Ngāti Rangitihi Story

Chapter One & Two

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Contemporary Ngāti Rangitihi 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 Rangitihi 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 Rangitihi 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

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1 Onuku (2,3623ha)  
Ruaweitia 3B (1,897ha)  
Matatā Lot 3 (84ac)  
Matatā Lot 504  
Rerehaukakau - 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 Rangitihi (pre 1840)

Rangitihi 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 Rangitihi (Pa manaia 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 Mokonuiarangi listing them in the following order: Rotorua was the eldest, then Tauruao, then Pangiwahakekeau, Rangiwhakaekeau, Tuwhakaekeau, Rangiaohia, Tuhourangi and Tuhourangi the youngest.

Rangitihi had his children by four wives, with whom he had relationships at the same time. To Manawatokotoko he had Kawatapuarangi, Rakeiao and Apumoana. To Papawharanui he had Tuhourangi. To Kaahakae he had Pangiwahakekeau, Rangiwhakaekeau and Tauruao, and to Rongomaituriwhua he had Rotorua. While the first two children Rotorua and Tauruao were born at Te Koari Pa at Maketu, the remaining children were all born at Pakotore Pa 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. Rangitihi, seeing the potential for conflict between his children, divided the area up amongst them. Kawatapuarangi was given Otawera to Ohwata, Apumoana was given Owahata to Otehutara, Rotorua Owahutara to Pakeroa. These are the gifts that are known. Nothing is known of how the other children fared. Rangitihi himself seems to have also moved away from Pakotore to Rotorua, establishing Pangiwahakapua Pa just south of the Ohau Channel. However, he did return to Pakotore before his death prior to being taken to Ruasiahi at Mount Tarawera for burial, as one would expect for a man of his status.

While the children of Rangitihi became linked to significant iwi such as Uenukukopako, Rangiwewehi, Pikiao and Tuhourangi, the descendants known as Ngati Rangitihi had a specific whakapapa. Those descendants that are Ngati Rangitihi today are descended from the tribal grouping based in and around Lake Tarawera, namely Rangiwhakaeau and his children. The traditions of Ngati Rangitihi claim Rangiwhakaeau as the tohunga son of Rangitihi. Along with Apumoana and Rakeiao, they make up the core whakapapa lines of Ngati Rangitihi today. Contrary to Te Arawa traditions, Ngati Rangitihi claim that the mana of Rangitihi passed to Rangiwhakaeau. This is most clearly demonstrated on the pouhaki (flagpole) at Te Toa Takitini 1 April 1927; p573-p575

Rangiwhakaeau, his wife Rakaunekeata had three children. The eldest Tausahoelewaka remained at Ngahu Pa when Rangiwhakaeau died. The second son Malsi (who according to tradition inherited the mana of Rangiwhakaeau) continued to live at Meura, Tapahoro and Te Arikiti – pa sites he had established with his father. The third child of Rangiwhakaeau was Heneti, 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 Rangitihikahiria, the eldest child and daughter of Apumoana. This entrenched their descendants’ occupation of the lands in and around Lake Tarawera. Their sons Rongomai, Ihu, Pikiao, Mokaiketeriki, Tuahakura and Tukaipia are the founding ancestors of contemporary Ngati Rangiwhakaeau. The mana of Ngati Rangiwhakaeau was even further enhanced through their Rakeiao whakapapa. The two eldest sons of Mahi, Rongemai and Ihu, married the two eldest daughters of Tuhakaurauhu, Heneti and Taketakaputaahia. Tuhakaurauhu was a grandson of Rangiwhakaeau.

The hapū of Ngati Rangiwhakaeau were in fact located at the south eastern end of Lake Rotoiti (Waititi), extending around the full parameters of Lake Tarawera (Meura, Te Arikiti and Tikawata). This included the area between Lake Tarawera and Lake Okataina (Houroa), along the western slopes of Makatiki (Haehaenga and Maunga Whakamana) and towards Putauaki (Tapahoro). It went down the Tarawera River and the Manawatukakaramea, west and south again along the lower Rangiwhakaeau Stream, back to Putauaki and south into Pokohu and Matahina. Then south into Rerewhakiatu and Rotomahana, with the Rangiwhakaeau Stream on the eastern boundary, and further south to Heruiwi. It also went east into the Kaimaerua and along the Waitako river at Te Mihi and Paeroa North East (Kakaramea), with their western boundary being along the Waitutapu stream.

Arama Karaka, Mikaere Heretangi, Huta Tangihia, Hakopa Takapou, Niheta Kaipara, Raureti Mokonuiarangi and Ani Patene have all given evidence concerning the extensive whakapapa for Ngati Rangiwhakaeau, its hapu 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 Otemutu (on the edge of Lake Tarawera), across Lake Tarawera in a straight line to Kaingakahi, thence along the Ngati Rangiwhakaeau boundary line (imposed by the court) to Paherehu (a daughter of Te Apiti I who married a son of Wahia) 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 Waitohoukai then along the (Rerewhakiatu) boundary to Te Kane then to Ngaehem and on to Purewa, west along the Ruasiahi block boundary to Ongarara, then back across the southern arm of Lake Tarawera to Whangaruwa (Pa), then across the lake proper to Maungawarawhi (Pa) on the western side of the Lake and then in a direct line back to Te Houora.

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

While living at Pangiwahakapua Pa, the sons of Rangiwhakaeau moved to occupy other inland lakes. Apumoana moved from the land he had been given by Rangiwhakaeau to Owaitaria to Rotokakahi. Rakeiao moved from his cliff top pa at Meura to Otamatea. Rangiwhakaeau established Ngaahu Pa at Waitui stream before moving to Lake Tarawera.

