

Central Rangitikei

**Supplementary Information to Support
Part 4 of the Ngati Apa
Manawhenua Report**

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**Central Rangitikei
Supplementary Information**

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Introduction

Research has led to the identification of six tribal collectives that occupied and used the Central Rangitikei River region. This document seeks to present data captured during the research phase in summary and genealogical tables corresponding to each group. 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 Apa

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Kopanga	Cental Rangitikei	Cultivation	Tonganui	<ul style="list-style-type: none"> • While at Ongaonga we cultivated at Kopanga which is on the other side of the river¹ • My parents lived at Te Kopanga and Ongaonga. They cultivated at these places²
General	Central Rangitikei	Land Area	Tonganui	<ul style="list-style-type: none"> • In my opinion, the rights of Ngati Apa to the settlements on the Rangatira side of the river and those on the Otamakapua side are equal and similar. When I was living on the Rangatira block I did myself actually occupy places named on the other side of the river. Tahataha and others named did live and occupy land on the Otamakapua side. Those named as living at Moengaitanga occupied land on both sides of the river, and knew what spots belonged to them³ • I have been up the Rangitikei River from Waitapu to Makohine on canoe, I went up collecting food, landing on one bank or the other for the night as needed. The houses there were merely shelters for the hunting parties; if they stood from the previous year, we occupied them again, otherwise we put them up for each occasion. Two seasons I went up into the hills to collect food; it was on these occassions that Hori Te Rangiao and the other people named were with me. We visited no other place up there except Te Whataroa, other people had other places, this was the only place of Hori Te Rangiao and those mentioned. I cannot mention the names of other places where other people went, they lived in common along the banks of the river but each section had its own special hunting grounds. When our old people knew that various products were in season we went up after them, it might not be in consecutive years. Eels were in season yearly, birds about once in three years⁴ • Ngati Apa living on the block; Hori Te Rangiao and the rest, Tahataha, Marumaru, Turangapito, Noa Te Waiehu, Papaka Kewetone, Aperahama Tipae, Haiane Takiri, Waka Te Kauariki, many others went up there if any occasion summoned them. These people that I have named were some of the heads of the tribe, and Te Hakeke was in the habit of going round from one place to another, then returning to his own special settlement. I lived with Hori Te Rangiao and his particular following. When the tribe assembled it was sometimes at the residence of one chief and sometimes at that of another. On the occasions we went to Whataroa it was the family and following of Te Rangiao who went with me. I have seen others attached to other chiefs go on similar expeditions. These people who I have mentioned had permanent settlements at this time on the Turakina⁵

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Central Rangitikei (cont 1)	Land Area	Tonganui	<ul style="list-style-type: none"> • Te Hakeke likewise had his permanent residence at Parewanui, as also on the Rangatira block. Parewanui was the headquarters of his branch of the tribe; and Whangaehu was that of Aperahama Tipae's section⁶ • We had well built houses and wharepuni at Te Mahoe, Te Ngei, Te Houhou and Te Pohue. There were wharepuni also at Waituna and Matahiwi belonging to Te Waka Te Kawariki. During Haowhenua Ngati Apa was living at Rangitikei on either side, above and below Waitapu; below Te Hauhau. Some of us were living at Turakina at the time, some at Whangaehu⁷. • The limit of Ngati Apa's land was at that time at Te Kiekie then west to Tiriraukawa and on to the Turakina river⁸ • We left the land with the arrival of Christianity, we left of our own accord⁹ • Tonganui had land on the other side of the Tiriraukawa line to Makohine, in the direction of Otairi hill, his land ended at this line...toward Whangaehu from Tiriraukawa he had a shared interest with other ancestors...his undivided lands ended at the Turakina River...other side of the Rangitikei...boundary of this was at the Mangamako stream...to the Kiwitea stream...follows the Kiwitea stream downward but I cannot say how far then it strikes away to Waitapu but can't say from what point...from Waitapu the line runs up the Rangitikei river to Mangamako. Outside of these lines Tonganui owned no lands¹⁰. • Tonganui's line is the boundary between Ngati Apa and Ngati Hauiti lands¹¹. • Te Kiekie was the boundary, crossing over the river, Mangamoko was the boundary, along the Mangamako, crossing the Kiwitea, running to the Oroua and following it down. The spot where the boundary strikes the Kiwitea is called Oterangiturungia, then following the southern boundary of Otamakapua no1. If Ngati Hauiti had settled south of the line from Te Kiekie to Tiriraukawa, Ngati Apa would have attacked in full force, as they would do if Ngati Apa settled North of the line¹². • The line from Makohine to Mangamako divided the lands of Ngati Apa on the Rangatira side from those of Ngati Whiti on the other. South of Mangamako, the land on that side belonged also to Ngati Apa¹³. • I consider that the Ngati Apa land ends and the Ngati Hauiti land begins at the line from Te Kie Kie to Tiriraukawa¹⁴. • The line from Whangaehu to Te Kie Kie at Rangitikei was Tonganui's line as stated by Aperahama. In the Otairi case Aperahama stated Tonganui's boundary as running from Whangaehu to Turakina, to Tiriraukawa to Te Kie Kie, crossing the Rangitikei river to Mangamako, going all the way to Oroua¹⁵.

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Central Rangitikei (cont 2)	Land Area	Tonganui	<ul style="list-style-type: none"> The boundaries of Tonganui's lands commenced at Whangaehu, on both sides of the river up to Otairi, to Turakina, up to the Oroua river¹⁶ Tairapanga's 'mana' came from his having conquered Ngati Whiti, Ngati Hauiti & Ngati Kahunu, who fought against him at Rangitikei. He chased them from Whangaehu to Rangitikei & they never returned¹⁷ I deny that the evidence given by Aperahama at the hearing of Otairi, that the land from Kiakia to Tiriraukawa belonged to Tongonui is correct¹⁸ A number of pieces of land have been brought before the Court by Ngati Apa & they did not set up Apa as an ancestor, but Tongonui, a descendant of Apa. Otamakapua, Rangatira, Otairi and others are lands in which Tongonui has been put up as an ancestor¹⁹ While staying and working at Te Houhou we caught eels at various places and we caught birds at Rangatira, Parororangi, Miko a Meremere, Turanga o Kahukura and elsewhere²⁰ Te Kiekie is where Patea begins. On the other side of the river there is a stream called Mangamako and inland from there is a place called Whakapoka, the boundary line lies between them²¹ The Ngati Hauiti lands are inland from the line from Te Kiekie to Mangamako, seaward of this the land belongs to Ngati Apa, the residents at Oroua, Rangitikei, Whangaehu and Turakina²².
Haowhenua	Central Rangitikei	Cultivation	Tonganui	<ul style="list-style-type: none"> Haowhenua, on the Rangitikei, lies within the Ngati Pikiahu block. Te Houhou is on one side of the river while Haowhenua is on the other, just a little lower down²³.
Mitiwhenua	Central Rangitikei	Cultivation	Tonganui	<ul style="list-style-type: none"> While at Ongaonga we cultivated at Mitiwhenua which is on the other side of the river²⁴
Moneramarama	Central Rangitikei	Settlement		<ul style="list-style-type: none"> I lived at Moneramarama, two miles from Marton, four miles from Mangaraupi²⁵.
Otuwhare	Central Rangitikei	Fighting pa	Tonganui	<ul style="list-style-type: none"> While cultivation at Pakihikura, my ancestors occupied the Otuwhare pa²⁶
Patumahoe	Central Rangitikei	Cultivation	Tonganui	<ul style="list-style-type: none"> While at Ongaonga we cultivated at Patumahoe which is on the other side of the river²⁷
Taratehauhau	Central Rangitikei			<ul style="list-style-type: none"> Taratehauhau is between Tiriraukawa and Te Kiekie²⁸
Te Ana	Central Rangitikei	Pa		<ul style="list-style-type: none"> At the time of Kuititanga I was living at Te Ana, a pa of Ngati Apa and Ngati Raukawa under their chiefs Haerewharara and Nepia Taratoa. Of Ngati Apa there was also Pikiata, Te Hakeke, Tahataha, Marumaru, Turangapito and many others²⁹
Te Rangiparoa	Central Rangitikei	Fighting pa	Tonganui	<ul style="list-style-type: none"> While cultivation at Pakihikura, my ancestors occupied the Te Rangiparoa pa³⁰ My elder brother died at Te Rongaparoa.³¹

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Te Rimu	Central Rangitikei	Cultivation	Tonganui	<ul style="list-style-type: none"> • While at Ongaonga we cultivated at Te Rimu which is on the other side of the river³² • There were cultivations in clearings within the bush East of Te Rimu, a little beyond Turanga o Kahukura. Te Mahoe is on the opposite side of the river³³
Te Riu	Central Rangitikei	Cultivation	Tonganui	<ul style="list-style-type: none"> • While at Ongaonga we cultivated at Te Riu, which is on the other side of the river³⁴
General	Kiwitea	Stream and general area	Tonganui	<ul style="list-style-type: none"> • I know of no cultivations on Kiwitea, I know that the people went there to get eels. Potatoes have been cultivated at Kiwitea, Hohepa and others had whare there. Ngati Tumokai always caught birds on the other side of Kiwitea but Tonganui would not allow them to come onto the south side³⁵.
Papauku	Kiwitea, Oroua	Cultivations	Tonganui	<ul style="list-style-type: none"> • Hakeke had cultivations at the intersection between Kiwitea and Oroua at Papauku³⁶.
General	Maputahi 2	Land Block	Tonganui	<ul style="list-style-type: none"> • I have never heard of Tonganui's boundary³⁷ • Tonganui is the basis of my claim. Tonganui was one of my ancestors, he was a very great man. He is represented at Whangaehu by Aperahama, myself and Ranginui and others³⁸ • Paekowhai is outside of the two rivers, Manuiri is right in the centre of the land and falls a long way within the boundary(Tonganui's boundary) stated by Aperahama that is at the headwaters of these rivers. I do not claim this land without interest. I claim by right of Tonganui. I am sixth in descent from Tonganui. His son Pikiinau resided on the land with his younger brothers. He grew Kumara there and caught birds and rats over the whole land between the rivers of which Maputahi forms part³⁹ • Pikiinau's son, Upokokaiaora, was born there and lived there until he removed to Rangitikei⁴⁰ • I heard Te Hakeke say in his lifetime that the land between the two rivers should be for the chiefs. I heard Kawana Hunia say yesterday that he claimed the land through both the right as a descendant of Tonganui, and on the agreement of the sale. I acknowledge his descent from Tonganui and therefore say let it stand, but do away with the second claim⁴¹ • I claim Maputahi no 2 through Tonganui⁴². • I live at Rangitikei and Turakina, and am of the Ngati Tupataua hapu. Ngati Apa is the mana on the Maputahi no 2 land, we claim through Tonganui⁴³. • I heard that Maputahi lies within Tonganui's boundary⁴⁴
General	Otamakapua	Land Block	Waikorokio	<ul style="list-style-type: none"> • After one chapter of fighting Tangihau's daughter married Tamatoe and their descendants are Ngati Apa chiefs. This woman was buried by Tamatoe on Otamakapua. She was a descendant of Waikorokio. Hori Te Rangiao lived there also. We did not live there as our claim is through conquest only⁴⁵.
Mangamako	Otamakapua	Stream	Tonganui	<ul style="list-style-type: none"> • Mangamako is just opposite Otairua⁴⁶
Parororangi	Otamakapua	Cultivation		<ul style="list-style-type: none"> • I used to plant potatoes at Parororangi, this was before Haowhenua, this is on Otamakapua⁴⁷

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Pareakaretu	Land Block		<ul style="list-style-type: none"> The boundary of the land, commencing at Tahuhu on the Government boundary, thence along that line to Makowha on the Turakina river, thence up the river to Whare i Hunga, thence across to Te Kie Kie on the Rangitikei river and then down the Rangitikei river to Tahuhu. The land is not occupied at the present time but those hapu named go there to get eels, birds and wild pigs, there are no kainga or whare up there. The boundary of the inland border of this block is not the boundary of our lands it is the boundary of the sale only⁴⁸ Hapu interested in the Paraekaretu block are Ngati Rangiwhakaturia, Ngati Tumoetere, Ngati Ika, Ngati Ratua, Ngati Paenga, Ngati Moeawatea, Ngati Rangiwhaiao, Ngati Koko, Ngati Tamahoru, Ngati Awhe, Nga Ariki, Ngati Rangitumoana, Ngati Tamatea, Te Ihi o te Rangi, Ngati Tamakuia, Ngati Hou, Ngati Rangitukehu^{49 50}
Parewanui	Parewanui	Kainga		<ul style="list-style-type: none"> About the time of Haowhenua I was living at Parewanui, Ngati Apa were concentrated there. I stayed there and at Te Houhou, moving backward and forward. At that time Turangapito, Te Hakeke, myself, Tahataha, Marumaru and others were the heads of the tribe⁵¹ At the time of Haowhenua, we were at Parewanui. There were two carved houses there and many wharepuni. This was the regular permanent settlement of Turangapito. One of the carved houses was called Maringiwai belonged to Turangapito. The other, Huritaukari belonged to Marumaru. Te Hakeke and Tahataha were living there also⁵². After Te Kuititanga we moved from Te Ana down to Parewanui where we built pa and substantial houses that bore names. I was there at the time the Treaty of Waitangi came and also Christianity. We stayed at Parewanui for a long time for instruction and worship⁵³ We also had a pa at Te Awahou and a fishing village at the mouth of the river. After hunting at Te Houhou and fishing at the mouth of the river, we would return to Parewanui. In the summer we went over the country catching eels and other fish and in the autumn we caught birds, then we would return to Parewanui⁵⁴

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Ongaonga	Porowhiti	Fighting pa	Tonganui	<ul style="list-style-type: none"> • Ongaonga was another fighting pa, Te Hakeke lived there, I was born there and grew up there⁵⁵ • We lived at Ongaonga with other chiefs such as Turangapito, Te Rangiteki, Tahataha, Marumaruru, Te Rangiao and Kawariki. Okorewa lived here before she was married⁵⁶ • Ongaonga is on the south bank of the Waitapu stream on Porowhito land. Ongaonga was occupied by Pikiarau, Ika and their descendants⁵⁷ • Ongaonga pa is situated at the meeting point of the Matahiwi and Waitapu streams. I was born at the Ongaonga pa⁵⁸ • Ngati Ika have been cultivating at Ongaonga since before the arrival of the Europeans among Nga Puhi, up to the time of the conflict between Ngati Apa and Whanganui⁵⁹ • While cultivation at Pakihikura, my ancestors occupied the Ongaonga pa⁶⁰ • My parents lived at Te Kopanga and Ongaonga. They cultivated at these places⁶¹
Pukiore	Porowhiti	Fighting pa	Tonganui	<ul style="list-style-type: none"> • Tonganui's principal pa was Pukiore on the Onganganga stream on this block⁶² • Pukiore is on the north bank of the Waitapu stream on Porowhito⁶³ • There were carvings of Tonganui burnt with the pa at Tapuae in Tairapanga's time⁶⁴ • The carved tree of Tonganui at Pukiore was burnt in the time of Tairapanga. I do not know how the pa was burnt⁶⁵
Waitapu	Porowhiti	Stream	Tonganui	<ul style="list-style-type: none"> • Waitapu does not flow through Tapuae⁶⁶
General	Porowhito	Land area	Tonganui	<ul style="list-style-type: none"> • Porowhito is the block of land situated at the southern end of the Tapuae block⁶⁷
Arawahamahoe	Rangatira	Crossing		<ul style="list-style-type: none"> • After Tarokopae, coming down the Pourewa Stream, is Arawahamahoe, this is a crossing⁶⁸

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Rangatira	Land Block	Tonganui	<ul style="list-style-type: none"> • Inland from the Rangitikei River on Rangatira the land is mountainous, wooded country. Within my own times Ngati Apa had settlements on it⁶⁹ • This block bears no other name than Rangatira, there was a name applicable to a partition of it called Taraketi⁷⁰ • Rangatira is the name of a range of hills, the land belonged to Tonganui who gave it the name I suppose as it was an ancient preservation of his⁷¹. • The boundary of my ancestors was as follows; following the Rangitikei down to the sea; thence along the Coast to the mouth of the Turakina and then up that river to Tiriraukawa. Within these limits lay the lands called Rangatira. There were other subordinate names for various partitions⁷² • Tuariki came to Rangatira from the Turakina⁷³ • Tuariki was a chief and ancestor of Ngati Apa from whom we derive these lands⁷⁴ • The owners of Rangatira are the hapu descended from Tonganui, all of them, ie the Ngati Apa hapu in residence at Parewanui, Whangaehu and Turakina. There are also Ngati Apa resident elsewhere, among the Whanganui and Horowhenua people. Parewanui, Turakina and Whangaehu are the sole permanent settlements of the descendants of Tonganui, of Ngati Apa at the present time⁷⁵. Tonganui had a defined boundary for Rangatira...commenced at Tiriraukawa, thence to Te Karangi(Takaarangi), thence to Pukiere(Pukiore?), thence to Te Kiekie where it strikes the Makohine stream, and along the stream to the Rangitikei river to Te Ngei⁷⁶ • The boundary of Rangatira as it existed in the time of Tonganui commenced on the Pourewa stream, at Ruakiwi then down the stream to the Rangitikei and followed the river up to the Makohine. This is the permanent(true or special) Rangatira. Thence to Te Kiekie thence to Pukiore thence to Te Karangi, thence to Tiriraukawa. Te Ruakiwi is on the west side of Pukiore. There are landmarks on this ancient boundary; Te Makohine stream itself is one, Te Kiekie is another. Te Ruakiwi was a place⁷⁷. • Rangatira hill was named after a gathering of Ngati Apa chiefs back in the day of Turi and others who came across from Hawaiki. This ancestor landed in Patea.⁷⁸ • The name Rangatira was given in the times of Tukipatia who came in Aotea waka and landed at Patea⁷⁹. • I have visited the places on the Rangitikei river above Te Ngei. I go up to catch birds in the winter and eels in the summer⁸⁰ • Plantations were made in the summer. These plantations were left in the care of Hori Te Rangiao, the chief of this area, and Reweti Pokuru⁸¹

