Mokaiketeriki, Tuahakura and Tukaipia are the founding ancestors of contemporary Ngāti Rangitihi hapū. The mana of Ngāti Rangitihi was even further enhanced through their Rakeiao whakapapa. The two eldest sons of Mahi, Rongomai and Ihu, married the two eldest daughters of Tuwhakaorua, Hineteao and Taketakeputaahiahi. Tuwhakaorua was a grandson of Rakeiao.

The hapū of Ngāti Rangitihi were in fact located at the south eastern end of Lake Rotoiti (Waiiti), extending around the full parameters of Lake Tarawera (Moura, Te Ariki and Tikawe). This included the area between Lake Tarawera and Lake Okataina (Houroa), along the western slopes of Makatiti (Haehaenga and Maunga Whakamana) and towards Putauaki (Tapahoro). It went down the Tarawera River and the Manawahe escarpment, west and south again along the lower Rangitaiki River, back to Putauaki and south into Pokohu and Matahina. Then south into Rerewhakaitu and Rotomahana, with the Rangitaiki River on the eastern boundary, and further south to Heruiwi. It also went east into the Kaingaroa and along the Waikato river at Te Mihi and Paeroa North East (Kakaramea), with their western boundary being along the Waiotapu stream.

Arama Karaka, Mikaere Heretaunga, Huta Tangihia, Hakopa Takapou, Niheta Kaipara, Raureti Mokonuairangi and Ani Patene have all given evidence concerning the extensive whakapapa for Ngāti Rangitihi, its hapū and their links to their rohe. This evidence includes a comprehensive description of the rohe boundary (in this case that of the Rotomahana block):

The rohe commences at Te Houroa, thence to Otumotu (on the edge of Lake Tarawera), across Lake Tarawera in a straight line to Kaingakakahi, thence along the Ngāti Rangitihi boundary line (imposed by the court) to Pareheru (a daughter of Te Apiti I who married a son of Wahiao) then to Lake Ngahewa (to the west of Kakaramea) then north east along the Paeroa East boundary (also imposed by the court) to Lake Okaro, then back long the northern portion of the Paeroa East boundary to Waitehouhi then along the (Rerewhakaitu) boundary to Te Kane then to Ngawhero and on to Purewa, west along the Ruawahia block boundary to Ongarara, then back across the southern arm of Lake Tarawera to Whangaruru (Pā), then across the lake proper to Maungarawhiri (Pā) on the western side of the Lake and then in a direct line back to Te Houroa³.

³ Te Houroa is located between lake Tarawera and lake Okatina – ML5342



This rohe description has been incorrectly referenced, and at times misconstrued as being the entire rohe of Ngāti Rangitihī⁴.

Arama Karaka succinctly stated the Ngāti Rangitihī occupation at Lake Tarawera, as laid down by their father Mahi and their grandfather Rangiaohia (although once again Arama seems to be limiting his “ownership” to the court-imposed boundaries):

My rohe is Pīkiao’s, Ihu’s and Rongomai’s, they laid it down⁵.

Pīkiao made the boundary from Te Kaingakakahi (Moura Peninsula) to Wairua; from Te Kiato to Ngahewa it was made by Ihu. Then he carried it on to Waitehouhi (on the Paeroa East boundary).

Rongomai and Pīkiao laid down the boundary from Te Kaingakakahi to Wairua. Rongomai was the north side – Rongomai’s ownership of the northside continued to Ngahewa – formerly the land between our land and Paeroa North was Rongomai’s.

Pīkiao’s boundary began from Te Kaingakakahi and continued inland to Okiato west of Wairua (Waimangu) – from thence following (the) boundary on the map to Waitehouhi, was Ihu’s, originally the boundary extended in a straight line to Kaingaroa but on account of the Ngāti Whaoa surveys more boundaries were allowed. From Waitehouhi to Purewa was Paengatu’s boundary.

These ancestors owned the land from Te Ariki to Te Kauhanga – from Te Kauhanga straight across to Te Kaingakakahi belonged to the descendants of Apumoana (viz) Pīkiao, Ihu, Tukaipia and Tuahakura.

Rongomai’s piece in my block was a small one – it was (a) small piece at Te Ariki. Te Ana o Te Apiti, Maunganui and Te Onepoto (are) also at Te Ariki. Tukaipia owned Orua to Te Tahunaatoroa at Te Ariki. Tuahakura and Pīkiao jointly owned Tapatii.

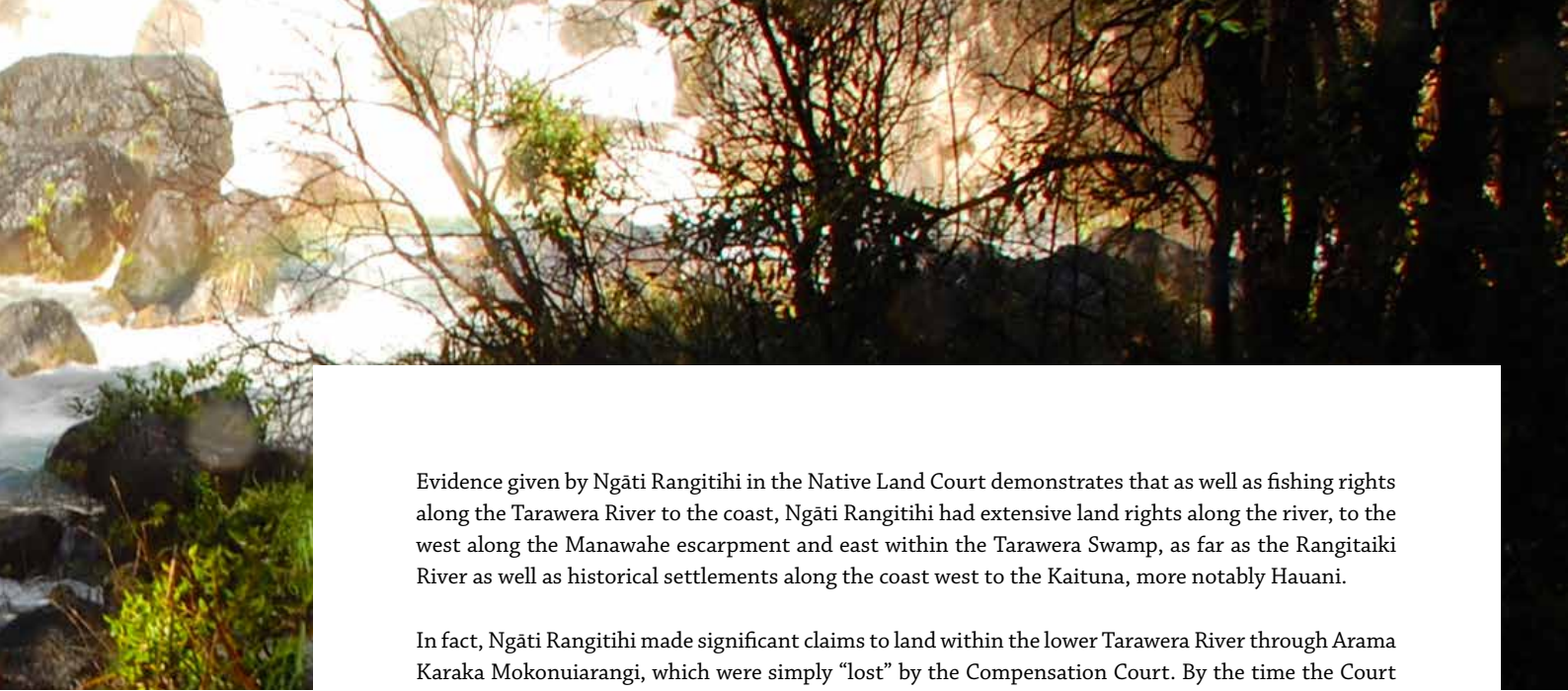
Henare Te Rangi’s evidence in the former court on our side was incorrect. That is the reason I have now come forward (I tu pakeke aua ahau) to give evidence (in the evidence the ancestors Tukaipia and Tuahakura were not mentioned). When I said the Taketakeputaahiahi was the mother of Hineteao, I made a mistake; Hahuria (Hahurihia) was the real mother of Hineteao.

I said yesterday that Apumoana’s boundary was altered in the days of Tuteata; it was shifted to the boundary now set up by Ngāti Whakaue under Tuteata – from Utpaapu to Tikitapu and Te Kumete and from thence follows Huta’s boundary to the west of Pareheru.

The land on the Tarawera side of the boundary was Apumoana’s and on the west side Tuteata’s. I mean the descendants of Apumoana, the same descendants of Apumoana mentioned by Mita Rawiri and Pateriki Te Tai and the same descendants that Huta Tangihia mentioned (see viz above). Apumoana’s eldest child, a female named Rangitihikahira was married to Mahi, and all the children from Mahi are born from her.

⁴Ballara, A. Tribal Landscape Overview – 1800-1900, 2004 – 1.4.1 in R35

⁵Brabant Te Wairoa Case 4 – Arama Karaka – Pages 263-278 including whakapapa



Evidence given by Ngāti Rangitīhi in the Native Land Court demonstrates that as well as fishing rights along the Tarawera River to the coast, Ngāti Rangitīhi had extensive land rights along the river, to the west along the Manawahe escarpment and east within the Tarawera Swamp, as far as the Rangitaiki River as well as historical settlements along the coast west to the Kaituna, more notably Hauani.

In fact, Ngāti Rangitīhi made significant claims to land within the lower Tarawera River through Arama Karaka Mokouiarangi, which were simply “lost” by the Compensation Court. By the time the Court realised its mistake, all of the land claimed was already granted. Ngāti Rangitīhi were essentially left with the 300 acre Omeheu block, halfway between Matatā and Edgecumbe, three pā tuna on the Awaiti Stream and sundry left over Crown blocks in and around Matatā.

Te Awa o Te Atua

Ngāti Rangitīhi occupation and related customary rights at Matatā are an important issue for the Iwi.

In 1867, in the Compensation Court, Arama Karaka asserted his rights at Matatā as a Ngāti Rangitīhi chief representing the interests of Ngāti Rangitīhi. He demanded recognition by the Court of the customary ancestral right of Ngāti Rangitīhi at Matatā, stating “*this is the land of my ancestors*”.

It is important to note that the township of Matatā was formerly known as Richmond and historically Te Awa o Te Atua. Te Matatā (Pā) referred to by many sources, such as Robley, is located on the corner of Greig Road and Thornton Road some five kilometres to the east of Matatā village. This seems to have created a great deal of confusion amongst researchers. It is generally acknowledged that both Te Matatā and Omarupotiki (Pā) to the east of Matatā village were occupied at various time by Ngāti Hikakino and Ngai Te Rangihouhiri hapū.


Ngāti Rangitīhi interests in Te Awa o Te Atua (Matatā) have been assumed to be based solely on their awards for military service, presented in the late 1860s. This assumption however does not recognise the long-standing customary interests Ngāti Rangitīhi had in Matatā prior to the New Zealand land wars. Ngatoroirangi, Oro and Maaka feature prominently in Ngāti Rangitīhi whakapapa; all three tipuna disembarked the Arawa waka when it landed at Te Awa o Te Atua.

Research clearly establishes Ngāti Rangitīhi in Matatā at least as early as 1836, when Tapsell and his wife were living in Matatā after his trading post at Maketu was sacked. Hineiturama, Tapsell’s wife, was descended from Te Whareiti – an important Ngāti Rangitīhi tipuna. It was with her Ngāti Rangitīhi relations in Matatā that they lived before moving on to Mokoia.

Rev. Chapman in 1846 refers to two distinct tribes living in Matatā. However, this distinction is complex. Te Rangitakina, previously referred to as a chief of Ngāti Awa, was in fact a great great grandson of Hinerahuia, a sister to Tionga’s mother Whaeateao and Ruaroa (Hinerahuia’s husband). Ruaroa was a son of Te Rangihouiri II (Ngai Te Rangihouhiri). Te Whareiti, mentioned above, is a son of Whaeateao and Roohi.

These genealogical complexities are reflected in previous research⁷ which suggests that the presence of Ngāti Rangitīhi in Matatā, a highly contested border between several interrelated iwi, was maintained through carefully arranged marriages at Rangatira level. Arama Karaka himself comments that while

⁷ Angela Ballara – Tribal Landscape Overview & Verity Smith; He Maunga Rongo CNI Claim Stage One. Nga Mana o Te Whenua o Te Arawa.



his mother Te Iwikaikai was of Ngai Te Rangihouhiri descent, his father Te Kuruotemarama was a Ngāti Rangitīhi Rangatira. Tionga was the great grandfather of Arama Karaka.

Ngāti Tionga, hapū of Ngāti Rangitīhi, were significantly involved in the early musket raids by Ngāpuhi in 1818, and in the 1830s took part in several coastal conflicts with other Te Arawa iwi at Te Tumu, Maketu and Motiti. Ngāti Tionga and Ngāti Rangitīhi were at Pikowai long before the 2,000 acres was gifted to them in 1890. In fact, many of the Iwi died at Pikowai in the first armed conflict with Ngāpuhi in 1818, and were interred at the Ruataniwha Urupā on Pikowai Beach.

Significant pā sites of Ngāti Rangitīhi are found along the steep cliffs bordering the “Matatā Straight”, Te Mimiha being the largest. At Matatā itself, several pā sites of Ngāti Rangitīhi are found. These pā sites include Whakapoukarakia, Whakapoukorero, Pataua, Otamapiri, Kakaramea and Mokaingarara. The Urupā Otaramuturangi, beside the Tarawera River and Otaraoteatua, and the ancient Urupā adjacent to the old Matatā subway, were also considered by Ngāti Rangitīhi to be theirs.

Nevertheless, Ngāti Tionga occupation at Te Awa o Te Atua is also demonstrated through the marriages that took place between Pakehā and Māori in the mid 1800s. Benjamin Savage, a shipbuilder and trader, married Ngatira Tangihia, a sister to the Ngāti Rangitīhi chief Huta Tangihia and granddaughter of Tionga in 1855. Also around 1855 the trader Abraham Warbrick moved to Matatā and met and married Ruhia Ngakarauna, a daughter of Paerau Mokonuiarangi, another acknowledged Ngāti Rangitīhi chief and descendant of Tionga. When Warbrick claimed compensation from the government for damage caused by the battle of Kaokaoroa, he testified that he had built his first home there in 1859. Warbrick went on to say that, “*Ngāti Rangitīhi were the people that hosted him in Matatā long before the New Zealand wars brought other Te Arawa there in 1865*”⁷.

Haehaenga

The land that became known as the Haehaenga block is considered by Ngāti Rangitīhi to be highly significant. Porione Tangihia wrote:

Haehaenga is like a cupboard from my ancestors, forefather, father, down to me and my child. The land was like the verandah of a house; my ancestors flag shall stand there from then until now.⁹


Along with a plethora of Ngāti Rangitīhi settlements in the area, given in evidence principally by Niheta Kaipara, primary boundary markers were given, which included Kaipara River (Stream), Maungawhakamana, and Makatiti. Kaipara Stream and Maungawhakamana are key in understanding how Ngāti Rangitīhi moved up and down the Tarawera River between its inland and coastal lands. They are part of an extensive network of trails both along the Tarawera River and along Te Whakarewa (a Ngāti Rangitīhi aukati), running the full length of the Manawahe escarpment, from Maungawhakamana to Te Mimiha Pā.

The evidence given by Niheta, Arama Karaka and Hakopa Takapou was consistent with the contiguous nature of the occupation of Ngāti Rangitīhi, not just in and around Lake Tarawera but down the Tarawera River to Te Awaoteatua (Matatā). This is also clearly demonstrated in the evidence of Hakopa Takapou:

⁷ Angela Ballara – Tribal Landscape Overview & Verity Smith; He Maunga Rongo CNI Claim Stage One. Nga Mana o Te Whenua o Te Arawa.

⁸ Arham Warbrick Diaries

⁹ 2 Maketu Minute Book; pp188-197



The Tarawera River was an important source of tuna for Ngāti Te Apiti (hapū of Ngāti Rangitīhi), and the resource was made sacred by these people (Ngāti Te Apiti) to prevent anyone else from working there without our consent.

Hakopa then goes on to name a number of fishing spots on or adjacent to the Tarawera River that were “under the control” of several Ngāti Rangitīhi hapū.

While Haehaenga block was investigated in the Native Land Court in 1878 at Maketu, at least as early as 1874 Ngāti Rangitīhi were expressing their opposition to the survey prior to the title investigation in the Court. Poriore said it was evident to him that the block had already been targeted for Crown purchase once the title had been investigated, and the claimants had the land surveyed simply with a view to selling the land.

Nonetheless, the Court took a contradictory view that the significant rights expressed by Ngāti Rangitīhi (Ngāti Te Apiti) did not extend outside of their land on the south eastern side of the Tarawera River (Pokohu Block) and failed to award any land to them.

Ngāti Rangitīhi (c.1840)

It is commonly thought that Ngāti Rangitīhi were a tribe limited in location in and around Mount Tarawera and on the edges of Lake Tarawera, with principal pā at Te Tapahoro, at the outlet of Lake Tarawera, Moura and Te Ariki.

This is a fallacy. The rohe of Ngāti Rangitīhi reflected its size and complex whakapapa. Ngāti Rangitīhi are an iwi in their own right. The very fact that they use the name Ngāti Rangitīhi, unchallenged by the other descendants of Rangitīhi-whakahirahira (Rangitīhi I) speaks volumes. (The highlighted tipuna in Whakapapa 1 show the links to Ngāti Rangitīhi from all of his eight children.) In the same way that Rangiaohia inherited the mana of his father Rangitīhi after contesting this with both his elder and youngest brothers, Mahi, Rangiaohia’s second son, inherited the mana of his father after contesting this with his elder brother Tauahoehowaka. Rangiaohia is commonly shown as carrying the three kete of knowledge denoting his rank as the Tohunga son of Rangitīhi.

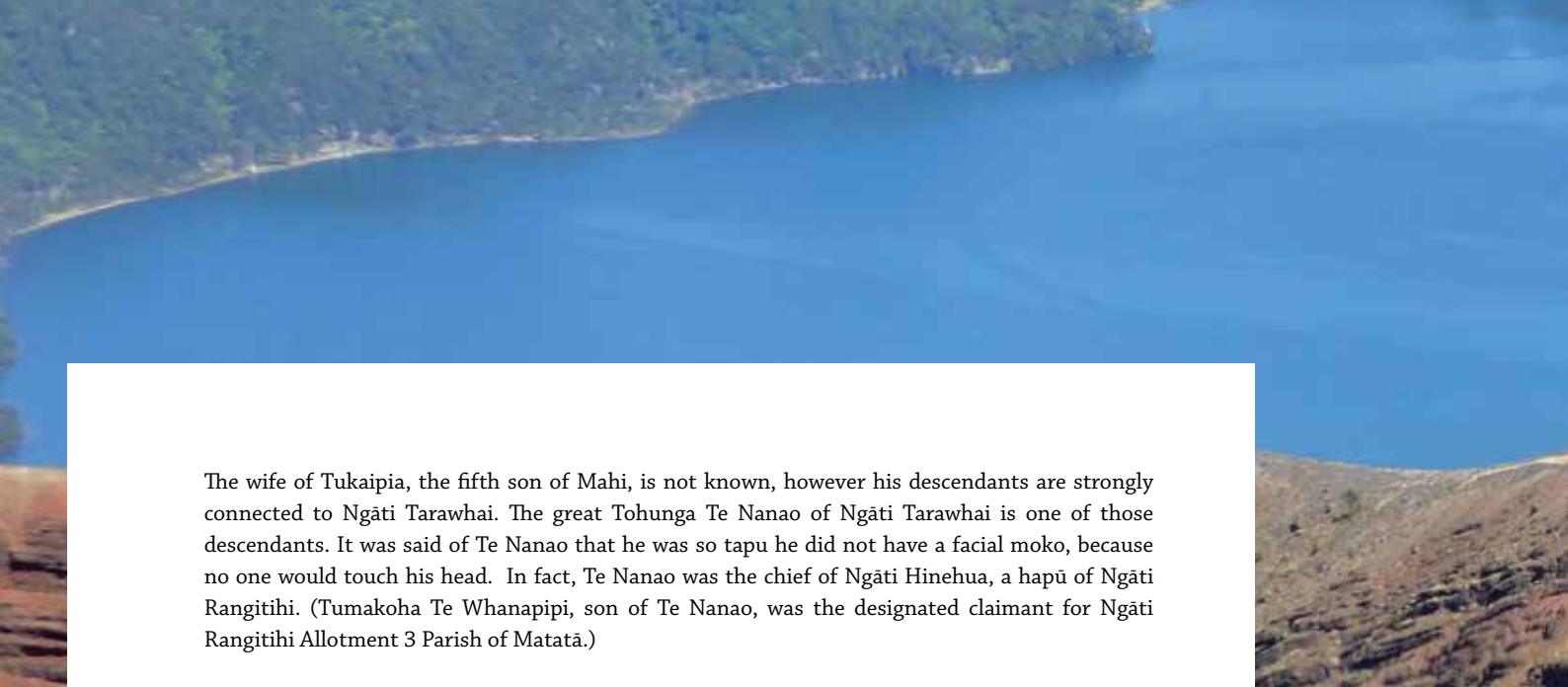
The following kōrero shows the relevant whakapapa links:

The descendants of all eight children of Rangitīhi-whakahirahira married into the descent lines of Rangiaohia’s son Mahi (as shown in Whakapapa 2). One link shows Rangitīhi-kahira the daughter of Apumoana and Te Aowheoro (the puhi, eldest daughter, of Tuhourangi) as the wife of Mahi.

Hineteao and Taketakeputaahiahi, the two eldest daughters of Tuwhakaorua (a grandson of Rakeiao), married the two eldest sons of Mahi – Rongomai and Ihu.

Hineteara and Hineterangi, the daughters of Morewhati, a son of Pikiāo I and brother to Tamakari, married Pikiāo (o Mahi) and Mokaikiteriki – sons three and four of Mahi.

When Mokaikiteriki, the fourth son, was killed by Tutanekai in battle, his wife Hineterangi married Ihungaua – his brother Pikiāo’s son.



The wife of Tukaipia, the fifth son of Mahi, is not known, however his descendants are strongly connected to Ngāti Tarawhai. The great Tohunga Te Nanao of Ngāti Tarawhai is one of those descendants. It was said of Te Nanao that he was so tapu he did not have a facial moko, because no one would touch his head. In fact, Te Nanao was the chief of Ngāti Hinehua, a hapū of Ngāti Rangitīhi. (Tumakoha Te Whanapipi, son of Te Nanao, was the designated claimant for Ngāti Rangitīhi Allotment 3 Parish of Matatā.)

The sixth son of Mahi was Tuahakura. His wife Tuparewhakahopu was a descendant of Wharawhara, a brother to Rangitīhikahira. Their daughter Te Mania married Te Apiti II, the son of Ihungaua, son of Pikiāo (o Mahi).