Rangiwhakaeau and his wife Rakaunekeata had three children. The eldest Tausahoelewaka remained at Ngahu Pa when Rangiwhakaeau died. The second son Malsi (who according to tradition inherited the mana of Rangiwhakaeau) continued to live at Meura, Tapahoro and Te Arikiti – pa sites he had established with his father. The third child of Rangiwhakaeau was Heneti, a female. She married Pipito a grandson of Raukawa, and her descendants can be found today in Raukawa ki te tonga.

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

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

My rohe is Pikiao's, Ihu's and Rongomai's, they laid it down. Pikiao made the boundary from Te Kaingakakahi (Mount Peninsula) to Waitawha; from Te Kiato to Ngahewa it was made by Ihu. Then he carried it on to Waitawhiti (on the Paerau East boundary).

Rongomai and Pikiao laid down the boundary from Te Kaingakakahi to Waitawha. Rongomai was the north side – Rongomai's ownership of the north side continued to Ngahewa – formerly the land between our land and Paerau North was Rongomai's.

Pikiao's boundary began from Te Kaingakakahi and continued inland to Okiate west of Waitawha (Waingaungu) – from thence following (the) boundary on the map to Waitawhiti, was Ihu's, originally the boundary extended in a straight line to Kaimarama but on account of the Ngāti Whaerea surveys more boundaries were allowed. From Waitawhiti to Paremata was Waitawha's boundary. These ancestors owned the land from Te Ariki to Te Kauhanga – from Te Kauhanga straight across to Te Kaingakakahi belonging to the descendants of Apumoana (viz) Pikiao, Ihu, Tukaipia and Tushakura.

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 Tahaaneta at Te Ariki. Tushakura and Pikiao jointly owned Tapati. 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 Tushakura 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. 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 Whaetae under Tuteata – from Utupau to Tikitapu and Te Kumatere and from thence followed 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 Raviri and Pateriki Te Tai and the same descendants that Huta Tangihia mentioned (see vis ai above). Apumoana's eldest child, a female named Rangitihakahurika was married to Mahi, and all the children from Mahi are born from her.

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

In fact, Ngāti Rangitahi made significant claims to land within the lower Tarawera River through Arama Karaka Mokomuiarangi, 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 Rangitahi were essentially left with the 300 acre Omoeheu block, halfway between Matatā and Edgecumbe, three pā tuna on the Awatai Stream and sundry left over Crown blocks in and around Matatā.

Te Awa o Te Atua

Ngāti Rangitahi 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 Rangitahi chief representing the interests of Ngāti Rangitahi. He demanded recognition by the Court of the customary ancestral right of Ngāti Rangitahi 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 Bobley, is located on the corner of Craig 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 Omarutoputiki (Pā) to the east of Matatā village were occupied at various time by Ngāti Hikatere and Ngāti Rangitahi hapi.

Ngāti Rangitahi 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 Rangitahi had in Matatā prior to the New Zealand land wars. Ngātoroirangi, Oro and Maaka feature prominently in Ngāti Rangitahi whakapapa; all three tribes had long-standing customary interests Ngāti Rangitahi at Matatā, stating “this is the land of my ancestors.”

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Research clearly establishes Ngāti Rangitahi 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 the mother of Hineteao. 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 Bobley, is located on the corner of Craig 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 Omarutoputiki (Pā) to the east of Matatā village were occupied at various time by Ngāti Hikatere and Ngāti Rangitahi hapi.

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 Rangitahi, is an important Ngāti Rangitahi tipuna. He was with Ngāti Rangitahi relations in Matatā that they lived before moving on to Moikoia.

These genealogical complexities are reflected in previous research which suggests that the presence of Ngāti Rangitahi in Matatā, a highly contested border between several interrelated iwi, was maintained through carefully arranged marriages at Rangititea level. Arama Karaka himself comments that while...
his mother Te Huihaikai was of Ngati Te Rangihouhiri descent, his father Te Kuru Te Awarua was a Ngati Rangitihi Rangatira. Tienga was the great grandfather of Arama Karaka.

Ngati Tienga, hapo of Ngati Rangitihi, were significantly involved in the early musket raids by Ngapuhi in 1818, and in the 1830s took part in several coastal conflicts with other Te Arawa iwi at Te Tumu, Maketu and Mattei. Ngati Tienga and Ngati Rangitihi 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 Ngapuhi in 1818, and were interred at the Ruatahaua Urupa on Pikowai Beach.

Significant sites of Ngati Rangitihi are found along the steep cliffs bordering the “Matatā Straight”, Te Mimita being the largest. At Matatā itself, several sites of Ngati Rangitihi are found. These sites include Whakaposakuakura, Whakaposakoave, Patawu, Otarapiri, Kakarama and Mokaiangarara. The Urupa Otaruturanga, beside the Tarawera River and Otarutauataua, and the ancient Urupa adjacent to the old Matatā subway, were also considered by Ngati Rangitihi to be theirs.

Nevertheless, Ngati Tienga occupation at Te Awa o Te Atua is also demonstrated through the marriages that took place between Pakeha and Maori in the mid 1800s. Benjamin Savage, a shipbuilder and trader, married Ngaitua Tangihia, a sister to the Ngati Rangitihi chief Huta Tangihia and granddaughter of Tienga in 1855. Also around 1855 the trader Abraham Warbrick moved to Matatā and met and married Rubia Ngakauma, a daughter of Paerau Mokonuia, another acknowledged Ngati Rangitihi chief and descendant of Tienga. When Warbrick claimed compensation from the government for damage caused by the battle of Kaskawena, he testified that he had built his first home there in 1859. Warbrick went on to say that, “Ngati Rangitihi were the people that hosted him in Matatā long before the New Zealand wars brought other Te Arawa there in 1865” .

Haehaenga

The land that became known as the Haehaenga block is considered by Ngati Rangitihi 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.1

Along with a plethora of Ngati Rangitihi settlements in the area, given in evidence principally by Niheta Kaipara, primary boundary markers were given, which included Kaipara River (Stream), Maunganwhakamama, and Makatiti. Kaipara Stream and Maunganwhakamama are key in understanding how Ngati Rangitihi 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 Whakaurua (a Ngati Rangitihi aukati), running the full length of the Manawahe escarpment, from Maungawhakamana to Te Mimita Pā.