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Rangatira (cont 1)	Land Block	Tonganui	<ul style="list-style-type: none"> • There are several noted miro trees on the Rangatira block, Te Akatia is one of these situated in the interior of the block, it belonged to Tonganui and his generation. Another is Te Kiekie, different from the place of the same name. A third was Paruparu and a fourth was Tauwharo, in reference to which there was a waiata, to the following effect "Tamatea was leaving this tree behind him to go elsewhere, and would leave Tutumapou also, he would also leave the Papa a Patua behind him rustling with the calabashes of Patua in the front of his house. A fifth tree, a rata, was Te Whakamarumarū o Punakaiairiki, under which Punakaiairiki lived. A sixth tree was a Kahikatea in which snares were set called Mataimoana. A seventh was called Ngahura o Puanga, also a kahikatea, an eighth was called Waitaheke, a miro⁸² • Te Kumete a Tamatoī was the name of another miro, has a song connected with it. Another miro is Te Ara a Taua, another is Te Rere and another is Te Ahikiri, near the Pourewa boundary⁸³. • Taungapuku is another place, it is the name of a tree around which the settlement grew. There was a song sung by Te Rapirapi, from Kapiti, related to Rangatira and birds (huahua) that were caught and preserved there. This waiata mentions Te Korehe, the father of Te Waitere Marumarū, Pairu, the mother of Tahataha, Te Uka, a father of Aperahama Tipae, Piki, a father of Hori Te Rangiao⁸⁴. • The streams I know of that flow down from the Rangatira range and join the Rangitikei river are Makaraka, then Parekorako, then Kauiawhea, then Ahikiri⁸⁵. • The Rangatira ridge was named on account of there having been a great meeting of Chiefs there. This occurred among the generations between Apahapaitaketake and Tonganui, some five generations⁸⁶. • At this time of Christianity and blankets, Ngati Apa still spread over the Rangatira block catching birds and eels, in their eel weirs. They did this off and on. No one interfered, if they had done so it would have been at the peril of their own lives.⁸⁷ • I have heard of Ika is the ancestor of the entire Ngati Apa tribe. He lived at Rangatira and died on the block at Kurepo, at its southern end near the Rangitikei river upon the upper flat. He was buried where he died. He was disposed of according to old Maori custom, wrapped up carefully and placed on a platform in a tree⁸⁸ • Ika was a son of Tonganui, died a natural death some time after the fight at Rongomotumotu pa⁸⁹. • Ngati Apa own this land exclusively. Ngati Apa generally occupied this land as well as the river banks⁹⁰

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Rangatira (cont 2)	Land Block	Tonganui	<ul style="list-style-type: none"> While living at Parewanui after Christianity had arrived Ngati Apa were constantly going to the Rangatira lands to fish and hunt. No other tribe challenged our right to do so. Ngati Apa owns exclusively the land from Te Kiekie south⁹¹. We went up the Pourewa stream to get to Rangatira as this range runs between the Pourewa stream and the Rangitikei river⁹²
Hapopo	Rangatira	Significant site	Tonganui	<ul style="list-style-type: none"> Near to the tree named Te Ahikiri stands the rock known as Hapopo, the child of a man named Hapopo died there and was found by another of his children after this had happened, and this child felt sure that he also would die if he stayed there, then he used this whakatauki respecting his dead brother, 'Atua, ka hura ki te rangi, waiho te mate mo Hapopo' signifying that if both should die there, their father who was living at a distance would see their shadows reflected on the sky. The dead body was changed to stone, when our people passed that stone it was customary to break a branch from the forest and throw it at the stone as an offering to secure them from hail and rain on their journey, this custom has lingered even in our own time.⁹³
Hauhau	Rangatira	Eel fishery, cultivation and fern root source	Tonganui	<ul style="list-style-type: none"> Up river from Mangaonoho is Hauhau⁹⁴ The Hauhau already mentioned is on the Rangatira block. It is a place where we caught eels and planted potatoes, and gathered pohata(fern tree shoots)⁹⁵
Hawera	Rangatira	General land area and forest, urupa	Tonganui	<ul style="list-style-type: none"> Another place near Otupaki was Hawera, a large area of land including a forest⁹⁶ There is a totara grove at Te Hawera⁹⁷ Te Hawera was the burial place for those who died at Te Mahoe. Te Hawera was away from the river bank. This was not an ancient burial ground, I know of none there but those buried in my own time being Te Aotaiiau, Tawhiro and others⁹⁸ Te Aotaiiau, elder brother of Te Ika, died at Te Mahoe and was buried at Te Hawera. Tahataha had children, all of whom are dead; they also were buried at Te Hawera⁹⁹
Kaiawhea	Rangatira	Totara stand	Tonganui	<ul style="list-style-type: none"> There are five totara trees at Kaiawhea¹⁰⁰
Kohaeroa	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> Up river from Tapui a te Urukarere is Kohaeroa which is a fertile flat where we had a settlement¹⁰¹
Kohangaruru	Rangatira	Hill	Tonganui	<ul style="list-style-type: none"> Kohangaruru is a crest in the Kie Kie district¹⁰²
Kohuroa	Rangatira	Cultivation	Tonganui	<ul style="list-style-type: none"> Up river from Te Mimi o Ahua is Kohuroa. This is a place where we had cultivations¹⁰³
Kurepo	Rangatira		Tonganui	<ul style="list-style-type: none"> Ika died at Kurepo some time after the fight at Rongomotumotu. He died at its southern end near the Rangitikei river upon the upper flat. He was buried there according to old Maori custom, wrapped up carefully and placed on a platform in a tree^{104 105} Kurepo is situated north east of Te Ngei, up stream¹⁰⁶

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Makaraka	Rangatira	Stream, Kainga	Tonganui	<ul style="list-style-type: none"> Up river from Tahuhuorango is Makaraka. This is a stream running down from the ranges. There was a Kainga there¹⁰⁷ I used to plant potatoes at Makaraka¹⁰⁸
Makohine	Rangatira	Stream, Boundary	Tonganui	<ul style="list-style-type: none"> Beyond Pirunui is the Makohine stream rising in the mountains and falls into the Rangitikei River. This stream is the boundary between Ngati Apa and Ngati Hauiti¹⁰⁹
Mangaonoho	Rangatira	Stream	Tonganui	<ul style="list-style-type: none"> Beyond Tupapa, further up river, is Mangaonoho. This is a stream that comes from the hills. Our ancestors had a fighting Pa there that belonged to Te Rangituawhiti¹¹⁰
Moengaitanga	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> Up river from Te Akatarewa came Moengaitanga, so called because of a Whanganui woman named Tupanewhara and a man named Rangiawhiowhio lived there with whom she was in love. He was a lazy man more fond of gathering sweet fruits than of clearing and cultivating. Once he did make a small clearing by setting it on fire. On seeing this the woman used a whakatauki in respect of this.(not recorded) Rangiawhiowhio was a Ngati Apa man¹¹¹
Ngawhitiwhiti	Rangatira		Tonganui	<ul style="list-style-type: none"> Ngawhakawhitiwhiti was a path along the ranges, this path lead to Tuitangiata, and thence to Te Hinaururuahine tutira and thence to Ruakiwi¹¹²
Okopae	Rangatira	Bird place	Tonganui	<ul style="list-style-type: none"> Furhter up the river beyond Pirhakoakoa is Okopae, a noted breeding place for shags which we caught and ate¹¹³
Omare	Rangatira	Ascent	Tupaku, Tonganui	<ul style="list-style-type: none"> The name Omare is derived from the ascent (pikitanga) of one of the ancestors of Ngati Apa named Tupaku, the father of Tonganui. When he arrived at the middle of the ascent (of the Kurepo cliff) he was out of breath and coughed.¹¹⁴ Proceeding up the river from Parekorako we had a place called Omare, a pass up the Rangatira hill; a steep path up from the river valley on to the high grounds we visited thither to catch Pigeons, Tui, etc.
Oraikawa	Rangatira	Land area		<ul style="list-style-type: none"> After Totara is another spot called Oraikawa¹¹⁵
Otahinga	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> Otahinga was within the block and was used by Aperahama Tipae and his people, Ngati Tumoetere and Ngati Ika, when they went up to collect food¹¹⁶
Otauawhi	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> Beyond Hauhau, further up river, is Otauawhi¹¹⁷ Otauawhi was a settlement¹¹⁸
Otauirā	Rangatira		Tonganui	<ul style="list-style-type: none"> After Waiwhero, further up river, is Otauirā. This is an ancestral name for the land¹¹⁹
Otupaki	Rangatira	Place for catching birds	Tonganui	<ul style="list-style-type: none"> There was a place called Otupaki (or Tupaki) where ground snares were set to catch weka¹²⁰.
Otuparua	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> Up river from Makarka is Otuparua, which is a Kainga. There is an ascent from here which led up to a place where we went bird catching¹²¹
Pakihiroa	Rangatira			<ul style="list-style-type: none"> After Ruatarau is Pakihiroa, after which the boundary turns along the Taraketi line¹²²

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Paparangiōra	Rangatira	Fighting pa	Tonganui	<ul style="list-style-type: none"> There was also a pa on the other side of the river from Pukiore called Paparangiōra¹²³ Paparangiōra was on the other side(west) of the river from Turangaokahukura¹²⁴ There was a pa in the times of our ancestors at Rangikumete on the Rangitikei above Te Houhou, it was called Paparangiōra. Pukeko was the rangatira of that pa¹²⁵
Parekorako	Rangatira	Kainga, stream	Tonganui	<ul style="list-style-type: none"> Parekorako was a settlement situated close to the Puapuatauaki eel weir, Parekorako is also the stream from the hills that comes in there¹²⁶
Parikawau	Rangatira	Breeding ground		<ul style="list-style-type: none"> Relative to the interior of the block and the line in the direction of Te Karangi (Takaarangi). The name of one place is Parikawau, it is on this block. It was a breeding ground for shags, took its name from them, Ngati Apa caught birds there¹²⁷.
Parikawau	Rangatira		Tonganui	<ul style="list-style-type: none"> I have heard of a place on the Pourewa stream called Parikawau within the block, below Otahinga¹²⁸
Pirihakoakoa	Rangatira	Bird place	Tonganui	<ul style="list-style-type: none"> Further up the river beyond Mahoe comes Pirihakoakoa, named after the bird called hakoakoa which lived in holes in the ground, when the young were large and fat enough we took them from the holes for food¹²⁹
Pirunui	Rangatira	Totara stand, kainga	Tonganui	<ul style="list-style-type: none"> Further up river from Otaira is Pirunui. This is a totara bush and a settlement¹³⁰
Puapuatauaki	Rangatira	Eel weir Fighting pa	Tonganui	<ul style="list-style-type: none"> Near to Te Ngei and Parekorako was an eel weir called Puapuatauaki, I myself caught eels there. There was a pa called Puapuatauaki of which Te Ika Takiao was the rangatira, this was on the bank of the Rangitikei river near Paparangiōra¹³¹
Puatawhiwhi	Rangatira	Hill	Tonganui	<ul style="list-style-type: none"> Puatawhiwhi is a summit is at Kohangaruru¹³²
Putorino	Rangatira		Tonganui	<ul style="list-style-type: none"> Putorino is on the Rangatira side.¹³³ Putorino is seaward of Makaraka, on the Rangatira side of the river¹³⁴. Further up the river beyond Okopae is Putorino, which was named from Tuariki blowing his horn there.¹³⁵ Putorino is on the Rangatira side of the river not the Otamakapua side¹³⁶
Raekumete	Rangatira	Totara stand, Kainga	Tonganui	<ul style="list-style-type: none"> Near to Waipapa was Raekumete, part of which was inhabited¹³⁷ There are totara trees standing here and there at Raekumete¹³⁸
Raepaoa	Rangatira		Tonganui	<ul style="list-style-type: none"> Further up river from Wairapukahu was Raepaoa which is an ancestral name¹³⁹
Rongomotumotu	Rangatira	Fighting pa	Tonganui	<ul style="list-style-type: none"> After Taporapora going up river came Rangomotumotu. This pa was before my time and belonged to Ngati Apa¹⁴⁰ Rongomotumotu was an ancestral pa dating from the days of Tonganui and Pukeko, it was not occupied by Ngati Hauti. I have heard that the pa belonged to Pukeko and his people¹⁴¹ Te Rongomotumotu was a pa inland of Te Ara o Tawhaki¹⁴²

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Ruatarau	Rangatira	Land area		<ul style="list-style-type: none"> Beyond Arawahamahoe, proceeding down the Pourewa Stream, is Ruatarau¹⁴³
Tahuorango	Rangatira		Tonganui	<ul style="list-style-type: none"> After Moengaitanga, further up the river was Tahuorango, which is an ancestral name¹⁴⁴
Tahunawhio	Rangatira	Path, pass	Tonganui	<ul style="list-style-type: none"> I had a pass up to the hills at the Makohine stream called Tahunawhio, leading up to a peak called Puatawhiwhi, at Kohangaruru; thence following the kaweka range to Te Whataroa¹⁴⁵ There is a pikitanga leading up to Te Whataroa from Makohine¹⁴⁶
Tahunawhiro	Rangatira	Path, pass	Tonganui	<ul style="list-style-type: none"> A pikitanga led up from Otuparua to Maturu, a point of ascent and reached the summit at Ohineiti, a road leading up along the range; along this range was the chief ground for spearing birds with the 'tao'. Another path leaving off from this lead led to a settlement called Te Ahitahuiwi¹⁴⁷ A pikitanga to Te Whataroa led up from Otuparua, which was a long way from Makohine. It is called Tahunawhiro¹⁴⁸
Tahupo	Rangatira	Urupa	Tonganui	<ul style="list-style-type: none"> A son of Te Aowhatanga, who was related to Hori Te Rangiao, died at Moengaitanga and was conveyed to Tahupo, on top of the ranges inside this block. His name was Ika, named after his great ancestor. I was present at the nehunga with Tahataha, Marumaru, Papaka, Te Haurangataua, Hori Te Rangiao, Rangitakimoana, Turangapito and many others. These people were all living then at Moengaitanga¹⁴⁹
Tapatapaatane	Rangatira	Eel fishery and bird place	Tonganui	<ul style="list-style-type: none"> Up river from Te Ahikawau was Tapatapaatane, this is another place where we caught eels in the river and birds in the forest¹⁵⁰
Taporapora	Rangatira	Totara stand	Tonganui	<ul style="list-style-type: none"> There are some totara trees standing above the cliffs at Taporapora¹⁵¹ Next further up from Putorino on the Rangitikei River comes Taporapora which was an eel weir used up to the time of Kuititanga.¹⁵²
Tapui a te Urukarere	Rangatira		Tonganui	<ul style="list-style-type: none"> Beyond Tapatapaatane, further up river is Tapui a te Urukarere, this was named so from a person who came from Whanganui and inspected the land, locating a splendid position for a pa and selected it. No pa was ever built there¹⁵³
Tarokopae	Rangatira	Land area		<ul style="list-style-type: none"> After Tauakotihi, coming down the Pourewa Stream, is Tarokopae, which is a parcel of land¹⁵⁴
Tauakotihi	Rangatira	Land area		<ul style="list-style-type: none"> After Te Rekereke o Tonganui, on the Pourewa Stream, is Tauakotihi¹⁵⁵
Taumataarangi	Rangatira	Fighting pa	Tonganui	<ul style="list-style-type: none"> Taumata a Rangi was a pa higher upriver from Te Ara o Tawhaki¹⁵⁶
Tawahuruhuru	Rangatira		Tonganui	<ul style="list-style-type: none"> After Otawahi, further up river, is Tawahuruhuru¹⁵⁷ Tawahuruhuru was a place where we lived during the eel season. This place was named on account of the act of the killing of the eels which had been taken out of the river by Rangituawhitu. He lived about the period of Tonganui¹⁵⁸

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Te Ahi Mahunu	Rangatira	Pathway, pass	Tonganui	<ul style="list-style-type: none"> At Pirunui there is a pass up the hills called Te Ahi Mahunu; leading up to Kohangaruru, the crest of the pass, a taumata in the Kie Kie district¹⁵⁹ There is a pikitanga leading up to Te Whataroa from Pinui, near Te Kiekie. Pinui is near the Makohine stream¹⁶⁰
Te Ahikawau	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> Beyond Te Uaire, further up river is Te Ahikawau, a settlement¹⁶¹
Te Ahitahuiwi	Rangatira	Kainga, bird place	Tonganui	<ul style="list-style-type: none"> Situated on the interior of the block, Te Ahitahuiwi was a settlement and was a noted spot for catching birds¹⁶²
Te Akatarewa	Rangatira	Stream	Tonganui	<ul style="list-style-type: none"> Above Rongomotumotu and another old Ngati Apa fighting pa, the name of which is forgotten, lies Te Akatarewa, a stream coming down from the Rangatira ridge, a considerable place of resort for Ngati Apa in my time¹⁶³.
Te Apukaihuka	Rangatira	Path, pass	Tonganui	<ul style="list-style-type: none"> At Wairapukahu there was a pass up to the hills called Te Apukaihuka, leading up to Tikongamounga, one of the summits of the range, where we went up to catch birds¹⁶⁴ Another pikitanga or road into the hills was called Te Apukaihuka, leading from Te Waihapukao to the summit at Nga Karu o Matariki, a famous bird snaring tree. This track leads to Whataroa¹⁶⁵
Te Ara o Tawhaki	Rangatira	Fighting pa		<ul style="list-style-type: none"> Te Ara o Tawhaki is near to the Parekokako stream and cliff, about the same distance from the Rangitikei river¹⁶⁶. Te Araotawhaki, a large pa on Rangatira¹⁶⁷ There was a pa named Te Ara o Tawhaki a little further up the river from Puapuatauaki, Tamatoi was the chief¹⁶⁸
Te Ewe	Rangatira	Waahi tapu	Tonganui	<ul style="list-style-type: none"> The place called Te ewe was not a settlement but one of our ancestors was born there and the spot was named as a consequence¹⁶⁹
Te Kiekie	Rangatira		Tonganui	<ul style="list-style-type: none"> Te Kiekie is near Pinui¹⁷⁰.
Te Kohuroa	Rangatira	Totara stand	Tonganui	<ul style="list-style-type: none"> There is a totara grove at Te Kohuroa¹⁷¹

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Te Mahoe / Matahiwi	Rangatira	Kainga		<ul style="list-style-type: none"> The great bend of the river now called Te Mahoe but formally called Matahiwi. After the fight of Ngati Apa and Ngati Hauiti it took the present name, because Ngati Apa were armed with weapons of Mahoe.¹⁷² Te Mahoe was named from the weapons of that wood being used, they were suddenly caught up and used these weapons on the spur of the moment, as no messenger had come to warn them that Ngati Hauiti were on the warpath. Te Mahoe (then called Matahiwi) was a large settlement and the attack occurred during the time of Tamatoii and other descendants of Tonganui and his children Ika and Pikinau, in the times of Ika a Takiau who was the son of Tuwhakauu. Ngati Hauiti came down from the inland country, from Tuhua, from Otairi¹⁷³ Going upstream beyond Waimanu is a great place of the Ngati Apa called Mahoe, I have lived there myself with my tribe for more than a year at a time before Kuititanga. We have burial places there, I can name people of our tribe who lie there; Te Rangitaiawhaki, Te Aotaiiau, Powhiro; these were chiefs; one was the son of Tahataha, another of Rangiao and another of Te Aopatiki. These were the only people buried here in my time, but there were many more buried there previously¹⁷⁴ I used to plant potatoea at Te Mahoe¹⁷⁵
Te Maire	Rangatira		Tonganui	<ul style="list-style-type: none"> Te Maire is on the Rangitikei near Rongomotumotu, above Otuparua, may be between the Makaraka and the Mangaonoho streams, I know that it is between the Makohine stream and Rongomotumotu, on the Rangatira side¹⁷⁶.
Te Mimi o Ahua	Rangatira	Stream	Tonganui	<ul style="list-style-type: none"> Up river from Paepaoa is Te Mimi o Ahua, a stream coming down from the hills. There is a peculiarly formed fall from whence it takes the name¹⁷⁷
Te Ngei	Rangatira	Kainga, cultivations urupa	Tonganui	<ul style="list-style-type: none"> I am prepared to swear that the Ngati Apa have weatherboard houses and cultivations and orchards, have pigs, houses with verandahs and strongly built and peach and apple groves at Te Ngei, I have no houses further up but we go over the whole block from this point. During the months that the fruits are ripe the people scattered over the block. I went to Te Ngei, sometimes I stayed there, sometimes I travelled over the block¹⁷⁸. One totara stands at Te Ngei I built the houses at Te Ngei, both the Matai one and the weatherboard one¹⁷⁹. I was born at Te Ngei, am the son of Takiau who killed Totohu¹⁸⁰ Ngati Apa lived at Te Ngei, this was a permanent place of residence of the tribe¹⁸¹ Hinerahui and her daughters Hinengarara and Rangiopewai were buried at Te Ngei. Ratatu, also a female was buried there as well¹⁸²

