

Rangitikei Turakina

**Supplementary Information to Support
Part 3 of the Ngati Apa
Manawhenua Report**

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Part 3 Rangitikei Turakina

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Introduction

Research has lead to the identification of five hapu collectives that jointly occupied and worked together within the general Rangitikei Turakina area. This document seeks to present data captured during the research phase in summary and genealogical tables corresponding to each hapu. This will facilitate the analysis process toward completing the Mana Whenua report for Ngati Apa. Furthermore it will be a valuable reference document to support the conclusions that will be drawn within the report.

Please note that the information contained in this supplementary has been drawn directly from Maori Land Court minute books.

Māori Land Court information contained in minute books has been provided in an adversarial forum and therefore is prone to subjectivity and misuse of information. Additionally, problems have occurred in recording evidence accurately at the time it was presented in the Court. This has resulted in incorrect spelling of words, incorrect genealogies and sometimes misinterpretation of evidence.

However, and despite these limitations, these minutes are an invaluable source of information and are the logical starting point for research concerning mana whenua.

Ngati Tamawaina

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Kahikatea	Land Block		<ul style="list-style-type: none"> I lived at Kahikatea whilst Hone Waitere lived at Te Kopiro. There is no large meeting house at Kahikatea, there is only the one house, and it belongs to me¹
Te Namu	Kahikatea, Tini Waitara	Kainga		<ul style="list-style-type: none"> Tairapanga died at Te Namu, part of Kahikatea, where I live. Puteputerauwhero was the name of his house at Tiniwaitara.²
Te Kuirā	Kaitaha	Wharenuī		<ul style="list-style-type: none"> There was a second house called Te Kuirā at Kaititaha which was named after the death of Kare who died there, at which time I broke up a section of the house and added a knew piece and the house was thus called Te Kuirā³.(this is a different whare than the one named Te Kuirā situated upon Te Riwai)
General	Rakautāua	Land Block		<ul style="list-style-type: none"> I claim a section of Rakautāua as being the property of Ngati Tamawaina, of Ngati Apa, and other hapu. We claim the S. E. corner on a line from the foot of the cliff below Orakeinui to Oapomatua, a repo, thence to Orangiteki, a motu ngaherehere, thence to Takaputiraha, a hiwi, where the boundary lies at its foot, thence to Kahikatea and thence along the surveyors line. I live at Turakina and am of Ngati Apa.⁴ Tamawaina and his daughter and their descendants have occupied this land down to myself. I have heard that Ngati Kiriwehe occupied other places but not those in dispute⁵.
Oapo	Rakautāua	Eel Pa	Rangituaheihei	<ul style="list-style-type: none"> Oapo Matua is another pa tuna which belonged to Rangituaheihei.⁶

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Orangiteki/ Waitui	Rakautaua	Bush and Cultivation	Tamawaina	<ul style="list-style-type: none"> I claim that portion of land on the grounds that my father and uncle, Kewetone and Watarauhi cultivated at Orangiteki bush, I have also cultivated wheat and maize there. Tamawaina was the basis of our rights to that land. He also cultivated there. I heard that he planted Kumara there and the name of his mahinga was Waitui. After this his daughter Hine Te Aromea married Kaatatu, of Ngati Rangiwahakapou, the father of Katatu, Te Rangituhaha went there and to Waitere to see his daughter in law and while sleeping there he hung up his pounamu which was called Tahekereoreo in the house and this became the name of that place. This ancestor, Te Rangituhaha belongs to both Ihakara and myself but neither of us claim by this ancestor. Mikia, Tamawaina's wife, died and was burned (tahuna ki te ahi) at Orangiteki.⁷ Orangiteki belongs to Tamawaina and Rangituaheihei.⁸ I am of Ngati Apa, know Orangiteki, it belonged to Tamawaina, it is a motu ngaherehere on a high ground stretching toward the Rakautaua bush.⁹ The cultivations at Orangiteki are on the Turakina side of the bush, I have seen Kewetone there. Kewetone and Paora have cultivated at Waipu, Otutahanga and Orangiteki for many years.¹⁰ Kewetone and Paora have cultivated at Waipu, Otutahanga and Orangiteki for many years.¹¹ My father once cultivated at Orangiteki, but I have never seen anyone else there.¹² Orangiteki was the residence of Tamawaina and Kiriwheke, Kewetone and Watarauhi worked at these places¹³. Watarauhi and Kewetone had a residence at Orangiteki¹⁴. Kewetone, Watarauhi and others worked at Orangiteki¹⁵
Tahekereoreo	Rakautaua	Stream		<ul style="list-style-type: none"> Tahekereoreo is a stream near to Orangiteki and Otutahanga¹⁶
Takaputiraha/ Takaputaha	Rakautaua	Cultivation	Tamawaina	<ul style="list-style-type: none"> There was also a mahinga kumara of Tamawaina's at Takaputiraha, Kewetone and Watarauhi told me this, this was near Orangiteki.¹⁷ Takaputaha was a mahinga kumara of Tamawaina.¹⁸ Takaputiraha was a kumara cultivation belonging to Tamawaina.¹⁹ Takaputiraha was a mahinga kai belonging to Tamawaina.²⁰
Takutukuawatea	Rakautaua	Eel Fishery	Tamawaina	<ul style="list-style-type: none"> Takutukuawatea is a roto tuna that belonged to Tamawaina.²¹
Te Rere	Rakautaua	Eel Pa	Rangituaheihei	<ul style="list-style-type: none"> There are eel pas called Te rere at Tukuawatea which are included in Rakautaua and which belong to Rangituaheihei, Tangata Kaikino's son.²²

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Waitui	Rakautaua	Cultivation	Tamawaina	<ul style="list-style-type: none"> • Waitui is on the Tahekereoreo stream on the Turakina side of Orangiteki and was another cultivation of Tamawaina. I and my relations Kewetone and Watarauhi have cultivated there recently²³.
Takurangi (Tokorangi?)	Turakina	Fishing station	Tamawaina	<ul style="list-style-type: none"> • Takurangi was the fishing station opposite Te Ope o te Wai. We had a canoe for sea fishing called Tangapu. Watarauhi was the leader of the crew²⁴ • Tangapu was used by Ngati Tamawaina for fishing purposes, we now have boats, the canoe was broken up a long time ago because we got boats, one boat is at Te Ope a te Wai whilst the other is nearer the river mouth²⁵ • Tokurangi was a crossing place where my parents used to reside²⁶
Tini Waitara	Turakina	Kainga	Tamawaina	<ul style="list-style-type: none"> • The land that runs from Tini Waitara to the sea formally belonged to Ngarino's father, Kewetone, and Te Watarauhi²⁷. • Hone Hakaraia and I and Nahona had all been living at Tiniwaitara. Many people lived at Tiniwaitara without any right. Waaka Hakaraia was there, Paora Paihana was there by right, Reremoana, Piringa and Eramiha all had a right there though I don't know that they were living there²⁸. • Te Matenga did not live at Tiniwaitara with us. Kewetone Papaku was there²⁹

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Waipu	Land block	Tamarehe	<ul style="list-style-type: none"> The boundaries of the lands belonging to Ngati Kiriwheke, Ngati Tamawaina and Rangipuhi hapu commence at a ridge from the Turakina River called Tuparimaoaoa, from thence Matekamo, thence to Kaiherehere. Thence to Tapuaeharuru, thence straight on to Ngapuketuroa and Pukepoto, then across this ridge to the Ruatangata line at the Papakorua valley, then along the line between this and the Ruatangata block westerly to Orakanui ridge thence south west to Whare o Kawa. From there to a stream called Waimanu, thence to Otutahanga, thence to Takaputera, thence to Tukuawatea, thence to Kaikatoa, thence to Taketakerangi, thence to the sea at a place called Harewaihine, thence along the beach to a place called Urutaukawe. Thence to Te Rangitukaka and Te Papa and another place called Te Ope O Te Wai. Thence up the River to Opekamo, Pakauhau and Te Horo, thence from Te Horo to Ohaurakau, then to Taurangitetakataka, thence to Rakauanoa, then Te Angangauru, then to Totara, then Kopuakirahirahi, then Koropango, then Makahoro before Te Ngutu O Te Pukeko, then Matahiwi, then Te Awamahoe, thence to the commencement at Tuparimaoaoa. As for the two hapu of Ngati Kiriwheke and Tamawaina, Tamarehe is the ancestor. The Eastern boundary is an ancestral boundary since time immorial. None of the descendants of Ngati Rangitumoana ever lived on the Western side of this line, they always lived East of it. The Western side always belonged to Kiriwheke and Kawiu. Kewetone, Reupena, Te Matenga, Ratana and Tipene Waitere and others have all worked on the Western side of the line^{30 31 32 33 34 35} I am aware of the boundary line between Ngati Kiriwheke and Ngati Tamawaina, the Western boundary line that I related earlier is not exactly right due to Te Ahuru's opposition, it has been moved back a bit and is no longer an arc but is a straight line³⁶. The line that I laid down was done by the descendants of Rangitumoana and Kawiu, it in the time of Tamawaina, it was done by the descendants of Rangitumoana who were contemporaries with him such as Kea³⁷ Ihakara was dead at 1867 when the bondary was moved further Westward, I dont know why my father did not object. Ihakara was partly Kiriwheke, Ratua and Tamawaina³⁸. Most of this block belongs to Tamawaina while only Kaiherehere, Oraekomiko and Kopukirahirahi belonged to Kiriwheke. Hopa and Raheera of Ngati Kiriwheke told be this³⁹ Kawiu went to Patea for a wife and married Poutini. Tamawaina was born at Patea and his parents brought him down to Waipu⁴⁰.

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Waipu (cont 1)	Land block	Tamarehe	<ul style="list-style-type: none"> • I know of Tamawaina's coming on to the land and his living in common Kiriwheke, as their descendants have done to this day, I know of no boundary between Tamawaina and Kiriwheke lands⁴¹. • Kawiu was the first person to occupy this land and also his elder brother Rangitumoana. Their descendants have continually occupied the land to the time of Kohurupo when they occupied the upper Rangitikei⁴² • My parents told me that there was a boundary between Tamawaina and Rangitumoana⁴³ • Hine Te Aromea and Rangituniwaniwa were children of Tamawaina's first wife who settled on the land. Hawea's descendants have worked on the land in our times. We have possession of the land west of the lake⁴⁴. • Tamawaina was the ancestor for the Waipu block⁴⁵ • Ngati Tamawaina people interested in Waipu are Te Matenga, Peketau, Tipene Takoto, Eramiha Te Kiore, Te Waka Rangipouri, Kewetone Papaka, Taimona Te Ahuru, Pirihiira Te Rangiteki, Rakapa Te Ratapu, Rewi Hare Rewiti, Reupena Kewetone⁴⁶ • Kawiu is the ancestor on the Waipu side⁴⁷ • I say that the two ancestors on Waipu are Rangitumoana and Kawiu. Kawiu married Potene. It was a false statement by Hopa and Raheera that Kiriwheke was on the land, all they had is what I have already mentioned. They never made this claim when my father was alive, I never heard my parents say that Kiriwheke had a claim on the land⁴⁸. • My parents never told me that Kiriwheke had a claim there⁴⁹ • Tangata Kaikino and Tamawaina came to this land together, Tamawaina came from Patea. I dont know where Tangata Kaikino came from⁵⁰. • Tamawaina was the first ancestor on the land⁵¹ • Kawiu got on the land because he went and lived there and his descendants after him remained.⁵² • It is true that some of the descendants of Kiriwheke came onto this land through the marriage of Taroa and Rangituniwaniwa. Those of Kiriwheke that I do not recognise on the land are those that do not descend through Taroa. I have heard of Ngati Kiriwheke on the Whangaehu side and Ngati Kiriwheke on the Turakina side. The latter group is descended through Tangata Kaikino. Kiriwheke and her descendants occupied Pakiaka on the Rakautaua block. I have heard this from the Ngati Kiriwheke people⁵³. • Tamawaina grew up here and was married. I dont know where Tamawaina died but his wife Mekia died at Rangiteki. Tamawaina died at Te Kauae at Rangitikei⁵⁴.

