

Ngati Apa Manawhenua Report

**Written in support of Wai 265, the Ngati Apa
Claim to the Waitangi Tribunal**

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Preamble

About the Report

This report has been commissioned by Te Rūnanga o Ngāti Apa as part of their preparation for presentation of Wai 265, the Ngāti Apa land claim, before the Waitangi Tribunal.

The purpose of this report is to provide a definition of the nature and extent of Ngati Apa manawhenua.

This report is a component of the overall research and reporting project currently underway as part of Wai 265. The Crown Forest Rental Trust is currently preparing two reports, one to develop the legal argument for compensation and another to outline the social impact of colonisation on Ngati Apa.

Background

Ngāti Apa have long been recognised as the Iwi collective that traditionally occupied the lands from Mangawhero and Whangaehu in the north to Rangitīkei in the south. Like most Iwi, Ngāti Apa has been directly affected by Government policy, the most recent being the Government's intention to devolve resources to Iwi in the late 1980's. As a result, Te Rūnanga o Ngāti Apa was formally established on 16 July 1991.

On 11 December 1991, George Matthews, on behalf of the Rūnanga and the Ngāti Apa people, lodged a comprehensive claim with the Waitangi Tribunal, which was then registered as Wai 265. Subsequently, a subcommittee was established by Te Rūnanga o Ngāti Apa called the Claims Committee and was delegated the responsibility to manage the claim.

Progress on the claim over the years has been slow but steady. Recently the Claims Committee was successful in gaining further financial assistance from the Crown Forest Rental Trust to complete three reports, namely; the Claim Report, Social Impact Report and Manawhenua Report.

Report Aim

The aim of the report is to define the nature and extent of the manawhenua of the Ngāti Apa people within the Whanganui, Rangitikei and Manawatū districts.

Report Objectives

The report has four primary objectives:

1. To present analysis of ancestral claims to land
2. To present analysis of traditional land use
3. To identify tribal boundaries
4. To assess the impact of historical events on manawhenua

Methodology

In order to achieve the objectives, a standard approach to research has been employed. There are three phases: data collection, analysis and reporting.

Data Collection: The focus of the research has been to locate and note all data that may help describe the manawhenua of Ngāti Apa from Māori Land Court material, in particular minutes from early Land Court cases. This data includes evidence of land use and occupation, narrative concerning significant historical events, whakapapa information and genealogical tables. This research material will be presented in a series of supplementary reports to support the Manawhenua Report.

Analysis: Data collected during the research phase has been analysed to determine the nature by which Ngāti Apa has traditionally maintained manawhenua. Furthermore it has been analysed to determine the true extent of Ngāti Apa manawhenua. To determine extent, significant historical events have also been analysed to determine whether any alienation of lands has occurred.

Reporting: The outcomes of the analysis have been captured in this report which provides an impression of the true nature and extent of Ngāti Apa manawhenua.

Limitations

This report is subject to the limitations of Maori Land Court records. These limitations are:

- Incorrect spelling of names
- Misinterpretation of land court evidence
- Evidence provided in an adversarial forum
- Erroneous recordings of genealogical information and tables

Furthermore, Maori Land Court records represent only one source of information and it is acknowledged that there are a variety of sources including Kaumatua/Pakeke, manuscripts, information held at Archives and Turnbull Library etc. However due to resource constraints Land Court records became the focus of the research phase. Note however that not all cases were read.

Part 1: Introduction

Ngati Apa Iwi Boundaries

Ngati Apa has long been recognised as the Iwi grouping that possessed manawhenua over the domain extending from the Whangaehu River in the north to the Rangitikei River in the south.

However evidence concerning the extent of Ngati Apa lands has identified a boundary that commenced at a site called Motukaraka in the north. This site is situated on the coast about midway between the Whanganui and Whangaehu River mouths. Inland of Motukaraka the boundary extended to Te Rerenga, which is near Okoia, and on to Oweta or Tapiripiri, depending on which source is referred to. Oweta and Tapiripiri are somewhere near to the confluence of the Mangawhero and Whangaehu Rivers.^{1 2 3 4}

From Oweta or Tapiripiri the boundary went east toward Otairi crossing the Mangawhero, Whangaehu and Turakina Rivers to reach Tiri Raukawa, which is a peak in the Otairi range, situated near the Turakina River. From here the line ran to Te Kiekie which is located near the confluence of the Makohine Stream and the Rangitikei River.^{5 6}
^{7 8}

At Te Kiekie the boundary turned south to follow the Rangitikei River a short distance before it turned east once again to follow the Mangamako Stream inland to its source from whence it carried on east to the Kiwitea Stream.^{9 10 11 12}

Upon striking the Kiwitea Stream the line again turned south and followed the Kiwitea Stream to its confluence with the Oroua River and followed the Oroua River to Mangawhata. Ngati Apa claimed both sides of the Oroua River having been instrumental in drawing a boundary with Rangitane along the edge of the Te Ahu o Turanga Block.^{13 14}
^{15 16 17 18}

Near Mangawhata the line turned west and ran to Omarupapako. From here the line continued west a short distance to strike the coast several kilometers north of the Manawatu River mouth. This boundary was a modern boundary dividing Ngati Apa lands from Ngati Raukawa lands.^{19 20 21 22 23}

From this point on the coast the boundary turned north and followed the coast to the starting point at Motukaraka.^{24 25 26 27}

Ngati Apa Iwi boundaries formerly extend well beyond the area generally associated with this tribe.

Takiwa within Ngati Apa

Within these Iwi boundaries were five takiwa occupied by autonomous tribal collectives, each with their own stories describing their origins, their history of migration and occupation, and their whakapapa. Traditionally these groups worked together to address issues of common interest, and this confederation was labeled, firstly as Nga Wairiki, and as the confederation grew to include tribal collectives from Rangitikei, Ngati Apa.

Evidence has shown that within this confederation the participating groups maintained their own autonomy and their own manawhenua, and therefore these groups are the focus of this study to define the manawhenua of Ngati Apa.

For the purpose of this report, these takiwa have been labeled as “Rangitikei Manawatu”, “Rangitikei Turakina”, “Central Rangitikei”, “Lower Turakina Whangaehu” and “Inland Whangaehu, Mangawhero and Turakina”.

Rangitikei Manawatu

Ngati Apa affiliated groups that occupied the Rangitikei Manawatu takiwa included Ngati Kauae, Ngati Rangiwaho, Ngati Maero, Ngati Tauira, Ngai Tai and Nga Potiki.²⁸

Rangitikei Turakina

Ngati Apa affiliated groups that occupied the Rangitikei Turakina takiwa included Ngati Tamawaina, Ngati Rangitumoana, Ngati Hinewai and Ngati Rangipuhi. Several of these groups were collectively called Nga Ariki.

Central Rangitikei

Ngati Apa affiliated groups that occupied the Central Rangitikei takiwa included Ngati Apa, Ngati Rangiwahiaio, Ngati Tupataua, Ngati Tupua, Ngati Ika/Ngati Tumoetere and Ngati Tamatea.

Lower Turakina Whangaehu

Ngati Apa affiliated groups that occupied the Lower Turakina Whangaehu takiwa included Ngati Rangiwakaturia, Ngati Ratua, Ngati Hika Pirau, Ngati Tamaea, Ngati Rangipakini, Ngati Rangiwaho, Ngati Kiriwheke and Ngati Horotaniwha.

Inland Whangaehu, Mangawhero and Turakina

Ngati Apa affiliated groups that occupied the Inland Whangaehu, Mangawhero and Turakina takiwa included Ngati Paenga, Ngati Moeawatea, Ngati Houmahanga, Ngati Huru Te Ra, Ngati Tukorero, Ngati Makohu, Ngati Horu, Ngati Turehia, Ngati Ruahau, Ngati Ratua, Ngati Hinga, Ngati Hinetau, Nga Paerangi, Ngati Pua and Ngati Rangi.

Ngati Apa Manawhenua

Before the colonisation of Aotearoa / New Zealand, these groupings exercised rights in their particular takiwa on the basis of take tupuna or ancestral right and ahi kaa roa or continued use.

The ability to show take tupuna and ahi kaa roa were central to asserting manawhenua.

Take Tupuna

Take Tupuna equates to ancestral right. Take Tupuna was established by showing a line of descent from an ancestor who is acknowledged to have had rights over a particular takiwa.

The ancestor may have derived these rights by Take Taunaha, or discovery. This was the custom for gaining the rights to a takiwa where there was no previous claimant.²⁹

Alternatively, these rights may have been derived by Take Raupatu, or conquest. Take Raupatu required the forced removal of the original occupants of a takiwa followed by the establishment of Ahi Kaa Roa by the aggressors and their descendants. An important qualifier of take raupatu was that conquest without successful occupation did not give the conqueror a right to the land.³⁰

A third means by which an ancestor may have derived land rights is Tuku Whenua, or gifting. For tuku whenua to occur the person gifting the land must have sufficient rights to be able to do so, and the tribe must agree to the transaction. Furthermore Ahi Kaa Roa must be established by the recipients of the gift or the area was returned to people who had made the gift. A rangatira would use tuku whenua to cement alliances with neighbouring tribes or other groups who had assisted them in various ways.³¹ A common element of many tuku whenua arrangements is a significant intermarriage.

Ahi Kaa Roa

The term Ahi Kaa Roa relates to continuous occupation and use of a takiwa to which a person, whanau or hapu has ancestral rights. Establishing that descendants from the take tupuna across the generations have occupied, utilised and protected the takiwa to which the take tupuna applies proves Ahi Kaa Roa.

The whanau and hapu that maintained the Ahi Kaa Roa had a special status in relation to the takiwa that the particular take tupuna related to. This status was superior to the rights of those who had Take Tupuna but did not maintain Ahi Kaa Roa.

In terms of establishing who had this special status it was generally accepted that Ahi Kaa Roa applied to all descendants of a particular take tupuna as long as no particular part of the descent line from such an ancestor was absent from a takiwa for more than three consecutive generations.^{32 33 34}

An example of this general rule being applied within Ngati Apa surrounded the rights of Wirihana Hunia to an area called Owairua at Turakina. It was stated that Wirihana had a right through ancestry but not through occupation. This statement was qualified by another statement that if Wirihana's relations at Owairua wished to admit Wirihana, he could utilise the land.³⁵

This indicates that the people who were acknowledged as having Ahi Kaa Roa had the discretion to acknowledge those who had take tupuna but had not maintained Ahi Kaa Roa as still having an interest in the takiwa.

In order to establish Ahi Kaa Roa, an ancestral claim must exist. In Maori society, occupation without ancestral right was not a strong claim to land and is weaker than a claim to land by ancestral right without occupation.³⁶

An example of debate concerning this issue occurred within Ngati Apa concerning lands near Mangawhero inland of Whangaehu. Wirihana Ngamanako stated that a member of a hapu from a different takiwa had married a person from this takiwa and had brought other members of that hapu into the takiwa of the spouse. Wirihana said that these people had a right to use the land but that this right was inferior to Take Tupuna and Ahi Kaa Roa.³⁷

In order to define the manawhenua of Ngati Apa we need to look closely at the different accounts of take tupuna and ahi kaa for each group within each takiwa within the general Ngati Apa rohe.

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- ¹ Eruera Whakahu, Wh 14, pg 214.
- ² Kawana Hunia Te Hakeke, Wh 4, pg 179
- ³ Kawana Hunia Te Hakeke, Oti 1d, pg 510
- ⁴ Wirihana Hunia, Wh 14, pg 184
- ⁵ Aperahama Tipai, Wh 6, pg 43
- ⁶ Kawana Hunia Te Hakeke, Wh 4, pg 179
- ⁷ Kawana Hunia Te Hakeke, Oti 1d, pg 510
- ⁸ Wirihana Hunia, Wh 14, pg 184
- ⁹ Aperahama Tipai, Wh 6, pg 43
- ¹⁰ Kawana Hunia Te Hakeke, Wh 4, pg 179
- ¹¹ Kawana Hunia Te Hakeke, Oti 1d, pg 510
- ¹² Wirihana Hunia, Wh 14, pg 184
- ¹³ Tapa Te Whata, Oti 1e, pg 624
- ¹⁴ Hamuera Te Raikokiritia, Oti 1d, pg 564
- ¹⁵ Aperahama Tipai, Wh 6, pg 43
- ¹⁶ Kawana Hunia Te Hakeke, Wh 4, pg 179
- ¹⁷ Kawana Hunia Te Hakeke, Oti 1d, pg 510
- ¹⁸ Wirihana Hunia, Wh 14, pg 184
- ¹⁹ Matene Te Matuku, Oti 1d, pg 471
- ²⁰ Amos Burr, Oti 1d, pg 474
- ²¹ Amos Burr, Oti 1d, pg 481
- ²² Amos Burr, Oti 1d, pg 483
- ²³ Horomona Toremi, Oti 1e, pg 580
- ²⁴ Aperahama Tipai, Wh 6, pg 43
- ²⁵ Kawana Hunia Te Hakeke, Wh 4, pg 179
- ²⁶ Kawana Hunia Te Hakeke, Oti 1d, pg 510
- ²⁷ Wirihana Hunia, Wh 14, pg 184
- ²⁸ Ratana Ngahina, Wh 17, pg 266
- ²⁹ Asher & Naulls 1987 "Maori Land" Wright and Carman Ltd, Upper Hutt, page 6
- ³⁰ Asher & Naulls 1987 "Maori Land" Wright and Carman Ltd, Upper Hutt, page 6
- ³¹ Asher & Naulls 1987 "Maori Land" Wright and Carman Ltd, Upper Hutt, page 6
- ³² Asher & Naulls 1987 "Maori Land" Wright and Carman Ltd, Upper Hutt, page 6
- ³³ Reupena Ngataieparino, Wh 14, pg 51
- ³⁴ Reupena Ngarino, Wh 13, pg 472
- ³⁵ Reuena Ngataieparino, Wh 14, pg 44
- ³⁶ Watene Ranginui, Wh 17, pg 65
- ³⁷ Wirihana Ngamanako, Wh 4, pg 322

Part 2: Rangitikei Manawatu

Hapu Profiles

This section defines the manawhenua of the tribal collectives that occupied the Rangitikei Manawatu takiwa. The hapu concerned included Ngati Kauae, Ngati Rangiwaho, Ngati Maero, Ngati Taura, Ngai Tai and Nga Potiki.

Ngati Kauae

Ngati Kauae was a significant hapu that had take tupuna and ahi kaa roa in various portions of the Rangitikei Manawatu takiwa.

Ngati Kauae derived its name from Kauae-Muri-Rangawhenua. There is no information concerning this ancestor and his origins.

Active members of Ngati Kauae from the 19th Century included Rawiri Takioi, Te Rangihautu, Te Aokehu, Te Hakeke, Kawana Hunia Te Hakeke, Hori Te Mohi, Mere Paerau, Ameria Pateriki, Takerei, Te Rehe, Harawira Tamaiterenganui, Ngawai and Ruahau Warena.

Ngati Kauae had was lead by Rawiri Takioi who died without issue. Leadership then went to Te Hakeke who was succeeded by Kawana Hunia Te Hakeke, who in turn was succeeded by Wirihana Hunia. Kawana and Wirihana represented Ngati Kauae in Land Court cases.¹

Ngati Kauae claimed all or part of the land blocks at Kaikokopu and Paepae, and Parewanui, Ratahi, Tawaroa and Paeroa. They also claimed a special interest in Taikoria. The claims at Taikoria, Paepae and Kaikokopu were made through Tupatunui who is a descendant of Kauae, the founding ancestor of Ngati Kauae, and Papa. The claims at Rangitikei, including Parewanui, Paeroa and lands east of the Mangawhero stream, were made through Tupatunui, Tukatuatua, Tutahiorehua, Rangitikei and Rangiwhakapou.

Tukatuatua(Tukatoatoa?), Tutahiorehua and Rangitikei are from the same descent group as Tupatunui and are either descendants, or in the case of Tukatuatua a sibling, of this ancestor. Rangiwhakapou is a descendant of Papa. Genealogies reveal that Tupatunui and the other ancestors named are also descendants of Papa.

The intertwining of take tupuna claims at Rangitikei between Tupatunui and his sibling and/or descendants with take tupua claims based on Rangiwhakapou indicate some connection between these ancestors. This connection appears be based upon their common descent from Papa.

Evidence indicates that Ngati Kauae maintained permanent settlement at Rangitikei near to the cultivations that were located in this area, and would travel seasonally to Kaikokopu and Paepae to catch eels. Significant periods of time must have been spent at Kaikokopu as it was deemed necessary to maintain a strong pa at this location.

Ngati Kauae also frequented Tawhirihoe at the Rangitikei River mouth, near the present township of Tangimoana, during the summer months while fishing in the ocean.

Ngati Rangiwhaho

Ngati Rangiwhaho was another significant hapu that occupied the Rangitikei Manawatu takiwa. This hapu derived its name from Rangiwhaho. Rangiwhaho was a son of Rangiwhakaturia who is the founding ancestor of Ngati Rangiwhakaturia whose lands are in the Lower Turakina – Whangaehu takiwa of Ngati Apa.

Active members of Ngati Rangiwhaho from the 19th Century were Te Ahuru o te Rangi, Te Rangihauku, Mohi Mahi, Mokomoko, Tarita, Ratana Ngahina, Mihi Rinawiki, Tamehana Te Ko, Hoani Maaka, Hipora, Tamehana Te Kahu, Piniaha Kauki, Matene Te Matuku, Meri Komikomi, Matene Kauki, Metekingi Te Rangipaetahi, Ria Hamuera, Amiria Pateriki and Mere Paerau.

Ngati Rangiwhaho were lead in the early stages of the 19th Century by Te Rangihauku and Te Ahuru o Te Rangi. Both of these chiefs died at the hands of Ngati Toa. Subsequent to these deaths Mohi Mahi became the leading chief. After Mohi's death Ratana Ngahina became the leader for this hapu. Ratana was the representative for this hapu in various land court cases though Ria Hamuera would often appear. Others appeared occasionally.

^{2 3 4}

Ngati Rangiwhaho claimed all or part of the lands at Parewanui, Ratahi, Tawaroa, Te Haumi and in the general area about the lower Rangitikei River. They also claimed a special interest in Pukepuke. The take tupuna for these claims was the wife of Rangiwhaho. Her name was Ria. Ria was a descendant of Papa through Tauria.

This hapu appears to have maintained permanent occupation at Rangitikei where they had several kainga that were occupied at different periods, in particular Te Pou o Te Rehua and Te Hou. Te Awamate was the chief fighting pa of Ngati Rangiwhaho. This hapu would frequent Tawhirihoe for summer fishing and would utilise Pukepuke lake for the abundant supply of eels that could be caught there.

Ngati Maero

Ngati Maero was also a significant hapu based within the Rangitikei Manawatu takiwa. The hapu took its name from an ancestor named Maero who once occupied parts of this takiwa.

Active members of Ngati Maero from the 19th Century included Pauhu, Hori Te Hanea, Arapata Hiria, Te Ropiha Puiha, Te Hura, Rihimona, Tamehana Te Kahu, Ihakara Rangiahua, Utiku Te Ki (Te Uawhakataki), Hapeta Mapo, Te Watene Te Ranginui, Pawini Te Rangiwhakarurua, Kawana Ropiha, Piripi Ropiha and Ria Hamuera.

In the 19th Century this hapu was lead by Hori Te Hanea and he was supported by Arapata Hirea, Pauhu, Tamehana Te Kahu, Te Ropiha Puiha and Piripi Ropiha among others. Ihakara Rangiahua supported by his brother Utiku Te Ua Whakataki represented another division of Ngati Maero.

Ngati Maero claimed all or parts of the various land blocks named Parewanui, Ratahi and Tawaroa. Evidence indicates that this hapu had extensive interests along the lower Rangitikei River. Furthermore, they had interests across the Rangitikei Manawatu block and on both sides of the Oroua River. These interests were claimed through Maero and Rangitemouri, and Rangipowhatu.