It is important to note that the Pikiāo mentioned here is the son of Mahi, not Pikiāo I, son of Kawatapuārangi or Pikiāo II, son of Tamakari, hence the brackets after his name.

Another interesting note is that Hinerangi, wife of Te Apiti I, grandson of Mahi by Rongomai, was a sister to Hinehopu, wife of Pikiāo II. Hinehopu and Hinerangi are granddaughters of Tamarikiware, another brother to Rangitīhikahira, through their father Tamatea-tutahi.

It is generally accepted that the Ngāti Rangitīhi occupation of the land surrounding Lake Tarawera commenced during the time immediately after the tribe left Pakotore.

Rangiaohia, Rakauheketara, Mahi, his wife Rangitīhikahira, and all their children occupied various places at Tarawera, and Mahi divided up the land amongst his sons. This version holds some weight, as Ngāuhu Pā at Waiiti stream was built by Rangiaohia, and occupied by Tauahoehoewaka.

There is another version of this kōrero that states that Rangiaohia, Mahi and their whānau moved to Tarawera while Rangitīhi was still alive, and not after he returned to Pakotore later in life.

Arama Karaka stated in evidence for Te Wairoa that:

Our occupation of this land commenced¹⁰ from Rongomai, Ihu (o Mahi)¹¹ and Pikiāo (o Mahi) and continued to my time.

Kawa Pā belonged to the descendants of Pikiāo. Omataura also belonged to them.

Matarumakina belonged to Te Rangitautaua and his sons Tutangata and Te Mana and Matuku and their descendants.

Hakaipari Pā belonged to Ropuoika and his descendants (line of Matuku).

Pukekiore belonged to the descendants of Paengatu (Maaka).

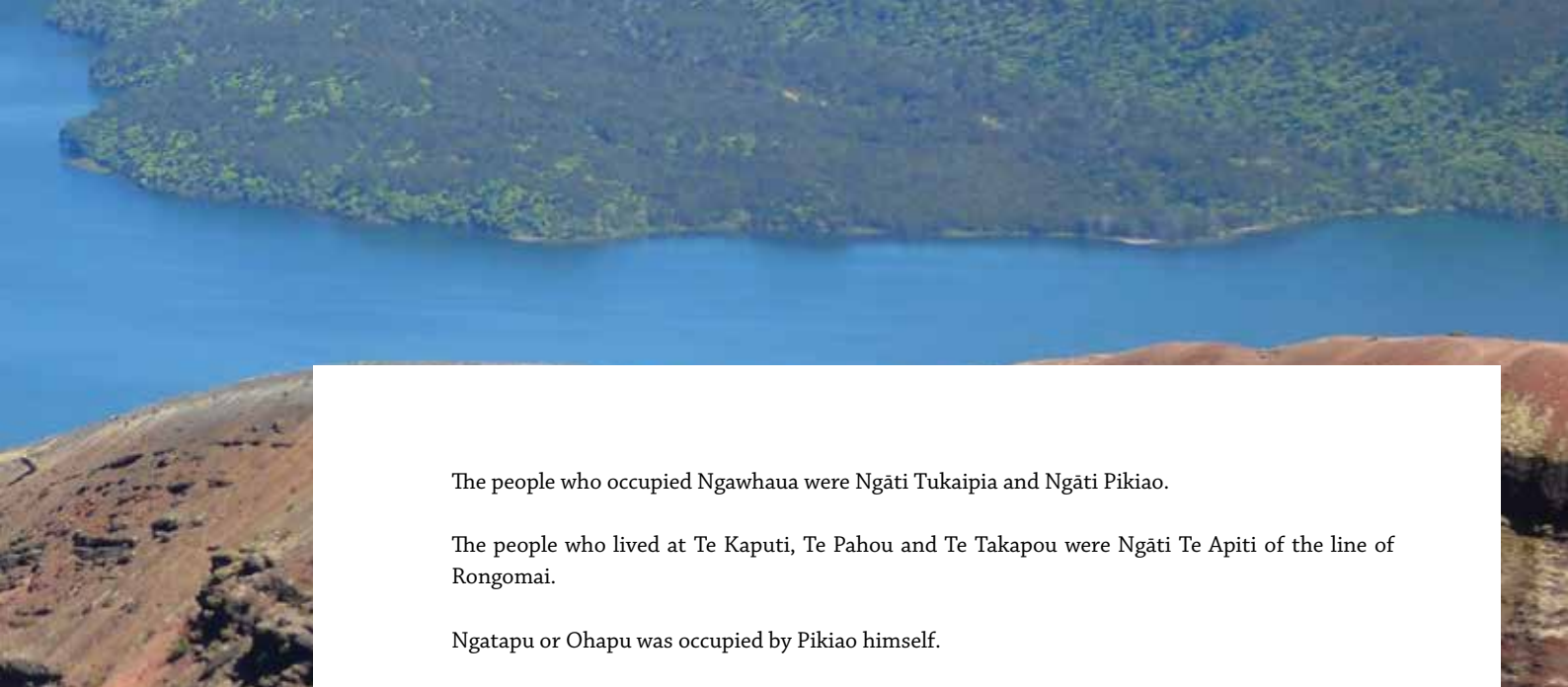
Te Koutoru Pā belonged to Rongo and Te Wahanga of Paengatu (Maaka).

Puai Pā (island in Rotomahana) belonged to Tuahakura.

Pukura (another island) belonged to the descendants of Tutangata and Te Mana.

¹⁰ Arama Karaka evidence in 1 Brabant Minute Book pp237-239

¹¹ Whakapapa – Nga uri o Mahi



The people who occupied Ngawhaua were Ngāti Tukaipia and Ngāti Pikiaio.

The people who lived at Te Kaputi, Te Pahou and Te Takapou were Ngāti Te Apiti of the line of Rongomai.

Ngatapu or Ohapu was occupied by Pikiaio himself.

Ngāti Matuku lived at Otukapuarangi (Pink Terraces).

There was a large house at Te Pahou belonging to Tireo, first cousin of Mokonuiarangi.

My grandfather Mokonuiarangi owned a cave called Te Ana a Tuahakura (at Rotomahana). My grandfather used to live there and I after him; there was a larger house at Pukura (an island) which belonged to Te Rangipuawhe, father of Wi Kepa. The house was named Te Rangiapaoa. My house was not very large.

There was another house on Puai belonging to Te Ngahue.

There was a large house at Ngahaua belonging to Tumukiore of the line of Pikiaio (o Mahi). The house was called Tutauwirinuku.

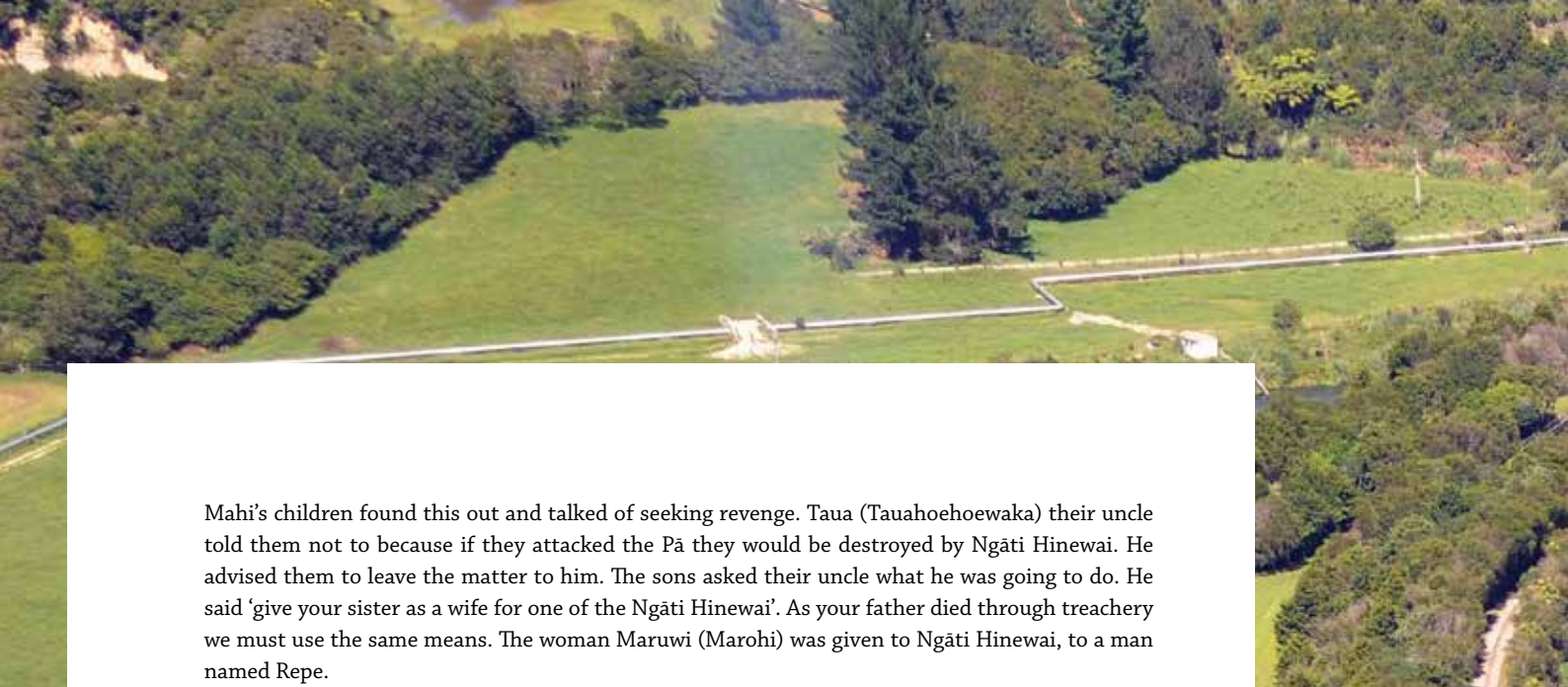
There was a large one at Matarumakina belonging to Tutangata, the house was called Piauu.

There was an Ana near Moura between the two boundaries at Kaipakahi and Whangaruru called Arikiau. Ngāti Rangitihi used to sleep there when there was no accommodation at Moura. They used to cook in one and sleep in the other.

While Tutangata was living on this land, there was trouble with Te Urewera and Ngāti Hineuru. When Ngāti Rangitihi went from Rotomahana to Onuku to cut flax they were attacked and killed. Paneke, a descendant of Tutangata, was taken prisoner. She afterwards became the wife of one of the Urewera and her descendant living is Rawiri of Ngāti Manawa. The quarrel I spoke of was in the days of Tutangata.

There was a raruraru on this land when I was young. A party of Ngāti Hineuru came from Runanga to Te Ariki led by a man named Kuri. Te Whakahira, a sister to Te Rangipuawhe, was living there at the time. Te Puhi and Te Torotoro of Ngāti Rangitihi heard of the arrival of Ngāti Hineuru. They were living at Rotomahana and they went down to kill Te Kuri. They met Kuri's slave called Tete and they killed the slave instead of Kuri in deference to Te Whakahira.

When Ngāti Hinewai, the descendants of Apumoana, were residing at Te Ariki, the descendants of Mahi, of the line of Apumoana, killed a dog belonging to Ngāti Hinewai. The name of the dog was Tawhaorangi. The owner was Te Mihi ki Kaiuru. They took the dog down to Moura and cooked it. The owner went in search of his dog and found that Mahi's people had taken it. Ngāti Hinewai went to Te Ariki and Moura by night. They brought Mahi away alive and killed him at Kouariki.



Mahi's children found this out and talked of seeking revenge. Taua (Tauahoehoewaka) their uncle told them not to because if they attacked the Pā they would be destroyed by Ngāti Hinewai. He advised them to leave the matter to him. The sons asked their uncle what he was going to do. He said 'give your sister as a wife for one of the Ngāti Hinewai'. As your father died through treachery we must use the same means. The woman Maruwi (Marohi) was given to Ngāti Hinewai, to a man named Repe.

Then Taua directed his nephews to build a house. When it was built, Ngāti Hinewai were invited. That night, with Ngāti Hinewai in the house, Taua burnt the house down. However not all Ngāti Hinewai perished, some got outside and were pursued by the sons of Mahi and killed. The whole of Ngāti Hinewai were destroyed and their pā were taken. Repe was saved and remained at Pukekioire with his wife, but his people left and that was the end of Ngāti Hinewai.

Ngāti Rangitihī the Iwi

As already stated, according to Ngāti Rangitihī history the mana of Rangitihī the first was given to Rangiaohia, not to one of the other brothers as claimed by different hapū of Te Arawa, including Tuhourangi.

Ngāti Rangitihī history also names the second son of Rangiaohia, Mahi, as being the son who inherited the mana of his father, and it is through this line that Ngāti Rangitihī got its name.

In 1887 Arama Karaka, at the court of Judge Brabant, gave the following evidence as to the origins of Ngāti Rangitihī:

Our ancestor is Rangitihīkahira in respect of this land, but our name is derived from Rangitihī the first. I do not know why we were not called Ngāti Apumoana. I do not allow that it was because Ngāti Apumoana were conquered at Moura that we took the name of, the name we have, the name of Ngāti Rangitihī, in that Rangiaohia was the son of Rangitihī and the father of Mahi.¹²

In 1891 at the Ruawahia Hearing at the Whakatane court, Mikaere Heretaunga said:

Ngāti Rangitihī are not a hapū of Tuhourangi but an independent tribe of chiefs. At the fight of (Te) Tumu, Ngāti Rangitihī and Ngāti Tarawhai were not considered hapū's of Tuhourangi. Rangitihī was father of Tuhourangi.¹³

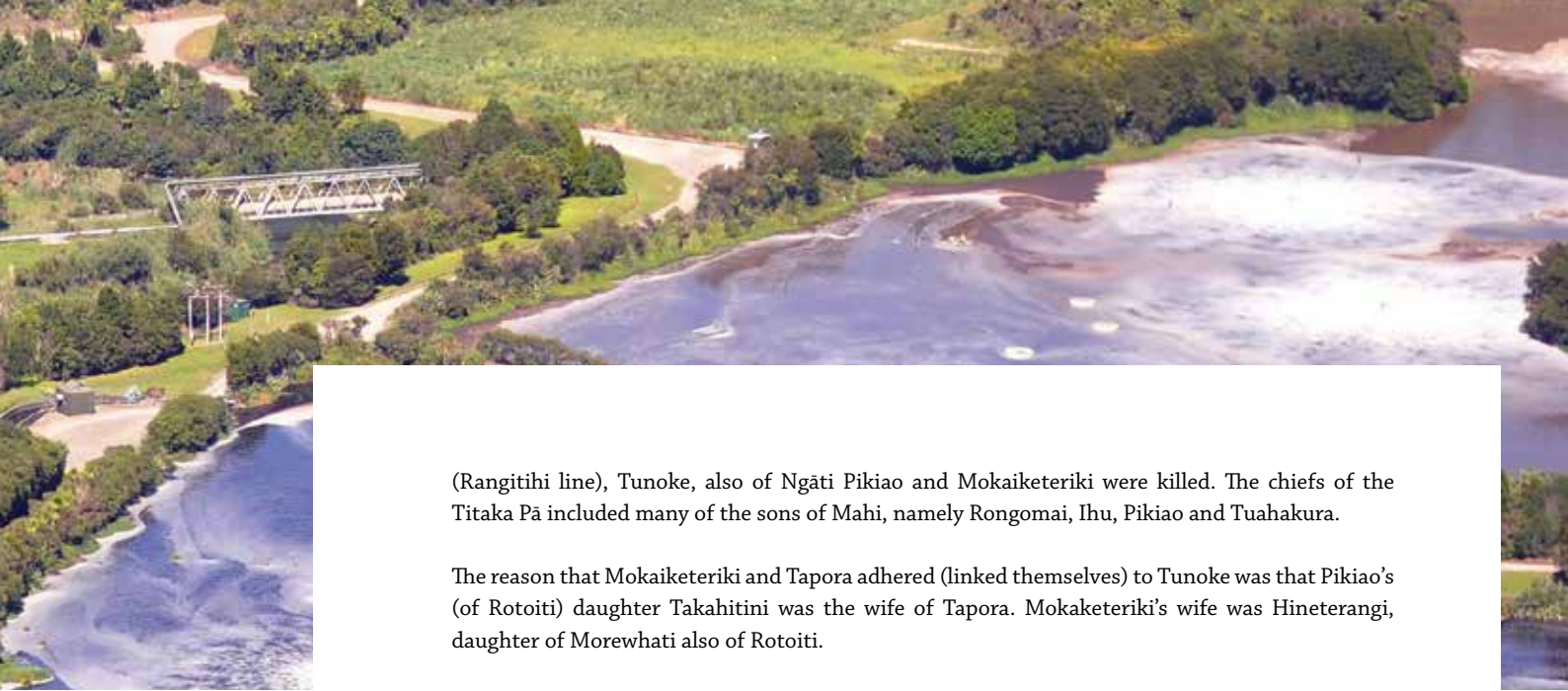
For completeness, it is important to refer to all of the sons of Mahi. A number of whakapapa exclude one of the sons of Mahi, Mokaiketeriki. Reference is made to Mokaiketeriki by Arama Karaka at Judge Brabant's court:

Tunoke and Taporu went to Te Puha on Tarawera. (Te Puha is on the side of Mount Tarawera across the lake from Moura.) They were accompanied by Mokaiketeriki of the line of Mahi. Mokaiketeriki went to Titaka (close to Moura).

While at Titaka, Tutanekai and his war party attacked the Pā, and took it. Tutoa of Ngāti Pikiāo

¹² 1 Brabant Minute Book

¹³ 4 Whakatane Minute Book



(Rangitahi line), Tunoke, also of Ngāti Pīkiao and Mōkaiketeriki were killed. The chiefs of the Titaka Pā included many of the sons of Mahi, namely Rongomai, Ihu, Pīkiao and Tuahakura.

The reason that Mōkaiketeriki and Tapora adhered (linked themselves) to Tunoke was that Pīkiao's (of Rotoiti) daughter Takahitini was the wife of Tapora. Mōkaiketeriki's wife was Hineterangi, daughter of Morewhati also of Rotoiti.

After Mōkaiketeriki was killed, Uruhina, daughter of Rongomai and wife of Wahiao was then living at Mokoia and grieving over his death. Uruhina then set about a plan to have Tutanekai killed. She called upon her relatives Ngāti Tarawhai and Ngāti Tuwhakaoruahu and Ngāti Te Aipiti at Tikawe and Orangiiti to assist her in her quest.

The ope attacked Mokoia, however while a number of Tutanekai's tribe were killed they were not successful in their task of actually killing Tutanekai. Tutanekai then retaliated against the members of the ope, especially Ngāti Tarawhai. In spite of attacks on two Ngāti Tarawhai Pā he was not successful in his task and returned to Mokoia.

Ngāti Rangitahi and Tuhourangi

One of the contentious parts of Ngāti Rangitahi contemporary history is whether Ngāti Rangitahi stands alone as an iwi or is included as a hapū of other Te Arawa tribes including Tuhourangi.

There are numerous examples in Native Land Court evidence that in the late 1800s, although intrinsically linked to other Te Arawa iwi such as Tuhourangi, Wahiao and Whakauae, Ngāti Rangitahi considered themselves to have a separate identity. The most emphatic statement of this claim is made by Mikaere Heretaunga, a chief of Ngāti Rangitahi, during the Ruawahia hearing in 1891:¹⁴

I know the boundaries of Rakeiao's and Apumoana's land.

I live at Ngaharete on this block. I was born on it, but have lived at Okataina and Ngaharete, two places on it. The greater part of the lands of Rakeiao and Apumoana was outside this block. All this land was one, and the forest given to Huikai had its boundary at Karamea and Waitangi, outside this block.

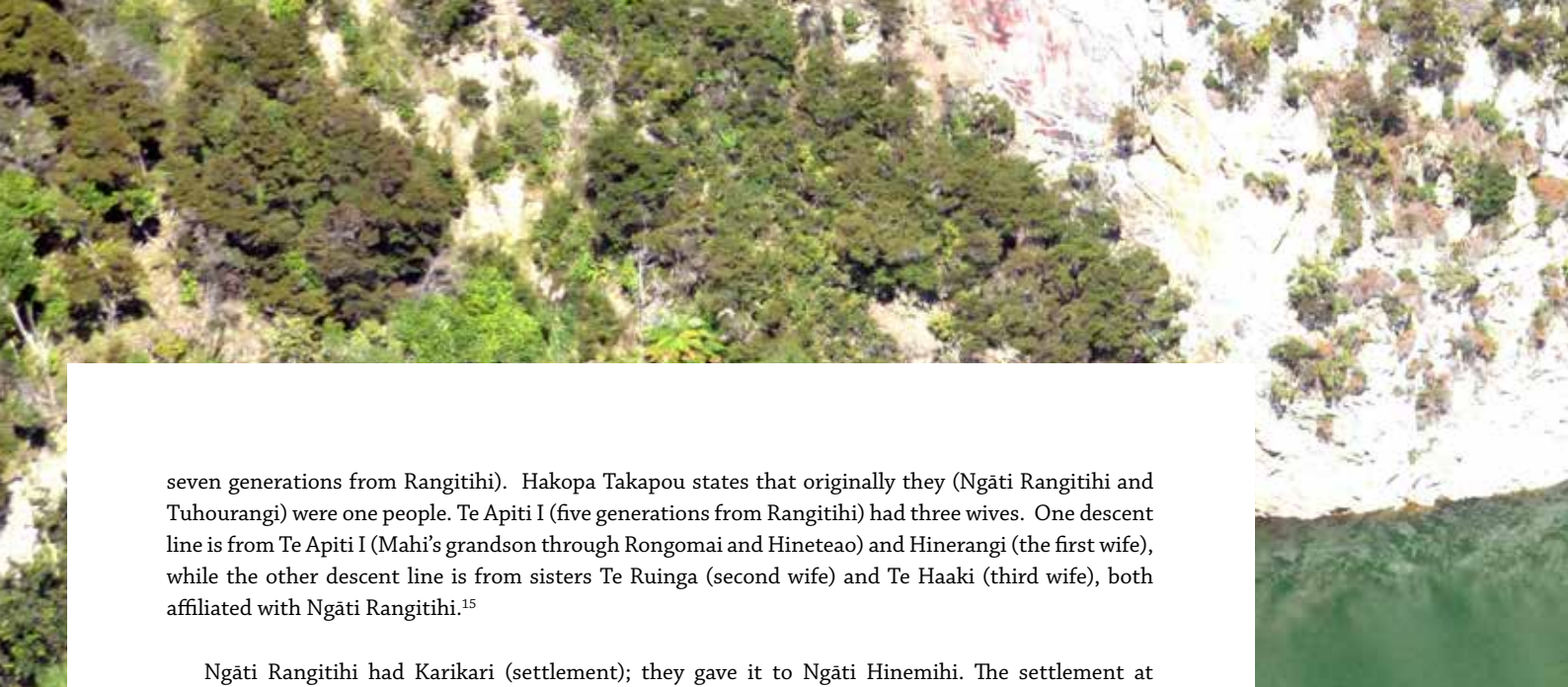
Okataina was awarded to the descendants of Rakeiao, Ngāti Tarawhai, descendants of Ngatoroirangi; they are not Tuhourangi. They are descendants of Rangitahi. Tuhourangi laid down the western side of this block as their tribal boundary.