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

The following kōrero shows the relevant whakapapa links:

The descendants of all eight children of Rangitihi-Whakahirahira married into the descent lines of Rangiaoa’s son Mahi (as shown in Whakapapa 2). One link shows Rangitihi-kahuna the daughter of Apumoa and Te Aowheoro (the puhu, eldest daughter, of Tuhourangi) as the wife of Mahi.

Hinetaoa and Taketakeputaiahi, the two eldest daughters of Tuwhakaoruhu (a grandson of Rakeia), married the two eldest sons of Mahi – Rongoai and Ihu.

Hineteara and Hineterangi, the daughters of Morewhati, a son of Pikiao I and brother to Tamakari, married Pikiao (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 Ihungasa – his brother Pikiao’s son.

The Tarawera River was an important source of tuna for Ngati Te Apiti (hapu of Ngati Rangitihi), and the resource was made sacred by these people (Ngati 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 Ngati Rangitihi hapu.

While Haehaenga block was investigated in the Native Land Court in 1878 at Maketu, at least as early as 1874 Ngati Rangitihi were expressing their opposition to the survey prior to the title investigation in the Court. Portors 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 Ngati Rangitihi (Ngati 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.

Ngati Rangitihi (c.1840)

It is commonly thought that Ngati Rangitihi were a tribe limited in location in and around Mount Tarawera and on the edges of Lake Tarawera, with principal pa at Te Tapahore, at the outlet of Lake Tarawera, Moura and Te Arikai.

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

1 Angela Ballara – Tribal Landscape Overview & Verity Smith, He Maunga Rongo CNI Claim Stage One. Nga Mana o Te Whenua o Te Arawa.
2 Maketu Minute Book; pp188-197
3 Araham Warbrick Diaries
4 Angela Ballara – Tribal Landscape Overview & Verity Smith, He Maunga Rongo CNI Claim Stage One. Nga Mana o Te Whenua o Te Arawa.
5 2 Maketu Minute Book, pp180-197
The wife of Tukaipia, the fifth son of Mahi, is not known, however his descendants are strongly connected to Ngāti Tarawha. 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 hapu of Ngāti Rangitū. (Tumakoha Te Whanaipipro, son of Te Nanao, was the designated claimant for Ngāti Rangitū Allotment 3 Parish of Matatā.)

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

It is important to note that the Pikiao mentioned here is the son of Mahi, not Pikiao I, son of Kawataururangi or Pikiao II, son of Tamatea-tutahi, 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 Pikiao II. Hinehopu and Hinerangi are granddaughters of Tamarikīware, another brother to Rangitūkāhū, through their father Tamatea-tutahi.

It is generally accepted that the Ngāti Rangitū occupation of the land surrounding Lake Tarawera commenced during the time immediately after the tribe left Pakotore. Rangiōhia, Rakauheketara, Mahi, his wife Rangitūkāhū, and all their children occupied various places at Taranu, and Mahi divided up the land amongst his sons. This version holds some weight, as Ngārihipa at Waiti stream was built by Rangiōhia, and occupied by Tausioshoewaaka.

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

Atama Karaka stated in evidence for Te Wairoa that:

> Our occupation of this land commenced from Rongomai, Ihu (o Mahi) and Pikiao (o Mahi) and continued to my time.

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

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

Hakaiapi Pā belonged to Ropoukia and his descendants (line of Matuku).

Pukekoire belonged to the descendants of Paengatu (Maaka).

Te Koutorua 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 Tutanagata and Te Mana.

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11 Arama Karaka evidence in 1 Brabant Minutes Book pp237-239
12 Whakapapa – Nga uri o Mahi

The people who occupied Ngāwhau were Ngāti Tukaipia and Ngāti Pikiao.

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

Ngatapu or Oshapo was occupied by Pikiao himself.

Ngāti Matuku lived at Otukapuarangi (Pink Terraces).

There was a large house at Te Pahou belonging to Tiwhi, first cousin of Mokomiuarangi.

My grandfather Mokomiuarangi 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 Rangipua, father of Wi Kepa. The house was named Te Rangipua. My house was not very large.

There was another house on Puii belonging to Te Ngaiaue.

There was a large house at Ngāhaua belonging to Tumukioe of the line of Pikiao (o Mahi). The house was called Tutaweirimuku.

There was a large one at Mataramauku belonging to Tutanagata, the house was called Paua.

There was an Ana near Moura between the two boundaries at Kaipakahine and Whangara called Arikiau. Ngātī Rangitū used to sleep there when there was no accommodation at Moura. They used to cook in one and sleep in the other.

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

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 Whakahia, a sister to Te Rangipua, was living there at the time. Te Puhia and Te Toetere of Ngāti Rangitū 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 Whakahia.

When Ngāti Hineiwea, the descendants of Apumua, were residing at Te Ariki, the descendants of Mahi, of the line of Apumua, killed a dog belonging to Ngāti Hineiwea. The name of the dog was Tawhaoranangi. The owner was Te Mihiki Kaiwha. 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 Hineiwea went
Ngāti Rangitihi the Iwi

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

Ngāti Rangitihi 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 Rangitihi got its name.

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

Our ancestor is Rangitihikahira in respect of this land, but our name is derived from Rangitihi 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 Rangitihi, in that Rangiaohia was the son of Rangitihi and the father of Mahi.

In 1891 at the Ruawahia Hearing at the Whakatane court, Mikaere Heretaunga gave the following evidence as to the origins of Ngāti Rangitihi:

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

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 Brahat'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, Tutanekei and his war party attacked the Pā, and took it. Tutanekei of Ngāti Pikiao (Rangitihi line), Tunoke, also of Ngāti Pikiao and Mokaiketeriki were killed. The chiefs of the Titaka Pā included many of the sons of Mahi, namely Rongomai, Ihu, Pikiao and Tuahakura.