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Herewahine	Waipu	Land mark	Tamarehe	<ul style="list-style-type: none"> • A landmark on the coast situated upon the boundary of the Waipu block and Rakautaua block⁵⁵
Kaiherehere (Kaihereherenui)	Waipu	Swamp, pa tuna	Tamarehe Tamawaina	<ul style="list-style-type: none"> • The water from Kaiherehere flows into Waiwhero⁵⁶ • The eel swamp called Kaihereherenui belonged to Kiriwheke⁵⁷ • Kaiherehere was a settlement used in the generation of Tangata Kaikino and Tamawaina situated just below the ridge at Matakamo on the banks of the Kaiherehere lake⁵⁸ • It was after we had returned to Turakina from Parewanui, long after Kohurupo that we moved to Kaiherehere, this was well after Christianity had come⁵⁹. • It was a short time before the sale to McLean that we moved to Kaiherehere⁶⁰ • Kaiherehere is an eel swamp or lake belonging to the descendants of Kiriwheke⁶¹ • Kaihereherenui is an eel swamp and weir belonging to Tamawaina⁶² • Hopa and Rahera claim Kaiherehere through Kiriwheke. I deny this because my parents never told me that this was the case⁶³
Kaiherehereiti	Waipu	Eel swamp	Tamarehe	<ul style="list-style-type: none"> • Kaiherehereiti is a eel swamp⁶⁴ • Kaiherehereiti is a feeding place for eels⁶⁵ • Kaiherehereiti eel swamp belongs to Kiriwheke and Tamawaina⁶⁶ • Kaiherehereiti is a place where eels were fed, my father and I have used this place⁶⁷
Kaikatoa	Waipu		Tamarehe	<ul style="list-style-type: none"> • A site south of Tukuawatea on the boundary between the Waipu block and the Rakautaua block⁶⁸
Koangauru	Waipu		Rangiuro	<ul style="list-style-type: none"> • The descendants of Rangiuro, being Hare Tipene Waitere, Watene and others, have interests at Koangauru, lying between Rakauanoa and Ototara⁶⁹

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Kopukirahirahi	Waipu	Cultivation, eel swamp and kainga	Tamarehe	<ul style="list-style-type: none"> • A cultivation, eel swamp and kainga situated between Te Angaangauru and Te Ngutu o te Pukeko⁷⁰ • The posts of Paora's house are still standing at Kopukirahirahi⁷¹. • Opukirahirahi, a potatoe cultivation and the residence of Ratana's older brother, the eels here are of a very large size⁷² • Te Matenga and Hopa worked at Kopukirahirahi⁷³ • Kopukirahirahi belongs to Kiriwheke⁷⁴ • Kopukirahirahi is below Okorupango and belongs to Hopa and Rahera. This place lies between Rakauanoa and Angaangauru and Ototara, and extends up to Raekomiko. Ohauraka is the northern point of Kopukirahirahi⁷⁵ • Hopa and Rahera said that Kopukirahirahi belonged to them. Hopa was a Kiriwheke and Tamawaina⁷⁶ • Hopa, Hohua and others had been working at Kopukirahirahi long before the flood⁷⁷ • Te Matenga and Paora did live at Kopukirahirahi, this was after Hopa and Hohua had been living there. This was a recent occupation, as far as I know, Te Matenga never worked with my father on the land. Piripi stayed at Kopukirahirahi whilst his cousin Paora was there, he and Ratana are younger of Tamawaina than I. Piripi spent time at Tiniwaitara and Whangaehu but his principal home was at Rangitikei⁷⁸
Matahiwi	Waipu	Cultivation	Tamawaina	<ul style="list-style-type: none"> • Matahiwi is another kumara cultivation. Part of Matahiwi has been carried away by the Turakina river⁷⁹ • Matahiwi is the place in the bend it is a kumara cultivation, Watarauhi, Kewetone and Ngarino worked there. I have seen Matahiwi planted in wheat by Ngarino⁸⁰ • Matahiwi belongs to Tamawaina not Rangipuhi⁸¹. • Matahiwi belongs to Tamawaina, he lived there himself and I have lived there among other descendants, Watarauhi, Kewetone and Reupena⁸² • I used to see Kewetone working at Matahiwi when I used to come across from Whangaehu⁸³ • Watarauhi worked at Matahiwi and so did I⁸⁴ • Ngati Ika worked on a part of Matahiwi. Ngati Tamatea worked there without any right also. Rangipuhi as mentioned by Paora were there without right also through Tuawhetu. The land belonged to Tamawaina right down to Te Awa Mahae. About 1857, we lived at the top of Matahiwi whilst Watarauhi lived at the bottom. Before the flood Watarauhi and others had a wheat crop at Matahiwi. During the flood I was engaged clearing the land about the top of Matahiwi though I did not cultivate there until later⁸⁵ • Tamawaina dug fern root at Matahiwi the places all about there were used for that purpose⁸⁶

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Matakamo	Waipu	Hill, ridge	Tamarehe	<ul style="list-style-type: none"> • Matakamo was significant as a boundary area⁸⁷ • The ridge at Matakamo commences at the Matakamo hill and runs in a south easterly direction to the Turakina River⁸⁸ • Matakamo is a hill⁸⁹
Motuhinaki	Waipu	Kainga Cultivation	Tamarehe Tamawaina	<ul style="list-style-type: none"> • Motuhinaki is a kainga⁹⁰ • Motuhinaka is an old cultivation belonging to Tamawaina⁹¹ • Motuhinaki was a kainga of Ngati Tamawaina, near Waipu lake⁹²
Motutuiaka	Waipu	Kainga	Tamawaina and Kiriwheke	<ul style="list-style-type: none"> • Motutuiaka is an old kainga on the south west side of the Waipu lake belonging to Ngati Kiriwheke and Ngati Tamawaina⁹³
Moutere / Te Maire	Waipu	Fighting pa	Tamarehe	<ul style="list-style-type: none"> • There was a pa on Waipu called Te Moutere⁹⁴ • The fighting pa called Moutere was built in the time of Tamawaina and his friends⁹⁵. • I have seen the Te Maire pa at Te Moutere, but it is now submerged within the lake⁹⁶. • There is a pa built in the Waipu called Te Maire⁹⁷ • Te Maire is a pa with a taniwha, that stands in the middle of Waipu lake⁹⁸ • Tamawaina built the pa at Waipu⁹⁹
Ngamataniho	Waipu	Pa tuna	Tamarehe	<ul style="list-style-type: none"> • Ngamataniho is the name of a pa tuna on the Te Nihotetea stream¹⁰⁰ • Ngamataniho is a weir of ours¹⁰¹.

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Ngapuketuroa	Waipu	Ridge	Tamarehe Tamawaina	<ul style="list-style-type: none"> • A ridge on Waipu¹⁰² • Ngapuketuroa is a ridge and was used as a pathway from Turakina to Whangaehu for the people who were going to gather Karekare on Rakautaua. • Ngapuketuroa was the residence of Tamawaina himself¹⁰³ • Ngapuketuroa is a conical hill on the ridge that runs along the Northern boundary of Tamawaina land. Orakenui, Ngapuketuroa and Pukepoto are the three hills along this ridge. There was a path that ran along this ridge from Orakenui to Hiringa, which the Hiringa people used to travel to Rakautaua to gather Tawhara¹⁰⁴ • I claim this cultivation at Ngapuketuroa for Tamawaina as it was pointed out to me by my parents.¹⁰⁵ • The cultivation that extended from Ngapuketuroa to Orakeinui belonged to Tamawaina. I know that ridge, the northern side is steep and rocky and the Southern side is sloping, in the old days there was kumara only, there are some old ngaio trees standing there.¹⁰⁶ • The cultivation and settlement at Ngapuketuroa belonged to Kewetone and Te Watarauhi, along side of Otutahanga¹⁰⁷ • Watarauhi cultivated at Ngapuketuroa on the slope towards Orakanui where there was a potatoe cultivation and a kainga, there were Ngaio and Mapou trees growing there also¹⁰⁸ • Kewetone did not work at Ngapuketuroa¹⁰⁹ • The kainga at Ngapuketuroa belonged to Tamawaina¹¹⁰ • Tamawaina's cultivation was on the Western side of Ngapuketuroa.¹¹¹
Ngaraumatangi	Waipu	Eel weir	Tamawaina	<ul style="list-style-type: none"> • Ngaraumatangi is the eel weir in which the eels of the Waipu were caught¹¹² • Kiriweke caught eels at Raumatangi¹¹³

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Nihoteatea	Waipu	Branch of lake Waipu, eel weir, stream, cultivation	Tamarehe Tamawaina	<ul style="list-style-type: none"> • Nihoteatea is a branch of the lake and an eel weir¹¹⁴ • Nihoteatea stream runs west from the lake¹¹⁵ • Nihoteatea which empties into Ngapuketuroa¹¹⁶ • Nihoteatea was an eel swamp¹¹⁷ • The Nihoteatea stream takes its source from the Ngapuketuroa stream, Tamawaina used to go down this stream then up the Tapuaeharuru stream groping for eels Kiriwheke also¹¹⁸ • Nihoteatea stream finds its source at Ngapuketuroa¹¹⁹ • Nihoteatea is the site of an eel weir¹²⁰ • There was a cultivation at Nihoteatea. Wheat, potatoes, oats and corn were grown at Nihoteatea. Reupena, myself and Hone Hakaraia did the work there.¹²¹ • Paora Pihana, Piripi and Mata Kaurihau went to live at Niho Tetea on the direction of Reupena who was the principal chief at Tiniwaitara. Paora and Watikini also acted as chiefs¹²² • After leaving Turipirau we all went to Niho Tetea. This was after Kewetone's death¹²³ • Kewetone did not work at Niho Tetea¹²⁴ • At the mouth of the Niho Tetea stream, where it empties into the Waipu there is a brush weir that belonged to Tamawaina. Te Rangihuataha worked there¹²⁵
Ohouraka	Waipu	Urupa, Ridge	Tamarehe	<ul style="list-style-type: none"> • Ohouraka is a burial place.¹²⁶ • The Ohouraka burial ground is on the highest of those hills there abouts¹²⁷ • Ohourakau, a significant hill situated inland from the Te Horo¹²⁸ • Ohouraka is a hill and burial ground of Kiriwheke and Tamawaina¹²⁹ • Ohouraka is a ridge that runs from Tuparimaoaoa near the Waipu stream. There is a road that runs along that ridge to Te Horo where it goes down to the flat ground. A branch off that road continues along the ridge to the Waipu stream¹³⁰

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Okoropango	Waipu	Eel fishery	Tamarehe	<ul style="list-style-type: none"> • Okoropango is a place where eels were caught¹³¹. • Koropango is our eel swamp¹³² • Okoropango is an eel swamp where Hopa caught eels¹³³ • Okoropango eel lake belonged Ngati Kiriwheke and Ngati Tamawaina. They always went together, there was no division line between them. • Okorupango is the Tamawaina boundary at Matahiwi. From Okorupango to Matahiwi is where Watarauhi and Kewetone worked¹³⁴ • A little above Te Ao Kahanga is an eel swamp called Otoropango, Tuki worked here, this place belonged to Tamawaina. After my parents had died, Hopa put some eels in it. Hopa told me that it belonged to Kiriwheke but my parents did not tell me this¹³⁵ • Hopa and Rahera claim Okoropango through Kiriwheke. I deny this because my parents never told me that this was the case¹³⁶ • Hopa told me that Okoropango was a place where he bred eels¹³⁷ • Okoropango belongs to Hopa and others¹³⁸
Omarungehe	Waipu	Urupa and a place to dry hapuka	Tamarehe	<ul style="list-style-type: none"> • Omarungehe burial ground and place for drying hapuka. Te Rangihianiwaniwa was buried here¹³⁹ • Omarungehe is a hill close to the Waipu pa tuna used for drying Hapuka, it is also a land mark for catching them¹⁴⁰ • Omarungehe is a land mark and Rangituaniwaniwa is buried there¹⁴¹ • Te Matenga and Waitere told me that Rangituaniwaniwa was buried at Omarungehe. He was the only person buried there¹⁴². • Omarungehe is the burial site of Rangituaniwaniwa¹⁴³ • Tangata Kaikino is buried at Omarungehe¹⁴⁴ • I heard that there is an urupa at Omarungehe at which Rangituaniwaniwa is buried¹⁴⁵
Onepoto	Waipu	Urupa	Tamarehe	<ul style="list-style-type: none"> • The principal urupa is Onepoto, it is an old place which is common to all the hapu. I have heard that one of Karena's ancestors named Tuiiri is buried there and also Tairapanga¹⁴⁶
Opekamoa	Waipu		Tamarehe	<ul style="list-style-type: none"> • Site situated near Te Horo at the meeting of the out flow from the Waipu lake with the Turakina River¹⁴⁷ • The fence along the boundary at Opekanoa is on a very old boundary of the Rangipuhi and Tamawaina lands, dating from the times of these two ancestors¹⁴⁸ • On the other side of the Opekenoa boundary from Rangipuhi was Tamawaina land, one mark was the mouth of the Waipu stream while the other was Te Horo. I cannot say who was first on the land, Tamawaina of Rangipuhi¹⁴⁹ • I have heard Hopa and Hohua say that Opekanoa belonged to them, Rora also heard them say it was their place¹⁵⁰

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Oraekomiko	Waipu	Eel swamp	Tamarehe	<ul style="list-style-type: none"> • A site near to Kaiherehere¹⁵¹ • Oraekomiko belonged to Kiriwehe¹⁵² • Oraekomiko was as eel swamp¹⁵³ • Raekomiko swamp and stream running from it end of which is a pa tuna¹⁵⁴ • Tamawaina caught eels at Oraekomiko¹⁵⁵ • Te Korehe had an eel weir at the Western side of the dividing line on the upper part of Oraekomiko through his wife Rangiiro¹⁵⁶ • Oraekomiko stream joins the Tapuaharuru stream and drains into the Waipu lake. Below the connection to the Tapuaharuru stream there was an eel weir¹⁵⁷ • Oraekomiko belongs to Kiriwehe¹⁵⁸ • Kewetone and Te Watarauhi had an eel weir at Oraekomiko¹⁵⁹ • The eel weir at the mouth of Oraekomiko was made by Rangiiro. I have seen Kewetone and Watarauhi using it, and I have heard that Waitere Marumaruru used it also¹⁶⁰ • Hopa and Rahera are descendants of Tangata Kaikino. They worked at Oraekomiko¹⁶¹ • Tamawaina had a small brush weir at Oraekomiko and this lasted until Rangiiro's time and her husband Te Korehe worked there. There is another where the Oraekomiko stream enters the Waipu lake. Rangituaniwaniwa worked there. In Oraekomiko, as in the Waipu lake, there are eels and mussels. The people used to eat these with a relish of titarahaki, and also the shoots of the iti. Bird snares were set on the ground for native quail though I never saw this¹⁶² • Hopa and Rahera claim Oraekomiko through Kiriwehe. I deny this because my parents never told me that this was the case¹⁶³
Orakanui	Waipu	Ridge, cultivation	Tamarehe Tamawaina	<ul style="list-style-type: none"> • A ridge situated on the boundary between the Ruatangata block and the Waipu block¹⁶⁴ • There is Orakanui cultivation¹⁶⁵ • A pole was erected at Orakanui by Ihakara, Hapurona and Te Wunu, from Whangaehu. Reupena pulled it down. I was with him as were Rapana, Watene Ranginui and Ratana¹⁶⁶ • Kewetone and Te Watarauhi had a cultivation at Orakanui¹⁶⁷ • Kewetone and Watarauhi had a cultivation at Orakanui just above the source of the Niho Tetea stream¹⁶⁸ • Tamawaina had a cultivation at Orakanui¹⁶⁹