Ngāti Rangitahi are not a hapū of Tuhourangi but an independent tribe of chiefs. At the fight of (Te) Tumu, Ngāti Rangitahi and Ngāti Tarawhai were not considered hapū of Tuhourangi. Rangitahi was the father of Tuhourangi.

Paeroa East was awarded to Tuhourangi and Ngāti Rangitahi under the common ancestor Apumoana.

Ngāti Rangitahi became divided in the time of Whareiti (two generations before Mokouiarangi and

¹⁴ 4 Whakatane Minute Book – Ruawahia Hearing – p281; evidence of Mikaere Heretaunga



seven generations from Rangitihī). Hakopa Takapou states that originally they (Ngāti Rangitihī and Tuhourangi) were one people. Te Apiti I (five generations from Rangitihī) had three wives. One descent line is from Te Apiti I (Mahi's grandson through Rongomai and Hineteao) and Hinerangi (the first wife), while the other descent line is from sisters Te Ruinga (second wife) and Te Haaki (third wife), both affiliated with Ngāti Rangitihī.¹⁵

Ngāti Rangitihī had Karikari (settlement); they gave it to Ngāti Hinemihi. The settlement at Karikari was Ngāti Hinemihi who were then a hapū of Ngāti Rangitihī. There was no other hapū of Ngāti Rangitihī living there then. It was never stated that Rotomahana Parekarangi was awarded to Tuhourangi because of its conquest by them. It was from the descendants of Apumoana that Tuhourangi derived their rights.¹⁶

The third son of Mahi was Pikiāo. His son Ihungaua had three children, the youngest being Te Apiti II. Te Apiti II's granddaughter was Hinemihi, and it was this line that went to Tuhourangi.

Mikaere Heretaunga gave evidence in 1891 at the Ruawahia hearing. He stated that Tuhourangi never came onto the Ruawahia block, and that some of the Rangitihī descendants went to the west of Tarawera, which was how Tuhourangi derived its claim to the area. Ngāti Rangitihī then did not wish to be included with Tuhourangi in those claims.

He then stated that Ngāti Hinemihi are Ngāti Rangitihī and Tuhourangi as well. Now they are called Tuhourangi though formerly a hapū of Ngāti Rangitihī. While this division was exacerbated during the Te Ariki battles in the 1850s, Ruawahia and Te Ariki remained as Ngāti Rangitihī lands.

Arama Karaka gave an interesting kōrero at Judge Brabant's hearing concerning Ngāti Taoi, a hapū of Tuhourangi:

Te Rangikoiaanake, of Ngāti Rangitihī (Ihu line) was then living at Te Ariki. Te Rahui (of Ngāti Te Apiti) told Ririwai about the adultery between Rangikoiaanake and Kahutakiri, the wife of Te Rahui. Te Rahui then returned to Tikawe. Ririwai proceeded to Te Ariki with a war party and found Te Rangikoiaanake there with his son Te Rangikaru. The latter father and son were killed.

A messenger reached Ngāti Rangitihī at Moura and informed them of this. Then Ngāti Rangitihī went to fetch the bodies. An ill feeling then in consequence grew up between Rangitihī and Ngāti Taoi. Two days after, Ngāti Rangitihī arranged a war party to avenge. Ngāti Taoi was then occupying Hakaipari – Ngāti Taoi were also proceeding in a war party against Ngāti Rangitihī at the same time that Ngāti Rangitihī were proceeding against Ngāti Taoi. The war canoes set off from Hukanui (near Motuaho Point); Ngāti Taoi were defeated.

The battle was called Taramohiti – the chiefs of Ngāti Taoi killed were Te Kata, Hikanui and Nuku; one Ngāti Rangitihī fell, Te Matau. Afterwards Te Rahui raised a war party against Ngāti Taoi. Tuhourangi/Te Rangitakutua people at Mohitawa heard of this. They proceeded against Te Rahui and laid an ambush where he was about to cross – Te Rahui was killed by them.

Tionga his brother, was at Te Whaiti with the Urewera at this time – because he was committed with them. So he brought a war party of Te Urewera and came to Owhiro on Tarawera and killed one Te Waru of Ngāti Puta of Tuhourangi. So Tuhourangi got Ngāti Tama to help them and killed

¹⁵ Genealogy of Arama Karaka Mokonuiarangi 12ROTMB292

¹⁶ 4Whakatane Minute Book p282



Te Rangikihia at Kanaehapa. Te Rangikihia was crossing from Moura to Kanaehapa to fish inanga and Tuhourangi and Ngāti Tama killed him. Sometime after, another war party of Tuhourangi advanced against Moura and one of their number called Mehameha was killed. This finished this pakanga and peace was made.

Numerous battles such as this took place between Ngāti Rangitihī and Tuhourangi during the 1800s. This situation was exacerbated during the attacks by Ngāpuhi, who introduced muskets into warfare in the early 1800s.

Ngāti Rangitihī whakapapa and kōrero relating to Kaingaroa also clearly demonstrates the complexities of the interrelationships between Ngāti Rangitihī and Tuhourangi. During the Ruawahia block claim, Arama Karaka Mokouiarangi, Hakopa Takapou and Mikaere Heretaunga stated that their claims were based on take tupuna, mana o te whenua, take toa and ahi kaa.

Hakopa Takapou observed that Tuhourangi themselves had never come to the Ruawahia block, they instead intermarried with Ngāti Rangitihī in western Tarawera and acquired their rights through Ngāti Rangitihī connections. He cited that Ngāti Hinemihi had formerly been a hapū of Ngāti Rangitihī, however time and intermarriage had seen it instead linked to Tuhourangi. He also commented on Ngāti Te Apiti originally being a single hapū; however, they had spilt into two distinct lines from the two marriages of Te Apiti – one hapū descended through Te Apiti’s wife Hinerangi (Ngāti Rangitihī) and the other hapū descending from Te Reinga of Tuhourangi. Hakopa states that the separation arose in the time of Te Whareiti, the father of Tionga.

This division between Ngāti Rangitihī and Tuhourangi is most clearly stated by Takawheta, Niheta Kaipara and others in a letter to the Native Minister in 1888:

It is highly objectionable to be made to share the land as we and Tuhourangi are two entirely different hapū’s. While we, Ngāti Rangitihī, occupied Maungakokomuka where our houses and cultivations are located, it now appears that Tuhourangi are dealing with this land. Now which of the laws allows such action as taking away the cultivations and kainga’s and giving it to the Crown.¹⁷

Kaingakokomuka was, at the time, the permanent home of Niheta Kaipara. Porione Tangihia also complained in 1888 to the Minister that Mair had taken possession of: *“All of our kainga’s, cultivations, rivers and other means of support at Maungakokomuka and then set apart a portion for us on a very bad portion of land which is altogether unfit for a home.”*¹⁸

Mair’s response was: *“None of the writers are Ngāti Rangitihī at all but actually belong to Tuhourangi, and none of them (Ngāti Rangitihī) are living on the land.”* Mair then insisted to the Minister that the land belonged to Tuhourangi and not to Ngāti Rangitihī at all, even though in 1881 in a memorandum to the Native Land Court he noted that the land was claimed by Ngāti Tahu, Ngāti Whaoa, Ngāti Hinewai and Ngāti Rangitihī, but in his view, *“the two hapū’s first named are undoubtedly owners”*.

In 1889 Niheta Kaipara wrote back to the Native Minister refuting these “fallacies” and pointing out that he was still living at Maunga Kakaramēa. Niheta went on to name the four Urupā, three fighting Pā, and twelve kāinga belonging to Ngāti Rangitihī. Niheta Kaipara wrote, *“This action is simply defrauding Ngāti Rangitihī”*. Mair reiterated his rejection of the complaints and the Crown closed the

¹⁷ Takawheta Niheta Kaipara papers; Turnbull Library

¹⁸ Porione Tangihia



case.

This bias against Ngāti Rangitihī was also seen during the Kaingaroa 1 purchase, where Mair stated openly that he found Arama Karaka irksome, and “*only descended from Hape by a female branch*”. According to Mair, there were 16 main descendants from Tangiharuru and Apa, and Hape was just one of them.

Tionga and Te Arero were the senior Ngāti Rangitihī chiefs killed at Pukekaikahu. Pitara Mokonuiarangi and Moewai, both of Ngāti Rangitihī descent, were the first people to occupy at Onuku in 1904 after the tapu was lifted.

The tapu was lifted at Pukekaikahu by the senior Tohunga Te Nanao of Ngāti Tarawhai, who married Hoturangi, an uri of Tukaipia who was one of the sons of Mahi and a grandson of Rangiaohia. Te Nanao and his son Tumakoha Te Whanapipi fought at the battle of Te Tumu at Kaituna in a combined ope from Ngāti Rangitihī and Ngāti Tarawhai. Tumakoha¹⁹ was also an original claimant of Matatā Lot 3 at Te Awaateatua on which Rangiaohia Marae stands.

The Arawa Waka

The first journey of the Arawa waka is well known. Not so well understood is the second journey of the waka back to Aotearoa after Ngatoroirangi had taken the canoe back to Hawaiiki to do battle with Manaia.

Journey One²⁰

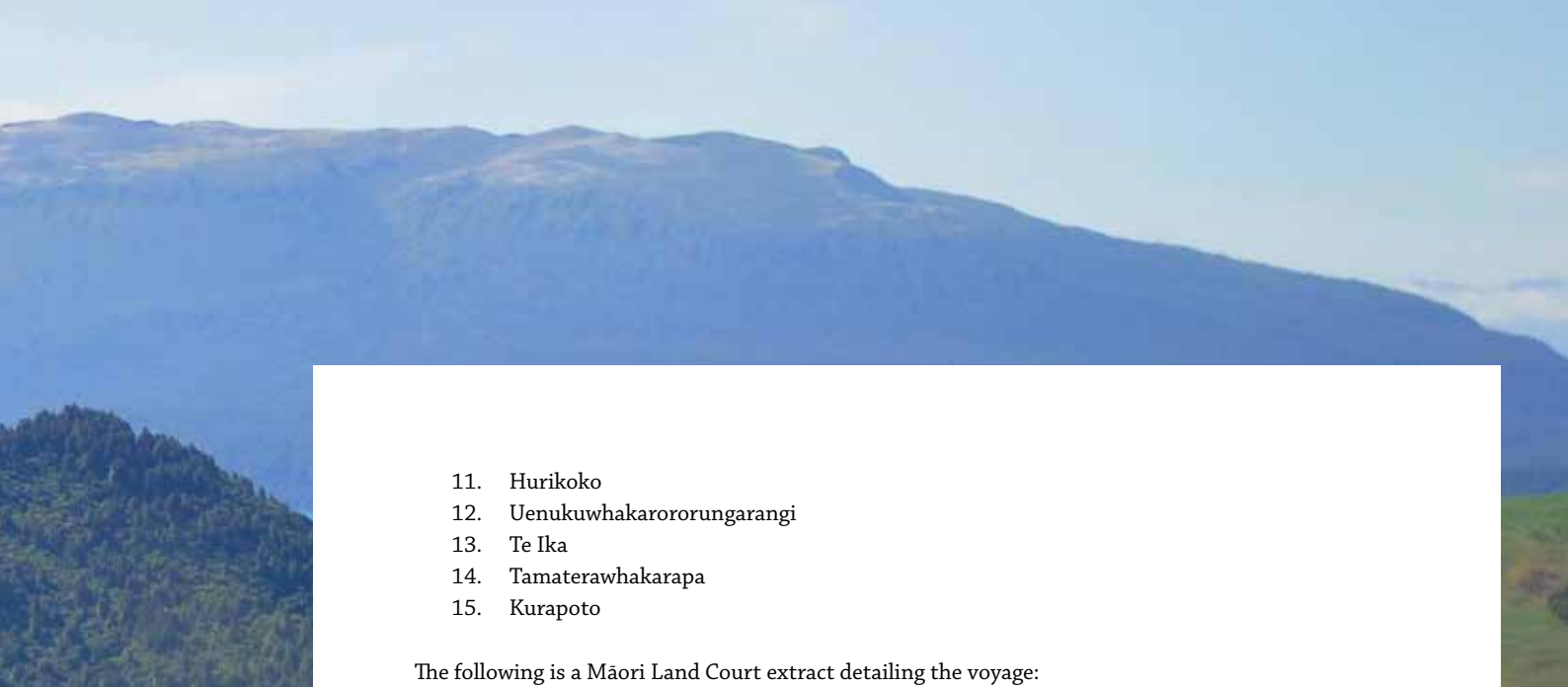
After having spent some time at Maketu Oro, Maka and Uruika came to the conclusion that they would proceed further south in search of lands because all that district had been claimed. At daylight they took the Arawa waka, Ngatoro-i-rangi, having gone on board, and sailed south. They discovered the Awa-a-te-atua river, entered it and landed above a place called Niao (an island made of sand at the confluence of the Rangitaiki and Tarawera rivers, therefore after named Oniao) where the canoe was drawn on shore by the aid of the invocations of Ngatoro-i-rangi.

The names of those in the crew were:

1. Ngatoroirangi - associated with Ngāti Rangitihī
2. Maaka - associated with Ngāti Rangitihī
3. Rongopuruao
4. Tarawhata
5. Te Taikehu
6. Oro - associated with Ngāti Rangitihī
7. Tamatekapua - associated with Ngāti Rangitihī
8. Hei
9. Tia - associated with Ngāti Rangitihī
10. Mawete

¹⁹ Tumakoha Te Whana

²⁰ Maori Land Court Extracts including from “History of the Te Arawa Migration” from Sir George Gray, Nga Moteatea. (7 & 8)

- 
11. Hurikoko
 12. Uenukuwhakarorongarangi
 13. Te Ika
 14. Tamaterawhakarapa
 15. Kurapoto

The following is a Māori Land Court extract detailing the voyage:

The people then went away (inland), e.g. Kurapoto. Others went inland and south, whilst Ika and Mawete went inland and to the west. Ika and his offspring Tia hastened their journey and came out at Lake Rotoehu; they crossed this, then followed along the side and came out at Rotoiti Lake, where Ika said to his offspring — *“Behold thy dwelling place; follow up to the end of this lake.”* So they went on, and came out at Rotorua, where Tia settled down at the deep pool just underneath Ngongotaha Mountain, at the end of the lake-shore beach.

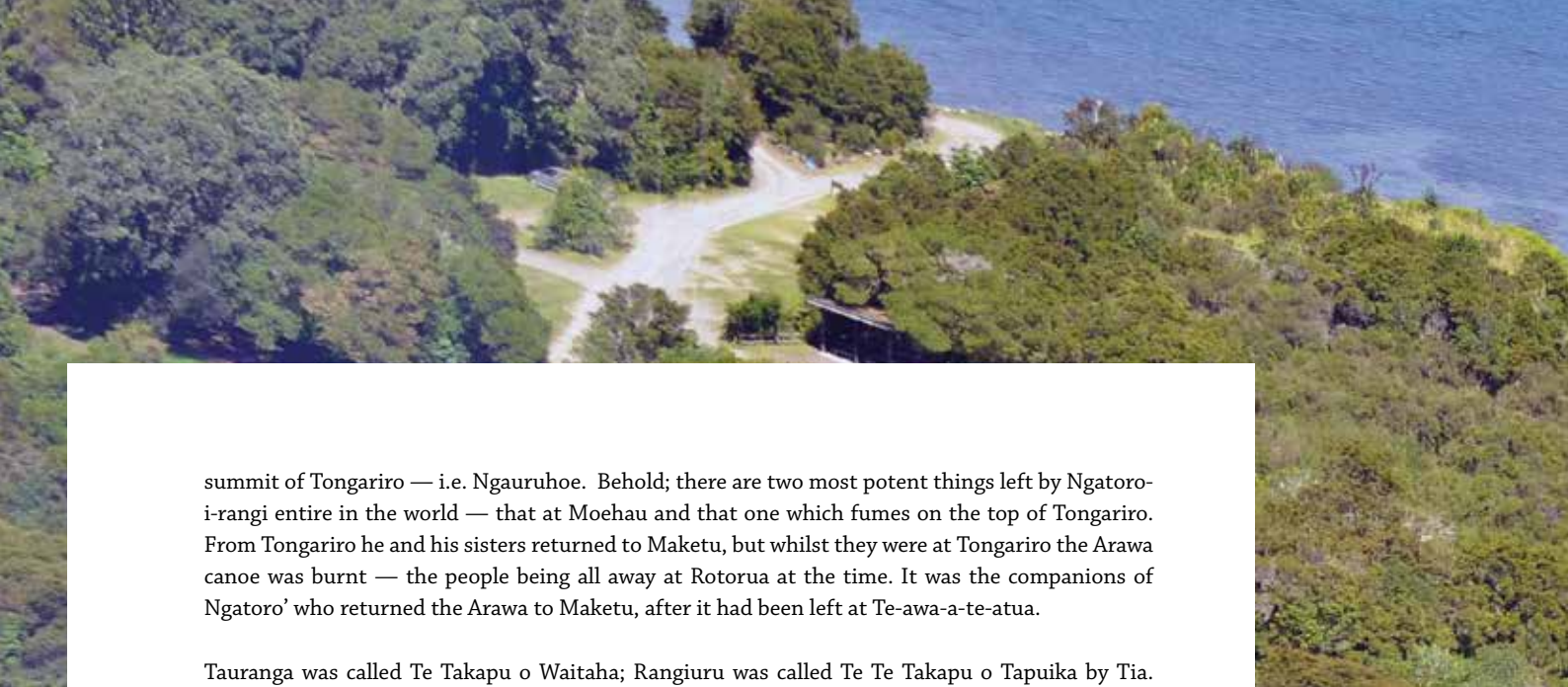
Ngatoro-i-rangi went by way of the Tarawera River until he arrived underneath Rua-wahia Mountain; there he found a certain man dwelling whose name was Tama-o-hoi. Said Ngatoro’ to him, *“At what time did you arrive here?”* Within him, the heart of Tama-o-hoi, was full of anger — not a word did he say in reply. Ngatoro’ at once divined that the other was trying to bewitch him. So he said — *“I am well aware that you are trying to kill me and my spirit (hau), but my spirit will not succumb to your incantations. You are of the Hapū-oneone, I am of Heketanga-rangi.”*

Then the demon (tupua) retreated backwards, plying his sorcery and repeating his incantations as he went. Thus Ngatoro’ learnt the words of the incantations and spells (and was able consequently to counteract them); he called out — *“Thou shall die by my hand immediately; the power is mine that rests on all the people of my side.”* The man was alarmed at this, for he recognised the truth, that great power rested with Ngatoro’; so he disappeared into the ground. Ngatoro’ then proceeded on his journey.

After he had left behind him the Paeroa Mountains, he beheld before him Lake Taupō and Mount Tongariro, and he was seized with a desire to visit the lake and ascend to the summit of Tongariro. When Ngatoro’ arrived at the base of Tongariro, he at once commenced the ascent, but had only reached half way up when his body began to feel intensely cold. He however climbed on, and eventually arrived at the top, where he was nearly frozen to death in the snow. He then broke off a portion of his flint-stone — the other portion having been left at Moehau — and charmed it with a prayer; it bored its way into the earth.

Now, as Ngatoro’ climbed the mountain, his sisters, who had remained in Hawaiki when the Arawa left there, were troubled with anxiety on his account. Kuiwai went to Haungaroa and said, *“Our brother is stricken with some calamity, let us go.”* So they embarked on a block of pumice-stone (waka pungapunga), and after a time landed at Te-matau-a-Maui, or the Fish-hook-of-Maui, in the district of Napier, and thence travelled by way of the Titi-o-kura saddle and came out on to the Kaingaroa plains (this differs from the commonly held kōrero that they came by way of Whakaari and Kawerau).

Thence they went straight to Tongariro; arrived there the volcano had already burst forth on the



summit of Tongariro — i.e. Ngauruhoe. Behold; there are two most potent things left by Ngatoroirangi entire in the world — that at Moehau and that one which fumes on the top of Tongariro. From Tongariro he and his sisters returned to Maketu, but whilst they were at Tongariro the Arawa canoe was burnt — the people being all away at Rotorua at the time. It was the companions of Ngatoro' who returned the Arawa to Maketu, after it had been left at Te-awa-a-te-atua.

Tauranga was called Te Takapu o Waitaha; Rangiuru was called Te Te Takapu o Tapuika by Tia. Maketu point was called by Tamatekapua Te Kuraetanga o te ihu o Tamatekapua.²¹ Ngatoroirangi looked towards Motiti and called it Taumaihi. The waka landed at Te Awahou near Te Tumu, the original entrance to the Kaituna River. Ngatoroirangi occupied at Tauruatatungoutungou and at Te Akaaka a Ngatoroirangi. They came down as far as Maketu and dug out a new channel for the River, which is called Te Awakari a Ngatoroirangi.

Te Arawa waka was brought there and their anchor called Tokaparore is said to be in the river but it must have been a rock to which the waka was tied. The stern anchor Tuterangiharuru is a rock still to be seen at Koaretaia, Koaretaia was Ngatoroirangi's tuahu. The waka arrived here on the seventh moon of December. In it was part of a kite of kumara belonging to Whakaotirangi, wife of Tamatekapua. There were 70 men in the waka. Maaka said to Ngatoroirangi "*Kuataha a Rehua*"; Ngatoroirangi replied "*Although Rehua is setting we have Otaupipiri*". They commenced a cultivation outside Maketu Pā called Parawai and the 70 men took part in planting it. Ngatoroirangi encouraged them by giving an old oration. He then gave a second. The people of the waka were then living together as one community.