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Te Papaii	Rangatira	Kainga		<ul style="list-style-type: none"> Going down the Pourewa Stream from Karangi you come to the settlement of Te Papaii¹⁸³
Te Purakau	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> Near Totarapukapuka there was another settlement called Te Purakau¹⁸⁴ Purakau was a settlement with well built hoses which could whether a storm and within which fires were lit to keep warm¹⁸⁵
Te Rekereke o Tonganui	Rangatira	Land area	Tonganui	<ul style="list-style-type: none"> After Oraikawa, on the Pourewa Stream, is Te Rekereke o Tonganui¹⁸⁶
Te Uaire	Rangatira	Eel fishery and bird place	Tonganui	<ul style="list-style-type: none"> Te Uaire is up river from Otuparua and is a place where we resorted for catching eels and also snaring birds¹⁸⁷
Te Wharara	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> Another settlement was Te Wharara and here there stood a miro tree named Te Akatea which was one of two trees of this name on the block¹⁸⁸
Te Whataroa	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> Te Whataroa is a settlement in the hills belonging to Hori Te Rangiao. The place was first inhabited in the times of Tonganui. I have caught birds there myself along with all my people. Between the times of the Haowhenua(1826) and Kuititanga(1839) I went there. The principal chiefs living there at that time were Hori Te Rangiao, Tahataha, Te Marumaru, Turangapito, Aperahama Tipae, Te Waka Te Kawariki, Tamati Maunu, Noa Te Waiehu, Papaka Kewetone, Heremaia Te Hauporoa, Taituha Pikiata and Te Haiana Takiri; Te Hakeke who lived seaward, often visited his friends up there. This spot was a permanent residence and a kaupapa, it was a kind of headquarters for them at times, we went up there bird catching during the regular fruit and berry season, all Ngati Apa resorted there for that purpose¹⁸⁹ Besides Whataroa I know of no other place in the hills, no other place that is in the interior of the block¹⁹⁰
Tikongamounga	Rangatira	Hill, fighting pa	Tonganui	<ul style="list-style-type: none"> Tikongamounga is a hill in the range behind Wairapukahu¹⁹¹ Tikongamounga was a fortified pa¹⁹²
Tiritiri	Rangatira		Tonganui	<ul style="list-style-type: none"> Up river from Kohaeroa is Tiritiri¹⁹³
Totara	Rangatira	Land area		<ul style="list-style-type: none"> After Te Papaii, on the Pourewa Stream, there comes a spot of land called Totara¹⁹⁴
Totarapukapuka	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> After Raekumete came Totarapukapuka which was a settlement¹⁹⁵
Tupapa	Rangatira		Tonganui	<ul style="list-style-type: none"> After Kohuroa, further up river, comes Tupapa¹⁹⁶
Waimanu	Rangatira	Totara stand	Tonganui	<ul style="list-style-type: none"> There is one totara tree at Waimanu¹⁹⁷ Going upstream beyond Omare we come to Waimanu; a fishing place for eels on the river, and an eeling pond in the totara forest. I have visited here and so has the whole tribe¹⁹⁸
Waipapa	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> Waipapa was a settlement used when gathering provisions in the forest about Hawera.¹⁹⁹
Wairapukahu	Rangatira	Kainga, Urupa	Tonganui	<ul style="list-style-type: none"> Up river from Tiritiri is Wairapukahu. This is a place of residence where an elderly female relative of mine lived. She was the mother of Heremaia Hauparoa and is buried there. She was of Ngati Apa²⁰⁰
Waiwhero	Rangatira	Totara stand	Tonganui	<ul style="list-style-type: none"> There is a totara grove at Waiwhero²⁰¹

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Waiwhero	Rangatira	Totara stand, kainga	Tonganui	<ul style="list-style-type: none"> Up river from Tawahuruhuru is Waiwhero. This is a totara bush²⁰²
Whakapuni	Rangatira		Tonganui	<ul style="list-style-type: none"> Whakapuni lies on the Rangitikei river below Te ewe. It was the place of residence for a sorcerer, who by his incantations divided the river, and stopped its current, causing the river to overflow and deluge the cultivations until he let the current flow on again. He could darken the sky, he could bring thunder, lightening and rain²⁰³.
Whataroa	Rangatira	Kainga	Tonganui	<ul style="list-style-type: none"> Whataroa was a place of residence with well built houses where one can shelter from winter storms and light fires to keep warm²⁰⁴
Parewanui	Rangitikei	Kainga		<ul style="list-style-type: none"> About the time of Haowhenua I was living at Parewanui, Ngati Apa were concentrated there. I stayed there and at Te Houhou, moving backward and forward. At that time Turangapito, Te Hakeke, myself, Tahataha, Marumaru and others were the heads of the tribe²⁰⁵
Pikitara	Rangitikei	Fighting Pa	Tonganui	<ul style="list-style-type: none"> Pikitara was the pa belonging to Te Mana o Tawhaki situated at the bend in the river near Waitapu²⁰⁶
Te Ika a te Mate	Rangitikei	Fighting Pa	Tonganui	<ul style="list-style-type: none"> The pa of Te Hakeke and Turangapito on the south side of the Rangitikei River²⁰⁷
Te Pohue	Rangitikei	Kainga	Tonganui	<ul style="list-style-type: none"> We had well built houses and wharepuni at Te Pohue. There was a very large house respecting which a waiata was composed. This belonged to Marumaru²⁰⁸
Tura o Kahukura	Rangitikei	Fighting Pa	Tonganui	<ul style="list-style-type: none"> The fighting pa of Hakaraia, Marumaru and others, situated inland of Waitapu²⁰⁹
Ongaonga	Rangitikei Waitapu	Fighting Pa	Tonganui	<ul style="list-style-type: none"> Tairapanga lived also at the upper Rangitikei at a pa called Ongaonga at the mouth of the Waitapu stream. He had another pa called Piwharangi. He lived with Tamatoi, they were continually fighting with Ngati Kahungunu and Ngati Te Upokoiri. After the fighting Tairapanga returned to the land about Waipu where he died. Tamatoi died at Rotomapua²¹⁰.
Mangaoroa	Rotomapua			<ul style="list-style-type: none"> Tamatoe was buried at Mangaoroa²¹¹
Manuriro	Rotomapua	Hill	Tonganui	<ul style="list-style-type: none"> I have seen Manuriro. I know it well. It is a hill at one side on the Whangaehu. Lower down the stream it is level ground. Tongonui's boundary is at Manuriro²¹² I have heard that Manuriro is Tongonui's boundary. Tongonui's descendants claim to the seaward side of this line²¹³ Manuriro was a pa of Tongonui²¹⁴ After the building of Kohurupo Tonganui had a pa between the two rivers called Manuriro. That was the pa of Tonganui, and his descendant Tamatoi is buried. I know of no other pa there. Tamatoi occupied the pa at Manuriro on his right as a descendant of Tonganui. His descendants have held this land to this day. I know that Tonganui had this one pa, Manuriro²¹⁵ Manuriro was a fighting pa that Tonganui had between the two rivers, Whangaehu and Turakina²¹⁶. Tamatoe is also a descendant of Tonganui. He died at Manuriro. This was his pa. I have heard Ahuru talk of Ngati Ika, Ika is an ancestor of Tamatoe²¹⁷.

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Rotomapua Whakaware	Land Block	Tonganui	<ul style="list-style-type: none"> <li data-bbox="873 222 1523 348">• Tamatoe, a descendant of Tongonui had a right on those lands, but Tongonui had no right. Tongonui as an ancestor had no right on land seaward of the boundary²¹⁸.

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Rotomapua Whakawhare	Land Block	Tonganui	<ul style="list-style-type: none"> • I live at Turakina. My hapu is Ngariki. My claim on Rotomapua is from Tongonui²¹⁹ • I have seen this land (all of it) described in this map before the Court. Descendants of Pikinau are residing on a portion of this block. I know Rotomapua. Tongonui lived there & his descendants, down to Turanga Pito. A great many of them were there²²⁰ • I object to the boundary mentioned by Eramiha going from Putikai. I did not hear that descendants of Tongonui were ever driven off this block. His names are still over the tribes²²¹ • Pukemata is the boundary of Wakaware on the upper side, on the south of Kapakapa²²² • My ancestor certainly has mana on this block, all over. Pikinau has mana on the Turakina side. Some descendants of Pikinau are living at Wakaware now. Pihama is one. I know Cameron, who is there. Wiremu and I went to turn him off the land. I went on account of Pikinau, because Pihama was there. Pihama stopped me, or the houses would have been burned. When I found that Pihama had leased the land, I ceased obstructing. If it had been any other hapu, I should have driven the Pakeha off. I have eel pah on the land, and Hone Pihama is looking after them²²³ • Hakeke lived on this land, at Rotomapua. I can't say if he worked there. I was told he was there in Turangapito's time. Hoani Hakaraia lived or went on the land, but I cannot say where he lived. Maoris always shifted from place to place as visitors, they did not stop to cultivate. Wuunu has a good claim from my ancestor Tongonui and from Paenga.²²⁴ • The upper portion of the block is Paenga; the rest is Tongonui. Tipae claims through both Paenga and Tongonui. The boundary line of Tonganui to Manuriro was talked about a long time ago I claim from Tongonui; from whom Wuunu Te Ahuru also comes²²⁵ • I heard that Ngati Ratua had no claim on Rotomapua, but on land below Ruatangata. I only heard at that Court that they say they have a claim. I don't know or recognise their claim on Whakaware, which is Hone Pihama's. He has lived there many years²²⁶ • I can't say why the hapus of Tongonui disagree as to Tongonui's boundary. I won't undertake to say who is right. I simply say what I heard as to the outside boundary. I was told that the part of the block called Rotomapua belonged to my ancestors but I claim the whole of the block as a descendant of Tongonui. The grandfather of Hone Pihama lived at Whakaware. If Ngati Paenga had claimed this block, Rotomapua, I should have done my best to defeat them. The line from Pukemata to Manuriro has been lately made. Ancient lines were all twisted. I cannot say if the Wharepu dividing line is part of Tongonui's boundary.²²⁷

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Kakakapa	Rotomapua Whakawhare			<ul style="list-style-type: none"> Kapakapa is on the boundary with Ruatangata²²⁸
Pihaia	Rotomapua Whakawhare	Fighting pa		<ul style="list-style-type: none"> I was told by the old people of fighting on the seaward side of Manuriro on this land at the pah called Pihai²²⁹
Pukemata	Rotomapua Whakawhare			<ul style="list-style-type: none"> Then up River from Te Rewa is Pukemata, at the line of Wharepu²³⁰
Rawiri	Rotomapua Whakawhare		Hill Kainga	<ul style="list-style-type: none"> About the centre of Wakaware is Rawira, a hill inland. Rawiri is the real settlement, from olden times²³¹
Rekereke	Rotomapua Whakawhare	Range		<ul style="list-style-type: none"> There is a range in the middle of the block called Rekereke²³²
Tawhenui	Rotomapua Whakawhare	Stream		<ul style="list-style-type: none"> Tawhenui is further up the river from Te Mai. That is a stream falling into the Turakina. There are some workings there²³³
Te Mai	Rotomapua Whakawhare	Kainga Cultivation	Tonganui	<ul style="list-style-type: none"> Te Mai is on the banks of the Turakina. This is a residence & cultivation, and a place for catching eels in the Turakina, belonging to Tongonui's descendants²³⁴
Te Rewa	Rotomapua Whakawhare	Kainga Eel fishery		<ul style="list-style-type: none"> On the Turakina River is Te Rewa, a residence at a place for catching eels²³⁵
Whakaware	Rotomapua Whakawhare	Kainga Cultivation		<ul style="list-style-type: none"> Above Tawhenui is Wakaware, a settlement & cultivation²³⁶
Owareira	Ruatangata		Tonganui	<ul style="list-style-type: none"> Te Wuunu has claims through Tonganui to Owareira, at the elbow of the Ruatangata block, that is all²³⁷.
Potakataka	Tapua, Otamakapua	Fighting pa	Tonganui	<ul style="list-style-type: none"> Potakataka was another fighting pa²³⁸ Potakataka is on the Tapuae block²³⁹
Turanga-o-kahukura	Tapua, Otamakapua	Fighting pa	Tonganui	<ul style="list-style-type: none"> Turangaokahukura was another fighting pa²⁴⁰ Turangaokahukura was on the Rangitikei river, about on the boundary between Tapuae and Porowhito. This site was destroyed by an earthquake²⁴¹
Matahiwi	Tapuae Otamakapua	Stream	Tonganui	<ul style="list-style-type: none"> Matahiwi is a stream that flows through Tapuae, this stream joins with Waitapu and enters the Rangitikei through the same mouth²⁴²
Pakihikura	Tapuae Otamakapua	Kainga Cultivation	Tonganui	<ul style="list-style-type: none"> Tonganui and Tamatoi lived at Pakihikura, as have their descendants down to Te Matenga, my father. Pakihikura was a cultivation of theirs, their pa were at Ongaonga, Otuwhare and Te Rangiparoa²⁴³.
Pupanga	Tapuae Otamakapua	Miro tree	Tonganui	<ul style="list-style-type: none"> There was a miro called Pupango, the fruits of which were tapu for special occasions²⁴⁴.
Whakapoka	Tapuae Otamakapua	Kainga	Tonganui	<ul style="list-style-type: none"> Whakapoka was a temporary shelter of the Ngati Tamatea people²⁴⁵

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Tapuae, Otamakapua	Land Block	Tonganui	<ul style="list-style-type: none"> The section of Otamakapua that is North of the Mangamako Stream is the real Otamakapua. The land from Mangamako to Pakipaki, to Raoraotaua, to Oterangiturungia, to the Kiwitea stream, South towards Oroua to Papauku then South - West to Matahiwi thence to Parororangi, then following the Rangitikei river to Mangamako. This is the Tapuae land that belonged to Tonganui²⁴⁶. The other side of the river was good land while this side was hilly²⁴⁷ When the first Pakehas came to Whanganui, Marumaru, Te Rangiao, Tata, Takiri and others were living on Tapuae catching Huia and other birds²⁴⁸ I myself never lived on the Tapuae, but my mana is over it. At the time of Christianity, Marumaru and others were living on Tapuae. During settlement at Parewanui Ngati Apa continued to hunt pigs and birds on the land at Tapuae²⁴⁹ Tapuae was the permanent home of my parents, but once they moved to Parewanui to follow Christianity, they only ever visited the land. I have been living on the other side of the Rangitikei river opposite Parororangi. I often go on to Tapuae to catch birds²⁵⁰
Onganganga	Tapuae, Otamakapua	Stream	Tonganui	<ul style="list-style-type: none"> Onganganga was a stream on the block²⁵¹
General	Tapui	Land block	Tonganui	<ul style="list-style-type: none"> Tapui, the block behind Taraketi, belongs to myself, Reupena, Watene Te Ranganui, Pehira Turei. Hamiora Te Iki, Reweti Pokuru and Hori Ngaurupa, all of Ngati Apa²⁵². I was born on the boundary of this block at Tapuiparetao on its west side outside of Taraketi²⁵³.

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Taraketi		Tonganui	<ul style="list-style-type: none"> • I belong to Ngati Apa and am of the Nga Ariki hapu, I live at Turakina. I claim Taraketi through ancestry, my ancestors lived on this land right down to my father's time, he is Waitere Marumaru. My father is a man of influence within Ngati Apa. Other tribes came and attacked Ngati Apa but were defeated. Ngati Hauiti were defeated by my ancestors upon this land. I have never heard that we were ever defeated and had this land taken from us. Ngati Hauiti is the same tribe that had been mentioned by Utiku, Hauiti was the name of the chief, he was killed²⁵⁴. • I have rights to this land, I consider it to be mine, Aperahama Tipae and Kawana Hunia have rights to the land to, they are older than me and are consequently over me in the tribe²⁵⁵. • I belong to the Nga Ariki hapu of Ngati Apa and I reside at Turakina. I claim an interest in Taraketi for myself and my hapu²⁵⁶. • I am of the Ngati Tamakuia hapu of Ngati Apa. I live at Parewanui. My ancestors lived at Taraketi down to the time of my father²⁵⁷. • My ancestors and parents worked upon this land and I could easily point out where they caught pigeons, we go there now to shoot them. It is a reserve of ours for that purpose. The lines by which the people once climbed the trees are no longer in existence, but the trees are still there²⁵⁸. • I belong to Ngati Apa and am from the Ngati Tamakuia hapu, I live at Parewanui, I know the land and have the same interest in it as does Utiku Marumaru²⁵⁹. • Ngati Tamakuia are equal to the Nga Ariki at Taraketi²⁶⁰ • Taraketi was given to Te Rina²⁶¹ • Ngati Koko are a branch of the Ngati Hauiti who have been thrashed by their own people. They came to me and I thrashed them again. Ngati Koko have no standing over my hapu²⁶².
Pakihiroa	Taraketi	River flat		<ul style="list-style-type: none"> • Pakihiroa was a rich river flat within Taraketi²⁶³ • Rawiri Te Mana o Tawhaki is our father, I have a claim through him, Pakihiroa is the place that belonged to him²⁶⁴. • Pakihiroa was not given to Potaka and his people. I objected to Pakihiroa being included in the Taraketi block at the time when it was surveyed, I wanted this land excluded as a reserve for myself²⁶⁵ • I made no objection to Aperahama Tipai and Kawana Hunia gifting Te Houhou, as this was their land. However, Pakihiroa is my land. I would have objected had I heard the boundaries described. Although Aperahama is a chief of Ngati Apa, he still needs the consent of the people before selling or gifting land²⁶⁶.
Papawharangi	Taraketi	Fighting pa		<ul style="list-style-type: none"> • Papawharangi was a Ngati Apa fighting pa situated on Taraketi²⁶⁷