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Ototara	Waipu	Karaka grove		<ul style="list-style-type: none"> Ototara belongs to Tuawhetu. I dont acknowledge Ngati Rangipuhi's claim to Ototara, the karaka grove there was planted there accidentally¹⁷⁰ Watikini's father planted the Karaka trees on the small part at the bend of the river, Tamawaina had a cultivation of Kumara near by and this was planted before the trees. I understand that Te Watikini's father put the seed in but the land belonged to Tamawaina, but owing to the descendants of Tamawaina not cutting down the trees the land on which the trees stood then transferred to the person who had planted the trees. This is the custom of ours of Ngati Apa, if a stranger was to build an eel weir on my land and I did not turn him off and destroy the weir, he could claim the land¹⁷¹
Otureremua	Waipu	Eel lake	Tamarehe, Tamawaina	<ul style="list-style-type: none"> Otureremua is an eel lake on the northern side of the Waipu stream¹⁷² Otureremua are eel swamps belonging to Tamawaina, used by Ngarino and his younger brother get eels there¹⁷³ Otureremua was an eel lake that Reupena had recently put eels in, but it was not Reupena, but Eramiha that put the eels there last year. The custom is, when eels are put into a place to count them before hand, Reupena had given the order that those eels should be put there¹⁷⁴. Otureremua is a place for putting eels¹⁷⁵ Tureremua was an eel swamp which my father claims belongs to Tamawaina¹⁷⁶
Otutahanga	Waipu	Bush and Cultivation	Tamawaina	<ul style="list-style-type: none"> The bush is Otutahanga, Paora Te Aomate cultivated there. He was a Kiriwheke and a Tamawaina.¹⁷⁷ Kewetone and Paora have cultivated at Waipu, Otutahanga and Orangiteki for many years.¹⁷⁸ I live at Turakina, of the Tangata Kaikino branch of Ngati Kiriwheke. I cultivate at Otutahanga on the Waipu block.¹⁷⁹ A kiekie bush, cultivation, residence and karaka grove, Ngati Kiriwheke claim here through their ancestor Tamarehe¹⁸⁰ Otutahanga was a bush of Kiekie¹⁸¹ There was a wheat plantation at Otutahanga, there was a house and woolshed there also¹⁸². That house belonged to Ngati Kiriwheke and Tamawaina¹⁸³ Kewetone worked on the Te Rata side of Ohitahanga¹⁸⁴ The Otutahanga bush once extended right up to Waipu lake and this is where Ngati Tamawaina gathered their kiekie. This bush has been destroyed by fire¹⁸⁵
Pakauhau	Waipu	Shag breeding ground	Tamawaina	<ul style="list-style-type: none"> Pakauhau, a breeding place for shags near the mouth of the Turakina River¹⁸⁶ Pakauhau was a shag breeding ground just below Te Horo, Tamawaina used to catch those shags while they were asleep¹⁸⁷

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Papakorua	Waipu	Valley, Stream	Tamarehe	<ul style="list-style-type: none"> • Vally situated upon the boundary between the Ruatangata block and the Waipu block¹⁸⁸ • Papakora is the stream where the people resident at Ngapuketuroa went for drinking water. They also got eels there¹⁸⁹
Pokaikowhai	Waipu	Cultivation		<ul style="list-style-type: none"> • I saw Hopa and Raheha working at Pokaikowhai¹⁹⁰
Pukepoto	Waipu	Land mark, boundary	Tamawaina	<ul style="list-style-type: none"> • I recognise Ratua and Hika Pirau lands only as far as Pukepoto, as most of their land is in Ruatangata¹⁹¹
Rakauanoa	Waipu	Cultivation, Karaka grove, Kainga	Tamarehe	<ul style="list-style-type: none"> • Rakauanoa is a potatoe cultivation, karaka grove and an old kainga¹⁹² • Rakauanoa, a karaka grove of Tamawaina's and a residence of the hapu¹⁹³ • Rakauanoa runs from that Taurangapitakataka lake to Koputirahirahi¹⁹⁴. • Rakauanoa extends as far as Angangauru¹⁹⁵ • Rakauanoa is a cultivation of Ngati Kiriwheke and Tamawaina¹⁹⁶ • There was a kainga and a cultivation at Rakauanoa and there were also a karaka grove¹⁹⁷ • The descendants of Rangiiro, being Hare Tipene Waitere, Watene and others, have interests at Rakauanoa¹⁹⁸ • When Ratana moved to Te Ope o te Wai, the seed from Te Houhi was taken to Rakauanoa, we cleared the trees there. With us were Kewetone, Watarauhi, Tipene Waitere, myself, Hona Te Kahu, Houa Te Kotuku, Rerekahu, Rorepopo, Tapene, Waitere Marumaruru and others. We did not cut the Karaka trees down. Te Purapura a Turi was the name of one tree, one year we planted potatoes and corn, another year we planted wheat, we would only stay here for the cultivating season and then we would return to Tiniwaitara and also Te Ope o te Wai and Tokorangi¹⁹⁹. • Rakauanoa belongs to Ngati Tamawaina²⁰⁰ • I have heard that Tamawaina owned Rakauanoa²⁰¹ • My father told me that Tamawaina gained rights to Rakauanoa through his wife Taonui. My wife belongs to Rangitumoana, Tamawaina and Rangipuhi²⁰².
Ruahine	Waipu	Eel fisher	Tamawaina	<ul style="list-style-type: none"> • Te Korehe and Te Angi worked at the Ruahine outlet into Waipu by virtue of their wives Rangiiro and Te More who is Rangiiro's younger sister. Another sister Puni also worked there.²⁰³ • Kewetone, Watarauhi and others made a clearing at Te Ruahine²⁰⁴
Ruahiwi	Waipu	Eel weir	Tamarehe	<ul style="list-style-type: none"> • Ruahiwi is an eel weir²⁰⁵
Ruamiti	Waipu	Stream	Tamarehe	<ul style="list-style-type: none"> • Ruamiti is a stream that was named at the same time as Ruanui. Ruamiti was named before the place became filled with sand²⁰⁶
Ruanui	Waipu	Stream	Tamarehe	<ul style="list-style-type: none"> • Ruanui is a stream flowing from Waipu which was named at the same time as Ruamiti. These were two outlets from the Waipu lake²⁰⁷
Takaputera	Waipu		Tamarehe	<ul style="list-style-type: none"> • A site on the boundary between Rakautaua and Waipu²⁰⁸

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Taketakerangi	Waipu	Ridge	Tamarehe	<ul style="list-style-type: none"> A ridge toward the coast situated on the boundary between the Waipu Block and the Rakautaua block²⁰⁹
Tapuaeharuru	Waipu	Bay, stream and general land area, eel swamp	Tamarehe	<ul style="list-style-type: none"> A bay in Lake Waipu²¹⁰ Tapuaeharuru is the name of the streams that run into the bay of that name and also the land that lies there abouts²¹¹ Tapuaeharuru was an eel swamp²¹² The Tapuaeharuru stream is joined by the Nihoteatea stream and the Oraekomiko stream before it empties into the Waipu lake. There is an eel weir below the meeting of these three streams²¹³ Kewetone and Te Watarauhi had an eel weir at Tapuaeharuru²¹⁴ There was an eel weir at Tapuaeharuru and Te Rangihuataha worked there²¹⁵
Taurangamana	Waipu	Fishing station	Tamawaina	<ul style="list-style-type: none"> Taurangamana was a fishing station on the Eastern side of the Turakina River belonging to Tamawaina and Kiriwheke²¹⁶.
Taurangitetakataka	Waipu	Lake	Tamarehe Tamawaina	<ul style="list-style-type: none"> A lake situated near the Turakina River²¹⁷ Taurangitetakataka, an eel lake of Tamawaina²¹⁸
Te Angangauru	Waipu	Cultivation	Tamarehe	<ul style="list-style-type: none"> A kumara cultivation situated between Rakauanoa and Kopukirahirahi²¹⁹ Te Angangauru was a kumara patch belonging to Kiriwheke and Tamawaina²²⁰. Te Angangauru, a kumara cultivation belonging to Tamawaina²²¹ Angangauru extends to Ototara²²² Te Angangauru is a kumara cultivation of Ngati Kiriwheke and Ngati Tamawainga that extends across the bend in the river²²³
Te Ao Kahanga	Waipu	Pa		<ul style="list-style-type: none"> Above Kopukirahirahi was a pa called Te Ao Kahanga²²⁴ Tamawaina dug fern root at Ao Kahanga, the places all about there were used for that purpose²²⁵
Te Awamahoe	Waipu	Kainga	Tamarehe	<ul style="list-style-type: none"> Between Te Ngutu o te Pukeko and Tuparimaoaoa²²⁶ Hone Waitere had a cultivation at Te Awa Mahae²²⁷
Te Horo	Waipu		Tamarehe	<ul style="list-style-type: none"> Site situated near Opekamoa at the meeting of the out flow from the Waipu lake with the Turakina River²²⁸ Te Horo is a shag breeding ground and a place to get fern root²²⁹. Te Horo is just around the bend of the river below the Taurangapitakataka eel lake²³⁰.
Te Houhi	Waipu	Cultivation		<ul style="list-style-type: none"> Ratana first came to Tiniwaitara and cultivated at Te Houhi for one year, and after this we moved down to Te Ope o te Wai and Taokorangi²³¹ Turangapito and others had a cultivation at Te Houhi before we went there²³²

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Te Ngutu o Te Pukeko	Waipu	Cultivation	Kawiu	<ul style="list-style-type: none"> • A cultivation near to Kopuakirahirahi²³³ • Te Ngutu o te Pukeko is a kumara cultivation²³⁴ • Te Ngutu o te Pukeko is a kumara cultivation that I once saw Kewetone and Watarauhi working upon²³⁵ • Te Ngutu o te Pukeko was a kumara plantation which belonged to Kawiu, Tuki planted there²³⁶ • Karere and her husband worked at Te Ngutu o te Pukeko. After Tuki finished working there Aporo worked there, he was a great uncle of mine and he lived with my parents²³⁷
Te Ope o te Wai	Waipu	Kainga, eel weir, cultivation	Tamarehe Tamawaina	<ul style="list-style-type: none"> • Te Ope o te Wai was a kainga, an eel weir and a cultivation situated toward the mouth of the Turakina River²³⁸ • The eel weirs built at Te Ope o te Wai were built by Tamawaina²³⁹. • Te Ope o te Wai is a residence of Tamawaina and maintained to this present day as a ferry is kept there by Kewetone²⁴⁰ • There is a path leading along the beach up to Te Ope a te Wai and then up the Waipu stream to Te Maire pa²⁴¹ • Te Ope o te Wai was Kewetone's permanent residence. Kewetone went from Te Ope o te Wai to Wanganui to get Taro seeds²⁴² • After leaving Tokurangi my parents went on to Te Ope o te Wai and developed a fixed kainga here. The ferry was here at that time, Kewetone stayed here whilst Te Watarauhi resided at Tiniwaitara²⁴³ • Kewetone's claim to Te Ope o te Wai was through Tamawaina, he lived there a long time. He had an accommodation home for Europeans. He had a number of young people there assisting him and was able to cultivate potatoes, taro and a little maize there. Ngati Tamawaina have being using Te Ope o te Wai since long before my parents time. There is an old saying that was used on fine days, " Oh, the Ngati Tamawaina will be at the sea shore fishing". No other hapu here is spoken of in this way. This tradition has carried on on my time. I have procured two boats for the people to fish in. Tipene Waitere had a canoe and there was another boat that has been driven ashore. Below where my father lived was a very old residence. At the top end of Te Ope o te Wai was an eel weir where Ngati Tamawaina also caught flounder and other fish. It was referred to in a song that stated that Rawiri Tuki worked at this weir. He was married to Karere, the daughter of Te Ranguataha²⁴⁴ • The first time that Ratana came onto this land was when he eloped with his wife from Rangitikei and came to my fathers place at Te Ope o te Wai where he stayed as a guest, returning to Rangitikei after several years. He was welcomed there as a Tamawaina²⁴⁵

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Te Papa	Waipu	Kainga	Tamarehe	<ul style="list-style-type: none"> • Kainga situated in the first bend on the Turakina River²⁴⁶ • Te Papa is a fishing station²⁴⁷ • Te Papa was a kainga just below the mouth of Waipu that was said to belong to Tamawaina though neither myself nor my parents have stayed there²⁴⁸
Te Puke e Raheri	Waipu	Urupa	Tamarehe	<ul style="list-style-type: none"> • Te Puke e Raheri is a burial ground²⁴⁹ • Rahera was buried at Te Puke a Raheri²⁵⁰ • Te Puke o Raheri is a hill with a burial site of the Tamawaina people²⁵¹ • There is a person buried at Pukerahiri, there is an urupa there²⁵² • Rukerahiri is an urupa, the name of which dates back to the times before Tamawaina²⁵³ • Te Pukerahiri is a burial ground of Ngati Kiriwheke and Ngati Tamawaina²⁵⁴
Te Ra o te Waru	Waipu	Cultivation		<ul style="list-style-type: none"> • Kewetone, Wataruhi and others worked at Te Ra o te Waru²⁵⁵
Te Rae o Tатаhau	Waipu	Kumara cultivation	Tamarehe	<ul style="list-style-type: none"> • Te Rae O Tahau is a kumara cultivation²⁵⁶ • Te Rae o Tатаhau is a small ridge and was the camping ground of Tатаhau and his warparty and hence the place name. That warparty was lead by Tатаhau who came to attack that pa on Waipu²⁵⁷ • Te Rae o Tатаhau is a cultivation belonging to Ngati Kiriwheke and Ngati Tamawaina²⁵⁸
Te Rangitukaka	Waipu	Sand bank	Tamarehe	<ul style="list-style-type: none"> • A sand bank stretching across the Turakina River at Te Papa²⁵⁹
Te Rata	Waipu	Cultivation	Tamawaina	<ul style="list-style-type: none"> • Potatoes and maize were grown at Te Rata and there was a karaka grove²⁶⁰ • Wataruhi and Haira cultivated at Te Rata before Paora went and planted there²⁶¹
Te Wakahoro	Waipu	Ridge, cultivation, eel lake, karaka grove	Tamawaina	<ul style="list-style-type: none"> • Makahoro is an eel swamp near Te Ngutu o te Pukeko²⁶² • Te Wakahoro is where Kewetone and Wataruhi worked, the site of an old cultivation and eel lake which belonged to Tamawaina. This place reaches Te Ngutu o te Pukeko²⁶³ • Te Wakahoro is a ridge above a lake²⁶⁴. • Te Whakahoro is an eel weir and karaka grove belonging to Kiriwheke and Tamawaina²⁶⁵ • There is an eel lake of Tamawaina at Whakahoro, a potokokou²⁶⁶ • Tamawaina dug fern root at Whakahoru the places all about there were used for that purpose²⁶⁷
Tukuawatea	Waipu	Eel swamp	Tamarehe	<ul style="list-style-type: none"> • An eel swamp south of Takaputera and Otutahanga, on the boundary between the Waipu block and the Rakautaua block²⁶⁸ • I went with Kewetone and Wataruhi to Tukuawatea whilst working at Turipirau where we used to roast the clay with the eels inside²⁶⁹