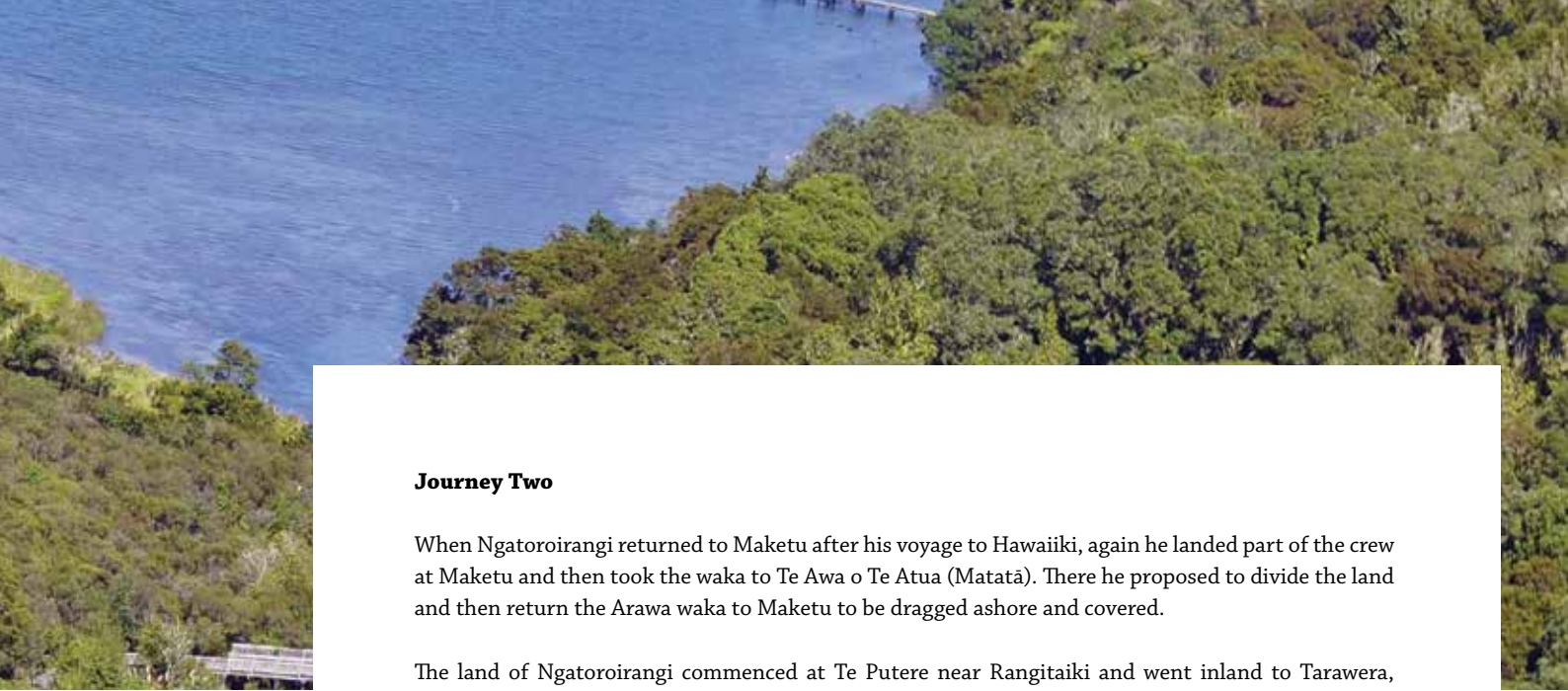
During this time Kuiwai and Hangaroa arrived from Hawaiiiki. They were sisters of Ngatoroirangi and arrived at Whakaari. They came here because Ngatoroirangi was cursed at Hawaiiiki and they were upset about it. He was cursed because he killed certain sacred birds. The curse was Ngatoroirangi a aotea kahore pea to kiri e kohua e pakaa I nga kohatupapapapa nunui o Waikorora.

When the sisters arrived they were accompanied by spirits. The wood and the stones were produced by the spirits for their hangi. Ngatoroirangi's sisters were married but left their husbands on account of the curse. When they arrived at Kaingaroa they commenced to eat, which gave it that name. They went to the summit of a hill over Whakarewa (Mimiha Pā) and a certain unmentionable occurrence took place there which gave it the name Te Hemo o Kuiwai. Whakapoukorero was named by Kuiwai and Hangaroa. They came across a branch of Totara which was afterwards called Totarakaria.

On their return journey to Maketu they were carrying spirits on their backs. These spirits were placed on the tuahu at Koarataia and went up to the pā. Ngatoroirangi asked why they came. They told him that he had been cursed by Manaia and all the wood stones and leaves were ready for the hangi to cook him. Tamatekapua proposed to his companions to return and fight them in Te Arawa waka only. Ngatoroirangi objected because she (Arawa) was prepared by carrying food. The women told them that they found a Totara at Kopunui. They dug it up and made a waka of it.

They then embarked in both waka and made sail for Hawaiiiki...

²¹ 3 Maketu Māori Land Court Minute Book - Page 95



Journey Two

When Ngatoroirangi returned to Maketu after his voyage to Hawaiiiki, again he landed part of the crew at Maketu and then took the waka to Te Awa o Te Atua (Matatā). There he proposed to divide the land and then return the Arawa waka to Maketu to be dragged ashore and covered.

The land of Ngatoroirangi commenced at Te Putere near Rangitaiki and went inland to Tarawera, Ruawahia and Kaingaroa.

The following information is from Māori Land Court evidence²²:

- Te Awaateatua belonged to Rongopuruao who died and was buried there.
- Uruika, child of Tatarawhata, was buried near the mouth of the Waitahanui creek.
- Kurapoto was buried near Maramarua at Pukehina.
- Tamatekapua and Tia were buried at Maketu. A child of Waitaha was also buried there.
- Hei was buried at Maunganui
- Tutauoa was buried at Tauranga.
- Houmaitawhiti sprang from Karika. Tia and Hei were twins.
- Tamatekapua married Kokoterangi.
- Marutehe had three daughters all of whom married Rangitihi (whakahirahira); Huramoekapua was his wife.
- Marutehe is a descendant of Tia.
- Rangitihi ran away with the wife of Maramatanui and committed adultery with her at Pukehina. Her name was Papawharanui. Tuhourangi was her son and after several children were born they lived at Pakotore.
- Descendants of Tia and Waitaha lived at Maketu until that time but Rangitihi did not give up Te Papanui to them. Their cause for occupying at Pakotore was eel fishing and bird catching. Rangitihi built a house there called Nukutere. It was in this house where the distinction was made between the other children of Tuhourangi and Rangitihi.

²² 3 Maketu Minute Book

Chapter Two: Whenua Hou



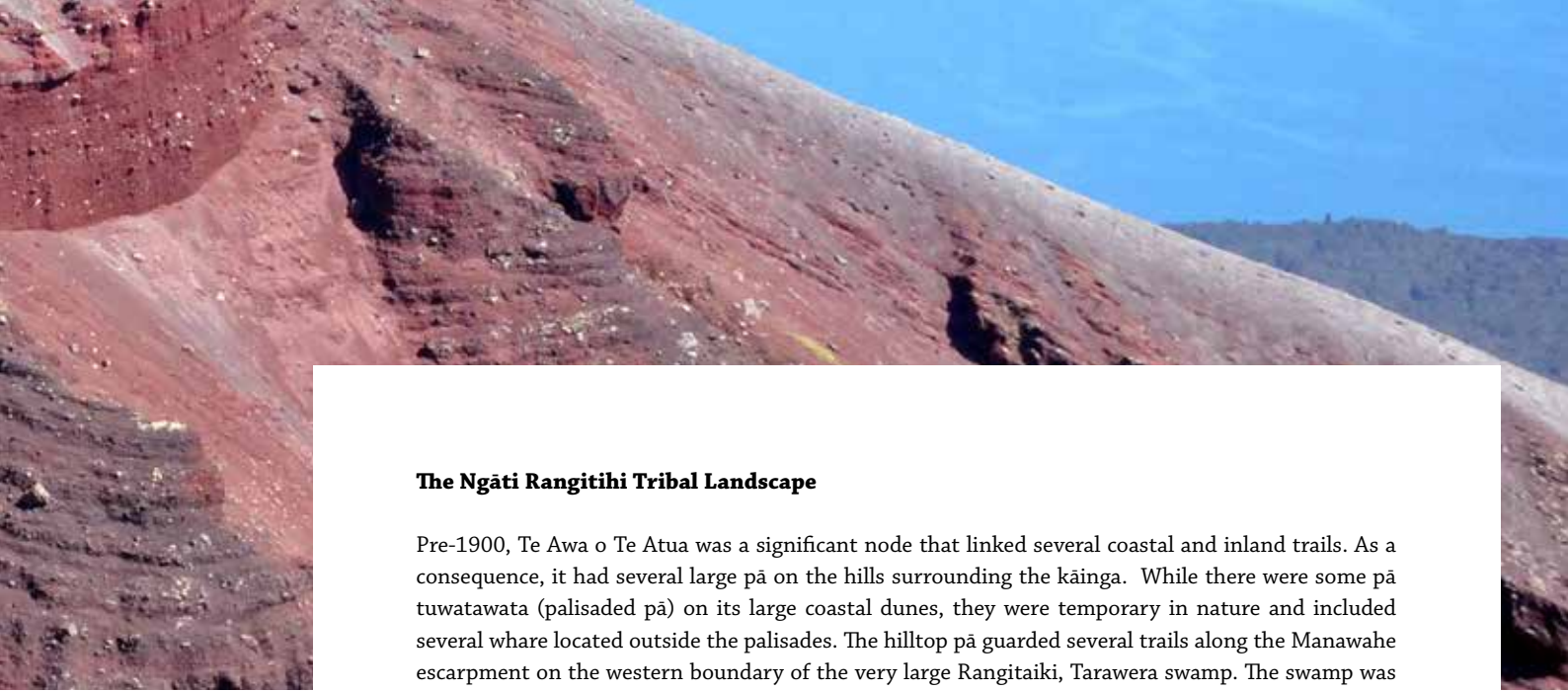
Te Awa o Te Atua Pa, by Robley 1865

Te Awa o Te Atua

Introduction

There is no doubt that over the last 150 years, since 1865, Ngāti Rangitihi have been living as a Manawhenua Iwi at Te Awa o Te Atua, Matatā. Ngāti Rangitihi occupation of Te Awa o Te Atua prior to this date can be shown by way of a series of interwoven whakapapa, representing continuous occupation at Te Awa o Te Atua starting with Ngatoroirangi and continuing until the present day.

When the Arawa waka reached the Tarawera River, Ngatoroirangi named it Te Awa o Te Atua, the river of the Gods, due to its cleanliness and purity. Prior to departing inland, he undertook special prayers to protect him on his journey. He then followed the Tarawera river inland, naming landmarks and claiming different lands on its banks. Eventually when Ngatoro-i-Rangi reached the summit of Tongariro he became frozen from the cold, so he called out to his sisters Kuiwai and Haungaroa who were in Hawaiiki, to send him warmth. They heard his plea and with the assistance of the Gods, Pupu and Te Hoata, sent him heat from Hawaiiki. They came underground, passing through a number of places before rising up at Tarawera Maunga. They then plunged back underground surfacing at a number of places to get their bearings before finally surfacing at Tongariro.



The Ngāti Rangitihi Tribal Landscape

Pre-1900, Te Awa o Te Atua was a significant node that linked several coastal and inland trails. As a consequence, it had several large pā on the hills surrounding the kāinga. While there were some pā tuwatawata (palisaded pā) on its large coastal dunes, they were temporary in nature and included several whare located outside the palisades. The hilltop pā guarded several trails along the Manawahe escarpment on the western boundary of the very large Rangitaiki, Tarawera swamp. The swamp was 20kms wide in places and extended all the way inland to Putauaki some 10kms inland from the coast. The pā also guarded Te Kaokaoroa, the long rib; the name given to describe the shape of the coastline.

Te Awa o Te Atua was one of only two significant breaks in what was otherwise a continuous coastline with just minor streams interrupting its length. The other break was at the Whakatane River. Te Awa o Te Atua was considered by some to be a nohoanga or resting place at the end or beginning of a journey.

It was a large river bed carrying the combined flows of the Rangitaiki and Tarawera Rivers. Its depth was gauged at 15 metres in places, and large enough for sailing ships to navigate and tie up to the Matatā Wharf. These ships were part of a burgeoning trade with New South Wales supplying flax for rope-making. The bales of flax were able to be loaded at the wharf in Matatā and transported to Australia directly without the need to go via the port in Auckland.

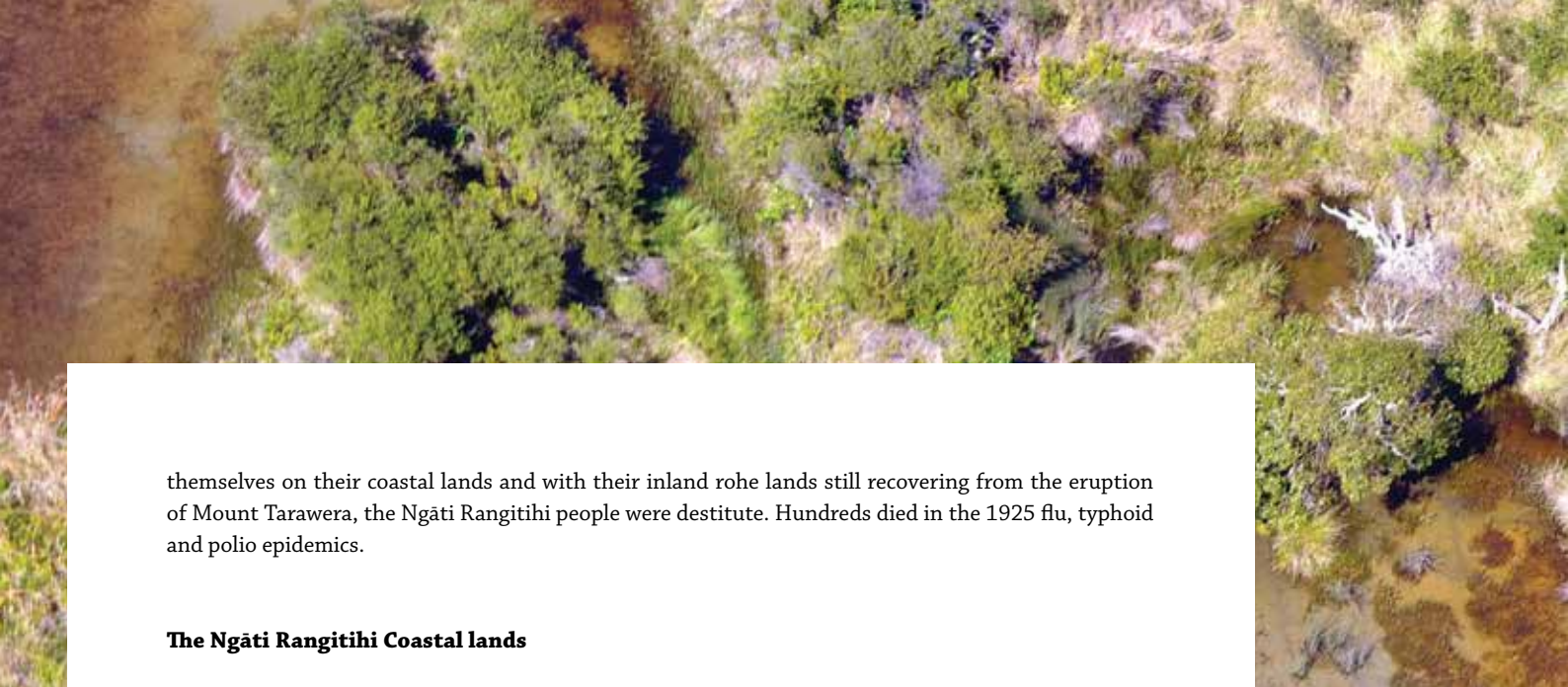
Several Pākehā traders located themselves in Matatā in the 1830s to take advantage of the significant economy that was developing. The names of these traders can still be found amongst the Ngāti Rangitihi descendants living there today.

After a severe flood event in 1903 it was decided to implement a scheme to drain the Rangitaiki swamp. In 1912 the first 'cut' from the swamp to the coast was constructed at Thornton. It was so successful that within the first 24 hours the swamp water level adjacent to the 'cut' dropped by over a metre. In 1917, a similar 'cut' was put in adjacent to Oniao, an island of sand at the confluence of the Rangitaiki and Tarawera Rivers. The location of the 'cut' ignored pleas from local Māori about the desecration of Oniao and Otaramuturangi, the former where Ngatoroirangi had left the Arawa Waka, and the latter an ancient Urupā. The 'Tarawera Cut' also had the desired result, and within 24 hours the water table adjacent had also dropped by a metre.

Over the next 10 years the Rangitaiki Drainage Board set about 'improving' the internal drainage structure of the Rangitaiki Plains by cutting several large canals and straightening both the Rangitaiki and Tarawera Rivers.

The effects on Ngāti Rangitihi were significant. The deviations of the river had the effect of significantly reducing water flows in the now almost redundant river bed that flowed through Matatā. Pumice flows from the 1906 'breakout' from Lake Tarawera were diverted into the former river bed and the lack of water flowing in the old river bed meant coastal storms were able to build up the sand dune adjacent to the previous outlet, effectively stopping any sea water entering the former estuary.

The effect was that Te Awa o Te Atua became an estuarine lagoon. Cut off from the ocean and with no other harbour nearby, the Rangitaiki flax trade dried up. Several large businesses in Matatā that had been built on the back of the flax trade, ferrying people across Te Awa o Te Atua and providing food and lodgings went into decline. By the 1920s, with the onset of the depression, being unable to sustain



themselves on their coastal lands and with their inland rohe lands still recovering from the eruption of Mount Tarawera, the Ngāti Rangitihī people were destitute. Hundreds died in the 1925 flu, typhoid and polio epidemics.

The Ngāti Rangitihī Coastal lands

Notwithstanding the genealogies mentioned later, at least as early as the 1820s, Ngāti Rangitihī hapū were mentioned as being in conflict with outside iwi. At this date the descendants of Tionga, mentioned later, were defending their coastal rohe against the early Ngāpuhi musket raids. Numerous casualties were inflicted on Ngāti Tionga in these musket raids, most of whom were buried at Ruataniwha an ancient Urupā at Pikowai.

Some hapū of Ngāti Umutahi and Ngāti Tarawhai aligned with Ngāti Rangitihī were also active at the coast, building several pā on promontories located on the high ignimbrite cliffs along the Matatā coastline towards Waitahanui Stream. These include several very large pā, namely Te Mimiha, Whakapoukorero, Mokaingarara, Nohonoho and Matamanu. Nohonoho is located on the upper reaches of the Pikowai Stream; Matamanu is located inland from its lands at Hauani.

The relationship between Ngāti Rangitihī and the Tarawera River is intrinsic. The river takes its name from one of the three ancestral peaks of the sacred mountain of Ngāti Rangitihī. Ngāti Rangitihī liken the river to an ancestor; its head at Lake Tarawera, its body the river itself, its limbs the river's tributaries and the outlet, Te Awa o Te Atua, its anchor. The river therefore conveys the mana of the senior lines of the Iwi. Each and every tributary of the Tarawera River has an association with significant landmarks that intertwine with its body.

Connections between the coastal and the inland rohe

Legend has it that the mountain Putauaki, Mount Edgecumbe, was once married to Tarawera. A jealous quarrel took place when Putauaki told Tarawera that he wanted to be with Whakaari, White Island. In his procrastination he mistimed his move, and he had not moved far when he was caught by daylight and became fixed where he stands now. Tarawera in her anguish wept for Putauaki; her tears filled the place where he had once stood beside Tarawera – Lake Tarawera – and overflowed down the valley towards the coast, which became the Tarawera River.

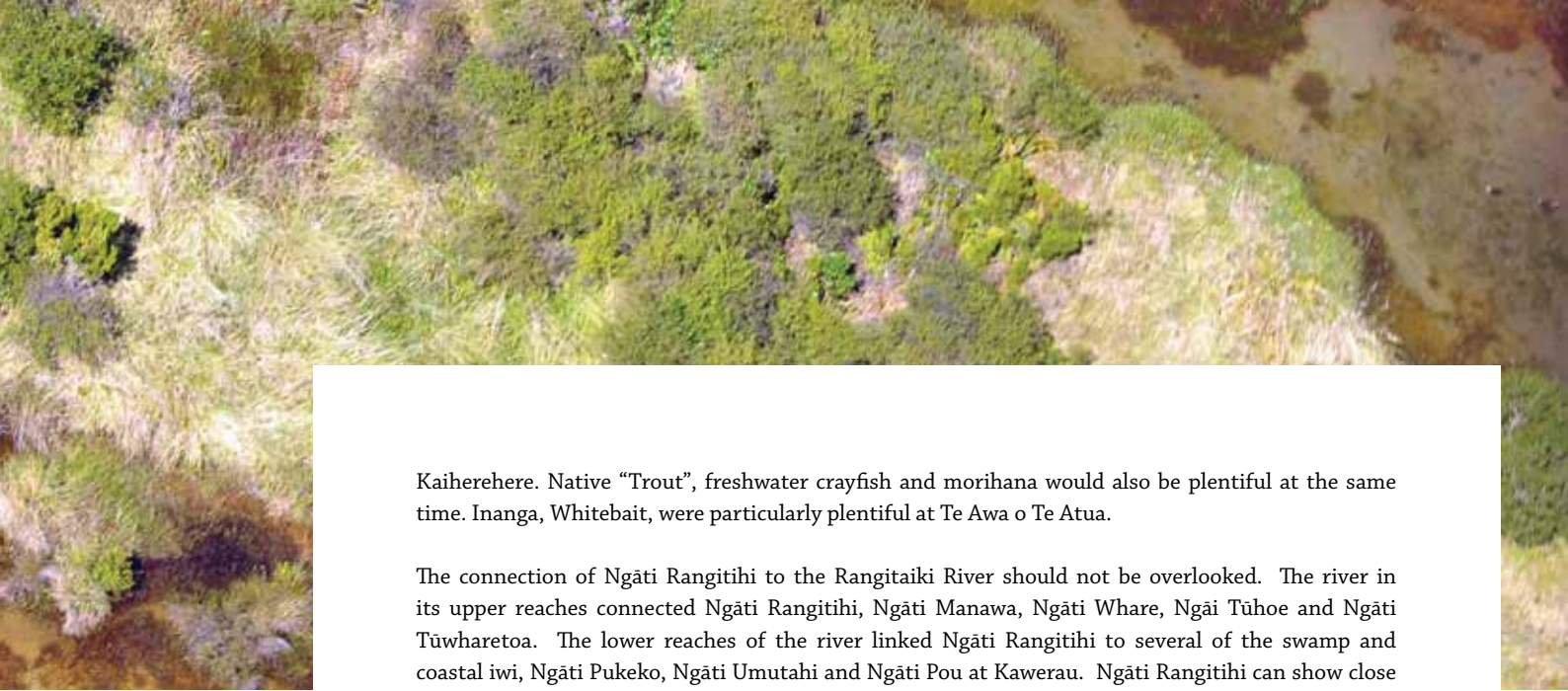
Ngāti Rangitihī kōrero states that the mauri of the river was established by Ngatoroirangi when he was first naming the river. Research would show that the mauri of the river is still intact in certain parts of the upper catchment because of the deeds of Ngāti Rangitihī ancestors.