Both Maero and Rangitemouri are descendants of Rangipowhatu, who is descended from Papa through Papa's youngest child Tauira.

Ngati Maero had similar living patterns to Ngati Rangiwhaho, they maintained permanent residence along the Rangitikei River at kainga such as Pou a Te Rehua and Te Hou, and occupied the Te Awamate fighting pa. Like the other hapu, Ngati Maero would utilise the eel lakes situated on the Rangitikei Manawatu block, and would frequent Tawhirihoe to fish in the ocean. Ngati Maero also spent significant periods of time at Oroua.

Ngati Tauira

Another very important hapu from this takiwa was Ngati Tauira, though this hapu was somewhat under-represented in Land Court Evidence. This was on account of the Ngati Tauira leaders speaking in a general sense about the takiwa, and not identifying which parts of the takiwa were Ngati Tauira lands. Such evidence is included in the supplementary information under "Additional Information". I suspect that many of these sites were within the manawhenua of Ngati Tauira.

This hapu took its name from Tauira who was the youngest child of Papa.

Active members of Ngati Taurira from the 19th Century were Hamuera Te Raikokiritia, Kereopa Te Rangitakorou, Hakaraia Te Rangipouri, Nahona te Rangipouri, Pita Te Tohe, Hoani Ngaihi, Pera Reihana, Pirika Te Kahu, Pateriki, Rapana Te Ngawha, Ropata Ruihana, Rihari Taihuha, Maihi Te Kihi, Te Ropiha Te Auahi, Kawana Puiha, Piripi te Rangikapake, Mohi Ruatea, Wiremu Te Hanea and Waka Kawariki.

Hori Kingi Te Hanea was named as a leader of this hapu, though he was also the leader of Ngati Maero. He appears to have been a general leader for this takiwa. Hamuera Te Raikokiritia represented Ngati Taurira in Land Court cases though a lot of information supplied by him was given in a general sense and cannot be attributed to one hapu or the other without further research.

Ngati Taurira claimed all or parts of the land blocks called Himatangi, Aorangi, Parewanui, Ratahi and Tawaroa. Claims were made through Taurira.

Evidence indicates that Ngati Taurira maintained permanent residence at Oroua and would frequent lakes of the Manawatu Rangitikei takiwa to catch birds and eels. They had large cultivations on both sides of the Oroua River inland of Mangawhata which belonged to Ngati Taurira. Ngati Taurira would also visit Tawhirihoe to fish in the ocean.

Ngai Tai

Ngai Tai was a small hapu that had interests in this takiwa.

It is unknown where Ngai Tai took its name from.

Active members of Ngai Tai from the 19th Century were Matene Te Matuku, Pirika Maki, Waipouri Makomako, Matene Kauki, Hope Te Ngehe, Paora Paihana, Te Retimana Mahuri, Parakaia Whitiki, Meri Komikomi, Pirihiara Whatumaka, Koriki Utiku, Pirihiua Reihana, Henare Hamahama and Ruka Hamahama.

Matene Te Matuku was the leader of this hapu and represented them in Land Court cases.

Ngai Tai claimed a large portion of the land block called Himatangi to which they stated that they had a special claim. Evidence indicates that they also had interests at Oroua. Wirihana Hunia stated that Ngai Tai rights to this land was derived from Rangiwaho and Maero.⁵

Members of Ngai Tai were noted to have maintained permanent residence sometimes at Rangitikei and sometimes at Whangaehu where they lived on rights derived from Rangiwaho.

Nga Potiki

Nga Potiki is an obscure hapu that had interests in the Rangitikei Manawatu takiwa.

There is no information about how this hapu derived its name.

The only active member of Nga Potiki identified from the 19th Century was Mohi Mahi. Mohi Mahi was a noted member and leader of Ngati Rangiwaho.

Nga Potiki is named as a hapu that occupied Pukepuke and Taikoria with Ngati Rangiwaho. Nga Potiki may be a section of Ngati Rangiwaho.

Evidence indicates that the living patterns of Nga Potiki were identical to those of Ngati Rangiwaho.

Collective Hapu Overview

The various hapu identified in this section maintained manawhenua over the greater part of the Rangitikei Manawatu takiwa within the general Ngati Apa boundaries. These hapu all affiliated to the Ngati Apa Iwi.

Take tupuna was derived from an ancestor named Papawhenua, through two children, Tamatane and Tauria and several other ancestors descending from them. Ngati Kauae upheld the interests of Tamatane whilst other hapu claimed mostly through Tauria.

Papawhenua is a descendant from Apahapaitaketake through Hapeketuarangi and therefore affiliates to the Kurahaupo waka. Papawhenua also descends from Kupe and therefore affiliates to the Matahourua waka. The lines of descent from Kupe are common to Rangitane and Muaupoko. Papa descends from the same set of ancestors from whom certain branches of Rangitane and Muaupoko have descended.

Evidence indicates that Ngati Tauria was once a single hapu that over time has divided into several hapu, namely Ngati Tauria, Ngati Rangiwaho and Ngati Maero. Because of extensive intermarriage Ngati Kauae can also claim manawhenua through Tauria, whilst parts of Ngati Tauria, Ngati Rangiwaho and Ngati Maero can also claim through Tamatane.

This collective of hapu had established leadership. Hori Kingi Te Hanea was an esteemed leader as was Te Hakeke. Hori wielded authority over the lands derived from Tauria. Following the deaths of these leaders, Kawana Hunia Te Hakeke became the dominant figure though he was occasionally challenged by Ratana Ngahina and Ria Hamuera.^{6 7 8 9 10 11 12 13}

Te Hanea, Te Hakeke, Mohi Mahi, Hamuera and Taumaruru from the collective hapu all signed the Treaty of Waitangi when Williams brought it to them at Tawhirihoe.¹⁴

The various hapu from this takiwa that affiliated with Ngati Apa generally maintained permanent kainga at Oroua and the lower Rangitikei River. There was extensive cultivation in both of these areas.

Ngati Rangiwaho and Ngati Maero lived and worked together.¹⁵

These hapu jointly occupied the Tawhirihoe kainga during the appropriate season for fishing in the ocean.

These hapu were largely dependant upon the abundant source of eels and birds from the multitude of small lakes and swamps that dotted the Rangitikei Manawatu takiwa.

This collective of hapu maintained boundaries with neighbouring tribal groups. Evidence indicates that there was a boundary between these hapu and the people of Central Rangitikei that ran from mouth of the Waipatiki Stream, which exits to the ocean several kilometers north of the Rangitikei River mouth. From here it ran southeast and divided the Maori Reserves of Parewanui and Takahanga Pounamu, following the Tongowhiti stream.^{16 17 18} From here the boundary followed the Rangitikei River inland. The inland extreme of this boundary is unclear though there is evidence of descendants of Papa living at Whaauranga near the present township of Halcomb¹⁹. These hapu collectively occupied the lands south of this boundary.

The eastern boundary follows that of the Te Ahu o Turanga Block that lies east of the Oroua River, until it reaches a point adjacent to the settlement of Mangawhata. This boundary was established jointly by Hamuera Te Raikokiritia of Ngati Taura, and Tapa Te Whata, of Ngati Kauwhata in order to prevent Rangitane from having Oroua as the boundary.²⁰ These hapu occupied the lands west of this boundary. Below Mangawhata was Rangitane land.²¹

Seaward of Mangawhata there was no clear boundary between Ngati Kauae and Ngati Taura and the various hapu of Rangitane that were based at Puketotara.²² Evidence suggests that the collective hapu of Ngati Apa within the Rangitikei Manawatu takiwa and various hapu of Rangitane shared interests in the lands south east of Taikoria and Himatangi.^{23 24 25 26} Evidence indicates that before the immigration of Ngati Raukawa, Rangitane controlled the banks of the Manawatu River.²⁷

After the arrival of Ngati Raukawa and their occupation of the Manawatu River a boundary was established between them and the collective hapu of Rangitikei Manawatu at Omarupapako. The collective hapu maintained their manawhenua north of this point.²⁸
29 30 31 32

Significant Historical Events

The first half of the 19th Century was a period of great unrest for the collective Ngati Apa hapu of Rangitikei Manawatu. This period saw these hapu endure several waves of conflict which reduced the population of each hapu to a mere handful of people.

However, of interest to this report was the impact of this conflict and other related events on the extent and nature of the manawhenua of the collective hapu.

Internal Conflict

The first significant wave of conflict began with a domestic incident where a member of Ngati Kauae struck his wife who was from Ngati Maero. Subsequent events spiraled until the collective hapu found themselves torn in half fighting each other with the support of neighbouring tribes. This fighting was endured by two generations of the people involved and continued well after the arrival of Ngati Toa in the district. The hang-over from this fighting was still felt in Land Court cases, in particular when one section of Ngati Maero claimed conquest over another section of Ngati Maero on the Tawaroa block.

Despite loss of life, different hapu maintained their manawhenua. After the fighting the various hapu returned to their customary living patterns, occupying common kainga etc.

Ngati Toa

While these hapu were still engaged in internal conflict, Ngati Toa and Nga Puhi passed through the takiwa and caught the local hapu by surprise. They were subsequently defeated by this war-party which was armed with muskets. This was the first time that muskets were seen in warfare in this part of the country. From this engagement Pikinga was captured and was later to be used to broker peace with the collective hapu of this takiwa in order to facilitate the immigration of Ngati Toa. Pikinga was married to the Ngati Toa warrior chief Te Rangihaeata.

The next event was the immigration of Ngati Toa to this takiwa. The collective hapu met Ngati Toa at Waitotara and escorted them to this takiwa where they stayed for several months before deciding to migrate further south. Lands had been gifted to Ngati Toa at Oroua and Rangitikei but their decision to leave meant that these lands were returned to the people who had made the gift.

Subsequent to this the relationship with Ngati Toa soured and in subsequent conflict the collective hapu of Rangitikei Manawatu bore the brunt of Ngati Toa attacks upon Ngati Apa. During this chapter of conflict leading chiefs such as Te Rangihauku and Te Ahuru, both of Ngati Rangiwaho, were killed.

After the period of fighting in which significant losses were incurred by both sides, the peace agreement was restored.

The fighting had involved Ngati Apa, Rangitane and Muaupoko and subsequent to this fighting claims of conquest were made. However, Ngati Apa lands were not subject to Ngati Toa claims.

Ngati Toa claimed 'take raupatu' over the lands that extended from Manawatu to Porirua.³³ North of Manawatu was not affected.

Tamehana Te Rauparaha said that his father had left Ngati Apa in possession of their lands and that Ngati Apa had maintained their independence. He said that this was confirmed at a Ngati Toa runanga at Otaki in 1840 where Te Rauparaha fixed Manawatu as the southern boundary of Ngati Apa mana.^{34 35 36}

This evidence was corroborated by other members of Ngati Toa including Te Karira Tonua, Hohepa Tamaihengia and Ropata Hurumutu.^{37 38 39}

Rakapa Kahoki of Ngati Raukawa and Ngati Toa stated that Te Rauparaha acknowledged Ngati Apa mana over their lands and that he had a good relationship with Ngati Apa.⁴⁰

Rakapa placed a lot of emphasis upon the marriage of Pikinga to Rangihaeata and claimed that this marriage gave Rangihaeata status as a leader among the Ngati Apa people of Rangitikei and Manawatu. Rakapa said that of Ngati Raukawa and Ngati Toa, Rangihaeata alone had mana at Rangitikei.⁴¹

This mana of Rangihaeata was attributed not only to his marriage but to the good will he had shown by placing Pikinga for a time with her people at Whangaehu and Turakina. On this account Ngati Toa considered Pikinga to be a 'pou tangata' or a 'pou rohe' which symbolised the mana of Te Rangihaeata within Ngati Apa.^{42 43 44 45}

Kawana Hunia denied this assertion though on another occasion he actually acknowledged the influence of Ngati Toa but said that their standing depended upon Ngati Apa recognising them.^{46 47}

Because of the marriage of Pikinga and Rangihaeata, Rakapa Kahoki said that Ngati Toa ensured that Ngati Apa were left on their lands.⁴⁸ Rakapa said that she had never heard that Ngati Apa were in a state of subjection under Ngati Toa.⁴⁹

The significance of this marriage was acknowledged by Henare Te Herekau of Ngati Raukawa. He said that ;

“Te Rauparaha and Rangihaeata and Ngati Toa had come to Kapiti before Ngati Raukawa, they had made a formal alliance with Ngati Apa. Rangihaeata had taken a Ngati Apa chieftainess named Pikinga as a wife⁵⁰.”

Following the period of conflict and the establishment of peace, Ngati Apa resumed friendly relations with Ngati Toa and several hapu from different takiwa within Ngati Apa visited Kapiti to honor Rangihaeata and Pikinga, and to trade with Pakeha traders

who were frequenting the island in those times. Furthermore Ngati Apa joined Te Rangihaeata in battles against Taranaki people who had settled at Waikanae and in a later event, Ngati Apa joined Ngati Toa to mourn the death of Rangihaeata's mother Waitohi on Mana island.

In conclusion, through the formal alliance between Ngati Apa of this rohe and Ngati Toa, and through good leadership, the Rangitikei Manawatu takiwa was successfully protected from take raupatu claims by Ngati Toa.

Ngati Te Upokoiri

After the peace had been restored between Ngati Apa and Ngati Toa, and during the same period that Ngati Raukawa appeared on the lower West Coast, a large party of 200 refugees from Heretaunga called Paneiri or Ngati Te Upokoiri came to the general Manawatu district.

Here Rangitane allocated them lands at the mouth of the Manawatu River. They occupied from Moutoa upriver including Te Rewarewa, Tinitau and Puketotara.^{51 52 53 54 55}

Ngati Te Upokoiri also occupied cultivations near Himatangi that belonged to Matene Te Matuku.^{56 57}

Some time later, Renata Kawepo returned from slavery and, with the support of Ngati Kahungunu, persuaded Ngati Te Upokoiri to return to Ahuriri at Heretaunga. They subsequently left during the early 1850's.^{58 59}

Before leaving, this tribe resolved to return the lands that they had been gifted, and other land that they had occupied, to the original holders. Therefore they held a meeting at Moutoa where the lands were returned to Rangitane and Ngati Apa.^{60 61 62 63 64}

Therefore the impact of Ngati Te Upokoiri settlement on the southern portion of the takiwa was only temporary with no long term effect.

Ngati Raukawa

After peace had been restored between Ngati Apa and Ngati Toa, Ngati Raukawa migrated into the region. This migration came in at least three stages. The first party of Ngati Raukawa to come through the area was Hekenga Whirinui which was a war-party seeking revenge for their people who had died in the Ngati Apa attack at Kaiinanga. The second party was the migrating force of Ngati Raukawa. This force killed several people as they passed through and the Ngati Kauwhata people captured several people in the Oroua portion of the Rangitikei Manawatu takiwa.

There were two or three smaller parties that followed the main party over subsequent years.

Once at Kapiti, Ngati Toa allocated lands to different sections of Ngati Raukawa between Manawatu and Porirua.

A section of Ngati Kauwhata declined the gift in preference of lands at Oroua. These people used the captives that they had taken to broker an agreement with the collective hapu of Rangitikei and Manawatu. The outcome of this negotiation was the return of the prisoners in return for a gift of land to Ngati Kauwhata.^{65 66}

The extent of this gift was described by Ngati Kauwhata. They claim that the gift included portions of land at Oroua called Aorangi and Whakaari. Aorangi is on the east bank of the Oroua River whilst Whakaari is on the west bank.^{67 68}

Subsequent to this Ngati Taura and other Ngati Apa affiliated hapu lived side by side with Ngati Kauwhata at Oroua.

No other section of Ngati Raukawa settled north of Manawatu until after the major conflict between Ngati Raukawa and Taranaki called Haowhenua.

After Haowhenua, despite an indifferent outcome, Ngati Raukawa broke up and some went to Rangitikei.⁶⁹ This breakup was due partly to fear that the Taranaki people would attack again and partly on account of low food supplies due to Ngati Raukawa having used their reserves to feed those warriors who had come from other areas to support them.^{70 71 72 73}

Those who went to Rangitikei included Nepia Taratoa and Ngati Parewahawaha, Horomona Toremi and Ngati Kahoro, Aperahama and Haerewharara, and their people. They were welcomed by both the Central Rangitikei and Rangitikei Manawatu people and were able to stay with these people moving from kainga to kainga with their Ngati Apa hosts.

After some time, and on account of the support that these sections of Ngati Raukawa had given Ngati Apa in battles against Whanganui and Nga Rauru, Ngati Parewahawaha and Ngati Kahoro, and other hapu that were with them were gifted lands at Rangitikei. As part of this arrangement there were intermarriages. One example was the marriage of Rakapa, who herself was a child from an intermarriage, to Hari Reweti. Rakapa was a descendant of Taura through Rangihakapou. She was also from Nga Ariki at Turakina.

Chiefs among the descendants of Papawhenua allocated to Ngati Parewahawaha, and other hapu that were with them including Ngati Kahoro, cultivations at Kaitoke, lakes at Marama i hoea, Mangamahoe and Ahipitoitoi, and other areas including Huakitaioire and Matahiwi.⁷⁴

Another version of this tuku whenua states that both the descendants of Papawhenua and the chiefs of the neighbouring tribal collective, Ngati Tupataua, had been parties to this gift. Descendants of Papawhenua were said to have gifted the lands at Makowhai running up to Poutu and Takirihitau. Ngati Tupataua were said to have gifted Maramaihoea, Mangamahoe and Huakituore as well as Te Whakaari and Te Kakahou o te Raura.⁷⁵

Another hapu that had been with Ngati Parewahawaha was allowed to reside with those hapu that lived at Pukepuke, under their chief Kingi Te Ahoaho. However this hapu later moved south to Otaki and did not return.⁷⁶

In evidence relating to the relationship between these hapu of Ngati Raukawa and Ngati Apa, Horomona Toremi stated that Ngati Apa was their tribe in those times.⁷⁷

While these immigrants were settling in the northern portion of the Rangitikei Manawatu takiwa, other sections of Ngati Raukawa began encroaching on the southern portion of the takiwa.

After several incidents including the sale of the Te Awahou block, Nepia Taratoa made a boundary at Omarupapako to prevent his relations from encroaching any further.

Some time later, during the 1840's, Whangaehu and Turakina chiefs gifted to Ngawaka and his hapu Ngati Waewae and Ngati Pikiahu a significant area of land on the northeast corner of the ancestral rohe claimed by the descendants of Papawhenua. This area is commonly known as Te Reu Reu.^{78 79}

This gift did not directly involve the descendants of Papawhenua, but it affected the extent of their ancestral rohe, in particular their claims to the lands about Halcomb and Waitapu.

In conclusion the immigration of Ngati Raukawa in the region had a major impact on the manawhenua of the collective hapu of Rangitikei Manawatu. In summary there were four waves that impacted upon these hapu. The first was the tuku whenua to Ngati Kauwhata, which involved the transfer of land in the eastern portion of this takiwa. The second impact was the tuku whenua to Ngati Parewahawaha and Ngati Kahoro, which involved the transfer of land in the northern portion of the takiwa. The third impact was the unfounded taking of land in the southern portion of the takiwa. The fourth impact was the tuku whenua to Ngati Pikiahu Waewae affecting the northeastern corner of the takiwa.

In Land Court cases in the later part of the 19th Century, Ngati Raukawa leaders made a range of bold claims to lands as far north as Whangaehu. These claims included:

- **Mana over land at Turakina on account of Ngati Raukawa defeating Whanganui at Kohurupo.**

This claim was made by Matene Te Whiwhi who was a Ngati Raukawa chief from Otaki. He claimed that Ngati Apa had run away and left Ngati Raukawa to fight.⁸⁰

Horomona Toremi responded on Ngati Apa's behalf saying that only Ngati Kahoro had taken part in this battle while other Ngati Raukawa hapu had chosen to stay away. He said that his section of Ngati Raukawa was fighting as Ngati Apa.⁸¹

Furthermore, accounts from Ngati Apa and Ngati Raukawa warriors who were at this fight do not mention that Ngati Apa ran away.