The reason that Mokaiketeriki and Taporo adhered (linked themselves) to Tunoke was that Pikiao's (of Rotuiti) daughter Takihiti was the wife of Taporo. Mokaiketeriki's wife was Hineaterangi, daughter of Morewhati also of Rotuiti.

After Mokaiketeriki 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 Tutanekei killed. She called upon her relatives Ngāti Tawhai and Ngāti Turehaua and Ngāti Te Aipti at Tikitewa and Orangiiti to assist her in her quest.

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

Ngāti Rangitihi and Tuhourangi

One of the contentious parts of Ngāti Rangitihi contemporary history is whether Ngāti Rangitihi 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 Whakau, Ngāti Rangitihi considered themselves to have a separate identity. The most emphatic statement of this claim is made by Mikaere Heretaunga, a chief of Ngāti Rangitihi, during the Ruawahia hearing in 1891:

I know the boundaries of Rakeiato'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 Rakeiato and Apumoana was outside this block. All this land was one, and the forest given to Huikai had its boundary at Karamoa and Waitangi, outside this block.

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

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

Paerae East was awarded to Tuhourangi and Ngāti Rangitihi under the common ancestor Apumoana.

13 4 Whakatane Minute Book
14 4 Whakatane Minute Book – Ruawahia Hearing – p281; evidence of Mikaere Heretaunga
Ngāti Rangitihi became divided in the time of Whareiti (two generations before Mokonuiarangi) and seven generations from Rangitihi. Hakopa Takapou states that originally they (Ngāti Rangitihi and Tuhourangi) were one people. Te Apiti I (five generations from Rangitihi) had three wives. One descent line is from Te Apiti I (Mahi's grandson through Rongomai and Hinetea) and Hinerangi (the first wife), while the other descent line is from sisters Te Ruina (second wife) and Te Haaki (third wife), both affiliated with Ngāti Rangitihi.15

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

Ngāti Rangitihi derived their rights from the descendants of Rangitihi and the other hapu descending from Te Reinga of Tuhourangi. Hakopa states that the separation arose from the marriages of Te Apiti – one hapu descended through Te Apiti's wife Hinerangi (Ngāti Rangitihi) while the other hapu descended from Te Reinga, which was how Tuhourangi derived its claim to the area. Ngāti Rangitihi then did not wish to be included with Tuhourangi in those claims.

The third son of Mahi was Pīkau. 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 Rangitihi descendants went to the west of Te Apiti.17

The third son of Mahi was Pikau. His son Ihungaua had three children, the youngest being Te Apiti II. While this division was exacerbated during the Te Ariki battles in the 1850s, Ruawahia and Te Ariki remained as Ngāti Rangitihi lands.

Arama Karaka gave an interesting kōrero at Judge Brabant's hearing concerning Ngāti Taoi, a hapu of Ngāti Rangitihi. He then stated that Ngāti Hinemihi are Ngāti Rangitihi and Tuhourangi as well. Now they are called Ngāti Hinemihi.

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

A messenger reached Ngāti Rangitihi at Moura and informed them of this. Then Ngāti Rangitihi went to fight the bodies. An ill feeling then in consequence grew up between Rangitihi and Ngāti Taoi. Two days after, Ngāti Rangitihi arranged a war party to avenge. Ngāti Taoi was then occupying Hakapu – Ngāti Taoi were also proceeding in a war party against Ngāti Rangitihi at the same time that Ngāti Rangitihi 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 Rangitihi fell, Te Matau. Afterwards Te Rahui raised a war party against Ngāti Taoi. Tuhourangi/Tē Rangitukutuua people at Mōhītawe heard of this. They proceeded against Te Rahui and laid an ambush where he was about to cross – Te Rahui was killed by them.

Te Arahi was killed by them. Te Arahi was killed by them. Tōnga 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
defrauding Ngāti Rangitihi”. Mair reiterated his rejection of the complaints and the Crown closed the case.

This bias against Ngāti Rangitihi was also seen during the Kaingaroa 1 purchase, where Mair stated openly that he found Araama 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 Azero were the senior Ngāti Rangitihi chiefs killed at Pukekaikahu. Pitara Mokonuiarangi and Moerase, both of Ngāti Rangitihi 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 and his son Tumakoha Te WhanaPiPi fought at the battle of Te Tumu at Kaituna in a combined ope Hoturangi, an uri of Tukaipia who was one of the sons of Mahi and a grandson of Rangiaohia. Te Nanao the tapu was lifted.

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

The names of those in the crew were:

1. Ngatoroirangi - associated with Ngāti Rangitihi
2. Maaka - associated with Ngāti Rangitihi
3. Rongopursau
4. Tarawhata
5. Te Taiko
6. Oro - associated with Ngāti Rangitihi
7. Tamaterawhakarapa
8. Hei
9. Tia - associated with Ngāti Rangitihi

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 Rotera, 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-waiha 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 shalt 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 Tongairo, and he was seized with a desire to visit the lake and ascend to the summit of Tongairo. When Ngatoro’ arrived at the base of Tongairo, 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. Kuina went to Haungaroa and said, “Our brother is stricken with some calamity, let us go.” So they embarked on a block of pumice-stone (waaka 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 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 Rawera).
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 Ngatoroirangi who returned the Arawa to Maketu, after it had been left at Te-awa-o-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. 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 Akakaa a Ngatoroirangi. They came down as far as Maketu and dug out a new channel for the River, which is called Te Aawakari 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 Hawaiiki. They were sisters of Ngatoroirangi and arrived at Whakaari. They came here because Ngatoroirangi was cursed at Hawaiiki 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 kohatupapa 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 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.