Kotahi rau rima tekau kei te taha o Tarawera. Mai te pito whakarunga ki te pito whakararo. Ngā taniwha I mohiotia nei, ko Tarakura, ko Irakewa, ko Tupai, ko Tamarau, ko Te Whai.²³

There are as many as 150 waahi tapu along the Tarawera, from its headwaters to its lower reaches. Some of the taniwha that are known are: Tarakura, Irakewa, Tupai, Tamarau, and Te Whai.

Tarawera was famous for its large eels. One variety of large eels, Paiwai, were five to ten feet long. Some eels used to migrate during the third month; these migratory eels were known as Matamoe or

²³ Ngāti Umutahi



Kaiherehere. Native “Trout”, freshwater crayfish and morihana would also be plentiful at the same time. Inanga, Whitebait, were particularly plentiful at Te Awa o Te Atua.

The connection of Ngāti Rangitahi to the Rangitaiki River should not be overlooked. The river in its upper reaches connected Ngāti Rangitahi, Ngāti Manawa, Ngāti Whare, Ngāi Tūhoe and Ngāti Tūwharetoa. The lower reaches of the river linked Ngāti Rangitahi to several of the swamp and coastal iwi, Ngāti Pukeko, Ngāti Umutahi and Ngāti Pou at Kawerau. Ngāti Rangitahi can show close connections to several sites along the full length of the river prior to its joining with the Tarawera River immediately to the east of Te Awaoteatua.

In the early 1800s, Tionga, the then-chief of Ngāti Rangitahi put in place an aukati, a line prohibiting neighbouring iwi from crossing Ngāti Rangitahi territory without permission. This line called Te Whakarewa stretched from Te Mimiha Pā, near present day Matatā, in a direct line to Maungawhakangama, inland and to the south of present day Kawerau. The aukati was put in place in response to the battle Tumutara, which took place on the banks of the Tarawera River immediately below Maungawhakangama.

Mo te matenga o Ngātiawa, o Ngai Te Rangihouhiri i a Tuhourangi, i a Ngāti Rangitahi ki te whakawhititanga i Tumutara, kei te awa o Tarawera. He nui ngā rangatira i mate ki reira, ka whakaritea ki te paenga tohora. Ko Te Ramaapakura, he rangatira nui no Ngai Te Rangihouhiri.

Ko Tumutara te parekura, ko Puketapu te pahoro, i mate a Te Rama i a Tionga, mātua o Mokonuiarangi.²⁴

Te Whakarewa is the name of a hoanga, or sharpening stone, that was near the mouth of the Mimiha stream that takes its name from this aukati.²⁵ The Ngāti Rangitahi Pā Ngauhu located at the south eastern end of Lake Rotoiti is also associated with the name Te Whakarewa. The importance of this line is acknowledged in the battle of Te Kaokaoroa.

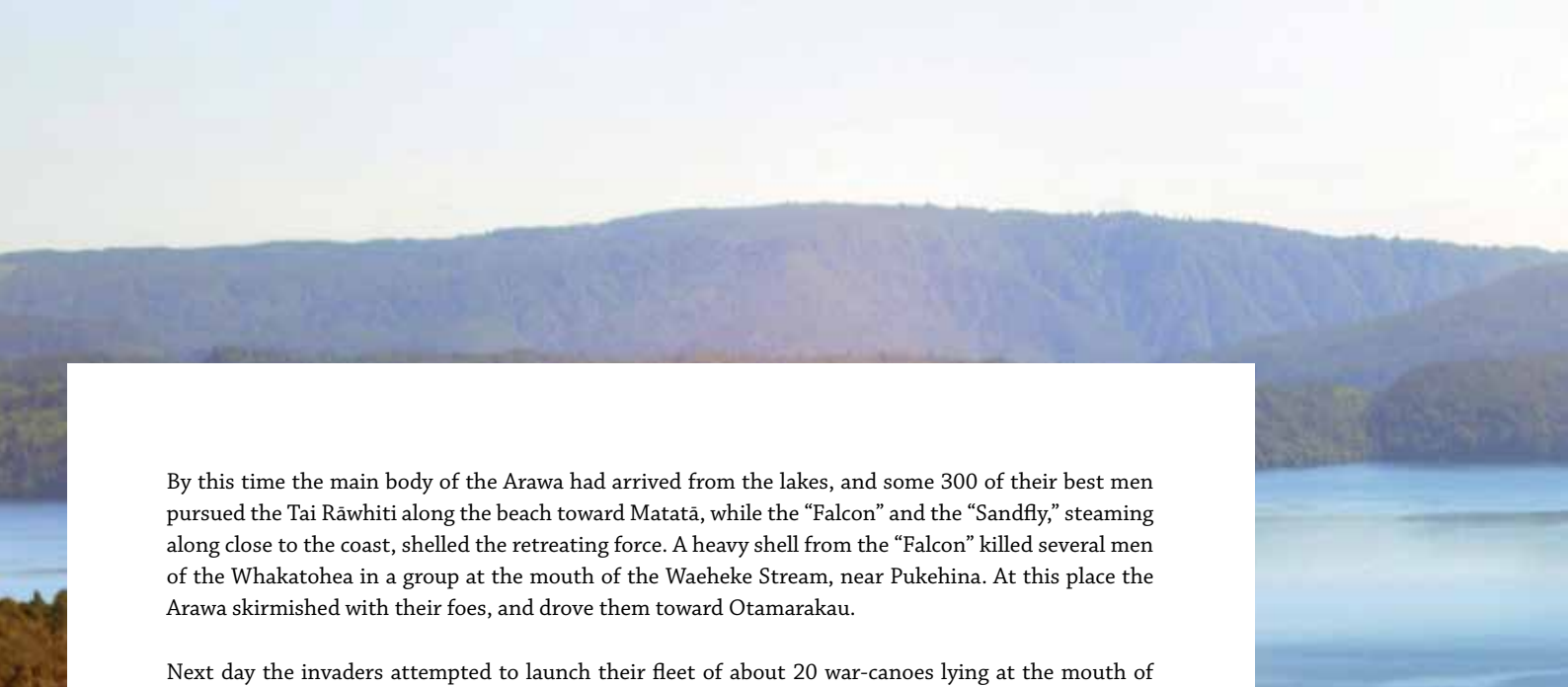
Te Kaokaoroa o Ngāti Rangitahi

In 1863, some Ngāti Porou from the East Coast and some Tūhoe joined the war in the Waikato. In early 1864, a much larger group of East Coast King supporters and more Tūhoe assembled at Matatā. This Tai Rāwhiti force sought Ngāti Rangitahi approval to cross their territory, but it was denied. The decision was made to then cross via the inland lakes, Rotoma, Rotoehu and Rotoiti. The resulting battle with Te Arawa took place in early March at Ngauhu, a Ngāti Rangitahi Pā site built by Rangiaohia. The Pā is located at the eastern end of Lake Rotoiti.

After some bloodshed, the battle ended in a truce and a withdrawal of the Tai Rāwhiti force. The latter retreated to back to Matatā and then, 800 strong, advanced on Maketu. Here, there was a small British garrison in a redoubt (Fort Colville) on an older pā site, which was besieged in late April 1864. Two warships, the H.M.S. “Falcon” and the colonial gunboat “Sandfly”, and also the guns on Pukemaire Pā, opened fire on the Tai Rāwhiti, and soon drove them out of their entrenchments. They recrossed the Waihi Lagoon and occupied the sandhills on the opposite side, but their position was stormed by McDonnell and his Rangers and Te Pokiha Taranui (Major Fox) and Ngāti Pikiāo under a very heavy fire.

²⁴ <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Cow01NewZ-c41-1.html>

²⁵ Note: Te Whakarewa is now on show at Auckland Museum.



By this time the main body of the Arawa had arrived from the lakes, and some 300 of their best men pursued the Tai Rāwhiti along the beach toward Matatā, while the “Falcon” and the “Sandfly,” steaming along close to the coast, shelled the retreating force. A heavy shell from the “Falcon” killed several men of the Whakatohea in a group at the mouth of the Waeheke Stream, near Pukehina. At this place the Arawa skirmished with their foes, and drove them toward Otamarakau.

Next day the invaders attempted to launch their fleet of about 20 war-canoes lying at the mouth of the Waitahanui. However, the Arawa came upon them, drove them off, and seized the canoes; some of the long waka taua had broached into the surf and were smashed. The following day (28th April) the pursuit was continued along the wide sandy beach called Te Kaokaoroa, extending from Otamarakau to the mouth of the Awa-o-te-Atua River at Matatā. The fight, lasting all day, raged over the sandhills and the Ngāti Rangitihī kumara and taro plantations between the sea and the high sandstone cliffs.

The principal Arawa chiefs engaged, beside the energetic Pokiha Taranui, were: the old warrior Tohi te Ururangi (also called Winiata Pekama, or “Wynyard Beckham”), Matene te Auheke, Te Waata Taranui, Te Mapu, Rota Rangihoro, Henare te Pukuatua, Te Araki te Pohu, Te Kohai Tarahina, Paora Pahupahu, and Kepa te Rangipuawhe. These men represented all sections of the Arawa people.

The spot where the Tai Rāwhiti warriors made their final stand is near Pua-kowhai (Pikowai) Stream, about two miles west of Matatā. They took cover under the bank of a small water-course trending down through the cultivations of kumara and maize. About 400 of the enemy resisted here, with others in reserve. The Ngāti Awa and Whakatohea fired heavy volleys from their double-barrel guns, but the Arawa, advancing in quick rushes after the volleys, got up within 30 feet of them. Then a daring chief, Paora Pahupahu, armed only with a taiaha, dashed at the enemy’s line and cut his way through, followed by the advance-party of his tribe.

Meanwhile Tohi te Ururangi, standing on a low sandhill nearer the sea, was directing the movements of his warriors, shouting and pointing with his taiaha, when a volley laid him low. The enemy broke and fled. Most of them retreated along the beach; Hira te Popo, of Ngāti Ira, from Waiioeka, Opotiki, and his detachment of the war party escaped up a gully on the cliff side. About 50 of the rebels were killed in this fight. The Arawa closely pursued the fugitives, and killed Te Ringa-matoru and several other chiefs of the Whakatohea on the sandhills near the place where the Matatā Railway Station now stands. Te Arawa carried their wounded chief Tohi to the Pua-kowhai Stream, and he died there that evening. In revenge for his death his widow shot Te Aporotanga, a chief of Whakatohea, who had been taken prisoner.

The pursuit ended at Matatā. The invaders retreated in canoes to Whakatane along the Orini River, running parallel with the coast and connecting the Awa-a-te-Atua with Whakatane. The Orini, then a fine deep waterway, is no longer navigable. About half the flotilla of canoes in which the Tai Rāwhiti warriors came had been left at Matatā in readiness for return. Ngāti Rangitihī, the present owners of Matatā, give the names of some of the war canoes: the “Tu-mata-uenga,” a very large waka taua belonging to Ngāti Porou; the “Uekaha,” “Whanga-paraoa,” “Tararo,” and “Urunga-Kahawai.” All the canoes were decorated in warlike fashion and bore carved figure-heads.

Interwoven Whakapapa

When Rangiaohia, Apumoana, Rakeiao and their children occupied Lake Tarawera and its surrounding lakes, they also occupied the Tarawera River catchment and its tributaries.

Four examples of the interrelationships between these three sons of Rangitihi are given here:

1. Te Aowheoro, Apumoana's wife, was a sister to Maruahangaroa. She was also the mother of Rangitihikahira who married Mahi.
2. Tuwhakaurikawa, a son of Ratorua, was married to Aotuhirangi a sister to Rangitihikahira. Ratorua was a brother of Rangiaohia.
3. Hineteara and Hineturangi are both sisters to Morewhati, a son of Pikiao I (Ngāti Pikiao). They married two of the sons of Mahi and Rangitihikahira, namely Pikiao (a Mahi) and Mokaiketeriki. Pikiao I was a son of Kawatapuurangi, who was another brother to Rangiaohia.
4. Hineteao and Taketakeputaahiahi were also sisters and daughters of Tuwhakaorua. They married the two eldest sons of Mahi and Rangitihikahira, Rongomai and Ihu. Tuwhakaorua was a grandson of Rakeiao.

As well as intermarriage, Ngāti Rangitihi can show several interrelationships with the older tangata whenua hapū associated with those people in occupation prior to the arrival of the Arawa Waka.

	Kahukura	
Tamatekapua	Tupotoariki	
Kahumatamomoe	Tauritea	
Tawakemoetahanga	Te Aotakamaiwaho	
Uenukumairarotonga	Ngakahotuarua	
Rangitihi	Tikitikimairungaoho	
Rakeiao = Maruahangaroa	Te Ranginuitetaea = Maruhikuao	
Puhiau	Te Ahinaariki = Ruatawhiti	
Koira = Waiata	Waiata = Koira	
Tutehoenga = Whaeateao I		
Tunakaitawhiti = Tamoutini		
Whaeateao II	sisters	Hinerauhua = Ruaroa
Mahora = Whareiti		Tauwhitu
Tionga		Hemahema
Mokonuiarangi		Te Umukohukohu
Te Kuruotemarama		Iwikaikai = Te Kuruotemarama
		Arama Karaka



The Tarawera River

On June 10, 1886, Mt Tarawera erupted covering more than 200 square kilometres in more than 50cm of basaltic scoria and ash.²⁶ It was also reported that 50 to 150mm of ash fell between Te Teko and the Orini River.²⁷ The eruption formed a natural dam at the outlet of Lake Tarawera, which resulted in the water level of the Lake rising by approximately 12 metres above its previous level.²⁸

Between 1890 and 1891 the Rangitaiki Plains were surveyed into 500 acre sections with the hope that large sections would attract settlers with high private capital, who could afford to drain the plains and create a large, fertile grain growing area.²⁹ As a condition of land lease in the area, leaseholders had to provide “substantial improvements (including reclamation from swamps) to the permanent character of the land” within six years of receiving the lease. This meant leaseholders had to drain the swamp land and make it suitable for agricultural use.

In July 1892, a large flood filled the swampy Rangitaiki Plains and for several years gave the appearance of an inland lake behind the coastal sand hills. This indicates that until at least the end of the 19th Century, the Rangitaiki Plains were a very swampy and waterlogged area which flooded easily and often.

In 1893 the first drainage board was established by leaseholders, and between 1893 and 1896 it made a concerted effort to drain the Rangitaiki Plains. This was privately funded. However, with the plains so flooded it was impossible for leaseholders to generate income and many had to leave as they could not afford rent for their land. With leaseholders leaving, the first drainage board disbanded and sections were re-advertised.



On 1 August 1901, the second drainage board was established. This drainage board, with the help of a recently-created local council, managed to dam and re-direct a number of streams and rivers on the plains and began the first drainage programme. Drainage however had varied rates of success due to the fact that as water was drained from the land, the waterlogged ground and peat swamps began to subside and the water level effectively remained high.

On 4 November 1904, 18 years after the Tarawera eruption, the natural dam at the outlet of Lake Tarawera failed and released water at a rate of up to 700 metres per second into the Tarawera River. This caused an area of 150 square kilometres to flood. In some areas the flood waters were so deep they rose above the windowsills of houses. The river continued to deposit sediment for years to come and by 1906 the riverbed had risen so much that the river began to overflow through the sand hills above Kawerau.

The 1904 flooding of the Tarawera River is the first recorded flood event from this river. Before this, the river level did not fluctuate very much compared to the Rangitaiki, as the Tarawera has a very limited catchment and is lake fed.

²⁶ White, et al., 1997

²⁷ Gibbons, 1990

²⁸ White, et al., 1997

²⁹ Gibbons, 1990



In 1906, as a response to the floods and filling of river channels, local settlers Thomas Seccombe and the Grieve brothers constructed stop banks near Kawerau to protect their properties and to divert the Tarawera River towards Lakes Rotoitipaku and Rotoroa, and the Otarakuti (Ruaparapara) Stream. The current location of the Tarawera River at Onepu is the result of the stop banks and re-direction of the river. On 1 August 1910, the second drainage board was abolished.

By 1918 the Tarawera River no longer flowed along its original path, but along a new one where we see it today. Between 1911 and 1925 a series of canals on the Rangitaiki Plains were dredged and the Rangitaiki River was diverted to flow straight out to sea near Thornton where it reaches the sea now, rather than flowing north to Matatā. The Tarawera River was also dredged to straighten and widen the river. This work was all carried out by the Lands Department.

However as early as the 1920s and as late as the 1940s, flooding commonly occurred on the Rangitaiki Plains. Swampy areas in particular caused areas of deep peat to continue to subside, some areas considerably, and the gravity drainage of the canals was gradually lost.³⁰ In 1948, control of drainage on the plains was handed over from the Lands Department to the Works Department.

In early 1950 Kawerau was chosen as a site for the Tasman Pulp and Paper Mill, mainly due to the geothermal energy resource. The Mill itself was built between 1953 and 1954. In 1954, Parliament passed the Tasman Pulp and Paper Company Enabling Act. This Act facilitated Fletcher Challenge, using the Tarawera River as what was effectively an open drain adjacent to the Tasman Pulp and Paper mills at Kawerau.

Overnight, a sparkling body of water — a whakapapa, a water resource, and a fishery — was turned black. The enabling Act was also the end of many farmers' water supply on that adjacent plain. However, while Pākehā farmers were given an alternative water supply, the Māori farmers were not. Fletcher Challenge had promised local whānau jobs and a clean river for ever. Neither promise was fulfilled for the blacklisted whānau who dared to stand up to Fletcher Challenge and for the river that turned black.

From that day, some staunch tangata whenua stood up and challenged, whether they worked at the mill or not, and many mill workers have stood in this struggle. That upper river, which is a sparkling, beautiful and dynamic river, was home then and is home now to many fish, fishers, recreation pursuits, and to people who live alongside it. But the lower river was renamed that day, and still is called the "black drain". It is recognised as being compromised for angling and swimming, for food gathering, and for the people's identity.

The enabling Act was finally repealed in 1992, when it was forced to be heard under the Resource Management Act and the discharge was addressed as a Resource consent. Section 107(2)(a) of the Resource Management Act still provided for the pollution of the Tarawera River as an "exceptional circumstance", which is why, in 2012, the 'Restricted Duration of Certain Discharge and Coastal Permits) Amendment Bill' was proposed.

The Bill proposed that it was a breach of article two of Te Tiriti o Waitangi to allow up to 150,000 tonnes of pulp mill effluent per day to be discharged to the Tarawera River, especially when the discharge contained resin acids, which blacken the river, and up to five tonnes of organochlorines from the bleaching of that pulp. It was argued that while the levels of dioxins had been reduced by 2012, there were invisible contaminants in that sediment 60 years later. While the effects on trout and native fish have in many cases been limited, the effects relating to tuna (eel) have shown deformed livers and kidneys.

In 1957 the first geothermal well came on to production for the Mill, making Kawerau the first producing geothermal field in New Zealand.³¹ The original wells (KA1 to KA37) were drilled by Fletcher

³⁰ *ibid*

³¹ NZGA, 2011



Challenge to supply steam to the mill. The third Drainage Board was also then established. Between 1957 and 1989, this drainage board continued to drain the Rangitaiki Plains and maintain existing channels as well as install new pumps, stop banks and flood gates.

In 1979 Fletcher Challenge sold its geothermal wells to the New Zealand Government as they were proving to be sub-economic.³² The wells were then run by MB Century (Resources) who continued to supply steam to the mill.

On 2 March 1987 the Edgcumbe Earthquake hit the Bay of Plenty with a magnitude of 6.3 on the Richter scale. Subsidence resulting from the earthquake ranged from millimetres to over two metres.³³

By 1993, 18 of the geothermal wells in Kawerau were cased to 300 metres for production.³⁴ All of these wells terminated in volcanic deposits. Steam from these wells was provided to the Tasman Pulp and Paper Mill for industrial purposes. In 2003, in response to a desire for sustainable electricity production, Mighty River Power began exploration for geothermal resources.³⁵

Commissioners met in 2009 to consider applications by Norske Skog Tasman Ltd, Carter Holt Harvey Pulp & Paper Ltd, and Water and Waste Services, for resource consents in relation to the Tasman Mill(s) at Kawerau. These consents were granted.

The Environment Court then heard an appeal as to the continued discharge of 150,000 tonnes of pulp or effluent – including organochlorines. The effects of the discharge its opponents proposed had not been properly identified, and the concentrated resin acids pouring into the river was unacceptable under section 107(2). They suggested that the Mill could use oxygen bleaching and reuse waste water as a significant step forward to reducing the volume of discharge. However, the Court confirmed a 25-year consent in 2010 after the appeal was lost.

“Kua kii ke au, he taonga a Tarawera. He taonga e tukuna iho e matou ki a matou tamariki mokopuna. Na reira me noho ora a ia. Ma te aha noho ora ai? Ma te pai o ta matou tiaki i a ia. Anei ano te whakapono a Ngāti Rangitihī, ehara nana ngā taonga o tona ao. Mo te wa e ora ana a ia, ko ia te kai-tiaki. He kai-tiaki noa iho a ia.”³⁶

“I have said that Tarawera is part of our heritage, for us to ensure and to bequeath to the following generations. Therefore, it must be maintained in good condition. How do we achieve that? By good stewardship and care. It is a basic Ngāti Rangitihī tenet that the things of this world do not belong to us. During our lifetime we are only guardians – merely guardians.”

Tarawera Road and Rail

With the opening of the ferro-concrete bridge over the Whakatane river in 1911, the need for a road from Matatā to Whakatane became integral. It was decided that a series of inland roads surveyed in the 1890s would at least in part satisfy the requests of many of the farmer settlers who had purchased sections on the Rangitaiki Plains. It also provided the most obvious route for the continuation of the East Coast Main trunk railway from Matatā to Awakeri (Mangaroa) and on to Taneatua.

The road and railway line were commenced with ballast and roading material being quarried from the Awakaponga and Matatā Quarries.

³² Carter & Hotson, 1992.

³³ Gibbons, 1990.

³⁴ Wigley, 1993.

³⁵ Spinks, et al., 2007.

³⁶ Evidence given by Henare Pryor at the Te Arawa Claims Settlement Hearings.

Ruawahia

Claimants

On 12 February 1891, the Native Land Court awarded Ruawahia block to Ngāti Rangitīhi represented by Arama Karaka Mokouiarangi.³⁷



Ruawahia block (22,990 acres) lies at the heart of the Ngāti Rangitīhi inland rohe, taking in the iwi maunga, Ruawahia, as well as the bulk of Tarawera Lake and the Ngāti Rangitīhi kāinga and sites on its shores. Coming before the Court so late (1891), Ruawahia block was inevitably defined by the surveys of the land surrounding it, including Haehenga and Okataina to the north, Pokohu and Rerewhakaitu to the east, and Rotomahana Parekarangi to the south.