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Tuparimaooaoa	Waipu	Ridge	Tamarehe	<ul style="list-style-type: none"> • A ridge situated on the Turakina River²⁷⁰ • Tuparimaomao is a hill at the end of a ridge that runs westerly to between the outlet of Oraekomiko and Otureremoa.²⁷¹
Turiparau	Waipu	Stream, Kainga	Tamarehe	<ul style="list-style-type: none"> • Turiparau is on the western side of the lake²⁷² • Turipirau stream is the initial place of residence that Kewetone occupied. His elder brother, Te Watarauhi was there also and it was only those two there²⁷³ • Potatoes and wheat were cultivated at Turipirau²⁷⁴ • Reremoana was born at Turipirau, near Waipu and Nihotetea^{275 276} • Turipirau was the place where I first worked with Kewetone, Hohua, Watarauhi and Rahera²⁷⁷ • After returning from Rangitikei, Aporo Tukiranga, Kewetone and Watarauhi cleared a place near Waipu Lake. Te Maire pa had been built long before this. Turipirau was the name of the clearing and also the Taniwha that was there²⁷⁸
Urutaukawe	Waipu	Sand hill	Tamarehe	<ul style="list-style-type: none"> • Site situated at the mouth of the Turakina River²⁷⁹ • Urutaukaute is a permanent sandhill near the mouth of the Turakina stream²⁸⁰
Waimanu	Waipu	Stream	Tamarehe	<ul style="list-style-type: none"> • A stream running between Whare o Kawa and Otutahanga on the boundary of the Waipu and Rakautaua block²⁸¹
Waipu	Waipu	Kainga and Cultivation	Tamawaina, Tamarehe	<ul style="list-style-type: none"> • Kewetone and Watarauhi cultivated and lived at Waipu near Otutahanga for many years²⁸². • Kewetone and Paora have cultivated at Waipu, Otutahanga and Orangiteki for many years.²⁸³ • On the north west side of the lake (Waipu) is a settlement called Waipu²⁸⁴ • I first lived at Waipu, it is the only place of residence on the middle of the block²⁸⁵. • Kewetone, Te Matenga, Panapa, Hopa, Rahera and others shared a permanent residence at Waipu²⁸⁶ • My parents told me that Ngati Tamawaina and Ngati Kiriwheke first lived at Waipu lake and Te Maire was their pa²⁸⁷ • The descendants of Tamawaina worked at Waipu right down to myself. I have worked at Waipu²⁸⁸ • After cultivating at Oraekanui, Kewetone and Watarauhi went to Waipu and planted around there for three seasons²⁸⁹ • Hone Hakaraia had a house at Waipu though he had no right there excepting his descent from Hawea²⁹⁰

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Waipu	Waipu	Lake, Stream	Tamarehe Tamawaina	<ul style="list-style-type: none"> • Waipu lake has a taniwha within it and an island pa²⁹¹ • Ruanui and Ruamiti streams were two outlets from the lake²⁹² • Waipu is an eel place with two mouths, Ruamiti and Ruanuinui, these belonged to Tamawaina²⁹³ • Ngarino had a house near Waipu lake²⁹⁴. • One of the outlets of Waipu belonged to Tamawaina. Once it filled with sand so a new outlet was dug and an eel weir was erected on it called Te Korakora o Tu Kiringi²⁹⁵ • Te Ika Paiwai had an eel weir at the mouth of the Waipu stream²⁹⁶
Whare o Kawa	Waipu	Kainga	Tamarehe	<ul style="list-style-type: none"> • This is the name of an ancestor of mine named Kawa²⁹⁷ • There is Te Whare o Kawa kainga²⁹⁸ • Te Whare o Kawa was on the Waipu block²⁹⁹ • Whare o Kawa belongs to Tamawaina³⁰⁰ • Rangitumoana and Hinewai went with a party that pulled out a peg belonging to Te Ahuru at Whare o Kawa because they are connected to Tamawaina³⁰¹.

Tamawaina

|

Hine Te Aromea

|

Rangiro = Te Korehe (Ngati Hinewai)

|

Te Waitere Marumarū = 1st Matarororo (Ngati Hika Pirau)

|

Hare Tipene Waitere

Hone Waitere

Mata Kaurikau

= 2nd Huhana (Ngati Hika Pirau)

|

Erina Ratana

|

Wi Ratana

This whakapapa was presented by Tipene Waitere and is recorded in Whanganui Minute Book 16 on page 408.

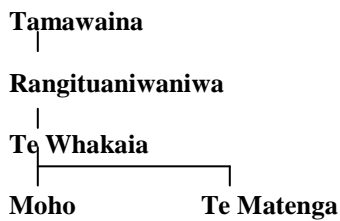
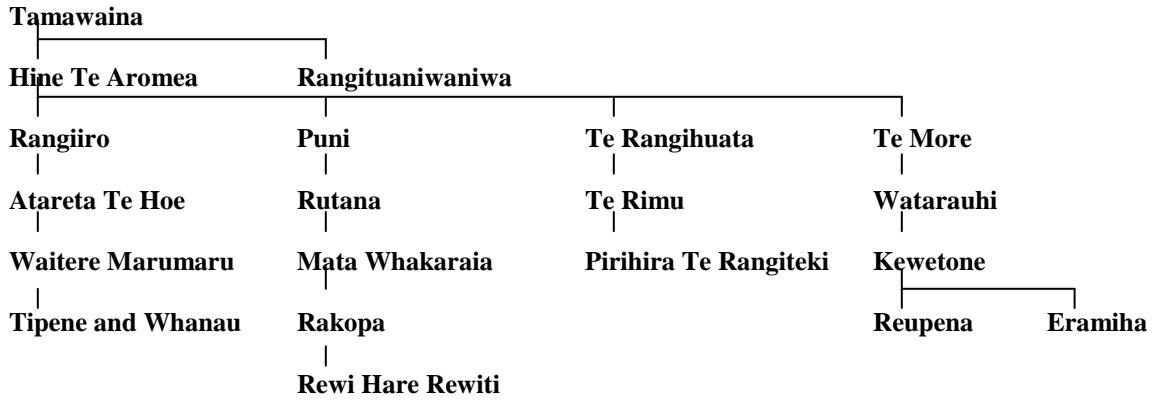
Tamawaina

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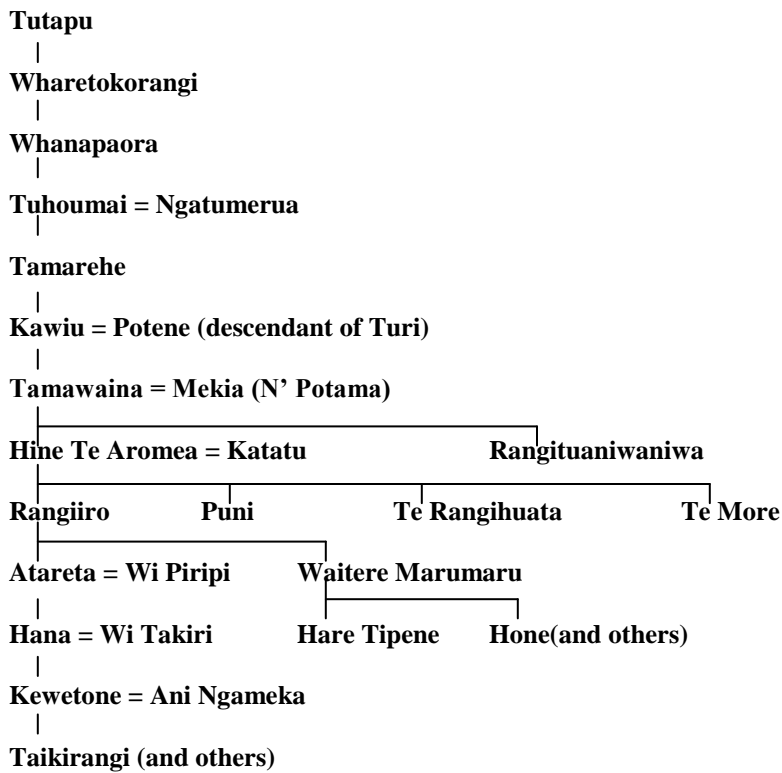
Hinetearomea (W)

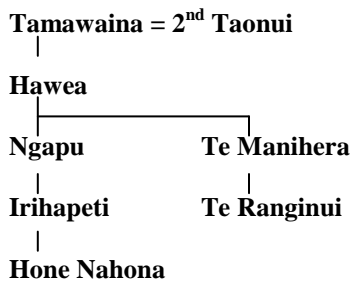
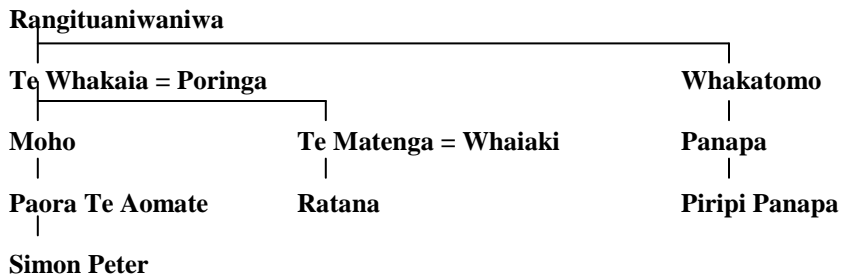
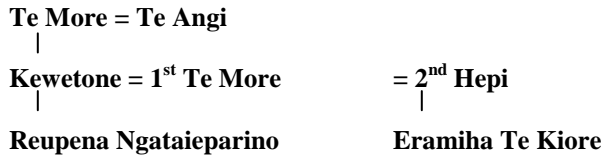
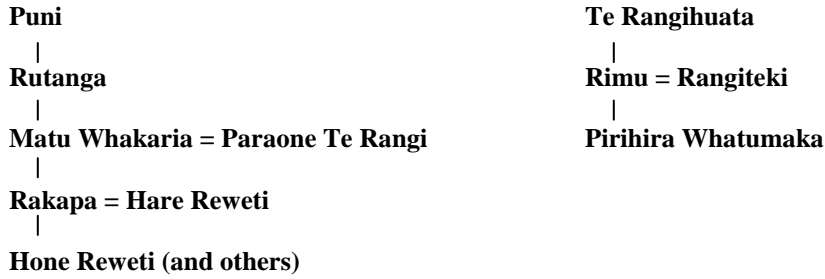
Rangituanianiwa (T) = Taroa (W) (of Ngati Kiriweheke)

This whakapapa was presented by Ratana Ngahina and is recorded in Whanganui Minute Book 1B, page 44.

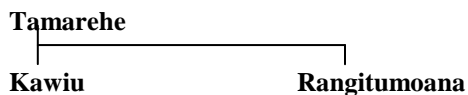


This whakapapa was presented by Eramiha Te Kiore and is recorded in Whanganui Minute Book 16 on page 512.





This whakapapa was presented by Reupena Ngarino and is recorded in Whanganui Minute Book 16 on pages 523 – 524, and page 534. Eramiha Te Kiore supports the final portion showing Hawea as a child of Tamawaina.³⁰²



This whakapapa was presented by Ratana Ngahina and is recorded in Whanganui Minute Book 16 on page 388

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- ¹Tipene Waitere, Wh 16, pg 439
 - ²Tipene Waitere, Wh 16, pg 444
 - ³Tipene Waitere, Wh 14, pg 24
 - ⁴Reupena Kewetone, Wh 1b, pg 41
 - ⁵Reupena Kewetone, Wh 1b, pg 43
 - ⁶Ratana Ngahina, Wh 1b, pg 45
 - ⁷Reupena Kewetone, Wh 1b, pg 42
 - ⁸Te Matenga, Wh 1b, pg 45
 - ⁹Te Watene Te Ranginui, Wh 1b, pg 45
 - ¹⁰Te Watene Te Ranginui, Wh 1b, pg 46
 - ¹¹Te Watene Te Ranginui, Wh 1b, pg 46
 - ¹²Paora Te Ao Mate, Wh 1b, pg 51
 - ¹³Tipene Waitere, Wh 16, pg 422a
 - ¹⁴Piripi Panapa, Wh 16, pg 491
 - ¹⁵Reupena Ngarino, Wh 16, pg 525
 - ¹⁶Ratana Ngahina, Wh 1b, pg 43
 - ¹⁷Reupena Kewetone, Wh 1b, pg 42
 - ¹⁸Ratana Ngahina, Wh 1b, pg 45
 - ¹⁹Te Matenga, Wh 1b, pg 45
 - ²⁰Te Watene Te Ranginui, Wh 1b, pg 45
 - ²¹Te Watene Te Ranginui, Wh 1b, pg 45
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²⁹⁹Ratana Ngahina, Wh 16, pg 399
³⁰⁰Eramiha Te Kiore, Wh 16, pg 515
³⁰¹Hone Waitere, Wh 17, pg 46
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Ngati Rangitumoana