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Ruakiwi	Taraketi	Place for catching birds	Tonganui	<ul style="list-style-type: none"> There is a place below the boundary of Taraketi and Rangatira, on the Pourewa Stream, called Ruakiwi. This was a noted place for birds and the descendants of Tonganui resorted there to catch them.²⁶⁸ Ruakiwi was a spot where we caught Kiwi²⁶⁹
Te Houhou	Taraketi	Cultivation	Tonganui	<ul style="list-style-type: none"> While at Ongaonga we cultivated at Te Houhou which is on the other side of the river²⁷⁰ About the time of Haowhenua we had cultivations at Te Houhou and up river and down river. We had huts at Te Houhou, made of manuka, thatched with Toetoe, ie Kahikatea and Manuka bark. We came here for many years²⁷¹
Te Whare i Hunagarei	Turakina			<ul style="list-style-type: none"> Te Whare i Hungarei is on the Whangaehu side of the Turakina river²⁷²
Otairi	Upper Rangitikei	Range, boundary	Tonganui – Paerangi	<ul style="list-style-type: none"> Otairi is a range, through the intermarriage with Paerangi we were able to cross the ranges. Otairi is opposite Otara and runs over to Whangaehu²⁷³

Tonganui
 |
Pikinau
 |
Ngawari
 |
Tukia
 |
Aoraro
 |
Tauwiri
 |
Momori
 |
Mata
 |
Hone Waitere

This whakapapa was presented by Hone Waitere and is recorded in Whanganui Minute Book 8 on page 144

Tairapanga
 |
Matai | **Korehe**
 | |
Kokorewa | **Teaokehu** | **Te Waitere Marumaruru**
 |
Te Hakeke²⁷⁴

This whakapapa was presented by Wirihana Hunia and is recorded in Whanganui Minute Book 14 on pages 184 and 185

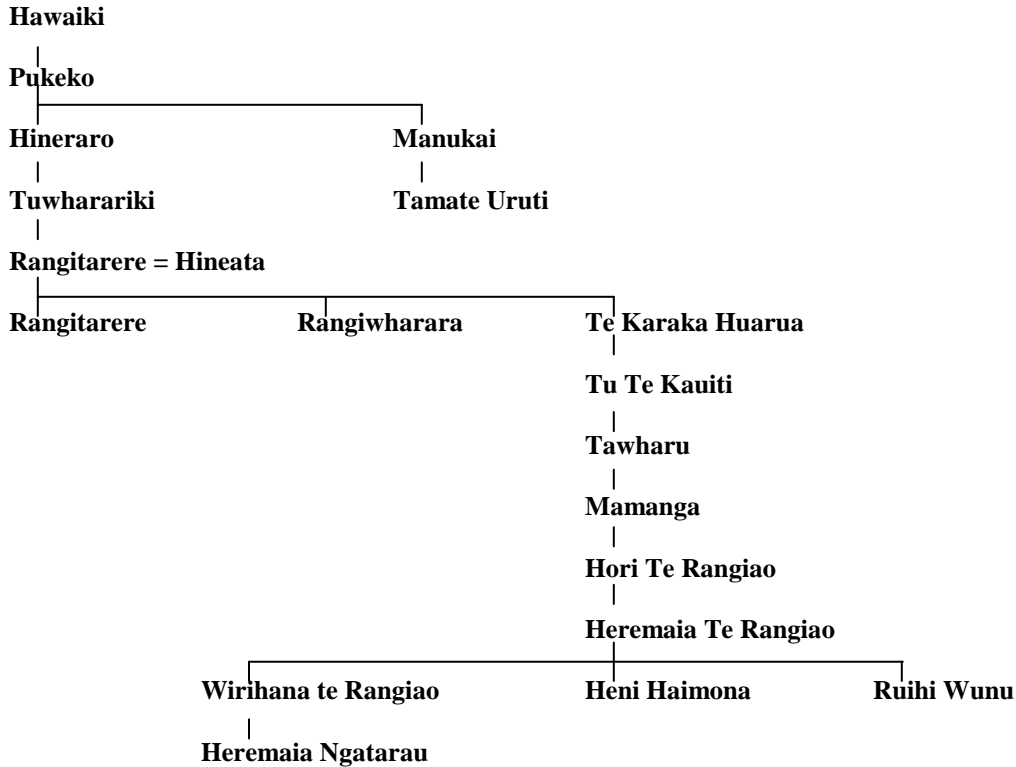
Ika
|
Pikinau
|
Tukiao
|
Inangaware

Hauroro = Haereroa (Ngati Hika Pirau)

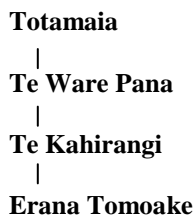
This whakapapa was presented by Pehira Turei and is recorded in Whanganui Minute Book 8 on page 159

Apa
|
Hinerei
|
Tamareia
|
Rakeiora
|
Ruapuke
|
Tamakitehau
|
Tuwahahekanuku
|
Aparongonui
|
Tini-o-te-Makai
|
Hawaiki
|
Pukeko
|
Pineraro
|
Tuwharaki
|
Tarere
|
Hinekotuku

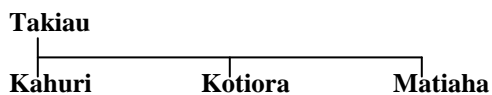
This whakapapa was presented by Watene Ranginui and is recorded in Whanganui Minute Book 13 on pages 439 –440



This whakapapa was presented by Reweti Pokuru and is recorded in Whanganui Minute Book 13 on pages 449 – 450. Note that it is not clear whether Wirihana te Rangiao is the brother or son of Heremaia Te Rangiao.



This whakapapa was presented by Wunu Te Ahuru and is recorded in Whanganui Minute Book 13 on page 437.



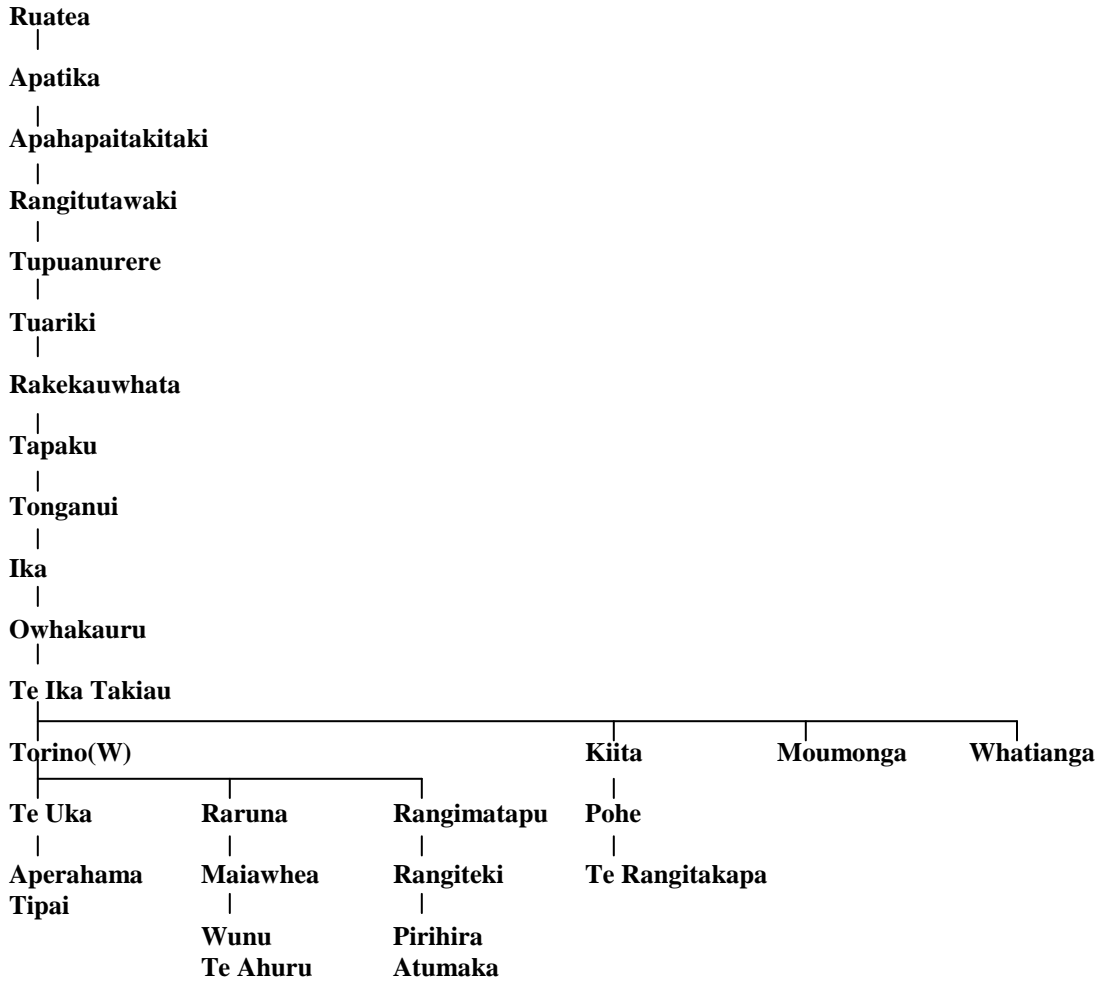
This whakapapa was presented by Matiaha Te Peko and is recorded in Whanganui Minute Book 5 on page 474

Ruatea
|
Apa
|
Tupuahoronuku
|
Tawhito
|
Tupuaunurere
|
Tuariki
|
Rakeipuiaki
|
Rakekauwhata
|
Tupaku
|
Tonganui

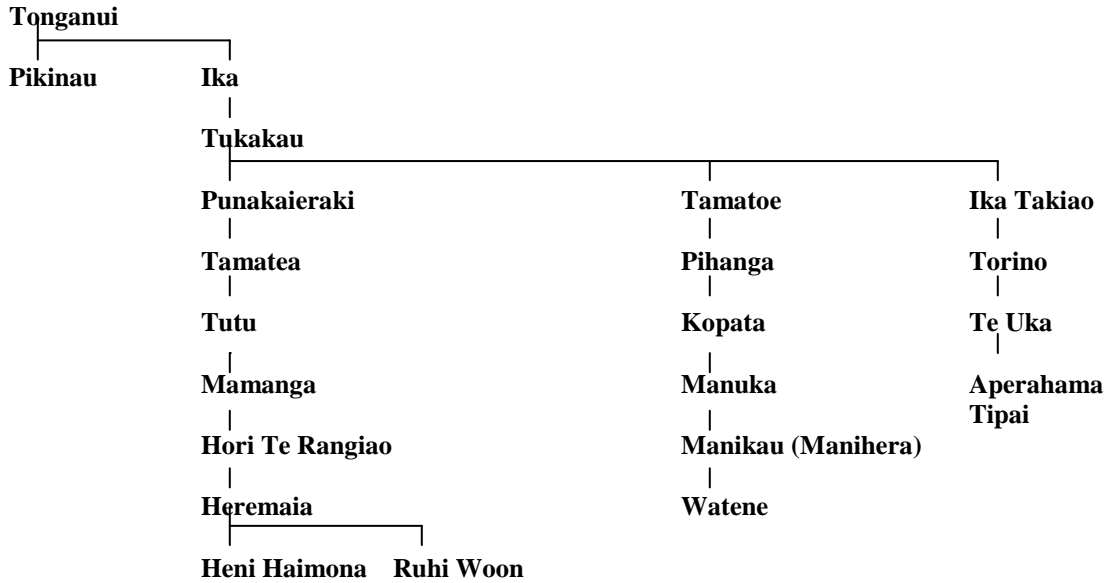
This whakapapa was presented by Utiku Marumaru and is recorded in Whanganui Minute Book 13 on page 444. Note that Rakeipuiaki is usually shown as a sibling of Rakekauwhata. This is most likely an error by the person recording the whakapapa.

Tonganui
|
Pikinau
|
Hinengawhare
|
Te Korukoru
|
Te Whetuiti = Kiriwheke
|
Te Rangituahehe
|
Taroa
|
Wakatoumou = Kahunui
|
Panapa Huru te Rangi = Matapu
|
Piripi Panapa

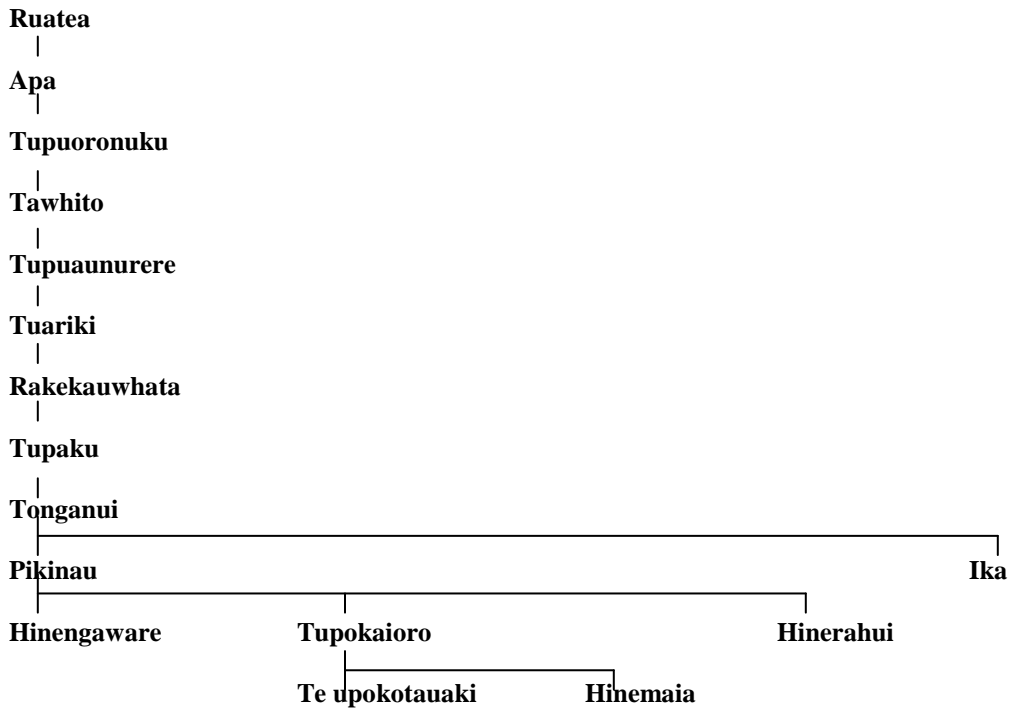
This whakapapa was presented by Piripi Panapa and is recorded in Whanganui Minute Book 13 on page 474.



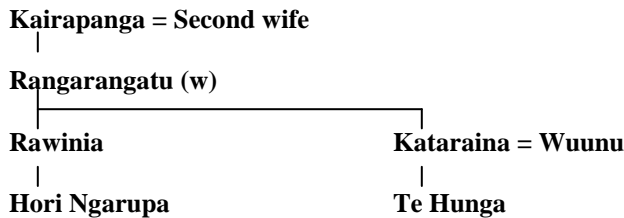
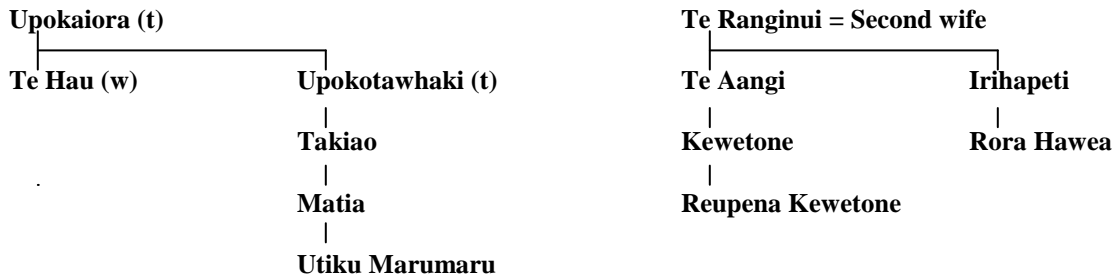
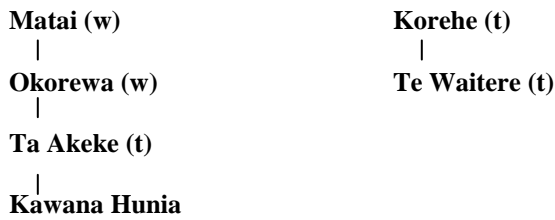
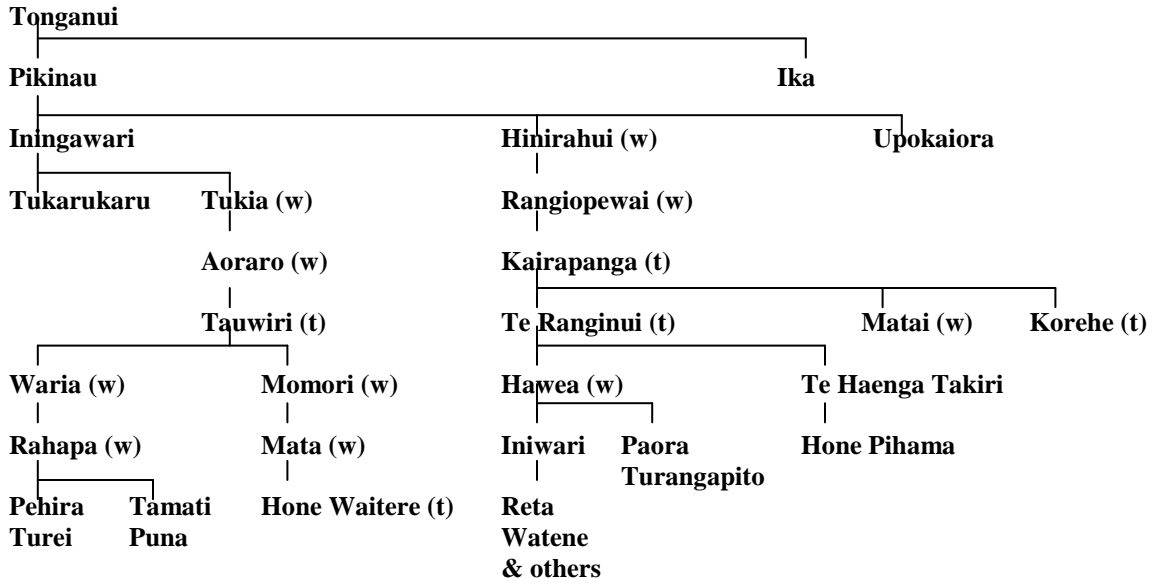
This whakapapa was presented by Raihania Te Rou Takapa and is recorded in Whanganui Minute Book 13 on page 453.



This whakapapa was presented by Watene Te Ranginui and is recorded in Whanganui Minute Book 8 on page 88.



This whakapapa was presented by Hone Waitere and is recorded in Whanganui Minute Book 13 on page 463



This whakapapa was presented by Hone Waitere and is recorded in Whanganui Minute Book 8 on page 144.