The list of owners' names provided to the Court was extensive, 386 in fact; all Ngāti Rangitīhi. As well as the claim of Ngāti Rangitīhi, two counter claims were made to the block. These claims included Ngāti Tuwhakaorua/ Ngāti Tutekawaora and Ngāti Te Apiti. Neither set of claimants disputed the rights of Ngāti Rangitīhi to Ruawahia block, they simply claimed to be included as hapū in the Ngāti Rangitīhi claimant list.³⁸ Ngāti Te Apiti actually claimed as a hapū of Ngāti Rangitīhi. The Tuwhakaorua and Tutekawaora claims were conducted by Mika Aporo on behalf of himself and others of the hapū, and were quite specific in the portion of Ruawahia block they claimed; that was in the northwest of the block, on the south east side of Makatiti Dome. The Ngāti Te Apiti claim was brought by Manahi on behalf of Ahenata. It too was quite specific in its claim, for maara kai on land south east again from the land claimed by Tuwhakaorua and Tutekawaora.

The Court concluded its judgement by stating:

The court is of the opinion that the (counter) claimants in this case although descended in part from Rangitīhi ancestors are Tuhourangi both by birth and adoption, and that they did not at any time within the last 50 years occupy this land by right.³⁹

At page 307 of the Court judgement, a distinction is made between the membership(s) of Ngāti Te Apiti. It states as follows:

In answer to Ahenata's claim the Ngāti Rangitīhi witnesses admit that Ahenata, Taraniko and their descendants are of the Ngāti Te Apiti tribe, but do not belong to that section known as Ngāti Te Whareiti to whom alone the Makatiti lands belongs.⁴⁰

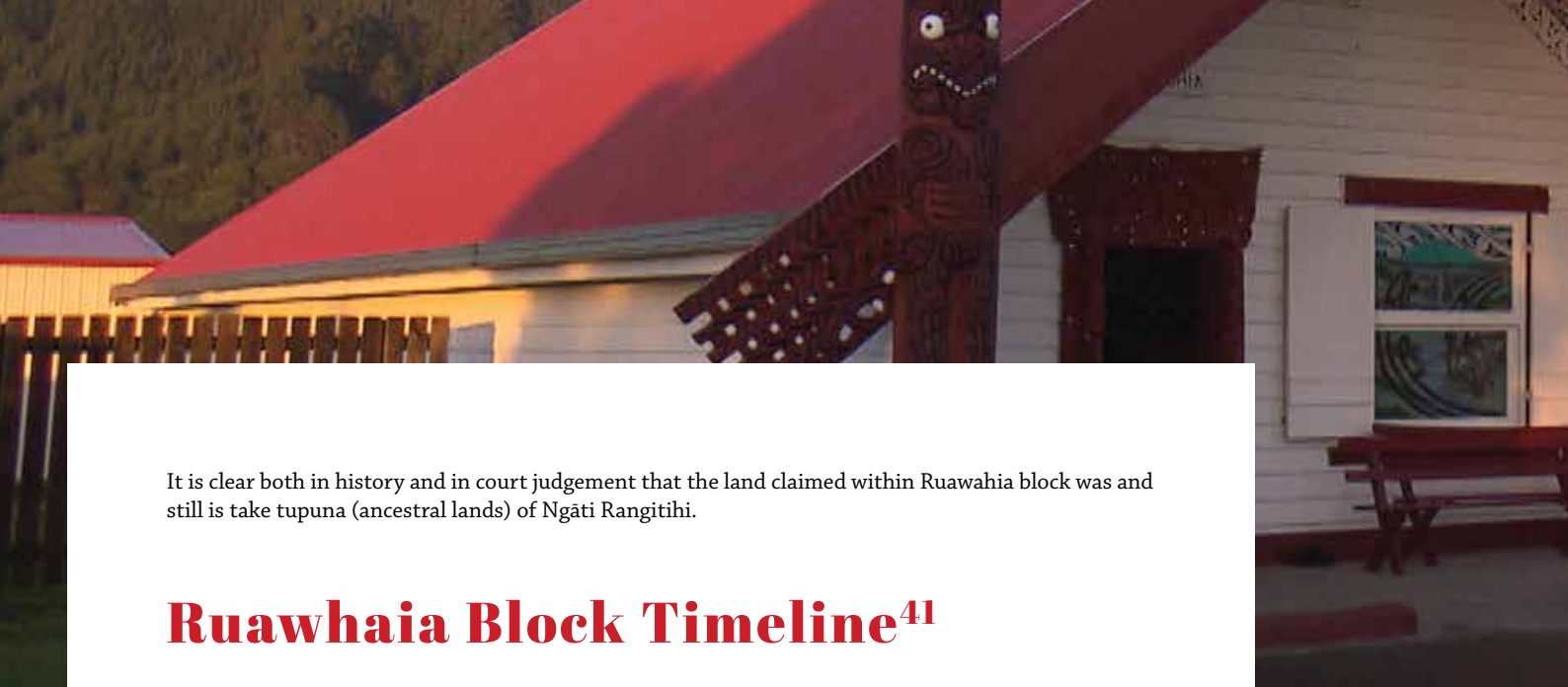
They (Ngāti Rangitīhi) moreover contend that these people belong to that part of Ngāti Te Apiti, who through intermarriage with Tuhourangi became a part of that tribe, and had on several occasions fought against the (Rangitīhi) Apiti and Ngāti Rangitīhi down to the Ariki fight, when Tuhourangi Ngāti Te Apiti shot the chief Paerau, a brother to Te Kuru o Te Marama, one of the leading chiefs of Ngāti Rangitīhi.

³⁷ 4 Whakatane Minute Book Page 308 – 12/2/1891

³⁸ 4 Whakatane Minute Book Page 302 – 12/2/1891

³⁹ 3 Whakatane Minute Book

⁴⁰ This is confirmed in the claims brought by Ngāti Rangitīhi in the Haehaenga case.



It is clear both in history and in court judgement that the land claimed within Ruawahia block was and still is take tupuna (ancestral lands) of Ngāti Rangitīhi.

Ruawahia Block Timeline⁴¹

3 November, 1890

Henry Mitchell wired (telegram) Mitchell at the Native Department with respect to Ngāti Rangitīhi land at Ruawahia. Mitchell explained that the tribe had submitted a claim to the Native Land Court at Whakatane for Ruawahia but “*like other tribal claims in this district, sketch plans only preferred*”. Ngāti Rangitīhi asked for their ownership of the block to be confirmed on the basis of this sketch survey.

Mitchell had surveyed the block, which “*comprises Tarawera and Ruawahia mountains and about half of Tarawera Lake*”. Land in the mountainous portion was seen as “*practically valueless*”, but the claimants believed that other portions were good quality. The request to accept the sketch survey was submitted to the Surveyor General who was asked “*to send down the plan for Governor’s signature if he thinks it is good enough*”.

Title to the 20,600 acre Ruawahia was adjudicated by the Whakatane Court in February 1891 on the basis of the sketch plan. A total of 386 owners were admitted as owners of the block.

6 August, 1897

Gill recommended a Crown purchase of Ruawahia. He believed that the block, which “*covers several miles of frontage to the Tarawera lake and Tarawera river*” was worth more than adjoining land at Rotomahana Parekarangi, which the Crown had already purchased. Gill believed that the purchase could be completed “*within a reasonable time*” at the rate of three shillings per acre, a rate that he stated was “*a very low one*”. Gill asked for Sheridan’s instructions before he visited Matatā, where most of the owners lived.

Sheridan asked Gill why he was not including the 6,000 acres encompassed by Lake Tarawera, as ownership of the lake was included in the title. Gill confirmed that title to the lake was included in the Native Land Court order but he did not believe it was necessary to purchase it, “*believing that all the Lakes in the Colony (at least this one) belong to the Crown*”. Sheridan referred the question to Judge MacKay, noting that there was at least one other case in which Māori owned lakes (the Wairarapa Lakes). The Judge confirmed that “*the Crown has no inherent right to all the Lakes in the Colony*”.

The Tarawera Lake being included in the Order of the Court places it in precisely the same position as the Wairarapa Lake, or any other body of fresh water situated within the boundaries of any block of Native Land, not yet alienated to the Crown.

The Surveyor General provided Sheridan with his own opinion on Māori ownership of lakes:

I do not exactly see that the Maoris [sic] have any right to lakes if they have sold the land fronting up to that line. My idea is that lakes are highways like the sea, and belong to the public at any rate by its use. This was tried on in the case of Rotorua, but I objected, and the titles only issued to the margin. It is rather a delicate point.

⁴¹ Turnbull Library Research



On 14 October 1897, the Minister of Lands approved of Sheridan's recommendation that Ruawahia be purchased for 2,190. Sheridan forwarded this to Gill, instructing him that *"There is no occasion to raise the question of the ownership of the Lake. Let the deed include it in the purchase."*

13 December, 1897

Raureti P. Mokonuiarangi wrote to Gilbert Mair objecting to the proposed sale. Mokonuiarangi stated that the offer to sell did not come from *"Ngāti Rangitihī proper but half castes and people living at a distance"*. He informed Mair that Ngāti Rangitihī had also written to Gill asking him *"not to buy this block"* because *"this is the only land left us from the time of our forefathers till the present day"*. Mair informed Gill of Mokonuiarangi's message, stating that he had told Mokonuiarangi that *"he had better see you"*. There is no response from Gill on the file.

4 April, 1898

A further protest against the purchase was submitted by Takawheta Kaipara Mokonuiarangi:

I, that is all my people, object to negotiations for purchase made by Mr Gill, Government Land Purchase Officer in connection with the Ruawahia Block, for I and my people do not desire to sell it.

Mokonuiarangi informed the Native Minister that Ngāti Rangitihī wished to retain Ruawahia *"for the maintenance of our descendants for all time"*. He objected to Gill's method of purchase, stating that the government should have contacted him in the first place before opening negotiations with individual owners. Mokonuiarangi also objected to Gill's application *"to have individual interests in the Rotomahana Parekarangi Block defined"*. He stated that this was *"a matter for me and the people to take action about"*.

Gill contended that *"The only objection I know of raised against the purchase of this land was that Ngāti Rangitihī had several old burial places on the Tarawera and Ruawahia range"*. He stated that he had discussed the reservation of these wahi tapu with the owners in January and that *"Many of the principal owners are satisfied with this and later on will assist me in the purchase"*. Defending the purchase of the block, Gill stated that the block had not been cultivated since the eruption of Tarawera and *"at the present time there are not five Natives residing on the Block"*.

With respect to the application to the Native Land Court for a definition of relative interests in Rotomahana Parekarangi, Gill stated that his application was supported by *"many of the owners"*. The owners had prepared the lists *"themselves and they will conduct the case through the enquiry"*.

Presumably, this response was satisfactory to the Under Secretary of the Native Land Purchase Department. However, it failed to address the fundamental concerns raised by Ngāti Rangitihī, whose continued opposition to Crown negotiations was reiterated in a petition from Te Hiko Mokonuiarangi and 146 others on 27 July, 1898. The petitioners noted that Gill had succeeded in acquiring individual interests from some 50 to 60 owners (from a total of 380).

Mokonuiarangi and others described the sellers as either half-castes not living as Māori or as Māori who lived with other hapū. They *"are not permanent members of the Ngāti Rangitihī ... whereas the majority of the persons owning the land are holding on to it and have no wish whatever to sell that block."*

Therefore, we your petitioners earnestly appeal to you to have some regard for us and put a stop to the purchase by the Crown. This is the remaining portion the balance of the land belonging to your petitioners.

Ngāti Rangitihī also wrote to Wi Pere and Henare Tomoana, asking them to support their application to the Native Minister. As Ngakuku and others explained to the MHR for Eastern Māori, Wi Pere:

This is a great hardship, this is the balance of our lands, being the mountain that all the Arawa make greetings to, (venerate), it is land held from the time of the ancestors, Ngāti Rangitihī are buried there.

Pere recommended the Ngāti Rangitihī application to the Minister of Lands. Noting that the land was of inferior quality, he instructed him to “leave it for their use”.

17 August, 1898

Sheridan sought Percy Smith’s opinion on the worth of continuing with negotiations. The Surveyor General replied that: *“Ruawahia block is not much use from the settlement point of view, but it has other attractions on it. It would injure the public much however if it remained native land some years longer.”*

The Ngāti Rangitihī objections to the purchase were in vain. On 29 August 1898, Sheridan wrote to Gill:

It is difficult to understand what influences are at work in this matter. You had better note all the signatures to this protest and advise me from time to time as they offer their shares.

Gill asked Sheridan to confirm that *“I may go on as usual and purchase from those who come to me and want to sell”*. He noted that 44 of the signatories were not owners in Ruawahia. He also stated that:

Ngāti Rangitihī besides having this Block 20,600 acres, own Rerewhakaitu 4,900 acres, Onuku (Rotomahana Parekarangi No 5B) 8,000 acres. They have also large interests in Pakau Te Pukatu – Pokohu and Matahina blocks as well as lands around Matatā where most of Ngāti Rangitihī reside and cultivate.

5 October, 1898

Sheridan instructed Gill to *“purchase any shares offering until Court sits to define interests of the Crown”*. A month later, Gill reported having purchased the individual interests of three of the signatories to the petition.

10 April, 1899

Raureti P. Mokonuiarangi and 17 others wrote to the Ministers of Native Affairs and Lands, Seddon and McKenzie on behalf of *“Ngātiringitihī who have not sold”*. They repeated their request for the cessation of the Crown’s purchase of Ruawahia. Ngāti Rangitihī noted that the block was *“under the provisions of the Thermal Springs Act, 1881”* and that some owners had sold their interests to the Crown. They asked that the remaining land should:

Be assured to us, because our thoughts are permanently attached to the places where our ancestors and parents who have passed away from us lie (buried) it is the mountain of parting for all the Hapū [sic] of the Arawa. We cannot stop a person from selling land seeing that the way is open for the Government to acquire land, therefore we ask the Government to have some regard for us and that you two put a stop to this, so that those who desire to sell may not be able to do so.

In support of their request, Mokonuiarangi and others referred to recent government decision to stop purchasing in the East Coast district. Ngāti Rangitihī’s submission was supported by several *“members of the select Committee for the East Coast, appointed to advise you with regard to the government purchases in the East Coast District”*.



25 May, 1899

Gill once more defended his purchasing activities and he attributed objections to the purchase to concerns that wahi tapu would not be protected from the purchase. He stressed that there had been no cultivations or families in residence since the eruption. Gill reported that 80 of the 386 owners had sold to the Crown to date, included nine signatories to the July 1898 petition. Gill also noted that, only four days before submitting the petition, Raureti had sold his son's interests in Ruawahia (Raureti was trustee of the interest under the alias Raureti Te Okatu).

This latter point was taken as the most pertinent by Sheridan, who wrote to Raureti on the Native Minister's behalf, stating that *"The Minister will be glad to hear how you reconcile this request with your own quite recent action of selling your son's interest in the land in question"*. Sheridan also informed Mokonui-arangi that *"Ancestral burial grounds in lands purchased from Natives are invariably reserved by the Government"*.

According to the 1900 Land Purchase return, prior to 31 March 1899, Gill had acquired interests equating to 2,738 acres. He had secured interests equating to a further 10,472 acres in the year to 31 March 1900.

12 December 1907

A Native Land Court hearing in Rotorua awarded 18,341 acres in Ruawahia to the Crown. Ruawahia 1 contained five two-acre reserves. The remaining area of the block turned out to be larger than the sketch survey had predicted. The 4,649 acre Ruawahia 2 was awarded to 92 owners.

Note

Based on the original sketch plan, Ruawahia was estimated to be 20,600 acres, however its actual size was 22,990 acres, hence the two different figures referred to.

Rotomahana Parekarangi 5B - Onuku



In 1882 the Native Land Court set the survey boundaries of Rotomahana Parekarangi, and hapū came to argue their rights to different parts of the block. Judgement was made as to who owned which areas. None of the tribes were happy with the result, so a rehearing was called five years later in 1887. The result saw the Court divide the block into six parts to six hapū. The division was as follows:

- Part 1: Rotomahana Parekarangi No 1 (Horo Horo) was awarded to Ngāti Kea, Ngāti Tuara with 200 acres to Tuhourangi.
- Part 2: Tumunui was awarded to Ngāti te Kahu and Ngāti Tumatawera.
- Part 3: Paeroa block was awarded to Ngāti Paoa.
- Part 4: Moerangi to Ngāti Whakaue.
- Part 5: Onuku was awarded to Ngāti Rangitihi.
- Part 6: Rotomahana Parekarangi No 6 to Tuhourangi.

Onuku (5B) totalled approximately 8,019 acres which was awarded to 421 owners of Ngāti Rangitihi in 1887. This was the one block most affected by the Tarawera eruption of the previous year.



Onuku subdivisions (note continuity, in yellow, with Ruawahia 2B)

In 1904, Onuku was partitioned into six divisions:⁴²

- i. Rotomahana-Parekarangi No. 5B, Section 1, 1904, 1,010 acres awarded to 64 owners
- ii. Rotomahana-Parekarangi No. 5B, Section 2, 1904, 537 acres awarded to 19 owners
- iii. Rotomahana-Parekarangi No. 5B, Section 3, 1904, 399 acres awarded to 13 owners
- iv. Rotomahana-Parekarangi No. 5B, Section 4, 1904, 3,159 acres awarded to 170 owners
- v. Rotomahana-Parekarangi No. 5B, Section 5, 1904, 2,743 acres awarded to 111 owners
- vi. Rotomahana-Parekarangi No. 5B, Section 6, 1904, 101 acres awarded to 44 owners

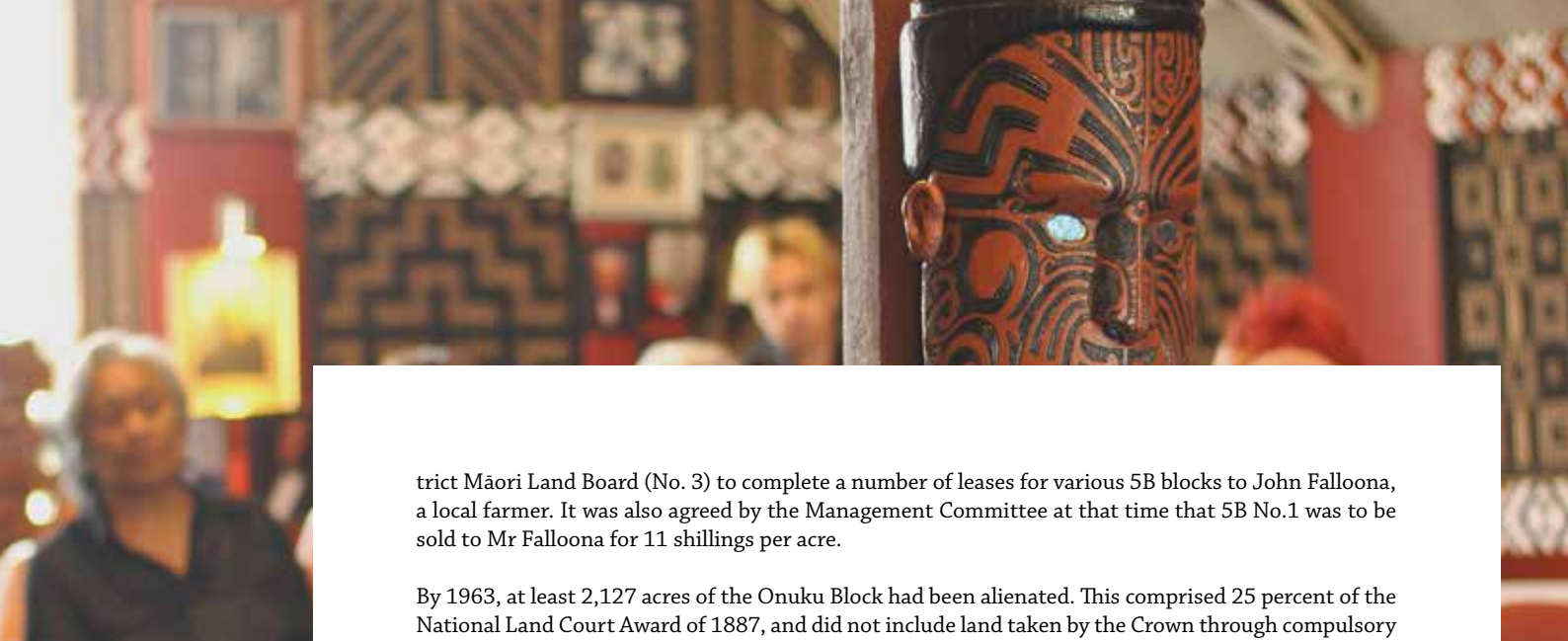
Onuku was originally two blocks made up of Onuku 5B and Matarumakina 5A. Matarumakina is located on the Moura Peninsula and comprises 268 acres. It was awarded to Ngāti Rangitihi in 1887.

A number of Committees of Management were set up in the Native Land Court in 1911.⁴³ The Chairman of the joint 5B No. 4B and 5B No. 5B Committee was Raimona Heretaunga.

The Committees then came under sustained lobbying by local farmers to sell or lease. On 20 May 1911, Raureti Mokonuirangi, the chairman of the Incorporated Owners Management Committee, came before the Waiariki Dis-

⁴² Maketu Minute Book No. 26, pp.315-317

⁴³ 54 Rotorua Minute Book p88



tract Māori Land Board (No. 3) to complete a number of leases for various 5B blocks to John Falloona, a local farmer. It was also agreed by the Management Committee at that time that 5B No.1 was to be sold to Mr Falloona for 11 shillings per acre.

By 1963, at least 2,127 acres of the Onuku Block had been alienated. This comprised 25 percent of the National Land Court Award of 1887, and did not include land taken by the Crown through compulsory acquisition.

The balance of the land that remains is 5,992 acres less the compulsory acquisitions, which is Onuku Farm today.

Reporoa

Ngāti Rangitīhi had extensive interests in Paeroa East, in the north of the block at Okaro and Maungakakamea, and in the south of the block at Otonga (a marker in the Ngāti Rangitīhi Rerewhakaitu claim).

Henare Te Rangi and Hakopa Takapou gave detailed evidence about take tupuna and take ahi karoa.⁴⁴

Niheta Kaipara named the 12 papakāinga, four urupā, and three fighting pā of Ngāti Rangitīhi in the portion of Paeroa East around Maungakokomuka most densely occupied by his people.

The urupa were Ngapuna, Te Ana o Mokonuiarangi, Manuka and Rahui. The fighting Pā were Pukurukohukohu, Kakaramea, and Te Manuka. The twelve kāinga were: Te Ranga, Hungahunga, Toroa, Hautapu, Mangamanga, Hakerekere, Te Tatau, Harakeke-roa, Maraea, Te Rere, Toetoe, and Te Tautara. Niheta stated that it has always been the intention to reserve the land on account of the burial places, settlements and cultivations.