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Maai				<ul style="list-style-type: none"> Ranginui's relatives had a cultivation at Maai, just below Tarere¹
Oraekomiko			Te Korehe	<ul style="list-style-type: none"> At Oraekomiko there was the Te Ruahine eel weir, at the outlet from Waipu lake. The descendants of Rangitumoana took mussels and eels from Oraekomiko Lakes. Paora Turangapito worked at the small weir at Oraekomiko. Te Korehe worked there previous to him² Oraekomiko was a kumara plantation belonging to Rangitumoana³ There was a small weir at Oraekomiko that I have heard belonged to Te Korehe and his descendants, I never heard the name of it. I heard that he and Te Ranginui worked together there⁴ Oraekomiko is an eel weir⁵
Papainoa			Rangitumoana, Kea	<ul style="list-style-type: none"> All admit that Papainoa at Tiniwaitara belongs to Rangitumoana to the descendants of Kea⁶
Taiore			Rangitumoana	<ul style="list-style-type: none"> Rangitumoana is the ancestor to whom Taiore belonged⁷
General	Rangitikei	General area	Pirotarona, Kopata	<ul style="list-style-type: none"> Pihanga married Pirotarona and lived with her at Rangitikei. Ngati Rangitumoana have interests at Rangitikei through Pirotarona⁸ Piro Tarona had land South of the Rangitikei river⁹.
General	Rapaki	Land block	Hine Te Kaurangi	<ul style="list-style-type: none"> Hine Te Kaurangi lived at Turakina and her descendants lived on Rapaki, this is the land on which they have rights¹⁰
General	Turakina	General area	Kopata	<ul style="list-style-type: none"> Some of Kopata's descendants live at Turakina¹¹
Tauahui	Turakina	Kainga	Rangitumoana	<ul style="list-style-type: none"> Manihera had lived with his hapu at Tauahui, near Makirikiri. This place is situated within the Rangitikei Turakina block and was not reserved¹²
Te Aio	Turakina	House, Kainga	Rangitumoana	<ul style="list-style-type: none"> I used to see Kawana Hunia and Ruruhira living at the house called Te Aio, across the Turakina river. Kawana built this house and would come here to visit Ruruhira, and when he would return to Rangitikei, Ruruhira would go and visit him there. Te Aio belonged to Aperahama and Ruruhira¹³.
General	Turakina reserve	Land Block	Rangitumoana	<ul style="list-style-type: none"> Manihera, Watene Ranginui's father, claimed the entire 900-acre Turakina reserve through Rangitumoana.¹⁴
Ruatautahi	Turakina Reserve	Cultivation	Rangitumoana	<ul style="list-style-type: none"> I heard that the place called Ruatautahi belonged to Rangitumoana, it is within the 900 acre reserve. It was set aside for Kara, Ngahona, Kumeroa and Hone Hakaraia, they were the persons who worked there. This is part of the Tini Waitara reserve. Ruatautahi is no more than half a mile from Te Riwai¹⁵.

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Wharepu	Turakina Reserve	Land block	Rangitumoana	<ul style="list-style-type: none"> Wharepu was given to Te Moro by Ruruhira, Paora quarrelled with her over this but she maintained that it was right¹⁶. At times Te Moro stayed with Ruruhira, he married and lived for some time at Mangawhero. Ruruhira gave Te Moro the Wharepu land in acknowledgement of the ancestral connection¹⁷. The first time that I heard of Te Moro being a descendant of Rangitumoana was when I heard Ruruhira and Kawana Hunia talking about it¹⁸.
Aomate	Waipu	Eel weir	Rangitumoana, Te Korehe	<ul style="list-style-type: none"> Aomate is a weir in the lake at Mataniho that belonged to Rangitumoana and his descendants. Te Korehe and his descendants down to Te Waitere all used it¹⁹
Apuhau	Waipu	Cultivation	Rangitumoana	<ul style="list-style-type: none"> Apuhau was a kumara and potatoe plantation²⁰ There was a small pa tuna just below Te Apuhau used by Korehe, Te Ranginui and the descendants of Kea. Kea worked the same time as Korehe²¹
General	Waipu	Land Block	Rangitumoana	<ul style="list-style-type: none"> Some of Kopata's descendants went back to the Whangaeahu side of Turakina where Rangitumoana have large interests on the Waipu block, which is better known to us as Tapuaeharuru.²² Rangitumoana was set up as the ancestor on Waipu, this is the name of the hapu also²³. Hinewai and Te Korehe have their land on the Eastern side of the line dividing Rangitumoana from Tamawaina and Kiriwheke. Te Ranginui, Matai and Te Korehe had their land on the Eastern side of the line. Matai went away to Rangitikei and married a Ngati Apa. She had her lands at both of the above places, Okorewa did not come back onto this land nor did Hakeke, nor Hunia. No one after Matai came and worked on the land. Te Korehe and Te Angi (Te Ranginui??) descendants have stayed on the land²⁴ When Kawiu went away in search of a wife among all the tribes, he took a fancy to Potene at Patea, Tamawaina was born there. The old people say that Kawiu lived there for many years and died there. After this Tamawaina started for this land, he was fully grown then. He was coming to see his elder relatives. He married a Whanganui woman named Mekia and had children that were born there. Rangitumoana heard that his nephew was there from a party that was travelling to Kapiti, so Rangitumoana went to fetch him, and brought Tamawaina and his children here, giving him the land from Waipu lake to Orangiteki. Rangitumoana had married before Kawiu went away, to a Turakina woman named Paeru, the daughter of Roau of Ngati Apa, who lived at Te Puru. Their children lived there till grown up. Tamarehe had died by the time that Rangitumoana went to Whanganui to fetch Tamawaina.²⁵

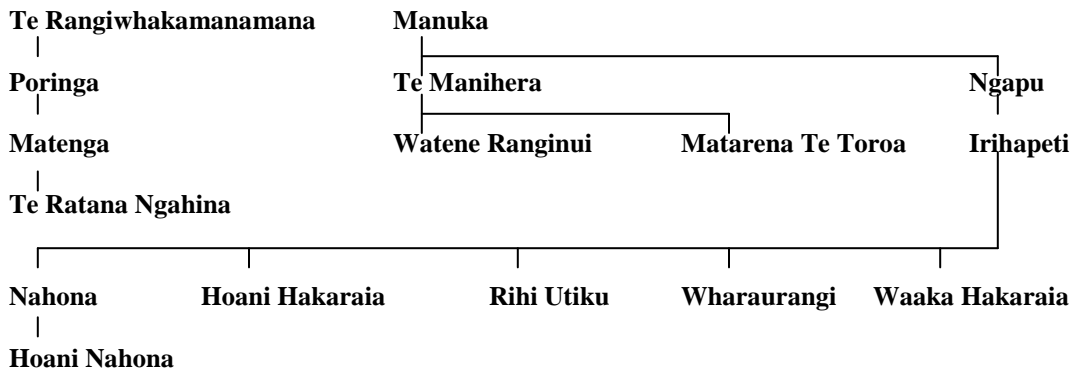
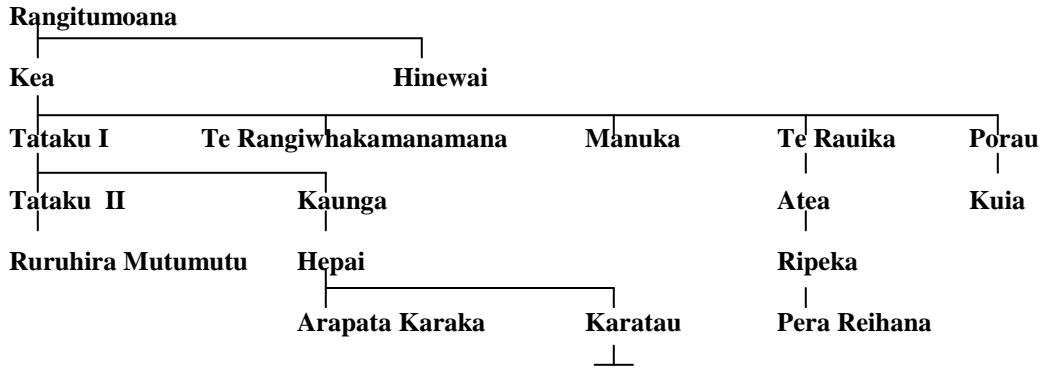
Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Waipu (cont 1)	Land Block	Rangitumoana	<ul style="list-style-type: none"> • Ihakara said that the boundary line runs from Matakamo to Ngapuketuroa²⁶. • Some of Rangitumoana's children were married by the time Tamarehe died. Rangitumoana and his children were living on the land before Tamawaina arrived²⁷ • I know nothing of Kiriweke on this land. I know of her descendant Tanoa whom married Rangituaniwaniwa. Kiriweke was no relation of Kawi and Rangitumoana²⁸ • I live at Turakina, am of the Rangitumoana hapu of the Ngati Apa tribe. My claim to Waipu is both ancestral and through occupation. Tamawaina is my ancestor also. In the time of Tamarehe and his children Rangitumoana and Kawi, there were no division lines on this land. Hona Paroa was the only person who exercised authority, a division line was drawn in the time Kea and Tamawaina. The descendants of Rangitumoana consider this land from Waipu to Orangiteki to be the land belonging to Tamawaina as Rangitumoana had placed him there²⁹ • I don't know how Rangipuhi came on the land but I have heard that some of the descendants are on the land. I heard of their boundary from my parents, between Rangitumoana is from Tuparinoaoa straight to Ngakorako on the Waipu stream. Rangipuhi lies to the South of this line and Rangitumoana to the North. I heard this from various people including Te Watikini, that boundary was a road dating from the time of the ancestors, it lead to various settlements³⁰ • My father told me that the Rangitumoana boundary was from Tuparimaoaoa to Oturerenui where there is a settlement called Ngakorako. There is a road that goes from Waipu to Orakanui descending down the hill, this was the boundary. The boundary did not go all the way down the hill but stoped on this side where there was a cultivation that belonged to Te Aohehu and the others of Rangitumoana and also Ngati Ratua from Orakanui. Their line runs along the southern side of the ridge where it takes a turn at Ngapuketuroa and goes on to Otarere thence down the Turakina to the starting point at Tuparimaoaoa. My father took me onto the land and showed me the boundary. According to my father this land between the Whangaehu and Turakina rivers has frequently been abandoned. Rangitumoana himself went to Oroua where he died³¹.

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Waipu (cont 2)	Land Block	Rangitumoana	<ul style="list-style-type: none"> • Ratana's evidence that Rangitumoana never went over to Waipu is false³². • I would believe Wilson Hunia if he said that his father told him that the Rangitumoana boundary lies at Ngatuataniho, I have heard his father say so himself³³ • People of Ngati Rangitumoana interested in Waipu are Watene Te Ranginui, Ruruhira Aperahama Mutumutu, Nahona Tahukaraku, Hoani Tikuku, Pera Reihana, Wiremu Matenga Ratana, Hoani Nahona, Tete, Rihhi Utiku Ngawerewere, Erihapeti Wharau Rangi, Roka Pikaka and Rawiri Tahuao³⁴
Hauariki	Waipu	Pa		<ul style="list-style-type: none"> • Hauariki is a pa that belonged to Hone Paora and his son³⁵
Hawaiki	Waipu	Stream	Rangitumoana Ranginui	<ul style="list-style-type: none"> • The descendants of Ranginui lived at Hauwike which is the stream that runs from Waipu to the Turakina River³⁶ • When Rangitumoana married, he settled down at Hawaiki, near Turakina.³⁷ • Rangitumoana and his children lived at Hawaiki³⁸ • Mataitaua worked on this land at Hawaiki. Te Okorewa worked here also with her brother Te Aohehu. I have killed pigs on the land³⁹.
Iwiroa	Waipu			<ul style="list-style-type: none"> • Iwiroa is an eel weir⁴⁰
Kaiherehere	Waipu	Eel weir, Kainga	Rangitumoana	<ul style="list-style-type: none"> • Kaiherehere was a kumara plantation belonging to Rangitumoana⁴¹ • Kaiherehere is an eel weir⁴²
Kauaengore	Waipu	Cultivation	Te Korehe	<ul style="list-style-type: none"> • Te Korohe had a cultivation at Kauaengore⁴³.
Kawangore	Waipu	Cultivation, Kainga	Hinewai	<ul style="list-style-type: none"> • Hinewai and Te Korehe lived at Kawangore, that was a cultivation of Korehe situated near the outlet of Waiwhero into the Turakina river.⁴⁴
Kokota (Kokokota?)	Waipu	Kainga	Rangitumoana	<ul style="list-style-type: none"> • Rangitumoana and his children lived at Kokota(Kokokota?)⁴⁵
Kokotaha	Waipu	Kainga, Eel weir	Manuka	<ul style="list-style-type: none"> • My father caught eels at Okotaha where there is a small weir in the stream. Ratana and the others called it Tapuaeharuru, I deny this as this was the name of the land⁴⁶ • Kokotaha is the name of a settlement near a stream where there is a small wier that belonged to Manuka⁴⁷ • My father caught eels at Kokotaha for a house warming at Waiharakeke given by Aperahama Tipai in honour of a carved house. The whole of Ngati Apa set to work catching eels⁴⁸ • Manuka lived at Kokotaha. Kea worked at the small brush weir⁴⁹
Koutu	Waipu			<ul style="list-style-type: none"> • My ancestor Ngongore was killed at Koutu by a war party from Whanganui. Ngati Hika Pirau has no land at Te Koutu.⁵⁰
Matakamo	Waipu	Land Area	Rangitumoana	<ul style="list-style-type: none"> • At Matakamo there was a reserve and a burial ground, Ngati Rangitumoana had this part, it was called Kotore and Waiwhero and included the burial ground Te Onepoto⁵¹.
Maungatutu	Waipu			<ul style="list-style-type: none"> • Maungatutu is a place a little distant from where the ancestors used to gather tutu.⁵²