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- ¹Kawana Hunia, Napier 5, pg 145
 - ²Hone Waitere, Napier 5, pg 174
 - ³Reweti Pokuru, Wh 5, pg 361
 - ⁴Reweti Pokuru, Wh 5, pg 362
 - ⁵Reweti Pokuru, Wh 5, pg 363
 - ⁶Reweti Pokuru, Wh 5, pg 363
 - ⁷Reweti Pokuru, Wh 5, pg 364
 - ⁸Kawana Hunia Te Hakeke, Wh 5, pg 447
 - ⁹Kawana Hunia, Napier 5, pg 147
 - ¹⁰Reweti Pokuru, Wh 5, pg 372
 - ¹¹Te Watene Te Ranginui, Wh 5, pg 397
 - ¹²Te Watene Te Ranginui, Wh 5, pg 421
 - ¹³Te Watene Te Ranginui, Wh 5, pg 422
 - ¹⁴Utiku Te Angi, Wh 5, pg 431
 - ¹⁵Utiku Marumaru, Wh 4, pg 175
 - ¹⁶Kawana Hunia, Napier 5, pg 154
 - ¹⁷Wirihana Hunia, Wh 14, pg 185
 - ¹⁸Huatau Te Pineki, Wh 14, pg 202.
 - ¹⁹Eruera Whakaahu, Wh 14, pg 205.
 - ²⁰Aperahama Tipai, Wh 6, pg 37
 - ²¹Aperahama Tipai, Wh 6, pg 42
 - ²²Aperahama Tipai, Wh 6, pg 43
 - ²³Retimona Te Rango, Wh 6, pg 102
 - ²⁴Kawana Hunia, Napier 5, pg 145
 - ²⁵Alexander Macdonald, Wh 6, pg 33
 - ²⁶Ratana Ngahina, Napier 5, pg 168
 - ²⁷Kawana Hunia, Napier 5, pg 145
 - ²⁸Matiaha Peko, Wh 6, pg 3
 - ²⁹Aperahama Tipai, Wh 6, pg 37
 - ³⁰Ratana Ngahina, Napier 5, pg 168
 - ³¹Hone Waitere, Napier 5, pg 174
 - ³²Kawana Hunia, Napier 5, pg 145
 - ³³Kawana Hunia, Napier 5, pg 155
 - ³⁴Kawana Hunia, Napier 5, pg 145
 - ³⁵Kawana Hunia, Napier 5, pg 146
 - ³⁶Kawana Hunia, Napier 5, pg 151
 - ³⁷Wunu Te Ahuru, Wh 4, pg 169
 - ³⁸Utiku Marumaru, Wh 4, pg 172
 - ³⁹Utiku Marumaru, Wh 4, pg 177
 - ⁴⁰Utiku Marumaru, Wh 4, pg 179
 - ⁴¹Hamuera Te Raikokiritia, Wh 4, pg 197
 - ⁴²Wirihana Hunia, Wh 8, pg 81
 - ⁴³Utiku Marumaru, Wh 8, pg 86
 - ⁴⁴Watene Te Ranginui, Wh 8, pg 89
 - ⁴⁵Kawana Hunia, Napier 5, pg 148
 - ⁴⁶Te Watene Te Ranginui, Wh 5, pg 421
 - ⁴⁷Matiaha Peko, Wh 5, pg 476
 - ⁴⁸Aperahama Tipai, Wh 1c, pg 254
 - ⁴⁹Aperahama Tipai, Wh 1c, pg 254
 - ⁵⁰Aperahama Tipai, Wh 1d, pg 451
 - ⁵¹Aperahama Tipai, Wh 6, pg 37
 - ⁵²Aperahama Tipai, Wh 6, pg 41
 - ⁵³Aperahama Tipai, Wh 6, pg 38

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- ⁵⁴Aperahama Tipai, Wh 6, pg 42
⁵⁵Kawana Hunia, Napier 5, pg 144
⁵⁶Kawana Hunia, Napier 5, pg 145
⁵⁷Kawana Hunia, Napier 5, pg 149
⁵⁸Kawana Hunia, Napier 5, pg 154
⁵⁹Kawana Hunia, Napier 5, pg 155
⁶⁰Ratana Ngahina, Napier 5, pg 168
⁶¹Hone Waitere, Napier 5, pg 174
⁶²Kawana Hunia, Napier 5, pg 144
⁶³Kawana Hunia, Napier 5, pg 149
⁶⁴Kawana Hunia, Napier 5, pg 147
⁶⁵Kawana Hunia, Napier 5, pg 152
⁶⁶Kawana Hunia, Napier 5, pg 154
⁶⁷Kawana Hunia, Napier 5, pg 149
⁶⁸Te Watene Te Ranginui, Wh 5, pg 405
⁶⁹Reweti Pokuru, Wh 5, pg 356
⁷⁰Reweti Pokuru, Wh 5, pg 365
⁷¹Reweti Pokuru, Wh 5, pg 370
⁷²Reweti Pokuru, Wh 5, pg 371
⁷³Reweti Pokuru, Wh 5, pg 373
⁷⁴Reweti Pokuru, Wh 5, pg 355
⁷⁵Reupena Kewetone, Wh 5, pg 386
⁷⁶Reweti Pokuru, Wh 5, pg 370
⁷⁷Reweti Pokuru, Wh 5, pg 371
⁷⁸Matiaha Peko, Wh 6, pg 1
⁷⁹Matiaha Peko, Wh 6, pg 2
⁸⁰Matiaha Peko, Wh 5, pg 476
⁸¹Matiaha Peko, Wh 5, pg 476
⁸²Te Watene Te Ranginui, Wh 5, pg 405
⁸³Te Watene Te Ranginui, Wh 5, pg 406
⁸⁴Te Watene Te Ranginui, Wh 5, pg 407
⁸⁵Te Watene Te Ranginui, Wh 5, pg 420
⁸⁶Te Watene Te Ranginui, Wh 5, pg 426
⁸⁷Kawana Hunia Te Hakeke, Wh 5, pg 447
⁸⁸Reweti Pokuru, Wh 5, pg 358
⁸⁹Reweti Pokuru, Wh 5, pg 366
⁹⁰Reweti Pokuru, Wh 5, pg 352
⁹¹Aperahama Tipai, Wh 6, pg 38
⁹²Aperahama Tipai, Wh 6, pg 42
⁹³Te Watene Te Ranginui, Wh 5, pg 406
⁹⁴Reweti Pokuru, Wh 5, pg 355
⁹⁵Reweti Pokuru, Wh 5, pg 365
⁹⁶Te Watene Te Ranginui, Wh 5, pg 406
⁹⁷Te Watene Te Ranginui, Wh 5, pg 420
⁹⁸Reweti Pokuru, Wh 5, pg 357a
⁹⁹Reweti Pokuru, Wh 5, pg 357b
¹⁰⁰Te Watene Te Ranginui, Wh 5, pg 420
¹⁰¹Reweti Pokuru, Wh 5, pg 354
¹⁰²Reweti Pokuru, Wh 5, pg 355
¹⁰³Reweti Pokuru, Wh 5, pg 355
¹⁰⁴Reweti Pokuru, Wh 5, pg 358
¹⁰⁵Reweti Pokuru, Wh 5, pg 366
¹⁰⁶Reweti Pokuru, Wh 5, pg 366
¹⁰⁷Reweti Pokuru, Wh 5, pg 354
¹⁰⁸Matiaha Peko, Wh 5, pg 476

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- ¹⁰⁹Reweti Pokuru, Wh 5, pg 355
¹¹⁰Reweti Pokuru, Wh 5, pg 355
¹¹¹Reweti Pokuru, Wh 5, pg 354
¹¹²Reweti Pokuru, Wh 5, pg 357a
¹¹³Reweti Pokuru, Wh 5, pg 352
¹¹⁴Te Watene Te Ranginui, Wh 5, pg 404
¹¹⁵Te Watene Te Ranginui, Wh 5, pg 405
¹¹⁶Reweti Pokuru, Wh 5, pg 362
¹¹⁷Reweti Pokuru, Wh 5, pg 355
¹¹⁸Reweti Pokuru, Wh 5, pg 365
¹¹⁹Reweti Pokuru, Wh 5, pg 355
¹²⁰Te Watene Te Ranginui, Wh 5, pg 406
¹²¹Reweti Pokuru, Wh 5, pg 354
¹²²Te Watene Te Ranginui, Wh 5, pg 405
¹²³Kawana Hunia, Napier 5, pg 144
¹²⁴Kawana Hunia, Napier 5, pg 149
¹²⁵Aperahama Tipai, Wh 1c, pg 254
¹²⁶Reweti Pokuru, Wh 5, pg 352
¹²⁷Te Watene Te Ranginui, Wh 5, pg 404
¹²⁸Reweti Pokuru, Wh 5, pg 361
¹²⁹Reweti Pokuru, Wh 5, pg 352
¹³⁰Reweti Pokuru, Wh 5, pg 355
¹³¹Aperahama Tipai, Wh 1c, pg 254
¹³²Reweti Pokuru, Wh 5, pg 356
¹³³Te Watene Te Ranginui, Wh 5, pg 420
¹³⁴Matiaha Peko, Wh 5, pg 477
¹³⁵Reweti Pokuru, Wh 5, pg 352
¹³⁶Reweti Pokuru, Wh 5, pg 373
¹³⁷Te Watene Te Ranginui, Wh 5, pg 406
¹³⁸Te Watene Te Ranginui, Wh 5, pg 420
¹³⁹Reweti Pokuru, Wh 5, pg 355
¹⁴⁰Reweti Pokuru, Wh 5, pg 352
¹⁴¹Reweti Pokuru, Wh 5, pg 365
¹⁴²Aperahama Tipai, Wh 1c, pg 254
¹⁴³Te Watene Te Ranginui, Wh 5, pg 405
¹⁴⁴Reweti Pokuru, Wh 5, pg 354
¹⁴⁵Reweti Pokuru, Wh 5, pg 356
¹⁴⁶Reweti Pokuru, Wh 5, pg 366
¹⁴⁷Reweti Pokuru, Wh 5, pg 357a
¹⁴⁸Reweti Pokuru, Wh 5, pg 366
¹⁴⁹Reweti Pokuru, Wh 5, pg 357b
¹⁵⁰Reweti Pokuru, Wh 5, pg 354
¹⁵¹Te Watene Te Ranginui, Wh 5, pg 420
¹⁵²Reweti Pokuru, Wh 5, pg 352
¹⁵³Reweti Pokuru, Wh 5, pg 354
¹⁵⁴Te Watene Te Ranginui, Wh 5, pg 405
¹⁵⁵Te Watene Te Ranginui, Wh 5, pg 405
¹⁵⁶Aperahama Tipai, Wh 1c, pg 254
¹⁵⁷Reweti Pokuru, Wh 5, pg 355
¹⁵⁸Reweti Pokuru, Wh 5, pg 365
¹⁵⁹Reweti Pokuru, Wh 5, pg 355
¹⁶⁰Reweti Pokuru, Wh 5, pg 366
¹⁶¹Reweti Pokuru, Wh 5, pg 354
¹⁶²Reweti Pokuru, Wh 5, pg 357a
¹⁶³Reweti Pokuru, Wh 5, pg 353

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- ¹⁶⁴Reweti Pokuru, Wh 5, pg 355
¹⁶⁵Reweti Pokuru, Wh 5, pg 356
¹⁶⁶Te Watene Te Ranginui, Wh 5, pg 401
¹⁶⁷Reweti Pokuru, Wh 5, pg 365
¹⁶⁸Aperahama Tipai, Wh 1c, pg 254
¹⁶⁹Reweti Pokuru, Wh 5, pg 355
¹⁷⁰Henare Te Herekau, Wh 6, pg 67
¹⁷¹Te Watene Te Ranginui, Wh 5, pg 420
¹⁷²Te Watene Te Ranginui, Wh 5, pg 404
¹⁷³Te Watene Te Ranginui, Wh 5, pg 421
¹⁷⁴Reweti Pokuru, Wh 5, pg 352
¹⁷⁵Matiaha Peko, Wh 5, pg 476
¹⁷⁶Te Watene Te Ranginui, Wh 5, pg 425
¹⁷⁷Reweti Pokuru, Wh 5, pg 355
¹⁷⁸Te Watene Te Ranginui, Wh 5, pg 418
¹⁷⁹Te Watene Te Ranginui, Wh 5, pg 424
¹⁸⁰Matiaha Peko, Wh 5, pg 470
¹⁸¹Reweti Pokuru, Wh 5, pg 352
¹⁸²Reweti Pokuru, Wh 5, pg 357a
¹⁸³Te Watene Te Ranginui, Wh 5, pg 405
¹⁸⁴Te Watene Te Ranginui, Wh 5, pg 406
¹⁸⁵Te Watene Te Ranginui, Wh 5, pg 423
¹⁸⁶Te Watene Te Ranginui, Wh 5, pg 405
¹⁸⁷Reweti Pokuru, Wh 5, pg 354
¹⁸⁸Te Watene Te Ranginui, Wh 5, pg 406
¹⁸⁹Reweti Pokuru, Wh 5, pg 356
¹⁹⁰Reweti Pokuru, Wh 5, pg 361
¹⁹¹Reweti Pokuru, Wh 5, pg 355
¹⁹²Reweti Pokuru, Wh 5, pg 365
¹⁹³Reweti Pokuru, Wh 5, pg 354
¹⁹⁴Te Watene Te Ranginui, Wh 5, pg 405
¹⁹⁵Te Watene Te Ranginui, Wh 5, pg 406
¹⁹⁶Reweti Pokuru, Wh 5, pg 355
¹⁹⁷Te Watene Te Ranginui, Wh 5, pg 420
¹⁹⁸Reweti Pokuru, Wh 5, pg 352
¹⁹⁹Te Watene Te Ranginui, Wh 5, pg 406
²⁰⁰Reweti Pokuru, Wh 5, pg 354
²⁰¹Te Watene Te Ranginui, Wh 5, pg 420
²⁰²Reweti Pokuru, Wh 5, pg 355
²⁰³Reweti Pokuru, Wh 5, pg 355
²⁰⁴Te Watene Te Ranginui, Wh 5, pg 423
²⁰⁵Aperahama Tipai, Wh 6, pg 37
²⁰⁶Matiaha Peko, Wh 6, pg 3
²⁰⁷Matiaha Peko, Wh 6, pg 3
²⁰⁸Reweti Pokuru, Wh 5, pg 364
²⁰⁹Matiaha Peko, Wh 6, pg 3
²¹⁰Wirihana Hunia, Wh 17, pg 75-76
²¹¹Watene Te Ranginui, Wh 8, pg 89
²¹²Hone Waitere, Wh 8, pg 144.
²¹³Hone Waitere, Wh 8, pg 145.
²¹⁴Hone Waitere, Wh 8, pg 148.
²¹⁵Utiku Marumaru, Wh 4, pg 177
²¹⁶Utiku Marumaru, Wh 8, pg 87
²¹⁷Watene Te Ranginui, Wh 8, pg 88
²¹⁸Huatau Te Pineki, Wh 14, pg 192.

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- 219 Hone Waitere, Wh 8, pg 144.
220 Hone Waitere, Wh 8, pg 144.
221 Hone Waitere, Wh 8, pg 145.
222 Hone Waitere, Wh 8, pg 145.
223 Hone Waitere, Wh 8, pg 146.
224 Hone Waitere, Wh 8, pg 147.
225 Hone Waitere, Wh 8, pg 148.
226 Reupena Kewetone, Wh 8, pg 150.
227 Reupena Kewetone, Wh 8, pg 151.
228 Hone Waitere, Wh 8, pg 145.
229 Hone Waitere, Wh 8, pg 145.
230 Hone Waitere, Wh 8, pg 145.
231 Hone Waitere, Wh 8, pg 145.
232 Hone Waitere, Wh 8, pg 145.
233 Hone Waitere, Wh 8, pg 145.
234 Hone Waitere, Wh 8, pg 145.
235 Hone Waitere, Wh 8, pg 145.
236 Hone Waitere, Wh 8, pg 145.
237 Te Huatau, Wh 8, pg 114
238 Kawana Hunia, Napier 5, pg 144
239 Kawana Hunia, Napier 5, pg 150
240 Kawana Hunia, Napier 5, pg 144
241 Kawana Hunia, Napier 5, pg 149
242 Kawana Hunia, Napier 5, pg 154
243 Ratana Ngahina, Napier 5, pg 168
244 Kawana Hunia, Napier 5, pg 147
245 Kawana Hunia, Napier 5, pg 150
246 Kawana Hunia, Napier 5, pg 143 - 144
247 Kawana Hunia, Napier 5, pg 145
248 Kawana Hunia, Napier 5, pg 147
249 Kawana Hunia, Napier 5, pg 152
250 Hone Waitere, Napier 5, pg 174
251 Kawana Hunia, Napier 5, pg 144
252 Utiku Te Angi, Wh 5, pg 430
253 Reweti Pokuru, Wh 5, pg 352
254 Hone Waitere, Wh 1f, pg 120
255 Hone Waitere, Wh 1f, pg 121
256 Eru Turangapito, Wh 1f, pg 123
257 Utiku Marumaru, Wh 1f, pg 126
258 Utiku Marumaru, Wh 1f, pg 128
259 Ratana Ngahina, Wh 1f, pg 129
260 Kawana Hunia, Wh 1f, pg 152
261 Reweti Pokuru, Wh 5, pg 365
262 Kawana Hunia, Wh 1f, pg 151
263 Te Watene Te Ranginui, Wh 5, pg 398
264 Karena Te Mana o Tawhaki, Wh 1f, pg 133
265 Karena Te Mana o Tawhaki, Wh 1f, pg 133
266 Horima Katene, Wh 1f, pg 136
267 Reweti Pokuru, Wh 5, pg 365
268 Te Watene Te Ranginui, Wh 5, pg 405
269 Reweti Pokuru, Wh 5, pg 357a
270 Kawana Hunia, Napier 5, pg 145
271 Aperahama Tipai, Wh 6, pg 37
272 Matiaha Peko, Wh 6, pg 3

²⁷³ Kawana Hunia, Napier 5, pg 154

²⁷⁴ Wirihana Hunia, Wh 14, pg 184-185

Ngati Rangiwhaiao

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Omanono	Central Rangitikei	Fighting pa	Rangiwhaiao	<ul style="list-style-type: none">• Omanono was a pa near Te Kiekie Rangiwhaiao was the chief there¹

¹Aperahama Tipai, Wh 1c, pg 254

Ngati Tupataua

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Tautehere				<ul style="list-style-type: none"> • Tautehere is the actual place where Ngati Tupataua lived, but it was swept away by the river¹
Kapakapa	Parewanui	Cultivation and karaka grove		<ul style="list-style-type: none"> • Te Kapakapa, adjoining in the North, the old men of Parewanui gave this land to Tupataua ie Utiku Marumaru, his matua and Ratana. It was not owing to any ancestral right of Ratana². • Ripeka, Hakaraia, Arapata, Rawiri, Mohi Mahi and others who gave Te Kapakapa to Ratana³. • Ngati Apa consented to Ngati Tupataua being given land in Parewanui because all their land had been sold. Kapakapa and part of Ratahi was given to Ratana and Ngati Tupataua⁴. • Kapakapa and Okara were given to Ngati Tupataua through Ratana and Myself by Arapata, Hanea, Mohi, Nikora, Hunia, Hakaraia and Ripeka. I was present for the gifting that was made in consideration of our long residence at Parewanui⁵.
Kurupoki	Parewanui			<ul style="list-style-type: none"> • Land was gifted to Utiku Marumaru by Rawiri. Taka o Kurupoki is the name of this place. Land originally belonged to the descendants of Rangiwhakapou. Rawiri belonged to Te Kahui and Maero. The land was given on account of a woman being struck by Rawiri with an axe⁶. • Kurupoki was a gift to Utiku Marumaru because Rawiri beat his wife. Arapata joined Rawiri in the gift⁷. • Right was a grove of Karaka trees called Paratutahi, Rawiri gave this land to Marumaru and myself and our hapu whom had become landless. Posts were put up in the presence of the people. South down to Tawaroa was for Ngati Maero, extended west to Mangawhero. North was for Ria, south was for Maero⁸. Inia struck Rawiri's wife Maikara, Rawiri gave Kurupoki to Marumaru, myself and others of Ngati Tupataua. Rawiri latter took back the gift but Arapata renewed it. Arapata was from Maero⁹. • Kurupoki belonged to Maero, was gifted to Utiku Marumaru by Rawiri, but this was not conclusive, then Arapata confirmed it and extended it across the block¹⁰. • Marumaru has the spring at Kurupoki¹¹.
Okara	Parewanui	Urupa		<ul style="list-style-type: none"> • Okara was a burial place of all the hapu¹² • Kapakapa and Okara were given to Ngati Tupataua through Ratana and Myself by Arapata, Hanea, Mohi, Nikora, Hunia, Hakaraia and Ripeka. I was present for the gifting that was made in consideration of our long residence at Parewanui¹³.