On other occasions Matene Te Whiwhi claimed that Te Hakeke was a slave of his and that he was a swinelord in order to undermine his status. Hare Reweti of Ngati Parewahawaha highlighted this statement by Matene and said that it was not true.⁸²

It is interesting to note that Matene Te Whiwhi was a primary source of much information published describing the history of Te Rauparaha and Ngati Toa.

- **Ngati Apa had agreed to relinquish any claim south of the Rangitikei River in return for Ngati Raukawa allowing Ngati Apa to sell the Rangitikei Turakina Block**

This claim stems from an event that occurred at the Te Awahou pa on the Rangitikei River. This event occurred during the discussions for the Rangitikei Turakina Sale when Hori Te Anaua from Whanganui asked Ngati Raukawa 'Will you let the mana of this side be with Ngati Apa and you.'⁸³

Tamehana Te Rauparaha, son of Te Rauparaha said that the decision rested with Ngati Kauwhata and Nepia, and Ngati Parewahawaha⁸⁴. He recalled that the Ngati Raukawa chiefs consented and that this cemented Ngati Apa's mana over the land. He continued to state that he acknowledged Ngati Apa's fires on this land and maintained that as a result of the consent of Ngati Raukawa all the mana and land was restored to Ngati Apa from that time while Ngati Raukawa's mana was confined to their kainga and mahinga kai⁸⁵. This evidence was corroborated by Nopera Te Ngiha.⁸⁶

Kawana Paipai of Whanganui recalled this event also. He stated that the outcome was an agreement from Ngati Raukawa and Ngati Toa that the land between Rangitikei and Omarupapako would be for Ngati Apa.⁸⁷

- **Tuku Whenua from Te Rauparaha**

Parakaia Te Poupa claimed that while the Hekenga Whirinui was at Kapiti, Te Rauparaha had promised Whatanui and Hukiki the lands between Porirua and Turakina if they migrated to the region.⁸⁸

Analysis has already shown that Ngati Toa did not support the assertion that Ngati Raukawa were allocated land north of Manawatu by Te Rauparaha. Furthermore, Ngati Kauwhata and Ngati Parewahawaha obtained gifts from Ngati Apa and this would indicate that Ngati Apa still maintained manawhenua.

Horomona Te Toremi of Ngati Kahoro described the allocation of lands by Te Rauparaha saying that;

“Te Rauparaha allocated lands to Ngati Raukawa, the lands North of Manawatu were not tapatapahia, Ngati Apa were living on their own their own land, the mana of Ngati Apa remained on the land. It is right that Ngati Apa joined in the Rangitikei Manawatu sale by virtue of their mana and occupation⁸⁹”.

Hohepa Tamaihenga of Ngati Toa stated that;

“Ngati Apa lived all over the land between Rangitikei and Manawatu, their fires were always burning there and still are to this day. Ngati Raukawa did not fight with them. At the time of the Treaty of Waitangi, Ngati Apa were occupying the lands between Manawatu and Rangitikei⁹⁰”

Ropata Hurumutu and Te Karira Tonua of Ngati Toa both stated that the northern boundary of the land given to Ngati Raukawa by Te Rauparaha was at Manawatu.^{91 92}

- **Claims by conquest**

Ngati Raukawa made several different claims of conquest including:

- conquest derived from Hongi Hika
- conquest during the migration through the Ngati Apa rohe⁹³

In order to assert claims of conquest Ngati Raukawa need to show where they defeated Ngati Apa and forced Ngati Apa from their lands.

Hongi Hika is a Nga Puhi warrior. In relation to Nga Puhi, Tamehana Te Rauparaha stated that;

“Ngati Apa, Rangitane and Muaupoko were defeated by Ngati Toa and Nga Puhi, there were no slaves, they were either killed or left. Te Rauparaha left Ngati Apa, Rangitane and Muaupoko in full possession of their lands when he left. These tribes were left with their mana. Those who did return to Kawhia with Te Rauparaha were manuhiri. Those manuhiri that did go with Te Rauparaha returned later to their own lands⁹⁴”.

In relation to conquest during the migrations it is noted that Ngati Raukawa killed several people whom they encountered as they passed through the Ngati Apa rohe. These killings were to get retribution for the killings of Te Poa and Reremai both of whom had been killed by Ngati Apa.⁹⁵

Witnesses in court were quick to point out that Ngati Raukawa had never defeated Ngati Apa in battle and never took any Ngati Apa pa whereby they could claim manawhenua by virtue of conquest.^{96 97}

Kawana Hunia stated that:

“It was only after the chiefs Taratoa, Whatanui and others had died that Ngati Raukawa turned on the local tribes and tried to assert rights over all the land⁹⁸.”

“I object to Ngati Raukawa's claim on account of our ancestral right. I object to their claim by conquest. I object to the claim of Ngati Raukawa based upon occupation and on account of their bad behaviour while they have been here. If they had lived quietly we would have taken that into consideration, this being the concession to them of those places that were allocated to them by the local tribes⁹⁹.”

“Ihakara states that he acquired this land through conquest, he came down with Whatanui, found the local tribes combined against Te Rauparaha. Whatanui and Ngati Raukawa did not find me here to lazy to look after myself. When he came here he made peace and he induced the people around here to live in peace. We Ngati Apa are a great tribe, we always consent to receive good advice when it is given to us. I deny that this land was taken by conquest through the stories invented by Rauparaha and Ihakara¹⁰⁰.”

Conflict with Whanganui

Not long after the arrival of Taratoa and others of Ngati Raukawa at Rangitikei, all the different branches of Ngati Apa became embroiled in conflict with Nga Rauru and Whanganui stemming from the death of Paetahi at the hands of Nga Rauru. Paetahi was a member of the Ngati Rangiwhao hapu who generally resided in Whanganui.

After a sequence of events the northern sections of Ngati Apa met a hapu from Whanganui who attacked them at the Kohurupo pa, situated on the west bank of the Whangaehu River. In the following battle a high-ranking chief from Whanganui named Takarangi Atua was killed.

To prepare for the expected onslaught by Whanganui in retribution for the death of Takarangi, the chiefs of the different sections of Ngati Apa decided to bring their people together. The people of Rangitikei Manawatu and Central Rangitikei allocated lands on the Rangitikei River to the people from the different takiwa at Turakina, Whangaehu and Mangawhero.

These people occupied these lands for several years, and were living there when the missionaries arrived and the Treaty of Waitangi passed through the district. These people returned to their own lands before the land sale of 1849.

Advent of Christianity

The people from the different takiwa of Ngati Apa began converting to Christianity just prior to 1840.

At this time there was tension between Ngati Apa and Whanganui and the people from the various takiwa had congregated at Parewanui. Evidence suggests that the stay at Parewanui was prolonged on account of Christianity as the missionaries settled amongst Ngati Apa there and commenced teaching.

Kawana Hunia stated that:¹⁰¹

“While Ngati Apa were united at Parewanui Rev. Henry Williams arrived to spread Christianity. He offered it to the people as a means of establishing peace among the tribes. Ngati Apa converted to Christianity on these words. So Ngati Apa now stayed at Parewanui for a different reason, they stayed for instruction in reading and writing”

From this point the people of Rangitikei Manawatu congregated permanently at Parewanui and abandoned their kainga at Oroua and at various other places within this takiwa.

An early settler in the region named Amos Burr had observed that Christianity was the major factor contributing to the virtual withdrawal of Ngati Apa from these places. He emphasised that Ngati Raukawa had not driven Ngati Apa out.¹⁰²

This was corroborated by a member of Ngati Kauwhata named Takana Te Kawa. He stated that:

“After Kuititanga, Ngati Kauwhata returned from the fight and occupied Puketotara. We left our other settlements and removed to Puketotara for the purpose of assembling for religious worship. Ngati Apa were likewise concentrating at Parewanui.”¹⁰³

This was further confirmed by Ratana Ngahina who said that the once important kainga at Kaikokopu and Pukepuke were no longer permanent residences from the arrival of Christianity¹⁰⁴.

Christianity impacted on Ngati Apa interests in the Rangitikei Manawatu takiwa as it encouraged members from the various hapu in this takiwa to abandon their lands and kainga to the east and south of the takiwa. This has enforced the perception that Ngati Raukawa had conquered and occupied these areas in totality.

This perception led to recognition of several hapu from Ngati Raukawa that would otherwise not have been recognised as having interests north of the Manawatu River. This point is reflected in the division of proceeds from the Rangitikei Manawatu sale and the allocation interests in the Himatangi Block.

Summary

The Rangitikei Manawatu takiwa was occupied by several interrelated hapu whose rights were derived from Papawhenua. Papawhenua is descended from Apahapaitaketake and Kupe. The descent through Kupe aligns Papawhenua and the hapu that come from this ancestor with branches of Rangitane and Muaupoko.

The hapu that hold manawhenua upon Papawhenua's land each maintained permanent kainga either at Oroua or the lower Rangitikei. These hapu generally cultivated near these kainga along the banks of the Rivers. During the summer these groups would visit the many eel lakes and swamps in the interior of the Rangitikei Manawatu takiwa to catch birds and eels. They would also congregate at the mouth of the Rangitikei River at Tawhirihoe from where they would launch their waka and fish in the ocean.

The hapu within this takiwa were badly affected by warfare with neighbouring tribal groups and immigrants. This affected the population of the collective hapu and possibly explains the relatively small size of each hapu compared to hapu of other takiwa.

Furthermore, the nature and extent of their manawhenua was affected by the immigration of Ngati Kauwhata and Ngati Raukawa into the takiwa.

Finally Christianity drew hapu from the outlying areas to the northern portion of the takiwa to be near the missionaries who had successfully converted them to Christianity. This helped certain sections of Ngati Raukawa develop the impression that they controlled the bulk of the Rangitikei Manawatu takiwa south of the Rangitikei River, and this allowed them to receive money and reserves within areas that had not been legitimately alienated from Ngati Apa by established Maori custom.

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- ¹Wirihana Hunia, Wh 21, pg 121
 - ²Ratana Ngahina, Wh 21, pg 51
 - ³Te Keepa Te Rangihwinui, Wh 21, pg 86
 - ⁴Ratana Ngahina, Wh 21, pg 50-51
 - ⁵Wirihana Hunia, Wh 21, pg 133
 - ⁶Ratana Ngahina, Wh 17, pg 266
 - ⁷Donald Fraser, Wh 17, pg 290
 - ⁸Wirihana Hunia, Wh 21, pg 121
 - ⁹Piripi Ropiha, Wh 21, pg 79
 - ¹⁰Te Keepa Te Rangihwinui, Wh 21, pg 86
 - ¹¹Piripi Ropiha, Wh 21, pg 79
 - ¹²Tamehana Te Kahu, Wh 21, pg 68
 - ¹³Ratana Ngahina, Wh 21, pg 58
 - ¹⁴Matene Te Matuku, Oti 1d, pg 466
 - ¹⁵Ratana Ngahina, Wh 21, pg 54
 - ¹⁶Ratana Ngahina, Wh 21, pg 51
 - ¹⁷Tamehana Te Kahu, Wh 21, pg 70-71
 - ¹⁸Ria Hamuera, Wh 21, pg 64
 - ¹⁹Wirihana Hunia, Wh 21, pg 100
 - ²⁰Tapa Te Whata, Oti 1e, pg 624
 - ²¹Hamuera Te Raikokiritia, Oti 1d, pg 560
 - ²²Kawana Hunia Te Hakeke, Oti 1d, pg 548
 - ²³Hamuera Te Raikokiritia, Oti 1d, pg 564
 - ²⁴Ratana Ngahina, Oti 1d, pg 553
 - ²⁵Tapa Te Whata, Oti 1e, pg 631
 - ²⁶Peti Te Aweawe, Oti 1d, pg 486
 - ²⁷Kawana Hunia Te Hakeke, Oti 1d, pg 528
 - ²⁸Matene Te Matuku, Oti 1d, pg 471
 - ²⁹Amos Burr, Oti 1d, pg 474
 - ³⁰Amos Burr, Oti 1d, pg 481
 - ³¹Amos Burr, Oti 1d, pg 483
 - ³²Horomona Toremi, Oti 1e, pg 580
 - ³³Hohepa Tamaihengia, Oti 1d, pg 401
 - ³⁴Tamehana Te Rauparaha, Oti 1c, pg 378
 - ³⁵Tamehana Te Rauparaha, Oti 1d, pg 387
 - ³⁶Tamehana Te Rauparaha, Oti 1d, pg 388
 - ³⁷Te Karira Tonua, Oti 1d, pg 417
 - ³⁸Hohepa Tamaihengia, Oti 1d, pg 399
 - ³⁹Ropata Hurumutu, Oti 1d, pg 404
 - ⁴⁰Rakapa Kahoki, Oti 1d, pg 416
 - ⁴¹Rakapa Kahoki, Oti 1d, pg 414
 - ⁴²Rakapa Kahoki, Oti 1d, pg 416
 - ⁴³Te Karira Tonua, Oti 1d, pg 417
 - ⁴⁴Nopera Te Ngiha, Oti 1d, pg 396
 - ⁴⁵Hohepa Tamaihengia, Oti 1d, pg 400
 - ⁴⁶Kawana Hunia Te Hakeke, Oti 1d, pg 538
 - ⁴⁷Kawana Hunia Te Hakeke, Oti 1d, pg 539
 - ⁴⁸Rakapa Kahoki, Oti 1d, pg 412
 - ⁴⁹Rakapa Kahoki, Oti 1d, pg 413
 - ⁵⁰Henare Te Herekau, Wh 6, pg 74
 - ⁵¹Karaitiana Takamoana, Oti 1d, pg 446
 - ⁵²Paramena Te Naunau, Oti 1d, pg 455
 - ⁵³Matene Te Matuku, Oti 1d, pg 466
 - ⁵⁴Peti Te Aweawe, Oti 1d, pg 485

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- ⁵⁵Pirimona Te Urukahika, Oti 1d, pg 502
⁵⁶Peti Te Aweawe, Oti 1d, pg 485
⁵⁷Pirimona Te Urukahika, Oti 1d, pg 502
⁵⁸Karaitiana Takamoana, Oti 1d, pg 446
⁵⁹Karaitiana Takamoana, Oti 1d, pg 447
⁶⁰Karaitiana Takamoana, Oti 1d, pg 447
⁶¹Paramena Te Naunau, Oti 1d, pg 459
⁶²Pirimona Te Urukahika, Oti 1d, pg 503
⁶³Herewini Tawera, Oti 1d, pg 509
⁶⁴Kawana Hunia Te Hakeke, Oti 1d, pg 544
⁶⁵Wirihana Hunia, Wh 21, pg 130
⁶⁶Hohepa Tamaihengia, Oti 1d, pg 400
⁶⁷Tapa Te Whata, Oti 1e, pg 616
⁶⁸Tapa Te Whata, Oti 1e, pg 633
⁶⁹Rakapa Kahoki, Oti 1d, pg 413
⁷⁰Peti Te Aweawe, Oti 1d, pg 500
⁷¹Horomona Toremi, Oti 1e, pg 573
⁷²Wi Tamihana Te Neke, Oti 1d, pg 424-425
⁷³Kawana Paipai, Oti 1d, pg 427-428
⁷⁴Kawana Hunia Te Hakeke, Oti 1d, pg 521
⁷⁵Horomona Toremi, Oti 1e, pg 575
⁷⁶Ratana Ngahina, Oti 1d, pg 554
⁷⁷Horomona Toremi, Oti 1e, pg 575
⁷⁸Reweti Pokuru, Wh 5, pg 359
⁷⁹Raukahawai Maraenui, Wh 6, pg 27
⁸⁰Matene Te Whiwhi, Oti 1c, pg 198
⁸¹Horomona Toremi, Oti 1e, pg 575
⁸²Hare Reweti, Wh 21, pg 138
⁸³Tamehana Te Rauparaha, Oti 1d, pg 387
⁸⁴Tamehana Te Rauparaha, Oti 1d, pg 387
⁸⁵Tamehana Te Rauparaha, Oti 1d, pg 387
⁸⁶Nopera Te Ngiha, Oti 1d, pg 397
⁸⁷Kawana Paipai, Oti 1d, pg 426
⁸⁸Parakaia Te Poupa, Oti 1c, pg 201
⁸⁹Horomona Toremi, Oti 1e, pg 576
⁹⁰Hohepa Tamaihengia, Oti 1d, pg 399
⁹¹Ropata Hurumutu, Oti 1d, pg 404
⁹²Te Karira Tonua, Oti 1d, pg 417
⁹³Henare Te Herekau, Wh 6, pg 74
⁹⁴Tamehana Te Rauparaha, Oti 1d, pg 382
⁹⁵Henare Te Herekau, Oti 1c, pg 207
⁹⁶Wi Tamihana Te Neke, Oti 1d, pg 423
⁹⁷Herewini Tawera, Oti 1d, pg 507
⁹⁸Kawana Hunia, Oti 1, pg 92
⁹⁹Kawana Hunia, Oti 1, pg 95
¹⁰⁰Hamuera Te Raikokiritia, Oti 1, pg 99
¹⁰¹Kawana Hunia Te Hakeke, Wh 5, pg 446
¹⁰²Amos Burr, Oti 1d, pg 475
¹⁰³Takana Te Kawa, Wh 6, pg 15
¹⁰⁴Ratana Ngahina, Oti 1d, pg 557

Part 3: Rangitikei Turakina

Hapu Profiles

This section defines the manawhenua of the hapu that occupied the Rangitikei Turakina takiwa. These hapu included Ngati Tamawaina, Ngati Rangitumoana, Ngati Hinewai and Ngati Rangipuhi.

Ngati Tamawaina

Ngati Tamawaina was a significant hapu that occupied the Rangitikei Turakina takiwa. This hapu took its name from Tamawaina whom was a descendant of Tamarehe.

A branch of Ngati Tamawaina called Ngati Kiriwheke also claimed lands with Ngati Tamawaina. There was a lot of confusion as to whether this hapu claimed through Tamawaina or whether it claimed through Kiriwheke. Evidence suggests that those of Ngati Kiriwheke that claimed with Ngati Tamawaina were claiming through descent from Tamawaina. These people generally said they were Ngati Tamawaina and Ngati Kiriwheke.

Tipene Waitere stated that he only recognised those members of Ngati Kiriwheke who claimed through descent from Taroa of Ngati Kiriwheke who married Rangituanianiwa of Ngati Tamawaina.¹

Active members of Ngati Tamawaina from the 19th Century were: Kewetone, Watarauhi, Reupena Kewetone, Eramiha Te Kiore, Paora Paihana, Hone Hakaraia, Nahona, Waaka Hakaraia, Reremoana, Piringa, Te Matenga, Ratana Ngahina, Kewetone Papako, Peketau, Tipene Waitere, Hone Waitere, Te Waka Rangipouri, Taimona Te Ahuru, Pirihira Te Rangiteki, Rakapa Te Ratapu, Rewi Hare Rewiti, Matakaurihau, Erina Ratana, Paora Te Ao Mate, Piripi Panapa, Marumarua Waitere, Atareta Te Hoe, Hana, Watene Ranginui and Moho.

Ngati Tamawaina was lead by Kewetone followed by his eldest son Reupena Ngataieparino. Significant spokespeople for this hapu in land court cases who supported Reupena included Ratana Ngahina and Tipene Waitere. Ratana Ngahina also represented Ngati Kiriwheke claims with Ngati Tamawaina and was supported by Piripi Panapa.