Journey Two

When Ngatoroirangi returned to Maketu after his voyage to Hawaiiki, again he landed part of the crew at Maketu and then took the waka to Te Awa o Te Atua (Matata). 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 evidence:

- 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.
- Tutauroa was buried at Tauranga.
- Houmaitoiti sprang from Karika. Tia and Hei were twins.
- Tamatekapua married Kokoterangi.
- Marutehe had three daughters all of whom married Rangitihi (whakahirihira). Huroamokapua 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 Nukuteru. It was in this house where the distinction was made between the other children of Tuhourangi and Rangitihi.

21 3 Maketu Māori Land Court Minute Book - Page 95
22 3 Maketu Minute Book
Chapter Two: Whenua Hou

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 Tongarirua.

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 kainga. While there were some pā tuawatavata (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 Manawhenua escarpment on the western boundary of the very large Rangitaki, 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 Kaikoaora, the long cît, 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 Rangitaki and Tarawera Rivers. Its depth was gauged at 15 metres in places, and large enough for sailing ships to navigate and tie up at 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 Rangitaki and Tarawera Rivers. 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 Rangitaki 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 Rangitaki Drainage Board set about ‘improving’ the internal drainage structure of the Rangitaki Plains by cutting several large canals and straightening both the Rangitaki 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 Rangitaki 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
The Ngāti Rangitihi Coastal lands

Notwithstanding the genealogies mentioned later, at least as early as the 1820s, Ngāti Rangitihi 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 Tūhoe in these musket raids, most of whom were buried at Kaiherrere. Native “Tout”, 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 Rangitihi to the Rangitāiki River should not be overlooked. The river in its upper reaches connected Ngāti Rangitihi, Ngāti Manawa, Ngāti Whare, Ngāti Tūhoe and Ngāti Tūwharetoa. The lower reaches of the river linked Ngāti Rangitihi to several of the swamp and coastal iwi, Ngāti Puakea, Ngāti Umutahi, and Ngāti Pou at Kawerau. Ngāti Rangitihi 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 Awa o Te Atua.

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

Mo te matenga o Ngātiawa, o Ngāti Te Rangihourangi i a Tuhourangi, i a Ngāti Rangitihi ki te whakawhititanga i Tumutara, kei te awa o Tarawera. He nui ngā rangatira i mate ki reira, ka whakaritea ki te paenga tohoara. Ko Te Ramasapuka, he rangatira nui o Ngāi Te Rangihourangi. Ko Tumutara te parekura, ko Puketapu te pahore, i mate a Te Rama i a Tioenga, mātua o Mokomokaiaroa.25

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

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. As Putauaki left, he turned to the east to say farewell to Tarawera. His procrastination he mistimed his move, and he had not moved far when he was caught by daylight and polio epidemics.

Ngāti Rangitihi are acknowledged in the battle of Te Kaokaoroa. Te Kaokaoroa o Ngāti Rangitihi is the name of a large pā that is located at the eastern end of Lake Rotoiti.

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 Rangitihi 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 Rangitihi Pa site that was burnt by Rangiaho. The Pa 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 pa site, which was besieged in late April 1864. Ten warships, the H.M.S. “Falcon” and the colonial gunboat “Sandfly”, and also the guns on Pukemaire fire. The resulting battle with Te Arawa took place in early March at Ngauhu, a Ngāti Rangitihi Pa site that was burnt by Rangiaho. The Pa is located at the eastern end of Lake Rotoiti.

Te Kaokaoroa o Ngāti Rangitihi

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 Rangitihi 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 Rangitihi Pa site that was burnt by Rangiaho. The Pa is located at the eastern end of Lake Rotoiti.
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 Whakatobea in a group at the mouth of the Waheke 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 tāua 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-a-te-Atua River at Matatā. The fight, lasting all day, raged over the sandhills and the Ngāti Rangitihi 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 Winia Pekama, or "Wynyard Beckham"), Matene te Auheke, Te Waata Taranui, Te Mapu, Rota Rangihore, Henare te Pukuatua, Te Araki te Puhu, Te Kohai Tarahina, Paora Pahupahu, and Kapa te Rangipuaene. 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 Whakatobea 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 Waioeka, 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 pursued the fugitives, and killed Te Ringa-matoru and several other chiefs of the Whakatobea on the sandhills near the place where the Matatā Railway Station now stands. Tohi Te Urewera carried their wounded chief Tohi to the Puakowhai Stream, and he died there that evening. In revenge for his death his widow shot Te Aporotanga, a chief of Whakatobea, 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 of the flotilla of canoes in which the Tai Rāwhiti warriors came had been left at Matatā in readiness for return. Ngāti Rangitihi, 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 Pikiao I (Ngāti Pikiao). They married two of the sons of Mahi and Rangitihi, namely Pikiao (a Mahi) and Mokakiteriki. Pikiao I was a son of Kauatapuanui, who was another brother to Rangiaohia. At Te Arawa they married the two eldest sons of Mahi and Rangitihi, namely Tumahakuwha and Horomai. The two eldest sons of Mahi and Rangitihi, namely Pikiao (a Mahi) and Mokakiteriki. Pikiao I was a son of Kauatapuanui, who was another brother to Rangiaohia. At Te Arawa they married the two eldest sons of Mahi and Rangitihi, namely Tumahakuwha and Horomai. They were also sisters and daughters of Tumahakuwha. They married the two eldest sons of Mahi and Rangitihi, namely Tumahakuwha and Horomai. They were also sisters and daughters of Tumahakuwha. They married the two eldest sons of Mahi and Rangitihi, namely Tumahakuwha and Horomai. They married the two eldest sons of Mahi and Rangitihi, namely Tumahakuwha and Horomai.
On June 10, 1886, Mt Tarawera erupted, covering more than 200 square kilometres in more than 50cm of basaltic scoria and ash. It was also reported that 50 to 150mm of ash fell between Te Teko and the Orini River. 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.