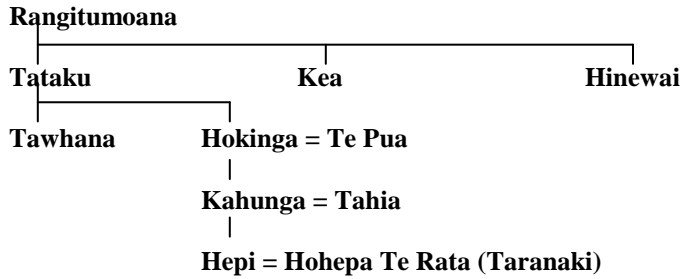
Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Ngahuinga	Waipu	Eel weir		<ul style="list-style-type: none"> Ngahuinga is an eel weir in the Waipu stream, I have heard that Te Korehe worked there, it was a brush weir in the lake⁵³ Ngahuinga was an eel weir at the mouth of the Oraekomiko stream⁵⁴
Ngakorako	Waipu		Rangitumoana	<ul style="list-style-type: none"> Taiwhua died at Ngakorako⁵⁵ Rangitumoana and his children lived at Korako (Ngakorako?)⁵⁶ Ngakorako belonged to Tairapanga and his descendants and the descendants of Rangitumoana⁵⁷.
Ngakoro	Waipu	Eel pa	Rangitumoana	<ul style="list-style-type: none"> Ngakoro was an eel pa at the mouth of the Waipu stream⁵⁸
Ngamataniho	Waipu	Kainga	Rangitumoana	<ul style="list-style-type: none"> Ngamataniho was a kainga belonging to Rangitumoana situated near Niho Tetea stream⁵⁹ The settlement called Nga Mataniho is situate between the streams and belonged to Te Hema and Te Aokehu. This is where Te Aokehu was overtaken and killed⁶⁰
Ngapuketuroa	Waipu	Cultivation	Tataku	<ul style="list-style-type: none"> Tataku had a cultivation at Ngapuketuroa⁶¹.
Ngapuketuroa	Waipu	Cultivation		<ul style="list-style-type: none"> I have never heard of any cultivation at Ngapuketuroa⁶².
Nihotetea	Waipu	Stream	Korehe	<ul style="list-style-type: none"> At the mouth of the Nihotetea stream is an eel weir belonging to Korehe, I have heard that this was the pa that Kawa stole the eels from, he and his children were killed for this⁶³ I never heard of a cultivation belonging to Hika Pirau at the head of the Niho Tetea stream⁶⁴
Omarungehe	Waipu	Eel weir		<ul style="list-style-type: none"> I have never heard that Rangituaniwaniwa was buried at Omarungehe⁶⁵ Omarungehe is a hill⁶⁶
Onepoto	Waipu	Urupa	Rangitumoana	<ul style="list-style-type: none"> Onepoto is the burial place of the Ngati Apa tribe and is situated at the Whangaehu side of Turakina⁶⁷. About 1000 people are buried at Onepoto⁶⁸. Onepoto is the common burial place for all of the hapu⁶⁹. There is an urupa on the South East corner of the block, there are two hills with a slight depression between them where kumara was grown, it contains about 60 acres. People are buried in various parts of it. It is called Te Onepoto.⁷⁰ I have heard that descendants of Tamarehe are buried at Onepoto⁷¹.
Ongakau	Waipu		Tamarehe	<ul style="list-style-type: none"> Ongakau was named from the event of Tamarehe remaining a long time under the water whilst a war party crossed this land⁷² Tamarehe and his mother hid themselves in a cave in the Turakina river when a warparty came. She was captured and taken captive. Tamarehe went to Whangaehu and raised a warparty and followed the other warparty, managing to release his mother⁷³.
Orakanui	Waipu	Cultivation	Rangitumoana	<ul style="list-style-type: none"> When I worked at Orakanui I did so as a Ngati Hika Pirau and a Ngati Rangitumoana⁷⁴
Orangateki	Waipu	Cultivation		<ul style="list-style-type: none"> I worked at Orangiteki with Kewetone and Watarauhi⁷⁵
Otarere	Waipu	Pa		<ul style="list-style-type: none"> Otarere was a pa that belonged to Hone Paora and his son⁷⁶

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Otautake	Waipu	Steam, cultivation	Rangitumoana	<ul style="list-style-type: none"> Ratana, Tipene Waitere, Waitere Marumaruru, Ranginui, Ihaia and Riria all worked at Otautake. Otautake is a stream that runs into the Turakina River, the cultivation is on the banks of this stream. Our right to cultivate there was through Rangitumoana. Ranginui had a larger interest in the land than Matai and Korehe. These ancestors had the same rights but the descendants do not, Matai left the land and her flame has been extinguished⁷⁷
Otuteremoa	Waipu	Cultivation and Kainga	Rangitumoana	<ul style="list-style-type: none"> Along side of Otuteremoa is a cultivation and residence of Rangitumoana. Hinewai worked there as did many others. Hinewai's husband, Tairapanga lived with her⁷⁸ Otuteremoa is the site of an old settlement, a kumara pit can still be seen there⁷⁹
Paeroa	Waipu	Cultivation	Te Korehe	<ul style="list-style-type: none"> Te Korehe had his interests at Paeroa⁸⁰ The descendants of Ranginui lived at Paeroa⁸¹ The cultivation at Paeroa belongs to Hone Waitere⁸² Akareta and her husband cultivated at Paeroa swamp⁸³
Papakoura	Waipu	Stream		<ul style="list-style-type: none"> Never heard of eel weirs in the Papakoura stream until this court case⁸⁴
Raunui	Waipu	Kainga	Rangitumoana	<ul style="list-style-type: none"> Rangitumoana and his children lived at Raunui⁸⁵
Takaputeraha	Waipu	Cultivation	Rangitumoana	<ul style="list-style-type: none"> Rangitumoana had a cultivation on the Western side of Waipu called Takaputeraha⁸⁶
Tapuaeharuru	Waipu	Land Block	Tamarehe	<ul style="list-style-type: none"> Tapuaeharuru was the original name of the block. Tapueharuru derived its name from Whanapaora dancing a war dance⁸⁷ I have heard that Tapuaeharuru was the name of the land rather than the name of the stream. Kokotaha is the name of the stream there and the bay into the lake where it empties. I never heard that Te Korehe's rights to the land were owing to him having married a descendant of Tamawaina. He worked there through his descent from Hinewai.⁸⁸
Tatahau	Waipu	Cultivation	Rangitumoana	<ul style="list-style-type: none"> Tatahau was a cultivation of Rangitumoana⁸⁹
Te Angangaru	Waipu	Cultivation	Rangitumoana	<ul style="list-style-type: none"> Te Angangaru was a kumara and potatoe plantation⁹⁰ There is a road that runs through the cultivation called Te Angangaru, I have heard Te Watikini state before all that the land to the south of it belongs to Rangipuhi⁹¹
Te Hauhi	Waipu	Cultivation, Kainga	Ranginui	<ul style="list-style-type: none"> Ranginui had interests at Te Hauhi⁹². Having returned from Rangitikei, Kewetone and his elder brother planted at Te Hauhi⁹³. The descendants of Ranginui lived at Te Houhi⁹⁴ Te Houhi belonged to my ancestors⁹⁵ Mataitaua worked on this land at Te Houhi. Te Okorewa worked here also with her brother Te Aohehu. I have killed pigs on the land⁹⁶. The persons working at Te Houhi were Hone Waitere, Wi Takiri and Te Rangi Pahoka, all of Rangitumoana⁹⁷
Te Kawhau	Waipu	Pa Tuna	Rangitumoana	<ul style="list-style-type: none"> Te Kawhau is a pa tuna between Kaiherehere and Waiwhero that belongs to the descendants of Rangitumoana. The eels taken from these weirs were taken to Tiniwaitara where all were living together⁹⁸
Te Korehe	Waipu	Kainga	Ranginui	<ul style="list-style-type: none"> The descendants of Ranginui lived at Te Korehe⁹⁹

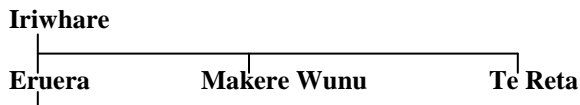
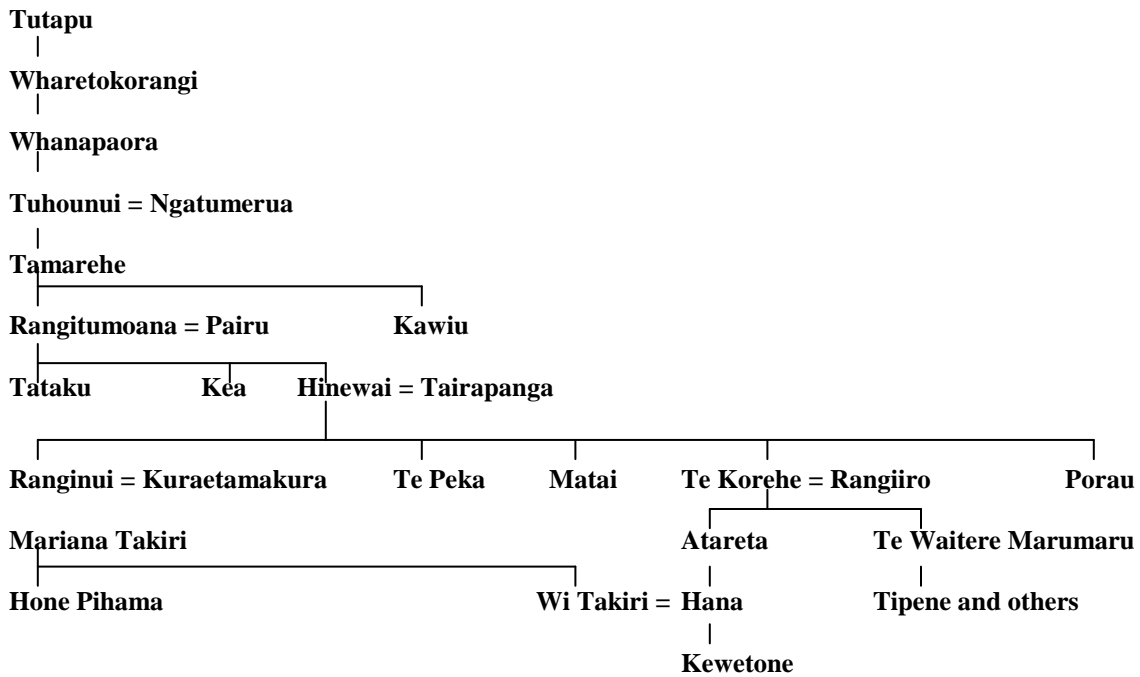
Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Te Korokoro otu Kirunga	Waipu	Pa Tuna		<ul style="list-style-type: none"> Where the lake empties itself on the Eastern side is a pa tuna called Te Korokoro otu Kirunga. One of Waitere's wives was given to Korokoro and the pa tuna was named as a consequence. The womans name was Rutawehi of Ngati Hika Pirau¹⁰⁰
Te Maire	Waipu	Fighting pa		<ul style="list-style-type: none"> Te Maire pa was of the generation of Marumaruru and others. It was a new pa. The old pa sites are along the Turakina¹⁰¹
Te Maire	Waipu	Fighting pa	Rangitumoana	<ul style="list-style-type: none"> The pa in Waipu is called Te Maire. It is not an old pa. It belonged to my father and his contemporaries and dated from my grandfathers times¹⁰² I have heard that the Te Maire pa belonged to Ngati Rangitumoana¹⁰³ There is a fighting pa at Waipu lake called Te Maire that belonged to Te Aohehu, Waitere, Te Manihera and other descendants of Rangitumoana¹⁰⁴
Te Rawhingi	Waipu	Cultivation	Rangitumoana	<ul style="list-style-type: none"> Te Rawhingi was a kumara and potatoe plantation¹⁰⁵
Te Ruahine	Waipu	Eel weir		<ul style="list-style-type: none"> At Oraekomiko there was the Te Ruahine eel weir, at the outlet from Waipu lake¹⁰⁶ Where the lake empties itself on the Western side is a pa tuna called Ruahine¹⁰⁷ Ruahine is an eel weir¹⁰⁸
Turipirau	Waipu	Cultivation		<ul style="list-style-type: none"> I worked at Turipirau with Kewetone and Watarauhi¹⁰⁹
Waipu	Waipu	Lake	Rangitumoana	<ul style="list-style-type: none"> The descendants of Rangitumoana took mussels and eels from Waipu Lake¹¹⁰ There was a road from Waipu to Whare o Kawa and on to Whangaehu¹¹¹ All around the lake in the times of Rangitumoana was swamp¹¹²
Waiurukiwi (Kaiherehereiti)	Waipu	Pa Tuna	Tamarehe, Rangitumoana	<ul style="list-style-type: none"> Waiurukiwi, now known as Kaiherehereiti, was a pa tuna that empties into the Waipu stream¹¹³ Te Waiurukiwi has bourn that name since the times of Tamarehe. Te Heina had a claim to the land through descent from Rangitumoana¹¹⁴
Waiwhero	Waipu	Eel fishery, Kainga, fighting pa	Rangitumoana	<ul style="list-style-type: none"> I have heard that there was a pa tuna at Waiwhero as well as a pa where the descendants of Rangitumoana lived¹¹⁵. Korehe's father had a pa on an island in the Waiwhero lake, this was through his wife Hinewai, this lake has been buried in sand.¹¹⁶ Ranginui and I cultivate the land close to where that fortified pa stood. My father came and planted potatoe seed here before the sale of Rangitikei. Kewetone was with him. They had just returned from Rangitikei. We worked for one year near the pa then we went to Rakauanoa. Our residence at this time was at Te Ope o te Wai. From here we went to the pa to get the seed, which we took to Rakauanoa and planted. Kewetone, Matarauhi, myself, Te Matenga, Paora, Ngarino, Tua Te Kahu, Ratana, Haira and Wunu's younger brother and the brother in law of Matarauhi were all there¹¹⁷
Whakarongotai	Waipu	Potatoe pit		<ul style="list-style-type: none"> Whakarongotai is the name of a potatoe pit at Otureremai¹¹⁸



This whakapapa was presented by Matarena Te Toroa and is recorded in Whanganui Minute Book 16 on page 271. It may be cross-referenced with a virtually identical whakapapa presented by Matarena and recorded in Judge Ward's Minute Book on page 10. Watene Ranginui said that his children were 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.¹¹⁹ He later said that his grandchildren are Te Uawhakataki and Ariki Ranginui¹²⁰.



This whakapapa was presented by Reupena Ngarino and is recorded in Whanganui Minute Book 16 on page 283.