Additionally, there is a landmark kohatu at the base of Maunga Kakaramea which is called Iwituaroa o Te Rangitautau, named from the Tipuna Rangitautau an uri of Mahi and Rangitīhikahira through their second son Ihu.

Takerei Te Ruha of Ngāti Whāoa admitted during the Paeroa East hearing that the boundary laid down by he and Taku-ira Te Marae of Ngāti Te Apiti was a boundary from Otaketake (on the western boundary) by a straight line to Ngā Ti Whakaawe and on to Korokoro o Te Huatahi and back to Okaro.

A Ngāti Manawa witness admitted: *“None of my people ever lived on the triangular piece [Kaingaraoa 1A, heard with Paeroa East], but along the edge of the [Rangitaiki] river near it”*.⁴⁵ His witness Mehaka Tokopounamu of Ngāi Tūhoe told Ihaia Te Waru of Ngāti Whāoa: *“Neither you or I have ever occupied the south western portion of this block [meaning Kaingaraoa 1A].”*⁴⁶

Within the main Kaingaraoa 1 block Peraniko Te Hura admitted that Ngāti Manawa did not have strong claims to the western part of the block – away from the Rangitaiki river – when he told the Native Land Court: *“When my hangi’s were burning on the eastern part of this block, the smoke would extend to the western portion of the block.”*⁴⁷ This extensive area contained no permanent kainga and was, Peraniko said, “unfit for cultivation.”

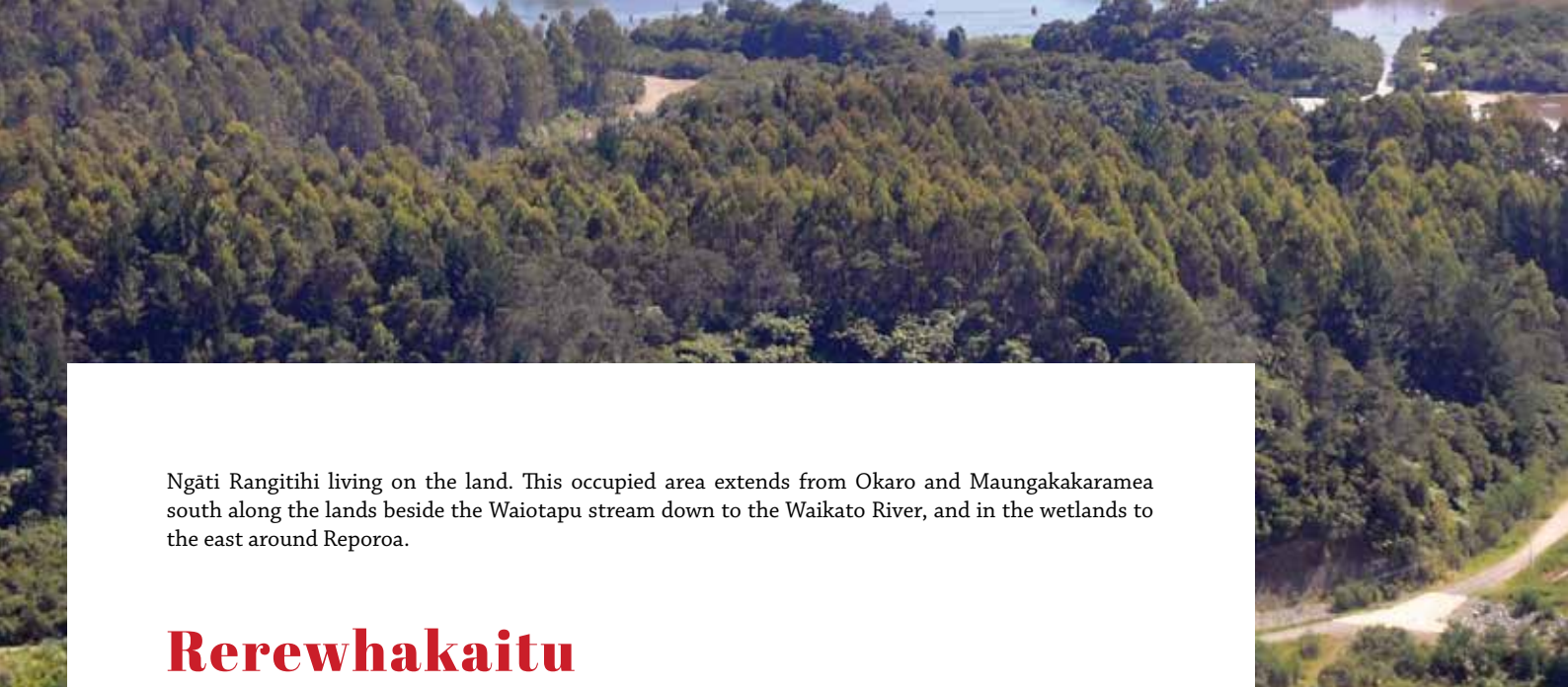
The evidence given in the Native Land Court about the occupation of Paeroa East relates overwhelmingly to an area in the west of the Paeroa East block that was permanently occupied by the

⁴⁴ 1 Whakatane MB, pp.308-321

⁴⁵ 2 Whakatane MB, p.53.

⁴⁶ 1 Opotiki MB, p.202.

⁴⁷ 1 Opotiki MB, p.193.



Ngāti Rangitihi living on the land. This occupied area extends from Okaro and Maungakakamea south along the lands beside the Waiotapu stream down to the Waikato River, and in the wetlands to the east around Reporoa.

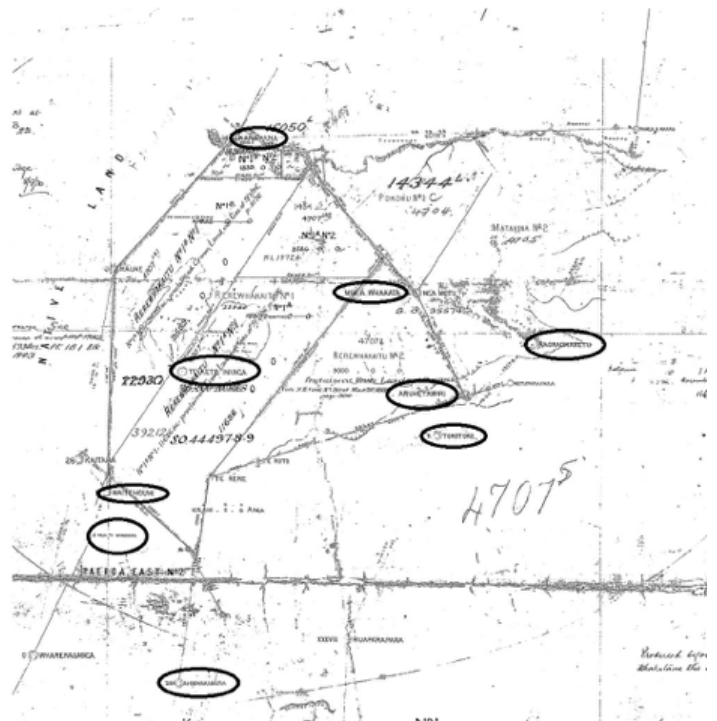
Rerewhakaitu

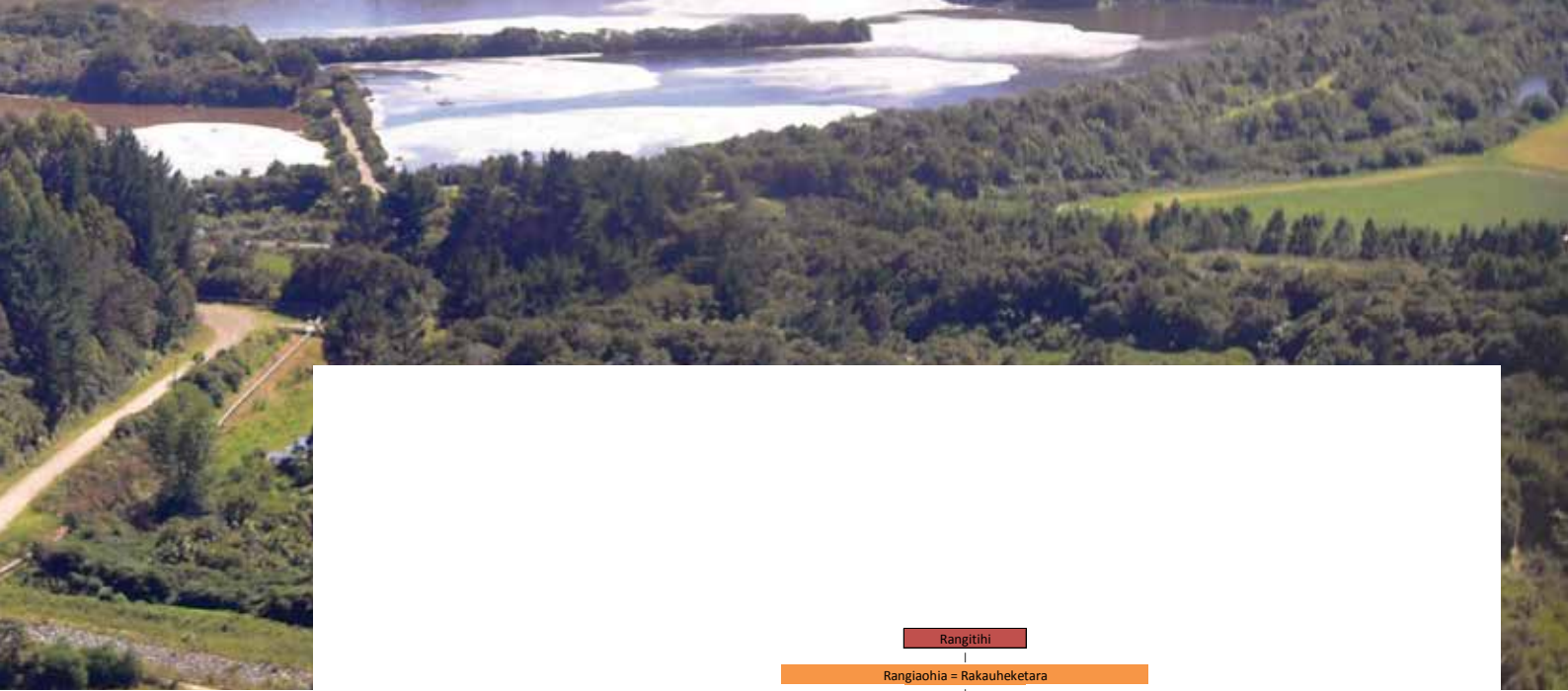
Introducing the case (for Kaingaroa), Hakopa (Takapou) briefly summarised what had been put to the court in 1878, regarding the ancestral claim, ancestral boundaries, and use of the land claimed by Ngāti Hinewai in western Kaingaroa. The claim to Kaingaroa 1 extended from Aruhetawhiri in the north down to Tokotoko, Ruaparapara, Pokapoka, and Wairapukao (the southernmost point), and west to Paharakeke.

Expanding on the 1878 reference to their use of the spring Korokoro o te Huatahi, he noted that this was named by one of Hinewai's descendants, Huatahi. As before he referred to caves, areas for gathering aruhe (and rahui imposed to protect the resource), and other Kaingaroa sites and resources used by Ngāti Hinewai. The cave at Ana-ruru was used for shelter while catching tuna in the nearby Waitehouhi stream, and Hakopa noted that Ngāti Hinewai were the only people who took tuna there.

As noted earlier, fighting erupted between Ngāti Hinewai and Ngāti Rangitihi many generations before, in the time of Mahi and Hinewai. Ngāti Hinewai were defeated at Kaiwhatiwhati by Ngāti Rangitihi and Ngāti Apumoana (Hapū of Ngāti Rangitihi), and fled east across the Rangitaiki river where they were assisted by Ngāti Manawa, Ngāti Whare, and others to repel the Ngāti Rangitihi force pursuing them. Ngāti Hinewai then left the area.

Hakopa related his account of the Kaiwhatiwhati fight, which is similar to that given above. He said the fight took place at Tokotoko, a prominent point a little south of Aruhetawhiri. While noting the eventual defeat of Ngāti Rangitihi by Ngāti Hinewai in that fighting, he later noted that Ngāti Hinewai became a hapū of Ngāti Rangitihi, indicating that a peace was made and ties between them were forged.





	<u>Tamatekapua</u>					
	<u>Kahumatamoe</u>					
	<u>Tawakemoetahanga</u>					
	<u>Uenukumairarotonga</u> = <u>Tuterawhiao</u>					
<u>Rangitahi = Rongomakurihula</u>	<u>Rangitahi = Kahukare</u>	<u>Rangitahi = Manawakosokoto</u>	<u>Rangitahi = Papawharanui</u>			
<u>Ratorua</u>	<u>Rangiaohia = Rakaueketara</u>	* <u>Apumoana = Te Aowheoro</u>	<u>Tuhourangi = Rongomai papa</u>			
* <u>Tuwahakairikawa</u>	* <u>Mahi = Rangitihikahira</u>		<u>Te Aowheoro = *Apumoana</u>			
<u>Rangikawikura</u>		<u>Rangitihikahira = *Mahi</u>	<u>Aotuhirangi = *Whakaurikawa</u>	<u>Rangitihimua</u>	<u>Rangitihihua</u>	<u>Wharewhara = Uekonehu</u>
			<u>Tuteata = Murimano</u>			<u>Whiroketipua</u>
			<u>Tuwahakaurahu</u>			<u>Ruatawhiti</u>
						<u>Te Ahingariki</u>
						<u>Terehina & Walata</u>

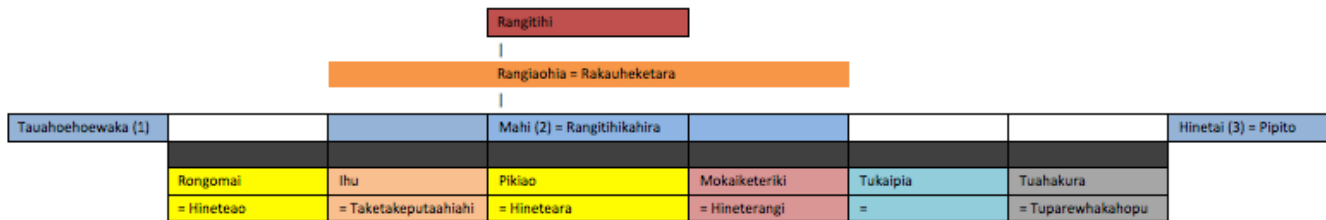


Ngā uri o Rangitihī Whakapapa

			Rangitihī-whakahirahira				
= Rongomaiturikura	= Rongomaiturikura	= Kahukare	= Kahukare	= Manawakotokoto	= Manawakotokoto	= Manawakotokoto	= Papawharamū
Raturua = Kauri	Taurua = Tanemōi	Rangiaohia = Rakaueketara	Rangihūkaheke	Rakeia = Marua	Kawāpaurangi	Apurua = Aweheora	Tuhourangi = Rongomāpapa
Whakaurikawa = *Aptūhirangi	He uri no Apurua	Mahi	Rangitearere = Te Renga	Murimānu	Pikiao I	Rangitihikahira	Aweheora
	(Tanemōtarā)						
Tuteata		Rongomai	Tutewhāwhā	Tuwākāoruahu	Morewhati	Ihu	
Rangikawakura			Orawhī = Iro*				

*NB: Te Aotūhirangi was a sister to Rangitihikahira

Ngā uri o Mahi (katoa) Whakapapa



Tauahoeowaka Whakapapa

Tauahoeowaka (1)		
Ihuarakau	Rongomaimata = Te Porutu	
Ranginui = Oho	Rakeimokorau	Rangiuauo

Pikiao I = Rakeiti	
Tamakari (1)	Morewhati (2)
Pikiao II = Hinehopu	

Tuwākāoruahu Whakapapa

Rakeiao = Maruahangaroa				
Murimānu = Hauakuhia				Rangitearere = Te Renga
Tuwākāoruahu = Hauhurihia (1)			Tuwākāoruahu = Hinetu (2)	Tutewhāwhā = ??
Taketakeputaahiahi = Ihu I	Te Rangitakata = Wairere	Hineteara = Rongomai	Huikai = ??	Iro = Otawhiti
Rangitautaua	Tutakauru	Te Apiti I	Karau	



Tionga Whakapapa from Maaka

Maaka										Maaka	
(Kauwhataroa)	Apa = Hinemoatu									Kauwhataroa	
Paengatu = Hinewai	Totarahua	Rangitahi = Kahukare							Tikitikimairungaho	Paengatu = Hinewai	
Kuraroa =	Matangikaliuha	Rangiaohia = Rakauheketa							Te Ranginuitetaa = Maruhikua	Hawainua = Kahou	Rangiaohia
(Matare = Kuranui)		Mahi = Rangitihikahira							Te Ahinaanki = Ruatawhiti	Haianui	Mahi
Hinengawari = Hape		Rongomai (1) = Hineteao1	Ihu (2)	Pikiao (3)	Mokaiketerki (4)	Tukaipia (5)	Tuahakura (6)	Walata = Koira	Repe = Marohi		
Tumanawapohatu = Kuramua		Te Apti = Hinerangi				Ihu (2)	Tutehoenga	Tutehoenga	Rangimauniora	Ihu (2)	
Kongutu		Te Rangiwahakata = Rangiwahura				Rangitautau	Urupurea	Tamakaitawhiti = Tamoutini	Rangipakunui	Rangitautau	
Titoko = Te Rakituakura		Roohi = Whaeateao II				Tutangata	Katuha	Whaeateao II	Tuata	Tutangata	
Mahora I		Te Whareiti = Mahora I				Tukeka = Pukemaire I	Ngahungatapu		Whakarau	Tongahake	
		(1) Tionga = Ngairinga II (1)	(2) Te Areo			Koroua = Hinekahu	Hinetau		Te Taia	Ngahel	
		Mokonuiarangi = Tokipounamu				Pukemaire II	Tahuna = Kura		Wahanga	Ngarangi = Tukituki	
		Te Kuruotemarama (1) = Te Iwikaikai	Kaipara Mokonuiarangi (2)	Paerau Mokonuiarangi (3)	Pareraututu (4)	Te Kahuterangi	Umuhakarau		Wahiwahia	Koroioi	
		Arama Karaka	Niheta Kaipara			Makao *	Ihu = Te Makao *		Kaiewe = Haratau *	Haratau *	
		Tionga = Rotokohu (2)					Pukemaire III = Mohi		Takapou		
		Tangihia					Mikaere Heretaunga		Hakopa Takapou		
Maaka		Tionga = Kiritarawai (3)								Maaka	
		Parerangi									
		Rangihueua									
← Adopted from 12 Rotorua Minute Book pages 210-292 (attached) →						Adopted from Matahina Claim pages 70-142 (attached)					

Te Rangitakina Whakapapa

				Rangitahi	
	Maruahangaroa = Rakelao			Rangiaohia = Rakauheketa	Tuwharetoa
					Tuwharetoa
Awatope = Rongomaituki	Puhiau			Mahi = Rangitihikahira	Manaiawharepu
Irawharo = Kahurere	Koira = Waiata			Ihu	Te Whakioawa
					Taraia
Hikakino = Uruhina	Tutehoenga = Whaeateao I			Rangitautau = Kahurangi	Te Rangihakua = Tamakaitawhiti
					Haia
Te Rangihouhiri II = Te Rangihakua	Tamakaitawhiti = Tamoutini	Tamakaitawhiti = Tamoutini			Ruaroa
					Hinerua
Ruaroa = Hinerauhua	Hinerauhua	Whaeateao II		Matuku = Te Rimupaea	Rimupaea
Tauwhitu = Tarea	Tauwhitu	Whareiti			Tauwhitu
Hemahema = Rahuna	Te Hemahema			Te Ureharara	Hemahema
					Hemahema
Te Umukohukohu = Whakamaranga	Topuranga (Purana)			Te Rangikihia = Mapuna	Te Umukohukohu
					Topuranga
Te Rangitakina = Matawai	Ngamaru = Te Meiha			Ngamaru	Iwikaikai = Te Kuruotemarama
					Te Aokhurangi
Te Ringaono	Pirimi I				Arama Karaka
					Petera
	Rawakata Te Hou Wharepapa				Raimona Petera
	Ngaikihia Mereteuia				

Hakopa Takapou Whakapapa from Maaka

	Maaka	
	Kauwhataroa	
	Paengatu = Hinewai	
	Hawairua = Kauhou	
	Haianui	
	Repe = Marohi (Ngāti Rangitahi)	
	Rangimauiora	
	Rangipakunui	
	Tuata	
	Whakarau	
	Te Taia	
	Wahanga	
	Wahiwahia	
	Kaiewe	
	Takapou	
	Hakopa Takapou	



APPENDIX B: Whenua Tohu o Ngāti Rangitīhi

The following sites, taken from Landmarks of Te Arawa (Volumes 1 and 2), are also referred to in Māori Land Court records:

Hianganui (Rotoiti)

Kumara cultivation on the lower western side of Waititi Stream near the present day road crossing, of the same name. It was established by Rangiurua (great grandson of Tauahoehowaka).

Matarehuehu

The upper ridge pā above Puketapu, generally referred to as Puketapu Pā and Whangaikorea Pā, built by tipuna of Ngāti Tuhourangi. Rakeimokorau (great grandson of Tauahoehowaka) and his son Manu lived there.

Ngauhu (Rotoiti)

Pā, also known as Ouhu, sited on the high distinctive lake edge hill at the southern end of Tapuaeharuru. Built by Rangiaohia, father of Mahi. The descendants of Tauahoehowaka, eldest son of Rangiaohia lived there down to the sons of Rongomaimata. The sons Rokomokorau, Rangihurua, and Ranginui went to Korokitewao, a cave where the descendants of Waitaha stored their inanga net and took the net and burnt it. Waitaha attacked and occupied the several pā of Rangiaohia as a consequence. The pounding of the feet of the warriors of Peru when performing the tuwaewae and peruperu before attacking Ngauhu is behind the name Te One-tapu-ae-haruru (Tapuaeharuru).