Between 1890 and 1891 the Rangitāiki 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. As a condition of land lease in the area, leaseholders had to provide substantial improvements (including reclamation from swamp) 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 Rangitāiki 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 Rangitāiki 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 Rangitāiki 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 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 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 Rangitāiki, as the Tarawera has a very limited catchment and is lake fed.

In 1996, as a response to the floods and filling of river channels, local settlers Thomas Secombe and the Grieve brothers constructed step banks near Kawerau to protect their properties and to divert the Tarawera River towards Lakes Rotorirotipuku and Rotorewa, and the Otaraikutu (Ruaparapara) Stream. The current location of the Tarawera River at Onewa 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 Rangitāiki Plains were dredged and the Rangitāiki River was diverted to flow straight out to sea near Thornton where it reaches the sea now, rather than flowing north to Matakitaki. 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 Rangitāiki 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. 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 Maori 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. This Act facilitated Fletcher Challenge using 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. The original wells (KA1 to KA37) were drilled by Fletcher
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 Rangitaki 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 Edgecumbe 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 Taesan 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 each year at Kawerau. These consents were granted.

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The Court concluded its judgement by stating:

"Kua kii ke ahu, he taonga a Tarawera. He taonga e tukuna iho e matou ki a matou tamariki mokopuna. Na rātia me noho ora a ia. Ma te aha noho ora a i a? Aho ano te whakapono a Ngāti Rangitihi, e whakapono a Ngāti Rangiwhaia. He whakapono i a ia ia. He ka-tua no a ia i a.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 Rangitihi tenet that the things of this world do not belong to us. During our lifetime we are only guardians – merely guardians."

Ruawahia

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

Ruawahia block (22,990 acres) lies at the heart of the Ngāti Rangitāhi inland rohe, taking in the iwi maunga, Ruawahia, as well as the bulk of Tarawera Lake and the Ngāti Rangitāhi kianga 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 Hashbeng and Okataina to the north, Polohu and Rerewhakaiti 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 Rangitāhi. As well as the claim of Ngāti Rangitāhi, two counter claims were made to the block. These claims included Ngāti Tewhakeaauahu/ Ngāti Tutuwhakawa and Ngāti Te Apiti. Neither set of claimants disputed the rights of Ngāti Rangitāhi to Ruawahia block, they simply claimed to be included as hapū in the Ngāti Rangitāhi claim list.38 Ngāti Te Apiti actually claimed as a hapū of Ngāti Rangitāhi. The Tewhakeaauahu and Tutuwhakawa claims were conducted by Mika Apere 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 Tewhakeaauahu and Tutuwhakawa.

The Court concluded its judgement by stating:

"In answer to Ahenata’s claim the Ngāti Rangitāhi 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 Whareaiti to whom alone the Makatiti lands belongs."

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

Answer to Ahenata’s claim the Ngāti Rangitāhi 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 Whareaiti to whom alone the Makatiti lands belongs.

They (Ngāti Rangitāhi) 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 (Rangitāhi) Apiti and Ngāti Rangitāhi down to the Ariki fight, when Tuhourangi Ngāti Te Apiti shot the chief Parea, a brother to Te Kura e Te Marama, one of the leading chiefs of Ngāti Rangitāhi.

4 Spinks, et al., 2007.
5 Evidence given by Henare Pryor at the Te Arawa Claims Settlement Hearings.

Ruawahia Road and Rail

With the opening of the ferro-concrete bridge over the Whakatane river in 1911, the need for a road from Matautia 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 Rangitaki Plains. It also provided the most obvious route for the continuation of the East Coast Main trunk railway from Matautia to Awakeri (Mangatera) and on to Taneatua.

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

36 4 Whakatane Minute Book Page 306 – 12/2/1891
37 4 Whakatane Minute Book Page 302 – 12/2/1891
38 3 Whakatane Minute Book
39 This is confirmed in the claims brought by Ngatī Rangitāhi 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 tu tapu (ancestral lands) of Ngāti Rangitihi.

Ruawahia Block Timeline

3 November, 1890
Henry Mitchell wired (telegram) Mitchell at the Native Department with respect to Ngāti Rangitihi 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 Rangitihi 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 Maori 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 Maori 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.

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 Mairobjecting to the proposed sale. Mokonuiarangi stated that the offer to sell did not come from “Ngāti Rangitihi proper but half castes and people living at a distance”. He informed Mair that Ngāti Rangitihi 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 Kaiapa 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 Rangitihi 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 Ran-gitihi 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 we 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 Rangitihi, 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 Maori or as Maori who lived with other hapu. They “are not permanent members of the Ngāti Rangitihi … whereas the major-ity 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 Rangitihi 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 Rangitihi are buried there.

Pere recommended the Ngāti Rangitihi 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 Rangitihi 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 Rangitihi 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 Matakitu where most of Ngāti Rangitihi 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 “Ngāti Rangitihi who have not sold”. They repeated their request for the cessation of the Crown’s purchase of Ruawahia. Ngāti Rangitihi 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 Rangitihi’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 Mokonuiarangi 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.
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 Hore) was awarded to Ngāti Kea, Ngāti Tuara with 200 acres to Tuhourangi.
Part 2: Tumunui was awarded to Ngāti to Kahu and Ngāti Tumatavera.
Part 3: Paerau block was awarded to Ngāti Pāua.
Part 4: Moerangi to Ngāti Whakaau.
Part 5: Onuku was awarded to Ngāti Rangitīhī.
Part 6: Rotomahana Parekarangi No 6 to Tuhourangi.

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

In 1904, Onuku was partitioned into six divisions.46
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, 1,015 acres awarded to 107 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 Rangitīhī in 1887.

A number of Committees of Management were set up in the Native Land Court in 1911. The Chairman of the joint SB No. 4B and SB No. 5B Committee was Wainona 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 Waiaeki District Maori Land Board (No. 3) to complete a number of leases for various SB blocks to John Falloona, a local farmer. It was also agreed by the Management Committee at that time that SB 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 5,952 acres less the compulsory acquisitions, which is Onuku Farm today.