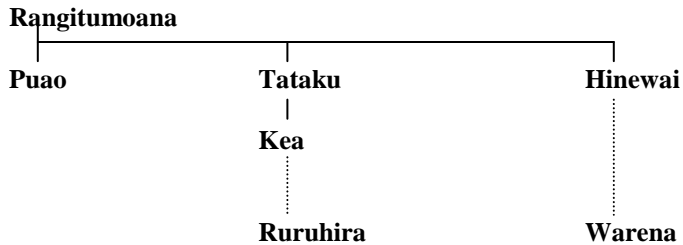


Te Keepa Putatata and others

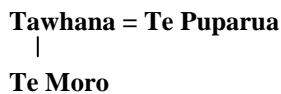
This whakapapa was presented by Reupena Ngarino and is recorded in Whanganui Minute Book 16 on page 534. The layout of this table was difficult to decipher, in particular the relationship between Mariana Takiri and Rangitumoana. Furthermore, it is shown that Iriwhare is a descendant of Ranginui but it is unclear who the ancestor is that links the two. Takiri is said to have been a descendant of Hinewai. Wi Takiri and Hone Pihama had the same rights that Ngati Rangitumoana had¹²¹



The whakapapa was presented by Tipene Waitere and is recorded in Whanganui Minute Book 16 on page 411. Tipene said that Ruruhira who had married Aperahama Tipai was the niece of Irihapeta.



This whakapapa was recorded by Matarena Te Toroa and is recorded in Whanganui Minute Book 16 on pages 249 and 250. Ratana Ngahina said that he had never heard of Puaao. Watene Ranginui and Reupena Ngarino stated that Puaao was not a descendant of Rangitumoana. This ancestor did not appear on other genealogies other than ones given by Matarena. Ratana also claimed that Ruruhira is descended from Hinewai through Ranginui.^{122 123 124 125}



This whakapapa was presented by Karena Te Mana and is recorded in Whanganui Minute Book 16 on page 270. Tawhana is shown above as a descendant of Tatau.

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- ¹Reupena Ngarino, Wh 16, pg 526
 - ²Hone Waitere, Wh 17, pg 40
 - ³Watene Ranginui, Wh 17, pg 55
 - ⁴Watene Ranginui, Wh 17, pg 56
 - ⁵Wirihana Hunia, Wh 17, pg 93
 - ⁶Watene Ranginui, Wh 17, pg 62
 - ⁷Reupena Ngataieparino, Wh 14, pg 43
 - ⁸Reupena Ngataieparino, Wh 14, pg 43
 - ⁹Reupena Ngataieparino, Wh 14, pg 48
 - ¹⁰Reupena Ngataieparino, Wh 14, pg 43
 - ¹¹Reupena Ngataieparino, Wh 14, pg 43
 - ¹²Reupena Ngataieparino, Wh 14, pg 36
 - ¹³Hone Waitere, Wh 16, pg 260
 - ¹⁴Reupena Ngataieparino, Wh 14, pg 36
 - ¹⁵Reupena Ngataieparino, Wh 14, pg 46
 - ¹⁶Warena Hunia, Wh 16, pg 266
 - ¹⁷Karena Te Mana, Wh 16, pg 270
 - ¹⁸Karena Te Mana, Wh 16, pg 271
 - ¹⁹Wirihana Hunia, Wh 17, pg 73
 - ²⁰Watene Ranginui, Wh 17, pg 55
 - ²¹Watene Ranginui, Wh 17, pg 56
 - ²²Reupena Ngataieparino, Wh 14, pg 43
 - ²³Matarena Te Toroa, Wh 16, pg 252
 - ²⁴Tipene Waitere, Wh 16, pg 409
 - ²⁵Watene Ranginui, Wh 17, pg 54
 - ²⁶Tipene Waitere, Wh 16, pg 411
 - ²⁷Watene Ranginui, Wh 17, pg 55
 - ²⁸Watene Ranginui, Wh 17, pg 55
 - ²⁹Watene Ranginui, Wh 17, pg 53-54
 - ³⁰Watene Ranginui, Wh 17, pg 57
 - ³¹Wirihana Hunia, Wh 17, pg 73-75
 - ³²Wirihana Hunia, Wh 17, pg 84
 - ³³Karena Te Mana, Wh 17, pg 206
 - ³⁴Reupena Kewetone, Wh 1B, pg 55
 - ³⁵Watene Ranginui, Wh 17, pg 70
 - ³⁶Tipene Waitere, Wh 16, pg 411
 - ³⁷Tipene Waitere, Wh 16, pg 443
 - ³⁸Watene Ranginui, Wh 17, pg 55
 - ³⁹Wirihana Hunia, Wh 17, pg 86
 - ⁴⁰Hone Waitere, Wh 17, pg 42
 - ⁴¹Watene Ranginui, Wh 17, pg 55
 - ⁴²Wirihana Hunia, Wh 17, pg 93
 - ⁴³Hone Waitere, Wh 17, pg 42
 - ⁴⁴Tipene Waitere, Wh 16, pg 409
 - ⁴⁵Watene Ranginui, Wh 17, pg 55
 - ⁴⁶Hone Waitere, Wh 17, pg 40
 - ⁴⁷Watene Ranginui, Wh 17, pg 56
 - ⁴⁸Watene Ranginui, Wh 17, pg 57
 - ⁴⁹Watene Ranginui, Wh 17, pg 62
 - ⁵⁰Hone Waitere, Wh 17, pg 42
 - ⁵¹Ratana Ngahina, Wh 16, pg 380
 - ⁵²Hone Waitere, Wh 17, pg 42
 - ⁵³Hone Waitere, Wh 17, pg 40

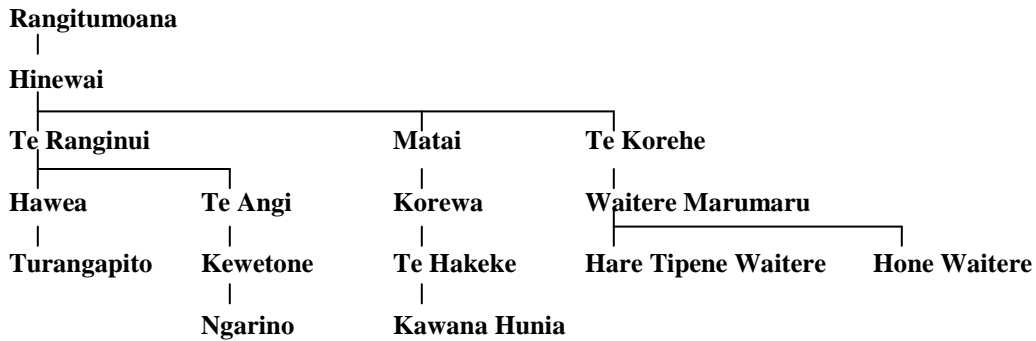
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- ⁵⁴Watene Ranginui, Wh 17, pg 55
⁵⁵Hone Waitere, Wh 17, pg 40
⁵⁶Watene Ranginui, Wh 17, pg 55
⁵⁷Wirihana Hunia, Wh 17, pg 73-75
⁵⁸Watene Ranginui, Wh 17, pg 55
⁵⁹Watene Ranginui, Wh 17, pg 55
⁶⁰Wirihana Hunia, Wh 17, pg 73
⁶¹Piripi Panapa, Wh 16, pg 499
⁶²Hone Waitere, Wh 17, pg 42
⁶³Watene Ranginui, Wh 17, pg 56
⁶⁴Watene Ranginui, Wh 17, pg 69
⁶⁵Wirihana Hunia, Wh 17, pg 85
⁶⁶Wirihana Hunia, Wh 17, pg 93
⁶⁷Reupena Ngataieparino, Wh 14, pg 44
⁶⁸Watene Te Ranginui, Wh 16, pg 280
⁶⁹Ratana Ngahina, Wh 16, pg 386
⁷⁰Tipene Waitere, Wh 16, pg 441
⁷¹Karena Te Mana, Wh 17, pg 208
⁷²Karena Te Mana, Wh 17, pg 206
⁷³Reupena Ngarino, Wh 16, pg 554
⁷⁴Hone Waitere, Wh 17, pg 50
⁷⁵Hone Waitere, Wh 17, pg 40
⁷⁶Watene Ranginui, Wh 17, pg 70
⁷⁷Tipene Waitere, Wh 16, pg 469
⁷⁸Hone Waitere, Wh 17, pg 40
⁷⁹Watene Ranginui, Wh 17, pg 66
⁸⁰Tipene Waitere, Wh 16, pg 409
⁸¹Tipene Waitere, Wh 16, pg 411
⁸²Tipene Waitere, Wh 16, pg 418
⁸³Reupena Ngarino, Wh 16, pg 526
⁸⁴Watene Ranginui, Wh 17, pg 68
⁸⁵Watene Ranginui, Wh 17, pg 55
⁸⁶Watene Ranginui, Wh 17, pg 55
⁸⁷Reupena Ngarino, Wh 16, pg 555
⁸⁸Wirihana Hunia, Wh 17, pg 93
⁸⁹Hone Waitere, Wh 17, pg 40
⁹⁰Watene Ranginui, Wh 17, pg 55
⁹¹Watene Ranginui, Wh 17, pg 62
⁹²Tipene Waitere, Wh 16, pg 409
⁹³Tipene Waitere, Wh 16, pg 411
⁹⁴Tipene Waitere, Wh 16, pg 411
⁹⁵Wirihana Hunia, Wh 17, pg 85
⁹⁶Wirihana Hunia, Wh 17, pg 86
⁹⁷Wirihana Hunia, Wh 17, pg 88
⁹⁸Watene Ranginui, Wh 17, pg 56
⁹⁹Tipene Waitere, Wh 16, pg 411
¹⁰⁰Watene Ranginui, Wh 17, pg 56
¹⁰¹Hone Waitere, Wh 17, pg 40
¹⁰²Watene Ranginui, Wh 17, pg 57
¹⁰³Watene Ranginui, Wh 17, pg 70
¹⁰⁴Wirihana Hunia, Wh 17, pg 73
¹⁰⁵Watene Ranginui, Wh 17, pg 55
¹⁰⁶Hone Waitere, Wh 17, pg 40
¹⁰⁷Watene Ranginui, Wh 17, pg 56
¹⁰⁸Wirihana Hunia, Wh 17, pg 93

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- ¹⁰⁹Hone Waitere, Wh 17, pg 40
¹¹⁰Hone Waitere, Wh 17, pg 40
¹¹¹Hone Waitere, Wh 17, pg 40
¹¹²Watene Ranginui, Wh 17, pg 55
¹¹³Watene Ranginui, Wh 17, pg 55
¹¹⁴Watene Ranginui, Wh 17, pg 64
¹¹⁵Ratana Ngahina, Wh 16, pg 393
¹¹⁶Tipene Waitere, Wh 16, pg 410
¹¹⁷Tipene Waitere, Wh 16, pg 411
¹¹⁸Hone Waitere, Wh 17, pg 40
¹¹⁹Watene Te Ranginui, Wh 13, pg 440
¹²⁰Watene Te Ranginui, Wh 16, pg 546
¹²¹Hone Waitere, Wh 17, pg 47
¹²²Watene Te Ranginui, Wh 16, pg 255
¹²³Reupena Ngarino, Wh 16, pg 275
¹²⁴Ratana Ngahina, Wh 16, pg 253
¹²⁵Ratana Ngahina, Wh 16, pg 254

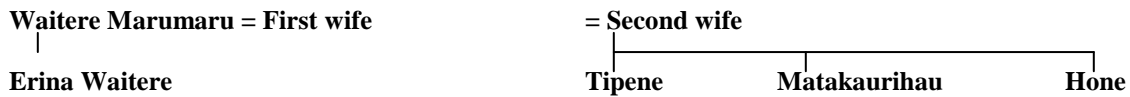
Ngati Hinewai*

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Waipu	Land Block		<ul style="list-style-type: none"> Hunia was included in Waipu through his descent from Hinewai¹ I belong to the Ngati Hinewai hapu of the Ngati Apa tribe. My claim to the land is both by ancestry and occupation. Hinewai is my ancestor, her rights being derived through Rangitumoana. The ancestral boundary stated by Reupena and Ratana is false. In the time of Te Korehe, the people all lived together, but since, they have all lived at their own working places. Tamawaina's descendants owned the part that is included in Rakautaua, and extended East of the Waipu lake² I deny what was said about none of Rangitumoana's descendants having lived on the West side of the lake³ I had never heard of Ihakara's line before this court. the only line that I have heard of is that which ran from Tarere to Ngapuketuroa⁴ The descendants of Kiriwheke never worked at Kaiherehere. Te Ahuru tried to grab all this land through the ancestor Kiriwheke, my parents told me that she had no right on this land, her land was at Whangaehu⁵. Tangata Kaikino had no right on the land though some of his descendants intermarried with Tamawaina's and thus have a right⁶. The road leading up from Waipu to Orakanui is a division between Rangitumoana and Tamawaina, from Tuparimaoaoa to the Waipu stream at the settlements is an old road. The land on the South East of this belongs to Ngati Rangipuhi. Waitere and others told me that this was the boundary between Ngati Rangipuhi and Rangitumoana. Turangapito also told me this. I heard Watikini claim the land up to Oturere-mua because he had an eel weir there. I also heard Taraua claim it in court. The boundary between Hika Pirau and Ngati Rangitumoana lies between Tarere and the source of the Niho Tetea at Orakanui⁷. My parents pointed out the boundary of Rangitumoana to me⁸ The boundary of Rangitumoana ceased at Whare o Kawa but as a Tamawaina it extended further into Rakautaua so as to take in Orangiteki.⁹ Some of the descendants of Rangitumoana have larger interests than others because they have done more work on the land¹⁰ People of Ngati Hinewai interested in Waipu are Hone Waitere, Kawana Hunia Hakeke, Hone Pihama Te Hina, Wiremu Takiri, Te Wirihana Paeroa, Warena Turangapito, Te Raroa, Ripeka Te Ipu Whakatara, Rota Reupena Hawea, Hana Te Ho, Makeke Mereni, Tarete Watene and Te Waitere Marumaru.¹¹

* A lot of evidence that may be considered Ngati Hinewai evidence has been included in the Ngati Rangitumoana table as it is hard to differentiate between the claims of these two groups.