Ngati Tamawaina claimed manawhenua over lands at the mouth of the Turakina River on both sides of the River, in particular all or part of the land blocks called Waipu, Rakautaua, Kahikatea, Tini Waitara and Kaitaha. This hapu claimed manawhenua through Tamawaina, Kawiu and Tamarehe. Tamarehe was the father of Kawiu, and Kawiu was the father of Tamawaina.

Watene Ranginui said that Tamarehe had lived at Waipu with his sons Kawiu and Rangitumoana, and that they lived with no division.² There are several references to Tamarehe having lived upon Waipu.

Narrative provided concerning Kawiu and Tamawaina stated that these ancestors were from Ngati Ruanui and Whanganui, being descended from Turi on two lines.^{3 4} Turi was the chief of the Aotea canoe.

One account by Reupena Ngarino stated that Kawiu was first to occupy Waipu with his brother Rangitumoana.⁵

Several accounts told of Kawiu having left the land at Turakina to go to Patea to find a wife. There he married Poutini, and Tamawaina was subsequently born there in south Taranaki. Evidence indicates that there were other children of Kawiu born there also. Several accounts say that Kawiu never returned to Turakina.^{6 7 8 9}

According to Hone Waitere, Tamawaina alone decided to return to Turakina. He was the only one of Kawiu's children who returned. When he reached Whanganui he married Mekia, and after the births of his two children, Hine Te Aromea and Rangituanianiwa he came to Orangiteki on Waipu. Mekia died here and after her death Tamawaina moved to just opposite Te Ope o te Wai and married Taonui, and their child was Hawea.¹⁰

Watene Ranginui said that upon hearing that Tamawaina had settled at Whanganui from a party that was travelling to Kapiti, Rangitumoana went to fetch him, and brought Tamawaina and his children to Waipu, allocating to them the land from Waipu lake to Orangiteki.¹¹

As well as interests in the blocks named, evidence indicates that Ngati Tamawaina had extensive interests east of Turakina but there is very little Land Court evidence concerning this area other than historical accounts referring to the Otakapou pa situated near Lake Alice. Otakapou was a fighting pa which was used by the Turakina people including Ngati Tamawaina. Otakapou was granted to Watarauhi as an eel reserve.

Land Court evidence indicates that the people of Ngati Tamawaina maintained permanent occupation at Tini Waitara, Te Ope o te Wai and Tokorangi on the Turakina River, from where they would range over surrounding lands and waterways cultivating, salt water fishing, freshwater fishing and participating in other food gathering activities.

Ngati Rangitumoana

Ngati Rangitumoana was another significant hapu that had manawhenua within the Rangitikei Turakina takiwa. Within Ngati Rangitumoana there was a sub group called Ngati Hinewai.

Ngati Rangitumoana took its name from Rangitumoana who was a son of Tamarehe and therefore a brother of Kawiu and an uncle of Tamawaina. Unlike Tamawaina, Rangitumoana stayed on Waipu where he maintained his permanent kainga until his death at Oroua in a conflict concerning land in that area.¹²

Active members of Ngati Rangitumoana from the 19th Century were Whatarauhi, Kewetone, Reupena Ngataieparino, Eramiha Te Kiore, Waitere Marumarū, Tipene Waitere, Hone Waitere, Erina Ratana, Matakaurihau, Ruruhira Mutumutu, Watene Ranginui, Kerei Te Ranginui, Te Onepatu Te Ranginui, Inia Te Marake Te Ranginui, Te Uira Te Reta Ranginui, Rangimanawanui, Utiku Te Whakataki Ranginui, Hariata Tangiariki Ranginui, Ariki Te Rou Ranginui, Eparima Paki, Hone Nahona, Tawhana, Te Moro, Kawana Hunia, Wirihana Hunia, Warena Hunia, Tahataha, Hone Paora, Ihaia, Riria, Nahona Tahukaraku, Hoani Tikuku, Pera Reihana, Wiremu Ngahina Ratana, Hoani Nahona, Tete, Rihi Utiku Ngawerewere, Erihapeti Wharaurangi, Roka Pikaka, Rawiri Tahuao, Te Hema, Te Hakeke, Te Aokehu, Te Okorewa, Turangapito, Hepi, Arapata Karaka, Karatau, Waaka Hakaraia, Atareta Te Hoe, Hana, Kewetone Papako, Hone Pihama, Eruera, Te Keepa Putatata, Makere Wunu and Te Reta Ranginui.

Ngati Rangitumoana had two interest groups, namely those who lived on the land in the late 19th Century lead by Watene Ranginui and Hone Waitere, and those who lived outside the takiwa who were lead by Ruruhira Mutumutu supported by Kawana Hunia.

In terms of leadership, though evidence is sometimes confusing, it is clear that Kewetone, followed by his son Reupena, was the leading chief of Ngati Rangitumoana. Land Court evidence gives the impression that Kewetone and Reupena exercised rights as Ngati Tamawaina more so than Ngati Rangitumoana. I suspect that this was a deliberate front to weaken the claims of interest groups including Ruruhira Mutumutu (who had died before the Court sitting for Waipu) and Kawana Hunia, and other descendants of Rangitumoana who no longer lived at Turakina.

Ngati Rangitumoana asserted manawhenua over all or part of the land blocks called Rapaki, Turakina (900acre reserve) and Waipu. Claims were generally made through Rangitumoana.

Ngati Rangitumoana appear to have maintained identical living patterns to Ngati Tamawaina. By comparing the lists of active members it can be seen that the composition of both hapu is very similar due to early intermarriages between Ngati Tamawaina and Ngati Rangitumoana.

Therefore Ngati Rangitumoana occupied the same kainga as Ngati Tamawaina and utilised the same areas for cultivation and food gathering activities. Ngati Rangitumoana also had obscure interests with Ngati Tamawaina in the lands extending east toward Rangitikei, in particular the pa and lakes situated near Otakapou, and most likely the general area between Turakina and this point.

Ngati Hinewai

Ngati Hinewai was an obscure subgroup within Ngati Rangitumoana. Hinewai was the daughter of Rangitumoana who married Tairapanga of Ngati Apa.

Active members of Ngati Hinewai from the 19th Century were the descendants of Hinewai and Tairapanga. These people were Whatarauhi, Kewetone, Reupena Ngataieparino, Eramiha Te Kiore, Waitere Marumaru, Tipene Waitere, Hone Waitere, Erina Ratana, Matakaurihau, Kawana Hunia, Wirihana Hunia, Warena Hunia, Tahataha, Te Hakeke, Te Aoheku, Te Okorewa, Turangapito, Atareta Te Hoe, Hana, Kewetone Papako, Eruera, Te Keepa Putatata, Makere Wunu, Te Reta Ranginui, Kerei Te Ranginui, Te Onepatu Te Ranginui, Inia Te Marake Te Ranginui, Te Uira Te Reta Ranginui, Rangimanawanui, Utiku Te Whakataki Ranginui, Hariata Tangiariki Ranginui and Ariki Te Rou Ranginui.

Ngati Hinewai was represented by Hone Waitere in the Waipu case and he was supported by Wirihana Hunia. In terms of leadership I believe that this hapu came under Kewetone as the senior chief of Ngati Rangitumoana.

Wirihana Hunia stated that the old name for Ngati Hinewai was Nga Ariki. This name appears often, especially in stories from history, and was used to refer not only to Ngati Hinewai, but all the descendants of Tamarehe through Rangitumoana and Tamawaina. I suspect that this name was left out of Land Court cases as the various sections of Nga Ariki were attempting to exclude other sections from lands.¹³ If they were trying to be inclusive rather than exclusive, I believe that these people would use the title Nga Ariki.

Ngati Hinewai asserted manawhenua over part of Waipu. This hapu claimed through Rangitumoana.

Ngati Hinewai shared the same living patterns as Ngati Tamawaina and Ngati Rangitumoana.

Ngati Rangipuhi

Ngati Rangipuhi was an obscure hapu that maintained manawhenua interests next to Ngati Tamawaina, Ngati Rangitumoana and Ngati Hinewai within the Rangitikei Turakina takiwa.

Ngati Rangipuhi took its name from the ancestor Rangipuhi. There is no information concerning the origin of Rangipuhi.

Active members of Ngati Rangipuhi from the 19th Century were Reremoana Tohikura, Maremare, Paihana, Paora Paihana, Hopa Te Ngehe, Watikini, Rora Hawea, Rahera, Te Kaki, Hohua Te Aorangi, Nahona, Pikaka, Eparima, Hone Nahona, Ramutana Mohuia¹⁴

In the earlier part of the century the leaders had been Watakini, Hohua and Rora. Rora was said to have been a significant figure in the greater Ngati Apa tribe. Watakini was alive when Paihana died but did not live continually at Turakina.^{15 16 17} Prior to these leaders, Te Kaki was noted as a chief and a warrior of this hapu.¹⁸

In terms of leadership by the later part of the century Reupena Ngarino had assumed the role of leader although he was not from this hapu. He assumed this role after the death of Paihana in 1849 and later Watikini. After these leaders had passed Ngati Rangipuhi appears to have dispersed. Reupena had an association with Ngati Rangipuhi through being the leading chief of the Rangitikei Turakina people, through marriage to Rora Hawea and through adopting Eparima and Hone Ngahona who were the children of Nahona and Pikaka from this hapu.^{19 20 21} Therefore Reupena became the leader of this hapu.

Ngati Rangipuhi asserted manawhenua over a portion of the Waipu and Rapaki blocks. There is no information concerning take tupuna in relation to these lands.

Reupena Ngarino claimed that the bulk of Ngati Rangipuhi land was situated east of the Turakina River. As stated above there is very little Land Court information concerning this part of the takiwa, and in relation to Ngati Rangipuhi there is no information concerning their rights in this area.²²

Karena Te Mana acknowledged that the lands of Ngati Rangipuhi would have been substantial on account of the mana of this hapu.²³

Collective Hapu Overview

The Rangitikei Turakina takiwa was dominated by two hapu, namely Ngati Tamawaina and Ngati Rangitumoana. Additionally there was Ngati Hinewai, which was a division of Ngati Rangitumoana. Ngati Kiriwheke should also be mentioned though I have treated them as Ngati Tamawaina. A profile of this hapu has been included in the Lower Turakina Whangaehu section.

Evidence shows that Ngati Tamawaina, Ngati Rangitumoana and Ngati Hinewai were collectively known as Nga Ariki. This title was not used for particular Land Court cases so that claimants could better identify who actually had take tupuna and ahi kaa roa, and to clearly show where different sections of Nga Ariki had maintained their special interests.

These collective hapu clearly lived together in permanent kainga on the Turakina River, in particular Tini Waitara, Te Ope o te Wai and Tokorangi. There is substantial evidence that indicates that from here these hapu would range over the Waipu block, where different families had rights through habitual use to different portions.

I suspect strongly that these people also ranged over the lands east of Turakina as far as Otakapou, utilising the lakes that were in this area for catching eels. However, there is little Land Court information to support this view.

In terms of leadership evidence indicates that Kewetone, Turangapito and Marumaru Waitere were the leaders of note within Nga Ariki. In relation to Turangapito it is noted that he moved between Nga Ariki and other hapu to which he affiliated. Following the deaths of Marumaru and Turangapito leadership rested solely with Kewetone. He was succeeded to by his son Reupena Ngarino.

Evidence indicates that Manawhenua in this area was derived from Tamarehe. Tamarehe is a descendant of Tutapu. The significance of this ancestor is unclear. Also, certain weight is placed upon the fact that Tamarehe and his children descend from Turi and the Aotea waka. Again the significance of this is unclear.

In relation to Ngati Rangipuhi, this hapu is somewhat of an anomaly on account of the lack of information concerning take tupuna and origins. Members of Nga Ariki clearly acknowledged the rights of this hapu to a portion of Waipu, though it is not clear how they came to be there.

Significant Historical Events

The mana whenua of these hapu was threatened or affected by several significant historical events.

Conflict with Rangitikei Manawatu People

Early in the 19th Century the people of Nga Ariki, lead by Waitere Marumaru, became embroiled in what had started as an internal dispute among the hapu of Rangitikei Manawatu.

This was on account of the people of Ngati Maero and Ngati Rangiwaho killing Taneawhirangi at Te Awamate near Rangitikei. Taneawhirangi had been killed as a means of getting revenge for an insult against them committed by Te Hina of Ngati Kauae. As well as being a relation of Te Hina, Taneawhirangi was from Nga Ariki.

In response to this Nga Ariki attacked Ngati Maero and Ngati Rangiwaho and in the sequence of events that followed Nga Ariki eventually found themselves fighting Rangitane, Muaupoko and Kahungunu.

On occasion these iwi groups sent warparties into the Rangitikei Turakina area. As a consequence of these incidents, a significant number of people were killed.

At one point a Ngati Maero chief named Pauhu attempted to assert his mana over an eel lake belonging to Nga Ariki. In response to this Kewetone attacked and killed him.

Peace was eventually restored and the manawhenua of Nga Ariki, though weakened through loss of manpower, remained intact.

Conflict with Whanganui

Toward the end of the conflict described above, Nga Ariki became involved in brewing conflict between the hapu of Whangaehu and Turakina, and various hapu of Whanganui.

The first incidents recorded related to the occupation of the inland Whangaehu, Mangawhero and Turakina takiwa by Pehi Turoa and his people. The people of that takiwa successfully persuaded Pehi to leave. It is likely that the people of Nga Ariki joined a taua that then went to that takiwa and burnt the store of potatoes that Pehi had left behind him, thus symbolising that the people of Whangaehu, Turakina and Rangitikei were united against him.

It is recorded that Turoa attempted to occupy the lands of the people who he had defeated in battle at Paheramata. There is little information concerning this battle. However the outcome of these incidents was that Turoa relinquished his claims, possibly in recognition that the local people could not be forced into submission.

Following these events were the battles with Nga Rauru and subsequently Whanganui stemming from the killing of Paetahi at the hands of Nga Rauru. In subsequent attacks upon Nga Rauru it is recorded that Ngati Apa offended hapu from Whanganui by killing their relatives. This led to a foray by Whanganui who found and killed Waina who was from the inland takiwa and was a wife of Rawiri Te Mana o Tawhaki.

Following this event the people of Nga Ariki joined the people from the inland Takiwa and the people from lower Whangaehu at their pa on the Whanganui side of the Whangaehu River called Kohurupo. The pa was then attacked by Takarangi Atua and his hapu but they were repelled and Takarangi was killed.

In anticipation of further conflict, Nga Ariki and the hapu they had joined at Kohurupo accepted an invitation by the Rangitikei chiefs to congregate at Parewanui and subsequently moved to Rangitikei. The various Whangaehu and Turakina takiwa were effectively abandoned for several years while the people stayed at Rangitikei.

However upon returning from Rangitikei, it appears that the extent of the manawhenua of Nga Ariki was unchanged.

Boundary Dispute with the Whangaehu People

During the determination of land block boundaries the Nga Ariki people had a violent dispute with the people of Ngati Rangiwhakaturia concerning the western boundary of the Waipu block. Ngati Rangiwhakaturia prevailed in this dispute and a pocket of land claimed by Ngati Tamawaina was placed within the Rakautaua block and was subsequently awarded to hapu from the Lower Turakina Whangaehu takiwa.

Summary

The hapu that occupied the Rangitikei Turakina takiwa were Ngati Tamawaina, Ngati Rangitumoana, Ngati Hinewai and Ngati Rangipuhi.

A section of Ngati Tamawaina also claimed through Ngati Kiriwheke though it has been determined that their rights were derived from Ngati Tamawaina.

Ngati Tamawaina, Ngati Rangitumoana and Ngati Hinewai were collectively called Nga Ariki.

Little is known about Ngati Rangipuhi other than hapu members and the portion of Waipu over which they assert mana whenua.

Little is known concerning mana whenua east of the Turakina River on account of the lack of Land Court information concerning this area.

Historical events had little impact upon the mana whenua of Nga Ariki other than a pocket of land on the Rakautaua block that was counter claimed and awarded to the people from Whangaehu.

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- ¹Tipene Waitere, Wh 16, pg 431
 - ²Watnene Ranginui, Wh 17, pg 53-54
 - ³Ratana Ngahina, Wh 1b, pg 44
 - ⁴Ratana Ngahina, Wh 16, pg 382-383
 - ⁵Reupena Ngarino, Wh 16, pg 524
 - ⁶Tipene Waitere, Wh 16, pg 443
 - ⁷Hone Waitere, Wh 17, pg 43
 - ⁸Tipene Waitere, Wh 16, pg 443
 - ⁹Watene Ranginui, Wh 17, pg 54
 - ¹⁰Hone Waitere, Wh 17, pg 43
 - ¹¹Watene Ranginui, Wh 17, pg 54
 - ¹²Tipene Waitere, Wh 16, pg 446
 - ¹³Wirihana Hunia, Wh 17, pg 76
 - ¹⁴Eramiha Te Kiore, Wh 16, pg 505
 - ¹⁵Tipene Waitere, Wh 16, pg 424
 - ¹⁶Karena Te Mana, Wh 17, pg 206
 - ¹⁷Tipene Waitere, Wh 16, pg 430
 - ¹⁸Tipene Waitere, Wh 16, pg 431
 - ¹⁹Tipene Waitere, Wh 16, pg 415
 - ²⁰Tipene Waitere, Wh 16, pg 423
 - ²¹Tipene Waitere, Wh 16, pg 446
 - ²²Reupena Ngarino, Wh 16, pg 535
 - ²³Karena Te Mana, Wh 17, pg 206

Part 4: Central Rangitikei

Hapu Profiles

This section defines the manawhenua of the hapu that occupied the Central Rangitikei takiwa. These hapu included Ngati Apa, Ngati Rangiwhaiao, Ngati Tupataua, Ngati Tupua, Ngati Ika/Ngati Tumoetere and Ngati Tamatea.

Ngati Apa

Ngati Apa was the general name for a collection of affiliated hapu which included Ngati Tupataua, Ngati Tupua, Ngati Ika/Ngati Tumoetere and Ngati Tamatea. These hapu are looked at individually below. Other affiliated hapu included those named in the Rangitikei Turakina and Lower Whangaehu Turakina takiwa, which would come to the Central Rangitikei seasonally or in times of strife, on the basis of their connections to Ngati Apa.

A significant ancestor within Ngati Apa was Tonganui. Tonganui became the ancestor through whom many of the different chiefs from the different takiwa were related to one another. This was important as it was through the unity based upon these connections that each takiwa was able to maintain their manawhenua in trying times.

Reupena Kewetone stated that:¹

“The descendants of Tonganui have mana in Ngati Apa. They are all rangatira. Te Hakeke proceeds from that ancestor; Turanga Pito also. Waitere Marumarū, Te Tahataha also. Aperahama Tipae and Te Ahuru come through Ika, the younger brother of Pikinau. It was through these rangatira that the land was not taken away by Te Rauparaha and Wanganui”

Tonganui came from a child of Apahapaitaketake named Tupuahoronuku. Tuariki was a significant ancestor between Tupuahoronuku and Tonganui. Tuariki was also an ancestor for the Ngati Tupua people.

Other lines of Ngati Apa that were named in relation to Central Rangitikei lands included Hinereia and Kahunui. These were different children of Apa.