Reporoa

Ngāti Rangitīhī had extensive interests in Paeroa East, in the north of the block at Okaro and Maungagakakaranga, and in the south of the block at Ononga (a marker in the Ngāti Rangitīhī Reveshakaitu claim).

Henare Te Rangi and Hakepa Takepau gave detailed evidence about take tupuna and take ahi karao.46

Niheti Kaipara named the 12 papakāinga, four urupā, and three fighting pa of Ngāti Rangitīhī in the portion of Paeroa East around Maungagakakaranga most densely occupied by his people.

The urupā were Ngapuna, Te Ana o Mokonuirangi, Manuka and Rahui. The fighting Pa were Pu- rukohukohou, Kagawama, and Te Manuka. The twelve kainga were: Te Ranga, Hungahunga, Teoroa, Hautapu, Mangamanga, Hakeerekere, Te Tatau, Harakeke-ena, Maraia, Te Rees, Toetoe, and Te Tautara. Niheti 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 Kagawama which is called Hetuaarou o Te Rangitautaua, named from the Tipuna Rangitautaua an uri of Mahi and Rangitihikahira through their second son Ihu.

Takevi Te Ruhi of Ngāti Whaia admitted during the Paeroa East hearing that the boundary laid down by he and Taku-ira Te Marae of Ngāti Apiti was a boundary from Otaketake (on the western boundary) by a straight line to Ngai Ti Whaia and on to Kerekore 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 [Rangitaki] river near it."47 His witness Mehaia Toko- poumanu of Ngāi Tūhoe told Ihaia Te Waru of Ngāti Whaia: "Neither you or I have ever occupied the south western portion of this block [meaning Kaingaraoa 1A]."48

Within the main Kaingaroa 1 block Peraniko Te Hura admitted that Ngāti Manawa did not have strong claims to the western part of the block – away from the Rangitaki 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 [Rangitaiki] river."49 His witness Mehaka Toko-poumanu of Ngāi Tūhoe named Ronald Te Waru of Ngāti Whaia: "Neither you or I have ever occupied the south western portion of this block."50

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 Ngāti Ran-
living on the land. This occupied area extends from Okaro and Maungakakaramea 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 Wairapuka (the southernmost point), and west to Fakahakeke.

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.

APPENDIX A: Whakapapa

Ngā uri o Mahi

<table>
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<th>Apumuana, Te Aowhorea Whakapapa</th>
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Ngāti Rangitihi living on the land. This occupied area extends from Okaro and Maungakakaramea south along the lands beside the Waiotapu stream down to the Waikato River, and in the wetlands to the east around Reporoa.
### Ngā uri o Rangitihiri Whakapapa

| Whakapapa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       |
|------------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|
| Mahi (katoa)     | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       |
| Tamahoeoewaka    | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       |

### Ngā uri o Mahi (katoa) Whakapapa

| Whakapapa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       |
|------------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|
| Mahi (katoa)     | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       |

### Tiohanga Whakapapa from Maaka

| Whakapapa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       |
|------------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|
| Mahi (katoa)     | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       | Tamatoa       |

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Adopted from 12 Rotorua Minute Book pages 210-292 (attached)
Adopted from Matahina Claim pages 70-142 (attached)
APPENDIX B: Whenua Tohu o Ngāti Rangitihi

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

Hianganui (Rototiti)
Komara cultivation on the lower western side of Waiiti Stream near the present day road crossing, of the same name. It was established by Rangiuruao (great grandson of Tauahoehoewaka).

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

Ngauhu (Rototiti)
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 Tauahoehoewaka, eldest son of Rangiohia lived there down to the sons of Rongomaiwahine. The sons Rokomokorau, Rangihuruao, 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 Waiiti Stream and subdivided into a number of cultivations and kainga. The first person to settle there was Rangiuruao (great grandson of Tauahoehoewaka, eldest son of Rangiaohia).

Whakakana
An individual hill on the high land above the source of the Waiiti 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 Rakaiemokorau (great grandson of Tauahoehoewaka).

Sites identified through CNI Manawhenua Research

• Kaiwhatihiri, Ahiweka, and Puaketapu: pā and battle sites that involve Ngāti Rangitihi as well as the descendants of Tangiharuru, Wharepakau, Apa, and Murakareke (including Ngāti Manawa and Ngāi Tuhoe). Comes within Ngāti Rangitihi/Ngāi Tūhoe tatau pounamu.

• Pekepeke: this is a Ngāti Hape/Ngāti Rangitihi site as much as a Ngāti Manawa site, as indicated by Niheta Kaipara’s evidence for Ngāti Hape/Ngāti Rangitihi. 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 Mataras. He is descended from Tangiharuru but this does not make him Ngāti Manawa. Mataras is also an important ancestor for Ngāti Tahu and Ngāti Whaou on Kaingaroa 1 and Paeroa South as well as for Ngāti Hape/Ngāti Rangitihi at Whirimaki.

• Orutawehi: this rare area of forest on the barren Kaingaroa plain is important not only to Ngāti Manawa but also to Ngāti Hape/Ngāti Rangitihi, Ngāti Hinewai (of Ngāti Rangitihi), and Ngāi Tuhoe (as indicated by Mohaka Tokopounamu).
• Ahivakamata: 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 Ngati Rangihihi and Ngati Hape.