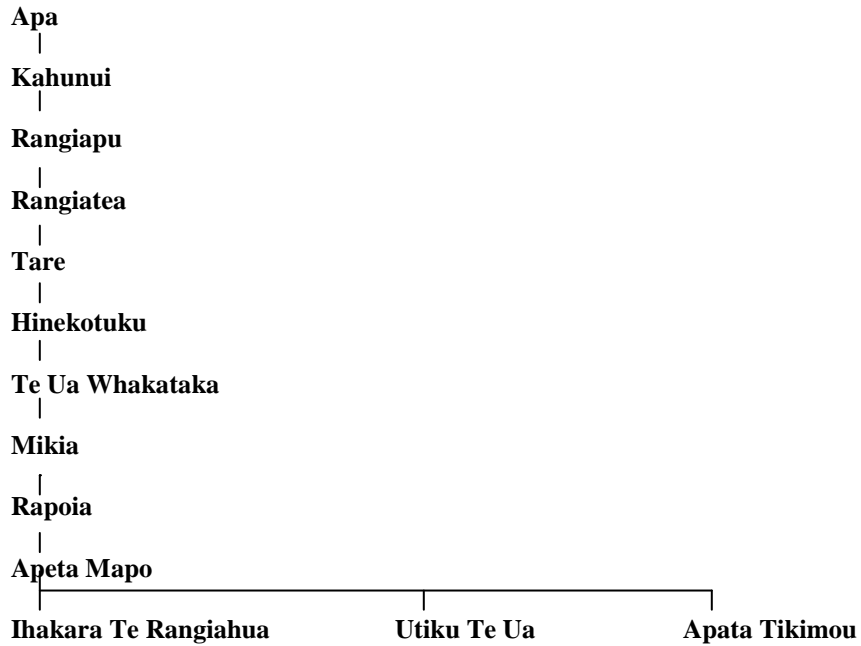
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- ¹Wirihana Hunia, Wh 21, pg 135
²Hoani Hakaraia, Wh 21, pg 30
³Hoani Hakaraia, Wh 21, pg 31
⁴Tamehana Te Kahu, Wh 21, pg 69
⁵Utiku Marumaru, Wh 21, pg 92
⁶Utiku Te Ua Whakataki, Wh 21, pg 28
⁷Hoani Hakaraia, Wh 21, pg 31
⁸Ratana Ngahina, Wh 21, pg 42
⁹Ratana Ngahina, Wh 21, pg 47
¹⁰Ria Hamuera, Wh 21, pg 59
¹¹Wirihana Hunia, Wh 21, pg 133
¹²Piripi Ropiha, Wh 21, pg 82
¹³Utiku Marumaru, Wh 21, pg 92

Ngati Tupua

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Kapakapa				<ul style="list-style-type: none"> • Kapakapa was given to Tupataua, Utiku Marumaruru represents that hapu now but Ripeka and Ratana have that land. Ripeka is dead, she was an uri of Tupua, that hapu gave the land to Tupataua¹. • Tupataua had no ancestral right in the Parewanui reserve². • My father, Hakaraia, gave Ratahi to Marumaruru after I became his wife. Ngati Apa disagreed with this³.
Moutere		Lake		<ul style="list-style-type: none"> • Moutere lake belonged to Ngati Tupua, that is Hoani Hakaraia's hapu⁴
Okara				<ul style="list-style-type: none"> • Kahunui's uri are buried at Otitokotoko and Okara, they are close together⁵. • Okara is a graveyard of Ngati Tupua⁶
General	Kapakapa	Land block	Taraua and Kahunui	<ul style="list-style-type: none"> • Kapakapa belonged to the brothers⁷
Kurupoki	Parewanui		Kahunui	<ul style="list-style-type: none"> • I have land at Kurupoki through descent from Kahunui⁸.
Okiwa	Parewanui	Kainga	Kahunui	<ul style="list-style-type: none"> • My father lived at Parewanui after 1850, Okiwa was his principal settlement⁹.
Whakapuni	Parewanui		Kahunui	<ul style="list-style-type: none"> • Kahunui died at Whakapuni within the Parewanui reserve¹⁰.
General	Rangitikei Turakina	Land Block	Kahunui	<ul style="list-style-type: none"> • The land west of the Parewanui reserve that was sold to the Crown belonged to the uri of Kahunui, right away to the sea¹¹ • There was once a track that ran through Titaha to the sea and was used by Ngati Tupua and Ngati Maero. Maero land was South of the track and Tupua was north, in the Govt. land. The Waipatupatu was there, it fills up with water in the rainy season¹².

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Ratahi	Land Block	Kahunui	<ul style="list-style-type: none"> I claim Ratahi from Kahunui(ancestor) and by occupation¹³ There was trouble over Ratahi between the children of Kahunui as Tamahau was opposed by his teina, Rangiapu and Rangimatata¹⁴ The land North of Utiku Marumaru's land at Ratahi belonged to Taraua. Taraua was an elder brother of Kahunui¹⁵ In the time of my father he planted kumara and potatoes at Ratahi. In the time of Kahunui it was all planted in one day, hence the name Ratahi¹⁶ Kahunui and Rangiapu lived on Ratahi in former times¹⁷ I have heard of Kahunui, his uri lived at Ratahi, they were Rangiapu, Tamahao and Rangimatata. There was a dispute and Tamahao fled to Horowhenua. Keepa is an uri of his¹⁸. I have land at Ratahi through descent from Kahunui¹⁹ Trouble at Ratahi, Ria Hamuera and Kawana Ropiha leased Ratahi to european, I chopped up the wood that the pakeha had brought to build a house²⁰ Ratahi was gifted to Aperahama Tipae but he later returned it²¹ Hakaraia and others gave the land to Aperahama²² Aperahama returned the land saying to Hakaraia ' I give the land back to you and to the people²³
Mangawhero	Ratahi	Stream	Kahunui	<ul style="list-style-type: none"> Mangawhero is a stream on the east side of Ratahi where we caught tuna and kakawai. We also got kiore and moho in the banks of that stream. Mangawhero was not fixed as the boundary by us young people, but by Rangiapu and his tuakana and teina²⁴
Ngatarawa	Ratahi	Rua Kumara	Kahunui	<ul style="list-style-type: none"> Ngatarawa is a rua kumara on Ratahi²⁵
Ngatuahiwi ki Raukawa	Ratahi	Rua kumara	Kahunui	<ul style="list-style-type: none"> There was a rua kumara called Ngatuahiwi ki Raukawa, it belonged to Kahunui and family²⁶ The rua kumara called Nga Tuahiwi ki Raukawa was dug by the children of Kahunui²⁷. Ngatuahiwi ki Raukawa is a rua kumara on Ratahi²⁸ I believe that Kahunui and his son Rangiapu made Ngatuahiwi ki Raukawa²⁹.
Otitokotoko	Ratahi	Pa	Kahunui	<ul style="list-style-type: none"> Otitokotoko was in the NE corner of Ratahi, it was a pa of Kahunui and his uri. They had a house there called Te Waitokarua³⁰ Kahunui's uri are buried at Otitokotoko and Okara, they are close together³¹. Kahunui's pa was at Otitokotoko³².
Ratahi	Ratahi	Cultivation	Kahunui	<ul style="list-style-type: none"> Ratahi is a kumara cultivation, named because planted in one day³³ I live at both Turakina and Parewanui, I am of Ngati Apa, the Ngati Tupua hapu. I claim Ratahi by ancestry, Kahunui is the ancestor, I also claim by occupation. Kahunui and his uri had kumara mara all about Ratahi, rua may still be seen to this day³⁴
Te Oriputaroa	Ratahi	Rua Kumara	Kahunui	<ul style="list-style-type: none"> Te Oriputaroa is a rua kumara on Ratahi³⁵

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Te Pouatea	Ratahi		Kahunui	<ul style="list-style-type: none"> Te Pouatea is in the NE corner³⁶
Te Ruaperukiwi	Ratahi	Bird catching	Kahunui	<ul style="list-style-type: none"> Te Ruaperukiwi was a place for catching parrots³⁷
Titaha	Ratahi	Cultivation	Kahunui	<ul style="list-style-type: none"> Titaha was a kumara place near the boundary of Tawaroa³⁸ Titaha is on the south boundary, it is the name of that locality, a path and it is also the name of the boundary extending to Waipatiki on the coast. This was Kahunui's boundary. Tawaroa is South of that boundary. Others know of this old path and boundary. It was well known in the older times. Titaha was a maara kumara, South edge of the block, Tawaroa side of the boundary³⁹.
Waiwhero	Ratahi	Stream	Kahunui	<ul style="list-style-type: none"> Waiwhero was an eel stream⁴⁰
General	Takahanga Pounamu	Land block	Taraua, Tupua	<ul style="list-style-type: none"> Taraua's land, in the court was awarded to my father, Ripeka, Reupena and other uri of Taraua. Takahanga Pounamu is the name of that block Taraua is an elder brother of Kahunui⁴¹ The boundary of Takahanga Pounamu is the boundary between Kahunui's and Taraua's land⁴². Ngati Kahunui were awarded Takahangapounamu⁴³ Reupena Kewetone claimed Takahanga Pounamu by virtue of his descent from Tupua⁴⁴ Nahina is my tuakana, had trouble with Kawana Hunia who had placed a pou whenua on Takahanga Pounamu, Nahina chopped it up and burnt it⁴⁵
Waototara	Takahanga Pounamu		Tupua	<ul style="list-style-type: none"> The land North of Waototara belonged to the tupuna Tupua. Matene Te Matuku and Hakaraia are the descendants of Tupua⁴⁶. Ngati Tupua is Hakaraia's Hapu. Kahunui was not a tupuna of Hakaraia's land, Tupua was the tupuna, Kahunui was used to exclude Matene Te Matuku⁴⁷



This whakapapa was presented by Ihakara Rangiahua and is recorded in Whanganui Minute Book 13 on page 438.

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- ¹Rihi Utiku, Wh 21, pg 36
 - ²Rihi Utiku, Wh 21, pg 37
 - ³Rihi Utiku, Wh 21, pg 37
 - ⁴Tamehana Te Kahu, Wh 21, pg 68
 - ⁵Rihi Utiku, Wh 21, pg 36
 - ⁶Tamehana Te Kahu, Wh 21, pg 68
 - ⁷Hoani Hakaraia, Wh 21, pg 31
 - ⁸Ihakara Rangiahua, Wh 13, pg 456
 - ⁹Hoani Hakaraia, Wh 21, pg 34
 - ¹⁰Rihi Utiku, Wh 21, pg 37
 - ¹¹Hoani Hakaraia, Wh 21, pg 30
 - ¹²Utiku Marumaru, Wh 21, pg 94
 - ¹³Utiku Te Ua Whakataki, Wh 21, pg 26
 - ¹⁴Utiku Te Ua Whakataki, Wh 21, pg 27
 - ¹⁵Hoani Hakaraia, Wh 21, pg 31
 - ¹⁶Hoani Hakaraia, Wh 21, pg 35
 - ¹⁷Utiku Marumaru, Wh 21, pg 89
 - ¹⁸Utiku Marumaru, Wh 21, pg 94
 - ¹⁹Ihakara Rangiahua, Wh 13, pg 456
 - ²⁰Hoani Hakaraia, Wh 21, pg 31
 - ²¹Hoani Hakaraia, Wh 21, pg 33
 - ²²Hoani Hakaraia, Wh 21, pg 35
 - ²³Rihi Utiku, Wh 21, pg 38
 - ²⁴Hoani Hakaraia, Wh 21, pg 30
 - ²⁵Hoani Hakaraia, Wh 21, pg 30
 - ²⁶Utiku Te Ua Whakataki, Wh 21, pg 26
 - ²⁷Utiku Te Ua Whakataki, Wh 21, pg 28
 - ²⁸Hoani Hakaraia, Wh 21, pg 30
 - ²⁹Utiku Marumaru, Wh 21, pg 95
 - ³⁰Hoani Hakaraia, Wh 21, pg 30
 - ³¹Rihi Utiku, Wh 21, pg 36
 - ³²Utiku Marumaru, Wh 21, pg 89
 - ³³Utiku Te Ua Whakataki, Wh 21, pg 26
 - ³⁴Hoani Hakaraia, Wh 21, pg 30
 - ³⁵Hoani Hakaraia, Wh 21, pg 30
 - ³⁶Hoani Hakaraia, Wh 21, pg 30
 - ³⁷Utiku Te Ua Whakataki, Wh 21, pg 26
 - ³⁸Utiku Te Ua Whakataki, Wh 21, pg 26
 - ³⁹Hoani Hakaraia, Wh 21, pg 31
 - ⁴⁰Utiku Te Ua Whakataki, Wh 21, pg 26
 - ⁴¹Hoani Hakaraia, Wh 21, pg 31
 - ⁴²Hoani Hakaraia, Wh 21, pg 32
 - ⁴³Te Keepa Te Rangihwinui, Wh 21, pg 86
 - ⁴⁴Hoani Maaka, Wh 4, pg 207
 - ⁴⁵Hoani Hakaraia, Wh 21, pg 32
 - ⁴⁶Wirihana Hunia, Wh 21, pg 133
 - ⁴⁷Wirihana Hunia, Wh 21, pg 135

Ngati Ika/Ngati Tumoetere

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General General	Kapakapa Kapakapa	Land Block Land block	Tumoetere	<ul style="list-style-type: none"> • There are five ancestors and five hapu for the Kapakapa block, these are Tumoetere, Paenga, Tamaea, Hika Pirau, Tamatea and Ratua¹ Paenga and Tumoetere owned the Whangaehu side at Kapakapa and Ngahuehue The lower portion of the Turakina side of Kapakapa belonged to Tumoetere, Hika Pirau and Tamatea². • I propose that the land should be granted to Te Wunu Te Rangiwerohia, Aperahama Tipai, Wikitoria Te Kahu, Paramena Paharakeke and Pirihiara Whatumaka on the Whangaehu side, and Hapurona Tohikura, Te Retimana Mahuri, Te Watikini Terawhitu, Tamati Puna, Hoani Pihama Te Hina, Meretene and others³. • There are five ancestors and five hapu for the Kapakapa block, these are Tumoetere, Paenga, Tamaea, Hika Pirau, Tamatea and Ratua. Paenga and Tumoetere owned the Whangaehu side at Kapakapa and Ngahuehue⁴.

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Rapaki	Land Block		<ul style="list-style-type: none"> • Rapaki is owned by Ngati Tumoetere and is part of the Turakina reserve⁵. • There are about 20 people interested in this land. They have a settlement on the land. Their houses are scattered about⁶. • Rapaki was Ngati Tumoetere land initially but was reserved for the whole tribe⁷. • I have submitted a list of 16 people to be included on the title for Rapaki. Te Wunu, Pirihiira, Hamiora Te Hunga, Teieti Te Ranguotakeo, Raihania Takapa, Te Rita Ranginui, Makere Te Hunga, Te Keepa Puataata, Turangapito, Whakarau Te Rangihiroa, Kerei Te Ranginui, Inia Te Ranginui, Patu Ranginui, Tangiariki Ranginui, Tohi Raukura, Kewetone. These people are the descendants of Moetere⁸ • Hokopaina and Hinerangi live at Patea, their father was of Ngati Ruanui. Maraea lived at Turakina and died here and is buried at Te Onepoto. She lived away for a time with her husband but returned her children Hokopaura and Hinerangi. Her other child Hani married and lives in this district. Rawinia and Hareta lived here until they married, then they went to Horowhenua. Their father, Ra Hikurangi lived here⁹. • I am not aware that Raihania ever lived here until after the sale of the Rangitikei block. He had been a slave at Whanganui¹⁰. Raihania returned to Whanganui and died there. His children though returned and remained here. Te Wunu and Aperahama Tipai always lived at Whangaehu, they never lived permanently at Tini Waitara. When they stopped at Kohimarama, it was on account of their wives¹¹. • Those interested in Rapaki are Te Wunu, Pirihiira, Hamiora Te Hunga, Teieti Te Rangimatakeo, Raihania Takapa, Te Rita Ranginui, Makere Te Hunga, Te Keepa Puataata, Turangapito, Whakarau Te Rangihiroa, Kerei Te Ranginui, Inia Te Ranginui, Patu Ranginui, Tangiariki Ranginui, Tohi Raukura, Kewetone, Reremoana Tohikura, Maremare Reupena, Ngamekameka Teo, Hareta Te Kura, Hokopaura, Hani, Hinerangi, Hariata, Anit Patene, Rawinia, Ngawai, Hoani Hakaraia, Te Tuaiho, Ngakawe Waitere, Waaka Hakaraia, Hoani Nahona, Kewetone Papaka, Matarena Te Toroa, Ratana Ngahina, Taimona Pita, Heni Haimona, Ruihi Wunu, Meri Ngakuka, Reweti Pokuru¹²
Paeroa	Rapaki	Kainga		<ul style="list-style-type: none"> • These people have occupied the land. There is a settlement there called Paeroa. They have lived there as far back as I can remember. Others lived there also but they have since scattered¹³
Mangaoroa	Rotomapua	Fighting pa	Ika	<ul style="list-style-type: none"> • Mangaoroa is a section of the Manuriro pa¹⁴