Active members of Ngati Apa who claimed manawhenua in the Central Rangitikei takiwa during the 19th Century were Hone Pihama, Takiau, Matiaha Peko, Hori Te Rangiao, Tahataha, Marumaru, Turangapito, Noa Te Waiehu, Papaka Kewetone, Aperahama Tipai, Haiane Takiri, Waka Te Kauariki, Te Hakeke, Pikiata, Hoepa, Te Rangiteki, Okorewa, Waitere Marumaru, Tipene Waitere, Hone Waitere, Matakaurihau, Te Haurangataua, Rangitakimoana, Ika, Tamati Maunu, Heremaia Te Hauparoa, Taituha Pikiata, Te Haiana Takiri, Hakaraia Te Rangipouri, Reweti Pokuru, Tata, Watene Te Ranginui, Pehira Turei, Hori Ngaurupa, Rawiri Te Mana o Tawhaki, Karena Te Mana o Tawhaki, Matakourou, Erina Ratana, Takiau, Kahuri, Kotiora, Utiku Marumaru, Kiriona Te Piki, Panapa Huru Te Rangi, Piripi Panapa, Kewetone, Reupena Ngataieparino, Eramiha Te Kiore, Kerei Panau, Patariki Mataroa, Hirini Mohuia, Te Matenga, Ratana Ngahina, Wunu Te Ahuru, Pirihiha Whatumaka, Te Rangitakapa, Raihania Takapa, Teeiti, Te Reta Ranginui, Wiremu Takiri, Rora Ngariro, Te Kepa Puataatu, Hapurona Tohikura, Matiria Kawakiria, Rakerawa Takapa, Reremoana, Maremare, Ngamekameka, Hareta, Maraea, Te Hokopaura, Hani, Hinerangi, Rawinia, Hariata, Eruera, Makere, Tareta, Tuataata, Te Waraurere, Tohi, Taikirangi, Takiroa and Natapu.

Ngati Apa had several noted leaders including Te Hakeke, Turanga Pito, Hori Te Rangiao, Waitere Marumaru, Te Tahataha, Aperahama Tipae, Te Ahuru and Kewetone, among others.

These people of Ngati Apa collectively claimed all or part of the land blocks named Rangatira, Rangatira Hapopo, Otairi, Tapui, Taraketi, Paraekaretu and Tapuaeharuru. These claims to manawhenua are centered upon the Rangitikei River.

Significant ancestors named in relation to this takiwa were Pukeko, Kahunui, Tuariki and Tonganui. Pukeko is a descendant of Hinereia who is a child of Apahapaitaketake. Kahunui is another child of Apahapaitaketake. Tuariki and Tonganui are both descendants of Tupuahoronuku who is another child of Apahapaitaketake. Tonganui is a descendant of Tuariki.

The northern section of the takiwa appears to have been an area that was visited seasonally for bird catching, eeling and food gathering purposes. Reweti Pokuru of Ngati Tamatea said that Ngati Apa would resort to this area when the old people knew that various products were in season. He said that this might not be in consecutive years as the people would generally catch eels yearly, but birds only about once in three years.²

On this section of the takiwa different sections of Ngati Apa had rights of different portions. Reweti Pokuru stated that his section had rights at Whataroa and the surrounding area on the interior of the Rangatira block, while other sections had rights to different portions.³

Towards the southern end of the Rangatira block, the southern end of the Otamakapua block, the Taraketi block and extending down the Rangitikei River to the Takahanga Pounamu block was a general area of permanent and semi permanent occupation. Permanent occupation was maintained by Ngati Tupataua and Ngati Tupua while other sections would come and go from this area.

Kainga such as Te Pohue were significant kainga for the people of Ngati Apa who were accustomed to leaving their kainga at Whangaehu, Turakina and Rangitikei and travelling to Te Pohue in times of unrest. There were several kainga other than Te Pohue that were used by different branches within Ngati Apa including Te Ongaonga, Te Mahoe, Parororangi, Te Ngei, Te Houhou, Waituna, Matahiwi, Te Ana and various other places on both sides of the river.⁴

Near these kainga were a series of fortified pa that were used by Ngati Apa when warparties passed through the area. These pa included Otuwhare, Te Ana, Ongaonga, Pukiore, Paparangiora, Rongomotumotu, Taumataarangi, Te Ara o Tawhaki, Turangaokahukura and Papawharangi.

In the general area about Taraketi there was extensive cultivation.

The northern portion of Rangatira was an area of counterclaim by the tribes from Mokai Patea.

Ngati Rangiwhaiao

Ngati Rangiwhaiao is an extremely obscure hapu named by Aperahama as a hapu for the Paraekaretu and Rangatira lands. Rangiwhaiao is noted to have been a hapu of Ngati Hauti.

Active members of Ngati Rangiwhaiao during the 19th Century were Aperahama Tipai, Heremaia Te Hauparoa and Hori Te Rangiao.

Wi Wheko, from Mokai Patea, stated that:

“Aperahama Tipai, Heremaia Te Hauparoa and Hori Te Rangiao are from Ngati Rangiwhaiao, Rangiwhaiao is a son of Hauti, but not the Hauti that Ngati Hauti claim⁵”

Ngati Tupataua

Ngati Tupataua were a significant hapu that occupied the southern section of the Central Rangitikei rohe. There is evidence to suggest that Ngati Tupataua was a subsection of Ngati Tupua. However, by the late 19th Century this hapu had faded into obscurity.

Piripi Ropiha attributed the demise of this hapu to the fact that the many of its members had died.⁶ Another contributing factor to this hapu's disappearance was the failure of the Crown to allocate reserves for Ngati Tupataua on their ancestral lands, effectively forcing them to merge with other hapu to which various members affiliated at Parewanui and Turakina.

Known members of Ngati Tupataua during the 19th Century were Matiaha, Utiku Marumaru, Kiriona Te Piki. However, scarce information concerning this hapu and the lands that they occupied make further analysis of this hapu difficult.

Ngati Tupua

Ngati Tupua was another significant hapu that occupied the southern portion of the Central Rangitikei takiwa. Similarly with Ngati Tupataua, there is little information concerning Ngati Tupua other than their interests in land on the Takahanga Pounamu and Parewanui reserve. I suspect that the land interest of this hapu went inland to the Bulls township area and north towards Turakina. Unfortunately there is very little information from Maori Land Court evidence concerning this area.

Active members of Ngati Tupua during the 19th Century were Reupena Kewetone, Hakaraia Te Rangipouri and Matene Te Matuku.

Ngati Tupua claimed manawhenua over land blocks called Kapakapa, Parewanui, Ratahi and Takahanga Pounamu. They claimed through descent from Kahunui who is shown as a child of Apahapaitaketake.

Wirihana Hunia argued that Ngati Tupua should have been claiming through the ancestor Tupua who was a descendant of Tuariki.⁷

There is little information concerning the living patterns of this hapu other than cultivating at Ratahi and maintaining kainga on Takahanga Pounamu.

Ngati Ika/Ngati Tumoetere

Ngati Ika / Ngati Tumoetere is an interesting hapu on account of the significant amount of information from Land Court evidence concerning them, and the fact that this hapu claimed manawhenua in several takiwa. However, despite the amount of evidence, it is difficult to get a clear definition of their take tupuna and ahi kaa roa.

The name of this hapu alternated between Ngati Ika and Ngati Tumoetere. Ika and Tumoetere were husband and wife. Ika was a son of Tonganui. There is little information about Tumoetere other than a comment from Kawana Hunia that Tumoetere came from Whanganui.⁸ Ngati Tamatea were a subset of Ngati Ika / Ngati Tumoetere.

Active members of Ngati Ika / Ngati Tumoetere during the 19th Century were Hone Pihama Te Hina, Kerei Te Ranginui, Makere Te Hunga, Te Anepatu Te Ranginui, Te Reta Te Ranginui, Turangapito Eruera, Inia Te Marake Ranginui, Te Keepa Putaata, Kerene Eruera, Hariata Tangiariki Ranginui, Te Whakarau Eruera, Teiti Rangimatakeo, Rakerauha Te Ati, Te Nira Te Reta Ranginui, Kewetone Papaka, Pariwera Kewetone, Utiku Tenawahakatahi Ranginui, Hokopaura Perua, Hinerangi Perua, Rora Perua, Ariki Te Rou Ranginui, Wiremu Takiri, Tuawhetu, Rora Hawea, Watikini, Hapurona Tohikura, Matiria Kawakiria, Rakerawa Takapa, Raihania Takapa, Hori Te Rangiao, Heremaia Te Hauparoa, Heni Haimona, Ruihi, Mere Ngahuka, Reweti Pokuru, Ngakawhenua, Reremoana, Maremare, Ngamekameka, Hareta, Te Hokopaura, Hani, Hinerangi, Rawinia, Hariata, Wunu Te Ahuru, Hamiora Te Hunga, Aperahama Tipai, Rangiteki, Pirihihi, Taikirangi, Takiroa, Natapu, Watene Te Ranginui, Irihapeti and Ngahuia.

Aperahama Tipai was considered to be the chief of this hapu. However Watene Ranginui and Eramiha Te Kiore were the strongest speakers for this hapu in the Maori Land Court.

Ngati Tumoetere claimed all or part of the land blocks called Kapakapa, Rapaki, Rotomapua Whakaware, Ruatangata, Te Riwai, Waipu and Wharepu.

Ngati Tumoetere generally claimed through Ika and Tonganui. In several cases they did not identify an ancestor. Ika and Tonganui are ancestors for Rangatira, Otamakapua and Taraketi also, and it is on this basis that I have concluded that Ngati Tumoetere are a section of Ngati Apa from Central Rangitikei.

This conclusion is supported somewhat by the evidence of Wunu Te Ahuru who claimed that Ngati Moeawatea from inland Whangaehu and Turakina had gifted land to the descendants of Ika at Rotomapua as they had left their land at Rangitikei to seek refuge with the people at Whangaehu and Turakina. This claim makes more sense than claims through Tonganui in that area.⁹

Similarly Ngati Ika / Ngati Tumoetere claims at Waipu, Rapaki and Te Riwai on the lower stretch of the Turakina River do not make a lot of sense. Unfortunately in these cases hapu spokespeople did not clearly state the nature of their ancestral claim. I am inclined to think that rights claimed by Ngati Ika / Ngati Tumoetere are actually derived from other ancestors such as Tamawaina, Rangitumoana, Hika Pirau, and Rangipuhi who were clearly established as ancestors for those areas.

Evidence indicates that members of Ngati Ika / Ngati Tumoetere generally maintained permanent residence within the different takiwa, in particular Lower Turakina Whangaehu and Rangitikei Turakina, on the basis of their affiliation with the hapu of those takiwa.

However during periods of trouble it is clear that this hapu sometimes congregated at Manuriro on the east bank of the Whangaehu River, or at Rangitikei with other sections of the greater Ngati Apa collective.

Ngati Tamatea

Ngati Tamatea was another strongly represented hapu that has been included in the Central Rangitikei takiwa. This hapu is a subgroup of Ngati Ika / Ngati Tumoetere. Tamatea who this hapu is named after is a descendant of both Ika and Tumoetere. His full name was Tamateanini.

Active members of Ngati Tamatea during the 19th Century were Hori Te Rangiao, Reweti Pokuru, Heremaia Te Hauparoa, Te Hamara Raukawa, Pirihiara Warea, Heni Te Arikitaapu, Ruihi Wunu, Te Wirihana Mokara, Meri Ngakuka, Hira Tangiariki, Arihia Ngatutu, Hiroti Te Rangiao, Apera Reihana, Hori Kanihinihi, Metitia Poha, Tawharu and Taonga Pangu.

Hori Te Rangiao was the leader of this hapu. Reweti Pokuru represented this hapu strongly in the Maori Land Court.

Ngati Tamatea claimed manawhenua at Kapakapa, Rapaki, Rotomapa Whakaware and Te Puru. They claimed through Tumoetere and Ika, and Tamateanini. This hapu was also associated with the lands of Central Rangitikei. As with Ngati Ika / Ngati Tumoetere, I suspect that land interests at Turakina and Whangaehu are actually derived from ancestors associated with those areas, in particular Hika Pirau.

Similarly with Ngati Ika / Ngati Tumoetere, this hapu maintained permanent residence in other takiwa, in particular Turakina. This hapu was largely intermarried with Ngati Hika Pirau.

Ngati Koko

Ngati Koko is a very obscure hapu that claimed interests in the Central Rangitikei takiwa.

Active members of this hapu named were Ruka Kua and Horima Katene.

This hapu was represented in the Land Court by both Karena Te Mana o Tawhaki and Horima Katene. Karena was the half brother of Ruka Kua and represented her interest though he was not from Ngati Koko.

Ngati Koko claimed the Taraketi block through ancestry and occupation from Koko.

Kawana Hunia was dismissive of Ngati Koko stating that they were a branch of Ngati Hauti that had been driven from the land by both Ngati Apa and Ngati Hauti.¹⁰

Interestingly Aperahama Tipai named Ngati Koko as an interested hapu in the Paraekaretu block.

Collective Hapu Overview

The Central Rangitikei district was dominated by Ngati Apa. Several hapu permanently occupied this area, in particular, Ngati Tupataua and Ngati Tupua. They occupied the southern portion of this takiwa.

Other hapu, including Ngati Ika / Ngati Tumoetere and Ngati Tamatea, and several hapu named in other takiwa including Nga Ariki and Ngati Rangiwhakaturia among others, would visit this area seasonally or in times of strife. These hapu would occupy the

southern and mid portions of the takiwa and would range over the northern portion catching birds and eels, and participating in other food gathering activities.

The take tupuna in this area was derived from Tuariki, Pukeko and Tonganui.

Matiaha Peko of Ngati Tupataua related the take tupuna for land within the Central Rangitikei takiwa with Turi from the Aotea canoe. He did not agree that these ancestors of Ngati Apa had come from Putauaki and Rotoaira.^{11 12}

Ngati Rangiwhaiao and Ngati Koko were not from these ancestors but were named as Ngati Apa hapu in the takiwa, though their interests were strongly contested, in particular those of Ngati Koko. Both of these hapu were said to have been connected to Ngati Hauiti. However these hapu must not be overlooked as they may represent old interests that were perhaps superceded by Ngati Apa.

The extent of this takiwa to which Ngati Apa asserted mana whenua was from Tiri Raukawa in the north, east to Te Kiekie at the confluence of the Makohine Stream and Rangitikei River, then south a short distance to the mouth of the Mangamako stream. From here the line went east again to the source of the Mangamako and on to the Kiwitea stream. Here the line went south along the Kiwitea stream to the confluence of the Kiwitea stream and the Oroua River.

The southern extent of this takiwa was on the Takahanga Pounamu block where Ngati Tupua had permanent occupation and cultivations. The western extent is unclear though there were strong interests in the Pourewa stream.

Significant Historical Events

The mana whenua of these hapu was threatened or affected by several significant historical events.

Conflict with Mokai Patea / Ngati Hauiti

Ngati Apa and the people of Mokai Patea, in particular Ngati Hauiti, endured prolonged periods of conflict stemming from the times of Hauiti and Pukeko. One motive for this fighting was the assertion of Mana Whenua of the Central Rangitikei takiwa. The northern extent of this takiwa claimed by Ngati Apa was subject to counter claim by the people of Ngati Hauiti. This issue was compounded by ongoing feuds fueled by the requirement to seek retribution for past losses and perceived insults.

It appears that neither side fully dominated the other so both sides maintained an interest in the area.

Fighting between these groups continued until a concerted effort was made to bring peace. To achieve this Ruta Kau from Ngati Te Upokoiri and Ngati Hauti was married to Kawana Hunia Te Hakeke. To symbolise the significance of this marriage, Hunia's father Te Hakeke gifted Ruta Kau and her family land at Te Houhou which subsequently became the Taraketi block.

Despite some disagreement and dissent from other Ngati Apa chiefs concerning this gift, it was eventually confirmed by Aperahama Tipai. By this time the gifted land had been settled by several branches of Ngati Hauti, lead by Utiku Potaka.

Therefore a significant portion of the land on the middle part of the Central Rangitikei takiwa of Ngati Apa was gifted by Tuku Whenua of Ngati Hauti. This effectively brought peace to this area.

Haowhenua - Kuititanga

Haowhenua and Kuititanga were two battles between Ngati Raukawa and Te Ati Awa near Waikanae. There was a period of almost ten years between these two battles and this appears to have a period in recent history where Ngati Apa maintained their strongest hold on the Central Rangitikei takiwa.

During this time, various branches of Ngati Apa maintained permanent residence in this takiwa in order to combine their strength in case of trouble.

Reweti Pokuru claimed that his section occupied Te Mahoe for a full year and visited Te Whataroa in the northern portion of the takiwa each year during the period between these battles^{13 14}

Other accounts talk of a large settlement of Ngati Apa and Ngati Raukawa who were living together at Te Ana and Te Pohue during this period.

Advent of Christianity

The people from the different takiwa of Ngati Apa began converting to Christianity just prior to 1840.

At this time there was tension between Ngati Apa and Whanganui and the people from the various takiwa had congregated at Parewanui. Evidence suggests that the stay at Parewanui was prolonged on account of Christianity as the missionaries settled amongst Ngati Apa here and commenced teaching.

Kawana Hunia stated that:

“While Ngati Apa were united at Parewanui Rev. Henry Williams arrived to spread Christianity. He offered it to the people as a means of establishing peace among the tribes. Ngati Apa converted to Christianity on these words. So Ngati Apa now stayed at Parewanui for a different reason, they stayed for instruction in reading and writing. Then came the Treaty and the red fringed blankets”¹⁵

Resulting from the impact of Christianity, the traditional areas of resort to defend against invaders were no longer required as widespread Christianity had significantly reduced the risk of warfare.

Therefore an immediate impact of Christianity was that kainga and cultivations on the middle and northern sections of the takiwa were abandoned.¹⁶

Kawana Hunia stated that:

“We left the land with the arrival of Christianity, we left of our own accord”¹⁷

Hone Waitere stated that his parents had been living permanently in the area called Tapuae, north of the Waitapu Stream. They left this area on account of Christianity, relocating to Parewanui.¹⁸

A long term impact was that Ngati Apa never resumed permanent occupation in these portions of the takiwa. According to various accounts, descendants of Apa would only go into the middle and northern portions of Central Rangitikei to catch eels and to hunt birds and pigs.^{19 20 21}

The fact that Ngati Apa left while Ngati Hauiti remained at Taraketi has created the impression that inland of Taraketi is Ngati Hauiti land. This area includes the bulk of the middle and inland portions of the Central Rangitikei takiwa.

In subsequent Land Court cases, this led to Ngati Hauiti making successful claims to other portions of the takiwa other than what they were gifted including Rangatira and the portion of Otamakapua lying south of the Mangamako Stream.

Furthermore it allowed Ngati Pikiahu and Ngati Waewae to enter the takiwa.

Ngati Pikiahu and Ngati Waewae

Sometime after the advent of Christianity a section of Ngati Tuwharetoa named Ngati Waewae / Ngati Pikiahu entered the Central Rangitikei Takiwa. These hapu had been sent by Te Heuheu to show his objection to Ngati Apa intentions to sell land to the Europeans.²²

This hapu had occupied Otara on the upper Rangitikei River before being forced out by the Mokai Patea people. Before they moved the Ngati Tamatea leader, Heremaia Te Hauparoa, met with them. Reweti Pokuru stated that Heremaia invited Ngati Waewae / Ngati Pikiahu to settle at Te Reureu.²³

Raukahawai Maraenui of Ngati Waewae / Ngati Pikiahu confirmed that a gift of land had been made though he claimed a much greater area than what this hapu currently occupies. In return for this gift he said that his older brother, Te Tokoroa o Maui, was pledged to Heremaia.²⁴

Raukahawai stated that Te Tokoroa o Maui was subsequently married to Panapa's daughter.²⁵ Panapa was another Ngati Apa chief.

Ngati Waewae and Ngati Pikiahu therefore occupied the area generally called Te Reureu, which before Christianity had been a very significant area for Ngati Apa. Contained within the area gifted were several old kainga and fighting pa.

This hapu was soon joined by Ngati Rangatahi who had withdrawn from the Wellington region having been involved in conflict with settlers and settler forces in that area.

Summary

Ngati Tupua and Ngati Tupataua maintained permanent occupation within the southern portion of the Central Rangitikei takiwa.

Ngati Apa, which was made up of members from different hapu from Whangaehu, Turakina and Rangitikei Manawatu, and similarly Ngati Ika / Ngati Tumoetere and Ngati Tamatea, visited the middle and northern portions of this takiwa seasonally or in times of strife.