• Waiaiapukau: a contested site (or two sites, as there are two places of this name) in which Ngati Tahu, Ngati Whaoa, Ngati Rangihihi, Ngati Hape/Ngati Rangihihi, and Ngii Tuhoe also have interests. It is named not for any Ngati Manawa woman but by Ngaitoerangi’s sister, Kuwae, whose search for her dried kumara at this spot is a widely known story among many iwi (and was referred to by Mou-paroa of Ngati Manawa). The Crown agent Mair assisted a Ngati Manawa survey that shifted the boundary between Kaingaroa 1 and 2 from the northern place called Waiaiapukau to the southern place of the same name; adding 19,000 acres to Kaingaroa 1 to the benefit of Ngati Manawa and the Crown and to the detriment of Ngati Tahu, Ngati Whaoa, and Ngii Tuhoeaotena. The southern Waiaiapukau was a resting place for travellers (as Peraniko of Ngati Manawa said), not a permanent kiaanga of any single iwi (as Ngati Manawa now assert). Peraniko also acknowledged his ancestors used to live on the east side of Rangitaki opposite Waiaiapukau but no longer did so, and had never lived on the west bank at Waiaiapukau.

• Motumaku: a kiaanga and another rare area of forest on the plains important to other iwi, including Ngati Hape of Ngati Rangihihi and Ngati Hinewai (of Ngati Rangihihi). Niheki Kaipara of Ngati Hape/Ngati Rangihihi told Ngati Manawa, “the government and I restored you” to Motumaku as a result of Crown victories in the New Zealand Wars. Hakopa Takepou made the same point, dating the Ngati Manawa move there to 1867. After this, the Crown privileged their (Ngati Manawa) claims there.

• Ngahuinga: a crossing point on the Rangitaki river that is important to several Kaingaroa iwi using the trails across the plains and along the river.

• Pukenomere: also an important pa for Ngati Rangihihi close to their Resewhakaitu lands in the north of Kaingaroa.

• Arudeniarangi: a mahinga kai and site also associated with Ngati Rangihihi, Ngati Hape/Ngati Rangihihi, and Ngii Tuhoe.

• Pas-tata-moa: a cave and spring in which Ngiti Manawa acknowledged that Ngati Rangihihi have interests. Ngii Tuhoe and Ngati Tahu/Ngati Whaoa also have interests at Paetararaumo.

• Te Ana Ruahou: 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 Ngati Rangihihi and Ngii Tuhoe.

• Waitohou: a stream where tuna were caught and a mahinga kai area, which was used by several iwi including Ngati Rangihihi and Ngii Tuhoe.

• Te Korekore o te Huatahi: a spring-fed stream in northern Kaingaroa where tuna were caught by several tribes including Ngati Rangihihi.

• Te Upoko o Pekepeke: an occupation site used by several tribes, including Ngati Rangihihi; said by Niheki Kaipara to have been named by Mokonuiarangi of Ngati Rangihihi.

• Kohangataheke: a spring and small stream on the road from Tarawera Lake to Te Whaiti, where there claimed by Ngati Rangihihi and Ngati Manawa, used by travellers as a resting place.

The original Rerewhakaitu claim (taking in 125,000 acres) shows the extent of Rangihihi shared interest in central and eastern Kaingaroa; from Resewhakaitu south to Waiaiapukau and west to Otonga, including other key tribal landmarks such as Wharekekaunga (Wharekaunga), Waiatawhao, Korokoro o te Huatahi, Ngati Whaoa, Ahiwhakamata, Pukapuka, Paharakeke, and Oiraraurau (Oiraorao) (ML 4707).

Ngati Rangihihi also had extensive interests in Paeroa East, as far north as Okaro and Maungakakaramea, and as far south as Otonga (a marker in their Resewhakaitu claim). Henare Te Rangi and Hakopa Takepou gave detailed evidence about take tumapa and take ali kawa.

Niheki Kaipara later named the 13 papakainga, four urupa, and three fighting pa of Ngati Rangihihi in the portion of Paeroa East around Maungakakaramea most densely occupied by his people.

Four Urupa: Ngapuna, Te Ano o Motumako, Manuoka and Rahui

Three Fighting Pā: Purukohukohuka; Karakamea; and Te Manuaka

Twelve Kainga: Te Ranga; Hungahunga; Toreo; Hautapu; Mangamanga; Hakerekere; Te Tutanu; Harakekehora; Mareas; Te Rere; Te Tohoo and Te Tautara

Takeroi Te Rua of Ngati Whaoa admitted during the Paeroa East hearing that the boundary laid down by he and Tuku-ira Te Marae of Ngati Te Api – a boundary from Otaketake (on the western boundary) by a straight line to Ngii Ti Whakaawe and on to Korokoro o te Huatahi and back to Okaro – “is an imaginary one laid down in our minds”.

Such dividing lines across central Kaingaroa were indeed “imaginary”.

Pekepeke

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

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

Arowhata Tawhito

Landmark and significant crossing point of Rangitaki, also a boundary marker for Ngati Rangihihi (also original marker for boundary between Kaingaroa 1 and 2). This settlement is located on the banks of the Rangitaki. The focus of Ngati Rangihihi and Ngati 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 Ngati Tahu extended from the mouth of the Toetepatutahi stream (on the Waikato river) just upstream from Waikahau, north of Ohaka) eastwards across the Kaingaroa plains to “lake” Waiaiapukau and then south to Te Arowhata Tawhito (Ngati Tahu’s boundary point on the Rangitaki river).

48 Niheki Kaipara to the Native Minister, 3 August 1889. Rangihihi Report, p.327
49 1 Whakatane MR, p.64
50 2 Whakatane MB, p.64
52 Whakatane MR, pp.321-324
53 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 Teawhito (on the Rangitāiki 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 Rangitāiki 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 Teawhito (Ngāti Tahu’s boundary point on the Rangitāiki 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, Tokotoko, and Wairapukao (the southernmost point), and west to Paharakeke.  

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 Apumoua, and fled east across the Rangitāiki 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.  

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

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

Maungakakarama  
The Rangitihi rahui stone at the base of the mountain is called Iwitoaroa o te Rangitautaua. A site nearby is named Waiauru-ahitasiga where aruhe was stored. Niheta Kaipara had whare at Kaingakomuka.  

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.  

Maungakakarama  
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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.
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