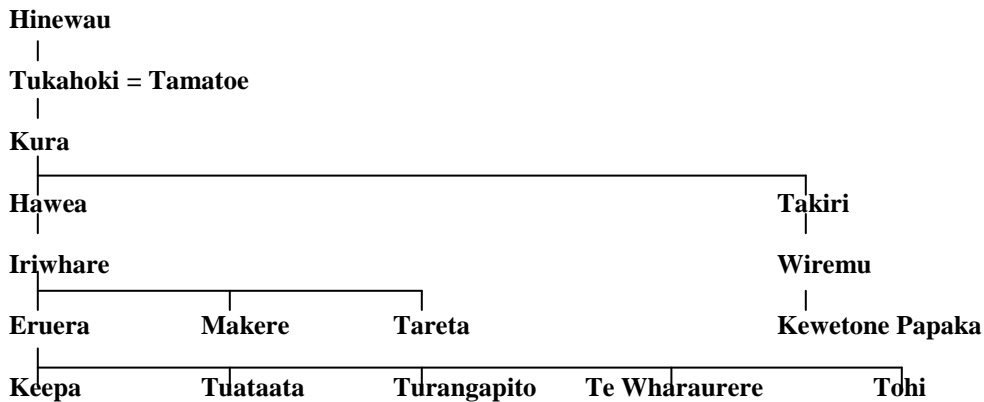
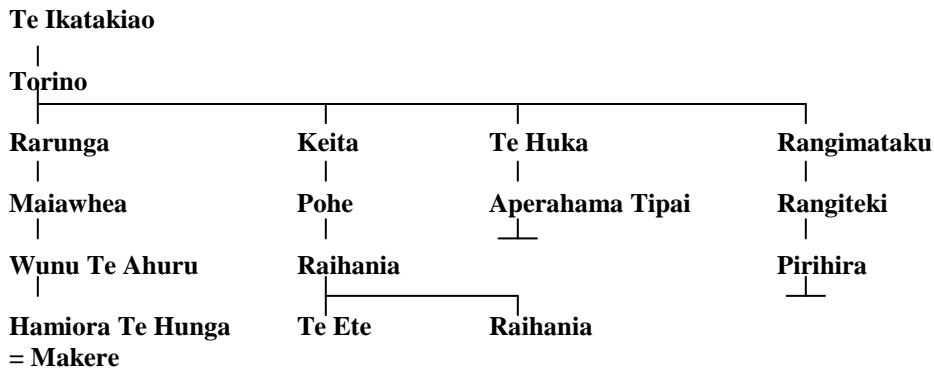
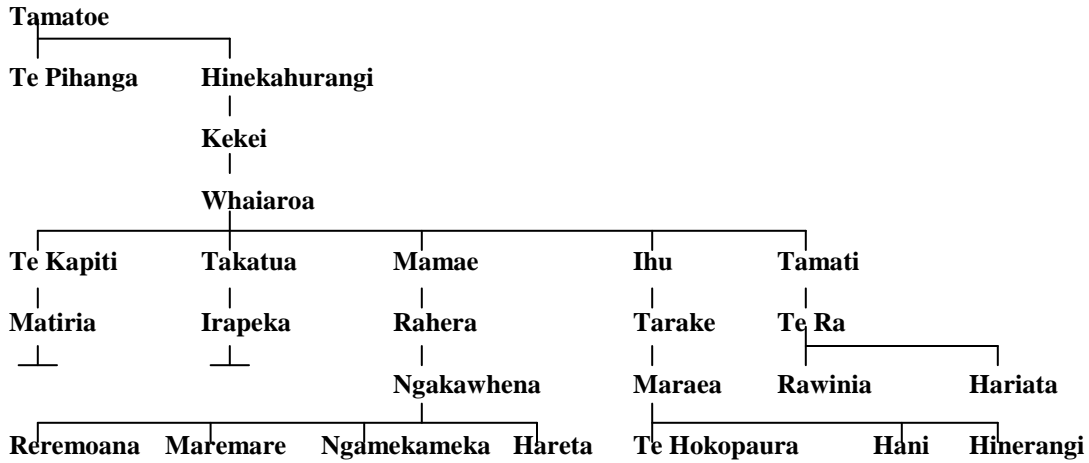
Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Manuriro	Rotomapua	Fighting pa, General area	Ika	<ul style="list-style-type: none"> Manuriro is a pa on the land, Mangaoroa is at one end of the pa, Tamatoe is buried there¹⁵ I heard that all the land North of Manuriro belonged to the Manuriro pa¹⁶ Manuriro belonged to Tamatoe, and all the hills around it, I heard that it was a fighting pa, and in the times of fighting it was occupied by our ancestors¹⁷ Descending the Whangaehu river from Akerama is Manuriro¹⁸ Tamatoe is buried at Manuriro, on Rotomapua. Chiefs are always buried on their own places¹⁹ There is a small valley between Manuriro and Mangoroa, half a chain wide and separates the two²⁰ Manuriro pa belonged to Tamatoe & his descendants²¹
Mataihiwhi	Rotomapua	Cultivation	Tamatoe	<ul style="list-style-type: none"> Mataihiwhi is a portion of the kumara beds near Manuriro. The Kumara patch, Mataihiwhi, belonged to Tamatoe, the other belonged to Hura Kaihereke²². Mamai is an ancestor of mine who lived at Mataihiwhi on Rotomapua, near the kumara patch. She is a descendant of Tamatoe²³ My wifes ancestor, Uahu also lived at Mataihiwhi. Rahera also lived here, she told me the name of this kumara patch, said she left off residing here about the time of Kohurupo when she moved to Turakina. Rahera is my mother in law²⁴
Ngawahakapuhuna	Rotomapua	Bush	Ika, Tumoetere	<ul style="list-style-type: none"> Ngawahakapuhuna is a bush near Manuriro where the people of Manuriro got firewood²⁵
Onereinga	Rotomapua		Ika	<ul style="list-style-type: none"> A site situated on the east bank of the Whangaehu River south of Manuriro²⁶ There is another eel swamp near Onereinga, this one belonged to Huna Kaihereke, Tamatoe and Ika Takiao²⁷
Parikoriko	Rotomapua	Stream	Ika, Tumoetere	<ul style="list-style-type: none"> Parikoriko is an eel stream below Manuriro²⁸
Piaiau	Rotomapua	Pa	Ika, Tumoetere	<ul style="list-style-type: none"> Piaiau is a pa²⁹
Putikai	Rotomapua		Ika	<ul style="list-style-type: none"> Putikai is within the area generally known as Manuriro³⁰ There is a hill running up to the pa at Manuriro, Putikai is at the bottom of this, on the banks of the Whangaehu river³¹ Hone Pihama lived at Putikai, which is above Te Ruapoa, further up river³² Te Reroa used to be at Putikai³³
Rekerekere	Rotomapua	Range	Ika	<ul style="list-style-type: none"> Rekerekere is a range of hills that runs between Manuriro and Whakawhare³⁴ Te Rekerekere is a hill between Turakina and Whangaehu, right in the middle. When going up from Rotomapua, people take rest here and then go down towards Whakaware³⁵

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Rotomapua	Rotomapua	Cultivation	Ika	<ul style="list-style-type: none"> Down from Manuriro and Mangaroa is Rotomapua, this is a sandy place for growing Kumara, it belonged to Tamatoe and his people, Ika Takiau etc³⁶ Rotomapua is the sandy place where kumara was grown. The sand was carried there for that purpose³⁷ The only place I know between Manuriro and Oneinga, on the Whangaehu river is Rotomapua where the kumara grew³⁸ There is an eel swamp near Rotomapua cultivation³⁹ The land about Rotomapua belonged to Huna Kaihereke, Tamatoe and Ika Takiao⁴⁰ Rotomapua is a swamp that falls into the Whangaehu river. The kumara plantations that were mentioned lay between Parikoriko and Rotomapua⁴¹ Hone Pihama lived at Rotomapua⁴²
Tawhenui	Rotomapua	Stream, cultivation	Tonganui	<ul style="list-style-type: none"> Tawhenui is further up the Turakina River than Te Mai, below Whakaware. It is a stream that falls into the Turakina river. There are some workings there.
Te Aunui	Rotomapua	Stream	Ika, Tumoetere	<ul style="list-style-type: none"> The Te Aunui stream on one side of Te Rekereke, falls into the Turakina river⁴³
Te Raupoa	Rotomapua		Ika	<ul style="list-style-type: none"> Te Raupoa is situated downstream from Putikai⁴⁴
Te Uwhi	Rotomapua	Bush	Ika, Tumoetere	<ul style="list-style-type: none"> Te Uwhi is a bush near Manuriro⁴⁵
Tiko Morunga	Rotomapua	Cultivation	Tuwhakau	<ul style="list-style-type: none"> Tiko Morunga is the name of a kumara patch⁴⁶
Tokotoko	Rotomapua	Eel swamp	Ika, Tumoetere	<ul style="list-style-type: none"> Tokotoko is an eel swamp⁴⁷
Whakaware	Rotomapua		Ika	<ul style="list-style-type: none"> Site situated on the Turakina River at the north eastern corner of the Rotomapua block⁴⁸ Hone Pihama lived at Whakaware⁴⁹ Te Whakaware was a house of my ancestors toward Turakina⁵⁰ Whakaware is on the Turakina River⁵¹ Above Tawhenui is Whakaware. This is a settlement and cultivation⁵². Te Whakaware was Ika's and Hone Pihama resides there⁵³ I have lived and occupied this land at Whakaware. I was there about 2 years & then returned to Wanganui. I was with Hone Pihama. We go backwards and forwards. My father and his parents were brought up there.⁵⁴ I appear for Hapurona Tohikura. His descent is admitted but not occupation. He lived a little while on the land. He claims through his mother. She lived on the land at Whakaware for three years with Hone Pihama, in the same house⁵⁵
Te Mai	Rotomapua / Kapakapa	Kainga, cultivation, eel fishery	Tonganui	<ul style="list-style-type: none"> Te Mai is on the banks of the Turakina river below Tawhenui and Whakaware. This is a place for residence, cultivation and catching eels in the Turakina. This belonged to Tonganui's descendants.

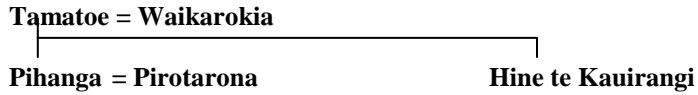
Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Rotomapua Whakaware	Land Block	Moetere Ika Tonganui	<ul style="list-style-type: none"> I live at Whangaehu, of the Ngati Ruahau hapu. I claim Rotomapua Whakaware through two ancestors. I claim the South part of the block, adjoining Wharepu, through Ruahau, and the Northern portion of the block through Moeawatea. The boundary runs from Pukerewa on the west side to Kapakapa and then to Rekereke. The Northern portion is divided again into East and West between Moeawatea and Moetere⁵⁶. I know of no claim by Ruahau to this land, this is what other descendants of Ruahau have told me⁵⁷ I live at Turakina, am of the Ngati Ika hapu. I claim the entire Rotomapua block through occupation and ancestry from Ika⁵⁸. Rotomapua belongs to Ngati Ika, I know this for a fact⁵⁹ Haweia had plantations at Rotomapua. He was a descendant of Tamatoe⁶⁰ I claim from Ika, the son of Tonganui. I claim from the Turakina River to Manuriro. I claim from Whakawhare on the river, then to Rekereke and on to Manuriro. Rekereke is a range between Whakawhare and Manuriro. Tonganui's boundary comes from Turakina to Putikai, on the Whangaehu, Putikai and Manuriro are the same place, all around there is known as Manuriro. The boundary then proceeds down the Whangaehu river from Wharepu to Onereinga, then away towards Kapakapa where it then turns to the Turakina river and strikes it a long way down. I was of the understanding that the line of Wharepu was to be Tonganui's boundary⁶¹ Tamatoe had his pa, his kumara patch and he died on this land. Also, there is his proverb. These are our reasons for claiming this land. The pa are called Manuriro and Mangaoroa. My ancestor, Tuwharemoa, had two houses on this land⁶² Ngati Ika and Ngati Tumoetere have claims from Turakina to Whangaehu⁶³ All that I know was taught to me by my foster father, Te Haenga Takiri, who brought me up on Rotomapua with Hori Te Rangiao, Turangapito, his wife Roka, Matiria and Hone Pihama, all of whom worked there through their connections to Ngati Ika and Ngati Tumoetere. Hone Pihama had peach trees, apple trees and cherry trees at his places. He was a chief. Wuunu Te Ahuru's claim on these lands is through Ika and Moetere. Ika had the mana over Rotomapua⁶⁴ Te Whakaraparapa is the name of one of the hinau trees that we would get fruit from⁶⁵ Eels, fernroot, cabbage tree, birds and rats etc were all taken from on this land by my tupuna⁶⁶ The three children of Tuwhakau were the only ancestors to live on the land⁶⁷

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Rotomapua Whakaware (cont 1)	Land Block	Moetere Ika Tonganui	<ul style="list-style-type: none"> In the past, Te Ahuru has distributed laese monies for the land between Turakina and Whangaehu to the descendants of Huna Kaihereke, Tamatoe and Ika Takiao⁶⁸. Hoani Hakaraia and Te Ranganui do go onto Rotomapua, they have some cattle there and I have seen them threshing wheat and digging potatoes there⁶⁹ Tuwakau had only three children⁷⁰. I claim Rotomapua through descent from Tonganui, the descendants of his child, Pikiarau, are resident on part of the block. Manuriro is a hill on the bank of Whangaehu, lower down the stream it is level ground. Tonganui's boundary is at Manuriro. Tonganui lived at Manuriro as did his descendants down to Turangapito. Many of them were there and over toward Turakina⁷¹. A proverb was composed telling of Tamatoe's being in a fighting pa on Ngati Apa land, signifying his take raupatu over that land⁷². Te Keepa is a relative of mine. My brother and I have the same right to Rotomapua. My brother was Te Keepa's father. We claim from the same ancestor, Tamatoe. Our parents occupied and cultivated this land. They worked on Rotomapua as far as the Whakaware⁷³
Pihaia	Rotomapua Whakaware	Fighting pa	Tamatoe	<ul style="list-style-type: none"> There was a fighting pa at Pihaia⁷⁴ Tamatoe's descendants have an interest in Pihaia.⁷⁵
Akerama	Rotomapua/ Wharepu		Ika	<ul style="list-style-type: none"> Akerama is above Manuriro, at the foot of the hill⁷⁶ Akerama is at the bend on the Whangaehu river descending from Ruapowhatu⁷⁷
Rawiri	Rotomapua/ Wharepu	Eel pa	Ika, Tumoetere	<ul style="list-style-type: none"> Ngati Ika have an eel pa at Rawiri, within the Turakina line. Te Haenga Takiri and Turangapito used to get eels there⁷⁸
Te Ruapowhatu	Rotomapua/ Wharepu	Cultivation, cliff, karaka grove	Tonganui	<ul style="list-style-type: none"> Te Ruapowhatu is near Akerama. A line going straight from here to the Turakina river is Tonganui's boundary⁷⁹. Te Haenga Takiri told me that he had a plantation at Ruapowhatu. Ruapowhatu is a cliff and karaka grove, and there is a spring there⁸⁰
General	Ruatangata	Land Block		<ul style="list-style-type: none"> Ngati Tumoetere is interested in Ruatangata with Ngati Rangiwhakaturia and Ngati Ratua⁸¹ I am an owner in Ruatangata through Ngati Ika. I object to all other hapu except Ngati Tumoetere and Ngati Ika⁸² Hone Pihama Te Hina, Kerei Te Ranganui, Makere Te Hunga, Te Anepatu Te Ranganui, Te Reta Te Ranganui, Turangapito Eruera, Inia Te Marake Ranganui, Te Keepa Puataata, Kerene Eruera, Hariata Tangiariki Ranganui, Te Whakarau Eruera, Teiti Rangimatekeo, Rakerauha Te Ati, Te Nira Te Reta Ranganui, Kewetone Papaka, Pariwera Kewetone, Utiku Tenawhakatahi Ranganui, Hokopaura Perua, Ngapera Perua, Hinerangi Perua, Rora Perua, Ariki Te Rou Ranganui, Wiremu Takiri, all of Ngati Tumoetere⁸³

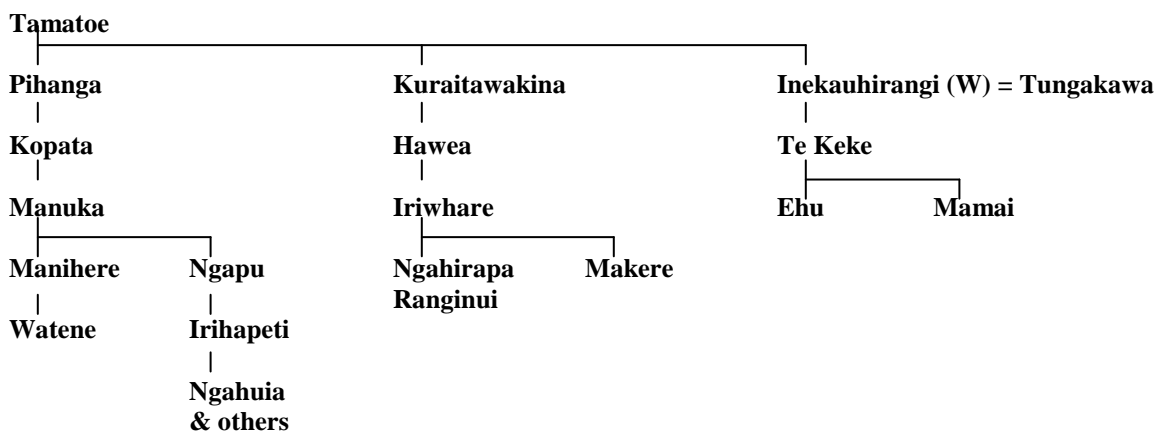
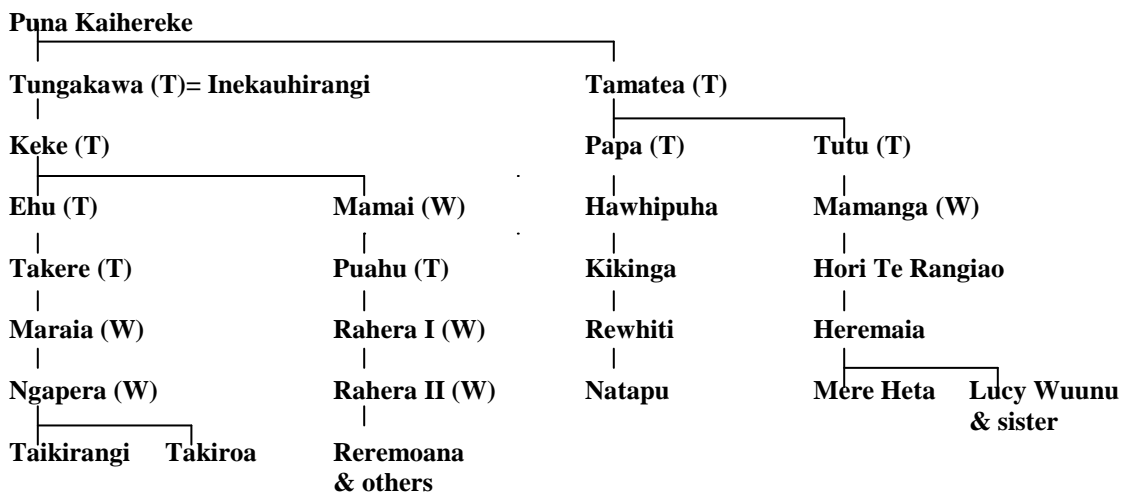
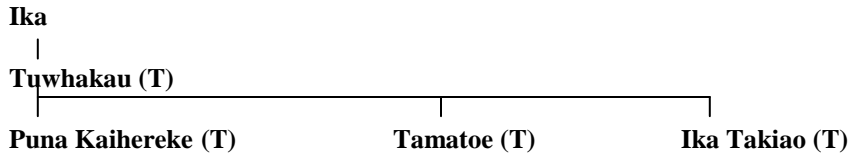
Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Te Riwai	Land Block		<ul style="list-style-type: none"> • A portion of Te Riwai belonged to Ngati Ika. I was a resident at Turakina and with other members of Ngati Ika cultivated on the land at Te Riwai in 1853⁸⁴. • The other portion of the Te Riwai block was the property of Mere Paerau and the descendants of Te Akau, known as Ngati Kiriwehe⁸⁵. Although the Ngati Ika ancestor Pihana had land near to Te Riwai, he did not have Te Riwai itself⁸⁶.
General	Turakina Reserve	Land Block	Tumoetere	<ul style="list-style-type: none"> • I do not know which descendant of Tamatoe inherited the mana of that ancestor. Kewetone inherited his land at Turakina through Tamatoe and his first wife. The descendants of Kura Itauikino have no right on Te Riwai. Their rights lie on Wharepu and Takapu on the 900 acre reserve, and also in Rapaki which was granted to Ngati Tumoetere. Tumoetere is an ancestor of Tamatoe⁸⁷.
Matahiwi	Waipu		Ika	<ul style="list-style-type: none"> • Tuawhetu was at Matahiwi as a Ngati Ika, not as a Ngati Rangipuhi⁸⁸. • Some Hika Pirau have claimed Matahiwi, this land belongs to Ngati Ika and Ngati Mohitere, these tupuna were husband and wife, their descendants are sometimes called one name and sometimes the other, some Hika Pirau can claim there as Ngati Ika. Te Watikini and his sister were there as Ngati Ika. I have heard the name Rangipuhi for the first time in this court⁸⁹. • Rora Hawea and Watikini were living at Matahiwi as Ngati Ika⁹⁰.
General	Whakaware	Land Block		<ul style="list-style-type: none"> • The Court ordered that the names of the following persons should be registered as owners of the portion of the block to be called <u>Wakaware</u>. Aperahama Tipae, Wuunu Te Ahuru, Hami Te Hunga, Makere Te Hunga, Ruihi Wuunu, Heni Haimona, Wirihana Te Rangiao, Hone Pihama, Pirihiira Whatumaka, Te Reta Ranginui, Wiremu Takiri, Rora Ngariro, Te Kepa Puataatu, Hapurona Tohikura, Matiria Kawakiria, Rakerawa Takapa, Te Eiti Takapa, Raihania Takapa⁹¹
General	Wharepu	Land Block	Tonganui	<ul style="list-style-type: none"> • If the western line of Wharepu had carried on to Ruapowhatu I would have said that those lands north of the line(north of Rotomapua) was Paenga, but it does not. Just below Ruapowhatu is an easy place for poling canoes up the Whangaehu river⁹² • Aperahama and another chief of Ngati Apa stated that Ngati Paenga had no interest in Wharepu, but that Ngati Tumoetere and Ngati Ratua owned the land⁹³. • Ruahau, Wuunu's ancestor, came from Murimotu. Her people belong to Taupo and I know nothing of them. I have never heard of a hapu named Ngati Ruahau, but I have heard of the ancestor Ruahau⁹⁴