These hapu asserted manawhenua derived from Pukeko, Tuariki and Tonganui. The origins of these ancestors are obscured by accounts that contradict one another.

Ngati Rangiwhaiao and Ngati Koko are obscure hapu whose claims possibly stem from ancestors who occupied this takiwa prior to Ngati Apa.

Ngati Apa fought with Ngati Hauiti prior to a peace arrangement involving the tuku whenua of the area commonly called Taraketi. As part of this arrangement, Kawana Hunia Te Hakeke of Ngati Apa married Ruta Kau of Ngati Hauiti.

Ngati Apa also gifted by tuku whenua a portion of land south of Taraketi, and on the other side of the river, commonly called Te Reureu to Ngati Waewae / Ngati Pikiahu. As part of this arrangement a son of their leading chief Maraenui named Te Tokoroa o Maui was married to the daughter of Panapa of Ngati Apa.

Ngati Apa interests in the northern and middle portions of this takiwa were affected by Christianity which lead to this area being abandoned. This allowed other iwi groups to take advantage of the perception that Ngati Apa did not have manawhenua in these areas. In several cases lands were awarded to other tribes within areas that had not been legitimately alienated from Ngati Apa by established Maori custom.

¹Reupena Kewetone, Wh 8, pg 149.

²Reweti Pokuru, Wh 5, pg 362

³Reweti Pokuru, Wh 5, pg 362

⁴Reweti Pokuru, Wh 5, pg 360

⁵Wi Wheko, Wh 6, pg 121

⁶Piripi Ropiha, Wh 21, pg 83

⁷Wirihana Hunia, Wh 21, pg 135

⁸Kawana Hunia, Wh 1f, pg 152

⁹Te Ahuru, Wh 8, pg 168-169.

¹⁰Kawana Hunia, Wh 1f, pg 151

¹¹Matiaha Peko, Wh 6, pg 1

¹²Matiaha Peko, Wh 6, pg 2

¹³Reweti Pokuru, Wh 5, pg 352

¹⁴Reweti Pokuru, Wh 5, pg 356

¹⁵Kawana Hunia Te Hakeke, Wh 5, pg 446

¹⁶Matiaha Peko, Wh 5, pg 476

¹⁷Kawana Hunia, Napier 5, pg 147

¹⁸Hone Waitere, Napier 5, pg 174

¹⁹Aperahama Tipai, Wh 6, pg 38

²⁰Kawana Hunia, Napier 5, pg 152

²¹Hone Waitere, Napier 5, pg 174

²²Raukahawai Maraenui, Wh 6, pg 21

²³Reweti Pokuru, Wh 5, pg 359

²⁴Raukahawai Maraenui, Wh 6, pg 21

²⁵Raukahawai Maraenui, Wh 6, pg 28

Part 5: Lower Turakina Whangaehu

Hapu Profile

This section defines the manawhenua of the tribal collectives that occupied the Lower Turakina Whangaehu takiwa. The hapu concerned included Ngati Rangiwhakaturia, Ngati Ratua, Ngati Hika Pirau, Ngati Tamaea, Ngati Rangipakini, Ngati Rangiwhaho, Ngati Kiriwheke and Ngati Horotaniwha.

Ngati Rangiwhakaturia

Ngati Rangiwhakaturia was a significant hapu within the Lower Turakina Whangaehu takiwa. This hapu took its name from Rangiwhakaturia. Within Ngati Rangiwhakaturia there several subsections including Ngati Rangipakini, Ngati Rangiwhaho and Ngati Horotaniwha.

Active members of Ngati Rangiwhakaturia during the 19th Century were Aperahama Tipai, Te Wunu, Hamiora Te Wunu, Ihakara Rangiahua, Utiku Te Ua Whakataki, Hapeta Pitimou, Rangiteki, Pirihiara Whatumaka, Tamehana Teko, Wiki Karoro, Toko Reihana, Uru Te Angina, Matene Te Matuku and Mohi Mahi.

This hapu was lead primarily by Aperahama Tipai who lived permanently among his Rangiwhakaturia relations. He was supported and then followed by Te Wuunu.

Ngati Rangiwhakaturia claimed all or part of the land blocks named Rakautaua, Ruatangata, Rotomapua and Whakauau.

Ngati Rangiwhakaturia claimed lands on the basis of their descent from Rangiwhakaturia. Rangiwhakaturia was named as the first ancestor to occupy the lands about the Whangaehu River south of Manuriro.

Rangiwhakaturia is a descendant of Turi from the Aotea canoe. Eruera Whakaahu claimed that Rangiwhakaturia was married to Kahutoa who was related to Rangituhia from Murimotu. The significance of this is unclear.¹

Ngati Rangiwhakaturia maintained permanent occupation on both banks of the Whangaehu River. They were often joined in these kainga in the summer by hapu from further up the Whangaehu River that, by virtue of historical intermarriages and alliances were able to visit this area to access the ocean for fishing purposes.

There is evidence to suggest that Ngati Rangiwhakaturia also utilised several of the lakes situated west of Whangaehu towards Whanganui, in particular Rotokawau and Pauri.

There is also evidence that this hapu traveled to Paraekaretu and the Central Rangitikei for seasonal food gathering as well as defense purposes.

Ngati Ratua

Ngati Ratua were a significant hapu that occupied part of the lower Turakina Whangaehu takiwa. Ngati Ratua used to be named Ngati Tumataikura. Tumataikura was the husband of Taitapu. Taitapu was the sister of Rangiwahakaturia. This hapu takes its name from an ancestor who had no children. This name first applied to Kurakiterangi's two sisters but later extended to include the descendants of Kurakiterangi.^{2 3}

Active members of this hapu during the 19th Century were Rawiri Te Mana o Tawhaki, Karena Te Mana o Tawhaki, Ruka Kuao, Te Marake, Hapurona Tohikura, Puoru Tarau, Heta Tionga, Matiria Kawhakina, Te Retimana Mahuri, Arapata Hiria, Teiti Takapa, Panapa, Piripi Panapa, Irirangi, Hineahua, Kawhaki and Raihania Te Rou.

There was another section of Ngati Ratua that occupied part of the Ngati Paenga rohe identified in the section concerning the inland Whangaehu, Mangawhero and Turakina rohe. This section descended from Kurakiterangi and a second wife named Ngatoro from Ngati Paenga.

In describing the people of Ngati Ratua, Karena Te Mana o Tawhaki stated that:⁴

“These descendants took the name Ngati Ratua. The descendants from the first wife lived on Kuraki Te Rangi's land while the descendants from the second wife lived on Ngatoro's land”

The other section of Ngati Ratua included Te Huatau and Nehanera Te Kahu.

In terms of leadership, Ratana Ngahina stated that there were four or five chiefs of this hapu.⁵ In his lifetime Hapurona Tohikura appears to have been the leading chief. By the later half of the 19th Century, Karena Te Mana o Tawhaki was recognised as the leading figure for this hapu.⁶

Ngati Ratua claimed all or part of the land blocks called Kapakapa, Kopiro, Rakautaua, Rotomapua, Ruatangata, Uaua, Waipu and Wharepu.

Ngati Ratua claimed manawhenua through descent from Kurakiterangi, who was a child of Rangitakimoana, who was the grandchild of Taitapu who married Tumataikura. Taitapu was the original ancestor through whom these lands were claimed. Evidence indicates the belief that Taitapu was the first to occupy the land. She was the sister of Rangiwahakaturia.⁷

A lot of emphasis is placed upon the belief that Rangiwahakaturia occupied the lands on both sides of the Whangaehu River whilst Taitapu occupied both sides of the Turakina River inland of Nga Ariki.

Descendants of Taitapu identified with Turi from the Aotea canoe.⁸

Ngati Ratua maintained permanent kainga along the banks of the Turakina River though they occasionally resided with Ngati Rangiwahakaturia in times of trouble and to access the ocean for fishing purposes.

Otherwise this hapu caught eels and cultivated along the banks of the Turakina River. There is evidence indicating that this hapu occasionally resided with their relations who lived inland on the Turakina River.

Ngati Hika Pirau

Ngati Hika Pirau were another significant hapu from the lower Turakina Whangaehu takiwa. This hapu took its name from Hika Pirau who was a daughter of Rangitakimoana, and therefore a sister of Kurakiterangi.

Active members of Ngati Hika Pirau during the 19th Century were Hori Te Rangiao, Heremaia Te Hauparoa, Ruihi Wuunu, Reweti Pokuru, Matakorou, Tipene Waitere, Hone Waitere, Matakauriha, Erina Ratana, Karena Te Mana o Tawhaki, Tamati Puna, Wirihana Puna, Pehira Turei, Wiremu Matenga Ratana, Hiroti Haimona, Paora Paihana, Mata Kawihau, Ama Pitimou, Heni Haimona, Ngawaina Waitere, Hani Teraketoetoe, Timoti Taiuihi, Hira Hinekura, Wunu Haimona, Pirihiria Warea, Harepata Maiora, Kataraina Teraketoetoe, Rangipake Nahona, Ngapera Maioro, Rawinia Weta, Taonga Pangu, Turei Pangu, Te Pikihuia Ratana, Tahupotiki Wiremu, Poaha Wiremu, Hinepua Wiremu, Karewa Wiremu, Henare Waitere, Turi Waitere, Te Keepa Waitere, Pahau Waitere, Taiurei Waitere, Taitapu Hinekura, Te Hauparoa Hiroti, Raimapaha te Irirangi, Ngahuia Tamati Puna, Rahapa Ngahuia, Turei Kataraina, Pineaha Matene, Mata Kakahi, Meri Ngakuka Heta, Ngaropo Te Tana, Rakerauha Hiroti, Toitoti, Poihipi Poueru, Meri Ngakuka, Hemi Te Hape, Pirihira Warea, Kaurihau Te Mohi, Timoti Tairuhi, Ruta Wehi, Ani Te Hoe, Hira Te Arikita, Ana Te Hoe, Arihia Mangumangu and Hiroti Pahona.

In terms of leadership this hapu was lead by Tawhiri who was succeeded by Hori Te Rangiao and later his son Heremaia Te Hauparoa. Reweti Pokuru and Tipene Waitere appeared for this hapu in Maori Land Court cases.^{9 10}

Ngati Hika Pirau asserted mana whenua over all or part of the land blocks called Kapakapa, Kopiro, Ngawhiti o Tipare, Rotomapua Whakaware, Ruatangata, Uaua and Waipu.

These claims were made by virtue of the take tupuna derived from Hika Pirau, Rangitakimoana and Taitapu. Hikapirau is a child of Rangitakimoana, who is a grandchild of Taitapu.

Despite significant evidence to the contrary, I believe that this hapu lived in common with Ngati Ratua. These hapu claimed interests in the same blocks by virtue of descent from the same ancestors. It would be logical to conclude that these two hapu lived in shared kainga and worked together with food gathering, cultivating, fishing etc.

This belief is supported by the comment made by Reweti Pokuru that the separation between Ngati Ratua and Ngati Hika Pirau was due to a disagreement between Karena and himself concerning the Ruatangata block.¹¹

Ngati Tamaea

Ngati Tamaea was an obscure hapu from within this takiwa. This hapu took its name from Tamaea, however there is no information about this ancestor.

Active members of Ngati Tamaea during the 19th Century were Reihana Terekuku, Erana Tomoake, Wiki Te Piro, Te Rina Karoro, Reihana Kawhekaiaangi and Rahira Tuhua.

Reihana Terekuku was the only member of this hapu who appeared in the Land Court.

This hapu claimed mana whenua over part or all of the land blocks called Kapakapa, Rakautaua and Ruatangata. However there is no evidence concerning the take tupuna or ahi kaa of this hapu.

Given the location claimed by this hapu, and the evidence given from neighbouring hapu that acknowledge it, it must be assumed that this hapu is somehow connected to the ancestors Rangiwahakaturia and Taitapu. However this connection is not shown.

Ngati Rangipakini

Ngati Rangipakini was a subsection of Ngati Rangiwahakaturia. Rangipakini was a son of Rangiwahakaturia.

Active members of Ngati Rangipakini during the 19th Century were Ihakara Rangiahua, Utiku Tenawahakataki, Hapeta Pitimou and Rangimatapu. Aperahama Tipai and Te Wuunu were also descendants of Rangipakini.

This hapu claimed manawhenua over part of the Ruatangata block by virtue of descent from Rangipakini and Rangiwahakaturia.

Members of this hapu lived and worked as Ngati Rangiwahakaturia. Ngati Rangipakini was not a commonly used hapu name and I suspect that it was simply used for land claiming purposes within the Maori Land Court.

Ngati Rangiwaho

Ngati Rangiwaho is another section of Ngati Rangiwahakaturia. Rangiwaho is another son of Rangiwahakaturia and is a younger brother of Rangipakini. A subsection of Ngati Rangiwaho was Ngati Horotaniwha.

Active members of Ngati Rangiwaho from the 19th Century were Te Ahuru o te Rangi, Te Rangihauku, Mohi Mahi, Mokomoko, Tarita, Ratana Ngahina, Mihi Rinawiki, Tamehana Te Ko, Hoani Maaka, Hipora, Tamehana Te Kahu, Piniha Kauki, Matene Te Matuku, Meri Komikomi, Matene Kauki, Metekingi Te Rangipaetahi, Ria Hamuera, Amiria Pateriki and Mere Paerau.

Ngati Rangiwaho were lead in the early stages of the 19th Century by Te Rangihauku and Te Ahuru o Te Rangi. Both of these chiefs died at the hands of Ngati Toa. Subsequent to these deaths Mohi Mahi became the leading chief. After Mohi's death Ratana Ngahina became the leader for this hapu. Ratana was the representative for this hapu in various land court cases though others appeared occasionally.^{12 13 14}

Ngati Rangiwaho claimed all or part of the land blocks called Rakautaua, Rotomapua and Ruatangata.

These claims were made by virtue of Rangiwaho and Rangiwahakaturia. Some emphasis was placed upon the affiliation of Rangiwaho to Ngati Ruanui on account of his descent from Turi of the Aotea canoe.¹⁵

Ria Hamuera said that Ngati Rangiwaho, which was her hapu, were wanderers.¹⁶ This statement refers to the living habits of this hapu and the constant movement of hapu members between Rangiwahakaturia's land at Whangaehu and Rangiwaho's wife's land at Rangitikei.

In land court cases concerning Whangaehu lands, it was argued that most of the descendants of Rangiwaho lived permanently at Rangitikei and no longer had ahi kaa in Whangaehu.

Those of Rangiwaho descent who did live at Whangaehu lived as Ngati Rangiwahakaturia.

Ngati Kiriwheke

Ngati Kiriwheke is a fairly obscure and controversial hapu situated within the Lower Turakina Whangaehu takiwa. This hapu took its name from Kiriwheke.

Active members of Ngati Kiriwheke during the 19th Century were Merehira Paerau, Rapana, Ameria Pateriki, Ratana Ngahina, Panapa, Piripi Panapa, Ihakara Pikimou, Paora Te Aomate, Ngakawhenua, Reremoana Tohikura, Maremare, Ngamekamekatio, Simon Peter and Hopa Te Ngehe.

There was no clearly established leader for this hapu. Ratana Ngahina and Piripi Panapa represented this hapu in claims at Turakina. Mere Paerau represented this hapu in claims over Rakautaua.

Ngati Kiriwheke claimed all or part of the land blocks called Pokaikahawai, Rakautaua, Te Riwai and Waipu.

Claims were made through two children of Kiriwheke named Te Akau and Tangata Kaikino. Ratana Ngahina said that Kiriwheke had lived at Whangaehu where he had these two sons. The oldest son was Te Akau who stayed at Whangaehu whilst the younger son Tangata Kaikino went and lived at Turakina.¹⁷

Kiriwheke was said to be a descendant of Hauiti and Rangiwhakaturia.^{18 19 20} However there is no genealogical information to support this assertion. Furthermore, there is evidence that disputes the rights of Kiriwheke. Utiku Te Uawhakataki denied that he had ever heard of Kiriwheke in relation to the Rakautaua block. He maintained that the entire block belonged to Rangiwhakaturia.²¹

Furthermore, Tipene Waitere stated that he only recognised those members of Ngati Kiriwheke who claimed on the Waipu block through descent from Taroa of Ngati Kiriwheke who married Rangituaniwaniwa of Ngati Tamawaina.²²

In order to further confuse issues concerning this hapu, both the Te Akau and the Tangata Kaikino branches of Ngati Kiriwheke were interested lands on the Turakina Reserve at Te Riwai and Pokaikahawai.

It is difficult to draw conclusions concerning this hapu, other than to state that this hapu was very loose as there did not appear to be unity among the different claimants of Ngati Kiriwheke. Research reveals that each claimant was affiliated to better established hapu who had interests in the same areas that they were claiming under Ngati Kiriwheke.

Furthermore, claims using Kiriwheke contradicted the stronger claims made by Nga Ariki and Ngati Rangiwhakaturia.

Ngati Horotaniwha

Ngati Horotaniwha were a subgroup of Ngati Rangiwhaho, which was a subgroup of Ngati Rangiwhakaturia. Horotaniwha was the youngest son of Rangiwhaho, who was the son of Rangiwhakaturia.

Active members of Ngati Horotaniwha during the 19th Century were Matene Te Matuku, Tamehana Te Ko, Meri Komikomi, Matene Kauki and Piriaha Matene.

Ngati Horotaniwha claimed part of the land block called Rakautaua by virtue of their descent from Horotaniwha.

Evidence indicates that this hapu identity arose from debate concerning the interests of Ngati Rangiwaho at Whangaehu. It was felt by others within Ngati Rangiwahakaturia that not all of the descendants of Rangiwaho were entitled to lands at Rakautaua on account of the fact that they had lived permanently at Rangitikei for several generations.

Therefore Ngati Horotaniwha was promoted as a hapu in order to exclude those of Ngati Rangiwaho who did not have an ahi kaa interest in the land.

Those people of Ngati Horotaniwha who lived at Whangaehu lived as Ngati Rangiwahakaturia.

Collective Hapu Overview

The Lower Turakina Whangaehu takiwa was dominated by three hapu, namely Ngati Rangiwahakaturia, Ngati Ratua and Ngati Hika Pirau. These hapu occupied this takiwa by virtue of take tupuna derived from Rangiwahakaturia and Taitapu, who were brother and sister, and continuous occupation from the time when these ancestors first occupied this takiwa.

Ngati Tamaea and Ngati Kiriwheke were obscure hapu entities named in relation to this takiwa. These hapu are obscure because there is little evidence that clearly establishes take tupuna and ahi kaa roa.

The other hapu named, Ngati Rangipakini, Ngati Rangiwaho and Ngati Horotaniwha were subsections of Ngati Rangiwahakaturia.

Collectively these hapu maintained the takiwa that was contained within a line that extended from Motukaraka to Te Rerenga in the west, east to Manuriro and continuing on to an uncertain point east of Turakina. The extent of this takiwa to the east is unclear. However the line comes back from the east to intercept the southern boundaries of the Kopiro and Uaua blocks on the Turakina reserve, and the southern boundaries of the Ngati Hika and Ngati Ratua interests in the Waipu block, continuing west to strike the eastern boundary of the Rakautaua block. Here the line turns south to follow this boundary to Herewahine on the coast where the line turns west and proceeds up the coast to Motukaraka where the line began.

Significant Historical Events

The mana whenua of these hapu was threatened or affected by several significant historical events.

Ngati Toa

Ngati Toa claim that their mana extends over Whangaehu on account of Pikinga who they claim was placed at Whangaehu as a “pou tangata” or a “pou rohe” for Ngati Toa.²³
^{24 25 26}

Kawana Hunia stated that Turangapito, who was a significant chief in this area, had never acknowledged the mana of Ngati Toa over Whangaehu and Turakina. Hunia stated that Ngati Toa could not assert mana in this area without Ngati Apa acknowledging them.^{27 28}

On all accounts Te Rangihaeata was afforded significant recognition by Ngati Apa because of his marriage to Pikinga. However this recognition did not extend to land rights as suggested by Ngati Toa.