This whakapapa was presented by Hare Tipene Waitere and is recorded in Whanganui Minute Book 16 on page 469. Ratana Ngahina stated that Tahataha was also a descendant of Rangitumoana through Hinewai¹²



This whakapapa was presented by Hone Waitere and is recorded in Whanganui Minute Book 16 on page 547. Waitere's wives were sisters¹³

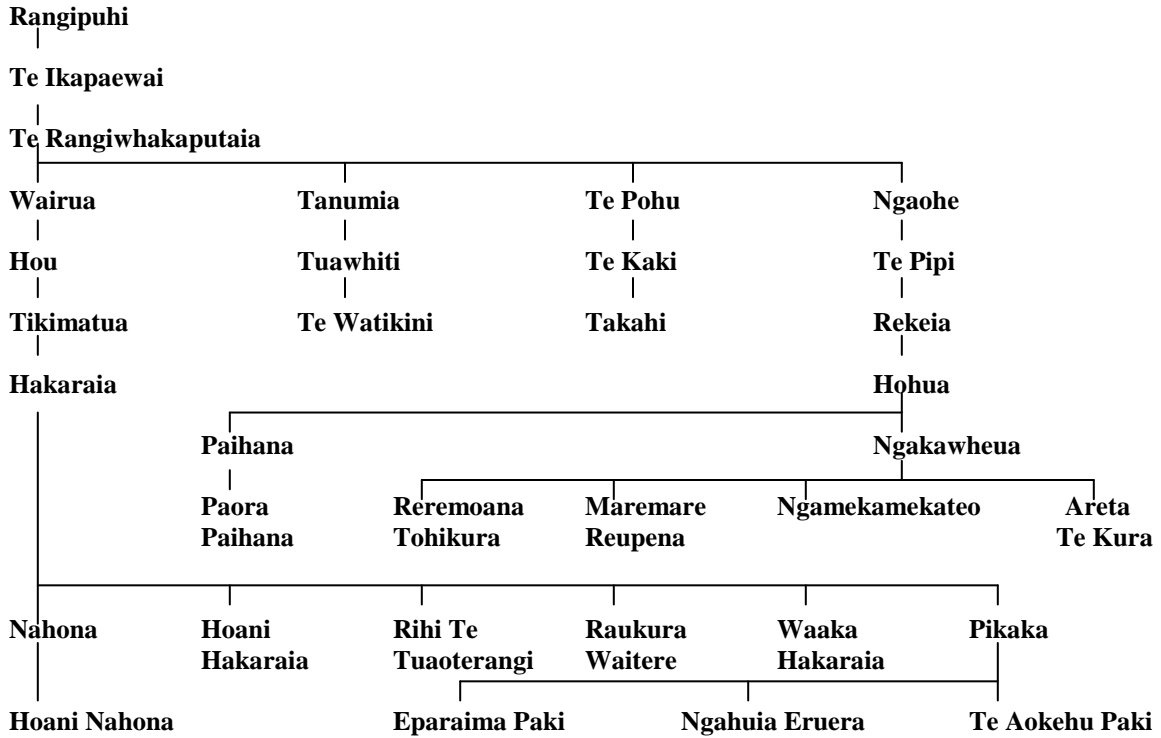
¹Hoani Maaka, Wh 4, pg 207
²Hone Waitere, Wh 17, pg 39
³Hone Waitere, Wh 17, pg 41
⁴Hone Waitere, Wh 17, pg 42
⁵Hone Waitere, Wh 17, pg 42
⁶Hone Waitere, Wh 17, pg 43
⁷Hone Waitere, Wh 17, pg 44
⁸Hone Waitere, Wh 17, pg 45
⁹Hone Waitere, Wh 17, pg 46
¹⁰Hone Waitere, Wh 17, pg 50
¹¹ Reupena Kewetone, Wh 1B, pg 55
¹² Ratana Ngahina, Wh 16, pg 391
¹³ Hone Waitere, Wh 16, pg 547

Ngati Rangipuhi

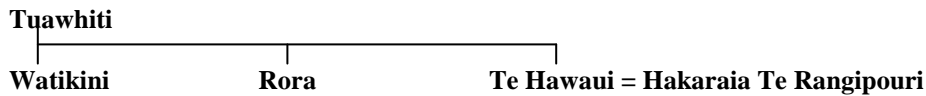
Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Rangitikei Turakina	Land Area		<ul style="list-style-type: none"> The bulk of Ngati Rangipuhi land is on the Eastern side of the Turakina river¹
General	Rapaki	Land Block		<ul style="list-style-type: none"> Rangipuhi are in the Rapaki block at Tini Waitara²
General	Waipu	Land Block		<ul style="list-style-type: none"> Proposed names of Ngati Rangipuhi for Waipu are Watikingi Tuawhiti, Paora Turangapito, Hopa Te Ngehe, Reremoana and Rahera Te Iringa.³ Opekamoā and Te Horo, the land between these two points belongs to Rangipuhi⁴ I don't know Rangipuhi's take to the land⁵. Watikini and Rora received rents for Rangipuhi. Watikini and Rora were chiefs of Ngati Rangipuhi as well as various other hapu they belonged to such as Ngati Hinewai, Ngati Tumoetere and Ngati Ika⁶. I am aware that there are two pieces of land on the river that belong to Rangipuhi. I do not know what the relationship is between Rangipuhi and Kiriwheke and Tamawaina⁷. Some of the Rangipuhi descendants occupied the land down to the time of Tuawhiti, Hopa and Hohua, others went to Rangitikei and other places. The hapu designation applies to those who remained as well as those that went away⁸. Ngarino conducted lease and money affairs for the three hapu, Ngati Tamawaina, Ngati Kiriwheke and Ngati Rangipuhi. When he received money he would distribute to Watikini as head of one hapu and to Ratana as head of another⁹. Of the Ngati Rangipuhi hapu of Ngati Apa, am the successor to Rora Hawea and Watikini. I shared Rora's interest with Reremoana and Taiki. My places on the block are Opekaroa, Ototara and Matahiwi. These are the only places I know of. The Opekaroa boundary starts at the mouth of the Waipu stream and extends to Te Horo. Ototara takes in the slope in the bend of the river to the waters edge. At Matahiwi, the part near the Whakahoro stream belongs to two hapu, the boundary is from where the Whakahoro empties itself into the Turakina straight up to the ridge running East and West to the top of the same along easterly to Tuparinoanoa thence down the river to the point of commencement. Rangipuhi have no other lands at Waipu other than these I have mentioned, the boundaries of which were pointed out to me by Hopa Te Ngehe. I am a successor to him also. I have heard that the land surrounding our pieces belong to Ngati Tamawaina and Ngati Kiriwheke Ngarino has been my guardian since I was young and he is the guardian of the hapu. Taraua has only now interested himself in Rangipuhi's lands¹⁰.

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Waipu (cont 1)	Land Block		<ul style="list-style-type: none"> • Rangipuhi own Opekaroa, Ototara and Matahiwi or Te Awa Mahae¹¹. • Ngati Rangipuhi's lands are at Pukeato and Matahiwi¹². • Hopa told me of a road from Tuparimaomao to Te Horo to the mouth of the Waipu stream that was used by those hapu thereabouts¹³ • Hakaraia lived here sometimes at Waipu but he would always return to his permanent residence at Rangitikei¹⁴
Kopukirahirahi	Waipu			<ul style="list-style-type: none"> • Kopukirahirahi is where Hopa and Hohua worked as Ngati Rangipuhi¹⁵
Matahiwi	Waipu			<ul style="list-style-type: none"> • I occupy Matahiwi with Ramutana¹⁶ • Matahiwi belongs to Rangipuhi and Tamawaina. Tanumia, a descendant of Rangipuhi, lived at Matahiwi with descendants of Tamawaina¹⁷ • I have heard that Rangihakapuha worked at Matahiwi¹⁸ • Hopa and Hohua told me that Tuawhetu worked at Matahiwi, his father was Moumoa and his mother was Tanumia. Moumoa worked there also, with Ngati Hika Pirau, though he had no right of his own, and this was Tuawhetu's claim to work there¹⁹ • Matahiwi belonged to Ngati Rangipuhi²⁰
Ohouraka	Waipu			<ul style="list-style-type: none"> • Reremoana and Tipene occupy Ohouraka²¹ • No Rangipuhi people ever attempted to turn Reremoana and others off Ohouraka²²
Opekaroa	Waipu		Rangipuhi	<ul style="list-style-type: none"> • Opekaroa and Totara belong of Rangipuhi²³ • Site situated near Te Horo at the meeting of the out flow from the Waipu lake with the Turakina River²⁴ • The fence along the boundary at Opekenoa is on a very old boundary of the Rangipuhi and Tamawaina lands, dating from the times of these two ancestors²⁵ • On the other side of the Opekenoa boundary from Rangipuhi was Tamawaina land, one mark was the mouth of the Waipu stream while the other was Te Horo. I cannot say who was first on the land, Tamawaina of Rangipuhi²⁶ • Rora reserved Opekenoa²⁷. • I occupy Opekenoa with Ramutana Mohuia²⁸ • Ngati Rangipuhi have Opekaroa, the old people told me this when we were living at Kopukirahirahi²⁹ • Hopa told me that Rangipuhi has Opekenoa, this is their only land on the Waipu block³⁰ • Opekenoa belonged to Rangipuhi³¹

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Ototara	Waipu	Karaka grove and landing place for canoes		<ul style="list-style-type: none"> • Totara is a little place belonging to Rangipuhi, a karaka grove at the point of the bend and landing place for canoes. Totara is the only place I know of belonging to Rangipuhi, there and at Opekaroa³². • The kumara and karaka trees at Ototara were planted at the same time. The reason that more karaka trees were not planted was that the land was being used for kumara³³ • Ototara is at the bend of the river where my ancestors cultivated and there was a karaka grove there also. I was living at Opekenoa whilst we worked at Ototara³⁴ • Ngati Rangipuhi have Ototara, the old people told me this when we were living at Kopukirahirahi³⁵ • Ototara was taken through occupation although Ngati Rangipuhi may have an ancestral right, but regardless, they have been there so long that they can not be turned off now³⁶ • Ngati Rangipuhi own Ototara³⁷
Pakauhau	Waipu			<ul style="list-style-type: none"> • Pakauhau was on the Rangipuhi piece of land³⁸.
Te Horo	Waipu	Breeding ground		<ul style="list-style-type: none"> • Te Horo is a shag breeding place belonging to my ancestors³⁹
Te Ngutu o te Pukeko	Waipu			<ul style="list-style-type: none"> • Te Ngutu o te Pukeko belonged to Ngati Rangipuhi⁴⁰
Whakahoro	Waipu			<ul style="list-style-type: none"> • Whakahoro belonged to Ngati Rangipuhi⁴¹



This whakapapa was presented by Reremoana Tohikura and is recorded in Whanganui Minute Book 16. Eparaima Paki and Hone Ngahona are descendants of Rangitūmoana and Rangipuhi.⁴²



This whakapapa was presented by Piripi Panapa and is recorded in Whanganui Minute Book 16 on page 44. Note that there is uncertainty about the order of birth for the children of Tuawhiti.

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- ¹Reupena Ngarino, Wh 16, pg 535
 - ²Tipene Waitere, Wh 16, pg 429
 - ³Reupena Kewetone, Wh 1B, page 53
 - ⁴Ratana Ngahina, Wh 16, pg 373
 - ⁵Ratana Ngahina, Wh 16, pg 378
 - ⁶Ratana Ngahina, Wh 16, pg 383
 - ⁷Ratana Ngahina, Wh 16, pg 403
 - ⁸Tipene Waitere, Wh 16, pg 422a
 - ⁹Tipene Waitere, Wh 16, pg 429
 - ¹⁰Paora Paihana, Wh 16, pg 471
 - ¹¹Tipene Waitere, Wh 16, pg 470
 - ¹²Tipene Waitere, Wh 16, pg 464
 - ¹³Paora Paihana, Wh 16, pg 473
 - ¹⁴Piripi Panapa, Wh 16, pg 494
 - ¹⁵Hone Waitere, Wh 17, pg 45
 - ¹⁶Paora Paihana, Wh 16, pg 470-471
 - ¹⁷Paora Paihana, Wh 16, pg 473
 - ¹⁸Piripi Panapa, Wh 16, pg 494
 - ¹⁹Eramiha Te Kiore, Wh 16, pg 504
 - ²⁰Hone Waitere, Wh 17, pg 45
 - ²¹Paora Paihana, Wh 16, pg 470-471
 - ²²Paora Paihana, Wh 16, pg 472
 - ²³Tipene Waitere, Wh 16, pg 406
 - ²⁴Ratana Ngahina, Wh 16, pg 372-374
 - ²⁵Tipene Waitere, Wh 16, pg 421
 - ²⁶Tipene Waitere, Wh 16, pg 422a
 - ²⁷Tipene Waitere, Wh 16, pg 428
 - ²⁸Paora Paihana, Wh 16, pg 470-471
 - ²⁹Eramiha Te Kiore, Wh 16, pg 504
 - ³⁰Reupena Ngarino, Wh 16, pg 535
 - ³¹Hone Waitere, Wh 17, pg 45
 - ³²Tipene Waitere, Wh 16, pg 406
 - ³³Tipene Waitere, Wh 16, pg 432
 - ³⁴Paora Paihana, Wh 16, pg 472
 - ³⁵Eramiha Te Kiore, Wh 16, pg 504
 - ³⁶Eramiha Te Kiore, Wh 16, pg 505
 - ³⁷Hone Waitere, Wh 17, pg 45
 - ³⁸Tipene Waitere, Wh 16, pg 420
 - ³⁹Paora Paihana, Wh 16, pg 472
 - ⁴⁰Hone Waitere, Wh 17, pg 45
 - ⁴¹Hone Waitere, Wh 17, pg 45
 - ⁴²Ratana Ngahina, Wh 16, pg 390