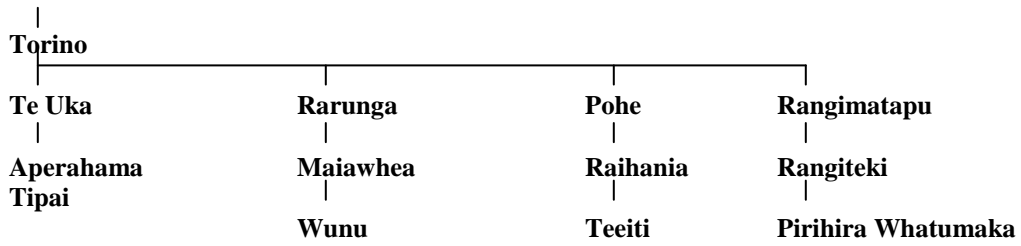
This whakapapa was presented by Hamiora Te Hunga and is recorded in Whanganui Minute Book 21 on page 14



This whakapapa was presented by Reupena Ngataieparino and is recorded in Whanganui Minute Book 14 on page 43.



Ika Takiau = Ruahau



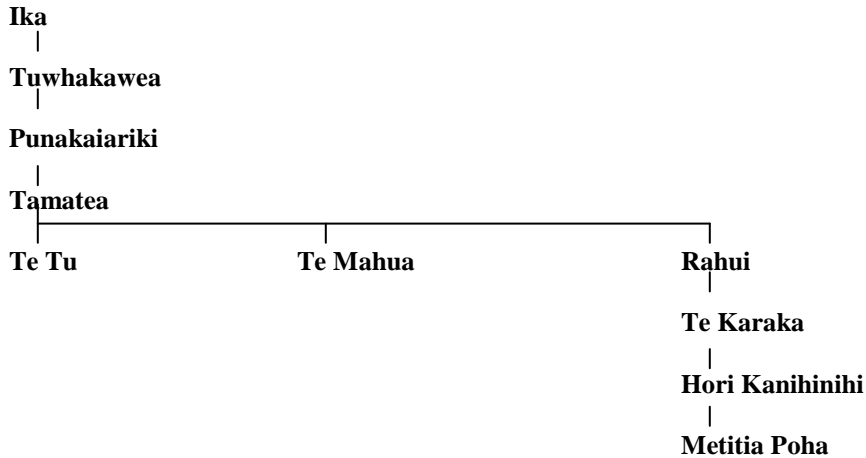
This whakapapa was presented by Watene Te Ranginui and is recorded in Whanganui Minute Book 8 on pages 127 –128.

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- ¹Te Wunu Te Rangiwerohia, Wh 1a, pg 151
 - ²Te Wunu Te Rangiwerohia, Wh 1a, pg 151
 - ³Hamiora Wunu, Wh 1a, pg 151
 - ⁴Te Wunu Te Rangiwerohia, Wh 1a, pg 151
 - ⁵Watakini Te Wahapu, Wh 1, pg 200
 - ⁶Watikini Te Wahapu, Wh 1a, pg 67
 - ⁷Hapurona Tohikura, Wh 1a, pg 67
 - ⁸Hamiora Te Hunga, Wh 21, pg 11
 - ⁹Reremoana Tohikura, Wh 21, pg 14
 - ¹⁰Ratana Ngahina, Wh 21, pg 16
 - ¹¹Ratana Ngahina, Wh 21, pg 17
 - ¹²Rapaki Case, Wh 21, pg 6-7
 - ¹³Hamiora Te Hunga, Wh 21, pg 11
 - ¹⁴Watene Te Ranginui, Wh 8, pg 127
 - ¹⁵Watene Te Ranginui, Wh 8, pg 127
 - ¹⁶Watene Te Ranginui, Wh 8, pg 128
 - ¹⁷Watene Te Ranginui, Wh 8, pg 130
 - ¹⁸Eramiha Te Kiore, Wh 8, pg 134
 - ¹⁹Eramiha Te Kiore, Wh 8, pg 135
 - ²⁰Eramiha Te Kiore, Wh 8, pg 136
 - ²¹Huatau Te Pineki, Wh 14, pg 196
 - ²²Eramiha Te Kiore, Wh 8, pg 134
 - ²³Eramiha Te Kiore, Wh 8, pg 138
 - ²⁴Eramiha Te Kiore, Wh 8, pg 139
 - ²⁵Eramiha Te Kiore, Wh 8, pg 134
 - ²⁶Watene Te Ranginui, Wh 8, pg 130
 - ²⁷Te Watene Ranginui, Wh 8, pg 133
 - ²⁸Eramiha Te Kiore, Wh 8, pg 134
 - ²⁹Eramiha Te Kiore, Wh 8, pg 134
 - ³⁰Watene Te Ranginui, Wh 8, pg 130
 - ³¹Watene Te Ranginui, Wh 8, pg 131
 - ³²Eramiha Te Kiore, Wh 8, pg 135
 - ³³Eramiha Te Kiore, Wh 8, pg 136
 - ³⁴Watene Te Ranginui, Wh 8, pg 130
 - ³⁵Eramiha Te Kiore, Wh 8, pg 134
 - ³⁶Watene Te Ranginui, Wh 8, pg 127
 - ³⁷Watene Te Ranginui, Wh 8, pg 129
 - ³⁸Watene Te Ranginui, Wh 8, pg 131
 - ³⁹Te Watene Ranginui, Wh 8, pg 133
 - ⁴⁰Watene Te Ranginui, Wh 8, pg 134
 - ⁴¹Eramiha Te Kiore, Wh 8, pg 134
 - ⁴²Eramiha Te Kiore, Wh 8, pg 135
 - ⁴³Eramiha Te Kiore, Wh 8, pg 134
 - ⁴⁴Eramiha Te Kiore, Wh 8, pg 135
 - ⁴⁵Eramiha Te Kiore, Wh 8, pg 134
 - ⁴⁶Eramiha Te Kiore, Wh 8, pg 143
 - ⁴⁷Eramiha Te Kiore, Wh 8, pg 134
 - ⁴⁸Watene Te Ranginui, Wh 8, pg 130
 - ⁴⁹Eramiha Te Kiore, Wh 8, pg 135
 - ⁵⁰Eramiha Te Kiore, Wh 8, pg 137
 - ⁵¹Eramiha Te Kiore, Wh 8, pg 138
 - ⁵²Hone Waitere, Wh 8, pg 145
 - ⁵³Watene Te Ranginui, Wh 8, pg 180.

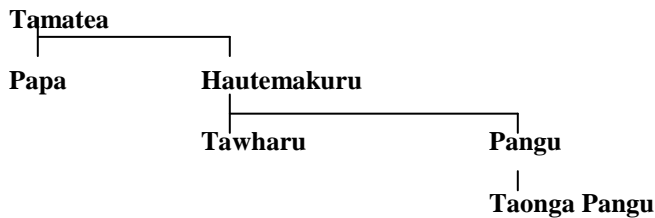
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- ⁵⁴ Teeiti, Wh 8, pg 224.
- ⁵⁵ Eramiha Te Kiore, Wh 8, pg 225.
- ⁵⁶ Wuunu Te Ahuru, Wh 8, pg 124
- ⁵⁷ Watene Te Ranginui, Wh 8, pg 128
- ⁵⁸ Watene Te Ranginui, Wh 8, pg 126
- ⁵⁹ Watene Te Ranginui, Wh 8, pg 129
- ⁶⁰ Watene Te Ranginui, Wh 8, pg 129
- ⁶¹ Watene Te Ranginui, Wh 8, pg 130
- ⁶² Te Watene Ranginui, Wh 8, pg 133
- ⁶³ Eramiha Te Kiore, Wh 8, pg 134
- ⁶⁴ Eramiha Te Kiore, Wh 8, pg 135
- ⁶⁵ Eramiha Te Kiore, Wh 8, pg 136
- ⁶⁶ Eramiha Te Kiore, Wh 8, pg 138
- ⁶⁷ Eramiha Te Kiore, Wh 8, pg 139
- ⁶⁸ Eramiha Te Kiore, Wh 8, pg 141
- ⁶⁹ Eramiha Te Kiore, Wh 8, pg 141
- ⁷⁰ Eramiha Te Kiore, Wh 8, pg 143
- ⁷¹ Hone Waitere, Wh 8, pg 144
- ⁷² Watene Te Ranginui, Wh 8, pg 127
- ⁷³ Makere Te Hunga, Wh 8, pg 225
- ⁷⁴ Te Ahuru, Wh 8, pg 166.
- ⁷⁵ Te Ahuru, Wh 8, pg 170.
- ⁷⁶ Watene Te Ranginui, Wh 8, pg 131
- ⁷⁷ Eramiha Te Kiore, Wh 8, pg 134
- ⁷⁸ Eramiha Te Kiore, Wh 8, pg 137
- ⁷⁹ Eramiha Te Kiore, Wh 8, pg 132
- ⁸⁰ Eramiha Te Kiore, Wh 8, pg 136
- ⁸¹ Aperahama Tipai, Wh 1, pg 158
- ⁸² Te Rou Raihania, Wh 13, pg 431
- ⁸³ Mr Marshall's List, Wh 13, pg 432 - 435
- ⁸⁴ Watene Te Ranginui, Wh 14, pg 4
- ⁸⁵ Watene Te Ranginui, Wh 14, pg 5
- ⁸⁶ Wiremu Takiri, Wh 14, pg 20
- ⁸⁷ Reupena Ngataieparino, Wh 14, pg 43
- ⁸⁸ Eramiha Te Kiore, Wh 16, pg 505
- ⁸⁹ Reweti Pokuru, Wh 17, pg 98
- ⁹⁰ Reweti Pokuru, Wh 17, pg 103
- ⁹¹ Rotomapua/Whakaware Investigation of Title. Wanganui MB 08: 227.
- ⁹² Eramiha Te Kiore, Wh 8, pg 134
- ⁹³ Rahania, Wh 118, pg 119
- ⁹⁴ Hone Waitere, Wh 8, pg 149.

Ngati Tamatea

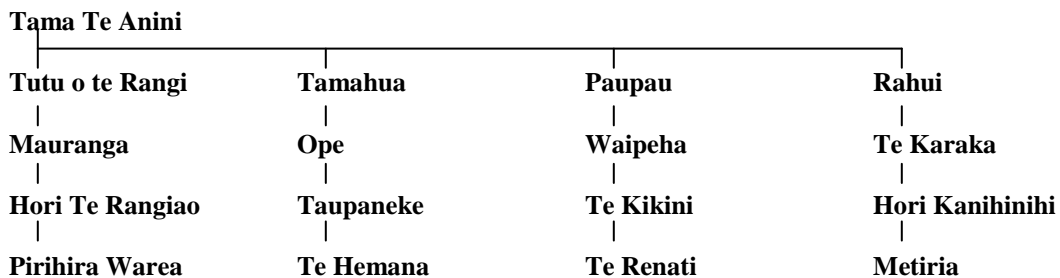
Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
Paeroa		Cultivation	Moetere	<ul style="list-style-type: none"> I had a kumara maara at Paeroa¹
General	Kapakapa	Land Block	Tamatea	<ul style="list-style-type: none"> There are five ancestors and five hapu for the Kapakapa block, these are Tumoetere, Paenga, Tamaea, Hika Pirau, Tamatea and Ratua²
General	Rapaki	Land Block	Moetere Ika	<ul style="list-style-type: none"> I live at Whangaehu, my hapu is Ngati Tamatea. I know Rapaki and I claim it through Ngati Tamatea. I lived at Turakina; at Tini Waitara, at Te Puru, I had a kumara maara at Paeroa. I also planted at Rapaki, I had potatoes there. I had karaka trees, they belonged to Punakaiariki and were named Ngamatuanoho. Our occupation has been continuous from Moetere down to our time. The ancestors used to catch rats on this land³ I am a member of Ngati Tamatea and other hapu. I claim this land from Ika. Ika was the husband of Moetere. Ika was the owner of the land. The name Moetere has been adopted lately. This has happened in my own time⁴
Ngamatuniho	Rapaki	Karaka grove	Moetere	<ul style="list-style-type: none"> I had karaka trees, they belonged to Punakaiariki and were named Ngamatuanoho⁵
Rapaki	Rapaki	Karaka tree	Tamatoe	<ul style="list-style-type: none"> Rapaki is a karaka tree which belonged to the descendants of Tamatoe, ie Hinekahurangi. I too have a right to that karaka⁶.
Onereinga	Rotomapu Whakaware	Lake, cultivation	Punakaiariki	<ul style="list-style-type: none"> Onereinga is a lake. There are cultivations there, and my grandfather, Te Rangiao, lived there⁷
General	Rotomapua Whakaware	Land Block	Punakaiariki	<ul style="list-style-type: none"> I live at Whangaehu. My hapu is Ngati Tamatea. I claim from Puna Kaiariki. I have lived on the land, at Rotomapua, and have received some of the rents. I did not live on the land, but lower down the river. I claim through my father, Heremaia, a son of Hori Te Rangiao. He lived on the land, at the cultivation Parakitu, at Rotomapua. By Rotomapua, I mean the whole block⁸
General	Te Puru	Land Block	Moetere Tamateanini	<ul style="list-style-type: none"> I lived at Turakina, at Tini Waitara, at Te Puru⁹ I am of Ngati Tamatea, of Ngati Apa and live at Rangitikei. Te Puru is claimed by me is a part of the Turakina reserve¹⁰. The claim to Te Puru is through Tamateanini¹¹. I propose a list of grantees, Te Hemara Raukawa, Pirihiara Warea, Heni Te Arikita, Ruihi Wunu, Te Wirihana Mokara, Meri Ngakuka, Hira Tangi Ariki, Arihia Ngatutu, Hiroti Te Rangiao, Apera Reihana and 4 others¹².



This whakapapa was presented by Hiroti Haimona and is recorded in Whanganui Minute Book 13 on page 471.



This whakapapa was presented by Hiroti Haimona and is recorded in Whanganui Minute Book 13 on page 472.



This whakapapa was presented by Te Hemara Raukawa and is recorded in Whanganui Minute Book 1A on page 64.

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- ¹Reweti Pokuru, Wh 21, pg 17
²Te Wunu Te Rangiwerohia, Wh 1a, pg 151
³Reweti Pokuru, Wh 21, pg 17
⁴Ruihi Wunu, Wh 21, pg 19
⁵Reweti Pokuru, Wh 21, pg 17
⁶Ruihi Wunu, Wh 21, pg 20
⁷ Heni Haimona Te Rangiao, Wh 8, pg 224.
⁸ Heni Haimona Te Rangiao, Wh 8, pg 224.
⁹Reweti Pokuru, Wh 21, pg 17
¹⁰Te Hemara, Wh 1a, pg 63
¹¹Te Hemara, Wh 1a, pg 64
¹²Te Hemara, Wh 1a, pg 65

Ngati Koko

Site	Area/Block	Nature	Take Tupuna	Land Court Evidence
General	Taraketi	Land block	Koko	<ul style="list-style-type: none"> I belong to the Ngati Apa tribe and am representing the Ngati Koko hapu. I live at Turakina. I have a claim through ancestry and endorse what Utiku Marumaru and Ratana have said. The ancestors name was Koko, Tewhi was his child, Kekei, Waihiroa, Peata, Rukakuao, she is dead, she is my sister, Rawiri Te Mana o Tawhaki is our father, I have a claim through him, Pakihiroa is the place that belonged to him¹. I am of the Ngati Apa tribe, of the Ngati Koko hapu, I live at Whanganui. My father is from Whanganui and I have always lived there. My mother and her ancestors lived at Taraketi².

Koko

|

Tewhi

|

Kekei

|

Waihiroa

|

Peata = Rawiri Te Mana o Tawhaki

|

Rukakuao

This whakapapa was presented by Karena Te Mana o Tawhaki and is recorded in Whanganui Minute Book 1F on page 133.

¹Karena Te Mana o Tawhaki, Wh 1f, pg 133

²Horima Katene, Wh 1f, pg 134