Furthermore, Ngati Toa generally acknowledged that their land interests ceased at the Manawatu River.^{29 30 31 32 33 34} This would indicate that their claims to mana at Whangaehu focussed on political influence rather than land interests.

Conflict with Whanganui

Similarly with the people of inland Whangaehu, Mangawhero and Turakina, the people of Lower Turakina Whangaehu were affected by a period of unrest which impacted upon Nga Rauru, Whanganui and Ngati Apa.

An initial event was the attempt made by Pehi Turoa to settle between the Whangaehu and Turakina Rivers. However, the local people were successful in forcing Pehi to leave and a combined force from Ngati Apa went to that takiwa and burnt the potato seed that he had left.

At the same time Ngati Apa were involved in fighting with Nga Rauru following the death of Paetahi, which also affected the people of this takiwa. Not long after the incident with Turoa a hapu from Whanganui whose relations had been killed in an attack on Nga Rauru attacked the people of inland Whangaehu, Mangawhero and Turakina, and killed Waina. In the following events that transpired a noted chief of Whanganui, named Takarangi Atua, was killed in battle at Kohurupo on the Whangaehu River.

Expecting a substantial attack in response to this death, the people of this takiwa evacuated their lands and joined the people of Rangitikei at Parewanui where they were allocated kainga and cultivations. The lands were left empty for a substantial period with only the Ngati Ratua people staying in the general area.

While Ngati Apa were at Rangitikei, Pehi Turoa, Kurukanga and Topini Te Mamaku settled at various positions between the Whangaehu and Turakina Rivers. These chiefs occupied off and on for a significant period until peace was established. Once peace was established these chiefs left the land. Turoa gifted a waka that he had made out of a totara log at the Whangaehu River mouth to Maiawhea.^{35 36 37 38}

Once peace was established the people were able to return to their lands.

Analysis of these events indicates that the conflict with hapu from Whanganui did not affect the manawhenua of the hapu from this takiwa.

Boundary Dispute with the Turakina People

During the determination of land block boundaries dividing Waipu from Rakautaua, the Ngati Rangiwhakaturia people became engaged in a violent dispute with the Nga Ariki people concerning the position of the boundary line. Ngati Rangiwhakaturia prevailed in this dispute and a pocket of land counter-claimed by Ngati Tamawaina was placed within the Rakautaua block and was subsequently awarded to hapu from the Lower Turakina Whangaehu takiwa.

Summary

Ngati Rangiwhakaturia, Ngati Ratua and Ngati Hika Pirau occupy the bulk of this takiwa, derived from their ancestors Rangiwhakaturia and Taitapu.

Rangiwhakaturia and Taitapu are brother and sister, and a lot of emphasis is placed upon their descent from Turi and their affiliation to the Aotea waka.

Ngati Tamaea and Ngati Kiriwheke are both obscure hapu about which little is known.

The manawhenua of these hapu was largely undisturbed prior to colonisation.

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- ¹ Eruera Whakahu, Wh 14, pg 208.
 - ² Karena Te Mana, Wh 17, pg 191
 - ³ Karena Te Mana, Wh 17, pg 192
 - ⁴ Karena Te Mana, Wh 17, pg 202
 - ⁵ Ratana Ngahina, Wh 16, pg 402
 - ⁶ Piripi Panapa, Wh 16, pg 501
 - ⁷ Karena Te Mana, Wh 17, pg 204
 - ⁸ Teeiti Te Rangimatakeo, Wh 8, pg 100
 - ⁹ Tipene Waitere, Wh 16, pg 459
 - ¹⁰ Ratana Ngahina, Wh 16, pg 399
 - ¹¹ Reweti Pokuru, Wh 17, pg 96
 - ¹² Ratana Ngahina, Wh 21, pg 51
 - ¹³ Te Keepa Te Rangihwinui, Wh 21, pg 86
 - ¹⁴ Ratana Ngahina, Wh 21, pg 50-51
 - ¹⁵ Utiku Te Ua Whakataki, Wh 21, pg 29
 - ¹⁶ Ria Hamuera, Wh 21, pg 64
 - ¹⁷ Ratana Ngahina, Wh 1b, pg 44
 - ¹⁸ Ratana Ngahina, Wh 16, pg 403
 - ¹⁹ Te Wunu Rangiwerohia, Wh 1b, pg 48
 - ²⁰ Mere Paerau, Whanganui Appellate Court MB 1, page 8
 - ²¹ Utiku Te Ua, Whanganui Appellate Court MB 1, page 11
 - ²² Tipene Waitere, Wh 16, pg 431
 - ²³ Rakapa Kahoki, Oti 1d, pg 416
 - ²⁴ Te Karira Tonua, Oti 1d, pg 417
 - ²⁵ Nopera Te Ngiha, Oti 1d, pg 396
 - ²⁶ Hohepa Tamaihengia, Oti 1d, pg 400
 - ²⁷ Kawana Hunia Te Hakeke, Oti 1d, pg 538
 - ²⁸ Kawana Hunia Te Hakeke, Oti 1d, pg 539
 - ²⁹ Te Karira Tonua, Oti 1d, pg 417
 - ³⁰ Hohepa Tamaihengia, Oti 1d, pg 399
 - ³¹ Ropata Hurumutu, Oti 1d, pg 404
 - ³² Tamehana Te Rauparaha, Oti 1c, pg 378
 - ³³ Tamehana Te Rauparaha, Oti 1d, pg 387
 - ³⁴ Tamehana Te Rauparaha, Oti 1d, pg 388
 - ³⁵ Wirihana Hunia, Wh 14, pg 175.
 - ³⁶ Huatau Te Pineki, Wh 14, pg 197.
 - ³⁷ Tipene Waitere, Wh 16, pg 447
 - ³⁸ Wirihana Hunia, Wh 17, pg 80

Part 6: Inland Whangaehu, Mangawhero and Turakina

Hapu Profiles

This section defines the manawhenua of the tribal collectives that occupied the inland Whangaehu, Mangawhero and Turakina takiwa. The hapu concerned included Ngati Paenga, Ngati Moeawatea, Ngati Houmahanga, Ngati Huru Te Ra, Ngati Tukorero, Ngati Makohu, Ngati Horu, Ngati Turehia, Ngati Ruahau, Ngati Ratua, Ngati Hinga, Ngati Hinetau, Nga Paerangi, Ngati Pua and Ngati Rangi.

Ngati Paenga

Ngati Paenga was an apparently large hapu that had three branches, including Ngati Ratua and Ngati Moeawatea, which are looked at below. The Third branch was Ngati Paenga though it should be noted that in land court cases members of the other two branches often identified as Ngati Paenga also. It is possible that the Ngati Ratua and the Ngati Moeawatea identities were used for land claiming purposes only.

Ngati Paenga took their name from the ancestor Paenga on whose land this hapu lived and worked. There is no information concerning the origin of Paenga.

Evidence from the 19th Century indicates that the active members of Ngati Paenga were Aperahama Tipai, Nehanera Te Kahu, Eruera Whakaahu, Te Wunu Te Ahuru, Mita Karaka Tapa, Hone Hira, Hamiora Te Rangiteki, Rewi Hgatahua, Nga Waka, Ihaia Tauwhanake, Miriama Kuhanga, Epiha Taika, Meretene Matetahora, Haira Te Kotuku, Maraia Uruia, Te Huatau, Te Reiroa Pirere, Wirihana Te Rangiao, Retimana Mahuri, Aperahama Tahuniarangi, Rewi Matiu, Raina Pikinga, Raperua Tua, Roretia Honokore, Heremaia Rangiao, Toroa Rangi, Te Hina Tua, Irihapeti Rangiao, Moringa Tua, Pukunui Rangiao, Waata Puhaki, Te Rangituawaru Rangiao, Mita Karaka Heremaia, Tuna Tua, Maraia Toroa, Pamu Heremaia, Haruru Hori Rangiao, Mata Ropiha, Kawana Ropiha, Mohi Ngawhika, Piripi Ropiha, Te Roku Ropiha, Rawinia Tangi, Tiemi Kawana, Te Reta Kawana, Tamati Kawana, Mere Nare Rangi, Turehu Kia, Whenuanui Kio, Piripi Te Aokapurangi, Mere Pukaihua and Atareta Rikiriki.

In terms of leadership it appears that there were several prominent individuals each of whom enjoyed support from different branches of this hapu. A popular figure was Aperahama Tipai who was held in high regard along the length of the Whangaehu River. He did not contribute often in Land Court cases but there are many references to him as being a leading figure for Ngati Paenga. Other figures included Aperahama Tahuniarangi, Nehanera Te Kahu, Mita Karaka Tapa and Miriama Heirangi, and Wunu Te Ahuru.

Nehanera was a leader for the Ngati Ratua section of Ngati Paenga. Following Nehanera's death his interest was represented by his whangai, Eruera Whakaahu. Wunu represented the descendants of Moeawatea. Others lead their particular whanau groups from within Ngati Paenga. These others are chiefly the descendants of Harangi.

Paenga interests were situated within the catchment of the upper Turakina River. Paenga was noted as being the ancestor for all or part of the land blocks called Kapakapa, Mangatipona, Maputahi, Matatera, Pokowharo, Puriri, Rotomapua / Whakaware, Te Aunui and Wharepu. Eruera Whakaahu stated that the lands belonging to Paenga extended inland on the Turakina River as far as Murimotu where they met the lands of Rangituhia.¹

Claims to certain areas of this rohe were often made through descendants of Paenga. This reflected the fact that over time, different sections of Paenga descendants developed stronger relationships with different portions of this rohe than others and therefore had a stronger claim to that land. To reflect this, a subsequent ancestor to Paenga was used to claim the land.

Eruera Whakaahu articulated this point in his statement that when Ngati Paenga people brought land before the land court, they would claim through that descendant of Paenga who had traditionally occupied that area.²

A range of different descendants of Paenga were used to claim lands, in particular the three children of Paenga named Harangi, Ngatoro and Moeawatea. Note that Ngatoro is the ancestor used by the Ngati Ratua section of Ngati Paenga and Moeawatea was used by the Ngati Moeawatea section of Ngati Paenga.

Members of this hapu were also connected to neighbouring hapu, in particular Ngati Huru-te-ra and Ngati Houmahanga, therefore there was a lot of movement between kainga situated on lands belonging to the different ancestors. Ngati Paenga would often have permanent kainga at Matatera on Houmahanga land, or at Kauangaroa on Huru-te-ra land.

There is little evidence of a major permanent kainga of Ngati Paenga situated on Ngati Paenga land though there undoubtedly was one. Otherwise there is extensive evidence of cultivation and eel catching along the Turakina River.

There were several fighting pa utilised by Ngati Paenga including Aromanga and Otuwahangai among others. It was during the siege of Aromanga that Harangi killed the Mokai Patea chief named Tamakopiri.

Ngati Moeawatea

Ngati Moeawatea was a relatively small hapu grouping that takes its name from the youngest child of Paenga. Ngati Moeawatea is clearly a subgroup of Ngati Paenga.

Active members of Ngati Moeawatea in the 19th Century were Wunu Te Ahuru and his son Te Hunga o te Rangi.

Moeawatea was named as an ancestor for all or part of the land blocks called Mangatipona and Otiti, and in particular, Rotomapua Whakaware.

It would appear that the descendants of Moeawatea maintained their permanent residence further down the Whangaehu River on the lands of Rangiwahakaturia. They most likely utilised Moeawatea lands seasonally for food gathering activities including cultivating, eeling, bird snaring etc.

Ngati Houmahanga

Another large hapu on the inland Whangaehu, Mangawhero and Turakina takiwa was Ngati Houmahanga, which had several branches including Ngati Hou and Ngati Turehia. This hapu included all of the descendants of an ancestor named Manumanu.

The ancestor named Houmahanga from whom this hapu derives its name is an obscure figure who was not often named as an ancestor for the whenua occupied by this hapu, and was not shown on the genealogies that were given in evidence. Henare Tahau is recorded to have stated in court that it would take him until midnight to recite his descent from Houmahanga.³

He also explained that Houmahanga from whom the hapu takes its name is a different ancestor from Houmahanga who is shown in the genealogical tables as a child of Te Kiato.⁴ The second Hou is the ancestor for the Ngati Hou division of Ngati Houmahanga. Note that Ngati Hou information has been combined with Ngati Houmahanga information in the supplementary document as it was not initially realised that these were two different groupings.

The active members of Ngati Houmahanga during the 19th Century were: Hoani Maaka, Henare Tahau, Nganarangi Tauwiro, Heta Toka, Wiremu Tauwiro, Tahaia Tauwiro, Raniera Toka, Kawana Ropiha, Tamati Kawana Ropiha, Ihaia Tahana, Mere Ngataapu, Anihira Ngahuaia, Miriama Heirangi, Tiripa Porokoro, Eruera Whakaahu, Mohi Tukino, Poihipi Te Ao Kapurangi, Auete Hine Haua, Mere Piriha, Epiha Taika, Wirihana Nga Manako, Wiremu te Ratutonu, Nehanera Te Kahu, Mere Mare, Mou, Pehimana Tarupeka, Tamati Reina, Rawinia Rikoriko, Anaru Ngamanako, Wiremu Ngamatangi, Pahemata Wakahira, Maata Tatehu, Ngaone Wiremu, Kopa Wiremu, Maaka Wiremu, Anete Hurua, Kio Tipoka, Mara Ngataapu, Tataia Wirimu, Anihera Pokokoru, Mere Papu, Timoti Raniera, Manganui, Tuki Tamehana, Panapa Tamehana, Wiremu Tamehana, Mihi Tamehana, Tewate Tamehana, Aperahama Tahunuiarangi, Piripi Panapa, Apera Tepaea, Ngawaka Apera, Atareta Apera, Eruera Taika, Mere Ngareta, Pehimana Tarupeka, Ihaka Tahana, Rakopa Arahira, Ngawhare Tahana, Ruma Ihaia, Wiki Ihaia, Mita Karaka Tapa, Hone Hira Te Wharetiti, Raina Pikinga, Rewi Matiu, Raper Te Wairangatuhi, Roreta Te Puhaki, Heremaia Te Rangiao, Hori Te Rangiao, Te Ata Te Pikinga, Ngapera Pikinga, Pukunui Te Waretiti, Pangituawaru Te Rangiao, Te Hina Tua, Ngawainga Tewera, Terahi Te tua, Toko Te Tua, Teo Te Tua, Hawira Te Puhaki, Te Wera Te Puhaki, Pepe Hona, Pire Tuataka, Horeta Kuihi, Mohi Ruatea, Piripi te Rangikapake, Rawinia Ropiha, Te Raku Ropiha, Tamati Kawana, Tiemi Kawana,

Atareta Kawana, Te Puata Erana, Ani Erana, Tiako Erana, Teoteo Erana, Te Rou Raniera and Ripeka Ngahuia.

In terms of leadership, Hoani Maaka was acknowledged as a senior figure for Ngati Houmahanga. He was a leading spokesperson for Ngati Houmahanga in Land Court sittings though he was often joined by Mita Karaka Tapa and Miriama Heirangi, and Henare Tahau, all of whom preferred to represent their own interests.

Ngati Houmahanga generally claimed lands through the ancestor named Manumanu and Manumanu's descendants. There were several descendants of Manumanu used to claim land including Te Kiato, Tamatekura, Houmahanga II, Pute, Turehia and Whakato. Manumanu is a child of Taitapu and Tumatai. Taitapu is an ancestor for lands on the lower Whangaehu and Turakina Rivers.

Manumanu lands encompassed all or parts of the land blocks named Kaikai Ohakune, Kapakapa, Koromiko, Kumuiti, Mangatipona, Mangawhero, Maputahi, Matatera, Matatera Papatupu, Okirae, Otuangiangi, Paewhare, Rakautaua and Tokorangi.

With the exception of Rakautaua, these land interests appear to be contained within the upper catchment of the Whangaehu River and the lower catchment of the Mangawhero River.

The major permanent kainga for Ngati Houmahanga during the 19th Century appears to have been situated at Matatera and Matatera Papatupu. There were also permanent kainga inland near the confluence of the Mangawhero and Whangaehu Rivers though these appear to have been abandoned by the mid to late 1800's.

From these kainga the different branches of Ngati Houmahanga ventured out to different parts of their ancestral domain and engaged in various food gathering and planting activities as identified in the supplementary.

During fishing seasons Ngati Houmahanga would travel to the Whangaehu River mouth where they would join the tangata whenua of that area to fish in the ocean. Ngati Houmahanga did this on the basis of Manumanu's descent from Taitapu who is an ancestor for that whenua, generally called Rakautaua and Whakauau.

Ngati Huru Te Ra

Ngati Huru-Te-Ra was another large hapu that had manawhenua in the inland Whangaehu area, though their interests in this area do not appear to be as large as those of Ngati Houmahanga and Ngati Paenga. Ngati Huru appears to have been a single group though there was debate in Land Court evidence as to whether Ngati Hinepane was in fact a section of Ngati Huru.

Ngati Huru-Te-Ra took its name from the ancestor of that name.

Active members of Ngati Huru, including those of Ngati Hinepane, from the 19th Century were Mita Karaka Tapa, Miriama Heirangi, Hone Hira Te Wharetiti, Raina Pikinga, Rewi Matiu, Rapera Te Wairangatuhi, Keina Rangiamai, Roreta Honokore, Haeanga Maapu, Mere Te Rangina, Ngawhare Tahana, Anere Hauoa, Epiha Taika, Mere Ngareta, Rakapa Arakira Tahana, Pepe Hona, Mata Ropiha, Hawira, Wera, Ripeka Ngahuia, Nehanera Te Kahu, Ruma Ihaia, Kimiti, Raniera, Mata, Raima, Eruera Whakaahu, Honatuako, Motu, Henare Tahau, Ihaia Tahana, Pire Kuihi, Horeta Kuihi, Heta Toka, Marata Raniera, Ripeka Ngahuia, Timoti Raniera, Te Rou Raniera, Te Poari and Rota Takurangi. (Te Poari and Rota Takurangi are the members of Ngati Hinepane).

In terms of leadership, Mita Karaka Tapa appears to have been a dominant figure within Ngati Huru Te Ra, and also Nehanera Te Kahu and Eruera Whakaahu.

Ngati Huru chiefly claimed all or part of the land blocks called Kauangaroa, Makirikiri, Makirikiri Matatara, Mangatipona, Omurihore and Pokowharo. Other blocks also appear in the supplementary document for Ngati Huru, however this on account of individuals such as Hone Hira who identified as Ngati Huru in Land Court evidence, then proceeded to claim rights derived from Houmahanga and Paenga. Hone Hira's brother and sister would change their hapu identity depending on the ancestor through whom they claimed manawhenua.

Ngati Huru claimed manawhenua through the children of Huru-Te-Ra, in particular Tamatapui and Hinepane (though there was a debate as to whether Hinepane was a child or sister of Huru Te Ra), though Huru-Te-Ra is named in relation to lands at Makirikiri Matatara.

Hinepane and her descendant Te Kaikarangi were ancestors for lands on the Whanganui River near the present settlement of Upokongaro. Tamatapui was the ancestor for those lands of Ngati Huru situated on the upper Whangaehu River. It would appear that Ngati Huru lands lie mostly between the Whanganui and Whangaehu Rivers, between Upokongaro and Kauangaroa.

There is no information describing the origins of Huru-Te-Ra.

It appears that Ngati Huru maintained permanent occupation with Ngati Houmahanga and Ngati Paenga at both Matatara and at Kauangaroa. It would seem that Ngati Huru utilised their own lands identified above as well as Manumanu and Paenga land on account of the dual rights derived from substantial intermarriage. Ngati Huru would also go to the mouth of the Whangaehu River to fish during the appropriate season, on account of their intermarriage with the descendants of Manumanu. Occasionally this hapu would also reside on the Whanganui River at temporary kainga that they had there.