Puakanga-i-a-Tahia

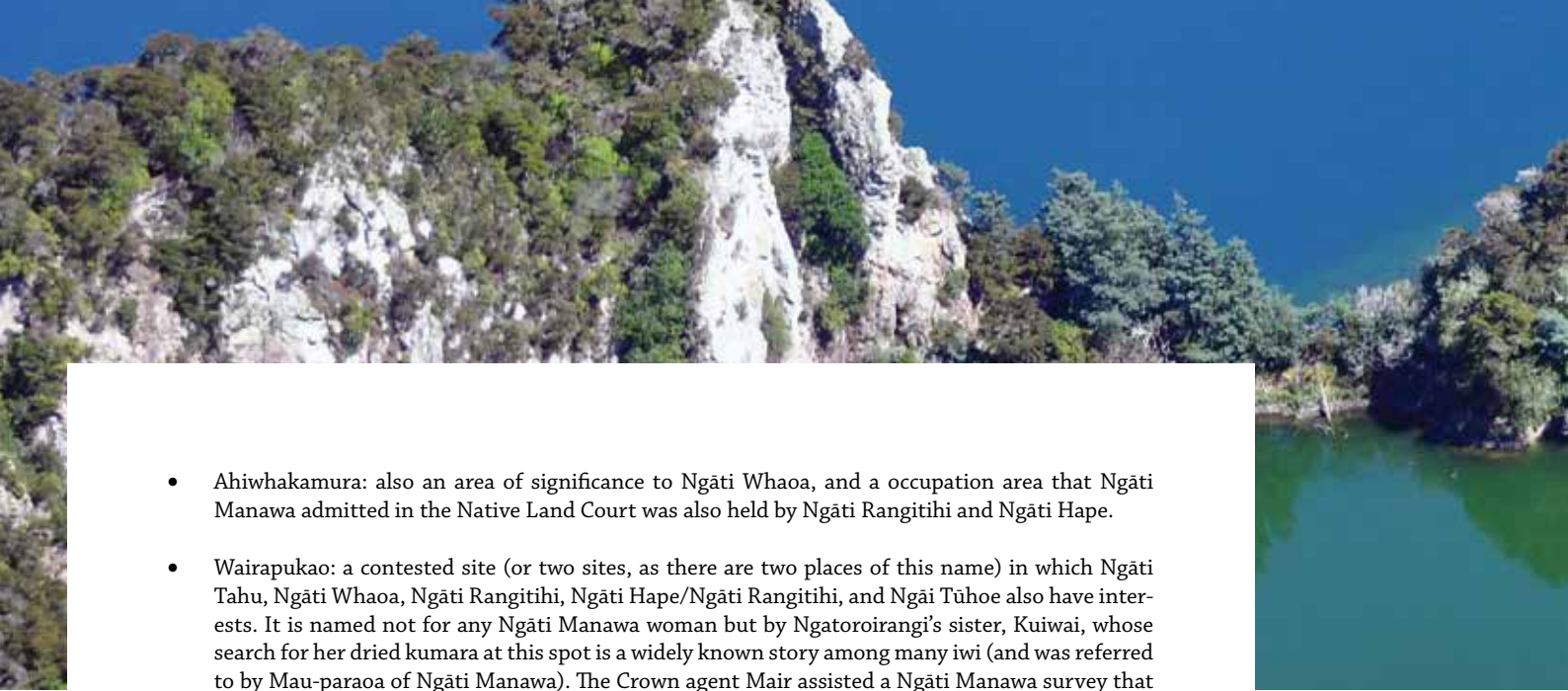
Area of land west of the Waititi Stream and subdivided into a number of cultivations and kāinga. The first person to settle there was Rangiurua (great grandson of Tauahoehowaka, eldest son of Rangiaohia).

Whakakana

An individual hill on the high land above the source of the Waititi Stream. It was declared tapu by Te Wharepouri in an effort to preserve the trees, tawa berries and birds in the vicinity. Buried there is Rakaemokorau (great grandson of Tauahoehowaka).

Sites identified through CNI Manawhenua Research

- Kaiwhatiwhati, Ahiweka, and Puketapu: pā and battle sites that involve Ngāti Rangitīhi as well as the descendants of Tangiharuru, Wharepakau, Apa, and Murakareke (including Ngāti Manawa and Ngai Tuhoe). Comes within Ngāti Rangitīhi/Ngāi Tuhoe tatau pounamu.
- Pekepeke: this is a Ngāti Hape/Ngāti Rangitīhi site as much as a Ngāti Manawa site, as indicated by Niheta Kaipara's evidence for Ngāti Hape/Ngāti Rangitīhi. The taniwha referred to is not known by other iwi to have been killed by Ngāti Manawa; Niheta Kaipara said the "strange monster, a lizard" at Pekepeke was killed by Matarae. He is descended from Tangiharuru but this does not make him Ngāti Manawa. Matarae is also an important ancestor for Ngāti Tahu and Ngāti Whaoa on Kaingaroa 1 and Paeroa South as well as for Ngāti Hape/Ngāti Rangitīhi at Whirinaki.
- Oruatawehi: this rare area of forest on the barren Kaingaroa plain is important not only to Ngāti Manawa but also to Ngāti Hape/Ngāti Rangitīhi, Ngāti Hinewai (of Ngāti Rangitīhi), and Ngāi Tuhoe (as indicated by Mehaka Tokopounamu).



- Ahiwhakamura: also an area of significance to Ngāti Whaoa, and a occupation area that Ngāti Manawa admitted in the Native Land Court was also held by Ngāti Rangitihi and Ngāti Hape.
- Wairapukao: a contested site (or two sites, as there are two places of this name) in which Ngāti Tahu, Ngāti Whaoa, Ngāti Rangitihi, Ngāti Hape/Ngāti Rangitihi, and Ngāi Tūhoe also have interests. It is named not for any Ngāti Manawa woman but by Ngatoroirangi's sister, Kuiwai, whose search for her dried kumara at this spot is a widely known story among many iwi (and was referred to by Mau-paraoa of Ngāti Manawa). The Crown agent Mair assisted a Ngāti Manawa survey that shifted the boundary between Kaingaroa 1 and 2 from the northern place called Wairapukao to the southern place of the same name; adding 19,000 acres to Kaingaroa 1 to the benefit of Ngāti Manawa and the Crown and to the detriment of Ngāti Tahu, Ngāti Whaoa, and Ngāti Tuwharetoa. The southern Wairapukao was a resting place for travellers (as Peraniko of Ngāti Manawa said), not a permanent kāinga of any single iwi (as Ngāti Manawa now assert). Peraniko also acknowledged his ancestors used to live on the east side of Rangitaiki opposite Wairapukao but no longer did so, and had never lived on the west bank at Wairapukao.
- Motumako: a kāinga and another rare area of forest on the plains important to other iwi, including Ngāti Hape of Ngāti Rangitihi and Ngāti Hinewai (of Ngāti Rangitihi). Niheta Kaipara of Ngāti Hape/Ngāti Rangitihi told Ngāti Manawa, *"the government and I restored you"* to Motumako as a result of Crown victories in the New Zealand Wars. Hakopa Takapou made the same point, dating the Ngāti Manawa move there to 1867. After this, the Crown privileged their (Ngāti Manawa) claims there.
- Ngahuinga: a crossing point on the Rangitaiki river that is important to several Kaingaroa iwi using the trails across the plains and along the river.
- Pukemoremore: also an important pā for Ngāti Rangitihi close to their Rerewhakaitu lands in the north of Kaingaroa.
- Aruhetawiri: a mahinga kai and site also associated with Ngāti Rangitihi, Ngāti Hape/Ngāti Rangitihi, and Ngāi Tūhoe.
- Pae-tatara-moa: a cave and spring in which Ngāti Manawa acknowledged that Ngāti Rangitihi have interests. Ngāi Tūhoe and Ngāti Tahu/Ngāti Whaoa also have interests at Paetataramoa.
- Te Ana Ruru: a cave used by travellers as a resting place on the road from Tarawera to Te Whaiti, with a stream where tuna could also be caught by all. The adjacent area was used for hunting pigs by several iwi including Ngāti Rangitihi and Ngāi Tūhoe.
- Waitehouhi: a stream where tuna were caught and a mahinga kai area, which was used by several iwi including Ngāti Rangitihi and Ngāi Tūhoe.
- Te Korokoro o te Huatahi: a spring-fed stream in northern Kaingaroa where tuna were caught by several tribes including Ngāti Rangitihi.
- Te Upoko o Po: an occupation site used by several tribes, including Ngāti Rangitihi; said by Niheta Kaipara to have been named by Mokouiarangi of Ngāti Rangitihi.
- Kohangataheke: a spring and small stream on the road from Tarawera Lake to Te Whaiti, where there claimed by Ngāti Rangitihi and Ngāti Manawa; used by travellers as a resting place.



The original Rerewhakaitu claim (taking in 125,000 acres) shows the extent of Rangitīhi shared interests in central and eastern Kaingaroa; from Rerewhakaitu south to Wairapukao and west to Otonga, including other key tribal landmarks such as Wharekauanga (Wharekaunga), Waitehouhi, Korokoro o te Huatahi, Ngā Ti Whakawe, Ahiwhakamura, Pokapoka, Paharakeke, and Oiraraurau (Oiraorao) (ML 4707).

Ngāti Rangitīhi also had extensive interests in Paeroa East, as far north as Okaro and Maungakakamea, and as far south as Otonga (a marker in their Rerewhakaitu claim). Henare Te Rangi and Hakopa Takapou gave detailed evidence about take tupuna and take ahi karoa.⁴⁸

Niheta Kaipara later named the 12 papakainga, four urupa, and their fighting pā of Ngāti Rangitīhi in the portion of Paeroa East around Maungakokomuka most densely occupied by his people.⁴⁹

Four Urupā: Ngapuna, Te Ana o Mokonuiarangi, Manuka and Rahui
Three Fighting Pā: Purukohukohu; Kakaramea; and Te Manuka
Twelve Kāinga: Te Ranga; Hungahunga; Toroa; Hautapu; Mangamanga; Hakerekere; Te Tatau; Harakekeroa; Maraea; Te Rere; Toetoe and Te Tautara

Takerei Te Ruha of Ngāti Whaoa admitted during the Paeroa East hearing that the boundary laid down by he and Taku-ira Te Marae of Ngāti Te Apiti – a boundary from Otaketake (on the western boundary) by a straight line to Ngā Ti Whakaawe and on to Korokoro o Te Huatahi and back to Okaro – “*is an imaginary one laid down in our own minds*”.⁵⁰ Such dividing lines across central Kaingaroa were indeed “imaginary.”

Pekepeke

An important harvesting area identified by Ngāti Rangitīhi ancestors. Pekepeke Pā included an aruhe growing area. Niheta provided evidence of customary use, noting areas set aside for cultivating aruhe at Pekepeke, “the knees of Hinengawari” wetlands used for gathering harakeke, and forest areas such as Motumako and Anaruru used for hunting birds. He also referred to places for catching tuna (particularly on the Rangitaiki river), as well as cultivations, and kāinga. This indicates that Ngāti Hape were using many of the same lands and resources as Ngāti Manawa, with the focus on the Rangitaiki river and on the scattered pockets of forest on the generally desolate central and western plains.

Later in the hearing, Ngāti Manawa further acknowledged Ngāti Hape rights in Kaingaroa, with Peraniko Te Hura telling the court that the key western boundary marker, the hill Ahiwhakamura, was “owned” by Arama Karaka Mokonuiarangi, Niheta Kaipara, and himself.

Arawhata Tawhito

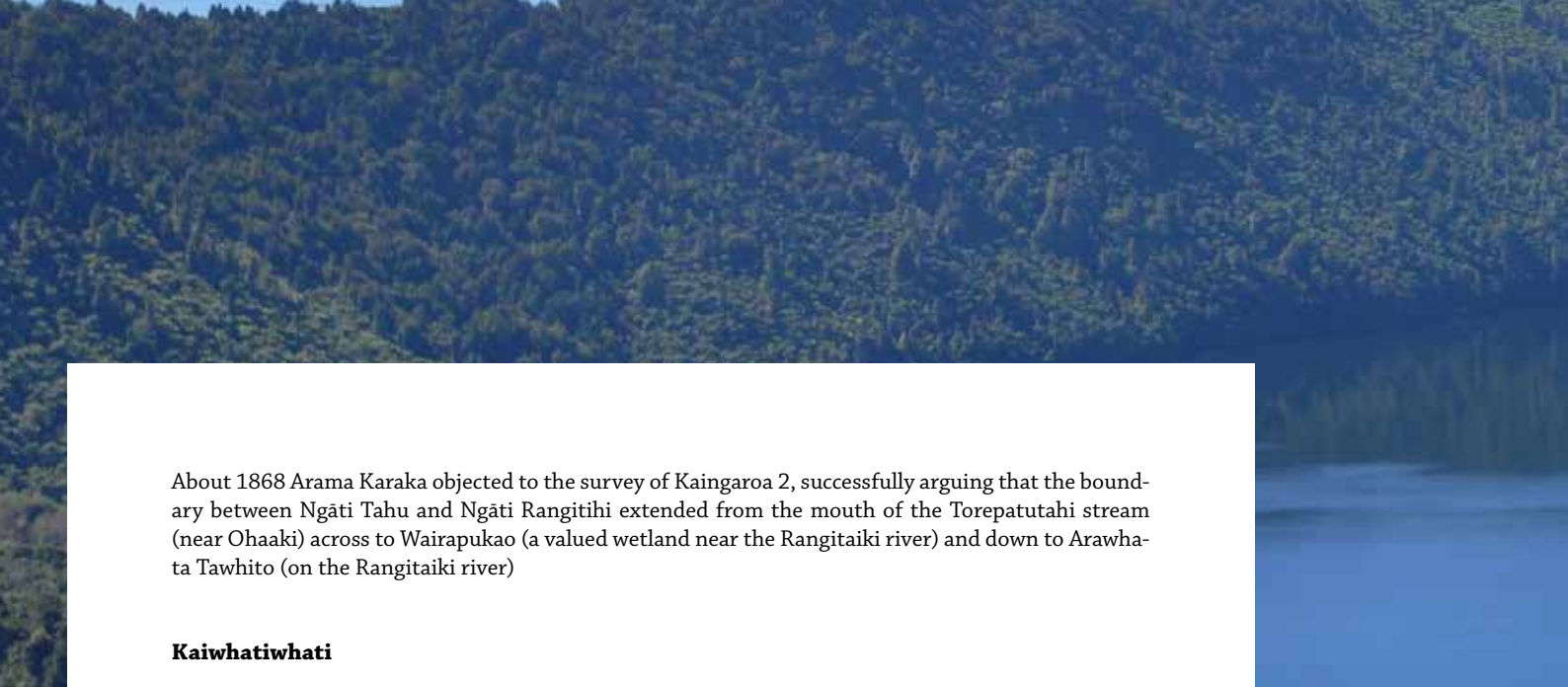
Landmark and significant crossing point of Rangitaiki, also a boundary marker for Ngāti Rangitīhi (also original marker for boundary between Kaingaroa 1 and 2).⁵¹ This settlement is located on the banks of the Rangitaiki. The focus of Ngāti Rangitīhi and Ngāti Hinewai in this case was on the boundary between Kaingaroa 1 and 2, as evident from the brief testimony of Arama Karaka Mokonuiarangi. He did not formally mount a counter-claim but only testified to advise the court that the boundary between his tribe and Ngāti Tahu extended from the mouth of the Torepatutahi stream (on the Waikato river just upstream from Waimahana, north of Ohaaki) eastwards across the Kaingaroa plains to “lake” Wairapukao and then south to Te Arawhata Tawhito (Ngāti Tahu’s boundary point on the Rangitaiki river).

⁴⁸ 1 Whakatane MB, pp.308-321. Rangitīhi Report, pp.221-224

⁴⁹ Niheta Kaipara to the Native Minister, 3 August 1889. Rangitīhi Report, p.327

⁵⁰ 2 Whakatane MB, p.64

⁵¹ [ML 3926]



About 1868 Arama Karaka objected to the survey of Kaingaroa 2, successfully arguing that the boundary between Ngāti Tahu and Ngāti Rangitihi extended from the mouth of the Torepatutahi stream (near Ohaaki) across to Wairapukao (a valued wetland near the Rangitaiki river) and down to Arawhata Tawhito (on the Rangitaiki river)

Kaiwhatiwhati

A battle between Ngāti Hinewai and Ngāti Rangitihi that involved the killing of Mahi as utu for stealing the dog of Hinewai.

Aruhetawiri

This settlement is located on the banks of the Rangitaiki and is the south eastern extent of Ngāti Rangitihi interests. The focus of Ngāti Rangitihi and Ngāti Hinewai in this case was on the boundary between Kaingaroa 1 and 2, as evident from the brief testimony of Arama Karaka Mokonuiarangi. He did not formally mount a counter-claim but only testified to advise the court that the boundary between his tribe and Ngāti Tahu extended from the mouth of the Torepatutahi stream (on the Waikato river just upstream from Waimahana, north of Ohaaki) eastwards across the Kaingaroa plains to “lake” Wairapukao and then south to Te Arawhata Tawhito (Ngāti Tahu’s boundary point on the Rangitaiki river).

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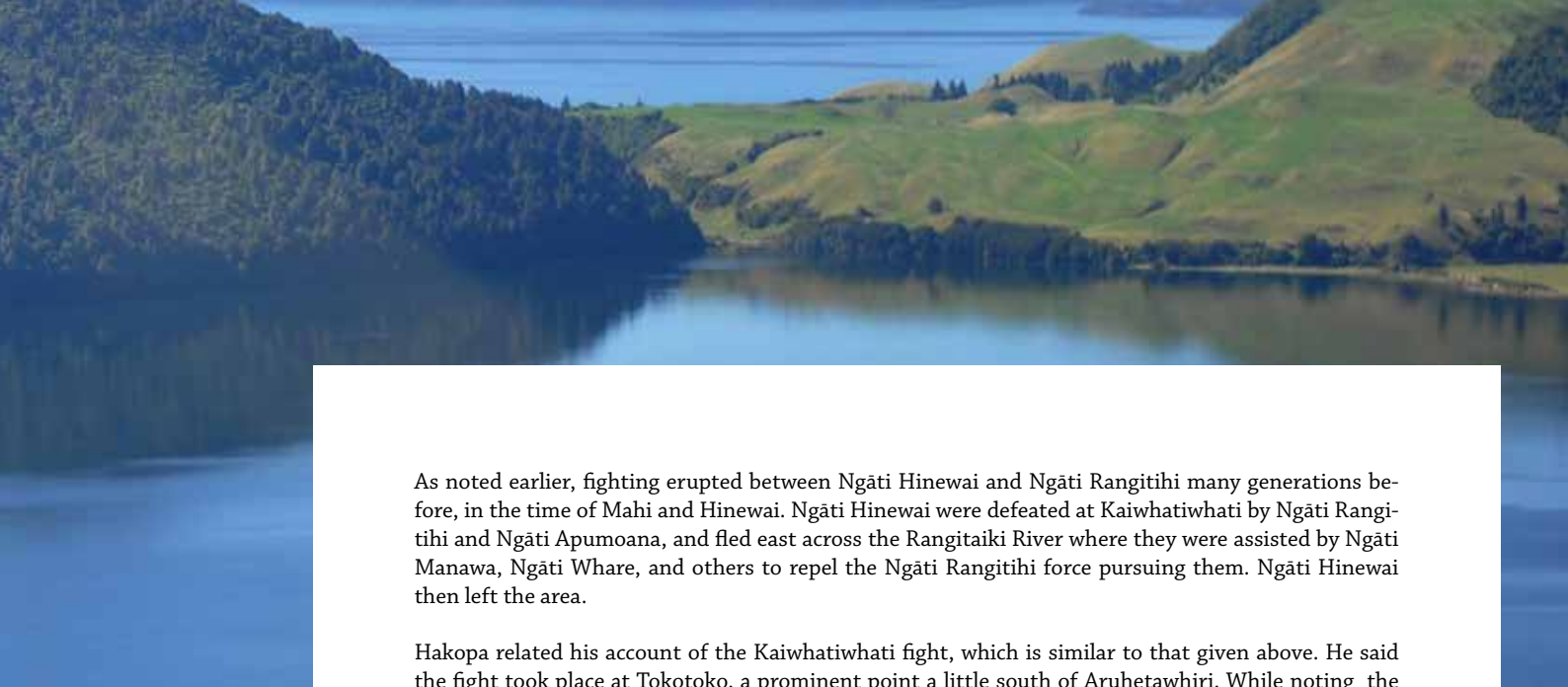
Mangaharakeke

The Rerewhakaitu plan resembled the area that Ngāti Rangitihi had previously leased to Seymour; the survey extended to the west through the eastern half of Paeroa East, through Papa-ringawera (an area of wetlands at the headwaters of the Mangaharakeke stream flowing westward), south to Otonga (a hill at the head of the Otonga stream, flowing westward), then south-eastward well below the southern boundary of Paeroa East and Kaingaroa 1 to the southern Wairapukao (near the Rangitaiki river). It then headed northeast to Ruaparapara (a hill east of Kaingaroa Forest village) and on to Aruhetawhiri (a Ngāti Rangitihi kāinga previously used when digging fern root in the area, and a key boundary point at the meeting of the Rerewhakaitu, Matahina, and Kaingaroa 1 blocks).

Tokotoko

Introducing the case, Hakopa briefly summarised what had been put to the court in 1878, regarding the ancestral claim, ancestral boundaries, and use of the land claimed by Ngāti Hinewai in western Kaingaroa. The claim to Kaingaroa 1 extended from Aruhetawhiri in the north down to Tokotoko, Ruaparapara, Pokapoka, and Wairapukao (the southernmost point), and west to Paharakeke.

Expanding on the 1878 reference to their use of the spring Korokoro o te Huatahi, he noted that this was named by Huatahi, one of the descendants of Hinewai. As before he referred to caves, areas for gathering aruhe (and rahui imposed to protect the resource), and other Kaingaroa sites and resources used by Ngāti Hinewai. The cave at Anaruru was used for shelter while catching tuna in the nearby Waitehouhi stream, and Hakopa noted that Ngāti Hinewai were the only people who took tuna there.



As noted earlier, fighting erupted between Ngāti Hinewai and Ngāti Rangitahi many generations before, in the time of Mahi and Hinewai. Ngāti Hinewai were defeated at Kaiwhatiwhati by Ngāti Rangitahi and Ngāti Apumoana, and fled east across the Rangitaiki River where they were assisted by Ngāti Manawa, Ngāti Whare, and others to repel the Ngāti Rangitahi force pursuing them. Ngāti Hinewai then left the area.

Hakopa related his account of the Kaiwhatiwhati fight, which is similar to that given above. He said the fight took place at Tokotoko, a prominent point a little south of Aruhetawhiri. While noting the eventual defeat of Ngāti Rangitahi by Ngāti Hinewai in that fighting, he later noted that Ngāti Hinewai became a hapū of Ngāti Rangitahi, indicating that a peace was made and ties between them were forged.

Paharakeke

Located at the headwaters of the Torepatutahi Stream, an important boundary marker for Ngāti Rangitahi. The boundary extended from Aruhetawhiri in the north down to Tokotoko, Ruaparapara, Pokapoka, and Wairapukao (the southernmost point), and west to Paharakeke.

Otukopeka

A settlement where a hapū of Ngāti Rangitahi lived. The descendants of Tionga lived here on the Te Whaiti block, including his son Mokonuiarangi.

Maungakakamea

The Rangitahi rahui stone at the base of the mountain is called Iwitoaroa o te Rangitautau. A site nearby is named Waiaruhe-ahitainga where aruhe was stored. Niheta Kaipara had whare at Kaingakomuka.



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