Ngati Tukorero

Ngati Tukorero was a smaller hapu concerning which there is little information. Within Ngati Tukorero there were two divisions, Ngati Tukorero and Ngati Makohu. Ngati Makohu is profiled below.

Ngati Tukorero took its name from an ancestor named Tukorero who was the spouse of Whainu. Claims of manawhenua were made through Whainu.

There is no information concerning the origins of Tukorero and Whainu.

Active members of Ngati Tukorero from the 19th Century were Aperahama Tahunuiarangi, Tahunuiarangi and Hare Te Waka.

Aperahama Tahunuiarangi was the spokesperson for Ngati Tukorero in Land Court cases.

Ngati Tukorero claimed all or part of the areas contained within the land blocks named Heao, Kaikai Ohakune and Mangawhero. There is also a reference to Ngati Tukorero and Ngati Makohu having an urupa at Parikino.

Evidence indicates that Ngati Tukorero had interests within the Mangawhero River catchment where they shared permanent kainga with Ngati Houmahanga and other hapu on the Mangawhero River. From here they utilised a portion of the land between the Mangawhero and Whanganui Rivers for cultivations and food gathering purposes.

Ngati Makohu

Ngati Makohu was a subsection of Ngati Tukorero.

This hapu took its name from Makohu, who was the child of Tukorero and Whainu.

Active members of Makohu from the 19th Century were Hoani Maaka, Heke, Wiremu Matenga and Tamati Reina.

The area claimed by this hapu was the Koromiko block. The claim was made through Makohu who had been given this portion of the land by Whainu.

The living patterns of this hapu must have been similar to those of Ngati Tukorero, sharing permanent kainga on the Mangawhero River and utilising Koromiko for cultivation and food gathering purposes.

Ngati Horu

Ngati Horu was an obscure hapu that made a small claim on the inland Whangaehu and Turakina takiwa. This hapu takes its name from an ancestor named Horu.

Active members of Ngati Horu were Te Ahuru Te Wuunu, Wirihana and Kahu.

Te Ahuru represented this hapu in the Land Court.

This hapu claimed the land block named Maputahi 2 through descent from Horu. There is no information concerning the origins of this ancestor.

Evidence indicates that descendants of Horu maintained permanent residence among other hapu such as Ngati Rangiwahakaturia and Ngati Paenga, but would come together and utilise Maputahi 2 for cultivating kumara. They would also catch eels there.

This claim was countered by Ngati Paenga who were recognised as the holders of neighbouring lands.

Ngati Turehia

Ngati Turehia was a branch of Ngati Houmahanga that used this identity to claim a portion of Mangatipona. There is little information to support the suggestion that this was a separate hapu altogether, though it is clear that this branch of Ngati Houmahanga had a special relationship with a portion of Mangatipona that was not shared with other branches of Ngati Houmahanga.

Ngati Ruahau

Ngati Ruahau was an obscure hapu that claimed manawhenua over a portion of the inland Whangaehu and Turakina takiwa.

Active members of Ngati Ruahau during the 19th Century were Wuunu Te Ahuru, Retimana, Rora and Aperahama Tipai.

Wuunu Te Ahuru was the spokesperson for this hapu in the Land Court.

Ngati Ruahau claimed Rotomapua Whakaware, Wharepu and a portion of Maputahi through descent from Ruahau. Ruahau had married Ika Takiao of Ngati Ika / Ngati Tumoetere. Ruahau was a descendant of Taiwiri through Rangi Te Auria.

Claims made through Ngati Ruahau are similar to claims made by Wuunu Te Ahuru through Ngati Horu in that they are not acknowledged by other parties and they counter the more popular claims made by Ngati Paenga and in this case Ngati Tumoetere / Ngati Ika.

In the case of Ruahau, Henare Tahau of Ngati Paenga stated that he had never heard of Ruahau in relation to this land.⁵ Watene Te Ranginui of Ngati Ika spoke likewise stating that other descendants of Ruahau had denied having a claim to the land claimed by Wuunu.⁶ Hone Waitere, also of Ngati Ika, said that Ruahau came from Murimotu and that this is where her lands were situated.⁷

Ngati Ratua

Ngati Ratua that occupied land on the inland Turakina River was a section of Ngati Paenga. Ngati Ratua were an established hapu that had manawhenua through over lands on the seaward section of the Turakina and Whangaehu Rivers through another ancestor.

Active members of Ngati Ratua from within Ngati Paenga from the 19th Century were Reiroa Pirere, Nehanera Te Kahu and Te Huatau.

Lands claimed by Ngati Ratua included all or parts of the land blocks called Mangatipona, Maputahi, Matatera, Paewhare, Pokowharo and Wharepu.

The ancestor through whom these lands were claimed was Ngatoro. Most of these lands were shared between the descendants of the different branches of Ngati Paenga.

Ngatoro had married Kurakiterangi of Ngati Ratua from whom the name Ngati Ratua was taken. However Kurakiterangi had children from a previous spouse and the descendants from this relationship, although called Ngati Ratua, did not have manawhenua rights on Ngatoro's land.

Te Huatau expressed this point when he gave evidence concerning the Wharepu block. He stated that this land was held by that section of Ngati Ratua that were the descendants of Kurakiterangi and Ngatoro, and that the section of Ngati Ratua descended from Kurakiterangi and his first wife, Maharikirou, had no rights on this land.⁸

The living patterns of Ngati Ratua matched those of the other sections of Ngati Paenga. However, it is likely that there was movement between the lands of Ngatoro on the inland section of the Turakina River and the lands of Kurakiterangi which were towards the lower section of the Turakina River.

Ngati Hinga

Ngati Hinga was another small hapu within the takiwa.

Active members of Ngati Hinga included Nehanera Te Kahu and Hunia Te Iki.

Ngati Hinga claimed jointly with Ngati Houmahanga for the Mangawhero block. This hapu claimed through ancestry from Hinga. There is no information concerning the origins of this ancestor.

Both Nehanera and Hunia are associated with the larger Hapu of Ngati Houmahanga with whom they jointly occupied the Mangawhero block. This hapu is another whose lands fall on the Mangawhero River where they maintained permanent residence with other hapu including Ngati Houmahanga, Ngati Tukorero and Ngati Makohu.

Ngati Hinetau

Ngati Hinetau was an obscure hapu.

Active members of Ngati Hinetau were Aperahama Tipai, Hoani Maaka Rangataua, Rina Wainga, Wiremu Matenga Tauwhiro, Tamati Tauwhiro, Kawana Ropiha Te Hakeke, Miteira Karoio, Hamuera Te Iki and Aperhama Tahunuiarangi.

Ngati Hinetau claimed the Waikupa block through the ancestor Hinetau. Waikupa was a block of land situated on the Whanganui side of the Whangaehu River west of Kauangaroa.

Evidence indicates that the members of Ngati Hinetau maintained permanent residence at the major kainga on the upper and lower Whangaehu River and would frequent Waikupa to cultivate and to hunt.

Nga Paerangi

Nga Paerangi is a name synonymous with Whanganui, in particular Kaiwhaiki. However, Nga Paerangi was the hapu identity stated by spokesmen for this hapu who presented evidence in relation to lands at Heao.

The members of Nga Paerangi who spoke regarding Heao stated that manawhenua in that area was derived from Paerangi through Taiwiri and Rangituhia. Nehanera Te Kahu corroborated this evidence.

The descendants of Paerangi who occupied this land came to Heao seasonally to cultivate before returning to their permanent kainga.

Ngati Pua

Another very obscure hapu was called Ngati Pua.

Ngati Pua was represented by Apera Manihera in the Land Court.

Ngati Pua were said to have manawhenua over Otuangiangi through descent from Iwiarau and Whakaurua. Iwiarau is named in relation to Ngati Hinga. There is no information concerning the origins of these ancestors other than the connection between Iwiarau and Ngati Hinga.

Ngati Rangi

An interesting advent in the inland Whangaehu and Turakina takiwa is the appearance of Ngati Rangi.

Ngati Rangi were represented by Apera Kahu and made a claim to a portion of the Otuangiangi block. This claim was made through Rangiwaharo who was said to have occupied this land. Rangiwaharo was a descendant of Rangituhia from Murimotu.

Evidence indicates that the descendants of Rangiwaharo, identifying as Ngati Rangi, would go to Otuangiangi seasonally to cultivate and hunt.

Collective Hapu Overview

The inland Whangaehu, Mangawhero and Turakina takiwa was dominated by three hapu, namely Ngati Paenga, Ngati Houmahanga and Ngati Huru-Te-Ra. Several of the smaller hapu named in this report were actually subgroups of these larger hapu. The other smaller hapu were obscure tribal groupings situated on the periphery of the larger groups, whose lands were not permanently occupied but were visited seasonally.

Permanent kainga were situated on lands held by the larger hapu. Permanent settlement would move from time to time, for example moving from Mangawhero to Matatera, and from Matatera to Kauangaroa. Also the number of permanent kainga at any one time would vary. At one stage there was only one permanent kainga situated at Matatera. Then the Ngati Huru people decided to occupy their own land at Kauangaroa, making two permanent kainga in the takiwa.

By the late 19th Century this collective of hapu did not appear to have established leaders other than Aperahama Tipai who was recognised as an established leader whose influence went beyond his immediate hapu. But he did not live permanently within this takiwa. Alternatively there was collective leadership provided by Aperahama Tahuniarangi and Nehanera Te Kahu, and by Eruera Whakaahu. Ngamanako was a dominant leader from earlier in the 19th century.

Living in common is a strong indication of historical linkages derived from a common ancestor. It may also be argued that this unity had arisen on account of extensive intermarriage. By the 19th Century, the majority of active tribal members were able to affiliate to two of the three main hapu. Some were able to affiliate to all three. But extensive intermarriage is another indication of common ancestry.

Unfortunately there is no discussion concerning the origins of Paenga, Houmahanga, Huru Te Ra and other key ancestors in this takiwa.

However, there is evidence to suggest that these tribal groups have ultimately derived manawhenua from an ancestor named Paerangi, and subsequent ancestors, in particular Taiwiri. This is stated in the case concerning Heao. This assertion was corroborated by Kawana Hunia Te Hakeke who said that Ngati Tukorero and Ngati Paenga, and the people of Matatera, are descended from Paerangi.⁹

Collectively these hapu held the inland Whangaehu, Mangawhero and Turakina takiwa, commencing in the general area of the Manuriro pa, situated on the Whangaehu River, extending west towards the Whanganui River.

In terms of the west and north boundaries, it is unclear the extent of manawhenua on account of common ancestry between these groups commonly called Nga Wairiki and Ngati Apa, and neighbouring groups commonly called Whanganui and Ngati Rangi. Interests clearly extended beyond the general Ngati Apa boundaries, going to the Whanganui River and as far inland as Murimotu. It is very hard to draw boundaries between these hapu and neighbouring hapu of Whanganui and Ngati Rangi.

In terms of the east boundary, several of these hapu are named as having an interest in the Paraekaretu block. The extent of these interests are unclear.

Significant Historical Events

The mana whenua of these hapu was threatened or affected by several significant historical events.

Tuku Whenua to Ngati Apa

In the time of Tamatoe, Punakaiariki and Ika Takiao, there was conflict between the people of Rangitikei and Ngati Kahungunu. It was claimed by Wunu Te Ahuru that these ancestors named, of Ngati Apa, were forced to abandon their kainga at Rangitikei and seek refuge with Ngati Paenga and other hapu at Whangaehu and Turakina.

Te Wunu claimed that these refugees were subsequently gifted lands by the Ngati Moeawatea section of Ngati Paenga at Manuriro and the surrounding area, on the Rotomapua block.

This land was strongly claimed in the Land Court by descendants of Tamatoe, Punakaiariki and Ika Takiao, by virtue of their descent from Tonganui. They did not acknowledge that they had received these lands by tuku whenua.¹⁰

From this analysis it is concluded that a section of the whenua over which Ngati Moeawatea, and therefore Ngati Paenga, had traditionally maintained manawhenua, was voluntarily relinquished to Ngati Apa by the act of tuku whenua.

Conflict with Waikato

Historical information alludes to a period of fighting with Waikato and identified two events that involved the inland Whangaehu, Mangawhero and Turakina people, though the sequence and build up to the events is unclear.

One event was the apparently surprise attack made by Ngati Matekore who were a Waikato hapu returning to Waikato from Kapiti. These people were responsible for the slaughter of a significant number of people, many of whom were killed near the Tokorangi block. Others, including Te Kahu, were taken captive and were later returned.

Another incident occurred at Rangitikei, at Kakariki Taumutu, where Rangitikei people were joined by Ngamanako and a warparty from inland Whangaehu, Mangawhero and Turakina in the defense of the Te Ana pa against a warparty from Waikato.

The closing chapter in this saga was the return of Te Kahu and the establishment of peace. This occurred at Maraehine which was named by the people of Ngati Pikiahu Waewae upon the return of Kahu from Waikato and the establishment of peace between Waikato and the people of inland Whangaehu, Mangawhero and Turakina.¹¹

From this analysis it is concluded that conflict with Waikato has not lead to any change in the nature or extent of manawhenua.

Conflict with Whanganui

During the time that Pehi Turoa and his people were active in the lower Whanganui River region there appears to have been a period of great unrest affecting the people commonly known as Nga Rauru, Whanganui and Ngati Apa.

The people of inland Whangaehu, Mangawhero and Turakina were directly affected by the actions of Turoa who attempted to settle within this takiwa and cultivate. It was stated that Turoa intended to take the land on account of a victory against the local people in a battle called Paheramata. However, the local people were successful in forcing Pehi to leave and a combined force from Ngati Apa came to the takiwa and burnt the potato seed that he had left.

At the same time Ngati Apa were involved in fighting with Nga Rauru following the death of Paetahi, which also affected the people of this takiwa. Not long after the incident with Turoa a hapu from Whanganui whose relations had been killed in an attack on Nga Rauru attacked the people of inland Whangaehu, Mangawhero and Turakina, and killed Waina. In the following events that transpired a noted chief of Whanganui, named Takarangi Atua, was killed in battle at Kohurupo on the Whangaehu River.

Expecting a substantial attack in response to this death, the people of this takiwa evacuated their lands and joined the people of Rangitikei at Parewanui where they were allocated kainga and cultivations. The lands were left empty for a substantial period with only the Ngati Ratua people staying in the general area.

While Ngati Apa were at Rangitikei, Pehi Turoa, Kurukanga and Topini Te Mamaku settled at various positions between the Whangaehu and Turakina Rivers. These chiefs occupied off and on for a significant period until peace was established. Once peace was established these chiefs left the land. Turoa gifted a waka that he had made out of a totara log at the Whangaehu River mouth to Maiawhea.^{12 13 14 15}

Once peace was established the people were able to return to their lands.

From this analysis it is concluded that conflict with hapu from Whanganui did not have any impact upon manawhenua.

Summary

The inland Whangaehu, Mangawhero and Turakina takiwa is occupied by several hapu whose rights were likely derived from a common ancestor. There is evidence to suggest that this common ancestor is Paerangi, and a descendant of his named Taiwiri.

These hapu often lived together in permanent kainga situated at Mangawhero and Matatera, and also Kauangaroa. The surrounding area was utilised seasonally for cultivating and for the ample eel and bird resource that was available. Also, because of the whakapapa relationship with the people of the lower Whangaehu River, these hapu were able to spend long periods of time at the mouth of the Whangaehu River from where they could fish in the ocean.

By the 19th Century, many of the individuals in these hapu could trace their descent to at least two of the three main hapu in this takiwa.

Each hapu asserted manawhenua in a specified area, claiming lands by virtue of descent and continual occupation and/or use, establishing take tupuna and ahi kaa roa.

Historical information indicates that their manawhenua has been largely undisturbed other than an area of land that the Ngati Moeawatea section of Ngati Paenga claim to have gifted to Ngati Apa at Manuriro.

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- ¹ Eruera Whakaahu, Wh 14, pg 230
 - ² Eruera Whakaahu, Wh 14, pg 235
 - ³ Henare Tahau, Wh 10, pg 43
 - ⁴ Henare Tahau, Wh 10, pg 38
 - ⁵ Te Huatau, Wh 8, pg 113
 - ⁶ Watene Te Ranginui, Wh 8, pg 128
 - ⁷ Hone Waitere, Wh 8, pg 149.
 - ⁸ Te Huatau, Wh 8, pg 114
 - ⁹ Kawana Hunia Te Hakeke, Wh 5, pg 450
 - ¹⁰ Te Ahuru, Wh 8, pg 168-169.
 - ¹¹ Mita Karaka Tapa, Wh 10, pg 6
 - ¹² Wirihana Hunia, Wh 14, pg 175.
 - ¹³ Huatau Te Pineki, Wh 14, pg 197.
 - ¹⁴ Tipene Waitere, Wh 16, pg 447
 - ¹⁵ Wirihana Hunia, Wh 17, pg 80

Part 7: Conclusion

Ngati Apa is a confederation of five tribal groupings that each decided to affiliate to the Ngati Apa iwi and the Kurahaupo waka on the basis of strong whanaungatanga connections with one another, and for reasons of common interest, in particular for military strength to resist invaders.

Each grouping has several hapu. These hapu are bound together by common descent from a single ancestor, or closely related ancestors. These ancestors represent the take tupuna for the area that each hapu occupies.

Within the Rangitikei Manawatu takiwa this common ancestor is Papawhenua. Papawhenua is a descendant of both Apahapaitaketake and Kupe. Papawhenua shares the same ancestry as significant ancestors for the Rangitane and Muaupoko tribes.

Within the Rangitikei Turakina takiwa the common ancestor is Tamarehe. Tamarehe is a descendant of Tutapu and Turi. Tutapu is associated to ancestors such as Rangituhia while Turi is from the Aotea canoe.

Within the Central Rangitikei takiwa the common ancestor is Apahapaitaketake. Apa is the son of Ruatea from the Kurahaupo canoe.

Within the Lower Turakina Whangaehu takiwa Rangiwahakaturia and Taitapu are the common ancestors. They are brother and sister, and narratives show that they were the first to occupy this area, not their parents as one might expect. These ancestors are descendants of Turi from the Aotea canoe.

Within the Inland Whangaehu, Mangawhero and Turakina, it is unclear who the common ancestor was. However evidence suggests that it may be Taiwiri, and possibly other ancestors who themselves are descendants of the ancient ancestor Paerangi.

Each tribal collective maintained customary practices within each takiwa or, where interrelationships permitted, across several takiwa. These practices included maintaining permanent and temporary kainga, maintaining defensive fighting pa, cultivating, catching birds, catching rats, catching eels and other freshwater fish, catching salt water fish, gathering fruits from the forests and other traditional activities.

These practices ensured that the collectives maintained ahi kaa, or occupation, over the land of their ancestors.

The nature and extent of the take tupuna and ahi kaa of the different tribal collectives maintained generally unchanged prior to colonisation.

The only exception to this is in the case of the tribal collective for Rangitikei Manawatu. The descendants of Papawhenua gifted significant portions of land to sections of Ngati Raukawa while other Ngati Raukawa hapu encroached upon the southern extent of their lands.

Subsequent to the impact of colonisation, and in particular, Christianity, the people of Central Rangitikei gifted significant portions of land to Ngati Hauti and to Ngati Waewae / Ngati Pikiahu.

The nature and extent of the manawhenua of the people of Rangitikei Manawatu and the people of Central Rangitikei has been further affected by early European perceptions of manawhenua. These perceptions were developed at the time when these people had left outlying areas to follow Christianity.

Therefore, Europeans perceived that the people of Rangitikei Manawatu and Central Rangitikei had lost their customary interests in these areas, and in subsequent Land Court forums European judges awarded titles to these lands to neighbouring tribes.